

His Eminence Edward Cardinal Mooney

Dinner address by Archbishop of Detroit

to honor Bishop Casey, his former secretary

A CERTAIN wise king journeyed from his throne to a faraway land to pay his respects to a new prince. The new prince, as the ancient story goes, had been chosen to guide and direct the people of the distant land after their king had died without an heir.

The new prince was called to royalty because during his years in the kingdom his work excelled and his prudence and ability were exceeded only by his charity.

When the older and seasoned king approached the young prince his eyes filled with tears and his heart was overflowing with joy. On the throne sat a man who once was his servant and to whom he had given all the kingly knowledge he had.

The old story will have its parallel next Tuesday when Edward Cardinal Mooney of the Archdiocese of Detroit comes to Rochester to speak at the Consecration Dinner for Bishop Lawrence B. Casey.

During his reign as Bishop of Rochester, Cardinal Mooney had at his side his new Bishop of the Church, The Father Casey of the mid 1930s was secretary to Archbishop Mooney and his almost constant companion for four years.

It was Father Casey who accompanied Archbishop Mooney on his trip to Rome when the Cardinal received the Red Hat that made him a Prince of the Church.

It is Cardinal Mooney, a Prince of the Church, who will come to honor his former servant as he rises to the dignity of the Roman Catholic Hierarchy.

Cardinal Mooney was the fourth Bishop of Rochester and came to this See after a distinguished career as an educator, parish priest and Delegate for the Holy See.

CARDINAL Mooney was born at Mount Savage, Md., in 1882 and while still a child moved to Youngstown, Ohio where he attended grammar and high school. He was graduated from St. Charles College in Ellicott City, Md., and St. Mary's Seminary in Baltimore.

He continued his studies with superior success at the North American College in Rome and on Apr. 10, 1909 he was ordained. Father Mooney returned to the United States and in his home Diocese of Cleveland was professor of theology at St. Mary's Seminary and later president of the Cathedral Latin School.

For a short time he served as pastor of St. Patrick's in his hometown of Youngstown before being called to Rome as spiritual advisor for his alma mater, the North American College.

It was in 1926 when he was 43 years old that the then Monsignor Mooney was named Apostolic Delegate to India. He was the first American to receive permanent appointment in the diplomatic service of the Holy See. At the same time he was named Titular Archbishop of Irenopolis, and Cardinal Van Rossum, then Prefect of the Sacred Congregation for the Propagation of the Faith, officiated at his consecration.

Archbishop Mooney served five years in India and endeared himself to the hearts of all Indian Catholics. During his service there, 11 new missions were started by the Congregation of the Sacred Heart alone. The Sacred Heart Fathers in commenting on his work wrote: "In the annals of our mission history is written in letters that gratitude can never erase, the kindly interest that his Excellency showed toward the American apostolate in Bengal."

ONE of the most outstanding accomplishments under Archbishop

Mooney in India was the settlement of the so-called "double jurisdiction" question. This came through an accord with Portugal and the Holy See. This question involved scattered parishes of Portuguese origin along the eastern coast of India. Before the accord, these parishes owed allegiance to the original Portuguese diocese, sometimes far distant, but after the settlement came under the Ordinary in whose territory they were located.

In 1931, Archbishop Mooney was transferred to Japan as that country's Apostolic Delegate. During a brief visit to the United States, the Archbishop was the luncheon guest of Katsuji Debuchi, the Ambassador of Japan to the United States.

He was again in the United States on his way back to Japan, and had booked passage from Vancouver, when word arrived in August, 1933, that he had been named Bishop of Rochester.

Only a little more than a year after his return to the United States, Archbishop Mooney was elected a member of the Administrative Board of the National Catholic Welfare Conference and Episcopal Chairman of the Department of Social Action. In November, 1935, he became Chairman of the Administrative Board.

In his administration of the Rochester Diocese, Cardinal Mooney held steadfastly to the pledge he made on the day of his installation. Referring to the late Bishop John Francis O'Hern, he said:

"It shall be mine, as Bishop O'Hern's successor to foster what he founded, to ponder what he planned and to take up the work that fell unfinished from his stricken hand."

The Archbishop's own words on the day of his installation reflect his attitude and work in the Episcopate. He reminded the hundreds in old St. Patrick's Cathedral:

"It is noteworthy that the words of the Pontifical are trenchantly strong in inculcating upon the Bishop that he must hate pride — to which authority so inclines a man, and in warning him that vainglorious use of the immense, because divine, power which is placed in his hand would make him pull down where God looks to him to build up. Conversely he is told to love humility and to cultivate that readiness to learn even from the least of his brethren, which is one of humility's finest valuable gifts."

THE clergy and laity of Rochester soon learned that their new Bishop was a learned man as well as a pious man. The message also came to the peoples of other faiths in the Diocese.

A short time after his arrival, Archbishop Mooney delivered his first major public address at a meeting of the Inter-Faith Council. He did not minimize the differences in religious beliefs, but stressed that since all, Catholic, Protestant and Jews believe in the laws Moses received on Mount Sinai each one "shares the deep conviction of man's spiritual nature, of man's supreme responsibility to God his Creator."

The Archbishop warned against intolerance. He emphasized that any inter-faith works rest "on the frank admission of religious differences as also on the deep appreciation of each man's sincerity and good faith in holding the convictions that mark those differences. These attitudes are, in fact, the very bases of the virtue of tolerance."

"Now tolerance, by definition, governs one's action in regard to what he honestly believes is wrong, and tolerance by particular application,



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enables man to surmount the barriers of religious difference in working together with hearty good will in all that touches the common good of neighborhood, city, state and union."

ARCHBISHOP Mooney pointed out that "a deep desire to see this laudable initiative result in more than a passing gesture of good will among fellow-citizens, and a firm conviction that 'a clear understanding makes good friends' embolden me to attempt to do more than this and to point out briefly what I conceive to be the hazards which a movement of this kind must surmount as well as the hopes which it may inspire."

"It is trite to recall that a good cause is oftentimes endangered by the attitude of friends who are more enthusiastic than discriminating. It is not beyond imagining that some such enthusiast might be so thrilled by the unusual spectacle of 900 Jews, Catholics and Protestants who sit down to dine and chat together in neighborly fashion that he would seem almost to exult over our divisions, as though it were worth while for us to be thus divided in order to set the scene for such an edifying spectacle, or as though diversified religion were as healthy a civic symptom as diversified industry."

"Now I take it that you all deplore our religious disunion as much as I do and I do deplore it deeply. Do not be startled when I say that I would

wish nothing quite so much as that all Jews should be Christians and all Christians Catholics—but that, as a good Catholic, I could not wish this to be brought about by anything but the power of personal conviction. Religious disunion, however, is a fact which must be faced—together with the problems which it brings in respect to our effective co-operation in the interests we share as neighbors and fellow-citizens. This gathering is a pleasing pledge of the kindly spirit in which we are determined to face and solve these problems."

"More serious perhaps is the danger which this movement may encounter on the part of devoted supporters who will hail it as a harbinger of religious unity to be attained by a kind of dogma-scraping process which makes a strong appeal to the spirit of an age not noted, to say the least, for its close study of exact theology. To entertain any such view of this movement is, of course, utterly to misunderstand it; to countenance any such view of this movement is, as I see it, fatally to handicap it from the start."

On June 1, 1937, the announcement came from Vatican City that the Diocese of Detroit had been elevated to the rank of an archiepiscopal See and that Archbishop Mooney had been named the first Archbishop Metropolitan of Detroit. Less than 10 years later, he was called to Rome to receive the Red Hat of the Cardinalate.