



Bishop Casey gave the sacrament of Confirmation to 200 youngsters of Sacred Heart Cathedral parish last Sunday. He used the new all-English rite for the sacrament.

Bishop Casey Reports on Vatican Council

Following is the text of Bishop Casey's sermon:

Coming up from New York a week ago Saturday night I was at the window of the plane from Canandaigua on, picking out all the familiar scenes. The lights of Rochester as the plane reached Victor were the most welcome sight since September 14th. It was good to be home.

After I unpacked the following Monday, there were three large stacks of papers and documents from the Council on the floor of my room, each a foot high. When I started to figure out what to say in this talk, I felt like throwing up my hands. One could talk for hours on the historic Third Session and not exhaust the subjects which were discussed. So it is futile to try to evaluate in ten minutes what was done in Rome this fall. Let's just make a few off the cuff observations.

In January I shall talk more in detail about the Third Session before the Men's Club, the Rosary Guild, and the Patrician Club, and give our men and women an opportunity to ask questions.

It would be interesting to get your reaction to the new Mass Liturgy. Most of the comments I heard from the people last Sunday were favorable. Father Gerald Appelby (a curate at the Cathedral) is doing a great job mimeographing the sheets you use and we can all be grateful to him for helping us prepare for the changeover.

All of it was just as new to me as it was to you, and I made my share of mistakes this past week. But in a devotional sense, I got a lot more out of the Mass and I hope you did also.

One feature may be distracting to you—the shifting from English to Latin and back again. This is only temporary and we shall have to put up with it for some years. The Conciliar Liturgical Commission and most of the bishops felt that it would be wiser to change the traditions of centuries gradually. Within a few years the structure of the Mass will be changed (not the essentials—the offering, consecration and communion will remain the same). Some of the secondary parts of the Mass will be changed or eliminated.

Hopefully, we can anticipate that in this country the entire Mass will be in English within a few years. For the present, do your best to participate actively in the spoken parts of the Mass and the congregational singing, and unite yourselves with the priest in the silent Canon of the Mass. This way your own faith and devotion will be strengthened and you will receive more of the inner strength, the grace, that the Mass is designed to give you.

The newspapers stated correctly that many bishops in the Council were disappointed that the statement on religious liberty was not voted at this session. They erred, however, in headlining that there was a revolt among the bishops on this issue. The controversy boiled down to a question of procedure, and once the Presidency of the Council made its final decision, we obeyed the ground rules, just as you do, and the priests. The statement on religious liberty will be voted on at the next Council session and the vote, according to the prevailing sentiment in the Council, will be favorable.

In centuries to come, this statement, the new liturgy, and the other noteworthy propositions, important as they are, will not be recognized as the crowning achievement of Vatican II. This honor will be reserved for the monumental schema, "De Ecclesia,"—the nature and the structure of the Catholic Church and the People of God.

As a direct result of this schema you will see, to take only our own country, the Bishops of the United States, acting always with the approval of the Holy Father,—assume

Here are a sermon and article by Auxiliary Bishop Lawrence B. Casey in which he gives his comments about the Vatican Council and the new English format for Church rites. He gave the sermon at Masses at Sacred Heart Cathedral last Sunday and the article is reprinted from the Cathedral parish bulletin.

more important part in shaping the destiny of the Church in this country. We have particular problems not faced by any other nation, just as we have advantages, and it is up to the Bishops to decide how to solve these problems and how to use our spiritual assets for the best advantage of our people.

Pope John really started something when he convoked the Council two years ago. The old Pope sensed that this is an age of transition and he wished, without watering down any of the fundamental truths given the Church by Jesus Christ, to modernize the Church's approach to modern world. To make this approach more pastoral and thus bring about an inner renewal of the Church and its members.

Pope John's successor, Pope Paul, and the bishops of the world realized that there would be initial confusion in the minds of the people as the directives of the Council were announced and implemented. From a human viewpoint, it might have seemed safer to keep the status quo and not to roll the waters. But the world is changing.

If the Church is to be faithful to its mission, it must, without sacrificing the eternal truths, change its approach to fit the needs of modern man.

Each morning, before we began work in the Council, the Fathers stood up and said a prayer asking the Holy Spirit for guidance. Each Council Father believes in his heart that the Holy Spirit is directing the course of Vatican II—and that what is done in St. Peter's will cause the Catholic Church to achieve its ultimate goal—to serve the People of God and help them reach heaven.

The reorganization of the structure of the Council and the consequent temporary confusion among its people are minus signs. In the long run, however, the plus signs will vastly outweigh the minus signs. The work of the Council is God's work and it cannot fail.

Following is the text of Bishop Casey's article in his parish bulletin:

This was written in Rome during the last week of the session because there will be little time for composition after returning home. It is no summary of the results of the past two months. To make a definite assessment of the third session so soon would be impossible. Historians fifty years from now will still be debating what was done and why it was done. This article is merely a collection of human interest items.

A U.S. bishop giving a Council speech in Latin on "The Apostolate of the Laity" inserted one sentence in English: "This schema needs to be streamlined and given more punch." The German bishop next to me raised his eyebrow and said, "Was ist das?" I tried to explain to him in Latin that was hardly Ciceronian and didn't get through.

The Council is serious business but those running it kept their sense of humor. Cardinal Lercaro, one of the four Moderators, gave a speech on a day he was chairman. He went a half minute over the 8-minute limit and flagged himself down. The 8-minute limit held both for the big names and minor conciliar figures. The only ones who got away with a longer speech were Cardinal Bea, due to his advanced age and high prestige, and Archbishop Sipyz, the white beard of the Holy Father,—assume

a master of timing and the rhetorical pause, gave a fiery speech on "Where are the Missions?" He is usually the last one on the Hilton bus at 12:35, waylaid by some missionary bishop in need of help.

The session on November 6 had color. Pope Paul VI presided at the general congregation (business session), the first pope to do so since the Middle Ages. Discussion began that day on the schema "The Missionary Activity of the Church." The Holy Father wished to show his heartfelt interest in the Missions of the Catholic Church, and his action was heart-warming to the 800 missionary bishops of the Council.

Earlier that morning the Pope had attended the Mass of the Holy Spirit in the Holy Spirit Chapel. The subdeacon wore an ornate head-dress which he balanced very carefully because it contained the bread and wine for the Holy Sacrifice. When the Book of the Gospels was carried up the aisle after the Mass to be enthroned at the altar, the choir from the Ethiopian College of Rome beat cymbals and drums and clapped their hands in tune with the sacred music. It was different. The Fathers entered into the spirit of the occasion and spontaneously clapped their hands. We kept the beat.

Mother Mary Luke, Chairman of the U.S. Major Superiors of Religious Institutes, talked on the role of the sister in the modern world at a reception given by the U.S. bishops for the delegated Protestant Observers at the Council. She has plenty of bounce and enthusiasm, knows her subject, and I hope a copy of her speech is sent to every convent in the country.

Professor Warren Quanbeck of the Lutheran Theological Seminary, St. Paul, spoke on "The Council, Ecumenism and Seminaries." He is an engaging speaker, frank and sincere, and we bishops found out that we have problems somewhat similar to our separated brethren.

Never thought when I was selling Coca Cola at a stand in Ontario Beach Park over forty years ago that I would be drinking a glass of coke at the Council Coffee Bar in St. Peter's each day, courtesy of the Holy See. It was the daily "pause" that refreshes.

The Holy Father keeps going from early morning until late at night with a schedule that would kill an ordinary man in a short time. His face is pale

Bible Vigils Deepen Faith of Converts

Inchon, Korea—(NC)—help instill appreciation of word of God in converts, a missionary here is introducing them to Sacred Scripture through Bible vigils.

The Bible vigils—meetings in church at which a priest or layman leads the congregation in reading from the Old and New Testaments—have produced an excellent reaction, reports Father Joseph H. Davis, M.M., of Williamsville, N.Y.

During the vigils, the Bible is carried in procession into the church and enthroned. First the Bible has been increased selections are read. Following the reading, a short sermon is given, followed by a period of silent meditation. The vigil is concluded by a hymn in common, or by recitation of a Psalm together.

Father Davis reports that reactions to the vigils vary. "For some people," said the Maryknoller, "Bible services are strange and difficult to comprehend. But for most of them they are wonderful experiences."

"It was beautiful, Father. I never heard these words before, they are surely God's words," one Korean said to the missionary.

and he usually has dark circles under his eyes, but he is thin and wiry, walks with a quick energetic step, and one has the feeling he is sustained by some inner vitality.

I have kept copies of "L'Os servatore Romano," the Vatican newspaper, since the session began. Each issue usually has a photo of Pope Paul. Assembled together they give one an idea of his manifold activity, blessing the restored abbey at Mount Cassino, pausing to talk to a crippled child at an audience, standing formally with some foreign envoy who is presenting his credentials. He is, as he termed himself, "the missionary on the move."

Bishop Prano of Ecuador talked in Council November 4 about the need of basic education in South America. 15,000,000 children are unable to attend school, 600,000 more teachers needed. I had dinner here with Bishop Coscia, Brooklyn born Franciscan, head of the diocese in Brazil where five Sisters of St. Joseph from Rochester will begin their mission work this month. The conditions mentioned were an eye opener in one living off a settle routine and a well-organized diocese. Our Sisters will teach many hundreds of children in rather

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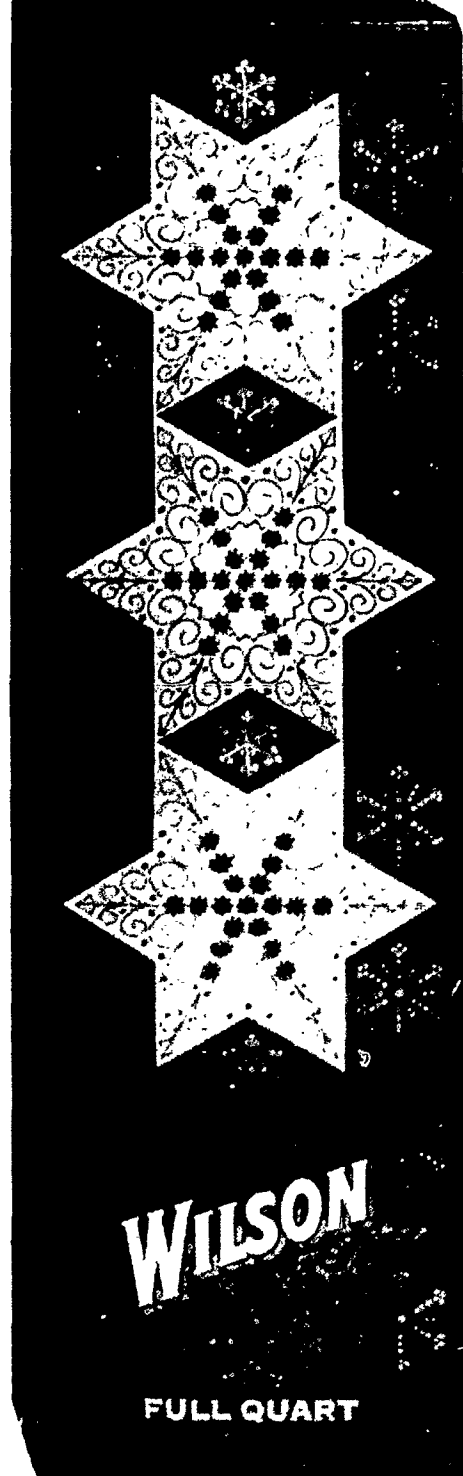
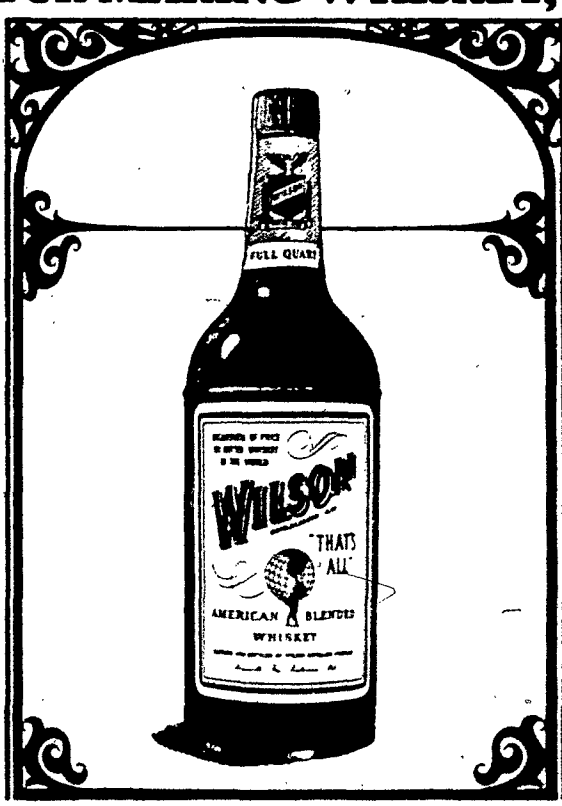
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