## Kearney

# Church Renews Her Life In Episcopate

SERMON AT BISHOP CASEY'S CONSECRATION

We have come here this morning to assist at that solemn rite by which the Church renews her life in her episcopate. A new bishop is to receive the power and to accept the charge of the old bishops who have laid down their burdens and now sleep with Christ—whose immemorial line reaches back to the Apostles.

Today's ceremony is significant, indeed, because it takes place by the authority and the command of him who, as the successor of the Prince of the Apostles, is for us Christ's Vicar on earth and the custodian of the Church's venerable traditions.

The chastened language of the liturgy, the intricate ceremonial, the elaborated symbolism of the Pontifical, combine to convey to us in the forms of antiquity the Church's abiding sense of the modes and the means through which Christ our Lord continues to impart His graces to men. Coming as man for our example and dying as man to redeem us, He still makes use of man to perpetuate the work of redemption.

STILL, AS OF YORE, the Church seeks faithful men to whom she entrusts the Deposit of the Faith, whom she charges with the dispensation of the mysteries of God, whom she commands to take heed for the "whole flock wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which he hath purchased with his own blood" (Acts, xx,28).

The ceremonies of consecration of today are themselves the noblest proof of the temper in which the Catholic Church looks on the office of her bishops. For one moment the words and acts breathe the sincerest humility of expression and posture, as though the responsibilities laid with the Book of the Gospels on the shoulders of the elected priest were greater than he could bear, perhaps even comprehend.

And then there comes a rush of eloquence, an elevation of sentiment, an overwhelming consciousness of office and function, an epic dignity and solemnity of action, that are bewildered in the history of human ceremonial. It is as though the heavens were opened and the Church beheld herself glorious and triumphant beside her Divine Spouse.

Yet in spite of these rapid and violent transitions a high and calm dignity dominates and binds the members of this moving drama. The few essential elements, the outstretched hand, the hallowing unction, are the same as Peter used for Linus or Anacletus or Clement.

THE PRAYERS, the homilies, the solemn responses, the litanies or solemn adhesions to God and His saints in adjuration, nay, participation of the rite—the whole vast and movement of adoration—are the voice of the Church herself in every century of the first thousand years of her existence.

Even so, we may believe that the true concept of the office of a bishop is that revealed by these ceremonies. In this day's proceedings we behold the object and [illegible] of the Church's priests, whatever becomes of those accessory offices which time may have caused to accumulate around Christ entrusted her with it, when He said: "Going, therefore, teach all nations . . . teach them to observe whatsoever I have commanded you" (Matt. xxviii, 19, 20).

During these ceremonies there takes place, we are persuaded, the transmission of the fullness of His highest graces, the "fullness of the indwelling of the Holy Ghost." The Holy Spirit, indeed, solicits forever the soul of every individual, nor is He ever far from any one of us. Wilful and wayward as we may be, He follows us with more eyes than Argus, and we are at every step in contact with His all-embracing and all-sapient love.

BUT THERE IS more in the consecration of a bishop. Here the Holy Spirit descends upon the Church, not alone as Consoler and Guide, but as its Administrator and Head, as Provider for its life and great organic functions. He comes not principally for the personal benefit of the recipient of this great office, but for the common welfare of the faithful. When these men are chosen, it is high public needs and purposes, general utilities of the whole Church, that decide the selection.

It need cause no wonder, therefore, that the Church has surrounded every such event with all the magnificence at her disposal. For better, for worse, her own fortune hangs in every such consecration of an individual priest; for thereby she transmits in detail her general jurisdiction, thereby the divine element in her is turned over to a human heart and human hands, thereby is again engaged another general phase of an endless conflict between the Spouse of Jesus without stain and those forces of evil that we call the world and Satan.

Indeed these ceremonies come down to us as the most ancient heirloom of the Catholic Church. They have made the long journey of nineteen centuries, with slight changes, from the days of primitive Christianity, when the consciousness of the Father's historic dealings with humanity through His Son and His Holy Spirit was most intense and vivid, and therefore easily translated itself into ceremonies replete with truthfulness and instruction.

THEY BEAR ALONG forever the oldest form of the celebration of Mass, the bishop surrounded by his presbyters and consecrating with them the elements of the Eucharistic sacrifice. They hold up yet to view the primitive administration of the new religion — the bishop seated among his priests and confirmed by their advice and approval.

The blood of martyrs yet stains the pages of this ancient ritual. Ignatius and Clement, Polycarp and Soter and Anicetus, yet look out upon us from these holy rites that with slight changes were used upon themselves. Dionysius at Alexandria, Cyprian at Carthage, Fabius at Antioch, Cornelius at Rome, were inducted into their high offices and given the glorious privilege of sealing their teaching with their blood by similar rites and ceremonies.

They have more tongues than those stones of Rome that the advocate of Caesar called on to defend him. In them is written the first chapter of that most awful and sublime of human histories, the conflict between the spiritual and the temporal interests of mankind, this not counting to rage about that day when the revolutionaries forced from the lips of Jesus the stern and holy law: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

HERE, TOO, AMID the tempests of these fierce wrecking storms of heresy and schism that the Catholic Church weathered indeed, but with injuries that are yet to be repaired. Indeed, the rite resolves itself very easily in the hands of the historian into a magnificent commentary on the life of the Church in the first thousand years of her existence.

In other words, it outranks as a document of history all others, for no other human society possesses such ancient and sacramental formulae, at once public and official, that bind forever and continually the past with the present; that prescind from and rise above all the changeful accidents of human interests and institutions.

Indeed, the outstanding fact of the dim, undocumented early ages of Christianity is the universal prevalence of an organized hierarchy under the presidency of a bishop. The speedy spread of the Church throughout the Roman Empire and far beyond its borders has always been considered one of the most splendid of the miracles that followed and confirmed the first authentic Pentecost. Yet its progress was along definite, uniform lines.

The roads that imperial Rome had laid down in every direction for the passage of her legions facilitated the progress of the messengers of the Prince of Peace, the bearers of the glad tidings of salvation to man.

CHRISTENDOM THUS became an organized hierarchy under the leadership of the Pope. Nations were grouped about an episcopate which carried on the traditions of the ages, and in regulating the works of education and of charity, developed customs and formed the habits of the Christian life of whole peoples. Wherever the episcopate was strong and fearless, there the Church flourished; whenever it failed, there the Church failed.

The Church of this country began in the old colonial days as a mission from England in which bishops were neither welcomed nor desired. It endured for one hundred and seventy years without vigor, without growth. Reduced, intimidated, isolated, it ministered to its few chapels without consciousness of the increase of the Catholic population or a sense of responsibility toward any other field than that which it had inherited.

The day of the consecration of John Carroll as first Bishop of Baltimore, however, marked the beginning of a new era for the Church in America. Its horizon was enlarged, its courage renewed, its scope made as ample as its needs. A new spirit possessed it and it was here to stay, to enlarge its tents, to be a part of a nation whose language, thought, life, it shared and sympathized with. The hierarchy thus happily begun has increased through the years so that we now number twenty-four archdioceses and one hundred and five dioceses.

THE OUTSTANDING FACT of our short history has been the vigor and the courage and the daring of our pioneering bishops. Had they not faced conditions in a new way, had they not been the pioneering spirits that they were, no matter how saintly, no matter how learned, they would have proved themselves recreant to their charge and would have served the Church but poorly. They heard, thank God, and heeded the Apostles' word to "rule the Church in which the Spirit of God had placed them."

With everything to do, they set themselves to the task ungrateful and fatiguing though it was —of building up the material fabric of the Church, of acquiring buildings for worship, for Christian education, for all the works of Christian charity. They labored under the compulsion of saving their country from atheism, from indifference, from irreligion.

To the latest in this long line of shepherds the Church turns today with confidence and love, in the ancient way committing to his care the guardianship of the living faith of Christ. Today a new Bishop takes up his staff—a new name, a new presence, a new vigor, pressed into the service of the age-long government of the Church. He comes in the grace of his relative youth, in the maturity of his wider experience, in the full possession of his unusual powers. He needs no word of mine to commend him. His warrant is the high command of the Vicar of Christ and the integrity of his own heart.

IT IS A SACRED trust that he assumes. The externals of his office catch the eye of the unthinking. Here, forsooth, is state and pomp, and the etiquette of ancient courts and complete forms of circumstances be be found nowhere else. Rich and significant though these ceremonies are, they do not entirely convey the deep implications of the pastoral office.

For the bishop is both shepherd and father, even while he sits in the chair of the judge. The kings of Palestine have given to Christ the unmistakable pattern of the ruler—shepherds who love their sheep, seeking them to pasture, protecting them against the wolves, and if need be, laying down their lives for their sheep. Yet the ruler's staff is also the shepherd's crook, and the shepherd fares forth with his staff into the night to find the lost one; whom, finding, he tenderly carries on his shoulders—as Christ carried the cross.

PERHAPS THE notion of father, less poetic because more familiar, embodies more nearly than any other the Church's conception of the office of her rulers. It is one of the earliest and most universal terms and thoughts in the Christian vocabulary. It is found in the words "abbot" and "Pope," as well as in the all but irresistable modern custom of associating the name of father with every spiritual office. But, par excellence, it is found in the relations of a bishop with his people—those of the household of the faith.

He is not a prince nor ruler to them, save only as a father is the head of the family and knows how to govern it in the Lord. His flock are his children whom, in the mystic language of the Apostle, he has begotten in Christ; his charge, to provide their spiritual nourishment and to safeguard them from noxious error, to stand before them at God's altar, "for every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sin; who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity" (Heb., v. 1-2).

IT IS THIS paternal quality, this most sublime form of human love, tender, selfless, patient, all-providing, asking no return, that the Church seeks in those upon whom she confers the plenitude of the priesthood, whom she attaches to a place as a father is attached to his home, conferring upon him a yearning solicitude for the spiritual welfare of the souls entrusted to his care.

The past returns today, then, not to cloud us with its memories, but rather to challenge us by its achievements. The long line of faithful men leading back in unbroken series to the Apostles is with us once more; men of God, humble of heart, courageous, dauntless shepherds, who have kept alive the faith by their fidelity, by their ministry, by their discipline. They have traversed difficult places, they have known opposition; they did not fail. Their memory is with us and, please God, their benediction is upon this ceremony this morning.

Indeed they join with us in a sincere prayer that the Holy Spirit, Who descended upon the first Apostles, may diffuse His fullness of grace upon this latest apostle, investing him with the choicest of gifts and making him heir of their zeal as he is of their ministry.

THE CHURCH, to secure reverence for the sanctuary, has thrown a splendor around these ceremonies which strikes us with emotions of awe and reverence. It is the majesty of religion, and not of the individual, which inspires her rituals.

Your new bishop begs, then, the support of your prayers for he knows only too well, that one raised to all the majesty of office may feel transition, lest he be like the victim led to the altar of sacrifice, unconscious that the waving banners in which he prides, are because the very symbols of [illegible]

Cardinal Spellman anoints Bishop Casey's head during impressive Consecration ceremonies.

# Thousands View Consecration Rites Via Television, Radio

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sists. It was a moment of rare exhilaration, a dramatic panorama rich in color, sound and the ancient rubrics seen only on such a day.

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INSIDE THE Church, the pageantry, now collected under one roof, blazed with color. The gold of the vestments and the red robes of the prelates were reflected in the floral arrangements banked along the altar.

The predominant colors of Bishop Casey's coat-of-arms were symbolized in golden forsythia and iris, scarlet tulips, all backed with green ferns, spring flowers for a day of rejoicing.

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AS CEREMONIES began, newsmen and photographers, occupying an alcove just off the sanctuary, followed every movement of the ancient ritual. Television cameras placed in the sanctuary, in the choir loft and at a position mid-way in the body of the Cathedral, carried the spectacular rites into thousands of homes and offices of the Rochester area.

From the vestry, Monsignor Wilfred Craugh, rector of St. Bernard's Seminary, narrated and explained the ceremonies for the TV audience. He identified the parts of the Mass, the ritual of Consecration and the symbolism involved in each rubric.

In the WHAM-TV sound truck, drawn up by the side of the Cathedral, Father Richard Tormey with a crew of Station engineers followed the ceremony on three separate receivers, switching from one to the other to bring the audience the best detailed picture of the momentous happenings.

At a microphone in the West Vestry, the Rev. William H. Shannon, chaplain of Nazareth College and the Rev. E. Leo McManus of St. Bernard's Seminary reported the progress of the ceremonies to the radio audience listening over Station WRNY.

Watching through a transparent partition, the two priests alternated in their narrations, explaining the significance of each part of the rarely seen pontificals.

Throughout the Consecration ceremonies, the St. Bernard's Seminary Choir, numbering 70 members, provided the musical accompaniment. Under the direction of the Rev. Charles J. McCarthy, the choir sang the Mass of St. Pius, supplementing the Gregorian chant with the works of Perosi, Fauxbourdon, Mouart, Flor Peeters, and Bach.

At the processional and recessional, thrilling trumpet fanfares were played by members of the Rochester Philharmonic Orchestra.

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THE RT. REV. Msgr. John M. Fleming, secretary to Cardinal Spellman and the Very Rev. John E. Maney, Bishop Kearney's secretary acted as principal masters of ceremonies during the Consecration rites.

As the age-old ritual progressed, Bishop Casey donned the chasuable in which he would celebrate the Holy Mass of Consecration with Cardinal Spellman.

This beautiful white vestment, embroidered in rich thread of gold, copper and bronze, was designed and executed by the Franciscan Sisters of Zell, Germany, famous for their handiwork in liturgical art.

Three angels, each set with a jewel, were pictured vertically down the front and back of the chasuable, with the word "Sanctus" repeated under each. The vestment itself, of white silk, was lined in salmon-gold.

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HIGHLIGHT OF the Consecration ceremony was that moment called the "laying on of hands". Cardinal Spellman, enthroned before the high altar, placed his hands on Bishop Casey's head saying: "Receive ye the Holy Spirit." Then Bishop Feery and Bishop Zaleski, in turn, followed the same ritual, repeating the words.

This was the supreme moment of Consecration, the career of a new bishop of the Church had begun.

Prior to this, Bishop Casey had interrogated the Consecrator's questions regarding his new office, that he would guard and support the laws of the Church, that he would fulfill the many obligations set down for a prelate. To each question, Bishop Casey stood and answered "Volo", "I will".

During the Canon of the Mass, Bishop Casey repeated the words with the Consecrator from a position at the Epistle side of the Altar. The solemn words "Hoc est enim Corpus Meum", the moment when bread became the Body of Christ, were spoken together by Cardinal and Bishop, and His Eminence raised the host aloft.

After the Communion, Cardinal Spellman drank from the chalice and then placed it in Bishop Casey's hands for him to drink also.

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IN AN ALCOVE behind Bishop Casey's altar, to the epistle side of the main altar, sat two venerable members of the Rochester Hierarchy, the Rt. Rev. Msgr. William M. Hart, Vicar General of the Diocese, and the Rt. Rev. George Burns, Rector-Emeritus of Sacred Heart Cathedral.

Both of these esteemed prelates mirrored treasured memories in their eyes as they followed the Consecration.

Monsignor Hart has served under four consecutive bishops in the diocese of Rochester, served with paternal devotion and absolute humility, virtues that have made him beloved to the prelates, clergy and laity of his native city.

Monsignor Burns has watched this great diocese grow through fifty years of priestly labor, seen his church of the Sacred Heart become a Cathedral to house the inspiring rites of Consecration.

Both Monsignori watched with wise and remembering eyes, as this new and youthful Bishop brought with him another landmark to add to their books of memory.

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THE MASS ended, the time came for conferring the particular badges of the Bishop's office, the ring, crozier, mitre and pectoral cross.

Kneeling before the altar, Bishop Casey received each of the episcopal appointments from Cardinal Spellman and the Co-Consecrators. The crozier, the golden shepherd's staff, was a gift of Bishop Casey's classmates from St. Bernard's Seminary, twenty-four of whom were present at the ceremonies, representing five diocese.

The jeweled pectoral cross, presented to the new Bishop by the school-children of the Cathedral parish, was placed around his neck, and the ring, symbolic of his spiritual marriage to Holy Mother Church, placed on his right hand.

All three Consecrators joined in placing the golden mitre on Bishop Casey's head, then Cardinal Spellman embraced the new Bishop, rose from the faistool and led the Bishop to the enthroned position before the altar.

Consecrators and ministers then backed away, Cardinal Spellman to a position at the Gospel side of the altar, and for the first time, prelates, clergy and laity saw the new Auxiliary Bishop of Rochester enthroned in full episcopal garb.

For the first time, Bishop Casey raised his head high, looking out over the congregation and his face lighted with a smile. The jubilation was transmitted to all, every face in the vast Cathedral from purple-robed bishop to the smallest child turned toward this new successor of the Apostles. Lawrence B. Casey was every inch a Bishop!

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As the St. Bernard's Choir broke forth with the stirring chant of the "Te Deum", the new Bishop, arrayed in the glory of his office, left the altar and crossed to the left side of the sanctuary to embrace Bishop Kearney, whose face reflected deep emotions of love and affection for the young bishop who will now serve as his auxiliary.

Next Bishop Casey, accompanied by his co-consecrators, Bishop Feery and Bishop Zaleski, proceeded through the sanctuary gates to the front pew of the Cathedral where his parents and family were standing.

There he leaned low over his mother, and amidst mutual tears, embraced her and imparted his episcopal blessing. Moving across the front pew, Bishop Casey then blessed his father and the other members of his immediate family.

Retracing his steps, the new Auxiliary Bishop, accompanied by the Co-Consecrators, proceeded down the center aisle of the Cathedral, giving his blessing to clergy and laity kneeling on either side.

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A LUNCHEON in honor of Bishop Casey was held at the Hotel Seneca following the Consecration. The guests included His Eminence Edward Cardinal Mooney of Detroit, who as fourth Bishop of Rochester, had Bishop Casey as his secretary.

It was Bishop Casey, too, who accompanied Cardinal Mooney to Rome when he received the Red Hat from Pope Pius XII in 1946.

The Rt. Rev. Msgr. Maynard A. Connell, Rector of St. Andrew's Seminary, was toastmaster at the luncheon.

Bishop Kearney, who spoke on "Our Diocese", referred to Cardinal Spellman as "everybody's bishop". His Excellency reminded those present of the Cardinal's last visit to Rochester when he presented a cheque for $25,000 towards the establishment of St. John Fisher College.

The day before having been Cardinal Spellman's 64th birthday, the Bishop asked the assembly to join him in singing "Happy Birthday" in honor of His Eminence.

Cardinal Spellman's talk took as its theme, "Our Challenge", the position of the Church today faced with the dangers of a materialistic world and the burden of responsibility that falls to the Priesthood.

An ovation of welcome was given Cardinal Mooney, who was not able to be present at the Consecration ceremonies of the morning. His Eminence, in speaking of "Our Day", referred to his time as Bishop of Rochester, stressing his years of friendship with Bishop Casey.

Both Cardinal Mooney and Monsignor Connell paid special tribute to Monsignor Hart, whom the toastmaster called "one of nature's noblemen".

MONSIGNOR BURNS, rector-emeritus of Sacred Heart Cathedral, watched Bishop Casey's consecration, the first such ceremony in the church, from a seat in the sanctuary. Monsignor Burns founded Sacred Heart parish in and built the church was raised to Cathedral rank last year by Pope Pius XII.