

# After Ordination

Possibilities and potential

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The super-tanker named 'Reception'.

# Two types of deacon



# Constricted theology of diaconate

- Proper theology provides coordinates for formation
- Proper theology sets the end to be obtained
- The servant myth-social worker only

# Theology of Sacrament of Orders

- Vatican II recovers a *communio/koinonia* ecclesiology
- Episcopal ordination a sacrament
- Episcopal ministry the fullness of Orders
- Descending theology
- *Cursus honorum*-course of honours

PRIEST

ORDINATION

DEACON

FIRST TONSURE  
AND CLERICAL  
STATUS

SUBDEACON

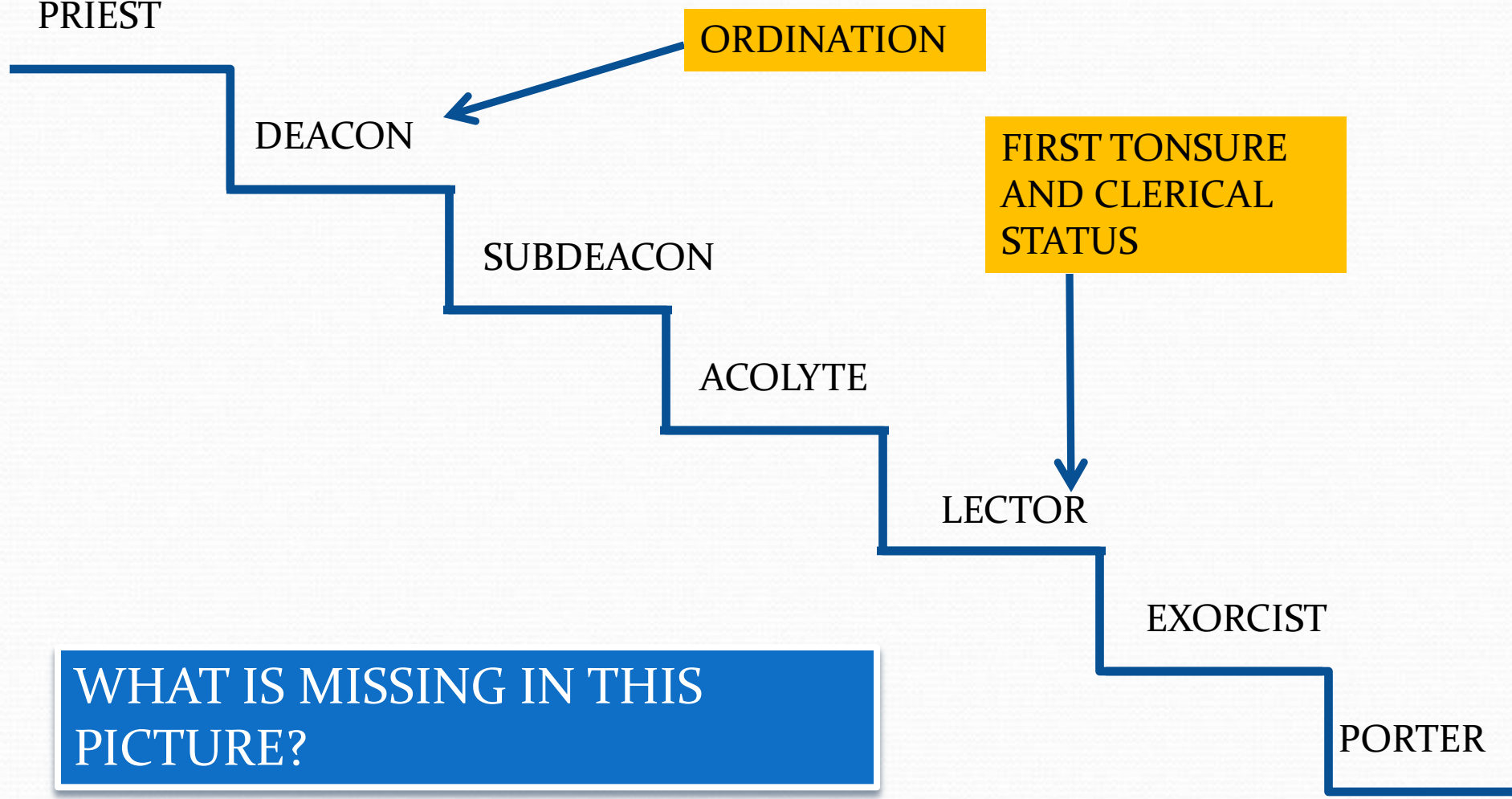
ACOLYTE

LECTOR

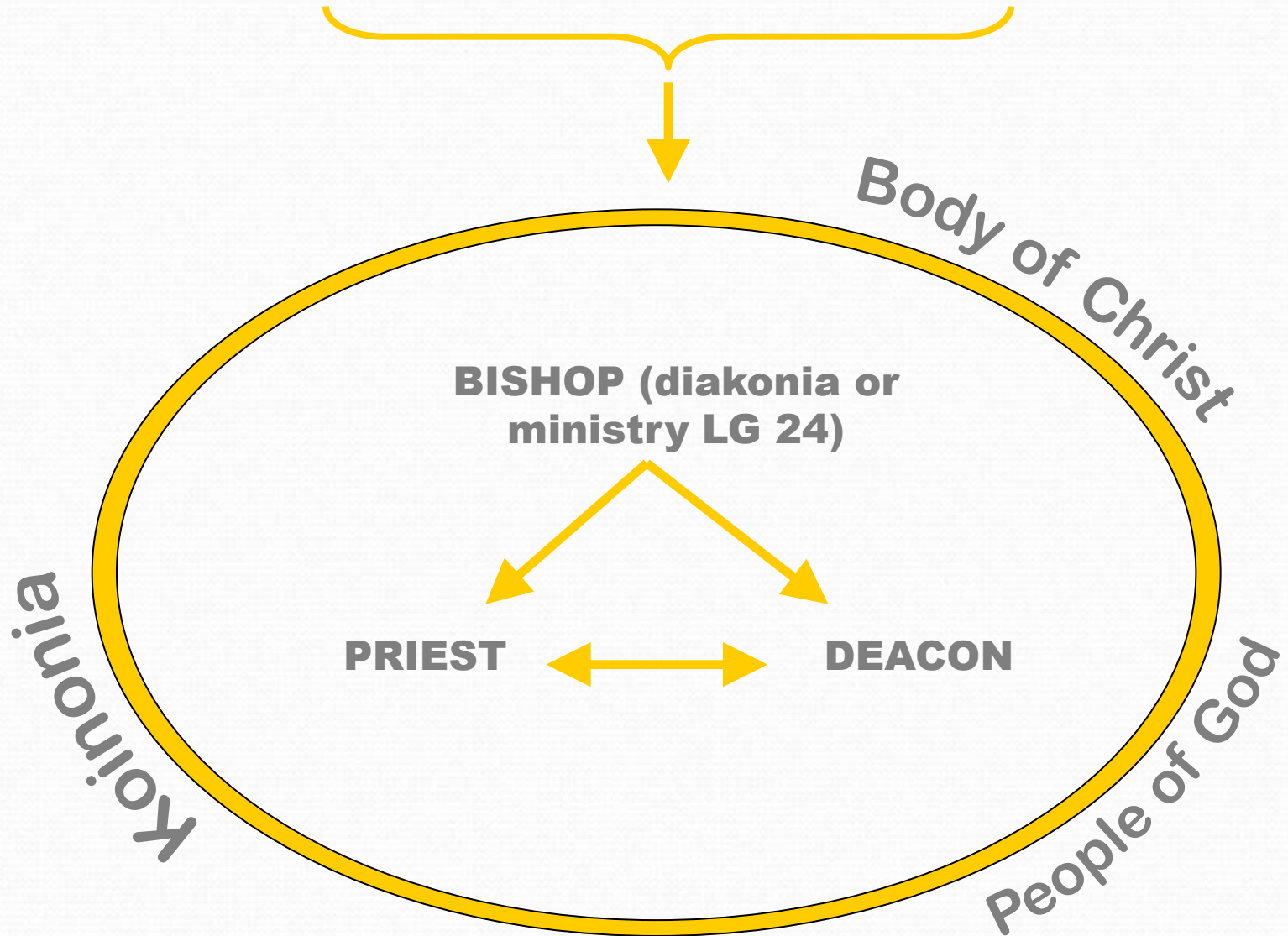
EXORCIST

PORTER

WHAT IS MISSING IN THIS  
PICTURE?



# Ministry of Christ in the Holy Spirit



# Vatican II- intentions

- Vatican II did not propose the restoration of a previous form of the diaconate.
- Nor did it refer to the Seven in Acts 6:1-8
- What is re-established was the principle of the permanent exercise of the diaconate
- It did re-establish the principle that the deacon and priest assist the bishop in his ministry

(Lumen gentium, Ad Gentes, ITC 2003)



<b>First Motivation</b>	<b>Motive of faith and the threefold order</b>
Second Motivation	Pastoral care of communities and new evangelisation
Third Motivation	Open the grace of diaconal ministry to the Church

# Norms and Directory 1998


- How well are they known?
- Norms require episcopal conference to develop local formation guides to meet local conditions within the framework provided.
- Directory does not require conferences or dioceses to develop their own but to act in conformity with it.
- Canonical status as a general executory decree-when it interprets the law

# Fear

- Lay pastoral associates- are we under threat?
- Some women-more jobs for the boys
- Some priests- confusion, encroachment
- Some bishops- how can I afford them? Some women and some priests.
- Faith
- Courage

# Possibilities and potential

- Diocesan and parish works
- The majority have a diocesan scope
- Even within a parish the focus tends to be specific groups or pastoral needs
- Engagement in new evangelisation

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- Parish pastoral leadership
  - Most of these are full time appointments
  - Appointments (not jobs/employment) by the bishop
  - Remuneration required by canon law

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I think I can see it turning around now.

Can you?