



El Diácono



July 2022

A Newsletter for the Deacons of the Archdiocese of Santa Fe

Issue 39



The Office of Deacons would like to thank you for your ministry to the Church, The Archdiocese of Santa Fe, and to the many services provided to the people of God and the entire community. May God Bless you abundantly!

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A Prayer for Independence Day



God, source of all freedom,
this day is bright with the memory
of those who declared that life and
liberty
are your gift to every human
being.

Help us to continue a good work
begun long ago.

Make our vision clear and our will
strong:

that only in human solidarity will
we find liberty,
and justice only in the honor that
belongs
to every life on earth.

Turn our hearts toward the family
of nations:

to understand the ways of others,
to offer friendship,
and to find safety only in the
common good of all.

We ask this through Christ our
Lord.

R/. Amen.



Feast of Saint Kateri Tekakwitha (July 14th)



Statue of Saint Kateri Tekakwitha at the Cathedral Basilica of St. Francis of Assisi, Santa Fe, New Mexico

Saint Kateri Tekakwitha. Tekakwitha is Mohawk meaning “She who bumps into things.” Kateri was born in the Mohawk village of Ossernenon on the south side of the Mohawk River in today’s New York state in 1656. At a young age she contracted smallpox in an epidemic along with her family who died from the disease. The smallpox disease left her face badly scarred. When Kateri turned nineteen she converted to Catholicism and was baptized with the name “Kateri” in honor of Saint Catherine of Siena. Because Kateri refused to marry and had become a Catholic, members of her Mohawk tribe shunned her. As a result, she left her village and moved for the remaining 5 years of her life to the Jesuit mission village of Kahnauako on the Saint Lawrence River just south of present day Montreal.

Kateri Tekakwitha took a vow of perpetual virginity. Upon her death at age 24, witnesses said her scars vanished and her face appeared radiant and beautiful. Known for her virtue of Chasity and mortification of the flesh, she is the fourth Native American to be venerated in the Catholic Church and the first to be canonized by Pope Benedict XVI on October 21, 2012. Various miracles and supernatural events are attributed to her intercession.

Feast of St Ignatius of Loyola (July 31)



St Ignatius (1491 – 1556) was born the youngest of thirteen children at Loyola in Spain. His mother died soon after his birth and he was adopted by the local blacksmith’s wife.

St Ignatius, with a “love of martial exercises and a vain glorious desire for fame,” joined the army at 17. He was happy to take up arms, engage in duels and, together with his leadership qualities, he became an accomplished fighter. That is until he sustained serious leg injuries when hit by a cannonball.

St Ignatius, during his convalescence, read many religious texts and resolved to devote his future life to the conversion of non-Christians, emulating St Francis of Assisi. He studied theology, was ordained a Priest and founded the Society of Jesus (Jesuits), becoming its first Superior General.

St Ignatius is remembered as a talented spiritual director and for his vigorous opposition to the Protestant Revolution. He is Patron Saint of the Society of Jesus, soldiers and parts of Spain. His Feast Day is the 31st of July.



Feast of the Transfiguration of the Lord (August 6)

This feast commemorates the occasion where Jesus took Peter, James, and John up a mountain where Moses and Elijah appeared and Jesus was transfigured (his face and clothes becoming dazzling bright [Mark 9:2-13, Matthew 17:1-13, and Luke 9:28-26]). According to tradition Mount Tabor is where this event took place.

When the festival first took place is not known, however, the festival was kept in Jerusalem as early as the seventh century and in most parts of the Byzantine Empire by the ninth century. The observance of this feast in the Western Church (Rome) was fixed as August sixth by Pope Calixtus III in 1457 AD as a thank offering for the victory over the Turks at Belgrade on that day in 1456 AD. In 2002 Pope John Paul II updated the meditations of the rosary with five “luminous mysteries,” of which the Transfiguration is one.

The Catholic Church is not alone in celebrating this feast. In the Orthodox Church this feast has always been a major festival. The Armenian Church celebrates this Transfiguration feast on the 14th Sunday after Easter and some Lutheran Churches celebrate this feast on the Sunday after Epiphany. (Petruzzello, Melissa. Encyclopaedia Britannica, 2001)



Feast of Saint Lawrence of Rome (August 10)

Saint Lawrence was one of seven deacons of Rome who were martyred together with Pope Sixtus II in 258 AD by the Roman Emperor Valerian II. He was born in Spain on December 31, 225 AD. As he was growing up in Spain, he met the future Pope Sixtus II. After some time Lawrence moved to Rome and when Sixtus II became the Pope, he was ordained a deacon. Because of his knowledge, the pope gave him a rank higher than the other deacons to become the Archdeacon of Rome. As Archdeacon, Lawrence was in charge of distributing food and provisions to the poor and the needy, and taking care of Church property.

When the Roman Emperor, Valerian II, started persecuting Christians, he especially attacked the bishops, priests, and deacons who were killed without trial. The emperor demanded that the Church hand over its wealth and property. He granted Lawrence three days to bring him the wealth of the Church. Instead of giving the wealth to the emperor, Lawrence distributed it to the poor, needy, crippled, the suffering and blind of Rome. On the fourth day he presented to the Emperor Valerian II the wealth of the Church — the poor, the needy, the crippled, the suffering and the blind of Rome.

On the day of Lawrence’s martyrdom, the Roman authorities prepared a big gridiron with hot coals under it and placed St. Lawrence on it. After painfully burning on one side, Lawrence comically teased his persecutors, “I’m cooked on this side. Turn me over! And eat, if you will.” This made St Lawrence the patron saint of comedians, chefs, and cooks.



Feast of the Assumption of Mary (August 15)

On Monday, August 15th, the Church will celebrate the Feast Day of the Assumption of Mary. According to our faith, Mary, Most Holy, “having completed her course of her earthly life, was assumed body and soul into heaven.” The Bull of Pope Pius XII, “*Munificentissimus Deus*,” declared infallibly that the Assumption of the Blessed Virgin Mary was a Dogma of the Catholic Faith. Yet the Assumption of Mary into heaven has been an accepted feast day from the earliest of Christian times.

The Assumption signals the end of Mary’s earthly life and marks her return to heaven to be reunited with Jesus. While the bodies of both Jesus and Mary are now in heaven, there is a difference between the Assumption and the Resurrection. Where Jesus arose from the tomb and ascended into heaven by his own power, Mary’s body was taken up to heaven by the power of her son.

Some scholars insist there is no historical fact of the Assumption, apart from faith, yet there is also strong and reasoned data to support the event.

1. First, at no time in history has Christendom venerated a grave or tomb of the Blessed Virgin.
2. Until the fifth century of Christianity there was not even a legend concerning her place of burial.
3. There is absolutely no relic of Our Lady’s body in existence; nor has any person or city claimed possession of such a relic. (From the earliest times of the Church, the faithful venerated the remains of the saints. Relics of the Apostles and thousands of martyrs are preserved in shrines and caskets. The sacred remains of Mary could not have been lost or neglected.)
4. In the first sixteen centuries of Christianity no reputable theologian or school of theology ever questioned the dogma of the Assumption.

The feast was introduced to Rome in the eighth century by Pope Sergius and from there it spread rapidly throughout Western Europe, with Pope Hadrian later giving the Feast Day its official name as the Assumption of Mary towards the end of the century.

Between 1849 and 1940 more than 2,500 petitions were received from bishops and superiors of religious orders across the world. More than 73% of these petitions came from the Catholic hierarchy. Finally on November 1, 1950, the day after the closing of the International Marian Congress in Rome, Pope Pius XII solemnly defined the Dogma of the Assumption of the Blessed Virgin Mary into heaven.

[For further information, see “*The Feast of the Assumption*,” by Federick Holweek, The Catholic Encyclopedia, Vol 2. New York: Robert Appleton Company, 1907. Collected 19 March 2022 from <<http://www.Newadvent.org/cathen/02006b.htm>>]



Labor Day (September 5)



For many Americans, Labor Day represents a long weekend in September. It is for many the last opportunity to spend extended time at the beach, in the mountains or some other preferred vacation spot before school starts and the fall season takes hold. Yet there is more to the meaning of Labor Day and its importance in American society. This national holiday has a rich history rooted in celebrating American workers, and their contributions to the strength and prosperity of our American country.

The call for a national holiday honoring the nations' laborers began in the late 1880s, a momentous time in American history where great strides in industrial innovation moved our nation into a modern day power. Labor activists during this era believed it was very important to celebrate and recognize the impact of America's workforce on the foundation of our country. Yet, while most of the 19th century was one of rapid expansion and output of produced goods, this era was not one of positive light for worker's rights. The emphasis on rapid production caused many workers to spend all day in the factories with very little protections in place for their health and employment security. Labor activists of the day sought to change that condition.

After much campaigning for worker's rights, more and more states supported a federally recognized Labor Day. Oregon in 1887 became the first state to recognize Labor Day for its citizens. More states quickly followed.. By 1894 23 states had Labor Day penciled in on their calendars. Finally, on June 28, 1894, Congress passed an act making the first Monday in September of each year a legal holiday.

At the time of its inception, Labor Day was a victory in marking a change in elevating how workers across the country were viewed and treated. There are many parallels in today's climate, as we've seen how COVID-19 drastically altered the traditional workforce model, and many workforce policies are rapidly evolving to support greater flexibility, support and accommodation. Today, where and how employees do their jobs appears to have been completely altered in the wake of this pandemic. And we are also living in a year where job candidates have much more negotiating power in their wages and geographic location.

[\(History of Labor Day | U.S. Department of Labor \(dol.gov\) \)](https://www.dol.gov/history/labor-day)



Dorothy Day

Dorothy Day (November 8, 1897—November 29, 1980) was an American journalist, social activist and anarchist who became a Catholic without abandoning her social activism. She was perhaps the best known political radical among American Catholics.

Dorothy Day integrated social activism and Catholic traditions through her work to aid the poor, educate others about social injustices, and create and reform social structures. She is best known for her efforts with the Catholic Worker Movement. She initiated "*The Catholic Worker*" newspaper that served to educate both intellectuals and ordinary men and women of social injustices. As a writer and editor of the newspaper, Dorothy was able to shape and define the Catholic Worker Movement. In conjunction with the newspaper, she and others also began to meet direct needs, which formed the movement that blurred social distinction and reshaped the perception of the poor.

Pope Benedict XVI used Dorothy Day's conversion to Catholicism as an example of how to "Journey towards faith . . . In a secularized environment." And in an address before the United States Congress, Pope Francis included her in a list of four exemplary Americans who built a better future. Recently, the Catholic Church has opened the cause for Dorothy Day's possible canonization, which was accepted by the Holy See for investigation. For that reason, the Church refers to Dorothy Day with the title of "Servant of God."





Feast of the Exaltation of the Holy Cross (September 14)

The Feast of the Exaltation of the Holy Cross recalls three historical events: (1) the finding of the True Cross by Saint Helena, the mother of Emperor Constantine; (2) the dedication of Churches built by Constantine on the site of the Holy Sepulchre and Mount Calvary, and (3), the restoration of the True Cross to Jerusalem by Emperor Heraclius II. And even more deeply, the feast also celebrates the Holy Cross as the instrument of our salvation. This instrument of torture, designed to degrade the worst of criminals, became the life-giving tree that reversed Adam's Original Sin when he ate from the Tree of Knowledge of Good and Evil in the Garden of Eden.

After the death and resurrection of Christ, both the Jewish and Roman authorities in Jerusalem made efforts to obscure the Holy Sepulchre, Christ's tomb in the garden near the site of His crucifixion. The earth had been mounded up over the site, and pagan temples had been built on top of it. The Cross on which Christ had died had been hidden (tradition said) by the Jewish authorities somewhere in the vicinity.

According to tradition, Saint Helena decided under divine inspiration to travel to Jerusalem to locate and excavate the Holy Sepulchre and find the True Cross. A Jew by the name of Judas led St. Helena to the spot in which it was hidden. When they excavated the site, three crosses were found, one of which had the inscription *Jesus Nazarenus Rex Iudaeorum* ("Jesus of Nazareth, King of the Jews") still attached to the True Cross. Yet another more common tradition, however, states that the inscription was missing and Saint Helena and Saint Marcius, the bishop of Jerusalem, devised an experiment to determine which cross was the True Cross and while assuming the other two belonged to the thieves crucified with Christ. (Next Page)



(Continued from page 8)

The Dedication of the Churches on Mount Calvary and the Holy Sepulchre

In the celebration of the discovery of the Holy Cross, Emperor Constantine ordered the construction of churches at the site of the Holy Sepulchre and on Mount Calvary. These churches were dedicated on September 13 and 14, 335 and shortly thereafter the Feast of the Exaltation of the Holy Cross began to be celebrated on the latter date. The feast slowly spread from Jerusalem to other churches, until by the year 720, the celebration was universal.

Why Do We Celebrate the Feast of the Holy Cross?

It's easy to understand that the Cross is special because Christ used it as the instrument of our salvation. But after His Resurrection, why would Christians continue to look to the Cross? Christ Himself offered us the answer: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). The point of taking up our own cross is not simply self-sacrifice; in doing so, we unite ourselves to the sacrifice of Christ on His Cross. When we participate in the Mass, the Cross is there, too. The "unbloody sacrifice" offered on the altar is the representation of Christ's Sacrifice on the Cross. When we receive the Sacrament of Holy Communion, we do not simply unite ourselves to Christ. As Pope Benedict XVI intoned, "we nail ourselves to the Cross, dying with Christ so that we might rise with him."

From 1 Corinthians 1:22-23, "For the Jews require signs, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles foolishness . . ." Today, more than ever, non-Christians see the Cross as foolishness. What kind of Savior triumphs through death?

For Christians, however, the Cross is the crossroads of history and the Tree of Life. Christianity without the Cross is meaningless. Only by uniting ourselves to Christ's Sacrifice on the Cross can we enter into eternal life.

For more information:

[ThoughtCo. "The Feast of the Exaltation of the Holy Cross." Learn Religions, Sep. 4, 2021, [learnreligions.com/feast-exaltation-of-the-holy-cross-542472](https://www.learnreligions.com/feast-exaltation-of-the-holy-cross-542472).]



Diaconate Information

Director of Deacon Formation: Deacon Keith Davis

Class of 2023

Current Class size: 37
Currently in Candidacy



Class of 2025

Current Class size: 16
Currently in Aspirancy

Deacon Inservice & Retreat

In-Service:
TBD:
In Planning Stage



Retreat:
TBD:
In Planning Stage

Deacon Council Members and Reps

Council Chair:	Deacon Mark Marquez
Council Vice-Chair:	Deacon Ernest Chavez
Council Secretary:	Darlene Chavez
Santa Fe Deanery:	Deacon Enrique Montoya
Deanery A:	Deacon Dave Little
Deanery B:	Deacon Pat Sena
Deanery C:	Deacon Leon Jones
NE Deanery:	Deacon Reyes Sanchez
NW Deanery:	Deacon Chris Gilbert
SE Deanery:	Vacant
SW Deanery:	Deacon Nicolas Keller





Rest in Peace

Thank you for your dedicated ministry to the Church and faithfully serving the people of God.



Deacon Edwin Esquibel, Sr., Age 75
September 19, 1946 — May 4, 2022
Deacon Edwin was ordained July 10, 1993 and served at Our Lady of Sorrows in La Joya, retiring in October 2020.



Deacon Thomas Van Valkenburg, Age 79
March 24, 1943 — May 27, 2022
Deacon Thomas was ordained in January 23, 1999.
He served at Cristo Rey Catholic Church, Santa Fe, retiring in November 2019.

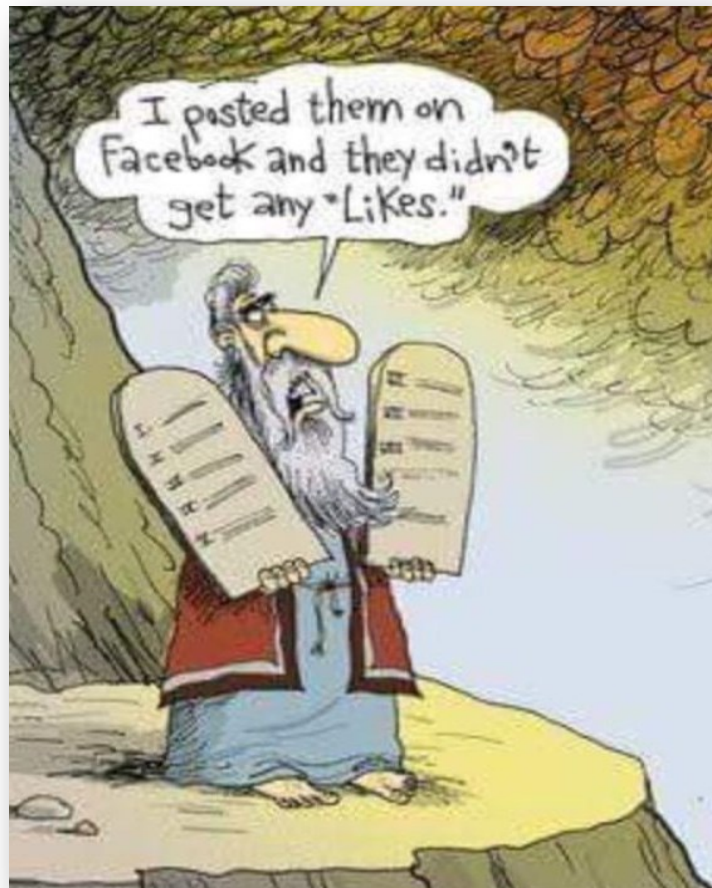


Albert Arquero

Deacon Albert Arquero, Age 89
September 22, 1932 — June 8, 2022
Deacon Albert was ordained June 14, 1996 and served at St Bonaventure Mission Church at Cochiti Pueblo. One of the first Native American Deacons to serve in their own parish, retiring in November 2013



The Deacon's Corner



Deacons: Update your contact information. If your personal contact information has changed, please inform the Diaconate Office. This helps facilitate communication between you and the Diaconate Community and the Archdiocese. Phone 505-831-8246 or email the Diaconate Secretary at ysutton@archdiosf.org

HOPE

Keep in mind if there is any information you would like to include in the El Diácono Newsletter that would be of interest to the Deacon Community, i.e., special events, accomplishments, ministry work, etc., please inform the Diaconate Office and we will be happy to announce it. With the publication of this newsletter, we will be especially looking for events in the October through December 2022 time period.

Archdiocese of Santa Fe
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Have a warm and Blessed Summer — and know that God is always with you!

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