The Deacons of Central Texas
1979-1999

A Historical Perspective

Deacon Gene Montag & Deacon Jack Murrell
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of
Central Texas
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Deacon Gene Montag
Deacon Jack Murrell

Deacon Council of the Diocese of Austin
Austin, Texas
The Deacons of Central Texas 1979 – 1999:
A Historical Perspective

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FOREWORD

Theology of Deacon

Excerpts from a Letter by Bishop John McCarthy on the Austin Diocese Diaconate

My dear friends... I would like to make explicit for you this theology of the permanent diaconate.

Today the Church continues to go forward on the mission given it by Jesus Christ. We are Church as we teach the Good News of God’s infinite love for the human family. We are Church as we worship God regularly. And we are Church as we extend the helping hand to anyone and everyone in need. This service to the hungry, the sorrowing, the sick, the jailed, is at the core of the Church’s mission, given it by Jesus Christ.

To fulfill this mission of service, the earliest disciples of Jesus Christ identified seven men and consecrated them. Through this ordination, continued for centuries and now renewed in the postmodern Church, a deacon is empowered for his own unique role and function in the Church. He remains embedded in the everyday life of God’s people—living the life of Christ there as well as he is able, a true disciple, and speaking the Christian message there as well as he is able, an official spokesman of the Church.

The Church today calls each deacon because of his concrete gifts, the talents and experiences that God has given him. Each deacon has certain skills and wisdom, lives in a certain place, displays special kinds of leadership. The deacon is not asked to
disrupt his family or the abandon his job career, but is asked to serve by remaining completely dedicated where he is, immersed in the world and witnessing to it. In a special way, the deacon’s wife and family—his marriage covenant—form a beautiful yet crucial part of the gifts he brings to the Church, and are important to all of us. So is each deacon’s civil status in his neighborhood, workplace, and local society.

The ministry of deacon and priest is complex and complementary, and their open and regular communication makes it possible for the pastor to facilitate each deacon’s ministry. The deacon of today fulfills a centuries-old liturgical function, adjusted to each parish’s unique life, and has often been called on to further and deepen the Church’s evangelizing, for instance, in the RCLA. He may be called on to facilitate the worship and communion of a community in a missionary area of our Diocese. And in each parish, the deacon brings to life the social concern of the People of God—not necessarily by promoting causes or attacking structural evils—but by giving service to those of his neighbors in Christ who need food, clothing, comforting, or counsel. He is the eyes and ears of the parish wherever it suffers need; he moves around so that the Church may be present to those who suffer.

The deacon takes the same promise of obedience to the Office of Bishop as does the priest. When he serves in a parish, he cooperates with the pastor. His ministry may well reach beyond parochial lines, however, and his service (like the priest’s) is always identified with the local Church itself, the Diocese. He has been called by the Church in consideration of his concrete, specific gifts, because of which he can most often serve best in his own parish. But the Office of Bishop makes the assignments, and to that Office the deacon is ultimately responsible.

The diaconate rounds out the full ministry of the Church—lay and ordained, of Word and Worship and Service—and the ministry of the Church would be incomplete without the deacon’s ministry. We must believe that the Holy Spirit, Himself, has revived the Order of Deacon within the twentieth-century Church.

—BISHOP JOHN MCCARTHY
October 6, 1989
Preface

Reflections on Our History

A reflection on its early days reveals that the Church had many needs as it grew and developed communities. Early Christians, as we do, had to serve those in need. In Acts 6:1–6, seven men were established as deacons to meet a need in the community—to feed the Greek widows.

The Twelve called together the community of the disciples and said, “It is not right for us to neglect the work of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word.” The proposal was acceptable to the whole community. . . .

Although this passage would greatly influence the way the ministry of deacon was viewed over the next two thousand years, the role of deacon soon expanded from “waiter at tables” to include preaching, baptizing, mediation, and serving as administrative assistants to bishops. Other ministries also developed with the needs of the changing Church. Many of these ministries were eventually absorbed into the role of the presbyter, so that by the tenth century the office of deacon had almost disappeared from the Western Church. (One notable exception is Francis of Assisi, who chose not to be ordained as a priest.
and remained a deacon.) Eastern Churches continued to utilize permanent deacons, however, and the order was established in many of the Reformation Churches. In the Western Church vestiges of the ceremonial function of the permanent diaconate survived in the role of transitional deacon, the final step to the priesthood.

Modern attempts to restore the permanent diaconate began in Germany in 1951. Such movements within the Church are historically the subject of argument and take time to negotiate differences. This was also true of the effort to reestablish the permanent diaconate. However, despite the heated debates, restoration of the permanent diaconate (with episcopal choice) was voted in during the Second Vatican Council and the role of deacons defined in the “Dogmatic Constitution on the Church”:

For, strengthened by sacramental grace they are dedicated to the People of God, in conjunction with the bishop and his body of priests, in the service of the liturgy, of the Gospel and of works of charity. It pertains to the office of a deacon, in so far as it may be assigned to him by the competent authority, to administer Baptism solemnly, to be custodian and dis-

*Today, there are more than 150 men in the permanent diaconate in the Diocese of Austin. The 49 members of the Fifth Class were ordained in Waco and Austin by Bishop John McCarthy in June 1998.*
tributor of the Eucharist, in the name of the Church, to assist at and to bless marriages, to bring Viaticum to the dying, to read the sacred scripture to the faithful, to instruct and exhort the people, to preside over the worship and the prayer of the faithful, to administer sacraments, and to officiate at funeral and burial services.²

Pope Paul VI implemented the recommendations of the Second Vatican Council on June 18, 1967, in an apostolic letter, “Sacrum Diaconatus Ordinem,” which includes the general norms for restoration of the permanent diaconate.³

We see more clearly when we look back. The growth of the diaconate in the Austin diocese is truly the fruit of the Holy Spirit’s work. Who, other than God, would have known that a few discussions between Msgr. Bud Fieldler and Fr. Charles Michalka in the late 1970s about the restored diaconate would produce more than 150 deacons in Central Texas today?

This chronicle is an attempt to gather some of the events connected with the development of the diaconate in Central Texas up to October 23, 1999—the celebration of 20 years of diaconal work in the Diocese of Austin. As presented, this history is incomplete—as is all history. We deacons do not know how, or if, our present contributions will impact the future. Hence, this brief snapshot is presented to the Deacon Council of the Diocese of Austin so that it may preserve, fill in the blanks, and chronicle the future of our Order of Deacons.
EARLY MILESTONES

Formation and Ordination of the First Deacon Class

Even before the establishment of a permanent diaconate and formalized procedures for assignment in the Diocese of Austin, there were “men filled with the Spirit and wisdom” serving the needs of our community.

Beginning in 1979, deacons ordained in other dioceses who moved into the Austin diocese would meet with Bishop Vincent Harris to ask for an assignment. The bishop referred them to specific parishes. The pastor and deacon would then determine if the deacon would serve within that parish.
At the Beginning: 1978 – 1979

While Fr. Charles Michalka was studying in Washington, D.C., he met Msgr. Bud Fiedler of St. Louis, Missouri, who was Executive Director of the Bishops’ Committee on the Permanent Diaconate. Their discussions on the impact the diaconate might have within a diocesan setting piqued Fr. Charles’ interest. When he returned to Austin in 1978, Fr. Charles met with Bishop Harris and detailed his interest in beginning formal training of deacons in the diocese.5

Bishop Harris tentatively approved beginning such a program and instructed Fr. Michalka to meet with the group of deacons and spouses who were already in the diocese: Deacons Harry (Fuzzy) and Liz Pechacek, Jerry and Carole Klement, John and Yolanda Peca, Roy and Rose Hubbard, Nat Connors, and Juan Lorenzo.

During 1979, notice was sent to the priests of the diocese that deacon formation was to begin. Pastors were requested to talk with those they considered potential aspirants. Later in the year, a second notice was sent out to provide an address to contact for applications.6

Bishop Harris had asked that a series of scripture sessions be offered which would lead to the lay ministries of Lector and Acolyte before discernment for deacons would begin—those interested in becoming deacons were required to attend. The classes began in September 1979 at St. Luke’s in Temple: the Old Testament was taught by Brother James Hansen, CSC; New Testament scriptures were presented by Brother Ray Apicella, CSC.

Deacon John Peca, ordained at St. Ignatius Church in Austin by Bishop Vincent Harris on February 4, 1979, was the first deacon ordained for the Austin diocese; he had received his training in San Angelo. Deacon Peca received a congratulatory letter from then Msgr. John McCarthy, in which our future bishop made a prophetic statement:

I think your ordination will be an important note in the history of Austin.

The permanent deacons of this state are doing a magnificent job in building up the body of Christ.
and helping the church to grow in a period that has otherwise been rather difficult. I am hopeful that your presence here will be providential and that you will be the first of many, many men to give yourselves generously to this important role in the life of the Church.7

**Spring 1980 – Summer 1981**

After the last of the scripture sessions in the spring of 1980, Fr. Michalka called a meeting for men who had attended the scripture classes and were interested in becoming deacons. Names were taken to send formal applications for admittance to the program.

The beginning date for formation of the First Class was delayed while the National Bishops’ Committee finalized a minimum curriculum for deacon development; these requirements were disseminated later in 1980. Despite the lack of a finished set of requirements, Fr. Michalka began interviewing potential aspirants, using the deacon perceiver methodology, during the summer to begin discernment in early 1981.

Formation of the First Class began in January 1981 with two programs offered at St. Monica Catholic Church in Cameron: "Romans 8," conducted by Fr. Michalka, and "Journey," by Fr. Tom Frank.

Formal classes began that fall.

**September 1981 – July 1984**

The First Class began its formal training in September 1981. The first sessions were held at the Best Western South Motel in Temple. Classes were scheduled from 9 A.M. Saturday through Sunday afternoon, ending with Mass at 4 o’clock. "Our original meeting place was so small that when someone got up to go to the restroom, everyone got up," recalls Rev. Richard Hudson. "It truly was a ‘do it yourself process.’ In order to reach ordination, all of us did something to help move the class forward."8

Later during 1981, friends of Fred Bandas offered a vacant motel under renovation—what is now the EconoLodge in Temple—as a meeting place. In 1984, the venue for weekend training was again changed to the Temple Best Western. Throughout
the process everyone pitched in to support one another and make the most of their training experience.

ALL FOR ONE, ONE FOR ALL

I remember . . . It was the second meeting at the Best Western South, in a very, very small meeting room. We were practically sitting on each other's laps, and it was hot!

During a break I was talking to Fred Vogler—we had become friends during the scripture classes—about the lack of organization. Fr. Michalka was trying to do everything himself, and he appeared overburdened. I asked Fred if he would serve with me on an administrative advisory committee to help him. Fred agreed.

As we were discussing how to sell this idea to Father, Jack Fansler overheard us talking and asked to be included because he agreed with the concept. We volunteered to Fr. Charlie, who accepted our idea without argument and appeared relieved to get some help.

Later in the weekend, I spoke with Doots Dufour, told him what we had done, and suggested that he might look into the various requirements of the Bishops' Committee to set up the classes we had to cover. Doots did his part by contacting others. Dick Hudson agreed to form a committee to make certain that we had speakers—we were off and running.

Other committees formed to support the class. Meanwhile Fred Bandas was working with his friends trying to find us a larger, more private meeting location.

The class spirit was wonderful!

—DEACON GENE MONTAG
Administration and Support
Several committees were formed to assist the First Class:

♦ Administrative Committee: to solve problems as they occurred, to set budgets, to assure that assignments were completed, and to file the various required documents in the aspirants' files. Additionally, the committee chose the dates of installation as Lector, Acolyte, Call to Ordination, and Ordination.

♦ Instruction Committee: to assure class requirements were met and to organize retreats. Dick Hudson recalls that Fr. Charlie would call him in the evening, lay out the schedule for the next three months, and tell him, "Find the instructors!"

♦ Liturgy Committee: to provide training in Daily Prayer and the sacramental functions of the deacon.

♦ Social Committee: to provide for social activities in conjunction with class schedules and to provide supervision for children of aspirants during class periods.

*Foreground, left to right: Deacons Dick Hudson, Lou Endris, Joe Potter, Jim Gallagher, and Jim Fuller at the ordination of the First Class, July 1984, at St. Louis Church in Austin.*
Other committees provided for special needs. There was even a committee to plan the Saturday noon potluck and the Sunday morning meals.

**Final Review and Ordination**

During the final year of formation, Fr. Michalka contacted the Shalom Center in Houston to review our training process. On-site reviews on January 18, 1984 and May 16, 1984 were designed to determine if everything necessary was complete and to assist deacons, spouses, and families if problems were uncovered.

The main findings of the Shalom review were:

♦ The weekend format is a strength in building community and a support group among the participants.

♦ The duration of sessions in future programs should be related to what format and structure would provide maximum education benefit without inducing fatigue to the point of making the experience counterproductive.

♦ There should be an opportunity for candidates’ wives to meet separately and husbands to meet separately to discuss concerns about anticipated roles.

These and other recommendations were built into the formation for subsequent classes. Bishop Vincent Harris ordained the First Class of 25 as deacons on July 14, 1984, at St. Louis Church, Austin.
Profiles in Leadership

Emerging Roles and Governance

Leadership takes various forms: imposed, charismatic, or developmental. The actual leader of the diaconate is the bishop, who delegates his supervision to priests for deacons assigned to them. The leadership referred to in this section is not imposed from outside, rather it is the product of the dynamics of the group itself.

The first Deacon Commission appears to have grown out of the class committee structure. From the moment that Fr. Charles Michalka accepted the first voluntary committee, he nurtured the process. In the third year, when the class began to look at the reality that comes after ordination, Fr. Charlie carefully planted the idea that a committee could help to break down the perceived barriers within the diocese that could hinder the deacons’ success.

This is the account of that process.
1984 DEACON COMMISSION

Gene Montag — Chairman

Committee Chairmen
Planning — Harry (Fuzzy) Pechacek
Budget and Finance — Gene Montag
New Class Formation — Ed King
Minority — Alfredo Vasquez
Personnel — Jerry Klement
New Ministries — Dick Hudson
Family — Ray Sis
Secretary — Doots Dufour and Jack Fansler

1984 Deacon Commission
A deacon's "council" was organized by the First Class as a means to communicate, encourage deacon cooperation, make certain that each deacon "had a job," and try to get a deacon representative into the Chancery. Later, in 1988, a more formal Deacon Council was instituted.

The agenda for the 1984 Deacon Commission's first meeting in January 1984 included the election of officers and the formation of a group to develop the curriculum for the second deacon class. The deacons also explored ways to assure that each ordained deacon had a ministry and to help deacons coming into the diocese find an assignment. Two other issues also concerned them: to attempt recruitment of minorities to the diaconate and to plan for the future of the diaconate in the diocese.

An additional task, recommended by the Shalom Center's "Report on Austin Diocesan Deacon Training Program," was defined by the commission: deacons would go out into the parishes and, with the pastors' permission, explain what the diaconate was. The operating plan was, "Go out to tell them; don't wait for them to ask."
1988 DEACON COUNCIL

Deacon Fred Bandas — Chairman
Deacon Al Vasquez — Vice-President
Deacon Lou Endris
Deacon John Gonzales
Deacon Earl Colley
Mrs. Maureen Fuller — Deacon Wives’ Representative

Deacon Doots Dufour and Deacon Juan Lorenzo were appointed by the Bishop.¹¹

Deacon Council

The present Deacon Council was officially formed in July 1988 to provide a means of communicating deacons’ concerns to the bishop and assist deacons with problems. The first council was composed of five elected deacons, a representative of the deacons’ wives, and two deacons appointed by Bishop McCarthy.

*The ordination of 22 new deacons in July 1988 nearly doubled the ranks of the permanent diaconate in the diocese and ushered in a formal Deacon Council.*
Diaconal Advisory Committee
The Diaconal Advisory Committee was formed by Bishop John McCarthy in 1989 as a forum for communications between the Chancery and the diaconate.

Its original members were Fr. Victor Goertz, Deacon Director Fr. Tom Frank, President of the Deacon Council Fred Bandas, and Deacon Wives' Representative Maureen Fuller. The membership was later expanded to include the Diocesan Director of Religious Education.

The Deacon Directors
Deacons are to be leaders within their communities. Leadership is a learned behavior. During formation, the aspirants and spouses looked to the Deacon Director for guidance: not only for fulfilling the requirements of ordination but for adhering to the spiritual values associated with the call to a clerical vocation.

Several men have served the diocese as Deacon Directors during the past two decades, and many other people have assisted the process. Their contributions are acknowledged here with a brief summation of the major events that happened during their tenure.

1978 – 1987 Fr. Charles Michalka
Fr. Charlie brought and nourished the spark that ignited the diaconate in the diocese. His dedication and his response to offers of assistance set the tone of individual service for the aspirants of the First Class. Through his encouragement, a rudimentary "Deacon Commission" was formed that provided the basics for the formation of the present Diocesan Deacon Council.

1987 – 1988 Fr. Bobby Hajovsky and Dr. Juan Hinojosa
Fr. Bobby and Dr. Hinojosa developed and formalized the discernment and formation process.

1988 Msgr. Donald Chatham
Msgr. Chatham took over as Deacon Director from Fr. Hajovsky in 1988 but was unable to perform his duties due to ill health.
1988 – 1994 Fr. Tom Frank, Bro. Bruce Lescher, CSC, and Deacon Jerry Klement
In 1992, Fr. Tom Frank, Msgr. William Broussard, Fr. Victor Goertz, Fr. Joe Tetlow, SJ, and Bro. Bruce Lescher developed the curriculum currently in use. Deacon Jerry Klement was named Associate Director in 1992. This group also provided the organization and structure the diaconate has today, which has enabled the program to reflect more clearly the vision of diaconal ministry.

1994 – Deacon Jerry Klement
As developed by Deacon Klement, the role of Deacon Director attempts to focus more extensively on the discernment process and to look at diaconal ministry as a vocation; he continues to challenge the deacons to grow spiritually and to be involved in their ongoing growth and development.

Defining and Refining Roles
From January 12–14, 1988, Fr. Jack O’Donoghue, longtime Director of the Permanent Diaconate in the Archdiocese of San Antonio, and his assistant, Deacon John Landex, conducted a series of seminars for priests and deacons to explore the deacon’s role of service to the community.

The sessions were held in Temple, Bryan, and Austin during the day for priests and in the evenings for deacons, spouses, and a few aspirants. The major insights derived from the meetings were:

♦ The most important part of the diaconate program is the selection process.

♦ The deacon perceiver is an excellent tool.

♦ Gift discernment must occur with each deacon. The best advisor he has is probably his wife. She knows him better than anyone else. He needs to listen to his wife, discern his gifts, and discuss them with his pastor.
♦ There needs to be an agreement between the deacon and his pastor on what the deacon's duties and responsibilities will be.

♦ Support groups for deacons are most useful and each deacon should be in one.

♦ Each deacon is encouraged to have at least one service role outside the Church proper in the community dealing with people who need healing.

♦ Deacon-priest dialog must increase through gatherings of priests and deacons throughout the diocese.

After these exploratory meetings with the priests and deacons of the diocese, Bishop John McCarthy called a meeting with pastors who utilized deacons. This meeting was held at Emmaus Retreat Center on September 6 and 7, 1989.12

The agenda for September 6th focused on various definitional issues such as: the deacon as he serves in the parish; the ministry of deacon as outlined in the document "Permanent Deacons in the United States—Guidelines on Their Formation and Ministry, 1984 Revision"; the deacons' and pastors' hopes and concerns for the diaconate; and Bishop McCarthy's hopes, plans, and concerns for the permanent diaconate in Central

With the ordination of the Third Class in July 1991, the number of deacons serving in the diocese increased by approximately one third.
Texas. On September 7th, Fr. Jack O’Donoghue presented two topics: “What is the currently accepted theology of the diaconate in the United States?” and “What is going on in the diaconate around the country?” Then, small groups worked on the question: “What does that theology mean to us in Central Texas?”

The outcomes of this year and a half devoted to exploring the role of the diaconate included a better understanding of the supervising priest’s role relative to the deacon and a more complete appreciation of the purpose and value of the permanent diaconate. These insights were later crystallized by Bishop John McCarthy in his letter of October 6, 1989, “Theology of Deacon.”

In early 1991, Bishop McCarthy met with Western Deanery priests in Lampassas. The purpose of the meeting was to request the priests to look for men interested in becoming deacons for the Western Deanery. Deacons Jimmy Gallagher and Gene Montag were the bishop’s guests. The interest was sufficient, and Bishop McCarthy selected Our Mother of Sorrows in Burnet as the training site within the deanery.

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The diaconate rounds out the full ministry of the Church—lay and ordained, of Word and Worship and Service—and the ministry of the Church would be incomplete without the deacon’s ministry. We must believe that the Holy Spirit, Himself, has revived the Order of Deacon within the twentieth-century Church.

—BISHOP JOHN MCCARTHY, "Theology of Deacon"
SCENES FROM THE ORDINATION OF THE FIFTH CLASS IN JUNE 1998:
(1) Ritual prostration before the altar of St. Louis Church, Austin. 
(2) Deacons Mario Renteria (left), Doots Dufour, and Don Burleson processing in. (3) Bishop John McCarthy investing Edward Rositas in the right to proclaim the Gospel. (4) Newly ordained deacons being congratulated by their fellows. (5) Norma Lara (left) and Belinda Ozuna celebrating their husbands' ordination.
BEYOND BECOMING AND BEING

Diaconal Ministries

"BECOMING" AND "BEING" A DEACON do not seem to be enough for the members of the Austin diaconate. The desire to serve, which flows from faith and the grace of the sacrament, has produced many, varied fruits. Some are unseen and unknown except to those persons who were served; others are more public and are called "special" ministries.

The growth of a deacon's ministry begins with the first assignment—usually in the home parish—which offers an opportunity to grow into another capacity. As Rev. James A. Donnelly, CSC, once said of the deacon's work: "The Holy Spirit is training you for what He will ask you to do next."
Parish-related functions are often the first assignments for new deacons, and many also work in special ministries. Clockwise, from top: Deacon Hector Rosales administers the sacrament of Baptism. Deacon Jerry Klement proclaims the Gospel. Deacon Jack Murrell pours the oil prior to the Chrism Mass.

The Faces of Our Ministries
In the summer of 1999, the Deacon Council surveyed the deacons working in the Diocese of Austin to learn about their experiences and ministries since answering the call to the diaconate. Most of the respondents indicated that their first assignments had been to their home parish, and so their early service as deacons tended to be in RCIA, home-based visitations, Tribunal work, and counseling and other parish-related services. Their work was either done as a specific assignment or they performed different combinations of these functions, depending on the size and complexity of the parish. Rural deacons reported less activity overall but a broader
range of services performed. Deacons also often have “special ministries,” which we define in this document as those ministries approved by the bishop that deacons perform in addition to their parish assignments. Some deacons entered specific special ministries from the outset: pastoral administration, prisons, hospitals, missions, and the like.

The profiles presented here are representative of the special ministries fulfilled throughout the diocese, regardless of how or when the respondents came to them. (In this section the ordination date of a deacon ordained in the Austin diocese is given in parentheses after his name.)

The Good News Christian Center
Deacon Harry (Fuzzy) Pechacek was first deacon to serve in the Austin Diocese. He was ordained in Dallas in 1978. A native of Elk, Texas, Deacon “Fuzzy” moved back to his home parish of St. Joseph in 1979. He spent many days alongside Deacon Jerry Klement with the First Class, teaching, counseling, and explaining the diaconate to the aspiring couples.

Deacon “Fuzzy” was honored with the Ministry Award by Bishop John McCarthy in 1993 for his work in the diocese, especially for his efforts in developing an ecumenical retreat center near Elk—the Good News Christian Center. He died on September 20, 1993, from injuries received while working at the retreat center.

Martha’s Kitchen
Deacon Fred Bandas (1984) opened Martha’s Kitchen in Temple, with the approval of Msgr. Arthur Michalka, on Thanksgiving Day 1985 to serve the area’s poor, hungry, and homeless. Meals were served twice a day, seven days a week to anyone who was hungry. Volunteers renovated an old, wrecked TV store in a low-income area to serve as Martha’s Kitchen and staffed it.

Deacon Fred’s next project was The Home of Hope, which provides temporary housing for families and the elderly within the Temple community.
Texas Prisons
Deacons Jimmy Gallagher (1984) and Doots Dufour (1984) have been the leaders in developing the diocese’s prison ministries—Deacon Gallagher as Catholic Chaplain (Ellis I, Ellis II, and the “Walls” in Huntsville) with the Texas Department of Corrections and Deacon Dufour as head of the Diocesan Prison Ministry Office. Deacon Doots has also been instrumental in serving and recruiting other deacons to serve in local county jails, prisons, and substance abuse centers.18

Prison ministry brings both disappointment and satisfaction. Deacon Otto Weilert (1995) relates that his most disappointing ministerial experience is “when you go to a prison for Eucharistic service and very few show up for God’s gift.” Deacon Klaus Adam (1995), who is employed as a Chaplain at the W.J. Estelle Unit, TDCJ-ID, in Huntsville characterizes his most satisfying experience as “bringing hardened criminals to Christ and observing His power at work in them.” Deacon Kent Parks (1998), serving at the Travis County Correction Center in Del Valle, related this incident about an ex-prison inmate who stopped him on the street.

I didn’t recognize him but he told me that “I preached the word” at Del Valle prison and he wanted to stop and let me know that he was out of prison, he had a job, and he was going to church. It made my day.

Deacons Jimmy Gallagher (front) and Joseph Potter spent some time each week with prisoners on death row in and around Huntsville.
Deacon W.J. Ham (1991) set up a group of seven deacons to do Communion Services for inmates at a state jail facility in Austin. Deacon Alan Desourcie (1988) spent ten years in prison ministry, which included both regular services and retreats. "Both of these activities came about through the efforts of Doots Dufour," he says. He also served six years on the Deacon Council, three years as chairman. Alan is now employed full-time as the business administrator for his parish.

Deacon Doots Dufour sums up his role and the direction prison ministries have taken:

With a little help, to say the least, I have initiated a criminal justice ministry program in the Austin Diocese. We decentralized it. My job is to encourage activity at and around local and state or federal prisons from the surrounding area. There was some activity sporadically in the diocese before I started. We have managed to perk it up considerably. The bishop got behind it heartily, which made it go.

Doots has continually contacted persons involved with prisons on all levels, the object of which is to "establish a spiritual presence in the area of criminal justice to ensure better methods of rehabilitating prisoners and preventing crime." The Diocesan Prison Ministry Office presents retreats eight to ten times a year in prisons and local jails. Doots has written articles for the Deacon Digest, worked with a nonprofit agency to build a chapel at the Travis County jail, and is now attempting to set up programs for parolees and their families to provide a stable atmosphere after the prisoner is released. The families of the prisoners are included as fully as they choose in the office's ministry. Schools, even at the elementary level, are included: the philosophy to "influence the child to grow so that you do not have to rebuild an adult" seems to underlie the outreach. Deacon Dufour's current project is to get the Knights of Columbus involved to help with prison ministries. He also meets with legislative committees involved with prisons and comments on proposed legislation.

Deacon Julian Tyboroski (1988) serves as a volunteer chaplain with the Texas Department of Corrections. In this capacity, he arranges for all Catholic welfare, spiritual training, Baptism, Communion Services, scheduling of Masses, and Reconciliation.
Many other deacons not listed here also participate in a prison ministry in addition to other special ministries.

**Pastoral Administration**

The 1999 Diocese of Austin Directory lists eight deacons serving as pastoral administrators. Deacon Jimmy Gallagher (1984), pastoral administrator of St. Thomas Catholic Church in Hamilton, describes the difference between a pastoral and a parish administrator:

> Every parish has a pastor, priest... Canon Law calls for this. I have a canonical pastor. My duties are the same as if I were priest. I do not have the three faculties of a priest-pastor. I have all the other responsibilities. I am responsible for both the spiritual and physical part of St. Thomas. A parish administrator deals only with the physical and the priest-pastor deals with the spiritual. Pastoral administrators usually are connected to a small spiritual community.

Pastoral administrators are used to dealing with troublesome situations. Jimmy relates an example from his experience involving a couple from California who had decided to be married at St. Thomas. They contacted Jimmy six months prior to the planned date. They wanted a priest from Louisiana to celebrate the wedding Mass. With only a week to go before the wedding, Deacon Gallagher had received the documents outlining the couple’s sacramental history and premarriage instructions, but he lacked the proof of priestly faculties for the Louisiana priest. He called Msgr. Matocha at the Chancery and got the “go ahead—everything is complete.” “A close call,” he calls it.

Deacon Weldon J. Bowling (1995) served 17 months as pastoral administrator of St. Paul Chong Hasang parish in Harker Heights. During his tenure, the parish formed a Ladies of Charity group and instituted the only Catholic thrift shop in the area. The shop gave out two scholarships to the local community college this year. In his spare time, Weldon counsels parolees, is president of Home and Hope Shelter, and serves on various community and parish project boards.

Deacon Jordan Pfuntner (1988), although not formally assigned as pastoral administrator, serves as “deacon of relief” for
Deacons Edward Maddox (left) and Alton Hitbe greet parishioners at St. John the Baptist Catholic Church in Waco. They took on the administrative and spiritual leadership of their home parish soon after their ordination in June 1991.

the parishes of St. Thomas, Hamilton, and St. John in Waco. His specific service for these parishes is to provide a day off for the deacons assigned to those parishes.

Before coming to the Austin diocese, Deacon Doug Wunschel served as pastoral associate and minister of education at Immaculate Conception Parish in Denton.

Work with the Hearing Impaired
Deacon Patrick Murray (1995) was the first hearing-impaired deacon ordained in Texas. His ministry is within his parish working with hearing-impaired children. Profiled in Liguorian in April 1999, Deacon Patrick says he “believes it was divine intervention that brought him to Austin in 1980 at the time he was searching for a place to belong.” Patrick presides at Eucharistic Services for the deaf three times a month at St. Ignatius Martyr
in Austin. Families who participate feel that one who speaks their language allows them to be more involved in the service. During formation, Patrick required interpreters so that he could complete his studies. He says, “It was a struggle but when I was prostrate at ordination, I realized why I was there.”

Deacon Tim Graham (1988) has been deeply involved with a ministry to the deaf. Because of his knowledge of sign language, he was able to act as an advocate for the deaf and help them spiritually. He taught religious education classes and sponsored the first deaf person in the diocese through the RCIA. During the formation of the Fourth Class in Burnet, Tim and spouse, Pam, helped with signing to enable Deacon Patrick Murray to get the class material necessary for ordination. The other ministries in which Deacon Tim has involved himself include serving as Spiritual Director to the Austin community of Secular Discalced Carmelites.

International Pastoral Care
The Diocese of Austin has exercised pastoral care for San Isidro Labrador (St. Isidore the Worker) parish in Arteaga, Coahuila, Mexico since January 1991. There are approximately 35,000 Catholics in the parish, spread among two towns and 42 smaller villages in the mountains southwest of Monterrey, approximately 200 miles from Laredo.

Deacon Manuel Montalvo (1991) left Austin to start a one-year assignment in San Isidro Labrador in the fall of 1995. After his first year, he was joined by his wife, Ana Maria, and they have continued to minister there.

Deacon Jim and Jeri Moat (1995) joined the Montalvos in May 1997:

The first year in Mexico we assisted at San Isidro Parish, which is sponsored by the Diocese of Austin. Jeri did health care and I assisted by doing Eucharistic Services and sacraments in the remote villages scattered throughout the mountains. We continued to organize and host teams of health care professionals as well as other visiting groups from the States.

Our second year in Mexico, we worked and lived in a “casa hogar” in Queretaro, Mexico, three hours
The Fourth Class, ordained in June 1995, was the first to include candidates from the San Angelo diocese and to have sign language interpreters to accommodate aspirants’ special needs. Two candidates, Jack Murrell (above, center) and Frank Terry, were ordained the previous fall to meet special needs within the Austin diocese.

northeast of Mexico City. There is a huge and ancient Mexican colonial building located in the center of town with 75 permanent residents. The goal and programs of the house were (1) educating poor kids from the ranchos and bringing them into the middle class, and (2) taking in Otomi Indian women and their children begging in the streets downtown and preparing them through a five-year program to become self-sufficient and return to their villages with a skill of sewing unique products.

Catholic Charities
Deacon Dick Bigelow (1998) is full-time business manager of Catholic Charities of Central Texas, Inc., where he is responsible for grants, basic administration, and overseeing two projects: the St. Giles Handicapped Assistance Program, which collects durable medical equipment to distribute to persons with handicaps, and planning for the Mother Theresa House, an emergency shelter and child care facility for homeless families.
Continuing Diaconal Education
The Southwest Institute of Diaconal Studies (SWIDS) was founded in 1991 by Deacons W J. Ham (1991) and Larry Hansen (1991) to bring inexpensive continuing education programs to deacons in Region X, which includes the Austin diocese. The Institute’s Eighth Seminar, offered July 21-23, 1999, provided instruction on the Book of Revelation and apocalyptic literature. The first day was spent in studying the scripture text and its background; the second was instruction on the ways the scriptures could be used in homilies. One hundred fifty deacons from four states attended.

Care of the Sick
Nine survey respondents reported involvement in ministries at hospitals, hospices, and nursing homes and ministering to shut-ins. Deacon Tony Smerke “takes care of the sick in Sun City and visits nursing homes.” Deacon Bill Scott (1988) completed four quarters of CPE and is trying to develop a hospital ministry to The Med at College Station, a hospital with little or no spiritual care for its patients. “Caring for those in the hospital is an awesome responsibility,” he says.

One of the most revealing tasks for me was finding that I could minister to all I visited. They are not just Catholics. They are people of God the Most High. As in the story of the Good Samaritan who stopped to help the traveler by the roadside after all others had passed him by, the hospital ministry has given me the chance to be as Christ calls us—a servant to all.

Bill’s primary assignment is as campus minister at Texas A&M University. He is also active in bereavement ministry.

Deacon Dick Orton (1998) has been assigned to serve as a chaplain of Hospice Austin. He also has a prison ministry. Deacon Jerry Klement has served as a hospital chaplain and is currently serving as a chaplain for Hospice in Temple. He has been a companion, sponsor, and mentor for persons struggling with drug, alcohol, and other substance abuse. He is also active in bereavement ministry. At the present time he is Deacon Director for the Diocese of Austin.
Deacon Mike Meismer (1998) serves as a member of the clergy team in a hospital ministry who “bring hope, reassurance, prayer, and Christ to the spiritually empty.” He also calls on his 30 years of experience as a funeral director in a bereavement ministry. Deacon Edward Hoefling visits three nursing homes twice a week. On Mondays, he holds prayer services for Catholics and non-Catholics; Fridays, he takes the Eucharist to Catholic residents and the homebound. He also volunteers for the Bastrop Crisis Hotline, delivers Meals on Wheels, and serves on the Home Missions Committee of the Diocesan Mission Council. Deacon Lee Cochran (1995) serves as a chaplain for a hospice and as on-call chaplain for St. Joseph Hospital in Bryan; he also officiates at Communion services at nursing homes and takes the Eucharist to the homebound.

**Spiritual Counseling**
Deacon Louis Endris (1984) has a varied history of counseling ministries. “From 1990 to 1997,” he says, “I worked as a counselor with the RAPHA (Hebrew, to heal) organization providing psychotherapeutic help to patients in psychiatric hospital units, using prayer and biblical principles. RAPHA therapists enjoyed dramatic success as God intervened to bring healing to our patients.” One example of his RAPHA work was the “concert pianist from another state [who] came to our unit saying she never wanted to play the piano again; she didn’t even want to be in the same room with a piano. With God’s help, she was playing the piano before she left our unit three weeks after entering.” Louis now offers his services as spiritual director to deacons.

**Other Established Ministries**
Deacons are also serving as parish administrators and in other capacities at the diocesan level in such areas as Respect Life and Stewardship as well as in Engaged Encounter and Retrouville. Deacon Patrick and June Kennedy (1995) introduced Retrouville to the diocese in 1998. The Kennedys have also served as Family Life Ministries coordinators and introduced Unitas, a marriage preparation ministry based on the RCIA.

Deacon Jack Maher (1991) serves as chairman of the Home
The official requirements for becoming a deacon emphasize that one must first of all be “a man of faith,” and many deacons focus on teaching and pastoral care. Deacon Daryl Haywood (left) at a meeting with Director of Religious Education Margaret McKinney and parishioner James Haverda at St. Anthony's Church in Kyle.

Missions Committee of the Diocesan Mission Council. He is also a member of the Board of Directors of SWIDS and is one of the founders of the Wimberly Crisis Bread Basket. While serving as Austin delegate to the National Association of Deacon Organizations, he received the President’s Award in 1997.

Deacon Ray Sanders came to Austin from the Galveston-Houston diocese in 1998. His present assignment is the University Catholic Center at The University of Texas at Austin. While in Houston, he was Associate Director of Deacons before serving as Director of Ordained Deacons for five years. One of his most satisfying experiences revolved around his CPE at Houston’s Ben Taub Hospital involving highly intense encounters with patients.

Deacon Edward Rositas (1998) currently serves on the sponsor committee of the National Hispanic Deacon Association, where he was involved in the preparations for hosting the annual national conference as well as starting a local chapter. The Austin Hispanic deacons hosted the 1999 national conference. Deacon Rositas was recently elected to the Deacon Coun-
cil. "Our ministries are very diverse," he says. "I personally find that the most effective ministries occur during my secular employment hours."

Deacon Roy Barkley (1991) served on the Board of Directors of Natural Family Planning for Central Texas, including two years as President; he also serves on the Respect Life Council of the diocese. Since 1993, Deacon Roy has been a member of the editorial board of Catholic Southwest, an official journal of the Texas Catholic Historical Society. "I consider writing to be an important way in which I fulfill my vocation as a deacon," he says. "Since my ordination I have published many articles and book reviews, and one book, in relation to the Church. I have two more books with publishers now." He has also presented scripture classes for new aspirants.

"Street" Ministry
Deacon Roger L. Behr (1984) is employed as a member of the Austin Police Department. "Through my work," he says, "I have been involved with organizing and participating in a program directed at assistance for prostitutes."

The Austin Police Department through the South Congress Coalition and Dawson Neighborhood Association have been working with the YWCA to bring on board other social service agencies to come up with a program to address the entire needs of the street prostitute. The effort began in the early summer of 1998 and will soon be ready to introduce as a pilot program. We have recognized that the prostitutes' problems are many and require everything from drug treatment, counseling, job training, housing and childcare. The police department knows that arrest and jail are not a solution but just a minor deterrent until they get out and are back into the same loop.

In September 1999, the sponsor group announced the formal adoption of this ministry.
The Call to Serve

The Holy Spirit plants many seeds in deep, fertile soil. How does he determine whom to call to be deacon?

This question was answered by Archbishop Patrick F. at a meeting held in conjunction with a weekend session of the Third Class in Kyle. At the time, Archbishop Flores was serving as Chairman of the Bishops’ Committee on the Permanent Diaconate. His explanation was that most deacons are married: as the love between the husband and wife grows, it overfills its container and flows into the community—it’s at that point the Holy Spirit calls.

Vera Hudson, wife of Deacon Dick Hudson, confirmed message when she stated, “We always think in terms of what a man or woman does . . . It’s not what he does; it’s what he is. A deacon represents the servant nature of Christ to the people. And he represents the people in their servant role to Christ. . . .” 24

God calls men to service “as they are,” together with experiences, talents, and charisma to form a diversified group, so that, by God’s grace, all ministries are directed to special people.

The spirituality and holiness of marriage is brought into the deacon’s ministries, as exemplified by John Rivera and his wife, Maria, at his ordination in 1988.
INTO THE THIRD MILLENNIUM

The history presented here not only speaks for the faith and dedication of more than 150 deacons working in the Diocese of Austin but also of the faith and support of two Austin bishops in their guidance of the growth of the diaconate.

Bishop Vincent Harris received the seed, cautiously explored the landscape for a place to plant, carefully cultivated the land, and planted the seed at a time and place where it would flourish. Certainly, there were dissenting voices advising Bishop Harris not to accept the diaconate. But the decision was his prerogative, and he chose to say, "Yes!" Bishop Harris was careful in his decision-making process. The diaconate had to show him that it was, indeed, a serving force within the diocese. He must have been convinced because he approved the formation of the Second Class before he left office. When Bishop Harris retired, deacons wondered, "Will the new bishop support us?"
Bishop John McCarthy, on the other hand, knew the potential of the diaconate from his experience as Executive Director of the Texas Catholic Conference and his service as Auxiliary Bishop in the Galveston-Houston diocese. As this historical record indicates, Bishop McCarthy has been extremely supportive of the Austin diaconate. For example, he inspired the 1988 sessions targeted to both priests and deacons to bring understanding between them, which led to his pronouncement of the "Theology of Deacon." He requested that classes be held within the Western Deanery to allow aspirants the chance to attend classes with less hardship. He encouraged the institution of annual meetings with the deacons. These and other actions denote his full support in furthering the work of the diaconate in our diocese. As Bishop McCarthy approaches retirement, are we again going to hear the question, "Will the new bishop support us?"

Should deacons speculate about the future? Services offered by deacons are in the "here and now"—fulfilling a Holy Spirit-inspired response to meet needs within the Church ancient as the Church itself. If God is willing, deacons will continue to assist in Christ’s work far into the future.
EPILOGUE

Two Challenges

Critics of this work may say, "My ministry is not included," or "Women are not even mentioned!" It is true that many important aspects of the history of the Austin diaconate are missing from this "first draft" account.

What is offered is a skeleton that needs fleshing out. As a skeleton, this offering extends a challenge to those who did not respond to the Deacon Council’s survey (the other 68 percent): If your ministry is important for other deacons to become involved in it, please write an account of it and forward it to the council.

The second challenge is this: The permanent diaconate is comprised primarily of married men. The deacon spouses sat through the training with their husbands to lend support—a married team. Many of the spouses have their own ministries—the story of the Austin diaconate cannot be fully told without the ladies’ stories: Ladies, please write them!

Go in peace to love and serve the Lord!
APPENDIX

Class Members and Milestones

Each group of deacons ordained in the Austin diocese is unique because of the individuals who make up the class. Training for the classes built upon the experiences of the preceding groups. An attempt is made to indicate new methods that were introduced with the formation of the classes.

First Class
Bishop Vincent Harris ordained 25 deacons July 14, 1984 at St. Louis Church, Austin.

Deacon, Spouse, Parish
Fred Bandas, Doll, St. Mary, Temple—Fred and Doll, deceased
Roger L. Behr, Sandra, Sacred Heart, Austin
Stewart Callaway, Faye, St. Mary, Temple—Stewart, deceased
Doots Dufour, Dec, St. Theresa, Austin
Lalo S. Duran, Lupe, St. John, San Marcos
Louis E. Endris, Evelyn, St. John, San Marcos
Jack Fansler, Ann, St. Joseph, Kileen
Jim Fuller, Maureen, Sacred Heart, Austin
Jimmy Gallagher, Dona, Our Lady of Lourdes, Gatesville
Louis Garcia, Helena, Santa Teresa, Bryan
Juan F. Garza, Sophia, St. Monica, Cameron
Dick Hudson, Vera, St. Louis, Austin—Vera, deceased—Dick ordained priest
Edward F. King, Jan, Holy Family, Copperas Cove  
Frank Laredo, Dolores, Immaculate Conception, Sealy—  
Dolores, deceased  
Allen Menke, Linda, St. Joseph, Rockdale—Allen, deceased  
Gene Montag, Joyce, Our Mother of Sorrows, Burnet  
Abraham Orozoco, Aurelia, Santa Teresa, Bryan  
John Oxley, Beverly, St. Jerome, Waco—Beverly, deceased  
Al Peschka, Alvera, St. Louis, Austin—Al, deceased  
Joe Potter, Gwendolyn, St. Louis, Waco—Gwendolyn, deceased  
Ray Sis, Jan, St. Anthony, Bryan  
Frank Susik, Ann, St. Monica, Cameron  
Alfredo Vasquez, Virginia, Dolores, Austin  
Fred Vogler, Betty, St. Luke, Temple  
Gilbert Wilson, St. Anthony, Bryan

Second Class

Milestones: After discussions about offering both Spanish-  
and English-speaking classes, the decision was made that all as-  
pirants would attend classes together because the training mate-  
rials suggested for the groups were not exactly the same.

Bishop John McCarthy ordained 23 deacons on July 23, 1988 at  
St. Louis Church, Austin.

Deacon, Spouse, Parish

Guadalupe Aguilar, Teresa, St. Mary’s, Lockhart  
*Chester Alcala, Blanca, ordained for the Diocese of Barcelona,  
    Venezuela  
Victor P. Beltram, Elizia Flores, St. Margaret Mary, Leander  
Walter F. Carr, Mary, St. Louis, Austin—Mary, deceased—  
    Walter, ordained priest  
Earl Colley, Sherry, St. Monica’s, Cameron  
Roger N. Collins, Emily, Christ the King, Belton  
Willie J. Cortez, Mary, St. Anne’s, Rosebud  
Switzer L. Deason, Cathy, St. Joseph’s, Bryan  
Allen Desorcie, Patricia, St. Louis, Austin  
Jesse C. Garza, Cecelia, St. Francis, Waco  
John C. Gonzales Jr., Carmen, St. William’s, Round Rock
James T. Graham, Pam, St. Ignatius, Austin
Darwin Horak, Valeric Turner, Sts. Cyril and Methodius, Granger
Ray James, Barbara, St. Theresa’s, Austin
George C. Joseph Jr., Sherry, St. Thomas More, Austin—Sherry, deceased—George, ordained priest
William Ray Long, Georgina, Our Lady of the Visitation, Lockhart
Roger J. Muehr, Marcella, Sacred Heart, Rockne
Jordan Pfunter, Marjorie, St. Jerome’s, Waco
John V. Rivera, Paula, San Jose, Austin
Joe Ruiz, Esperanza, St. Margaret Mary, Leander
Enrique L. Saena, Edelmira, San Jose, Austin
William W. Scott Jr., Estelle, St. Mary’s, College Station
Julian Tyboroski, Rosalis, St. Joseph’s, Marlin

*Chester Alcala, who was ordained a deacon for the Diocese of Barcelona, Venezuela, attended classes with both the first and second Austin classes.

Third Class

Milestones: Spanish translation introduced; perceiver interviewing reintroduced; and deacon mentoring began.

Bishop John McCarthy ordained 21 deacons June 9, 1991, at San Jose Church, Austin.

Deacon, Spouse, Parish
Roy Barkley, Flor, St. Mary’s Cathedral, Austin
Concepcion (Concho) Castillo, Janie, St. William’s, Round Rock
Cleofas (Cleo) Cruz, Irene, Immaculate Heart of Mary, Martindale
Luis Doriocourt, AliceJean, St. Mary’s, Hearne
*Richard Druecker, Mary, St. Anthony’s, Kyle
Larry Dunne, Sue, Sacred Heart, Elgin
Gumisindo (Gummie) Gonzales, Minnie, Our Lady of Guadalupe, Taylor
W.J. Ham, Lupe, St. Catherine, Austin

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Larry Hansen, Mary, St. Theresa’s, Austin
Salvador Hernandez, Martha, Our Lady of Guadalupe, Austin
Alton Hithe, Jessie, St. John’s, Waco
Phil Krotzer, Terry, Our Lady of Guadalupe, Austin
Ed Maddox, Ruby, St. John’s, Waco—Ruby, deceased—Ed, ordained priest
Jack Maher, Peg, UT Catholic Student Center, Austin
Manual Montalvo, Anna Maria, San Francisco, Creedmoor
Oswaldo Nira, Inez, San Jose, Austin
Sidney (Butch) Prewitt, Peggy, St. Mary’s, Waco
Mario Renteria, Anie, Our Lady of Guadalupe, Austin
Bill Smetana, Carol, St. Luke’s, Temple
Oscar Valerano, Martha, Christ the King, Belton
Domingo Vargas, Corina, St. John’s, San Marcos
Bill Vela, Alicia, St. Anthony’s, Kyle

*Richard Druecker was ordained June 23, 1991 in San Antonio.

Fourth Class

Milestones: Met in Burnet at the request of the bishop to recruit men in the Western Deanery. Six men from the San Angelo Diocese were included in the class at the request of Bishop Michael D. Pfeiffer. Austin Bishop John McCarthy and San Angelo Bishop Pfeifer taught some classes each year. Sign language interpreters were added to meet specific needs of various aspirants.

Bishop John McCarthy ordained 25 candidates as deacons on June 11 and 17, 1995 at St. Louis Church, Austin and St. Joseph’s Church, Bryan.

Deacon, Spouse, Parish
Klaus Adam, Ursula, Fort Hood Catholic Community
Weldon Bowling, Jean, St. Paul Chong Hasang, Harker Heights
Don Burleson, Barbara, St. Mary’s, Temple
Benny Cepak, Mary Ann St. Joseph’s, Waco—Mary Ann, deceased
Lee Cochran, Jean, St. Joseph’s, Bryan
Joe Flores Jr., Mollie, St. Anthony’s, Kyle
Mark Hamlet, Cynthia, St. John Neumann, Austin
Daryl Haywood, Mary Ann, St. Mary’s, Lockhart
Carlos Jasso, Olga, St. Mary’s, Lampassas
Patrick Kennedy, June, St. Albert the Great, Austin
Peter Kim, Soo-Ja, St. Mary’s Cathedral, Austin
Richard Larner, Sandra, St. Paul’s, Austin
John Lawrence, Patricia, S. Anthony Marie de Claret, Kyle
George Lillard, Diane, St. Charles, Kingsland
Richard Menchaca, Tami, St. Mary’s, San Saba
Jim Moat, Jeri, St. William’s, Round Rock
Patrick Murray, Donya, St. Ignatius, Austin
*Jack Murrell, Jane, Good Shepherd, Johnson City
Gary Nelson, Deborah, St. Joseph’s, Bryan
John Ojeda, Susie, Cristo Rey, Austin
John Petter, Janie, St. Mary’s, Temple
Jesse Ramsey, Lucia, St. Louis, Austin—Lucia, deceased
*Frank Terry, Julia, St. Ferdinand, Blanco
Eraclio Solarzano, Socorro, St. John’s, Marble Falls
Marc Washburne, St. Elizabeth, Pflugerville
Otto Weilert, Evelyn, Bastrop
John Young Jr., Marilyn, St. Mary’s Caldwell

*On October 22, 1994, Jack Murrell and Frank Terry were ordained at Good Shepherd Catholic Church in Johnson City prior to the completion of studies due to “special needs” of the diocese.

Fifth Class
Bishop John McCarthy ordained 49 men to the diaconate in three separate Masses on June 6, 7, and 13, 1998 at St. Mary’s Church in Waco, St. Louis Church in Austin, and San Jose Church in Austin.

Deacon, Spouse, Parish
Armando Aguirre, Maria de Jesus, Christ the King, Belton
J. Margarito Alvarado, Martha, Our Lady of Guadalupe, Temple
Joe Arellano, Aurora, Santa Barbara, Austin
Antonio Arocha, Belinda, St. Francis, Waco
Cruz Banda Jr., Irena, Santa Barbara, Austin
Richard A. Bigelow, Lynne, St. Louis, Austin
Richard Botello, Irene, San Jose, Austin
Jose B. Chavez, Zita, Cristo Rey, Austin
Nelson K. Fahlund, Una, Sacred Heart, Austin
John F. Franklin Sr., Ann, Sacred Heart, Elgin
Cecil G. Friend, Dianne, St. Mary Church of Assumption, West
Lorenzo Garcia, Sylvia, Sacred Heart, Waco
Jesse Garza, Sacred Heart, Austin
Michael T. Gesch, Judith, St. John Neumann, Austin
Rudolf L. Gonzalez, Bertha, St. John’s, San Marcos
Joe V. Guteirrez, Audrey, San Jose, Austin
Edward F. Holicky Jr., Joan, St. Thomas More, Austin
Frank Jasek, Janel, St. Mary, Waco
Jose Jiminez, Pauline, Christ the King, Belton
Alejandro Lara, Norma, St. Louis, Austin
Conception Luna, St. Joseph, Bryan
Willie Luna, Ola, St. Luke, Temple
Dr. James E. Madsen, Connie, St. Luke, Temple
Roberto O. Martinez, Alicia, Sacred Heart, Austin
Mike Meismer, Glenda, Sacred Heart, La Grange
Frank R. Monroe, Ellen, St. Mary, Wimberley
Ray Moore, Hanette, St. Margaret Mary, Cedar Park
David L. Morales, Jeannine, St. Mary’s, Waco
Elias Moran, San Jose, Austin
Eugene Morse, Gloria, St. Joseph, Kileen
Dan Nowak, St. Mary, Brenham
John T. O’Neill, Patricia, St. Theresa, Austin
Dick Orton, Eileen, St. Edwards’, Austin
Daniel T. Ozuna, Belinda, St. Mary of the Assumption, Taylor
W. Kent Parks, Betty, St. Paul, Austin
Jose Cruz Perez, Lucia, Our Lady of Guadalupe, Temple
Daniel C. Ramirez, Delia, St. Mary, Mexia
Rudy Rios, Frances, San Jose, Austin
Hector Rosales, Juana Angela, Dolores, Austin
Edward R. Rositas, Guadalupe, Our Lady of Guadalupe, Austin
Joe Ruiz, Nydia, St. Helen’s, Georgetown
Romeo Sanchez, Rachel, San Jose, Austin
Sam S. Santa Ana, Nellie, Sacred Heart, Elgin
Donald Sims, Peggy, St. Joseph, Rockdale
J. Larry Terrell, Jeanette, St. Catherine of Siena, Austin
Alfredo Torres, Beatrice, Our Lady of Guadalupe, Taylor
Donald F. Turner, Delma, St. Louis, Austin
Glen E. Wearden, Amelia, St. Mary, Caldwell
Michael B. Wright, Frankie, Sacred Heart, Austin

Sixth Class

*Milestones:* Formation began before the new formation requirements were issued.

Deacons Ordained in Other Dioceses

The information on the deacons who are serving or have served in the Austin diocese in Table 1 on page 50 is derived from the 1994 deacon survey and the questionnaires returned during August and September 1999. Is it possible for those deacons either not listed or whose data is incomplete to forward it to the Deacon Council or Deacon Director?
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NOTES


2 Chapter III, paragraph 29, provides the text that defines the role of deacons.

3 There is an excellent synopsis of the history of the Permanent Diaconate and its establishment in the Dallas Diocese in “Backgrounder on the Permanent Diaconate” (June 1983), compiled by Deacon Steve Landregan and distributed by Office of Permanent Diaconate, Diocese of Dallas.

4 Personal communication with Deacon Jerry Klement.

5 Personal conversation with Rev. Tom Frank.


8 Rev. Richard Hudson, personal conversation, Friday, August 27, 1999.


10 Personal notes of Deacon Gene Montag.


13 "Memo to Bishop John McCarthy and Father Joe Tetlow," from the files of Deacon Doots Dufour.

14 Personal conversation, 1984.

15 The information cited in this section is gathered from the 48 survey questionnaires returned. It is assumed that the low response rate (32 percent) does not represent the full range of "special ministries" practiced in the Austin diocese.


19 Diocese of Austin, 1999 Directory, p. B-66


ACKNOWLEDGMENTS

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Deacon Council of the Diocese of Austin
Austin, Texas