

COURIER-JOURNAL

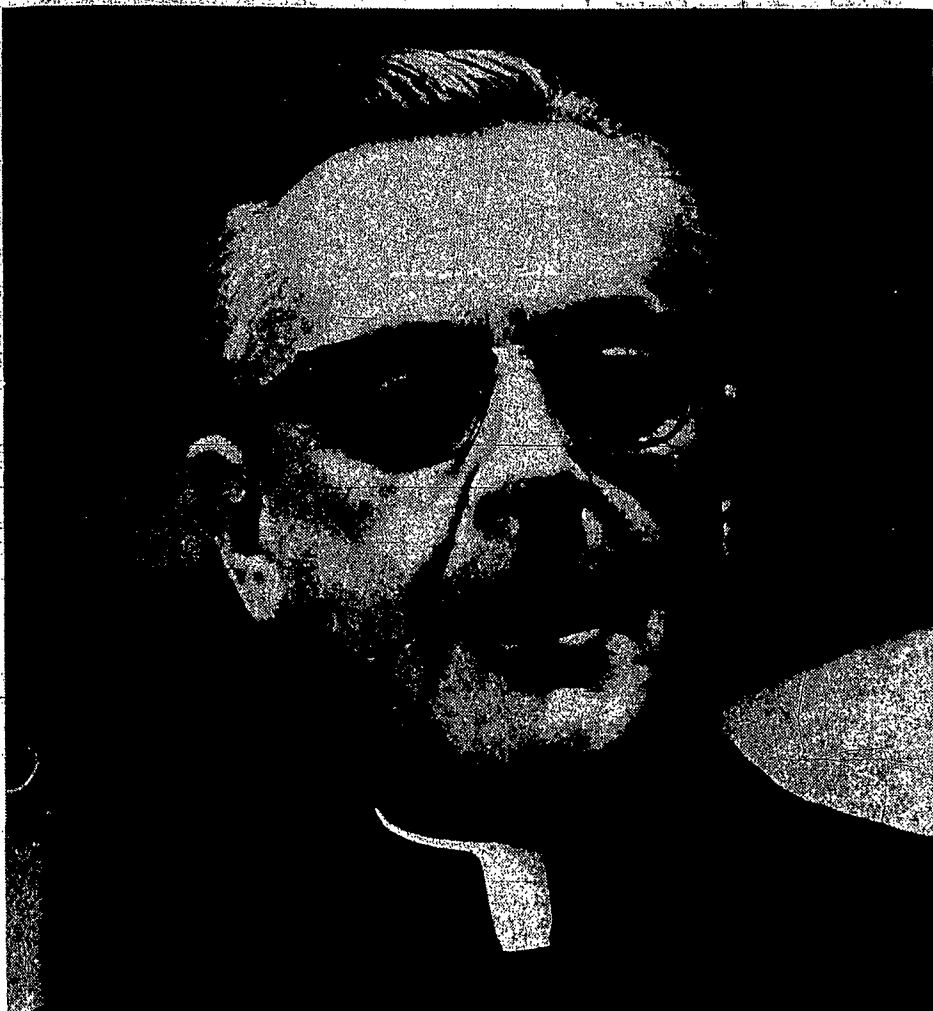
NEWSPAPER OF THE DIOCESE OF ROCHESTER

Vol. 81 No. 5

20 Pages

Rochester, New York

Friday, Oct. 31, 1969



BISHOP-DESIGNATE JOSEPH L. HOGAN

His motto will be: "Most gladly will I spend myself, and be spent."

Hospital Amendment Picks Up Support

Albany, N.Y. — (NC) — Labor unions, government officials, citizens groups, hospital and religious groups are among those supporting an amendment to the New York State constitution which would provide the means to bring more and better hospital care to New York residents.

The amendment, already approved by two different Legislatures and now before the people, authorizes low-interest state loans to non-profit hospitals to modernize and increase their facilities for patient treatment.

Voters will decide the matter when they go to the polls Nov. 4.

New York's Catholic bishops recently endorsed the amendment because it "is an imaginative example of co-operation between government and private voluntary groups to meet human needs."

Endorsements of support have come from Gov. Nelson A. Rockefeller, the Citizens Public Expenditure Survey, a tax group which favors tight fiscal policy positions; and State Health Commissioner Hollis S. Ingraham.

Charles J. Tobin, secretary of the New York State Catholic Committee, said private-public cooperation is the only possible way to solve the hospital financial problem in the state.

Elect Bishop: Detroit People In Experiment

Rome — (NC) — Let the people elect their bishop!

Is this the avant-garde idea of a liberal churchman? Perhaps, but the Detroit archdiocese has been experimenting with this idea for the last two years, and with the full knowledge of the Holy See.

John Cardinal Dearden of Detroit explained the experiment in an interview here:

"Yes, for the past two years I have asked many priests, religious and laity to express their opinions, in confidence, of the priests who they feel would make good bishops. However, when it comes down to another matter, that of naming a man for a specific place, we must avoid making the naming of a bishop into a political campaign. "We must recognize that many people do not know priests in other areas who might be worthy of the episcopacy.

"Still, I can say unofficially that the Holy See is very interested in such motions, not only our manner of doing it in Detroit, but what is happening in other areas."

ON THE INSIDE

Commentary	19
Diocesan	7
Editorial	6
Entertainment	14
Sports	12
News Review	5
Biafra Report	19
SSJ Chapter	11

IF YOU MOVE

let us know about it so we can keep your Courier coming to you on time. Phone or mail us notice of your change of address. Include your old address and new address and the name of your parish.

Courier-Journal, 35 Scio St., Rochester, N.Y. 14604. Phone 716-454-7050.

Cdl. Leger Warns of 'Catastrophe'

Montreal — (RNS) — Paul-Emile Cardinal Leger, the former Archbishop of Montreal, who gave up his post to work among African lepers, warned here of a "catastrophe on a global scale" if men are allowed to remain in a state of frustration, afflicted by poverty, hunger and disease.

Cardinal Leger, who resigned in 1966 after what he then described as considerable soul-searching, told a Montreal audience that in the "Third World" a desperate gulf separates man from the affluent world.

"How long will it take the people who are still living in the Stone Age to cross the gulf to where the Americans now stand?" he asked.

Cardinal Leger was in Montreal during a North American tour to raise \$1 million for his leper colony in the Cameroon.

He said today's dilemma will not be solved "by exporting in a simple-minded way, a form of civilization called the 'American way of life'. The Church could only do so much, outlining the nature of the moral and intellectual climate in which man could develop. But she has not received the mission of building the city of tomorrow."

Our Sisters at Work, See Page 11

Two religious communities in the diocese—the Sisters of St. Joseph and the Sisters of Mercy—have recently completed significant meetings, called a "Chapter", aimed at renovation of the Sisters' rule of life and works.

The Sisters of St. Joseph reveal the fundamental results of their Chapter on Page 11 today. Two weeks hence the Sisters of Mercy will outline the changes their Chapter legislated. We believe the general public will better understand the various changes they have noted in our Sisters' lives after reading these presentations.

New Bishop Shows Smooth Swing with Shovel

A full month before becoming the seventh Bishop of Rochester, Msgr. Joseph L. Hogan "worked like a bishop" last Sunday afternoon for the establishment of the next church in the diocese.

The bishop-designate broke ground for the proposed St. Christopher's Church on a 15-acre plot at Union and King Streets in North Chili. The \$250,000 project to serve 500 families will be finished next summer.

Deftly wielding the spade, the future bishop joked with the parishioners standing about that as a "small town boy from Lima" he was familiar with shovelling dirt and other rural chores.

Sunday spade-work may have been an omen that the new bishop will be a builder or, more proximately, will "turn-over" some traditional diocesan procedures and offices very soon.

Asked about his work in the past week, Msgr. Hogan said he had been preparing the ordination Mass-book for the printer and assembling a mailing-list for invitations to the ordination and installation ceremonies on Nov. 28. All the bishops in the country are being invited.

"I have also helped with the creation of my coat of arms. Father Robert McNamara of St. Bernard's Seminary and the firm of William Ryan in New York City have designed the bishop's formal mark incorporating symbols of St. Joseph for my patron, of St. Michael for the patron of my father and brother, and of the Hogan clan from Irish heraldry."

The shield will also have symbols of the diocese and a small Marian crown, to honor Bishop James E. Kearney, 5th Bishop of Rochester, who ordained Msgr. Hogan in 1942.

Bishop-elect Hogan's motto will be "Libentissime impendam et impendebam", meaning "Most gladly will I spend myself and be spent", a phrase taken from St. Paul's second letter to the Corinthians.

Last Sunday the Bishop-designate hosted a birthday party at the St. Margaret Mary rectory for his 84-year-old mother, Mrs. Michael Hogan of Lima. Among the guests were Msgr. Hogan's sisters, Mary Rose, Phoebe and Mrs. Arthur Brooks, all of Lima, and his brothers, Father Michael and Daniel of Rochester.

Parishioners of St. Margaret Mary's heard their pastor's "farewell sermon" last Sunday. The bishop-designate described the tensions and emotions of receiving word of the appointment by Pope Paul and his awareness of future responsibilities toward the whole diocese.

"I appreciate this great honor that has come to me," he told the Sunday congregations, "but I did not have ambitions for this office. The moments of glory that make us all happy now will pass quickly as I undertake this heavy burden."

Msgr. Hogan described the meaning of ceremonial marks of a bishop's office, the crozier, miter, pectoral cross and ring, which he will receive from the Pope's delegate at Sacred Heart Cathedral the day after Thanksgiving.

Disclosing in his sermon that he had seriously considered suggestions that the post-installation luncheon not be held so that money saved might be put into welfare projects for the poor, the Bishop-designate stated:

"I intend that the public will see our continuing effort to help the poor in every way we can, rather than some flashy gestures."

Historic Meeting Ends

Pope Approves 3 Synod Proposals

BY JAMES C. O'NEILL
(NC News Service)

Vatican City—Pope Paul VI closed the second Synod of Bishops meeting and gave it a personal lift off the ground by approving in principle several major practical applications for expressing the Pope's and the bishops' co-responsibility in the governing of the universal Church.

At the closing session of the synod (Oct. 27) Pope Paul delighted the synod fathers by declaring that he intends to give their opinions and suggestions "maximum consideration," and adding that he did so with "great pleasure even more than as a clear duty."

Among the synod's recommendations he made his own were:

• Calling of a synod regularly once in every two years, beginning from this year;

• Consideration of the possibility of the bishops' proposing subjects to be discussed at future synods;

• Enlarge the functions of the synod secretariate to be a link between the Holy See and the national bishops.

These were part of a packet of 13 submitted to the bishops for vote at the second-to-last plenary session.

The Pope took note of the fact that many of the notes on practical forms of implementing co-responsibility of the pope and the bishops in governing were accompanied by various qualifications and reservations and that therefore it will be up to him to come to the final decision regarding them. As he put it:

"We will examine them, at the conclusion of which it will be our duty to meditate before Christ, in the luminosity of our conscience and with a sense of our responsibility as supreme pastor of the holy Church of God. Only then can we express our judgment, in their regard—a judgment that will be promptly communicated to you."

There was general satisfaction with the two weeks of discussion by more than 140 synod fathers representing

93 national bishops' conferences, heads of the congregations of the Roman Curia (the central Church government in Rome) and representatives of religious orders.

Predicted head-on confrontations between the Pope and the bishops by and large did not emerge. The primacy of the pope, his freedom to act independently and his supreme power over the Church was not challenged doctrinally.

What was less clear—as the discussions of the first week revealed—was how the pope's freedom of action and how the collegiality of the college of bishops function on a practical level.

This is not to say that there were not clear and express differences on many subjects. Pope Paul attended almost all plenary sessions and heard a variety of criticisms.

The theological debates resulted in clarifications or crystallizations and not polarizations of views on the relationship of the papal primacy and collegiality. Pope Paul VI sat throughout almost all the discussions but his

presence seemed to have encouraged rather than suppressed frank and open discussion.

He heard accusations of excessive papalism, absolute monarchy as well as straight-forward demands for the bishops to be allowed a greater part in the "decision making" processes of the Church and in its top administrative offices in Rome. He also heard impassioned pleas for the closest loyalty to the primacy of the pope and faithfulness to his leadership.

Throughout it all, he sat taking notes, occasionally smiling and at coffee breaks chatting with his fellow bishops.

Following the theological discussions the bishops broke up into separate language groups to discuss the last two subjects on the agenda. These discussions were on a more practical level. And although they produced a bewildering amount of suggestions and ideas, they also seemed to have crystallized thinking on a number of subjects which many synod fathers held in common.

The Synod of Bishops, at its last session, voted on a series of questions dealing with the relations of the bishops with the Pope and with each other.

The main questions were these:

- Whether to define more clearly and formally the authority of the bishops and the episcopal conferences.
- Whether the bishops want a larger share in deliberating on the general problems of the Pope.
- Whether to establish closer communications and collaboration among the diocese, the Oriental churches and the Roman Curia.
- Whether the decrees of the Holy See ought to be sent to the bishops before being released to the press.
- Whether the secretariat of the Synod ought to be retained and expanded as a liaison among the bishops and the Holy See.
- Whether the Synod ought to meet regularly every two years.
- Whether the episcopal conferences ought to make suggestions regarding future agendas.
- Whether the Synod's bishops should have recourse to the services of experts in the various academic and ecclesiastical disciplines.

Because of complicated voting procedures, the final results of the voting will not be announced until a commission of bishops has had time to study the answers.

A Step toward Collegiality

Cardinal Dearden on Synod

By FATHER LEO E. McFADDEN
(NC News Service)

Rome — Following is an exclusive interview of the NC News Service with John Cardinal Dearden of Detroit, head of the U.S. bishops' conference, on the accomplishments of the Synod of Bishops, which has just been completed, and the influence it will have on the Church in the U.S.

Q. — Cardinal Dearden, what is the significance of this synod, both for the Church as a whole, and for the Church in the United States?

A. — For the Church as a whole, I think its value lies in the very significant step it has taken in the exercise of collegial concern on the part of the bishops of the world.

Now, do not misunderstand me. I do not claim, for it would be untrue, that the expression of the synod is a sign of full, formal collegiality. It is not. But it is a long step in the direction of collegial concern, collegial participation. This is good for the Church, it is good for the Holy Father. It seems to me that for the future, the exercise of authority is going to be marked by greater participation of many, more people on every level.

Q. — How does this "sharing" affect the authority of the Holy Father?

A. — It should be made clear that this sharing never means the abrogation or the walking away from authority. That certain sharing of the authority of the Holy Father does not mean that he gives up something or is expected to give up something. In point of fact, he cannot give up the authority that is his by the divine commission that Christ gave the Church. The Holy Father is the supreme pastor with complete, full, direct and personal jurisdiction over the entire Church. Therefore, that authority cannot—and will not be curtailed.

Q. — Why, then, or in what context do we say the bishops share this authority?

A. — The sharing that we are speaking of is participation by the bishops in that exercise of shared responsibility of meeting the needs of our Church in these, our times. It supports the authority of the Holy Father. He draws strength from the bishops as they from him. This should be said to allay the fears of those who feel that shared authority somehow means a diminution of authority of the Holy Father. It does not mean that and will never mean that.

Q. — How will this sharing be exercised?



Prelates at Synod

John Cardinal Dearden of Detroit and Maximilian Cardinal de Furstenburg of the Roman Curia chat at synod. (RNS)

As I See It

Church Should Spruce Up TV Efforts

By PAT COSTA

What's the matter with television's religious programs? Nothing more other than that most are dull, pedantic, preachy, maudlin, overbearing and completely lacking in sophisticated showmanship.

And another thing — there just aren't any religious programs produced by the Diocese of Rochester. (The Sunday TV Mass is a project of the Basilian Fathers of Aquinas.)

The revelation about the true state of TV-religion struck me early last Sunday morning when our pre-schoolers trying to tune in cartoons got Oral Roberts instead at the highest volume possible.

Eardrums assailed, I gave up the notion that because we were setting the clock back an hour there would be an extra 60 minutes of quiet.

Annoyed with both Roberts and the kids I suddenly recalled the E-J report I had been reading the day before compiled by the National Catholic News Service and dealing

with the current and future status of public-affairs programming which includes religious shows.

The conclusion of the report was: Over the years, religious broadcasting has made little progress from its origins in religious services and sermons to anything approaching full, effective use of the medium.

Amen, Amen.

One solution to the problem, suggests the NC News report: The "marriage" of public affairs and religion, that is, appealing to the public by viewing drug addiction, racial prejudice and pollution, among other sore spots, from a religious, moral or ethical viewpoint.

After all the report noted: "Bishop Fulton J. Sheen was first to show that religion was saleable to large numbers when he drove Milton Berle off the air years ago."

It was that line, dropped into the report with no follow-up, that illuminated the whole problem of getting

the public to watch religious television.

In my mind it holds the answer to why there aren't any mass-audiences for the run-of-the-mill religion oriented show.

Television has made us the most sophisticated audience in history. It has also molded us into passive puppets who cannot be stirred or moved by words or actions unless those words or actions are presented in a certain way.

Like it or not, we have become inured to the gentle, sing-song undramatic presentation of the amateur speaker. We must have showmanship if we are to pay attention.

Bishop Sheen has given us that showmanship. So has Billy Graham. What these two men had to say may have garnered a few hard-core religious viewers. How they said it attracted the millions upon millions who tune them in.

(Continued on Page 2)