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It is just about a year now since Bishop Hogan named the Task Force on the Permanent Diaconate and charged them to "study every facet of the ministry and to work out specific plans for launching the program." This was the first "special initiative" listed as a priority for the Diocese in the Bishop's pastoral letter of November 28, 1975, YOU ARE LIVING STONES, and he wanted it "in two years." That study has been going on, and the plans are taking shape. Seventy some dioceses in the country already with programs enjoy the services of over 1700 deacons with more than 2500 candidates preparing. Our own diocese is tediously tailoring its program to take advantage of the rich benefits of this ministry experienced in other dioceses, and to avoid the pitfalls and deficiencies some uncovered. In particular, programs have been studied and compared from the dioceses of Baltimore, Chicago, Cleveland, Dallas,

Green Bay, Hartford, Milwaukee, Paterson, Pittsburgh, Syracuse and Toledo. For months the Task

Force in its various subcommittees has been laboring to express adequately the rationale for the Permanent Diaconate Program for our own diocese at this time. It was agreed that philosophical, theological, and social constructs should ground the whole program, but many felt that seeking the exact determination of meaning and consequences

should not delay start of the program. Father Sebastian Falcone, Coordinator, therefore, last Fall directed the subcommittees to come up with draft-workingpapers, in their specific areas, for imminent discussion, revision and acceptance. The final draft form this Task Force then will set forth the underlying design and dimensions of the ministry, to be fairly constant over a given period.

Under discussion and revision at present are sections of the document: A PREAMBLE: including scriptural, theological and pastoral premises for the introduction of the program; NATURE AND FUNCTION: determining status, role and duties; STRATEGY AND RELA-TIONS: considering the personal qualities to be strengthened for leadership in community; life style and cultural patterns (white, Hispanic, black, rural, single, married); SUPPORT SYSTEM: concerning office, council, placement, fiscal responsibility; HISTORICAL SUMMARY: (partially printed in the Courier-Journal 8 11,18 76)

restoration of this ordained ministry of service at this time in our diocese. The Courier-Journal was seen as a most useful means toward this goal, and reported on the program, notably with articles on the history of the diaconate and its restoration (8/11, 18/76); comments were invited. At present, Bishop Dennis Hickey, Executive Director of the Task Force, is sending out a questionnaire to all diocesan and religious clergy, pastoral assistants, religious education coordinators, Diocesan Pastoral Council members, Consejo and Black Ministries Board, and Administration of Women Religious _ requesting "shared responsibility, responses that will reflect your own personal wisdom and, where possible, the insights of those you serve."

Diaconate Task Force

. . . A Year Later

Installing the Task Force for the Permanent Diaconate a year ago, Bishop Hogan referred to Sacred Scripture, Acts 6:1-7:

"The basic meaning of this reading is that a notable segment of the Christian community was being overlooked. The desperate needs of the widows of the Hellenists (that is, the Greek-speaking Jews) in the Jerusalem Church were not being met. And the community was filled with resentment.

"Against that background the Twelve Apostles are presented with a significant problem: But take note of their approach. First, they take decisive action: "Let us deal with the emerging need systematically," they resolve in effect. Second, they allow the initiative of selecting the candidates to rest with the community-atlarge: "Choose seven men, tried and true," they say, "and let them be given responsibility to deal with the situation." Third, the Twelve offer the selected candidates official recognition as leaders: "And we will lay hands on them."

"A special ministry of service – diakonia – is thus launched in the early Church. A direct, structured response is made to a critical need. A special ministry of service is launched to implement a practical, effective love of neighbor, a viable compassion for God's poor ones. Diakonia does not remain a theological value, it becomes a living translation of Christ's imperative: Love one another, as I have loved you. In effect this is the message: Just as I (Christ) in the richness of my love reach to the poverty of your need, so too you, my disciples, must reach down in the power of your service to the weakness of your neighbor's need.

"While the ministry of the Committee of Service will encompass the work of evangelization (see Stephen preaching before the Sanhedrin one chapter later in ACTS) and sacramental administration (see Philip baptizing, two chapters later), the diakonia of the New Testament Church, as an adjunct of service to the work of the Twelve Apostles, has its roots in a service of genuine charity for the poor." On John 13:1-16, the Bishop continues:

"The footwashing signifies humble service given as well as received. The footwashing is a sign of a humble willingness to be of service to those one loves. The footwashing is a symbol and reality of an integration of word and service that brings about enrichment of the other.

"Not without reason is Christian service most perfectly summed up in a love that is properly described as 'gift-love,' 'disinterested love,' 'love without restrictions.

"May His presence among us be celebrated again and again in the service we undertake - the work of restoring to permanence a form of service instituted to be a unique, constant, visible sign of the presence of Him who came not to be served but to serve."

The Bishop's Task Force members, bringing a variety of backgrounds and expertise to the task, are working to bring this about. They are: Bishop Joseph L. Hogan, Father William J. Amann, Mrs. Mary Therese Behar Dombeck, Father Benedict Ehmann, Fathers Sebastian A. Falcone, Elmer W. Heindl, Bishop Dennis W. Hickey, Sr. Elizabeth Hughes, Father Jose Malave. Sr. Patricia Norton, Fathers Jerome Robinson, John V. Rosse, Mrs. Paul T. Rubery, Sister Susan Schantz, Frank V. Staropoli, Dr. Joseph A. Torma, Father Otto Vogt, George Welch.

mitsburg, Maryland, visiting the Shrine of St. Elizabeth Seton and 268-7373. Tour No. 2 ---- St. Anne De Beaupre July 2.3. Our Lady of the Cape in Three Rivers. July 4-5 St. Anne De Beaupre. July 6-7 St. Josephs Oratory - Montreel. July 8 - Vermont -Our Lady of LaSalette. Tour No. 3 — Our Lady of the Snows. July 25th - Columbus, Ohio. July 26-27th - Our Lady of the Snows. July 28th - Columbus, Ohio, returning Tour No. 4 --- Labor Day week end in

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SUMMARY: Still to be considered are sections on the qualifications and training of of candidates, and an appendix on the specific needs of the **Diocese of Rochester.**

The Task Force early saw that consultation and education were a salient part of its work, and that this should be as broad based and wide as possible, so that from the start the entire community will achieve the understanding and appreciation of the

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Camaraderie

Holy Cross CYO Varsity basketball player Eddie Cunningham congratulates Old Timer Steve Morgan following a recent basketball game which pitted the youths against the parish coaches, fathers of players and former members of the varsity team.

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