

The New Bishop of Paterson

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which he announced in 1963. "We've built more schools than we have Sisters to staff them," he explained this week. "When you must have half lay teachers you are confronted with the problems of finding them and paying them.

"The decision was to hang on to what we've got, and expand the CCD catechetical program. Catechetics won't replace the need for the Catholic school — that's the ideal. But you can just do so much."

A second practical measure he helped guide to fruition was the recent revamping of the seminary program to the 4-4-4 setup—four years in the minor seminary, four in St. John Fisher College with lay students, and four in the major seminary.

"We could have financed the construction of the college department," he commented. "But with the priest shortage, we couldn't staff it. We found this was more efficient." He also noted as an advantage the fact that the seminarians are put in contact with lay colleagues, while living in their own quarters.

BISHOP CASEY works at a heavily-laden desk to a background of recorded music, occasionally involving himself with three phones at once, and when preparing a lecture, sermon or parish bulletin, often re-

ferring to "The Casey File" behind him.

Compiled over his 36 years as a priest, the file now contains 20,000 items and anecdotes culled from his voracious reading on a wide gamut of subjects. Items from The Casey File — "Debts" . . . "Divorce" . . . "Egotism."

To the visitor in the walnut-paneled rector's suite at Sacred Heart, which doubles as "the little Chancery," Bishop Casey extends a hand to shake, rather than a ring to kiss, and an invitation to be comfortable in a coral-colored leather chair and smoke if you wish.

He lights a cigar, and one notices his pectoral cross lying casually on the desk among the official papers (including the letter from the Apostolic Delegate announcing his appointment to Paterson) the stacks of congratulatory messages (including former Paterson Bishop James A. McNulty's wire: "You are going to a Bishop's paradise") and a dozen or so pipes near two cans of pipe tobacco.

After your interview, just like any other pastor, he takes you "over to the church" to show off the tasteful \$400,000 remodeling job and new 54-rank Wicks organ, part of a \$1.7 million project that included a new convent and rectory and school repairs.

PATERSON'S NEW Bishop

has never been to New Jersey, "except on the Penny, en route to Washington," he laughs, almost apologetically. And he is reluctant to predict any episcopal techniques he may employ here. He will get to know the conditions and problems first, he indicated, and judging by his habits in Rochester, presumably he will also get to know each priest and as many lay people as possible.

"It will be a big enough job keeping up with the fine programs Bishop Navagh has initiated," he said.

His questions about his new See ranged from, "Do they have the Legion of Mary?" to "How is the liturgy?" and affirmative answers brought delighted reactions of, "That's good. That's wonderful!" ("We just took a diocesan census — very revealing — and without the Legion of Mary to do the followup, we'd be sunk. We have four adult and three junior praesidia in Sacred Heart; the junior praesidia are a good feeder for vocations.")

ONE THING is certain about the future of Paterson, however. Says Bishop Casey: "Anything that has to be implemented for the council will be done. We are doing it here."

Bishop Casey attended every session of Vatican II until just before the closing when the illness of his sister, Mrs. Harold

Kelley of Rome, N.Y., brought him home.

He wrote regular reports on the proceedings for the diocesan Catholic Courier, demonstrating both the reporter's eye for human interest detail and the theologian's grasp of abstract issues. He has been speaking on the council documents in seminaries and convents since his return. And he has been a leader all the way in implementing the council's decisions.

HE WAS among the first pastors to install an altar for Mass facing the people, and in a recent parish bulletin he commended his people on their "good" singing, "excellent" dialogue with the priest, and increased attention to the word of God.

"We did a spot check and found that 85% are in favor of the new liturgy," he said. "I think it is deepening the faith of the people — Mass means so much more to them now. And it has increased the devotion of priests. Now Mass is one big family gathered around the banquet table of the Lord."

He was also the first in the diocese to arrange a city-wide ecumenical service, and on March 27 he will participate with an Episcopal Bishop, a Greek Orthodox and other clergymen, in the unity service which was postponed from January by a blizzard. Recently the local dialogue group of priests

and ministers held their Thursday luncheon at Sacred Heart, and the Bishop reports: "For two hours they asked questions about the council. It was very frank and open." And then gustily: "I liked it."

BISHOP CASEY has never served outside the Rochester Diocese, where he has filled the diverse, and often simultaneous, duties of Chancery priest, pastor for 20 years, chaplain to the county jail, teacher at a girls' high school, and catechist to 590 inner-city teenagers.

He was born in Rochester, Sept. 6, 1905, son of the late Joseph L. (an insurance salesman) and Agnes Switzer Casey. He has a brother, Joseph, in Rochester, and a sister, Helen, the widowed Mrs. Kelley, and seven nephews and nieces with whom he has an affectionate relationship.

As a boy he delivered newspapers, worked up to press room errand runner at the daily Times Union, and operated a newsstand at Lake Ontario beach during the summer.

He entered St. Andrew's Seminary in 1919 (working summers as a park laborer), quickly distinguished himself as a top student — and volley ball star. He is still a sports enthusiast, a Red Smith devotee and an occasional golfer.

Two years after his ordination, June 7, 1930, he became secretary and vice chancellor to Bishop John F. O'Hern, posts he held successively under Archbishop (later Cardinal of Detroit) Mooney and Bishop Kearney. In 1947 he was raised to the rank of domestic prelate and in 1953 became Titular Bishop of Cea . . . and Auxiliary Bishop of Rochester. The duties of vicar general were added at the same time.

The dignitaries attending Bishop Casey's episcopal consecration May 5, 1953, included Bishop James J. Navagh, then Auxiliary of Raleigh, N.C. Bishop Casey had attended Bishop Navagh's consecration the year before.

"We were good friends," Bishop Casey said this week. "We stayed in the same hotel, the Hilton, in Rome during the council. I talked with him the night before he died.

"He looked pale and had been dragging for two or three days. The next day (Oct. 2) I went out to do some shopping. When I came back to the hotel, they told me of his death."

In May, Bishop Casey will pull up his deep roots in Rochester and come to take possession of the See which has been vacant since that day in Rome last fall. The people and priests in Rochester make no secret of their sorrow at losing him. But he makes light of the change to a place where he is a stranger except to Rev. Theophane Larkin, O.F.M., of St. Raphael's Novitiate, Lafayette, who as a seminarian served his Mass when he ministered to the prisoners.

"IN THIS LEAGUE, you go where you're sent," he smiles. What he means is said well in the episcopal motto he chose from the words of his patron — St. Lawrence, the third century martyr: "Illi soli servio — God alone I serve."

And the method of that service is described very well by Bishop Casey in his first message to the priests and people of Paterson:

"Your joys will be my joys; your tears my tears . . . I welcome the opportunity to work for you and all men of good will."

Bishop Casey's Report on Council

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us now have the privilege of looking hopefully toward the Church of the future and the challenge of working in it.

How shall we meet this challenge? There are two schools of thought on this:

THE FIRST SCHOOL thinks that the Council sold the Church "down the river." Opposed to any major change in the old "status quo," it criticizes the Council for what it failed to accomplish, attacking its undeniable obscurities, compromises, omissions, exaggerations and mistakes in a hyper-critical way, instead of searching for the tremendous good it did accomplish. This school of thought does not see the need of adapting the Church to contemporary man, both in the formulation of truths and in ritual.

The Church is a living body (and this truth cannot be proclaimed too often), a living body in constant need of readjusting her formulas to fit contemporary minds and of representing in new terms the rich heritage of the Church, representing the multiple facets of the faith which present the Church to the world as ever renewing her youth, ever beautiful, ever without spot or wrinkle.

The authentic coin of Church renewal therefore, has two equally important sides, one proclaiming her changeless identity and the other showing the Catholic Church to be negotiable currency for twentieth century man. Once we grasp this truth, much of the bewilderment, confusion and doubt caused by the new reforms should disappear.

This was a new kind of Coun-

cil and it is understandable that there be some initial doubt and confusion in the minds of the People of God. It was a pastoral, not a doctrinal Council and one might add, parenthetically, that the Fathers attending it never called into question the fundamental truths of our religion. The Apostles Creed is the same now as it was before Vatican II.

Pope Paul summed up the real meaning of Vatican II at the last general meeting on December 7, 1965. He said, "The Council has been deeply committed to the study of the modern world. Never before perhaps, so much as on this occasion, has the Church felt the need to know, to draw near, to understand, to penetrate, serve and evangelize the society in which she lives; and to get to grips with it, almost to run after it, in its rapid and continuous change . . . Its concern has been with man and with earth, but it rises to the Kingdom of God."

After the Council was over, the Holy Father, in one of his weekly audiences, talked about the effect the Council should have, not on the world — but on individual Christians, on each of us. He stressed:

"The primary aspect of this spirit of the Council is fervor. This is the real goal toward which the Council was directing its effort, the spirit it was striving to infuse into the people of God, the spirit of awakening, of alertness, of good-will, of spiritual devotion, of zeal, new prospects, new hopes, new activities, of force and fire . . . Such a spiritual awakening, faithful to the inspiration of the Lord, regards not only the Church as a living community, but also EVERY faithful person as a living and responsible member of Christ's Mystical Body."

As we enter the post-conciliar era, the tasks of the future are enormous, to mention only a few: the carrying out of the decrees in the entire Church; the fundamental reform of canon law in accordance with theological principles (a commission has already been established); and the general renewal of theology, solidly biblical, historical and ecumenical.

THE SECOND SCHOOL of thought within the Church welcomes the opportunity of working in the Church of the future and is willing to do anything it can, following the guidelines laid down by the Council, to effect the renewal needed in the Church.

If we heed the words of Pope Paul, the Vicar of Christ, there should be only one school of thought within the Church. Once he promulgated the decrees of the Council, the time for dispute was over. The progressives will have to realize that certain things they had hoped for will not be achieved and accept the situation. The conservatives, having spent their lives telling people to recognize the will of God in authority, will have to recognize the Council decrees. The post-conciliar era will be a time of great challenge for all.

Action To be Taken

Pope Paul VI has told us how to act in this era in the "Apostolic Exhortation" which he gave at the conclusion of the Council. Before mentioning what he said, may we pay tribute to the present Pope. Taking nothing from the work of Pope John, one of the great blessings of the Council was Pope Paul, a man of colossal stature and knowledge.

You had to be there in Rome to understand the impatience of some elements at the Council as they struggled to have their own personal preferences incorporated into the decrees which were being debated. It

took a man of Pope Paul's stature to direct the work of the Council to a successful conclusion.

In his "Apostolic Exhortation," the Holy Father shows that he is a realist and that he "knows the score" about present conditions in the Church. He said in part, "The happy outcome of the Council and its most salutary fruits in the life of the Church will depend not so much on the multiplicity of its laws as on the zeal and industry with which efforts will be made to implement these laws."

"By this," the Pope continued, "it will be necessary for the faithful to dispose their minds for the acceptance of new norms and also to stimulate the sluggishness of those who may be unwilling to accept the new order of things. It will also be necessary to restrain the impatience of others who yield unduly to private novelties of their own and thus do no small amount of harm to the plan for renewal."

"Lastly," the Pope concluded, "efforts will have to be made to keep the changes in discipline within the limits determined by legitimate authority, and to inculcate in all hearts confidence in their pastors and the full spirit of obedience which is the sign of authentic love for the Church and, at the same time, the surest pledge of unity and happy results."

To some, the Holy Father may seem to be living in a remote ivory tower but these words of his show how keenly he is aware of conditions around the world. If we take his words to heart, and pray God we do, we shall catch the spirit by which the Second Ecumenical Council will fulfill its providentially inspired mission to give eloquent and convincing witness to Christ, the Son of the Eternal God, present in His Church in the midst of the modern world.