



File photo

Bishop Hogan visits St. Anne's during a special month for the elderly in the early 1970s. With him is Paolini Sante.

It is the closing of an era. I'm glad he went quickly.

Bishop Hogan taught me in my elementary. We had him for two years. I've classes our freshmen. I was first to read Latin. He was a general science teacher. He was a good sense of humor. He was helpful. One time he wrote some papers, and he said, "One of you doesn't know English. You wrote horseshoe magnet, not horseshoe." I didn't know I was laughing at myself. When he passed out the papers he said to me, "By the way, you're the horseshoe."

Isn't it funny what you remember?

—Father William J. Gordinier

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To indicate what we were all about as the hump of the church — we were there to serve, serve God's people and not to dictate, not be a powerhouse."

**Tough calls**

Bishop Hogan took a stand on many issues.

In July 1970 he issued a brief pastoral letter on New York State's new abortion law that criminalized the killing of a fetus.

"Together with my brother bishops of New York State I strongly affirm that July 1, 1970 marked the beginning of the most tragic chapter in our history," he wrote. "With them I affirm, too, that this change of civil law alters neither God's law nor the law of our Church. The evil it sanctions is particularly heinous because the life destroyed is innocent and defenseless."

With Bishop Spears of the Episcopal Diocese, he also weighed in with a joint pastoral letter on the treatment of prisoners in Attica early during the riots of 1971.

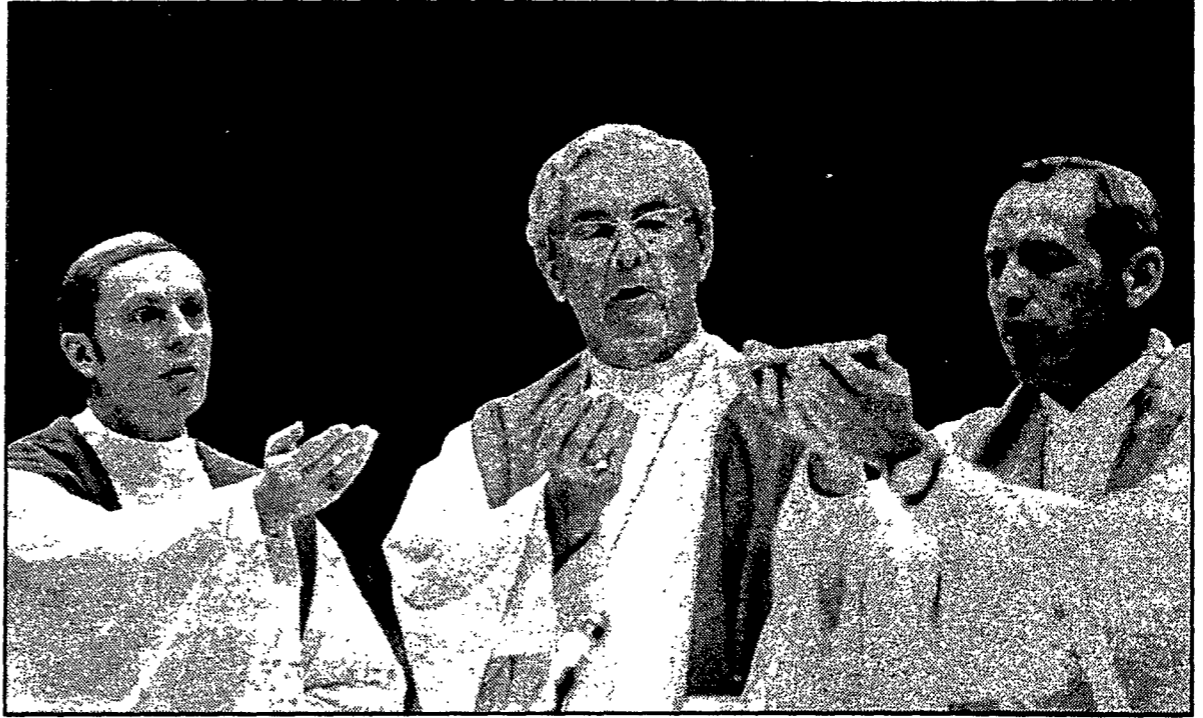
"It was the first time an Episcopal bishop in the United States and a Roman Catholic bishop in the United States in the same territory issued a joint pastoral letter to all their congregations," Bishop Spears told the *Courier*. "The basic importance of that letter was it asked for careful consideration of what those inmates had begun to ask for... They were asking for all kinds of things — soap, more frequent showers. ... Had anybody behaved more generously about it, it might have been settled in three to four days of conversation instead of the awful murderous ending... The stern aspect of incarceration, some of which was necessary to preserve security, in most prisons in New York state at that point was overdone."

"The whole subject of doing something decent for people in prison was not a popular one. I think it was particularly hard for the Roman Catholic church to address," Bishop Spears continued, pointing out the larger number of prisons within the Catholic diocese. "Bishop Hogan heard angrily from a lot of corrections people."

Bishop Hogan also heard about standing up for workers in a labor strike by the Amalgamated Clothing Workers against Farah Corp., accused of unfairly treating Hispanic employees in Texas. After studying the issues of the case for five months and praying over them, he told the *Courier*, he finally issued in February 1971, a statement of support for a boycott of Farah products sold in the diocese.

"We got a lot of attention on that and great gratitude from the bishop down there in Texas for our interest," Bishop Hogan told the *Courier* in May. "Here we are miles away from the scene and yet we are involved, because one of the retail outlets is Sibley's" (a department store later bought out by Kaufmann's).

While union workers in Rochester asked for his support, local businessmen took the opposite position. "They came in the night to beg me to give out, back off. These were prominent lay people, Catholic people. They thought it was going to ruin their business. I kept feeding them all the church documents on labor and all that, told them to go home and read. They put up with me; they never liked me I



File photo

(From left) Bishop Howard J. Hubbard of the Albany Diocese, Bishop Joseph L. Hogan and Bishop Matthew H. Clark at Bishop Clark's installation at the Rochester Community War Memorial June 26, 1979.

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**DIOCESE WELCOMES BISHOP HOGAN**

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**Firing strains loyalties**

think, but they put up with me," the bishop recalled.

In October 1970 Bishop Hogan was principal celebrant and homilist for an open-air Mass for world peace held in Rochester under the auspices of the Legion of Mary. Demonstrations were continuing, and the bishop was bombarded with people writing and calling for the end of the Vietnam War. The Mass was a peaceful type of activism. Bishop Hogan spoke out against further extension of the Indo-Chinese struggle and favored amnesty for American conscientious objectors, Father McNamara has noted.

Father McNamara's revised history recounts that also in 1970 Bishop Hogan became Rochester's first bishop to visit overseas missions established by diocesan missionaries. He and his priest-secretary, Father Michael Conboy, set out for four Sisters of St. Joseph convents in Brazil; two Sisters of Mercy convents in Chile; and a new parish established by Rochester priests in Bolivia.

In 1976, with other diocesan representatives, Bishop Hogan attended a Call to Action Conference in Detroit hosted by Detroit's archbishop, Cardinal John Dearden.

"It was at least the beginning" of certain reform efforts, Bishop Hogan recalled this May, "but there just was a little too much on the agenda they tried to push through in a hurry. But it was at least a start, and the voice of people was beginning to be heard."

Among the more radical issues on that agenda were the ordination of women to the priesthood, ending the requirement of priestly celibacy, and lifting the ban on elective artificial contraception.

Bishop Hogan followed up the conference by launching a series of diocesan dialogues on 22 of the issues, Father McNamara noted in his history. "While it was ill-advised to ask the laity to voice extempore opinions on questions that required extensive background knowledge, these discussions at least made Rochester diocesans aware that a rising number of American Catholics were now favoring the abolition of obligatory clerical celibacy and the opening of Holy Orders to women," he wrote.

In May of this year, Bishop Hogan said the years since his retirement have held "certain disappointments," particularly the growing shortage of vocations.

"The Lord is trying to tell us something, which I'd be all for — things that aren't going to be allowed at the present time: the possibility of a married priesthood and women exercising a greater role,