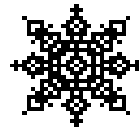




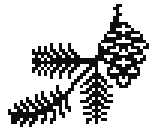
Office of the Permanent Diaconate of

Deaconews

The Archdiocese of Newark, New Jersey



Winter Issue 2004 Class of 2005 Installed as Acolytes



The Council of Permanent Deacons Executive Committee

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(portered@rcan.org)

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In Memorial

Pray for the our sisters & brothers who
have left us during this 21st Century

Vishno Brennan

Joe Cunningham

Al Mistretta

Bill Shelhamer

Joe Heinrich

Ed Hildebrandt

Theodore J. Glogozza

Rafael Vargas

Osiris Molina

Maureen Niland

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Samuel Ventola

38 Acolytes Installed



On Monday evening, December 15, 2003, Bishop Edgar M. da Cunha, S.D.V. installed the thirty eight men of the Class of 2005 to Acolyte, at Our Lady of Mercy in Jersey City.



Our Director Speaks



Deacon Ed Porter

As we begin a new year, our thoughts turn to upcoming events. The year 2004 is the bi-centennial year of our Regional Assembly of Deacons and Wives. This event has always been very successful and program arrangements are now being put together for this year's event.

As in the past, all deacons, men in formation and wives are invited. The place chosen has been Pocono Manor in the Scranton Diocese of Pennsylvania. The dates are Friday, November 12 through Saturday, November 13, 2004. Please mark your calendars for this event. Details, including registrations will be mailed to all deacons and men in formation during the month of February.

A word of thanks to Deacon Earl Connelly for his efforts as Chairperson for retreats. I've received many praiseworthy messages from our deacons. Continue the good work Earl.

We'll be looking forward to installing our men of the Class of 2005 as Candidates in the spring of next year. Many thanks for the support of our deacons at the Installation to Acolyte.

An Executive Committee Secretarial Report from Deacon Paul Kliauga

During the 2002-2003 session of the Executive Committee of the Council of Permanent Deacons, a number of issues of general interest to the Diaconate community were addressed. Brief summaries of some of the most relevant topics follow:

- Photo ID cards were produced and distributed to incardinated deacons.
- Funeral procedures were published and distributed to aid families of deceased deacons.
- The issue of proper title and formal address for deacons in the Archdiocesan Directory was dealt with, and information for active deacons was updated for the current directory.
- More attention has been devoted to publicity. DeacoNews has been redesigned and distributed via email and archived. Articles have been written for the Advocate.
- Support groups were established for each county, with the representatives of each county responsible for notifying deacons within his jurisdiction and establishing rotating leaders and venues
- The official Directory for Deacons was finalized and distributed at the general meeting on May 4, 2003.
- Bio sheets for deacons have been sent out for updating records in the Permanent Diaconate office.
- By-laws of the Council were revised, and the name officially changed from "Conference" to "Council" of Permanent Deacons. Please note that your representatives are listed in each issue by county on the masthead. You should address any comments, concerns or suggestions to any of these men, who represent all of us incardinated in the Archdiocese of Newark.

The Deacon Spotlights



Deacon Joseph A. Dwyer, Jr.

Deacon Joseph A. Dwyer, Jr., ordained in 2002, is married to Geralynn and they have two children, Joseph - 18 (a Rutgers college freshman) and Jenna - 12. They live in Nutley and Joe is Deacon at Holy Family Parish where he preaches weekly and coordinates Baptisms & Pre-Cana. Joe is the son of Joseph & Dolores. He was reared in Nutley and attended Holy Family Parish. He attended Radcliff Grammar School and Nutley High School. A 1982 graduate chemistry major from Rutgers University, Joe initially worked for Shering-Plough as a chemical engineer. Expanding his horizons, Joe moved into a new career and spent 15 years with Bell Atlantic working in sales, product management, and labor relations.

In 1992, while Joe was involving himself in Parish Life at Holy Family, Deacon Charlie Bond observed Joe's passion for service exemplified by his efforts as an EM, Pastoral Council member, and Social Concern's activist. Deacon Charlie encouraged Joe to consider the Diaconate. His then pastor, Msgr. Fimiani, encouraged Joe to not say "yes" or "no", but to wait on the Lord and be open to His response to his discernment. Deacon Joe was ordained in 2002. In 1999 Joe took a position with the Archdiocesan Center as Coordinator of Stewardship.

In 2002 he was promoted to Executive Director of the Development Office. In October of 2003 Joe was called by Archbishop John Joseph Myers to become The Archdiocesan Vice-Chancellor for Administration. His responsibilities include: Computer Services, Plant Operations, Human Resources, Cooperative Supply, Development (this includes: Archbishops Annual Appeal, Planned Giving, Stewardship, and Major Donor Development), Finance Offices & Legal Council.

As his primary ministry as Vice-Chancellor Deacon Dwyer sees his mission to encourage all who work under his control to embody a work ethic which is based on serving the spiritual and temporal needs of the people of the Archdiocese.

Deacon John J. McKenna



Deacon John J. McKenna, Archdiocesan Director of Human Resources shares the same work ethic as Deacon Dwyer, not because its 'politically correct' to do so, but rather because he also shares the same diaconal fervor to serve the people of Newark and specifically the spiritual and temporal needs of those employed by the Archdiocese.

Deacon John J. McKenna grew up in Bergenfield with his older sisters Ellen & Marie, nurtured by their parents John & Marie. John attended St. John the Evangelist School in Bergenfield,

St. Cecilia's H. S. in Englewood and went on to Farleigh Dickenson University to earn a B.S. in Marketing & Economics. John then worked in the Insurance field for 18 years and in 2001 was hired by the Archdiocese as Director of Planned Giving and elevated to his current position in October of 2003.

During his time at St. John's in Bergenfield, John was involved as Minister of Hospitality, EM, Lector, Pastoral Council President, and in RCIA. Deacon Pat Miney inspired John to consider the Diaconate. After prodding from Deacon Pat, and encouragement from many others, John moved on an application provided by Deacon Pat and got it in just before the cut-off date. Deacon McKenna was also ordained in 2002, and to this day feels his walk with the Lord has been a journey of "showing-up" for a call.

Deacon John and his wife Linda live in Northvale with their three children, Kathleen – 14, John – 11, and Kevin – 10. In addition to his Archdiocesan position John is a Deacon at St. Pius X in Old Tappan, where he teaches 10th grade confirmation preparation, RCIA, and is the moderator for EM's, Lectors, and Altar Servers, further exemplifying the willing servant.

The entire Diaconate community wishes *God Speed* to our DeacoNews' Spotlighted Deacons.

Preaching Concerns

In an e-mail Deacon Sil Galvan of the Homiletic Resource Center (deaconsil.com) said, "I recently read an article in the Washington Post where a pastor was excoriated in the press because he used material found on the net for his sermons." There is good article on "fair use" of internet sermon material at: interimministry.org. The following article is reprinted with permission from The Interim Ministry Network, Inc.

Tom Huheey is the Deputy Executive Director of IMN. He has a distinguished 40-year career as a journalist and executive in magazine, book and newsletter publishing.

Google and the Golden Rule by Tom Huheey

In the modern world, ministers may use the Internet to purchase or find free sermons, illustrations, quotes, relevant statistics and "real-life" stories. They may participate in message boards and chat rooms. Many preachers are just now discovering that any person making a public statement can be "Googled" by anyone who checks their statement on Internet search engines. A charge of plagiarism can bring terrible publicity from the local community, wrenching divisions within the congregation, disciplinary action, dismissal or even the loss of credentials. There are both ethical and legal rules about using other people's material which must be clearly understood.

Ethics As always in ethics, the golden rule applies: take only what you would be willing to give if the situation were reversed. Craig Larson, editor of PreachingToday.com, has developed three rules for using other people's material with integrity.

Borrow for a good reason. Laziness, a lack of discipline and the like are not the kind of motives that have integrity. When the study time to produce multiple sermons each week is restricted, an occasional service might employ a sermon authored by an outsider. Some weeks, of course, are more hectic than others. In other cases, a given pastor's skills may not lie in crafting compelling sermons or knowledge of a particular topic might be lacking. The desire to consistently give the congregation the best available in quality sermons is an important and ethical consideration.

Own the message. Only when pastors own the message can they preach with passion and integrity. Even though the text is provided, the prayerful meditation that produces deep

understanding of the heartbeat of God is required.

Give credit. Unless told otherwise, people who hear a sermon assume that it is the product of the pastor's skill, study, research and conviction. A preacher who intends to use other people's sermons on occasion should first inform the church leadership at the policy level, give reasons and obtain their support. Second, the original source of the sermon must always be acknowledged in some way.

A note in the bulletin might say:

1. Today Pastor Smith preaches a sermon by Richard Allen entitled "Five Reasons to Believe."

2. Today's sermon by Pastor Smith relies heavily on a sermon by Richard Allen entitled "Five Reasons to Believe."

3. Key ideas in today's sermon are based on a sermon by Richard Allen entitled "Five Reasons to Believe."

In a comment before the sermon, the pastor might say: "Recently I saw a sermon by Richard Allen entitled 'Five Reasons to Believe.' It spoke to my heart and I want to share it with you."

There is a line of demarcation between playwright and actor. Both are to be given credit for their contribution in the program. In Internet presentations, such as church newsletters, credit may be given by hyperlinks, as this article does. Permission is still required, especially for any item offered for sale.

The Law - Copyrights are property rights and subject to state law. Anyone with a serious legal issue should consult a competent local attorney. Some general principles can be used as guidelines:

Under a privilege called "fair use," one person may make limited use of an author's work without asking prior permission.

Criticism and comment. Quoting an excerpt for the purpose of review, illustration or comment is a fair use. The original author would be

identified since the critic would be the one making comments.

News reporting. The reporter is identified as the author of the report. The "news" is what someone else has said. The "someone else" is named in the article.

Research and scholarship. A short passage in a scholarly work may be quoted for purposes of comment, illustration or criticism. Again, the author of the research is a known and identified person.

Parody. Material may be the subject of satire based on an original work.

Nonprofit education. Photocopies may be distributed to a class by its teacher free or at actual cost of reproduction. It can only be small excerpts of the text and must have appropriate credit.

In most cases, *these are the only exceptions.* Violations of fair use occur when the motivation can be perceived of as commercial gain. U.S. Copyright Law concentrates on four questions.

1. The purpose and character of the use. The question asked will be "is the new work transformative?" That is, was the work simply copied verbatim or was it used to create something new?

2. Are the two party's competitors? Does the new work impair or potentially impair the market for the old work because the material is similar and is aimed at the same audience. For example, a preacher delivers someone else's sermon without attribution and then sells audio tapes of the service.

3. The amount and substantiality of the portion used. As a general rule, one may use a few paragraphs from a book or article, no more than one chart or diagram and never an illustration, photo or artwork without permission. There is no absolute word limit and factual works can be more extensively quoted than works of fiction. One may not quote the "heart of the article" regardless of how short it is.

4. The effect of a use upon the potential market for or value of the copyrighted work. If people who read the new work would then not have to or want to purchase the copyrighted work, an infringement may have occurred.

In some cases, such as sermons, texts are sold for a small fee of as little as five dollars. Such a buy frees the purchaser from infringement liability but does not authorize resale. The legal protection against infringement liability in almost all cases is to obtain ahead of use something like the following statement from the author in writing. "I grant you worldwide rights for all editions in perpetuity free of all fees." In all cases, ignorance of the law is not an acceptable defense.

Note: for further study see: "10 Myths about Copyright Explained" at: http://www.templetons.com/brad/copy_myths.html.

Retreat Notes



Fr. Tom Nydegger was the Oct 25, 2003 Retreat Master.



Deacon Earle S. Connelly Jr. (201) 863-4840 X28, our Diaconate Retreat Coordinator reports that the retreats in August and October were filled. Nine Deacon's wives attended their November retreat at San Alfonso.

On Preaching and "The Christ"

By George Poulo

"It pleased God by the foolishness of preaching to save them that believe". 1Cor.1:21

It was the will of the Father to bring salvation to the world by the foolishness of preaching. It was the will of God that the church exalts the Son and brings glory to God.

Now preaching is that form of communication which turns the will of the hearer away from the attractions of the world to the bosom of God. It has the effect on the hearer of renouncing the world and all its allurements for the sake of God's kingdom. Preaching is not teaching. Preaching acts on the will, teaching on the intellect.

Through preaching a person comes to make a decision and make a commitment to some form of action. Teaching, on the other hand, has the effect of bringing knowledge to the hearer and does not primarily affect the will. We may teach in order to prepare the person to make an assent to truth, but preaching is not teaching and demands a choice.

And what do we preach? *"We preach Christ crucified."* 1Cor.1:23. At the heart of the will of the Father is the exaltation of the life, death, and resurrection of his Son Jesus Christ. We do not preach the wisdom of the world, but the death of Jesus Christ. *"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words lest the cross of Christ should be made of none effect."* 1Cor.1:1. So, in preaching the gospel of Jesus Christ, Jesus is the focal point of our preaching. Jesus is the heart of the message. It is through lifting up Jesus that conviction of sin occurs, and a person enters into the kingdom. And how does that happen? It happens by the working of the Holy Spirit.

"For if I do not go away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when he is come, he will reprove the world of sin, and righteousness and of judgment." John16:7-8

Editor's Note: George Poulo, a contributing editor, is a member of the Diaconate Class of 2005, now in Formation

Did You Know?

Archbishop John J. Myers at Annual Deacon Council Meeting May 4, 2003 said:

"Thank you for your consistent, far-reaching, generous service. Fidelity, the gift of the Spirit, has guided deacons over the centuries to be the embodiment of Jesus' disciples."

From Daily E-Pistle 8/30 & 12/28, 2003 (sign-up at; <http://www.catholic-forum.com/e-pistle.html>)

The tabernacle is the place in which the Blessed Sacrament is reserved in churches, chapels and oratories. Ideally, the tabernacle should be immovable, solid and located in a prominent place, observable by 90% of the congregation.

On the fourth day of Christmas, my True Love gave to me: four calling birds. The four calling birds symbolize the gospel writers, Matthew, Mark, Luke and John, proclaiming the Good News in their Gospels. This symbol also reminds us of the winged animals that are used to symbolize the Gospel writers

Diaconate Anniversaries to consider: In 2003 the classes of 1978, 1988, 1998 celebrated their 25, 15, and 5th Year Anniversaries. In 2004 the Class of 1999 will celebrate its fifth anniversary and in 2005 the Class of 1975 will celebrate 30 years of service to the people of Newark. Twelve classes have been ordained since 1975.

Required Permanent Deacon Ongoing Formation consists of at least attendance at one retreat and 20 hours of qualified training per year.

For Diaconate Prayer Requests: Send concise prayer request, for e-mail distribution, to edcampy@sjanj.org.

Msgr. James Turro's Reflections can be found at www.geocities.com/fatherturro/index.html

Reference: "The Liturgical Ministry of Deacons" by Fr. Michael Kwatera, O.S.B. The Liturgical Press Collegeville, Minnesota 56321 \$4.95 (info provided by Deacon Joe Mantineo)

Anonymous e-mailed Prayer

*If God brings you to it,
He will bring you through it.
In happy moments, praise God.
In difficult moments, seek God.
In quiet moments, worship God.
In painful moments, trust God.
In every moment, thank God.*

*Whatever your cross,
Whatever your pain,
There will always be sunshine
After the rain.
Perhaps you may stumble.
Perhaps even fall.
But God's always there.
To help you through it all.*

Author unknown

Input-To-Output

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