



Photo courtesy of Diocesan Archives

A highlight for Bishop Hogan was celebrating the annual Chrism Mass around the diocese. Here, he celebrates the Mass at St. Ann's Church, Hornell, in 1979.



File photo

Bishop Hogan saw School of the Holy Childhood housed in the same building as the Pastoral Center.

nent diaconate.

"A couple years ago I went back to (Living Stones) and reread the document, and said, 'Oh yeah,'" remarked Deacon Dan Kinsky of St. John of Rochester. "It gave me some warm vibes again about Bishop Hogan."

Deacon Kinsky said the spirit of the document and Bishop Hogan remain with him in his ministry. He recalled that when Bishop Hogan came to the first deacon classes in 1978, "We talked about the 'marketplace deacon' — being able to go beyond the structures of the church ..." Kinsky said that idea has been reinforced by such actions as his baptizing the children of co-workers and clients through the years since his ordination to the permanent diaconate in 1982.

Bishop Hogan also supported Marriage Encounter, in which Deacon Kinsky and his wife, Sheila, were active, as well as Cursillo and charismatic movements. "He was such a visionary person, he was able to grasp what was in Vatican II and to enlighten laity and charge them with leadership," the deacon observed.

Among other firsts, Bishop Hogan established a diocesan black ministry office led by a Dominican priest and, at one point, a Protestant.

The office is believed to have been only the second of its kind to have been established in the United States.

Another first was his Mass in Canandaigua for divorced and sepa-



File photo

Bishop Hogan prepares for a "sweeter reign."

rated Catholics — something quite unusual at the time, according to Father Robert O'Neill, who compared it to the Mass for gay Catholics and their families celebrated by Bishop Matthew H. Clark in March 1997.

"As up in arms as people were about (the Mass for gays), they were up in arms over Bishop Hogan's Mass. Divorced people were looked down upon," said Father O'Neill, who was appointed to the diocesan tribunal to 1973 and headed it from 1974 to about 1988 under Bishops Hogan and Clark. "He was encouraging people to be loyal to the church, to stay with the church and know the church was there to help them," said Father O'Neill, now pastor of St. Christopher's Church in Chili, adding that Bishop Hogan's homily for the Mass was published in *Origins*. "He was really a pioneer in so many things. Some things people were critical of — general absolution and the first Communion."

Bishop Hogan also was changing the order in which children made their first penances and Communion, the priest noted. Although first penance had customarily taken place before first Communion, Bishop Hogan began the process of switching the order. "It's allowed in canon law but many people don't believe that," Father O'Neill said.

The priest recalled Bishop Hogan's charge to him upon his appointment to the tribunal. "He said, 'The important thing for you to do is to help as many people as possible.' He also said, 'But stay within the law.' I think that's important, because people who think he was just a wild, way-out character would like that other part. Our job was to be a law court."

Bishop Hogan and his staff also extended a warm ecumenical approach, noted Bishop Robert Spears, who led the Episcopal Diocese of Rochester from 1970 to 1984. Bishop Hogan willingly saw courses taught jointly at the Episcopal Bexley Hall and at St. Bernard's Seminary, he noted. And Father Henry Atwell — the first executive director of the former Genesee Ecumenical Ministries and the first Roman Catholic priest to serve in that capacity in any ecumenical council in the country — was "probably the strongest ecumenical voice in the diocese," Bishop Spears said. Father Atwell also had been editor of the *Courier-Journal* from 1958 to 1967.

Bishop Hogan welcomed an invitation to join the Protestant association that became GEM's precursor. His acceptance followed on the heels of Vatican II's stated commitment to ecumenism. The organization brought together heads of the various denominations in the Rochester area, Bishop Spears recalled. Bishop Hogan "was very much a supporter of all that, bringing the Roman Catholic Church into it for the first time. Up until then in a lot of places the Roman Catholic Church had not been involved."

"We enjoyed each other's company ..." Bishop Spears said. "He had a bright mind and a very lovely spirit, so it was easy to be on good relationships with Joseph Hogan."

## Highlights

In his May interviews with the *Courier*, Bishop Hogan described two annual events as the highlights of his years as bishop: the annual Chrism Mass, at which holy oils are blessed for use in parishes throughout the liturgical year, and the ordination of priests. He said he could not guess how many ordinations he had performed.

"Most of them were individual, done in the parish where they had been deacon interns," he said. "They were great celebrations. The only groups I ever ordained were the Basilians. Then each year for a while I had the Jesuits of this province ... ask me to do ordinations for their men."

"The Chrism Mass each year was a great event. It made it visual what it meant for a diocese to come together from all its parts," he recalled. "The first one was out of Rochester. Then it was Canandaigua, then we went to Auburn, Geneva and Hornell. They were great events and it highlighted the fact the church was bigger than the land around the barge canal."

As Father McNamara pointed out in his revised diocesan history, *The Diocese of Rochester in America 1868-1993*, one of the bishop's enduring aims was to correct what he termed the Canal syndrome, "a long-standing tendency for the Rochester Chancery to formulate diocesan policies without much consulting parishes south of the Erie Canal — or, for that matter anywhere outside of Monroe County."

Bishop Hogan even changed the name of the chancery to pastoral office.

"Even calling it the pastoral office rather than chancery is very important," the bishop pointed out in May. "A name is very important."

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*I think church in the '70s was the greatest decade for me. I think back to Bishop Hogan and the Diocesan Pastoral Council. ... I was on the Diocesan Pastoral Council formation committee and became the first executive secretary of the council in 1975, when it began.*

*When I look back on him, he was a person always stretching you to think creatively about church, your involvement and how we can involve others.*

*I got to know him more when I was made director of religious education in '81, (Sister) Roberta Tierney was my boss. We used to go out to Victor for planning days of education and got to know him more informally. He'd usually preside at Mass for us, have dinner for us.*

*I was getting my master's degree at Boston College. He'd come up with Doug Hoffman and Charlie Mulligan, to go to the Lonergan workshop, and would take all the people studying from Rochester out to dinner. They (other people in the program) couldn't believe the bishop was that friendly with people from the diocese.*

— Sister Mary Ann Binsack, RSM, Mercy leadership team

*He was Becket Hall rector. We'd meet every week and go out with our priests group for dinner or something. We'd all look forward to that. He was delightful. He had a great sense of humor, like his brother.*

*You didn't know he was the bishop. He never put on airs at all. He was a very humble, understanding friend. I feel bad because I lost a good friend. I think that's the way all of us feel. We are going to be eucharistic ministers at his Mass. It's what he wanted, I guess.*

*Bishop McCafferty was in that support group too. Bishop Hickey was a close friend of the group.*

— Father Emmett J. Halloran, former teacher at St. Andrew's Seminary