The ArchLou Deacon

DIACONAL NEWSLETTER OF THE ARCHDIOCESE OF LOUISVILLE | NOVEMBER-DECEMBER 2026



Faithful Service *in* Family, Education, *and* Ministry

From the Diaconal Director



Dear Friends, My Dear Companions on the Journey,

As we continue meeting with men and couples who are exploring a possible call to the permanent diaconate, I thought you might appreciate a brief glimpse into the conversations taking place during our inquiry gatherings.

At the heart of every session is a simple but important truth: the diaconate is a gift from God and a call discerned with the Church, not a position that one seeks or earns. We remind inquirers that the Church looks first for men who are already striving to live their baptismal vocation faithfully through prayer, service, sacramental life, and commitment to their families.

We also spend time reflecting on the identity of the deacon as one configured to Christ the Servant. While much attention is naturally given to what deacons do, we emphasize that ordination is fundamentally about who a man is becoming through the grace of Holy Orders. Service of the Word, the Liturgy, and Charity must flow from a life increasingly conformed to Christ.

For married men, we stress that the diaconate and marriage are not competing vocations. Rather, they are meant to enrich one another. We speak often about the indispensable role of wives in the discernment process and the life of ministry. Their participation, wisdom, and support are essential, and their consent is required before a man proceeds in formation.

We have also been providing a realistic overview of our five-year formation program, including monthly formation weekends, academic studies, spiritual direction, retreats, and pastoral field education. Throughout these discussions, we underscore the importance of maintaining a healthy balance among faith, family, employment, and ministry.

One message that seems to resonate deeply with many inquirers is that discernment is not simply about reaching ordination. Faithful discernment sometimes means moving forward, and sometimes it means recognizing that God may be calling a man to wait or to serve in another way. Stepping away from formation is never a failure if it is done in response to the Lord's will.

Thank you for your continued prayers, encouragement, and witness. More often than not, it is the example of faithful deacons and supportive wives that speaks most powerfully to those considering this vocation. Therefore, I hope this infomation helps you to further foster vocations to the diaconate.

Please continue to remember our inquirers and their families as they seek to listen attentively for the voice of the Lord. ✠

—F. DeKarlos Blackmon

Archdiocese of Louisville
Diaconal Ministry

Deacons, as ministers, are not exempt from the missionary obligation of the universal Church. Hence, deacons should always remain open to the *missio ad gentes* [mission to the nations] to the extent that professional or family obligations permit (cf. *Directory for the Ministry and Life of Permanent Deacons*, §27).

Archbishop
Most Rev. Shelton J. Fabre

Director
Dr. F. DeKarlos Blackmon, OblSB

Associate Director
Deacon Mark A. Preischel

Secretary
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Diaconal Ministry promotes the Diaconate by disseminating pertinent information, selecting and training candidates, providing opportunities for continuing education, and coordinating the pastoral supervision of ordained permanent deacons. In addition, Diaconal Ministry provides support for the wives, widows, and families of the deacons.

From the Associate Director for Diaconal Formation



It is hard to believe, but the end of the Church's year is fast approaching. On Sunday, November 22, we will celebrate the Solemnity of Our Lord Jesus Christ, King of the Universe.

This Sunday could be thought of as the "New Year's Eve" of the Church's year because it is the big celebration that closes out the year and prepares us for the beginning of the new year on the First Sunday of Advent.

In his 1925 encyclical *Quas Primas*, Pope Pius XI established the Feast of Christ the King to remind the world that political leaders and governments are not our ultimate source of hope. Writing in the wake of World War I and the collapse of several European monarchies, he sought to reaffirm that Jesus Christ is the true King who brings peace to humanity.[1] At the same time, he responded to the growing tide of anticlericalism and secularism that was pushing the Church to the margins of public life.[2] This feast was his way of proclaiming Christ's authority over every nation, culture, and age.

As part of the reforms that followed the Second Vatican Council, Pope Paul VI revised the celebration in 1969. The Holy Father renamed the feast from Christ the King to the Solemnity of Our Lord Jesus Christ, King of the Universe, elevated it to the rank of a solemnity, and moved its observance to the final Sunday of the liturgical year. These changes were intended to highlight the feast's eschatological focus, directing our attention to the end of time when Christ will return in glory as the "King of kings and Lord of lords" (Revelation 19:16).

Personally, I am drawn to the title of Jesus as KING OF THE UNIVERSE. I specifically capitalized it because this title reminds me of the immensity, the power, and the sheer scale of God's love for us. KING OF THE UNIVERSE hits me in a way that the Latin-based word omnipotence does not.

This celebration reminds me that I am blessed, because God is in control of my life, not me. God has the knowledge and power to know what is best for me and for all of us.

As we approach the end of the year, my prayer is that our community can find peace in God's presence in our lives, and that this will help us, in turn, help those around us find peace amid the divisiveness of our society. ✠

—Deacon Mark A. Preischel

Ongoing Diaconal Formation

November 7, 2026
Saints as Role Models
Saint Francis Xavier Church, Mount Washington
8:30 a.m. - 3:00 p.m.

Ongoing Formation Opportunities

November 4, 2026
Pastoral Leadership for a Changing Church
Flaget Retreat Center
9:30 a.m. - 3:00 p.m.
Contact Linda McLemore | lmclemore@archlou.org or (502) 585-3291, ext. 1110

Calendar of Important Events

November 20, 2026
Deacons' Gala
Audubon Country Club, Louisville | 6:00 p.m.

December 4, 2026
Tree of Remembrance Blessing
Calvary Cemetery, Louisville | 6:30 p.m.

December 5, 2026
Our Lady of Guadalupe Celebration
Church of the Annunciation, Shelbyville | 10:00 a.m.

January 23, 2027
Mass for Life
Saint Raphael Church, Louisville | 10:00 a.m.

February 14, 2027
Rite of Election
Saint Peter the Apostle Church, Louisville | 2:30 p.m.

Notes

1. Pope Pius XI, *Quas Primas* (On the Feast of Christ the King), December 11, 1925, no. 20, Vatican, https://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_11121925_quas-primas.html.
2. Pope Pius XI, Quas Primas (On the Feast of Christ the King), no. 25.

KOINONIA

Breaking of Bread, Prayer, and Sharing Life Together

Archbishop Shelton shares some resources to be used to support the formation of the Christian faithful in public life. The resources are to assist Catholics in placing faith before politics.

The Greek word *koinonia* is often translated as fellowship, communion, or participation in a shared life. In Scripture, however, *koinonia* means much more than friendship or social interaction. It describes the life of the early Church, whose members devoted themselves to prayer, the apostles' teaching, the breaking of bread, and the care of one another. Rooted in Christ and expressed through shared faith, service, and mission, koinonia remains an essential characteristic of Christian discipleship. The recent remarks delivered by Deacon Mark Kelley at the Deanery 3 Diaconal Community Social provide a compelling example of how this spirit continues to flourish within the Archdiocese of Louisville's diaconal community.

At the heart of Deacon Kelley's reflection was the importance of gathering around prayer and the Eucharist. Recalling the recent Annual Diaconal Assembly, Deacon Kelley noted that beginning with the concelebrated Mass with Archbishop Shelton Fabre created a deeper sense of unity and purpose. The presence of active deacons, men currently in formation, and those who may one day answer the call to ordained ministry offered a visible reminder that the diaconate is more than an individual vocation and ministry. It is a community of service connected by faith and strengthened through worship. This reflects the foundational dimension of *koinonia*: communion with God that fosters communion with one another.

Kelley also emphasized the growing strength of the diaconal community. Echoing a message

(Continued on page 10)

SERVICE

WITNESS
DEVOTION

Faithful Service in Family, Education, and Ministry

Recognizing Deacon Ned Berghausen's lifelong service, the University of Notre Dame honors Deacon Ned Berghausen with the 2026 Cavanaugh Award.

The University of Notre Dame honored Deacon Ned Berghausen of Louisville with its 2026 Reverend John J. Cavanaugh, C.S.C., Award, which recognizes alumni whose lives reflect exemplary Christian service, leadership, and commitment to the common good.

Accepting the honor, Deacon Berghausen reflected on his journey shaped by faith, education, family, and service. He recalled the influence of Father Theodore Hesburgh and Notre Dame's mission of forming leaders dedicated to serving others. Berghausen described how his Peace Corps service in Bangladesh transformed his life, deepened his faith, and, ultimately, led him to the Catholic Church and Notre Dame's Alliance for Catholic Education (ACE).

For more than 24 years, Berghausen has served in Catholic education, helping students grow academically and spiritually. He also spoke about his vocation as a permanent deacon, emphasizing that Christian service is not a temporary project but a lifelong commitment rooted in Christ's example.

A significant contribution is his work uncovering the identities of nearly 1,600 Black Catholics buried in previously unmarked sections of a Louisville Catholic cemetery. Through research and community collaboration, he has helped restore dignity to the forgotten, secured recognition for Black military veterans, documented Underground Railroad agents, and promoted a memorial honoring those individuals.

Diaconal Ministry commends Deacon Berghausen's witness as he inspires others to live the Gospel through faith, humility, justice, and compassionate service. ✠

A Celebration *of* Service, Charity, *and* Grace

Deacons' Gala

ARCHDIOCESE OF LOUISVILLE
Diaconal Ministry and Formation

Join us for an unforgettable evening
as we celebrate the invaluable ministry and service
of the Permanent Deacons of the Archdiocese of Louisville.
This elegant gala will feature a cocktail reception [Cash Bar],
a gourmet multi-course dinner, and exclusive live entertainment.

Friday, November 20, 2026, at 6:00 p.m.

AUDUBON COUNTRY CLUB

3265 Robin Road | Louisville

Most Reverend Shelton J. Fabre
Archbishop of Louisville

Reverend Charles D. (Chuck) Walker
Emcee

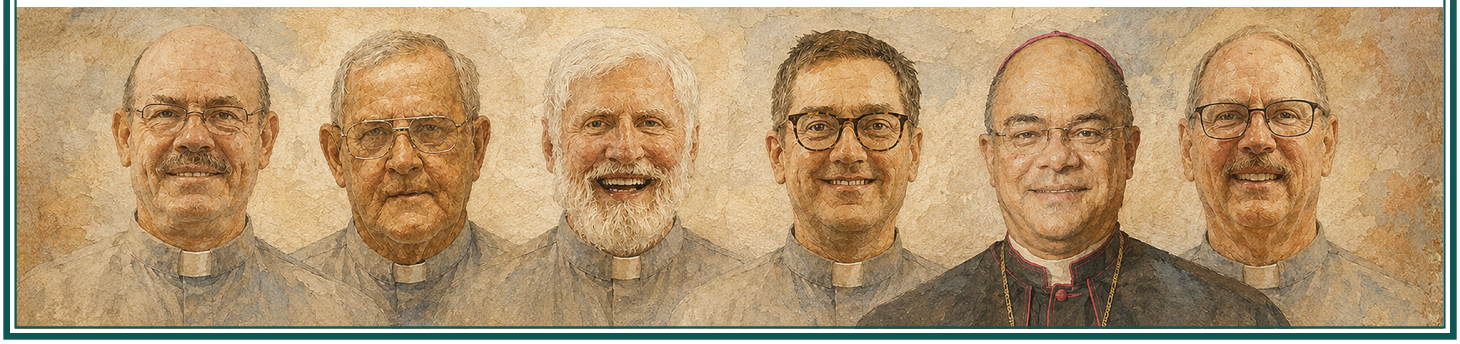
Erin Shields and David Shenton of *Shields & Shenton*
Entertainment

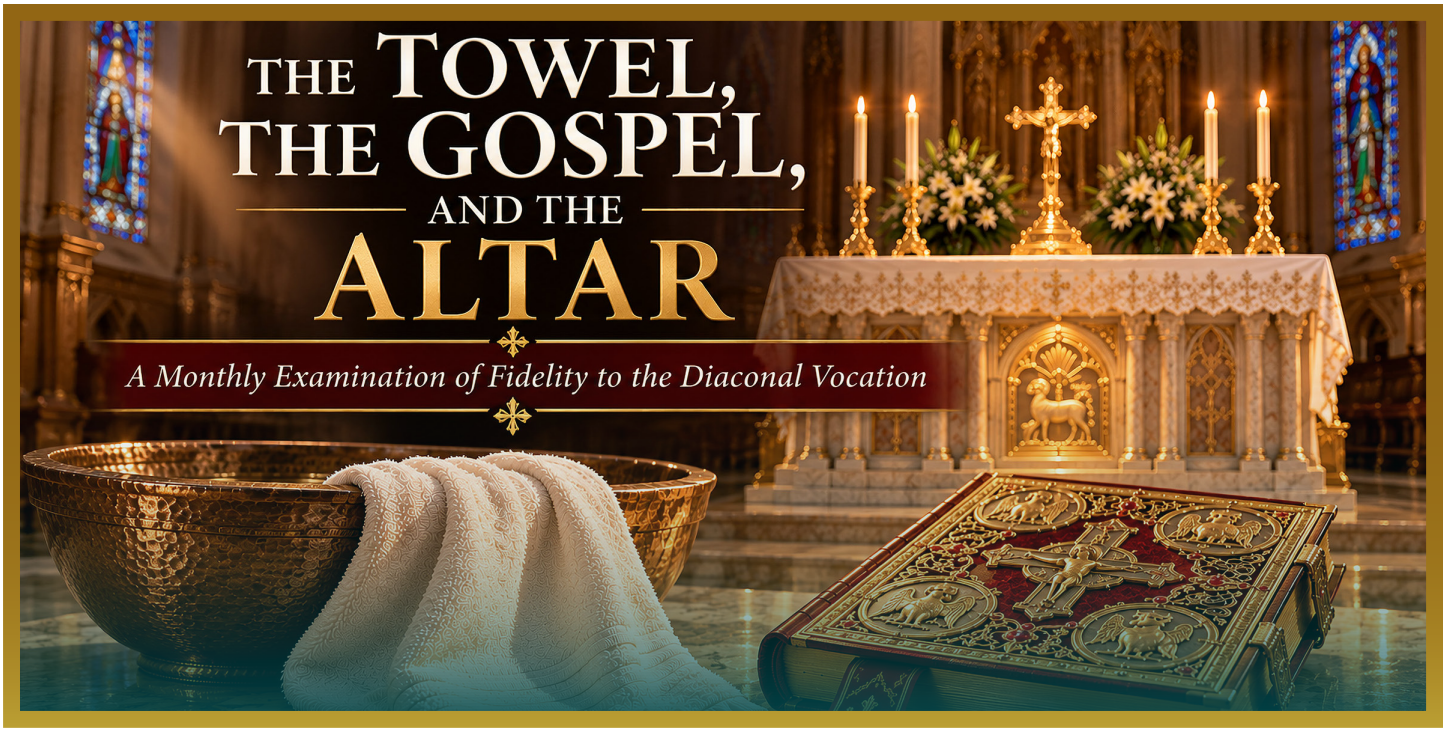
Tickets - $50.00/Person; $500.00/Table

For more information or to purchase tickets,
contact Madeline Kincaid, diaconate@archlou.org or (502) 636-0296.

Dress Code | Business Casual or Cocktail Attire

We will honor the deacons who faithfully serve the Church through the ministries of Word, Liturgy, and Charity, as well as their wives, whose steadfast support and partnership strengthen their calling. We invite you to join us in recognizing their dedication, sacrifice, and impact on our faith community.





Deacon Scott Hedges of the Shrine of Saint Martin of Tours offers a monthly examination of conscience for deacons grounded in their vocation as servants configured to Christ. Drawing upon Scripture and Church teaching, Deacon Hedges encourages reflection on prayer, family life, ministry, charity, and personal holiness. The central question is not how much a deacon has accomplished, but how fully he has been transformed by grace into Christ the Servant, who came not to be served, but to serve.

The Strange Dignity of Being a Servant

The thirteenth chapter of St. John's Gospel is wonderfully unsettling. On the night before His Passion, Jesus Christ, the Eternal Word through whom all things were made, rises from supper, lays aside His garments, takes a towel, and kneels before His disciples. The Lord of the universe assumes the posture of a household servant. And then comes the astonishing command: "For I have given you an example, that as I have done to you, so you do also" (John 13:15).

Here, in this extraordinary reversal of worldly expectations, we discover something essential about the diaconate. The deacon is not simply a man who performs certain ecclesiastical functions. He is not merely a liturgical assistant, an occasional preacher, or an unusually committed parish volunteer. Through the Sacrament of Holy Orders, he is configured to Christ the Servant. The Second Vatican Council describes his ordination as being not unto the priesthood, but unto the ministry of service.[1]

The *Catechism of the Catholic Church* teaches that Holy Orders impresses an indelible sacramental character upon the deacon, configuring him to Christ, who became the servant of all.[2] This is an extraordinary dignity, but it also raises an uncomfortable question: Has the sacramental character impressed upon my soul begun to transform the character of my life?

The Church's *Directory for the Ministry and Life of Permanent Deacons* identifies service as the defining principle of diaconal spirituality. The deacon is called to become a living icon of Christ the Servant.[3] An icon, of course, is meant to reveal someone other than itself, and therein lies our challenge. It is entirely possible to perform the duties of a deacon competently — even admirably — while remaining insufficiently transformed by the One we represent.

For this reason, I propose a simple monthly discipline: a deliberate examination of our fidelity to the grace of Holy Orders. Not an administrative review of ministerial accomplishments, but an honest

encounter with Christ, who asks whether we have loved Him faithfully in those things He has entrusted to us.

Beginning Where All Holiness Begins

Before examining our ministry, we must examine our relationship with Christ.

The greatest danger to the spiritual life of an ordained man is not necessarily some spectacular moral failure. More often, it is the gradual substitution of religious activity for intimate communion with God. We become so occupied with doing the Lord's work that we neglect the Lord Himself.

The Church calls clerics to pursue holiness through fidelity to their ministry, Sacred Scripture, the Eucharist, prayer, penance, and the other means of sanctification. In the United States, permanent deacons are obliged to pray Morning and Evening Prayer of the Liturgy of the Hours.[4]

Our monthly examination should, therefore, begin with several direct questions. Has my prayer become deeper, or merely more hurried? Do I approach the Divine Office as the prayer of the Church or as another obligation to discharge? Have I sought Christ in the silence of mental prayer? Have I approached Confession regularly, with genuine humility and a sincere purpose of amendment? Above all, am I becoming a man of prayer who exercises sacred ministry, or merely a busy man who occasionally finds time to pray?

The First Sanctuary
Our Own Home

For the married permanent deacon, fidelity must begin where it is frequently most difficult: at home. It is comparatively easy to be patient during a solemn liturgy. It can be considerably more demanding to remain patient when exhausted, interrupted, misunderstood, or confronted with the ordinary frustrations of domestic life. Yet these moments are not distractions from our vocation. They are privileged opportunities to live it.

The Church explicitly teaches that the Sacrament of Matrimony should nourish the married deacon's spiritual life, and that his marital, familial, professional, and ecclesiastical responsibilities must be harmoniously integrated.[5]

Does my wife experience my diaconate as a source of greater tenderness, generosity, and fidelity? Have I given my family the best of my attention, or merely what remains after everyone else has been served? Have I practiced chastity according to my married state, with fidelity in conduct and purity of heart? A deacon cannot neglect the sanctuary of his home while congratulating himself upon his devotion to the sanctuary of the church. The same Christ must be served in both.

The Ministry of the Word
First Hearing, Then Proclaiming

At ordination, the deacon receives the Book of the Gospels and is exhorted to believe what he reads, teach what he believes, and practice what he teaches. These words contain an entire program of sanctification. The danger for those entrusted with preaching and teaching is that familiarity with sacred things can become a substitute for conversion. We may become accomplished at explaining the Gospel without allowing it to disturb our own comfortable assumptions.

Have I prepared my preaching with prayer, theological diligence, and fidelity to the Magisterium? Have I proclaimed difficult truths courageously, but without unnecessary harshness? Have I permitted personal opinions, intellectual vanity, or the desire for approval to obscure the person of Jesus Christ? Perhaps the most searching question is this: *Does my life give credibility to the Gospel I proclaim?*

The Ministry of the Altar
Reverence Without Vanity

The sacred liturgy places the deacon in intimate proximity to the mysteries of our redemption. We proclaim the Gospel, assist the celebrant, prepare the altar, and minister according to the responsibilities entrusted to our order. Such privileges rightly demand reverence, preparation, and fidelity to the Church's liturgical discipline, but liturgical exactitude must never become an occasion for spiritual pride.

Have I approached the altar with recollection and humility? Have I respected the approved rites without treating my personal preferences as universal obligations? Have I remained charitable toward fellow

ministers when circumstances were less than ideal? Most importantly, has my encounter with Christ in the Eucharist made me more Eucharistic in my daily life—more willing to be given, poured out, and spent for others?

The Ministry of Charity
Recognizing the Hidden Christ

Here we arrive at what may be the most neglected dimension of diaconal self-examination. The deacon is ordained for the ministry of the Word, the Liturgy, and Charity. These are not three unrelated assignments. They constitute a unified participation in Christ's mission. The Word proclaimed leads us toward the altar; the grace received at the altar sends us into the world.

Have I visited the sick, comforted the grieving, attended to the lonely, and remembered the poor? Have I made room for those whose needs inconvenience me? Or have administrative responsibilities and liturgical commitments gradually displaced direct service to those who suffer?

We must never forget that the Christ whom we adore beneath the Eucharistic species is the same Lord who identifies Himself with the hungry, the stranger, the sick, and the imprisoned. A beautiful liturgy should produce a beautiful charity. Otherwise, something essential has been lost.

Ecclesial Communion
and the Humility of Obedience

The deacon serves neither independently nor according to his own private ecclesiology. He serves Christ in communion with his bishop, in fraternity with priests and brother deacons, and in fidelity to the Church.

Have I received legitimate ecclesiastical authority with reverence and docility? Have I supported my pastor and brother clergy generously? When disagreements arose, did I seek truth and reconciliation, or did I indulge resentment, criticism, and the quiet satisfaction of believing myself correct?

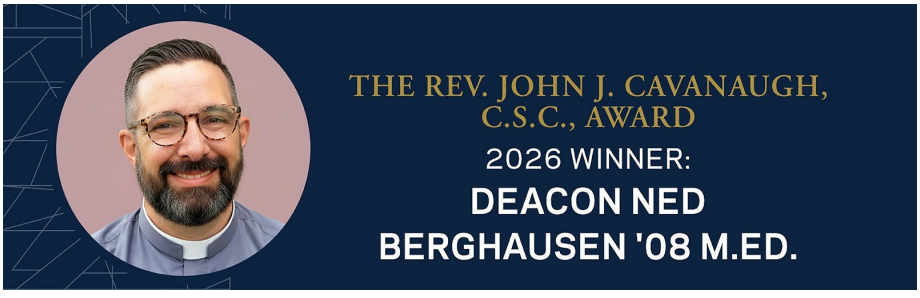
A man may defend orthodoxy with admirable conviction while exhibiting remarkably little of the charity that orthodoxy demands. The Church requires both truth and love.

The Witness of Ordinary Life

For many permanent deacons, the greater part of life unfolds outside the sanctuary. We are husbands, fathers, professionals, neighbors, and members of our communities. Here we encounter the great insight of St. Josemaría Escrivá: the ordinary circumstances of human life can become the very material of sanctification.

Has my professional conduct reflected justice, prudence, honesty, and compassion? Have I exercised authority as service rather than personal dominion?







Have I governed my appetites, guarded my senses, moderated my use of technology, and practiced appropriate detachment from possessions, comfort, and reputation? Have I become more patient, more generous, and less defensive?

St. Thomas Aquinas teaches that charity is the form of the virtues because it directs their exercise toward our ultimate end in God.[6] Consequently, the measure of spiritual progress is not simply whether we have become more disciplined. It is whether we have become more capable of loving.

Establishing a Monthly Examination

I suggest setting aside approximately forty-five minutes to one hour each month, preferably in the presence of the Blessed Sacrament. A particularly fitting occasion is the Thursday evening preceding First Friday. Thursday recalls the Cenacle, the washing of the feet, and Christ's surrender to the Father's will. First Friday then directs our attention toward the Sacred Heart, the supreme manifestation of divine charity. This arrangement is a proposed personal devotion, not an ecclesiastical requirement.

The United States *National Directory* recommends monthly Confession and spiritual direction as valuable means of fostering diaconal spirituality.[7] Our examination could naturally complement these practices.

After considering the principal dimensions of our vocation, we should identify one recurring imperfection, choose the corresponding virtue, and establish one concrete resolution for the coming month. Not ten resolutions. One. The spiritual life is not advanced by multiplying good intentions, but by cooperating faithfully with grace.

The Final Examination

Let us return to the Upper Room. Christ has laid aside His garments. The towel is wrapped around His waist. The basin stands before Him. The Master kneels.

Before we make another resolution, perhaps we should remain with that image. For the question confronting us is not ultimately how many homilies we have preached, baptisms celebrated, funerals conducted, or meetings attended. These are worthy works, but they do not exhaust the measure of our fidelity.

The deeper question is whether we have increasingly acquired the heart of the One who knelt before His disciples.

Have we become more humble? More obedient? More charitable? More willing to sacrifice ourselves for the good of others?

When our earthly ministry is completed, perhaps the greatest grace we could receive would be to stand before Christ, conscious of our many imperfections, yet able to say with humble confidence: Lord, I sought to be Thy servant.

May He then look upon us with mercy and pronounce those words for which every faithful servant longs: "Well done, good and faithful servant...Come, share your master's joy" (Matthew 25:21).

Non ministrari, sed ministrare.
Not to be served, but to serve.

Notes

1. Second Vatican Council, *Lumen Gentium* (Dogmatic Constitution on the Church), November 21, 1964, no. 29, Vatican website.
2. *Catechism of the Catholic Church*, 2nd ed. (Vatican City: Libreria Editrice Vaticana, 1997), no. 1570, Vatican website.
3. Congregation for the Clergy, *Directory for the Ministry and Life of Permanent Deacons* (Vatican City: Libreria Editrice Vaticana, 1998), nos. 43-45. See also Congregation for Catholic Education, *Basic Norms for the Formation of Permanent Deacons* (Vatican City: Libreria Editrice Vaticana, 1998), no. 11.
4. Catholic Church, *Code of Canon Law* (1983), c. 276, §2; United States Conference of Catholic Bishops, *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States of America*, 2nd ed. (Washington, DC: United States Conference of Catholic Bishops, 2021), no. 95.
5. Congregation for the Clergy, *Directory for the Ministry and Life of Permanent Deacons*, no. 61.
6. Thomas Aquinas, *Summa Theologiae*, II-II, q. 23, a. 8.
7. United States Conference of Catholic Bishops, *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States of America*, 2nd ed. (Washington, DC: United States Conference of Catholic Bishops, 2021), nos. 132, 259.





DEACON SCOTT HEDGES









(Continued from page 4)

frequently championed by Dr. DeKarlos Blackmon, he highlighted the importance of community, camaraderie, and simply being together. His observation that the permanent diaconate continues to grow after fifty years is a sign of vitality and hope. Rather than experiencing decline or disengagement, the community is attracting participation and generating enthusiasm. Such growth reflects one of the fruits of authentic *koinonia*, where people are drawn into meaningful relationships centered on a common mission.

Another important aspect of *koinonia* emerged in Kelley's encouragement to identify and encourage lay men who are inquirers, aspirants, and candidates (potential future deacons). Reflecting the communal responsibility of fostering vocations and supporting the Church's mission, he reminded those present that many future deacons are already serving faithfully in parish life and may simply need an invitation to begin discerning God's call. Just as in the early Church, believers shared responsibility for building up the community and supporting its mission, likewise, fostering vocations is not solely the work of formation directors or clergy. It is the responsibility of the entire community to recognize gifts, encourage discernment, and accompany others in their response to God's call.

Highlighting ways to strengthen communion, Kelley spoke about the upcoming Deacon Gala, the annual retreat, and community gatherings as more than events on a calendar, explaining that they create spaces where relationships are deepened, ministry is celebrated, and greater participation in the life of the diaconate is encouraged. His emphasis on welcoming everyone to participate in communit gatherings is a reflection of the transparency, shared responsibility, and mutual trust that are hallmarks of a healthy Christian community.

The social gathering itself demonstrated another important dimension of *koinonia*: fellowship expressed through hospitality. Sharing food, conversation, and fellowship has been a part of Christian life since the earliest days of the Church. Kelley's gratitude toward those who prepared food and made the evening possible acknowledged that even simple acts of generosity help strengthen the bonds that unite believers.

Finally, his request for prayers for Archbishop Shelton, the archdiocese, and local parishes underscored that *koinonia* extends beyond fellowship among friends. It calls us to carry one another's burdens, to support our archdiocesan leadership, and to respond together to the challenges facing our Church. As deacons encounter others with the love of Christ, they demonstrate that true communion always leads to service.

The diaconal community social was, therefore, much more than a successful gathering. It was a living expression of *koinonia*: a community united in prayer, strengthened through fellowship, committed to formation, and dedicated to serving the Church's mission together. Through these shared experiences, the diaconal community continues to reflect the example of the early Church and bear witness to Christ in the world today. ✠

Archdiocesan Celebration of

OUR LADY OF GUADALUPE

Nuestra Señora de Guadalupe



Bring your family, friends, and your heartfelt prayer petitions

Saturday
December 5, 2026
10:00 a.m. — 1:00 p.m.

Church of the Annunciation
105 Main Street, Shelbyville

Join in the recitation of the Holy Rosary for peace, unity, and the progress of peoples.

Dress in your traditional attire from the nationalities and ethnicities represented within the archdiocese.



Principal Celebrant
Most Rev. Shelton J. Fabre
Archbishop of Louisville



Homilist
Very Rev. Jean González Romero
Vicar for Hispanic Ministry and Pastor of Annunciation Church

CAMPUS MINISTRY • HISPANIC MINISTRY • MULTICULTURAL MINISTRY • WORSHIP
DIACONAL MINISTRY • FAITH FORMATION • FAMILY AND LIFE • YOUTH AND YOUNG ADULTS

ARCHDIOCESE OF LOUISVILLE | One Body IN CHRIST Moving Forward in Faith | Catholic Services Appeal *Bringing Christ to Others*

https://www.archlou.org/olg-2026

Please email mkincaid@archlou.org for more information about the Our Lady of Guadalupe Celebration

Happy Birthday

We praise you, because we are wonderfully made; wonderful are your works!
(Psalm 139:14)

NOVEMBER		DECEMBER		
4 - Kathy Hart	27 - Chuck Bent	1 - Leslie Herbert	13 - Mary Layman	24 - David Tomes
15 - Audrey Schmitt	28 - Chris Herbert	1 - Holly Preischel	15 - Bonnie Tolbert	26 - Kathy Fowler
20 - Susan Diemer	29 - Kevin Webb	2 - Theresa Smith	16 - Donnie Coulter	28 - Derrick Barnes
22 - Donrita Webb	29 - Randy Perkins	3 - Berta Calvert	18 - Dyna Tomes	28 - Chris Kelly
23 - Kelly Fellonneau		4 - Joe Bland	20 - Julie Fagan	31 - Tom McNally
26 - Wanda Puga		6 - Carolyn Maher	20 - Pete Rendon	
		8 - Becky Roth	22 - Carol Burchett	

Archdiocese of Louisville
Ministry Institute

Lynn McDaniel, *Coordinator*
lmcdaniel@archlou.org
(502) 636-0296

ALMI offers formation for lay ministry, including catechist certification. Please make use of this resource for formation in theology, scripture, and pastoral ministry through various modes of instruction to support parish leaders and volunteers. For more information visit https://www.archlouff.org.

Necrology of the Archdiocesan Diaconal Community

Since ancient times, the Church has included prayers for both living and deceased members during every Eucharistic celebration. The *General Instruction of the Roman Missal* emphasizes that these intercessions highlight the communal nature of the Eucharist, underscoring that the offering is made for all who are called to share in the redemption brought forth by the Body and Blood of Jesus Christ.

Ken Ward	November 2, 2018	Ethel Klosterman	December 2, 2008	Harry Prestwood	December 15, 2022
John Fargen	November 2, 2004	Raymond Logsdon	December 3, 1997	Fern Prestwood	December 15, 1999
George Scholl	November 4, 1991	Tim Golden	December 5, 2019	Theresa Hettich	December 16, 2024
John Shutts	November 8, 2007	Pat George	December 5, 2012	John Kromer	December 18, 2024
Bill Mullins	November 10, 2012	Cecilia Hawkins	December 7, 1996	Paul George	December 22, 2009
Jesse Schook	November 12, 2022	Bob Burns	December 9, 2016	William Gnau	December 29, 2013
Charles Walther	November 17, 2006	Margaret Lincoln	December 9, 2009	Betsy Jones	December 30, 2017
Florence Donoghue	November 22, 1982	Sharon Filiatreau	December 9, 2023		
Stephan Phelps	November 22, 2022	Brian Karley, C.R.	December 13, 2019		
Joyce Benton	November 22, 2012	Helen Phelps	December 13, 2013		
Charlotte Schetzer	November 25, 1992	Dan Parker	December 14, 2019		

