

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,

I can hardly believe how quickly time has flown as we anticipate the Saturday, September 8th ordination of the Deacon Class of 2012 for the Archdiocese. Perhaps this summer's extremely hot temperatures have sped up the daily pace of life, but it seems to me that it was only yesterday when the Class of 2012 came together for the first time. I remember eleven men and their wives walking in the door that first morning, excited, eager, and confident. And I remember them at the end of that first day as they left, looking tired, overwhelmed and uncertain. This past Saturday was their last weekend class and I saw as they left eleven deacon-candidates who are excited and in love with Jesus Christ and His Church; eager to serve that Church and confident that their formation, the grace of ordination and the help of the Holy Spirit will tirelessly guide them as they collaborate with the Archbishop in the diaconal ministry of Christ the Servant to all those they encounter, and especially the most needy! This group of men has the distinction of having received the most comprehensive formation (nearly 3x more) of any deacon class to date. They are truly poised to enter into ministry prepared from day one to be deacons! Please pray for the Class of 2012 as they anticipate their five day canonical ordination retreat coming-up in mid-August.

And just as the Class of 2012 prepares to leave and the Class of 2014 recovers from its first major field placement experience in societal outreach, the next Aspirant Class (potential class of 2016) of ten men has been selected as well! So we have a whole new cadre of faces and names to get to know, and discover the amazing gifts and talents the Lord has called forth to help bring in His harvest—pray for them and for all of us that we may be up to the task. Blessings+

Deacon John A. Ebel  
Director



### NEW LOCATION:

**Archbishop Cousins Catholic Center**  
3501 South Lake Drive  
PO Box 070912  
Milwaukee, WI 53207-0912

**Information: 414-758-2202**  
**Fax: 414-758-2233**

### Our staff:

Deacon. John A. Ebel, Director  
414-758-2212; [ebeli@archmil.org](mailto:ebeli@archmil.org)

Manuel Maldonado (Español), Associate Director  
414-758-2207; [maldonadom@archmil.org](mailto:maldonadom@archmil.org)

Charmaine Pfeifer, Administrative Assistant  
414-758-2202; [pfeiferc@archmil.org](mailto:pfeiferc@archmil.org)

## MINISTRY AND LIFE OF DEACONS III: Relationship of the Deacon

### THE MINISTRY AND LIFE OF DEACONS

#### I. The Relationships of the Deacon

##### **Relationship Among Deacons and Those in Formation**

54. By virtue of their ordination, a sacramental fraternity unites deacons. They form a community that witnesses to Christ, the Deacon-Servant. "Each deacon should have a sense of being joined with his fellow deacons in a bond of charity, prayer, obedience to their bishops, ministerial zeal and collaboration."<sup>34</sup> Therefore, "with the permission of the bishop... it would be opportune for deacons periodically to meet to discuss their ministry, exchange experiences, advance formation and encourage each other in fidelity."<sup>35</sup> Canonically, deacons may "form associations among themselves to promote their spiritual life, to carry out charitable and pious works and pursue other objectives which are consonant with their sacramental consecration and mission."<sup>36</sup> However, it must be noted that associations that form as pressure groups that could promote conflict with the bishop are completely irreconcilable with the clerical state.<sup>37</sup> It may be desirable, therefore, for the diocesan bishop to form a diocesan structure composed of a proportionate number of deacons to coordinate diaconal ministry and life within the diocese.<sup>38</sup> The diocesan bishop would serve as its president and approve its statutes.<sup>39</sup> Finally, the diaconal community should be, for those in the aspirant and candidate paths in formation, "a precious support in the discernment of their vocation, in human growth, in the initiation to the spiritual life, in theological study and pastoral experience."<sup>40</sup>

##### **Relationship with Women and Men Religious**

55. Deacons ought to promote collaboration between themselves and women and men religious who also have dedicated their lives to the service of the Church.

Pastoral sensitivity between deacons and religious should be carefully nurtured. Opportunities for dialogue among deacons and religious could serve the Church well in developing and maintaining mutual understanding and support of each other's unique vocation, each of which accomplishes in its own way the common mission of service to the Church. Relationship with the Laity.

56. By ordination, deacons are members of the clergy.<sup>41</sup> The vast majority of deacons in the United States, married or celibate, have secular employment and do not engage exclusively in specific church-related ministries. This combination of an ordained minister with a secular occupation and personal and family obligations can be a great strength, opportunity, and witness to the laity on how they too might integrate their baptismal call and state in life in living their Christian faith in society.<sup>42</sup>

57. The laity, as members of the Church, have an obligation and right to share in the communion and mission of the Church. Through his ordination to service,

the deacon promotes, in an active fashion, the various lay apostolates and guides these in communion with the bishop and local priests.<sup>43</sup> In collaboration with his bishop and the priests of his diocese, the deacon has a special role to promote communion and to counter the strong emphasis on individualism prevalent in the United States. Set aside for service, the deacon links together the individual and diverse segments of the community of believers. In his works of charity, the deacon guides and witnesses to the Church "the love of Christ for all men instead of personal interests and ideologies which are injurious to the universality of salvation . . . the diakonia of charity necessarily leads to a growth of communion within the particular Churches since charity is the very soul of ecclesial communion."<sup>44</sup>

##### **Relationship with Society**

58. The diaconate is lived in a particularly powerful way in the manner in which a deacon fulfills his obligations to his secular occupation, to his civic and public responsibilities, and among his family and neighbors. This, in turn, enables the deacon to bring back to the Church an appreciation of the meaning and value of the Gospel as he discerns it in the lives and questions of the people he has encountered. In his preaching and teaching, the deacon articulates the needs and hopes of the people he has experienced, thereby animating, motivating, and facilitating a commitment among the lay faithful to an evangelical service in the world.<sup>45</sup>

59. Specifically, in the third Christian millennium, "the whole Church is called to greater apostolic commitment which is both personal and communitarian, renewed and generous."<sup>46</sup> At the heart of this call is an awareness of a new evangelization: i.e., "to rekindle the faith in the Christian conscience of many and cause the joyful proclamation of salvation to resound in society."<sup>47</sup> The deacon, as herald of the Gospel, has an important pastoral responsibility in new evangelization.<sup>48</sup> Pope John Paul II reminds the Church that "what moves me even more strongly to proclaim the urgency of missionary evangelization is the fact that it is the primary service which the Church can render to every individual . . . in the modern world."<sup>49</sup> The deacon is ordained precisely for service in both the sanctuary and the marketplace.

60. The secular employment of a deacon is also linked with his ministry.<sup>50</sup> Although his secular work may benefit the community, some professions can become incompatible with the pastoral responsibilities of his ministry. The bishop, "bearing in mind the requirements of ecclesial communion and of the fruitfulness of pastoral ministry, shall evaluate individual cases as they arise, [and may require] a change of profession after ordination."<sup>51</sup> Unity in Pastoral Activity

61. Under the diocesan bishop's authority, joint meetings and cooperative action "arranged between priests, deacons, religious, and laity involved in pastoral work [can] avoid compartmentalization or the development of isolated groups and . . . guarantee coordinated unity for different pastoral activities."<sup>52</sup>

## MINISTERIO Y VIDA DEL DIÁCONO III: Relaciones de los Diáconos

### MINISTERIO Y VIDA DEL DIÁCONO

#### I. Las relaciones del diácono

**Relación entre los diáconos y aquellos en formación:** 54. Los diáconos, en virtud del orden recibido, están unidos entre sí por la hermandad sacramental. Todos ellos actúan para la misma causa: dar testimonio de Cristo, el Diácono siervo. “Siéntase cada diácono ligado a sus hermanos con el vínculo de la caridad, de la oración, de la obediencia al propio obispo, del celo ministerial y de la colaboración.”<sup>34</sup> Por lo tanto, “es bueno que los diáconos, con el consentimiento del obispo...se reúnan periódicamente para verificar el ejercicio del propio ministerio, intercambiar experiencias, proseguir la formación, estimularse recíprocamente en la fidelidad.”<sup>35</sup> Canónicamente, los diáconos pueden “asociarse entre ellos, con el fin de favorecer su vida espiritual, ejercitar obras de caridad y de piedad y conseguir otros fines, en plena conformidad con su consagración sacramental y su misión.”<sup>36</sup> Sin embargo, se debe notar que las asociaciones que se forman como grupos de presión que pueden promover conflicto con el obispo son completamente incompatibles con el estado clerical.<sup>37</sup> Sería de desear, por tanto, que el obispo diocesano instituyera una organización compuesta de un número apropiado de diáconos para coordinar el ministerio y la vida diaconal en la diócesis.<sup>38</sup> El obispo diocesano serviría como su presidente y aprobaría sus estatutos.<sup>39</sup> Finalmente, la comunidad diaconal debe ser, para aquellos en la ruta de formación hacia el aspirantado y el discernimiento, “una valiosa ayuda a los aspirantes y a los candidatos al diaconado en el discernimiento de su vocación, en la maduración humana, en la iniciación a la vida espiritual, en el estudio teológico y en la experiencia pastoral.”<sup>40</sup>

**Relación con religiosas y religiosos:** 55. Los diáconos deben promover la colaboración entre sí mismos y entre las religiosas y los religiosos que también han dedicado su vida al servicio de la Iglesia. La sensibilidad pastoral entre diáconos y religiosos debe ser cuidadosamente nutrida. Las oportunidades para el diálogo entre diáconos y religiosos pueden ser útiles a la Iglesia para desarrollar y mantener la comprensión y el apoyo mutuos de sus vocaciones particulares, ya que cada una de ellas cumple a su manera la común misión de servir a la Iglesia.

**Relación con los laicos:** 56. Por su ordenación, los diáconos son miembros del clero.<sup>41</sup> La gran mayoría de los diáconos en los Estados Unidos, casados o célibes, tienen empleo secular y no se dedican exclusivamente a ministerios relacionados con la Iglesia. Esta combinación de un ministerio ordenado y una ocupación secular, y de obligaciones personales y familiares, ofrece una gran oportunidad de fortalecer al laicado y mostrarle que ellos también pueden integrar su llamado bautismal y su estado de vida al practicar su fe cristiana en la sociedad.<sup>42</sup> 57. Los laicos, como miembros de la Iglesia, tienen la obligación y el derecho de compartir en la comunión y misión de la Iglesia. Por su ordenación al servicio, el diácono promueve activamente los varios apostolados laicos y guía a éstos en comunión con el obispo y con los sacerdotes locales.<sup>43</sup> En colaboración con su obispo y los sacerdotes de su diócesis, el diácono desempeña un papel especial para promover la comunión y contrarrestar el fuerte énfasis en el individualismo, tan predominante en Estados Unidos. Elegido para servir, el diácono une al individuo con los diversos segmentos de la comunidad creyente. En sus obras de caridad, el diácono guía y es testigo ante la Iglesia del “amor de Cristo hacia todos los hombres y no por los intereses personales o por las ideologías, que lesionan la universalidad de la salvación... la diaconía de la caridad conduce necesariamente a promover la comunión al interno de la Iglesia particular. La caridad es, en efecto, el alma de la comunión eclesial.”<sup>44</sup>

**Relación con la sociedad:** 58. El diaconado se vive en forma particularmente poderosa en la manera en que un diácono cumple con sus obligaciones en su ocupación secular, en sus responsabilidades cívicas y públicas, y entre sus familiares y vecinos. Esto, a su vez, permite al diácono devolver a la Iglesia una apreciación del significado y valor del Evangelio al discernirlo en la vida e interrogantes de las personas a quienes trata. En su prédica y en sus enseñanzas, el diácono expresa a los demás las necesidades y esperanzas que él ha vivido, animándolos y motivándolos, y facilitando así un compromiso de los fieles laicos con el servicio evangélico en el mundo.<sup>45</sup> 59. Específicamente, en el tercer milenio cristiano, “es necesario un creciente empeño apostólico de todos en la Iglesia, renovado y generoso, personal y al mismo tiempo comunitario.”<sup>46</sup> En el centro de este llamado está el conocimiento de una nueva evangelización que vuelva a encender la llama de la fe en la conciencia cristiana de muchos para que la jubilosa proclamación de la salvación resuene en la sociedad.<sup>47</sup> El diácono, como heraldo del Evangelio, tiene una responsabilidad pastoral importante en la nueva evangelización.<sup>48</sup> El papa Juan Pablo II recuerda a la Iglesia que lo que más fuertemente lo motiva a proclamar la urgencia de la evangelización misionera es que es el principal servicio que la Iglesia brinda a todo individuo en el mundo moderno.<sup>49</sup> El diácono es ordenado precisamente para servir tanto en el santuario como en la plaza del mercado. 60. El empleo seglar de un diácono también está ligado con su ministerio.<sup>50</sup> Aunque su trabajo seglar puede beneficiar a la Compatibilidad entre el ministerio y el empleo<sup>46</sup> comunidad, algunas profesiones resultan incompatibles con las responsabilidades pastorales de su ministerio. El obispo, “teniendo presente las exigencias de la comunión eclesial y los frutos de la acción pastoral al servicio de ésta, debe valorar prudentemente cada caso, aunque cuando se verifiquen cambios de profesión después de la ordenación diaconal.”<sup>51</sup> Unidad y actividad pastoral. 61. Bajo la autoridad del obispo diocesano, y mediante reuniones periódicas y acción cooperativa, “sacerdotes, diáconos, religiosas, religiosos y laicos comprometidos en el ejercicio del cuidado pastoral [pueden] superar el aislamiento de pequeños grupos . . . y garantizar la unidad de perspectivas y de acción ante los distintos modelos pastorales.”<sup>52</sup>

## NEWS: SUMMER 2012

### *It's Ordination time!*

On September 8th of 2012, at the Cathedral of John the Evangelist, Archbishop Jerome E. ListECKi will ordain eleven candidates to the Order of Permanent Deacons. These men are the first group to be ordained having been formed according to the new model of formation based on the National Directory for the Formation of the Permanent Deacons. Michael A. Bowen, James P. Goetter, Allen B. Olson, Dale R. Paczkowski, Dennis J. Petrie, Gregory D. Petro, Eric M. Sewell, Richard J. Stanula, Gary J. Stephani, Scott T. Wiese and David N. Young will become "Christ the Servant" for God's people, exercising their ministry in "Word", "Liturgy" and "Charity and Justice." May the Lord, the humble servant, bless them, their families, and their ministry, so they can collaborate in the building of the Kingdom of God.



El 8 de septiembre de 2012, nuestro Arzobispo, Mons. Jerome E. ListECKi ordenará a once candidatos al Orden del Diaconado Permanentes, en la Catedral de San Juan Evangelista. Estos hombres son el primer grupo en ser ordenado bajo el nuevo modelo de formación basado en el Directorio Nacional para la Formación del Diaconado Permanente. Michael A. Bowen, James P. Goetter, Allen B. Olson, Dale R. Paczkowski, Dennis J. Petrie, Gregory D. Petro, Eric M. Sewell, Richard J. Stanula, Gary J. Stephani, Scott T. Wiese y David N. Young se convertirá en "Cristo Servidor" para el pueblo de Dios ejerciendo su ministerio en "la Palabra", "la Liturgia" y la "Caridad y Justicia". Que el Señor, el Humilde Servidor, los bendiga a ellos, sus familias y su ministerio, para que puedan colaborar en la construcción del Reino de Dios.

### *Inquiry for Discernment Sessions*

During Fall 2012, Spring 2013 and Fall 2013 a group of Permanent Deacons and their wives will offer a series of *Inquiry for Discernment Sessions* around the Archdiocese of Milwaukee for those men interested in pursuing the vocation to the Permanent Diaconate. With the Fall 2013 series, the Office for Diaconate Formation finishes the cycle of discernment sessions and in January of 2014 the men that completed this program are prepared to start the process of application. Any man inquiring about the Permanent Diaconate for the Archdiocese of Milwaukee needs to set up an appointment with either the Director or the Associate Director of the Office for Diaconate Formation, before starting the *Inquiry for Discernment Sessions*.

Durante el Otoño del 2012, Primavera 2013 y Otoño 2013 un grupo de Diáconos Permanentes y sus esposas ofrecerán una serie de *Sesiones de Discernimiento* alrededor de la Arquidiócesis de Milwaukee para aquellos hombres interesados en la vocación al Diaconado Permanente. Con las sesiones de Otoño 2013, la Oficina de Formación para el Diaconado termina este ciclo de discernimiento y en Enero de 2014, los hombres que completan este programa estarán calificados para comenzar el proceso de admisión. Todo hombre que este buscando información sobre el Diaconado Permanente en la Arquidiócesis de Milwaukee necesita pedir una entrevista, ya sea con el Director o con el Director Asociado de la Oficina de Formación al Diaconado, antes de comenzar las sesiones de Discernimiento.

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

