

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,

Happy New Year to all of you! We trust that the Christmas Season renewed your sense of awe and wonder in the Lord's great gift of the "Word Made Flesh" who continues to dwell amongst as we love one another and minister in service to each other.

With this semester we look forward to celebrating with our first year deacon-candidates the *Rite of Institution to Reader* in February. The Most Reverend Donald Hying, Auxiliary Bishop will preside on February 25th, 2012 in the Mater Christi Chapel at the ACCC.

Our third year candidates draw ever more closely to their ordination—one more semester left to go! The ordination will be held at the Cathedral of St. John the Evangelist on September 8, 2012 with the Most Reverend Jerome E. ListECKI, Archbishop of Milwaukee presiding. We look forward with great joy to that occasion.

And, as most things in life come and go, so we too have initiated the admissions process for the next Deacon class of 2016 to take the place of those we will send off in humble service. The call for men who have completed the *Inquiry for Discernment* program has gone out for those men interested in applying for admission into the Aspirancy Path of diaconate formation. Endorsements from pastors are due back to our office by February 6th, 2012. We hope to complete this cycle of admissions by early July with recommendations to the Archbishop by mid-July.

As we think about ordaining a new crop of deacons I would be remiss if I did not publically thank all of the parishes and our benefactors throughout the Archdiocese who so generously contribute to the formation of men for the diaconate. A parish which has endorsed a man for formation contributes at the present time \$1875/yr. to the formation program. Aspirants/Candidates contribute \$2175/yr. (not including books, retreats or miscellaneous expenses) and the Archdiocese generously makes-up the remaining approximately \$4500/yr. for the formation of a man and his spouse (if married). Parishes in addition to their monetary support also pray, supervise and provide valuable pastoral opportunities for the men during their time in formation. To all of you, we say THANK YOU!

Please continue to pray for all of us here in the formation program as we recruit, select, train and form our future ministers of service—the Deacon.

Deacon John A. Ebel  
Director



### NEW LOCATION:

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## MINISTRY AND LIFE OF DEACONS: Relationship with the Diocesan Bishop

### THE MINISTRY AND LIFE OF DEACONS

#### I. The Relationships of the Deacon

##### *Relationship with the Diocesan Bishop:*

41. The deacon exercises his ministry within a specific pastoral context—the communion and mission of a diocesan Church.<sup>1</sup> He is in direct relationship with the diocesan bishop with whom he is in communion and under whose authority he exercises his ministry. In making his promise of respect and obedience to his bishop, the deacon takes as his model Christ, who became the servant of his Father. The diocesan bishop also enters into a relationship with the deacon since the deacon is his collaborator in the service of God's People. It is, therefore, a particular responsibility of the bishop to provide for the pastoral care of the deacons of his diocese. The bishop discharges this responsibility both personally and through the director of deacon personnel.<sup>2</sup>

42. The bishop appoints the deacon to a specific assignment normally by means of an official letter of appointment.<sup>3</sup> The principal criteria for the assignment are the pastoral needs of the diocesan Church and the personal qualifications of the deacon, as these have been discerned in his previous experience and the course of his formation. The assignment also acknowledges the deacon's family and occupational responsibilities.

43. The bishop promotes "a suitable catechesis" throughout the diocesan Church to assist the lay faithful, religious, and clergy to have a richer and firmer sense about the deacon's identity, function, and role within the Church's ministry.<sup>4</sup> In fact, such a catechesis is also "an opportunity for the bishop, priests, religious, and laity to discern the needs and challenges of the local Church, to consider the types of services needed in order to meet them, to tailor a diaconal program to address them, and to begin the process of considering which men in the church might be called upon to undertake diaconal ministry."<sup>5</sup>

44. The assignment of a deacon to a specific ministry, the delineation of his duties and responsibilities, and the designation of his immediate pastor or pastoral supervisor, who must be a priest, should always be clearly stated in the letter of appointment signed by the diocesan bishop. This document should make as explicit as possible the implicit expectations of the participants, thereby establishing a clear line of mutual responsibility and accountability among them. The director of deacon personnel, together with the deacon's designated pastor or priest supervisor (if the deacon is assigned to an office or agency not directed by a priest), a

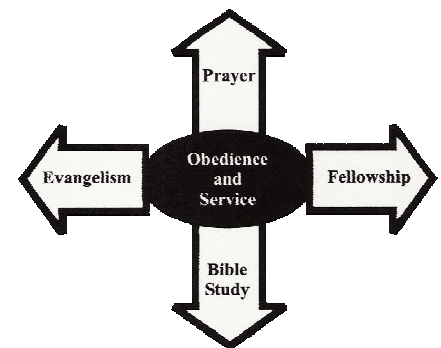
representative of that office or agency, and the deacon are to be involved in the preparation of the letter of appointment. "For the good of the deacon and to prevent improvisation, ordination should be accompanied by clear investiture of pastoral responsibility."<sup>6</sup> Although the wife of a married deacon has already given her permission before her husband's ordination to the demands of the diaconal ministry, nevertheless she should be "kept duly informed of [her husband's] activities in order to arrive at an harmonious balance between family, professional and ecclesial responsibilities."<sup>7</sup> Until the letter of appointment is signed by the bishop and publicly announced by the bishop's office, all parties are bound to confidentiality.

45. The diocesan bishop also ensures that the "rights and duties as foreseen by canons 273-283 of the Code of Canon Law with regard to clerics in general and deacons in particular"<sup>8</sup> are promoted.

46. The transition from candidate formation into an active diaconal ministry requires sensitivity. "Introducing the deacon to those in charge of the community (the parish priest, priests), and the community to the deacon, helps them not only to come to know each other but contributes to a collaboration based on mutual respect and dialogue, in a spirit of faith and fraternal charity."<sup>9</sup> Newly ordained deacons, therefore, are to be appointed to and supervised by a priest. This pastoral care of a newly ordained deacon, coordinated by the director of deacon personnel, extends for the first three years after ordination. This time would include opportunities for ongoing formation, with an initial emphasis upon the issues and concerns voiced by the newly ordained as he gains ministerial experience. It is likewise a unique opportunity to assist the deacon's family as it begins to adjust to its new situation within the community.

47. With the approval of the diocesan bishop, a realistic program for the continuing education and formation of each deacon and the entire diaconal community should be designed "taking due account of factors such as age and circumstances of deacons, together with the demands made on them by their pastoral ministry."<sup>10</sup> The preparation, implementation, and evaluation of this program are to be coordinated by the director of deacon personnel. "In addition to the [continuing] formation offered to [all] deacons, special courses and initiatives should be arranged for those deacons who are married," including the participation of their wives and families, "where opportune. . . .

However, [care must be given] to maintain the essential distinction of roles and the clear independence of the ministry."<sup>11</sup> Similarly, special initiatives in continuing formation should be arranged for deacons who are not married.



## MINISTERIO Y VIDA DEL DIÁCONO: Relación con el Obispo Diocesano

### MINISTERIO Y VIDA DEL DIÁCONO

#### I. Las relaciones del diácono

Relación con el obispo diocesano:

41. El diácono ejerce su ministerio dentro de un contexto pastoral específico: la comunión y la misión de una iglesia diocesana.<sup>1</sup> Depende directamente del obispo diocesano con quien está en comunión y bajo cuya autoridad ejerce su ministerio. Al prometer respeto y obediencia a su obispo, el diácono toma como modelo a Cristo, que fue el siervo de su Padre. El obispo diocesano también entra en una relación con el diácono, puesto que el diácono es su colaborador en el servicio al pueblo de Dios. Es, por tanto, responsabilidad del obispo proveer de cuidado pastoral a los diáconos de su diócesis. El obispo cumple con esta responsabilidad tanto personalmente como por medio del director de personal diaconal.<sup>2</sup>

42. El obispo confiere al diácono una tarea específica normalmente por medio de una carta oficial de nombramiento.<sup>3</sup> Los criterios principales para la tarea son las necesidades pastorales de la iglesia diocesana y las calificaciones personales del diácono, discernidas en su previa experiencia y en el curso de su formación. Para su misión también se toman en cuenta las responsabilidades familiares y ocupacionales de los diáconos.

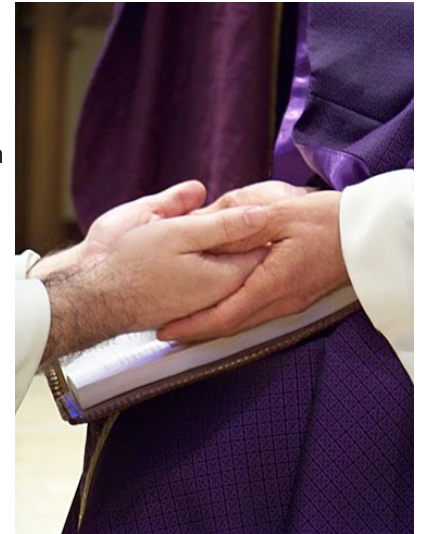
43. El obispo fomenta “una adecuada catequesis” en toda la iglesia diocesana, tanto para los laicos como para los sacerdotes y los religiosos, a fin de que el ministerio diaconal sea comprendido en toda su profundidad.<sup>4</sup> De hecho, tal catequesis es también “una “oportunidad para el Obispo, los sacerdotes, los religiosos y los laicos de discernir las necesidades y desafíos de la iglesia local, para considerar los tipos de servicios necesarios a fin de satisfacerlos, diseñar un programa diaconal para abordarlos, y comenzar el proceso de considerar qué hombres en la iglesia podrían ser invitados a asumir el ministerio diaconal”.<sup>5</sup>

44. La asignación de un diácono a un ministerio específico, la delineación de sus deberes y responsabilidades, y la designación de su párroco o supervisor pastoral inmediato, el cual debe ser un sacerdote, debe siempre ser expresada claramente en la carta de nombramiento firmada por el obispo diocesano. Este documento debe exponer tan explícitamente como sea posible las expectativas implícitas de los participantes, estableciendo así una clara línea de mutua responsabilidad entre ellos. El director de personal diaconal, junto con el pastor o sacerdote designado como supervisor del diácono (si se asigna al diácono a una oficina o agencia no dirigida por un sacerdote), un representante de esa oficina o agencia, y el diácono, prepararán la carta de nombramiento. “Por el bien del diácono mismo y para que no se abandone a la improvisación, es necesario que a la ordenación acompañe una clara investidura de responsabilidad pastoral.”<sup>6</sup> Aunque la esposa del diácono casado ya haya dado su consentimiento, antes de la ordenación de su esposo, a las exigencias del ministerio diaconal, debe sin embargo “ser informada sobre las actividades del marido de tal modo que se concierte y realice una equilibrada y armónica relación entre la vida familiar, profesional y eclesial.”<sup>7</sup> Hasta el momento en que la carta de nombramiento sea firmada por el obispo y públicamente anunciada por la oficina del obispo, todas las partes están obligados a la confidencialidad.

45. El obispo diocesano también asegura que se promuevan las “obligaciones y derechos específicos, a tenor del canon 273 -283 del Código de Derecho Canónico, que se refieren a las obligaciones y a los derechos de los clérigos, con las peculiaridades allí previstas para los diáconos”.<sup>8</sup>

46. La transición del candidato de su formación a un ministerio diaconal activo requiere sensibilidad. “Su presentación a los responsables de la comunidad (párrocos, sacerdotes, etc.) y de ésta hacia el mismo diácono, además de favorecer el conocimiento recíproco, contribuirá a lograr rápidamente la colaboración sobre la base de la estima y del diálogo respetuoso en un espíritu de fe y de caridad.”<sup>9</sup> Los diáconos recientemente ordenados, por tanto, serán asignados y supervisados por un sacerdote. Este cuidado pastoral de un diácono recientemente ordenado, coordinado por el director de personal diaconal, se extiende a los tres primeros años después de ordenado. Este período incluirá oportunidades para continuar su formación, con énfasis inicial en asuntos y problemas expresados por el diácono recién ordenado mientras gana experiencia. Es así mismo una magnífica oportunidad para ayudar a la familia del diácono mientras ésta se acostumbra a su nueva situación en la comunidad.

47. Se debe elaborar, con la aprobación del obispo diocesano, un plan de formación realista para continuar la educación y la formación de cada diácono y de toda la comunidad diaconal “que tenga en cuenta la edad y las situaciones específicas de los diáconos, junto con las exigencias de su ministerio pastoral.”<sup>10</sup> El director de personal diaconal deberá coordinar la preparación, implementación y evaluación de este programa. “Para los diáconos casados se deben programar, además de las ya dichas, otras iniciativas y actividades de formación permanente, en las que, según la oportunidad, participarán, de alguna manera, su mujer y toda la familia, teniendo siempre presente la esencial distinción de funciones y la clara independencia del ministerio.”<sup>11</sup> Igualmente, deben planearse iniciativas especiales para la formación continua de diáconos no casados.



## NEWS FROM FALL 2011



### *New location and classrooms*

In July we moved our offices and classrooms to a new location; Archbishop Cousins Catholic Center. This move will allow us to be together with the Office for Clergy and the whole archdiocesan staff under one roof.

En Julio nos movimos a nuestras oficinas y salones a nuestra nueva casa; El Centro Católico Arzobispo Cousins (ACCC). Este cambio nos permite estar juntos con la Oficina para el Clero y todo el personal arquidiocesano bajo un mismo techo.

### *Admission to Candidacy*

On September 10th of 2011, eight Aspirants were accepted into Candidacy. Mons. Richard Sklba, welcomed Bob Derks, John Fritsch, David Grambow, Pat La Pointe, John Mezydlo, Gary Nosacek, Charles Schneider and Brad Wirth as the Candidate Class of 2014. Families, Pastors and friends participated in the Mass of Admission celebrated in Mater Christi Chapel at the Archbishop Cousins Catholic Center; our new location.

En septiembre 10 de 2011, ocho Aspirantes fueron admitidos en la Candidatura. Mons. Richard Sklba dio la bienvenida Bob Derks, John Fritsch, David Grambow, Pat La Pointe, John Mezydlo, Gary Nosacek, Charles Schneider and Brad Wirth como Candidatos de la clase del 2014. Familiares, Párrocos y amigos participaron en la Misa de Admisión celebrada en la Capilla Mater Christi en el Centro Católico Arzobispo Cousins, nuestra nueva localidad.



### *Inquiry Sessions*

During of 2010 and Fall 2011 a group of Permanent Deacons and their wives offered 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 2011 series, the Office for Diaconate Formation finished this cycle of discernment sessions and in January of 2012 the men that completed this program are qualify to start the process of admission. We will have approximately 35 applicants.

Durante el año 2010 y el Otoño del 2011 un grupo de Diáconos Permanentes y sus esposas ofrecieron 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 2011, la Oficina de Formación para el Diaconado termino el ciclo de discernimiento y en Enero de 2012 los hombres que completaron este programa son cualificados para comenzar el proceso de admisión. Serán unos 35 aproximadamente (8 de ellos latinos).

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

