

Bishop Hogan confers with COURIER-JOURNAL editor, Father Richard Torrey, on the news coverage of his installation and future goals of public relations in the diocese.

Our New Bishop... What's He Like?

A witty cleric once said when a diocese inducted a new leader: "A new bishop in a diocese is something like a new baby arriving in a family. There is no doubt about the child being loved. The problem is what kind of a child will it turn out to be."

Speculation about the personality, talents, attitude and programs of Bishop Hogan have enlivened conversations in the entire Rochester Diocese for six weeks.

The unexpected retirement of Archbishop Sheen and the Vatican's approval of his personal choice of successor were as tasty morsels for table-talk as our happy fortune that the bishop-designate was diocese-bred and broadly trained and personally known to hundreds of diocesans.

When the laity asked priests: "What kind of a fellow is he?" we who knew him were quick with answers.

Teacher and student for a score of years, builder and pastor, reverent, obedient, mannerly, a good preacher, kind counsellor—he has so much on the plus side as a priest! Poised with episcopal stature (6 feet 4½ inches), photogenic, gregarious, personable in all circles, neat of dress and studiously well-spoken, he is a model of many manly virtues.

"But what kind of a bishop will he be?" That called for prophecy.

I turned to several colleagues from his teaching days in the seminaries, to men he had taught, to priests who have been his social-companions, to classmates who have known him more than 30 years like myself. And this is a composite guess-timate, presented in friendship and respect:

His love of Christ and the Church will be reflected in every public act of worship and every public word. He is happy to be the high priest and eager to lead this diocese to deeper knowledge and love of God, warmer charity and unity among all groups, more unselfish service to every neighbor.

Bishop Hogan will be keen of observation, both to see what runs well (and to speak well of it to those deserving) and to zero in on a person or group or project which is faltering. A perfectionist in many aspects of his own work, he will be more permissive than rigid, but will never tolerate a nonsense attitude toward responsibility or a slacker's disregard of duty.

The new Bishop's friends who noted his contacts with seminarians over a score of years believe that he will be admirably sympathetic with the problems of younger priests. Not another priest in the whole diocese is on the same first-name basis with everyone ordained in the past 17 years. Older priests expect that respect and not fear, friendship and not belligerence will help these younger men to hold him in regard and to be quick to approach him as "Doc" rather than "Your Excellency" when any need of counsel arises.

His background as a teacher has made our new Bishop sensitive and skillful in reaching the minds and wills of listeners. His enunciation of doctrine and morals definitely will not be flashy nor deliberately eloquent, his colleagues expect, but it will be clear, reasoned and person-directed. Soft of voice, rarely roused to argument, even temperate in his many enthusiasms, this Bishop will earn increasing respect for his low-key balance and practicality.

Our new Shepherd, his intimates have observed, has a seriousness of thought and definiteness of opinion often hidden under his patience to listen with tolerance for all viewpoints. In clerical bull-sessions he is rarely blunt and never pontificates, even though his background usually gives him warrant to silence the less knowledgeable. To give pat opinions on every issue and to broadcast them to all comers is not, in Bishop Hogan's view, the mark of a judicious man.

It will take future public issues and crises, not yet predictable, to bring out Bishop Hogan's application of basic convictions to current issues, his closest friends expect. He has made very few "campaign promises." Neither a procrastinator nor a headstrong leader, we are sure he will not flinch from decisions or even confrontation if required. But as a thinker and diplomat he will insist on hearing every side of a proposition before he moves.

A Bishop who knows his well has said of him: "Neither a frightened conservative nor a starry-eyed liberal, Bishop Hogan will very deliberately amalgamate the best of the old and the most promising of the new into a fresh and vital spirit."

His style as a leader will surely develop out of a deep, hard-ly-tested potential, his close friends expect. They predict his charm and priestliness when he visits parishes, his affection for youth when he goes to the schools, his dignity and intellect when he represents the diocese civically, will make us all increasingly proud. The routine burdens of episcopal drudgery and the alarms of unexpected challenge which he cannot pass on to any single person, will find the rich malleable material of character in this man.

But he will not be all business, all the time, you may be sure. The optimistic lightness in his spirit, a wit flecked with a quick sense of the absurd, dignified graciousness of tongue even when exchanging quips and telling a joke, will lighten and brighten his public image.

Ad Multos Annos, Bishop Hogan! We're all cheering for you.

—By Father Richard Torrey

Bishop Hogan's Sermon at Cathedral

Warmed by the fire of this new Pentecost of my life and renewed in every fibre of my being by the Holy Spirit, I joyously accept the office of Shepherd of my flock — assured by Him Who alone has replied to my admission of human inadequacy with the consoling words: "Do not be afraid."

Rather, then, than being dismayed by the turbulence of our era, I rejoice in the power of the Holy Spirit offered to me today with the same love with which He confirmed the first Bishops and the Infant Church on the first Pentecost.

The history of the Church assures us of equally vehement turbulence in the past. St. Paul testifies to internal dissensions which harassed the early Christian communities: the Acts of the Apostles report serious strife and conflict in the Infant Church.

At other times, long years of darkness have obscured her destiny as the Light of Nations; schism and irresponsible leadership have brought moments of joy to the prophets of doom.

The Church will continue to suffer this tension of vitality in every age. For, while held in its divine dimensions and doctrine, it will remain throughout its pilgrimage to the Heavenly Jerusalem a body of sinful men ever tempted to alienation from God and ever in need of renewal in Christ.

The pain of this hour will be the prelude to renewed life only if we accept it with faith, courage and love.

We all need to be reminded that Discipleship in Christ is even now a Cross and moments on Calvary are the price we must pay for the Risen Christ.

The days in which we live call immediately to mind a story told in the 8th Chapter of St. Luke's Gospel.

Jesus and His disciples have begun to cross Lake Tennesareh when a storm comes upon the sea. The disciples consider themselves in great danger and some even shout, "We are going down."

These were men who for the most part were sailors by profession and well-acquainted with the real perils they faced. They were not alarmists by any means. Yet the carpenter of Nazareth lay asleep in the stern. And when He awakes it is only to issue a rebuke: "Where is your faith?"

The storms of our times pose real dangers too. Too many times it seems as though the bark of Peter is going to sink in the sea of controversy and doubt.

To many the task of the bishop and the priest and the Christian of today are impossible tasks. Indeed it would be impossible to depend on human strength and ingenuity.

But the word of Christ is ringing out to us just as clearly as it did to the Apostles: "Where is your faith?"

Therefore, on this solemn occasion of my ordination to the fullness of the priesthood and my installation as seventh bishop of the Diocese of Rochester, I must say before all else with the Apostles, "Increase our faith," or with the father of the dramatic, "I do believe; help my unbelief."

It is only on this foundation — that God gives the increase — that any man could say "Yes" to the task which lies before me.

I believe with St. Paul, "There is nothing I cannot master with the help of the One who gives me strength." (Phil. 4/14).

Therefore I believe in "one God and Father of all, who is over all, and works through all, and is in us all." (Eph. 4/6).

I believe in Our Lord and Savior Jesus Christ, the one mediator between God and man, the Redeemer of all the created universe who sends the Spirit of God upon all who accept Him.

I believe in the one holy, Catholic and Apostolic Church and reaffirm my loyalty and devotion to her.

I believe in the priests of the Diocese of Rochester. Like St. Augustine I see them as brothers and friends.

The revised rite which you have just witnessed is referred to as the ordination of a bishop rather than his consecration. While this does not change the nature of the office, it is a sign that the bishopric is simply a step or order above the ordinary degree of sharing in the priesthood of Jesus Christ.

It emphasizes, too, the collegiality of a bishop with his priests. They are his partners in the work of the diocese — co-sharers in responsibility.

To you, my fellow workers in the vineyard, priests of Our Lord Jesus Christ, I borrow the words of St. Paul, "If our life in Christ means anything to you, if love can persuade at all or the Spirit that we have in common, or any tenderness or sympathy, then be united — in your convictions and united in your love, with a common purpose and a common mind." (Phil. 2/1-2).

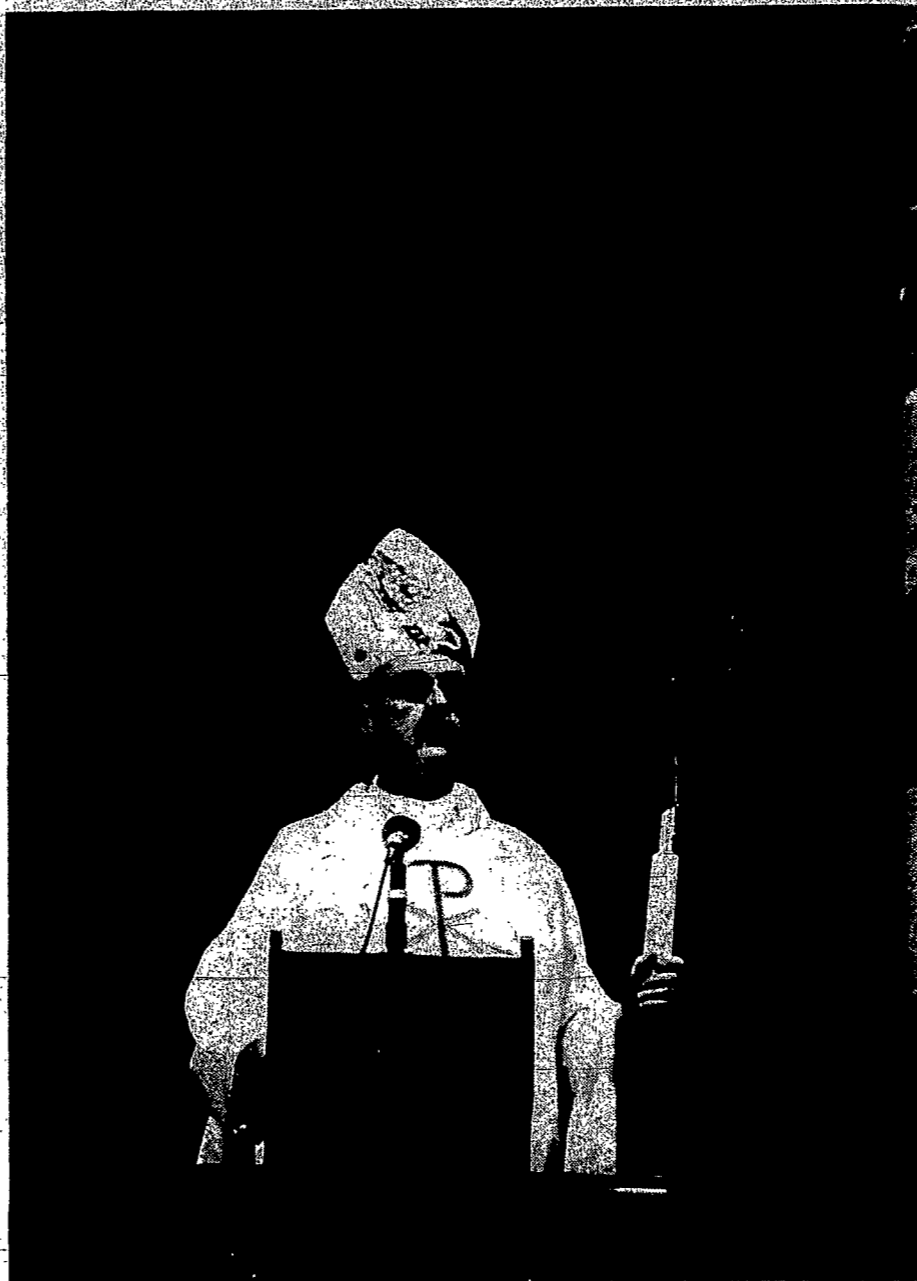
We priests, above all others, must reflect what the Church is meant to be — a Community of Charity — of men united with God in Christ — a Sacrament — a visible sign to all that the Spirit dwells in us.

That spirit is manifested in our unity in Charity — that virtue which as St. Paul reminds us, perfects our Manhood — subdues our ego — and makes us patient and kind, devoid of jealousy and boastfulness, arrogance and rudeness, insistence on our own way, irritability and resentfulness.

United in Christ there is practically no limit to what we can accomplish in the cause of Christ. Divided we can be only a stumbling block — a scandal — to the whole community.

The words of the Cure of Ars, your patron and model, offer this challenge, "If you want the entire diocese to be converted to God, then all the parish priests must become saints."

I believe in the vital role of religious and laity in the mission of



Bishop Hogan speaking from the pulpit of Sacred Heart Cathedral where he delivered the sermon printed in adjoining columns.

the Church and the redemption of the world. A cynic once grumbled to Cardinal Newman, "The laymen, what are they?" To which he answered, "Well, without them, the Church would look rather foolish." Especially is this true in the era of Vatican Council II when the Church is described as missionary and the mission assigned to every Christian, to "deliver the Gospel message."

St. Paul describes this mission of all Christians in First Corinthians, "There is a variety of gifts, but always the same Spirit; there are all sorts of service to be done, but always to the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them." (1 Cor. 12/4-7)

Upon each and every Christian devolves the primary task of bringing the Good News to the family, to the parish, to the wider community. By this, we do not mean merely a speaking of the word, but rather a living of the word. St. John says, "The Word became flesh and dwelt among us." (John 1/14) So, the word of the Gospel, the Good News must become flesh in you and dwell in the real world of our time.

Jesus Christ described you as leaven or yeast by which He meant that you were to have a special life within you which would be capable of raising the masses. Only in this way, will the message of Our Divine Lord become a living and saving force in our society.

Then we shall be able to say to you as Paul did to the Thessalonians, "What do you think is our pride and our joy? Is it not you? For you are our glory and joy." (1 Thess. 2/19).

I believe that the mission of the Church to redeem the world belongs to all men of good will and that we must cooperate to the fullest extent we are able with our Protestant and Jewish brethren and all men who seek the glory of God and the well-being of man.

Word for Sunday

God's Final Intervention

By Father Albert Shamon

We always begin with the end. Before we launch into action, the first thing we do is to set a goal for ourselves. When we find ourselves doing things and not knowing why, then it is time to take a vacation or go see a doctor. Purposeless activity is the first step to insanity. As movement must have direction, activity should have purpose.

Now the purpose, or the end, determines the direction of activity. If I am going on a vacation, my first thought must be my destination — where I am going. That will determine the ticket I buy, the gear I take with me. Should Alaska be my destination, I would not take my bathing suit, nor purchase a ticket to Florida.

But there is this further point about a purpose or goal: It is always the first thing conceived but the last achieved. In war, for instance, the first aim of a general is victory, yet it is the last thing won. St. Matthew begins our Lord's public life with the beatitudes, which are the virtues attained last by the Christian.

Sunday is the First of Advent. It is the beginning of the Church Year. So the Church begins with the end: the promise, Christ's return at the end of time. As signs preceded the fall of Jerusalem, so there will be signs auguring "the Son of Man coming upon a cloud with great power and majesty." What these signs are matters not.

Suffice it that we know that history is driving toward a goal. The Stoics regarded history as circular. They believed that every few millennia the world would be destroyed and start all over again and history would repeat itself. That meant history was going nowhere, that man was trampolining around on a kind of an eternal treadmill. The Christian concept of history is linear. That means that history — like an arrow, is flying in a

straight line toward a target. And the world target is Christ coming to judge the living and the dead. That is all we know or need to know. For people who have a goal in life live; those who do not, exist.

No doubt this Christ-oriented sweep of the world going somewhere — going to Christ. The world is a changing world. Experience shows that the change is from the simple to the more complex. It is an evolutionary change. Chardin saw Christ as the goal of this evolution.

To put it simplistically, matter, for instance, began as a simple thing. As time wheeled by, matter became more complex until it was ready to receive intelligence. At that moment God created man. Man evolved; he used his intelligence to go as far as he could go. He begot mythologies. When he could go no further, God

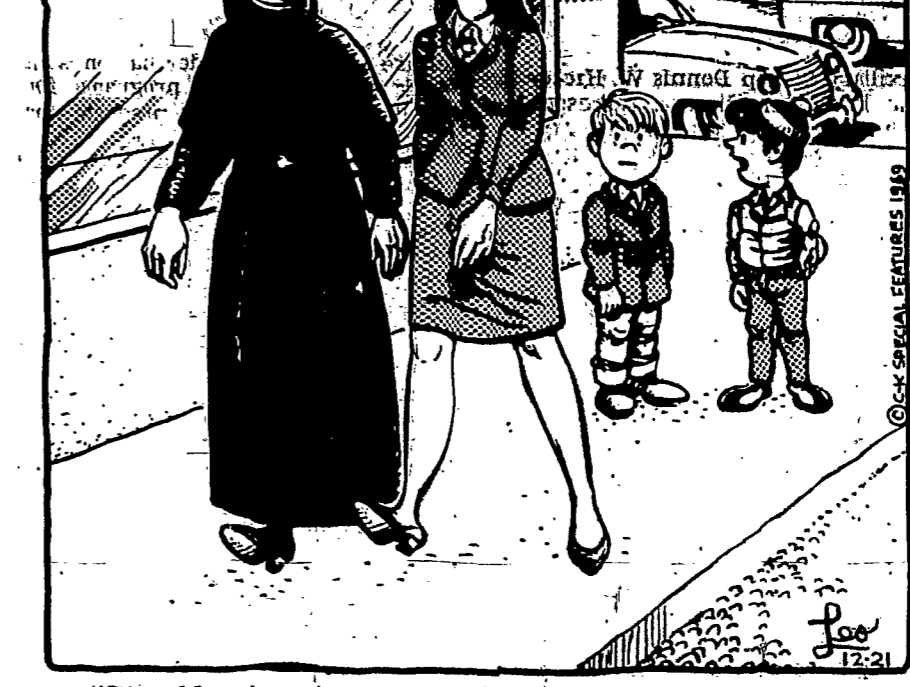
spoke to him (Old Testament revelation).

God's words fashioned one family into a community. Then this community, God's chosen people, guided by his words, evolved until only a remnant remained that was ready to receive, not God's words, but the Word of God Himself, the Father's only-begotten Son. At that moment, God intervened again in history: the Word was made flesh.

The Word formed a new community, the Church. And from this loftier plane, the evolution goes on. St. Peter called world history after Pentecost the "end-time," the last stage of the evolutionary process. The Church must grow in perfection until it is ready for God's last intervention: the coming of His Son in power and majesty. He will judge — that is, separate — the living from the spiritually dead and establish the final and perfect Kingdom of God — a holy people, a kingly people, living with the trine God.

I believe that the Church has a mission in and for the wider community and society in general to preach the word in season and out of season, "to correct, rebuke, exhort with every kind of teaching and never lose patience." (2 Tim. 4/2-3).

We must have deep and continual concern for the dignity of all men as established by God and proclaimed by our nation; to hunger and thirst for



"One of 'em is a sister... so the other must be a half-sister."

universal justice as the key of peace and an end to poverty and racial inequality to extend the hand of Christ's mercy and love whenever and to whomsoever we are able. We are well aware that as Pascal says, "Jesus will be in agony even to the end of the world. We must not sleep during that time."

Therefore, "Pray for us especially," says Paul, "asking God to show us opportunities for announcing the message and proclaiming the mystery of Christ... pray that I may make it clear, as I ought to speak" (Col. 4/3-4).

I believe with a special personal care that our seminarians are the hope of the Church of the future. I ask them not to be discouraged, but rather to reaffirm their faith in Jesus Christ, hope in His message to the world, and love all men in Him.

May you persevere in the work you have begun till you too have the great joy of laboring in the great harvest to which Christ calls you.

I have chosen as my motto words from St. Paul's second epistle to the Corinthians (2 Cor. 12/15), "Gladly will I spend and be spent." It expresses a high ideal, indeed. All I can promise is to strive for it with all my heart.

To spend oneself, to be the servant can be the only purpose of a bishop's life. Vatican Council II made this abundantly clear, and I pray that I may be able to ratify it with my life. Ma I even be so bold as to aspire to what was said of St. John Vianney by one of his colleagues, "O the marvelous faith of this priest! It is so great that it could enrich all the souls in the diocese!"

I believe so firmly in the power of the Holy Spirit that I am consoled by the words of a great man of public life, "Do what you can — and the task will rest lightly in your hand, so lightly that you will be able to look forward to the more difficult tests which may be awaiting you" (Dag Hammarskjold).

For the days to come may all of you join me in this prayer:

Hallowed by Thy name, not mine
Thy kingdom come, not mine
Thy will be done, not mine.
Give us peace with Thee
Peace with ourselves
And free us from all fear.

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Prie At

Resolutions bridge whatever today's Church priests, Religious in Tuesday at the Priests' Council

Nearly 72 diocesan priests attended the Flagship Hotel...
Resolutions were discussed...
The resolutions were to be presented at the meeting...

Greater "flavor" between people was an aim of the meeting, laity receiving...
Several delegates were not so...
In their view, an...
communication...

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