

Office for Diaconate Formation  
Archdiocese of Milwaukee  
Archbishop Cousin Catholic Center



# The Servant

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John Paul II recalled "Deacons, both married and celibate, to serve God's People by their witness to the gospel value of sacrificial love, a quality of life too easily dismissed in today's society." For those whom the Lord calls and whose lives' give such a witness, the ODF is the place to continue your journey.

(NDPD, 30)

## From Deacon John's Desk

Dear Friends of the Diaconate,

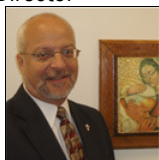
*The Lord has Risen, Alleluia, Alleluia!* I never tire of proclaiming that essential belief of our faith, especially when I see first hand the Lord's ongoing presence and the action of the Holy Spirit, which he sent upon the Church, in the lives of the men and (if married) their wives that come into the permanent deacon formation program. Presently, there are nineteen men in the middle of the application process for admission to the deacon class of 2016. All of them are good men, so please pray for them, their families, pastors and parish communities for whatever outcome the Lord desires.

It hard to believe that a year ago in our Spring 2011 issue of the *Servant*, I announced that we would be moving – again. How time flies! While we miss our colleagues from the John Paul II Center, our new affiliation with the **Office for Clergy and Lay Ecclesial Ministry** has been an equally good fit. In fact, the move in general has really bolstered our ability to coordinate and communicate with the central office staff which heretofore were just people at the other end of the telephone. They too have become valuable collaborators and colleagues in our ministry efforts to recruit, select and form men for the Archbishop's diaconal apostolate.

I never thought the day would come, but it's just around the corner—we will ordain the eleven men in the deacon class of 2012 on September 8, 2012 in the Cathedral of St. John the Evangelist at 11:00a.m. with Archbishop Jerome E. ListECKI presiding. These eleven men will be a new breed of deacon for the church of Southeastern Wisconsin. Formed using a new, more comprehensive model of formation, they, along with their wives at their side for support, will embark on a public life of permanent witness as the sacramental sign of the Church's service. Holistically formed intellectually, pastorally, spiritually and human/vocationally, these men are ready to preside at the Table of Life as ministers of word, sacrament and charity with justice. They will be ordained and missioned to bring the diaconal presence of Jesus Christ into society while vigilantly bringing back into the Church the needs of the wider community for prayer, healing and reconciliation.

And last, but not least, our 1st year candidates prepare to embark on an extensive societal ministry field placement experience through the months of May–July. Pray for them! They will be trying out new skills and knowledge while in a spirit of humility and servant hood encountering "Christ in the community."

Deacon John A. Ebel  
Director



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## MINISTRY AND LIFE OF DEACONS: Relationship with the Dioceses and Priesthood

### THE MINISTRY AND LIFE OF DEACONS

#### I. The Relationships of the Deacon

##### **Relationship with the Diocese**

48. While assuming different forms of diaconal ministry, a deacon exercises his service in both a diocesan setting and in an individual assignment. Therefore, he may be given specific responsibility, if he meets the necessary requirements, in an administrative position at a diocesan or parochial level.<sup>12</sup> However, in discharging these administrative responsibilities, “the deacon should recall that every action in the Church should be informed by charity and service to all. Those deacons who are called to exercise such offices should be placed so as to discharge duties which are proper to the diaconate, in order to preserve the integrity of the diaconal ministry.”<sup>13</sup>

49. Deacons who possess the necessary requirements, experience, and talent may be appointed members of the diocesan pastoral council, finance council, or commissions. They may be assigned to diocesan pastoral work in specific social contexts: e.g., the pastoral care of the family or the pastoral needs of ethnic minorities<sup>14</sup>. They may also participate in a diocesan synod.<sup>15</sup> They may exercise the offices of chancellor, judge, assessor, auditor, promoter of justice, defender of the bond, and notary or may serve as the diocesan finance officer<sup>16</sup>. However, deacons do not “act as members of the council of priests, since this body exclusively represents the presbyterate.”<sup>17</sup> Deacons may not “be constituted judicial vicars, adjunct judicial vicars, or vicars forane, since these offices are reserved for priests.”<sup>18</sup> To strengthen the diaconal character of the diocesan Church, care is to be taken, therefore, to include, as much as possible, a diaconal presence within diocesan structures, as well as within parish communities.<sup>19</sup> Deacons who have parochial administrative training and experience may be entrusted, under a canonically appointed pastor or priest supervisor, to assist in the pastoral care of a parish or to temporarily guide a parish that lacks, because of a shortage, the immediate benefit of a resident pastor.<sup>20</sup> In these extraordinary situations, deacons “always have precedence over the non-ordained faithful,” and their authority and responsibility “should always be clearly specified in writing when they are assigned office.”<sup>21</sup>

##### **Relationship with the Priesthood**

50. Deacons exercise their ministry in communion not only with their bishop but also with the priests who serve the diocesan Church. As collaborators in ministry, priests and deacons are two complementary but subordinate participants in the one apostolic ministry bestowed by Christ upon the apostles and their successors. The diaconate is not an abridged or substitute form of the priesthood, but is a full order in its own right.<sup>22</sup> Permanent deacons ought to foster fraternal bonds with transitional deacons. Through formal contacts arranged by the



diocesan diaconate and vocation offices with the seminary program, in collaborative diocesan and parochial ministries, and in opportunities for shared study and prayer, the Order of Deacons can more clearly be understood and appreciated among

those to be ordained to the Order of Priests.

51. The diocesan bishop may assign a deacon to assist a priest entrusted with the pastoral care of one or several parishes.<sup>23</sup> Deacons who possess administrative experience and have received pastoral theological training also may be called to guide Christian communities that do not have the immediate benefit of a resident priest.<sup>24</sup> “While it is a duty of deacons to respect the office of parish priest and to work in communion with all who share in his pastoral care, they also have the right to be accepted and fully recognized by all.”<sup>25</sup>

When a deacon is entrusted to guide a parish community, “it is necessary to specify that the moderator of the parish is a priest and that he is its proper pastor. To him alone has been entrusted the cura animarum, in which he is assisted by the deacon.”<sup>26</sup> “When deacons supply in places where there is a shortage of priests, they do so by Pastoral care of a parish ecclesial mandate... It is they who preside at [such] Sunday celebrations”<sup>27</sup> in the absence of the priest. In dioceses where parish pastoral councils are constituted, these deacons are members of such councils by law.<sup>28</sup>

52. Deacons and priests, as ordained ministers, should develop a genuine respect for each other, witnessing to the communion and mission they share with one another and with the diocesan bishop in mutual service to the People of God.<sup>29</sup> To foster this communion, it is important for the diocese to offer opportunities annually for shared retreats, days of recollection, deanery meetings, continuing education study days, and mutual work on diocesan councils and commissions, as well as regularly scheduled occasions for socialization. Further, the Church’s communion and mission “is realized not only by the ministers in virtue of the Sacrament of Orders but also by all the lay faithful.”<sup>30</sup> Therefore, the bishop, priests, and deacons need to welcome, inspire, and form the lay faithful to participate in the communion and mission of the Church “because of their Baptismal state and their specific vocation.”<sup>31</sup>

53. Priests should be informed about the sacramental identity of the deacon. They also are to be aware of the nature of diaconal spirituality and the specific functions the deacons will perform within the diocesan Church.<sup>32</sup> Priests need to collaborate with the diocesan bishop in planning for the inclusion of deacons into the life and ministry of the diocesan Church. Pastors especially are involved in the presentation, selection, and assessment processes of aspirants and candidates. Priests must serve as spiritual directors and pastoral supervisors and may serve as members of the faculty. They are expected to catechize the people on the ordained vocation of the deacon and to actively seek out, with the assistance of the parish community, competent nominees for this ministry.<sup>33</sup>

<sup>33</sup> <http://uscob.org/beliefs-and-teachings/vocations/diaconate/upload/DeaconDirectory.pdf>

# MINISTERIO Y VIDA DEL DIÁCONO: Relación con la Diócesis y Sacerdocio

## MINISTERIO Y VIDA DEL DIÁCONO

### I. Las relaciones del diácono

#### **Relación con la Diócesis**

48. Mientras asume formas diversas del ministerio diaconal, un diácono puede ejercer su servicio tanto en el ámbito diocesano como en una tarea individual. Por lo tanto, puede conferírsele una responsabilidad específica, si llena los requisitos necesarios, en una posición administrativa a nivel diocesano o parroquial.<sup>12</sup> Sin embargo, en el desarrollo de estos oficios, “el diácono tendrá siempre bien presente que cada acción en la Iglesia debe ser signo de caridad y servicio a los hermanos... Por tanto, para salvaguardar la integridad del ministerio diaconal, aquel que es llamado a desempeñar estos oficios, sea puesto, igualmente en condición de desarrollar el servicio típico y propio del diácono.”<sup>13</sup>

49. Los diáconos que llenen los requisitos y posean la experiencia y los talentos necesarios, pueden ser nombrados miembros del consejo pastoral diocesano, del consejo diocesano de finanzas o de comisiones diocesanas. También puede asignárseles un trabajo pastoral específico en sectores sociales que requieren especial cuidado pastoral: por ejemplo, las necesidades pastorales de la familia o de los grupos étnicos.<sup>14</sup> Pueden también participar en el sínodo diocesano.<sup>15</sup> Pueden ejercer los cargos de canciller, juez, asesor, auditor, promotor de la justicia, defensor del vínculo, y notario, o pueden servir como funcionarios en organismos financieros diocesanos<sup>16</sup>. Sin embargo, los diáconos “no pueden ser miembros del consejo presbiteral, en cuanto que éste representa exclusivamente al presbiterio.”<sup>17</sup> Los diáconos no pueden “ser constituidos vicarios judiciales, ni vicarios adjuntos, en cuanto que estos oficios están reservados a sacerdotes.”<sup>18</sup> Para fortalecer el carácter diaconal de la iglesia diocesana se tratará, por tanto, de incluir, en cuanto sea posible, una presencia diaconal en las estructuras diocesanas, al igual que en la parroquia.<sup>19</sup> A los diáconos que tienen entrenamiento y experiencia en la administración parroquial puede confiárseles, bajo la supervisión de un pastor o sacerdote canónicamente nombrado, la cooperación en el cuidado pastoral de una parroquia o la guía temporal de una parroquia que padece, por escasez, de los inmediatos beneficios de un párroco residente.<sup>20</sup> En estas situaciones extraordinarias, los diáconos “tienen siempre la precedencia sobre los fieles no ordenados,” y su autoridad y responsabilidad “deben ser cuidadosamente definidas por escrito en el momento de conferirles el oficio.”<sup>21</sup>

#### **Relación con el Sacerdocio**

50. Los diáconos ejercen su ministerio en comunión no solamente con sus obispos sino también con los sacerdotes que sirven en la iglesia diocesana. Como colaboradores en el ministerio, los sacerdotes y los diáconos son participantes complementarios pero subordinados en un único ministerio apostólico conferido por Cristo a los apóstoles y a sus sucesores. El diaconado no es una forma abreviada o substituta del sacerdocio, sino una orden completa por sí misma.<sup>22</sup> Los diáconos permanentes deben fomentar lazos fraternales con los diáconos en transición. Mediante contactos formales arreglados por el diaconado diocesano y la oficina de vocaciones con el programa del seminario, en ministerios de colaboración diocesanos y parroquiales, y compartiendo oportunidades de estudio y oración, la Orden de los Diáconos puede ser más claramente comprendida y apreciada por quienes van a ser ordenados sacerdotes.

51. El obispo diocesano puede asignar a un diácono para ayudar a un sacerdote a quien se le han confiado el cuidado pastoral de una o varias parroquias.<sup>23</sup> Los diáconos que poseen experiencia administrativa y han recibido entrenamiento teológico pastoral pueden ser llamados a guiar comunidades cristianas que no tienen el inmediato beneficio de un sacerdote residente.<sup>24</sup> “Si es deber de los diáconos el respetar siempre la tarea del párroco y cooperar en comunión con todos aquellos que conviden el cuidado pastoral, es también su derecho el ser aceptados y plenamente reconocidos por todos.”<sup>25</sup> Cuando se encomienda a un diácono guiar una comunidad parroquial, “se debe precisar que el moderador es un sacerdote, ya que sólo él es el ‘pastor propio’ y puede recibir el encargo de la ‘cura animarum’, para la cual el diácono es cooperador.”<sup>26</sup> “En los lugares donde ningún sacerdote esté disponible para celebrar la Eucaristía . . . es una función de suplencia que el diácono desempeña por mandato eclesial”<sup>27</sup> en ausencia del sacerdote. Si el obispo decide instituir consejos pastorales, estos diáconos son miembros de los mismos por derecho.<sup>28</sup>

52. Los diáconos y los sacerdotes, como ministros ordenados, deben desarrollar un sincero respeto mutuo, ya que son testigos ante la comunidad de la comunión y de la misión que comparten el uno con el otro y con el obispo diocesano de servir mutuamente al pueblo de Dios.<sup>29</sup> Para fomentar esta comunión, es importante que la diócesis ofrezca anualmente oportunidades de retiros compartidos, días de reflexión, reuniones de decanatos, días de estudios de educación continua, y trabajos compartidos en concilios y comisiones diocesanos, al igual que ocasiones para alternar socialmente regularmente programadas. Además, la comunión y misión de la Iglesia la forman no sólo los ministros en virtud del Sacramento del Orden sino también todos los fieles laicos.<sup>30</sup> Por tanto, el obispo, los sacerdotes y los diáconos necesitan acoger, inspirar y animar a los fieles laicos a participar en la comunión y misión de la Iglesia por su condición de bautizados y su vocación específica.<sup>31</sup>

53. Los sacerdotes deben ser informados de la identidad sacramental del diácono. También deben tener conocimiento de la naturaleza de la espiritualidad diaconal y de las funciones específicas que los diáconos desempeñarán dentro de la iglesia diocesana.<sup>32</sup> Los sacerdotes necesitan colaborar con el obispo diocesano en la inclusión de los diáconos en la vida y el ministerio de la iglesia diocesana. Los párrocos especialmente toman parte en los procesos de presentación, selección y evaluación de los aspirantes y candidatos. Los sacerdotes deben servir como directores espirituales y supervisores pastorales, y pueden servir como miembros del cuerpo docente. Deben catequizar al pueblo sobre la vocación ordenada del diácono y buscar activamente, con ayuda de la comunidad parroquial, candidatos competentes para este ministerio.<sup>33</sup>



## NEWS FROM WINTER 2012



### *Application Process Started*

As the Class of 2012 (picture on the left) is approaching ordination in September of this year, our office started the admission process for the Class of 2016. From January to June our office will be interviewing and gathering information about the applicants. Keep all of these applicants in your prayers that they may continue discerning their call to become Servant Leaders.

Mientras la Clases 2012 (foto a la izquierda) se acerca a su ordenación en septiembre de este año, nuestra oficina ya comenzó el proceso de admisión para la Clase 2016. Desde enero a junio nuestra oficina estará entrevistando, recopilando información y mucho mas sobre los aplicantes. Tenga a estos aplicantes en sus oraciones para que continúen su discernimiento a este llamado para ser Líderes Servidores.

### *Institution to Reader Candidates Year I*

On February 25th of 2012, seven Candidates received the minor order of Reader. Mons. Donald Hying instituted Bob Derks, John Fritsch, David Grambow, Pat La Pointe, John Mezydlo, Gary Nosacek and Charles Schneider as Readers at the Archbishop Cousins Catholic Center, Mater Christi Chapel. Pastors, families and friends participated in the Mass of Institution to the Ministry of Reader.



En febrero 25 de 2012, siete Aspirantes recibieron las orden menor del Lectorado. Mons. Don Hying instituyó a Bob Derks, John Fritsch, David Grambow, Pat La Pointe, John Mezydlo, Gary Nosacek y Charles Schneider en el Ministerio del Lectorado en la capilla Mater Christi del Cousins Center. Familiares, Párrocos y amigos participaron en la Misa de Institución al Ministerio Lectoral.

### *Continuing Education Course and Formation for Deacons and Deacons' Wives*

As always, we open our courses and formation to all ordained deacons and wives as an opportunity to refresh, update and get the faculties needed for better ministry. This opportunity is available in our program and can be financed by the Office of Continuing Education for the Clergy. Contact Manuel Maldonado, Associate Director for the list of courses that will be offered this Summer 2012. Classes are held at the Cousins Center from May to July 2012.

Como siempre , nuestra oficina da la oportunidad para que los diáconos ordenados y las esposa, puedan tener una educación continua para refrescar, ponerse al día o poder recibí las facultades que necesitan para mejorar su ministerio. Estos cursos pueden ser financiados a través de la Oficina de Educación Continua para el Clericato. Comuníquense con Manuel Maldonado, Director Asociado para la lista de los cursos y talleres que se ofrecerán en el Verano 2012; en el Cousins Center desde Mayo hasta Julio del 2012.

Our new web address is:  
<http://www.archmil.org/offices/Diaconate.htm>

