

Bp. Hogan Reports On '70 in Diocese

Bishop Hogan gave a "State of the Diocese" address on New Year's Eve on a six channel radio hookup: Reviewing the past year of diocesan issues and looking into 1971, he made the following major points:

"The past year has served to sharpen my awareness in both areas of my limitations and my responsibilities. I have been blessed with an abundance of God's people who have emerged from their silence to fulfill their vocation of reminding those in authority of their role as servant. The aura of glory and isolated splendor which surrounded the office of Bishop in days described as the glory road have long since ended.

"The Administrative Council of the Diocese offering invaluable, professional financial and legal advice — meeting once a month — has been expanded to representation from every major area of the diocese.

"The Bishop Sheen Housing Foundation became incorporated with its first Board of Directors, again representing the total geography of the diocese.

"Regional Offices for Human Development are being established throughout the diocese to assess area needs for the distribution of the generous offering of our people to promote self help programs for the needy.

"The Educational Task Force has worked with dedication to prevent the imminent death of our Catholic school system. The year of decision is upon us but the value of the project is already apparent.

"A special Task Force also analyzed our commitment to (Rochester's) inner city educational program. The most effective witness the Church can give to education is a basic self-help program for the disadvantaged. If this demands our cutting through narrow, parochial interests, so shall it be, not only here but in all educational decisions to be made in the diocese.

"The apostolate for the exceptional child has always been close to my heart. I look forward to progress here in the assignment this year of a talented priest coordinator for this program which has been neglected in this diocese.

"I have expressed my interest in ecumenism in six addresses given in Protestant churches in the diocese and in two meetings with executive leaders of various denominations with the hope to be part of the new structure replacing the Rochester Area Council of Churches, joining forces in social ecumenism. My hopes and ambitions in this area are yet to be realized.

"The Seminary has to be of major concern for a bishop. At this year's Alumni Reunion of St. Bernard's Seminary I gave public expression to my pride in its accomplishments and its hopes for the future. I believe its destiny will be determined by a corporate decision of the Bishops of New York State.

"I am truly convinced that St. Bernard's offers the finest program of seminary training in this area — especially with its accredited degree program, its supervised field work and clinical-pastoral education, its ecumenical ties with Colgate Rochester Divinity School and its affiliates, allowing for an exchange of faculty and facilities all the while preserving our own Catholic seminary traditions.

"My journeys this past year have included the personally rewarding trip to Latin America — greatly appreciated and comforting to our Sisters in Brazil and Chile and to our diocesan priests in Bolivia. I have made 141 visits to parishes and institutions throughout the diocese with more than 250 speeches prepared and delivered to a variety of groups.

"My great hope for 1971 is the establishment of the Diocesan Pastoral Council composed of clergy, religious and laity to assist me in my pastoral work, to represent the collective responsibility of all our people to accomplish a common mission with greater efficiency. I am happy to say that the reality of this hope is already in its formative stages.

"My heart is filled with optimism this night as always for the Church here as elsewhere has been doing and will continue to do many good things each day unheralded. Would that more would by word and deed come forward to proclaim the Good News from the housetops with voices to overpower the prophets of doom."

Courier-Journal

Letters to the Editor

Warns of School Monopoly

Editor:

Mr. John Overlander's letter (Courier-Journal 12/23) did not answer my charge that his objection to public subsidy of church-related education must lead to a complete state monopoly of education. Obviously, this would mean less quality and higher cost; the latter, his very reason for opposing subsidy. If all students were to attend state schools (K-university), we would gain nothing, but lose much morally and financially.

The United States is the only Western democracy that does not encourage freedom of choice in education. Do we wish to accept the political, social and individual consequences attendant upon forfeiting freedom of choice in education?

Mr. Overlander's fear of an unmanageable proliferation of schools at prohibitive cost is unfounded. We have only to examine the experiences of other pluralistic countries with dual systems, and note well the known effects of a monopoly of anything.

Joseph A. Kelly
Eaton Road
Rochester

Magisterium The Authority

Editor:

The Holy Father declared and the bishops of the United States reaffirmed that artificial methods of birth control are immoral and that love must be opened to the transmission of life.

Bill Folger's strong affirmation of the primacy and rele-

vancy of God in life already conceived (Courier-Journal Dec. 16) fades when he turns his attention to life about to be conceived. Here the primacy and relevancy of God can be ignored while the whole church decides what birth control method will be acceptable to it.

The means chosen by Christ to convey the Father's message and to ensure His will be done on earth is the Magisterium of the church. The phrase "Whole Church" seems to be an artful dodge employed by proponents of artificial birth control methods to dismiss an unpopular decision of the teaching authority of the church, which wisely urged frequent use of the sacraments as a source of divine aid.

Louis J. Pasqua
Exchange Street
Geneva

Trial Provides Hope for Future

Editor:

I believe in Jesus Christ... yes, I believe in Him... in what He was... in what He wanted. He was a man who walked in poorness, lived in poorness... preached in poorness. He was a man born to serve... born to suffer... born to die. He was a man of love... Rejected by His own... a fool to those He longed for... a failure... a law-breaker... So said the people of His time.

I will have my best Christmas ever! I have hope... I saw Him at the Flower City Conspiracy Trial.

Peace on earth — good will toward men!

Mrs. Eugene Schicker
Wilelen Road
Rochester

India Mission Seeks Rosaries

Editor:

A happy New Year to you and to your good readers.

Vayala is a newly erected mission of converts from low-caste Hindu who are a kind of tribal people. Their faith is very poor. So are their living conditions.

It is very difficult to get them to Mass or religion classes.

Religious articles are of immense help to get them to such duties. Hence may I request your good readers to send me their spare religious articles, such as rosaries, medals, statues, pictures, calendars, scapulars, etc., for my work. Mail them to

Father Paul Cruz
Vayala P.O.
Via Parakode
Kerala, India

The Word for Sunday

We Can Be Lost In Knowledge

By Father Albert Shamon



In the Reader's Digest the following anecdote appeared. With the Christmas season over, two ministers began to tease a third because the stable for the Nativity scene was still standing on the church lawn. The figures had been removed, but the stable remained. Near the end of January the two ministers decided to act. On the empty stall, they nailed a sign: Gone to Egypt.

The story of the Magi is part of a 5-act drama: (1) the Magi at Jerusalem, (2) the Magi at Bethlehem, (3) the flight into Egypt, (4) the slaughter of the children at Bethlehem, (5) the return to Nazareth.

Through Matthew's Gospel runs a double theme. The first recounts the haunting tragedy of the history of Israel, its rejection of salvation and the Gentile's acceptance of it. The theme is explicit in the story of the Magi, unidentified men from a foreign country who come to Jerusalem to seek the King of the Jews whom the Jews themselves do not seek.

The second theme is that Jesus is the new Moses. The Jews always look back to the Exodus from Egypt as the beginning of their history. When they looked ahead to the beginning of the end of their history—the endtime—they naturally conceived it as a new Exodus under a new Moses. Christians said Jesus was the new Moses.

Matthew sought to reaffirm this fact in His Gospel. That is why the body of his Gospel can fall into five booklets—a new pentateuch, so to speak. Even the infancy narratives by Matthew explicate this theme. Herod is the second Pharaoh, the symbol of unbelief and hard-heartedness in the Old Testament. As Pharaoh ordered the death of Hebrew children, so Herod orders the slaughter of the children of Bethlehem. As Moses had been hidden and saved, so Jesus is saved by flight to Egypt. In the Old Testament Joseph played the key role in bringing Israel to Egypt, so in Matthew's infancy narrative, Joseph upstages Our Lady—the visionary angel always deals with Joseph. Joseph is told to take the child and His mother into Egypt. When Pharaoh died, Moses was told to return to Egypt. When Herod

died, Joseph is told to bring Jesus back to Israel.

Matthew had hoped his Gospel would be a star of light leading his beloved nation to Christ. How it must have grieved him to see only a remnant of his people embracing Christianity—Gentiles and not Jews, following the star!

Speaking of the star, it teaches us that there need be no clash between science and religion. The star brought astrologers to the God of religion. And as the star had no meaning save in relation to Jesus, so science needs theology if it is really to benefit man and not destroy him. The star of light represents knowledge and, like all knowledge, it requires action. Knowledge must never become, as it so often does, for the scientist and university professor an idol in itself. Knowledge should lead to Jesus. If it does not, this constitutes sin "par excellence."

According to Bruce Vawter, in the Old Testament the Hebrew word commonly used for sin is *hattah*, which literally means "to miss the mark." The mark that is missed need not be a moral mark, nor need it be missed immorally. The author of the Book of Proverbs uses "missing the mark" of the hasty traveller who loses his way through inadvertence to road signs.

Sin means getting lost—like a lost coin, a lost soul. We can get lost in knowledge if it doesn't lead to Jesus. This is one of the great sins of the twentieth century: this sin of intellectualism. We have so much knowledge today, so little wisdom—so few wise men!

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