

PASTORAL PERSPECTIVE

By Bishop Joseph L. Hogan

Letters From A Bishop-Beggar

PART III

My dear People

Last week I began discussing with you the projects that we must undertake for the future good of our diocese. Allow me to continue this discussion by talking about the other two categories: **Ministry to Youth** and **Broader Pastoral Services**.



Ministry to Youth. The alienation of many youth from the Church must be a cause of the greatest concern. We therefore hope to

a) expand ministry to youth of college age in our public and private colleges through the program of Campus Ministry.

b) explore with public school officials programs of objective study of religion in public education.

c) extend major diocesan youth programs, especially Teen Seminar (days of prayer, study and discussion with high school students); Youth

Ministry Training (adult training for work in building up the community of faith with youth); and the Youth Development Programs (of social and formational activities with youth).

d) begin a program that will subsidize the tuition of children from poorer families to receive a Catholic Secondary School education in the nine Catholic high schools of the diocese.

Broader Pastoral Services. In this category are many different tasks which are demanded by contemporary needs of the Christian people. They are at the heart of the ministry of service which is such a hallmark of the Church's witness. They include:

a) creative new programs to meet the needs of the Central City. In cooperation with the urban community, the Vicar for Urban Ministry will undertake this responsibility.

b) an Office of Black Catholics to provide greater effectiveness in ministering to the Black Community.

c) help to the regions of the 12-county diocese by providing

professional resource staff to them in the areas of social concern, and theological and educational services.

d) development of the capacity for research in theology, demography and economics in order to deepen the purposefulness of the Church's mission — a task of the Offices of Pastoral Ministry and Pastoral Planning.

e) expansion of the planning capability of the diocese through the use of computer services to help in administrative tasks.

f) expansion of the limited financial resources which the Church possesses for Disaster Relief in situations where the healing help of Christ is needed.

I have now given you at least some idea of the direction in which we wish to move with new projects that will enhance the diocesan services to the People of God. But, next week, I must discuss with you a most important key to the success of these projects: the means of securing the funds to place these projects on a solid financial basis.

Comharba Phádraig, Olibhéar Naofa Ploinceád

(Successor of St. Patrick, St. Oliver Plunkett)

(An immense crowd, estimated at more than 100,000 was present in St. Peter's Square on Sunday, Oct. 12, for the Canonization of Blessed Oliver Plunkett, Primate of All Ireland, martyred for the faith at Tyburn in 1681.

After greeting the assembly in Gaelic, the Pope delivered the following homily in English.)

Today, Venerable Brothers and dear sons and daughters, the Church celebrates the highest expression of love — the supreme measure of Christian and pastoral charity. Today, the Church rejoices with a great joy, because the sacrificial love of Jesus Christ, the Good Shepherd, is reflected and manifested in a new Saint.

And this new Saint is Oliver Plunkett, Bishop and Martyr — Oliver Plunkett, successor of Saint Patrick in the See of Armagh — Oliver Plunkett, glory of Ireland and Saint, today and for ever, of the Church of God. Oliver Plunkett is for all — for the entire

world — an authentic and outstanding example of the love of Christ.

And on our part we bow down today to venerate his sacred relics, just as on former occasions we have personally knelt in prayer and admiration at his shrine in Drogheda. For the suffering undergone by Oliver Plunkett is another expression of the triumph and victory of Christ's grace. Like his Master, Oliver Plunkett surrendered his life willingly in sacrifice. He laid it down out of love, and thereby freely associated himself in an intimate manner with the sufferings of Christ. Indeed, his dying words were: "Into thy hands, O Lord, I commend my spirit. Lord Jesus, receive my soul."

The merits of the Lord's Passion, the power of his Cross, and the dynamism of his Resurrection are active and made manifest in the life of his Saint. We praise God — Father, Son and

Holy Spirit — who gave the glorious gift of supernatural faith to Oliver Plunkett — a faith so strong that it filled him with the fortitude and courage necessary to face martyrdom with serenity, with joy and with forgiveness. Being put to death for the profession of his Catholic Faith, he was, in the expression of our predecessor Benedict XV, crowned with "martyrdom for the faith." And after the example of the King of Martyrs, there was no rancour in his heart. Moreover, he sealed by his death the same message and ministry of reconciliation that he had preached and performed during his life.

In his pastoral activities, his exhortation had been one of pardon and peace. With men of violence he was indeed the advocate of justice and the friend of the oppressed, but he would not compromise with truth or condone violence: he would not substitute another gospel for the Gospel of peace. And his witness

is alive today in the Church, as he insists with the Apostle Peter: "Never pay back one wrong with another."

O what a model of reconciliation: a sure guide for our day! Oliver Plunkett had understood with Saint Paul that "it was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation." From Jesus himself he had learned to pray for his persecutors, and with Jesus he could say "Father, forgive them." In his speech on the scaffold, his words of pardon were in fact: "I do forgive all who had a hand directly or indirectly in my death and in my innocent blood."

In 1647 Oliver Plunkett, with five companions, was conducted to Rome by the well-known and revered Oratorian Peter Francis Scarampi; and for the next twenty-two years he remained in this City of Peter and Paul. As a student at the Irish College, he is an example of fortitude and piety

to the seminarians of today. For three years, after his ordination to the priesthood in 1654, Oliver Plunkett served as Chaplain with the Oratorians at S. Girolamo della Carita and visited the sick in the nearby Hospital of the Holy Spirit. For twelve years he taught in the College of Propaganda Fide.

Oliver Plunkett was, above all, a Bishop of the Church of God, serving as Primate of Ireland for twelve years. He was a vigilant preacher of the Catholic Faith and champion of that pastoral charity which is fostered in prayer and manifested in solicitude for his brethren in the clergy — that pastoral charity which is expressed in zeal for the Christian instruction of the young, for the promotion of Catholic education, for the consolation of all God's people. Drawing strength from the inexhaustible fountain of grace, from the power of the Cross — which is itself eminently contained in the Eucharist, source of all the Church's power, and in which the work of Redemption is renewed — he infused into his flock new strength and fresh hope in time of trial and need.

As the world enters the last quarter of the twentieth century and the concluding decades of this millennium, at a moment decisive for all Christian civilization, the testimony of Saint Oliver Plunkett proclaims to the world that the summit of wisdom and the "power of God" is in the mystery of the Cross. And the Church raises her voice in solemn affirmation, to authenticate and consecrate this testimony, and to reaffirm for this generation and for all time the true hierarchy of evangelical values in the world. The message of Oliver Plunkett offers a hope that is greater than the present life: it shows a love that is stronger than death.

CURSILLO MASS

Father Athanasius Hassey, pastor of St. Nicholas Church will celebrate the divine Byzantine liturgy for members of The Cursillo movement at St. Nicholas on Saturday, Nov. 1 at 7 p.m. Following the Mass there will be a coffee hour in the church hall.

The Bishop's Public Appointments



November

- 1—Celebration of the Eucharist and Homily, Marriage Encounter Convention, Aquinas Institute — 4 p.m.
- 3—Confirmation, Newman Center, Brockport — 7:45 p.m.
- 4—Priests' Council Meeting, Becket Hall — 10:30 a.m.
- 5—Confirmation, Holy Family Church, Rochester — 7:45 p.m.
- 6—Clergy Relief Society Meeting — 10:30 a.m.
- 6—Confirmation, Holy Apostles Church, Rochester — 7:45 p.m.
- 7—Medical — Moral Committee Meeting — 11 a.m.
- 8—Radio Message, Family Rosary for Peace Network — 7 p.m.
- 9—Student Session, Newman Center, University of Rochester — 5:30 p.m.

- 10—Clergy Conference, St. Thomas More Church, Rochester — 10 a.m.
- 11—Clergy Conference, St. Alphonsus Church, Auburn — 10 a.m.
- 13—Pastoral Office Staff Meeting — 9 a.m.
- 17-20—General Meeting of the N.C.C.B., Statler Hilton Hotel, Washington, D.C.
- 22—Twentieth Annual Seton Ball, Americana Hotel, Rochester — 7 p.m.
- 23—Celebration of the Eucharist and Homily, Cetenary Celebration of St. Francis Solanus Church, Interlaken — 10 a.m.
- 27—Thanksgiving Day Celebration of Eucharist and Homily, St. Monica's Church — 10 a.m.
- 30—Celebration of the Eucharist and Homily, Golden Jubilee of dedication of St. Patrick's Church, Victor — 12 Noon.