



Serra Club of Louisville

December, 2018
Newsletter

MISSION:

To foster and promote vocations to the priesthood and religious life.

“To always go forward – to never turn back!”
– Saint Junipero Serra

If you receive this through regular postal delivery, but would be willing to receive it by email, please contact Chuck Lynch, (502) 244-2752.

PUBLIC PRAYERS FOR VOCATIONS:

Each Mon. - Holy Spirit Church, Lexington Road, Mondays at 7 pm.

Each Tue. - Our Lady of Lourdes Church, Holy Hour for Vocations - 9 to 11 am.

Each Wed. - St. Patrick Church, 7:30 am.

Each Wed. - St. Thomas Church, Bardstown, KY - 6 to 7:30 pm.

2nd Mon. - Mount St. Francis,

CALENDAR OF UPCOMING MEETINGS & EVENTS

Unless noted otherwise, all lunches are at 11:45 at the Golden Corral in Hikes Point, Louisville, and are open to the public.

Dec 3 Mtg – Serra Club Luncheon for Senior Women Religious – at the University Club. Reservations were required in November.

Dec 17 Mtg – Our Chaplain, Fr. Joe Voor, will speak on the Pope’s

exhortation “Rejoice and be Glad.”

Jan 7 Mtg – Sr. Rachel Geracitano, OSB will tell us of her vocation story and the spirituality of the Sisters of St. Benedict.

Jan 21 Mtg - Br. Zachary Wilberding, OSB, from St. Meinrad, will talk about "Benedictine Vocations and Spirituality."

NOV 5 MEETING – DEACON BILL KLUMP WAS OUR SPEAKER

Our speaker for this meeting was one of our own members - Deacon Bill Klump. He joined us to tell us about the 50th anniversary of the renewal of the permanent diaconate.

Bill was born and raised in Louisville. He has been a member of St. Louis Bertrand Parish his entire life. He is the 5th of 6 children, all boys.

As part of his diaconal formation, he received a Certificate in Pastoral Ministry from St. Catherine College in Springfield, Kentucky. Bill was ordained a deacon by Archbishop Kelly on August 17, 1996. He was assigned to Our Lady Parish (Portland) in 1996, Holy Family Parish in 2007, and St. Louis

Bertrand Parish from 2009 to the present.

Deacon Bill married the former Barbara Overley; and they have been married for 44 years. They have five children and four grandchildren.

Bill is a CPA, having spent many years in both public and private accounting. In recent years, he was the owner of a public accounting firm in Louisville, which he sold in 2017.

Deacon Bill broke down his presentation into three parts – a history of the worldwide permanent diaconate; a discussion of the U.S. permanent diaconate and related statistics; and a discussion of the diaconate in our own Archdiocese.

Acts Chapter 6 tells us that the Apostles decided “It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men,

filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word. ... They presented these men to the apostles who prayed and laid hands on them.” This was the beginning of the permanent diaconate. The word “deacon” comes from the Greek for a servant or helper.

By the third century, the role of the deacon fell into disuse, partly due to confusion about who had authority over the deacons, and because it became simply a step toward the priesthood. Even today, we use the diaconate partly as the final step before a seminarian is ordained to the priesthood. By the fifth century, the role of the deacon was all but defunct. It then remained unused for 1,500 years.

During WWII priests in concentration camps talked about the need to bring back the permanent diaconate. In 1957 it was pro-

DEACON BILL KLUMP (continued from page 1)

posed to the Vatican. However, Pope Pius XII said "the time is not yet ripe." From the mid-60's, during the Second Vatican Council, it was discussed again, and it was finally decided to re-instate it, starting in 1968.

The Constitution of the Church says: "At the lower end of the hierarchy are deacons, upon whom hands are imposed 'not unto the priesthood, but unto a ministry of service.' ... they serve the People of God in ministry of the liturgy, of the Word, and of charity. ... to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring viaticum to the dying, to read the Sacred Scriptures to the faithful, to instruct and exhort the people, to preside at the worship and prayer of the faithful, to administer sacramentals, and to officiate at funeral and burial services. ... let deacons be mindful of the admonition of Blessed Polycarp: 'Be merciful, diligent, walking according to the truth of the Lord, who became the servant of all.'"

"Union with Christ," said Pope Benedict XVI in a 2006 address to deacons, "to be cultivated through prayer, sacramental life and, in particular, Eucharistic Adoration, is of the greatest importance to your ministry, if it is truly to testify to God's love."

There continued to be much discussion of the permanent diaconate's identity and duties. In 1988, Pope John Paul II clarified some of this and stated that the permanent deacons are part of the Church hierarchy. In the U.S., we have over 18,000 permanent deacons, which is 40% of the world's deacons.

Earlier this year, a survey by the Center for Applied Research in the Apostolate (CARA) found that of the permanent deacons in the U.S., the average age is 68; they work for the Church an average of 19 hours per week; 34% have full-time secular jobs; and 74% are not compensated for their service to the Church. In the U.S., some dioceses do compensate deacons, depending on their duties.

From 1975 to 2017, the number of women religious in the U.S. fell from 135,000 to 45,000. In that same period, the number of priests fell from 59,000 to 37,000, while the number of permanent deacons went from less than 1,000 to over 18,000.

For a married man, the spouse must give permission for a man to become a deacon; and the wife is deeply involved in the formation process. After ordination, the level of involvement by the wife is up to



her.

The first ordination of permanent deacons in Louisville was in 1976; and Fr. Nick Rice was the first Director of our Permanent Deacons. The current director is Deacon Denny Nash. Education for the permanent diaconate has progressed from a two-year program to what we have now – a one-year aspirant program, followed by four years of study. They use St. Meinrad Seminary (as do a number of dioceses) for a few of the many classes. Fr. Voor, the Chaplain for our Serra Club, used to teach some of the classes, including "Models of the Church."

In 2015, Deacon Bill's wife Barbara helped author "The Life and History of the Diaconate in the Archdiocese of Louisville," copies of which are still available through the Diaconate Office.

In our Archdiocese we've even had several single or widowed permanent deacons who went on to become priests. We now have about 130 permanent deacons in the Archdiocese.

We want to thank Deacon Bill for his time in giving us the history of the permanent diaconate, and for all he does for our Archdiocese.

(Thanks to Jerry Zimmerer for the picture with this article.)

MEMBER SPOTLIGHT – THERESA FIEDLER

Theresa has been a member of the Serra Club of Louisville since 1994. She has also served as the Club's President, Secretary, and VP of Programs.

Theresa retired from the Corps of Engineers in January of 2002, after working 37 years for the Army and the Air Force.

She says she "genuinely enjoys the Serra Club."

[THERESA FIEDLER](#) [\(continued from page 2\)](#)

In addition to being a member of the Club's Board of Directors, Theresa currently handles two projects - preparing birthday cards for all of our seminarians and coordinating the Seminarian Luncheon we have in August every year (unless there is a conflict as there was in 2018).

On top of all she does for the Serra Club, she enjoys life with her two cats.



[11/10/18 DISTRICT FALL LEADERSHIP AND PLANNING EVENT](#)



Our club hosted all the Serra Clubs in the Kentucky District, for a Fall Leadership and Planning Event on Saturday, November 10. Ken Peet, our District Governor, organized the event. The meeting went from 10 am to 3:30 pm. We had 11 attending from our own club, plus seven

representatives of the clubs out of Lexington, Owensboro, and Northern Kentucky. In addition, we had two out-of-state speakers – Greg Schwiets, Board Member and Past President of the USA Council of Serra, plus Gino Dimattia, the Regional Director for the Great Lakes Region (which includes TN, KY, OH, and part



of MI).

We had a lot of interesting input on the topics of leadership, how to increase our membership, how to enhance meetings, and how to do more to promote vocations. Some of the ideas were ones we already use in the Serra Club of Louisville. However, there were plenty of other good ideas – including using more of the Spark booklet at <https://www.serraspark.org/index.html>; altar server appreciation dinners; having more members attend ordinations of priests and deacons; having even more interaction with our Vocation Office, K of C, the Archbishop, and other church groups; looking into



fund-raisers; vocation retreats for seventh graders; utilizing the material at <https://serraus.org/wp-content/uploads/2018/11/serran-november-2018.pdf>; and much more.

It was also suggested we ask



ourselves a lot of soul-searching questions – including: Are we doing the important work? How do we know? Are we using the materials and programs offered by USAC and SI?

Now that we've had the meeting, we need to think about the appropriate follow-up.

Thanks to Fr. Pat for the opening prayer, to Ken for all his efforts in organizing this very successful event, to Bob for representing us when each club summarized its own activities, to Theresa for various extras (from to-go boxes to plastic knives to



[DISTRICT MEETING](#) [\(continued from page 3\)](#)

placemats), and to Jerry Zimmerer for taking pictures and videos. Also, thanks to everyone who helped with set-up beforehand and the clean-up afterwards.

(Thanks to Jerry Zimmerer for the pictures with this article.)

[INTERFACE OF SCIENCE AND THEOLOGY: WHERE DO WE GO FROM HERE?](#)

That was the title as Fr. Pat Dolan, pastor of St. Teresa of Calcutta Parish, spoke at our November 19 meeting.

He spoke of often feeling part of his purpose in life has been to reconcile science, technology, and theology. His various degrees make him well-qualified to talk on the subject. Fr. Pat holds a Bachelor of Science in Chemistry from St. Louis University; a Master of Science and a PhD in Chemistry from Indiana University; a Bachelor of Sacred Theology, Master of Arts in Theology, License in Sacred Theology, and Doctorate in Sacred Theology from the Angelicum University in Rome.

Because God is the source of all truth, there should be no conflict -- even though contemporary culture seems to presume such a conflict.

In Old Testament times, there really were no issues between science and theology. Even though science was primitive, it kept progressing, just as God's revelation to mankind continued to progress. Most all ancient cultures believed in some form of a supreme being, and in some cases, multiple gods. Some religions also believed in an afterlife.

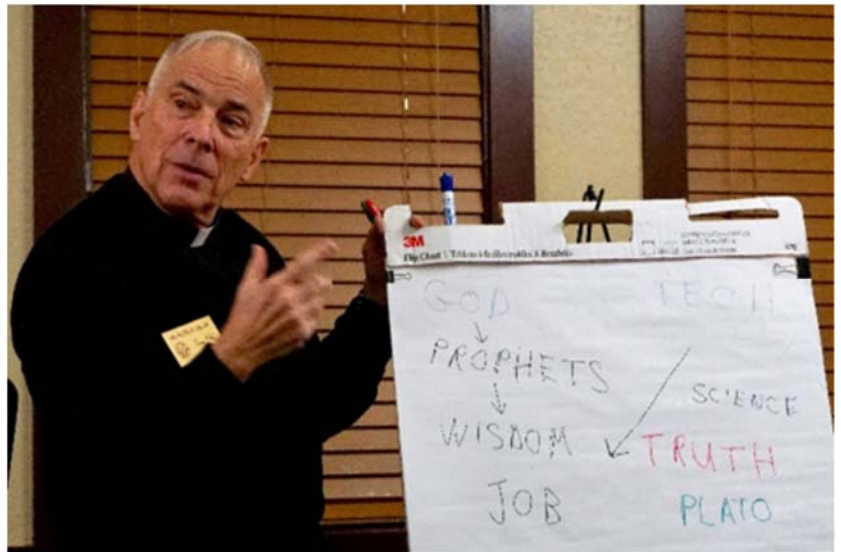
The Old Testament prophets, particularly in the pre-Socrates period around 500 BC, aided in God's revelation to mankind. They helped people make sense of the "one and only one God." Much of the wisdom literature of the Old Testament described the use of primitive technology as well as addressing questions like - as in Job - why do bad things happen to good people? Part of the answer in Job is that we don't always know God's intent, or why he allows some things to happen. We are left in Job with the idea that we shouldn't ask. The whole wisdom literature, mostly written in Alexandria, Egypt, attempted

to explain to the Greek culture things like Jewish thought and devotion to God.

The Greeks developed philosophy and science together; but the Romans were particularly good with applied sciences – creating arches, aqueducts, etc. Though the Greeks developed both geometry and medicine (Hippocratic oath) they searched for ultimate truth.

Plato (born 427 BC) wrote in his dialogues about many things, including the world of forms. He felt we are living in a shadow world that implies higher powers. Later, Aristotle (384-322 BC) dealt with the abstractions from science into theory. He even used this to describe how to be a good person.

Into this growing search for truth came Jesus



Christ, during the time of the Roman Empire. This was God's next big revelation of Himself, giving us more access to God, and addressing ultimate truths. Jesus differed very much from the ancient idea that the "gods" would inspire different skills.

The Greek fathers used Plato's perspective to explain Christianity, but in doing so there seemed to be this divergence between the practical world and the world of "forms" or the ideal world where God dwells. Our Lord is the bridge between those perspectives.

In the Middle Ages (5th to the 15th centuries), both science and theology kept progressing. "Cathedral schools," the forerunners of universities, started around 1000 AD. Music, philosophy, and much of society flourished. Yet, there was the question – how does all this learning help us relate to God and ultimate truths?

Mankind learned many things, including how to make iron, how to develop sulfur, how to use and de-

FR. PAT DOLAN
(continued from page 4)

velop the tools of his crafts and technology, and ultimately how to control some aspects of the four known elements, while discovering even more elements. Much of ancient technology was hidden and passed down from father to son to keep the "family business" alive -- whereas through the monks in the middle ages, much good farming as well as village industries and techniques were shared with all.

Thomas Aquinas (1225 – 1274) said we can only speak of God through analogies, whereas Jon Duns Scotus (1266-1308) believed that, since we are made in the image and likeness of God, our primary difference from God is a matter of degree. Scotus argued, too, that how else could God have become man if mankind were not, to some extent, much like God. The Dominicans, Jesuits and others subscribed to the Thomistic thinking, while a tiny minority in the Church, for example the Franciscans, subscribed to the Scotus way of thinking about God. (It was accused of being pantheistic, making everything too much like God.)

As to the interface of science and theology, where do we go from here? Even scientists admit that religions have done a lot of good throughout history – e.g., educating people, promoting sciences, building monasteries, convents, schools, hospitals, and orphanages. Also, even atheists admit there's something to the beauty of art, even if they don't see God in manmade art or in the universe made by God.

Traditionally, scientists and theologians could get along well. Each of these is a *thought* process, whereas religion, technology and engineering are *action* processes. The problems occur when we try to mix a thought process with an action process.

So, the issue is how do we bring all these ideas together. While on a fellowship to Leuven, Belgium, next year Fr. Pat will be working on ways to start with what we know from observation and scientific reasoning about it -- coming to the truths of faith "from the bottom up" using the Franciscan tradition and the reality of miracles to explain the same faith but from a scientifically friendly perspective. He asks for your prayers that he succeeds in bringing the perceptions of these two disciplines together.

We want to thank Fr. Pat for his very interesting and insightful presentation, as well as for all he does for our Serra Club and the Church.

(Thanks to Jerry Zimmerer for the picture with this article.)

SERRAN CALIFORNIA RALLY
AND MISSION PILGRIMAGE

In January, you can attend the Serra Rally and/or the Pilgrimage Tour of the old missions founded by St. Serra and the Franciscans – missions located between Los Angeles and San Francisco. For Rally information, click [here](#). For Rally registration, click [here](#). For Hotel registration, click [here](#). And for the Mission pilgrimage, click [here](#).

RECENT SYNOD ON YOUTH

The theme for the recent Vatican Synod was “Young People, the Faith and Vocational Discernment.”

For an article on why young people are leaving the faith, see [here](#). For the Synod's final document, see [here](#). For a good summary of the Synod's final document, see [here](#). For a good article on five areas of concern, see [here](#).

POTPOURRI –
VARIOUS ITEMS OF INTEREST

Serran Birthdays this month

Marie Heckel, Dec 11 Neil Manias, Dec 25

The Pope's Prayer Intentions for this month –

Evangelization: In the Service of the Transmission of Faith - That people, who are involved in the service and transmission of faith, may find, in their dialogue with culture, a language suited to the conditions of the present time.

On the Christmas Rush - "We cannot do everything, and there is a sense of liberation in realizing that fact. This enables us to do something and to do it very, very well. We may be incomplete, but it is a beginning, a stop along the way, an opportunity for grace to enter in and do the rest. We may never see the end results, but that is the difference between the Master Builder and the workers. We are the workers, not Master Builders ... ministers, not Messiahs. We are prophets of a future that is not our own." - Cardinal John Dearden

For a good gift idea for youth, consider the book - "Ablaze: Stories of Daring Teen Saints" by Colleen Swaim

WHY JESUS CAME - FROM THE SCRIPTURES

“... the mystery of Christ, ... was not made known to human beings in other generations as it has now been revealed to his holy apostles and prophets by the Spirit, that the Gentiles are coheirs, members of the same body, and copartners in the promise in Christ Jesus through the gospel.” – Ephesians 3:4-6

“My food is to do the will of the one who sent me and to finish his work.” – John 4:34

“I came into this world for judgment, so that those who do not see might see...” – John 9:39

“I came down from heaven not to do my own will but the will of the one who sent me.” – John 6:38

“... I came so that they might have life and have it more abundantly. ... A good shepherd lays down his life for the sheep. ... I will lay down my life for the sheep. I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd. ... the Father loves me, because I lay down my life in order to take it up again.” – John 10:9-17

“You say I am a king. For this I was born and for this I came into the world, to testify to the truth.” – John 18:37

“Jesus ... was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written: “The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord.” Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, “Today this scripture passage is fulfilled in your hearing.”” – Luke 4:14-19

“To the other towns also I must proclaim the good news of the kingdom of God, because for this purpose I have been sent.” – Luke 4:43

“I have not come to call the righteous to repentance but sinners.” – Luke 5:32

“He said, “The Son of Man must suffer greatly and

be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised.”” – Luke 9:22

“I have come to set the earth on fire, and how I wish it were already blazing! There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! Do you think that I have come to establish peace on the earth? No, I tell you, but rather division.” - Luke 12:49-51

“For the Son of Man has come to seek and to save what was lost.” – Luke 19:10

“Those who are well do not need a physician, but the sick do. I did not come to call the righteous but sinners.” – Mark 2:17

“Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill.” – Matthew 5:17

“For the Son of Man did not come to be served but to serve and to give his life as a ransom for many.” – Mark 10:45

“Do not think that I have come to bring peace upon the earth. I have come to bring not peace but the sword. For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; and one’s enemies will be those of his household.” - Matthew 10:34-36

“Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many.” - Matthew 20:28

“Christ Jesus came into the world to save sinners.” – 1 Timothy 1:15

**MERRY
CHRISTMAS!**

Thanks to Serrans **Donna Richardson** and **Paul Willett** for proofing this newsletter.

Newsletter questions, comments, or submissions?
Contact Chuck Lynch at (502) 244-2752.