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Bishop Casey's remarks at the luncheon honoring Bishop Hogan following the installation ceremonies Friday reflected their long-standing relationship and close friendship which began when Bishop Casey was the auxiliary of Rochester, 1953-1956. At present-time the other luncheon speeches by Cardinal Cooke, Archbishop Sheen and Bishop Kearney were not available.

By BP. LAWRENCE B. CASEY

Diocese of Paterson, N.J. When Bishop Hogan received the sealed envelope telling him that Pope Paul intended to appoint him Bishop of Rochester, he probably felt as if the frame of mind of practically every new bishop when he gets the news. Bishop Kearney can testify that I felt that way in 1953 when I received word of my own appointment.

Bishop Hogan took this great change in his life in stride, even though he knew the weight of office in the years ahead would be enormous. Maybe that's why the Holy Father placed this burden on the shoulders of a man who could easily be a defensive tackle for the Dallas Cowboys.

The physical proportions of the man we honor at this dinner, however, are merely a symbol of his magnanimity.

I came across a sentence of the late Dag Hammarskjöld which describes the new bishop: "To be free (here I think Hammarskjöld was speaking about detachment, not worrying about the little because one has the vision of the great) — to be able to stand up and leave everything behind without looking back — and to say yes."

Bishop Hogan is fundamentally a parish priest. It goes all the way back to his first assignment after ordination, St. Mary's, Elmira. His heart was with the people there. But Bishop Kearney judged that Father Hogan's talents were needed in the vital area of seminary training, and he asked him to go to Rome and obtain his doctorate. The young priest said yes, although he would have preferred to stay at St. Mary's, and did not relish the prospect of a long academic career.

It is a matter of record that he was eminently successful both as a student and as an educator. Maybe it was

unconsciously foretold in his nickname — "Ack" for "Academic."

It was Bishop Hogan who first broached the idea of a diocesan house of studies to his superiors. It was very difficult to bring this project into the world of reality as some of us here know. But Bishop Hogan's faith in the future of Becket Hall never wavered, even on the darkest days.

Again, Hammarskjöld's words describe to a "T" how Bishop Hogan approached the founding of the new seminary: "Never look down to test the ground before taking your next step; only he who keeps his eye fixed on the far horizon will find his right road." It is the measure of the character of the new bishop that he put aside his desire to return to parish life when he was asked to be the first rector of Becket Hall.

The Decree concerning the Pastoral Office of Bishops in the Church gave this injunction to the hierarchy: "In exercising their office of father and pastor, bishops should stand in the midst of their people as those who serve. Let them be good shepherds who know their sheep and whose sheep know them. Let them be true fathers who excel in the spirit of love and solicitude for all, and to whose divinely conferred authority all gratefully submit themselves."

"Let them so gather and mold the whole family of their flock that every one, conscious of his own duties, may live and work in the communion of love."

This passage is an accurate summation of the relationship of Bishop Hogan to the young seminarians of Becket Hall. He formed a real Christian community there, with the help of Father Hohman. It is a great art and virtue to be truly part of a community, the servant of all and the friend of each student.

The new bishop also projected the quality of leadership for which the young men had full respect and, without getting "institutional" about it, the students "gratefully submitted themselves" to his direction.

The esprit de corps of the Becket Hall community, even in its temporary quarters in 1965, was excellent. I recall that Monsignor Hogan and Father Hohman were on the road with us that fall at many college campaign meets, and the students were left on their own some evenings. Their superior trusted them, and they

behaved like responsible men in his absence.

The students saw their rector as father and friend, yet they always held in awe and reverence his powerful personality and strong leadership. While they could joke with him about a twenty-two foot Christmas tree for a fifteen-foot room, they would measure the success of the community by how they followed through on his wishes.

Someone once said, "Always behave like a duck — keep calm and unruffled on the surface but paddle like the devil underneath." Bishop Hogan had worked it that way through the years, and he has inspired zeal with serenity in those around him. This quality is a sign of things to come as he takes on the responsibility of leading the large community which is the Church of Rochester.

Another sign of things to come: the new bishop is a man of unquestioned loyalty to the Church. In these very troubled times when much of the world and the Church as we knew it seemed to be crumbling and falling, this priest kept his balance and firmly trusted that the Holy Spirit would find a way to renew the Church and bring it to fresh life and vigor. Neither a frightened conservative nor a starchy-eyed liberal, the new bishop has very deliberately tried to amalgamate the best of the old and the most promising of the new into a fresh and vital spirit. Always an advocate of the Golden Mean, he has learned how to use gentle abrasives on the sharp edges of the extremes.

We, his friends, believe that Bishop Hogan will bring these qualities to his new assignment, along with the same sense of dedication which has characterized the administrations of his six predecessors.

In closing, I pray that his priests, religious and lay people will understand what a bishop faces today, that they will realize better the scope and perplexity of his office, that they will see him as a brother, a limited human person entrusted with an immense and sacred responsibility, one that he can fulfill satisfactorily only with the affection, compassion and support of all the People of God whom he will serve.

May the enduring support of our prayers and good will hold high his arms like the arms of Moses, until his work is done.

New Kind of Family Noted

New York — (RNS) — Current developments in science and society give promise of significant changes for family life in the next 25 years, according to Dr. Margaret Mead, noted anthropologist and sociologist.

Dr. Mead foresees establishment of "clusters" of 20 people or more, including single adults and elderly people, as well as young couples with children. All the adults in the cluster would have some role in rearing the children.

The population explosion, combined with development of birth control methods, is creating a situation where society should eliminate its pressures for all people to

marry and have children, she said.

"At present we're ferociously over-married," she asserted. "We think everybody should be married all the time, from puberty till death. The idea has even pervaded professions formerly devoted to celibacy."

Dr. Mead presented her view of "New Family Values" to a conference sponsored by the American Foundation of Religion and Society.

The development of larger "cluster" families will not mean "group marriage," as Dr. Mead envisioned it, but a "widening of relationships" with "closed units" continuing within the clusters.

The rearing of children in a "wider group of intimately known people" will make death or divorce less of a calamity for the child, parents will be freer when other adults share the responsibility of looking after their children, and the children will be better cared for, according to Dr. Mead.

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Ministe Than 1

New York—(RNS) —vey of ministers in tant denomination that their incomes—low the averages other professionals craftsmen and lab that most clergy they are underpaid

Nevertheless, on 20 is thinking of, 1 ministry to secure come.

The median income American mi 1968 was \$8,037. salary, housing v ties allowance; an

The interviewers a random selection parish ministers; cent of them were

Median income other denomination United Presbyterian Reformed Church ca. \$9,136; Episcopal Presbyterian, U.S. United Church of 591; American Lut 4438; Lutheran C America; \$8,425; Church (Disciples \$8,392; Lutheran C souri Synod, \$8,05 Methodist Church American Baptist tion, \$7,490.

Of the \$8,037, some 76.4 per ce cash salary, 17 pe housing, 4.9 per ce ties, and 1.7 per ce One in six clerg received less than 1968, and one in than \$10,000.