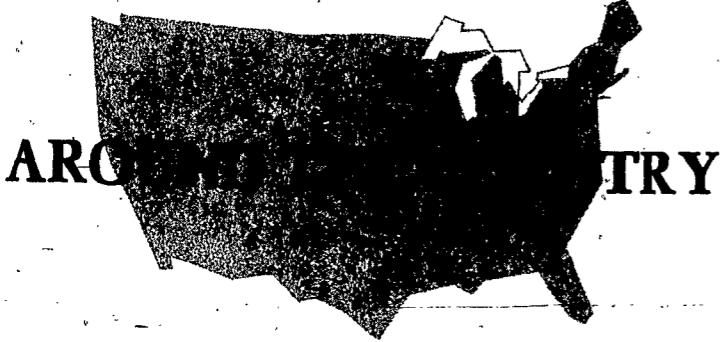


Bishop Casey's Consecration Homily



The Homily preached by Bishop Lawrence B. Casey, Bishop of Paterson, at the Consecration of Bishop Dennis W. Hickey and Bishop John E. McCafferty in Sacred Heart Cathedral, March 14, 1968:



BISHOP CASEY

meaningful contact with the world He redeemed.

The bishop must, therefore, proclaim the Gospel of our Saviour. Paul solemnly charged Timothy: "Before God and before Christ Jesus who is to be judge of the living and the dead, I put this duty to you, in the name of His appearing and of His kingdom: proclaim the message, and, welcome or unwelcome, insist on it. Refute falsehood, correct error, call to obedience — but do all with patience and with the intention of teaching."

Because a bishop is a man who bears witness to the truth by growing in holiness, Paul further admonishes Timothy: "Be an example to all believers in the way you speak and behave, and in your love, your faith, and your purity."

The holiness to which a bishop aspires is born of a zeal to serve and to identify himself, his needs and his journey through life with all those he is to serve. Like his Master, he comes to serve, not to be served.

"For you, I am a bishop," Saint Augustine said to the people of his diocese, "but with you I am a Christian. The first is an office accepted, the second a grace received; one a danger, the other, salvation. If, then, I am gladder by far to be redeemed with you than I am to be placed over you, I shall, as the Lord commanded, be more completely your-servant."

In the centuries after Augustine, for various reasons which we have no right to judge, some bishops presented to the world an image of royalty, of masters, rather than of servants. Today, the concept of the bishop-servant is being restored to its full Christian meaning.

"Whoever wishes to become great," Christ said, "shall be your servant; and whoever wishes to be first among you shall be the slave of all."

Vatican Council

In what has been described as the most important statement of the recent Council's Decree on Bishops, we read: "In exercising his office of

father and pastor, a bishop should stand in the midst of his people as one who serves. Let him be a good shepherd who knows his sheep and whose sheep know him. Let him be a true father who excels in the spirit of love and solicitude for all, and to whose divinely conferred authority all gratefully submit themselves.

"Let him so father and mold the whole family of his flock that every one, conscious of his own duties, may live and work in the communion of love." In short, a bishop, to fulfill his office, can give nothing less than his entire self. He must live with and for his flock.

Now for this time and this place we have come together to anoint, to consecrate with the fullness of Christ's mission, two men chosen from our midst, Bishop Hickey and Bishop McCafferty. Each of them is capable of meeting the demands of his new office: each is a man of integrity, respected by all. Theirs is to be the noble, yet awesome task of making Christ live here and now.

They will do as living extensions of the arms and voice and heart of Christ, as aides of Bishop Sheen. Their mission will be specific for our time — for our challenging time.

Today, we are confronted with everything from simple reform to revolution and rebellion in all aspects of life, social, political and religious.

Although we have abiding confidence that God overcomes all obstacles, makes up for all human limitations, and slowly but persistently brings to fruition His own divine plan, many are troubled that the Church itself is today in deep travail over its agitations, its sincere effort to meet our century head-on.

Youth Speaks to the Bishops

The younger generation, in particular, is engaged in a desperate search for meaning and dignity. It is saying to us, "Show us the meaning of Jesus. Show us the Church as His continuation! Show us that you are relevant to our lives and our times."

These young people, and many others with them, are saying to the hierarchy, "We are growing up. Lead us along the way to Christ. Do not ask simple blind obedience. Speak with us; meet our doubts. Answer our questions!"

We bishops have to see the realities of our time. We cannot call these legitimate demands the rebellion of peevish children. God's people today, as never before, are interested in grasping the truth He has revealed to them. More and more, our Catholic men and women are working with us to build up the Body of Christ.

We bishops must go to our people, be with them, speak with them, serve them well.

We must step down from our episcopal thrones to wipe away, as much as we can with the towel of God's love, the tears of suffering.

We must be eminently concerned about everything that involves human beings, and have a special concern for those who are struggling to pull themselves out of the depths of poverty and despair in which they have been kept by injustice and bigotry.

We must rise to new heights in the spirit of Jesus: heights we perhaps

never dreamed possible when we were consecrated.

All of this must be for only one purpose — that Christ may save our world from itself, from its wars and bias, its dishonesties and lust. Hatred among men must give way to Christ's love, war must give way to peace, confusion to light.

St. Paul Advises Timothy

Paul, speaking to his beloved auxiliary, Timothy, told him what kind of man he should be: "You must aim to be saintly and religious, filled with faith and love, patient and gentle. Fight the good fight of the faith and win for yourself the eternal life to which you were called when you made your profession."

This is also the course charted for you newly consecrated bishops. Let nothing stand in your way, but like Paul, hasten to the goal. In your journey, bypass any temptation to vainglory or stubbornness or self-service.

As you begin this journey, it must be consoling for you to know that you do not walk alone. The words of Paul give you heart. He said to Timothy: "That is why I am reminding you now to fan into a flame the gift that God gave you when I laid my hands on you. God's gift was not a spirit of timidity but the spirit of power, and love, and self-control."

United with you in this journey are your fellow priests, the men with whom you work so closely. You will be concerned about them at every stage of their careers, beginning in the seminary. After their ordination, they hope you will listen to them; they want to know you take their expectations your trust and confidence; troubles as yours.

The brotherhood of priests with their bishops can hardly be less than that of Christ with His apostles and those who succeed them.

The same kind of consideration must be given to the religious of the diocese. These devoted men and women count on your understanding and cooperation because they, like the priests of the diocese, face many difficulties these days.

The Lally Will Help

Joined with the priests and religious are the thousands of the faithful who will sustain you by their prayers, and whose renewed devotion to the cause of Jesus Christ will make your "yoke easy and your burden light." Some days the mitre will weigh heavy on your head, but there will also be unexpected consolations along the way.

Your assignment then is to be bishops of this new, apostolic and missionary era, heralds of Christ's Good News, loyal sons of the Bishop of Rome, fellows of the Apostolic College, brothers to your fellow priests and religious, servants of your people.

We are blessed today to fake part in the consecration of a Timothy and a Titus for this era.

May the Diocese of Rochester, because of your efforts, be ever more fruitful in good works, ever more exemplary in the revelation of the Word, and ever more faithful in loving service.

"Meanwhile," as Paul says, "let us go forward on the road that has brought us to where we are."

Really Ecumenical!
Minneapolis — (NC) — A Lutheran officiated at the marriage of his son at Holy Cross Catholic church.

It was the first ceremony in the archdiocese with a Protestant minister officiating at a Catholic marriage.

Married were James H. Graf, 29, a Lutheran, and Carron Ann Gutwinski, 25, a Catholic. The ceremony was performed by Graff's father, the Rev. Paul L. Graf, pastor of Holy Trinity Lutheran church. Permission was granted by the Sacred Congregation for the Doctrine of the Faith in Rome, in answer to a petition by Archbishop Leon Binz of St. Paul, Minneapolis.

U.S. Policy Change Urged

San Diego, Calif. — (NC) — The National Council of Churches has recommended that United States foreign policy rely less on military power for keeping world peace, and more on cooperation with communist nations.

Specific recommendations toward these ends, included in a major policy statement, included:

- ... A halt to the bombing in Vietnam and negotiations to end the war.
- ... Admission of Red China to the United Nations.
- ... Recognition of the governments of Cuba and East Germany.
- ... Removal of restrictions on imports from, and cultural exchanges with, the Soviet Union.

The statement, adopted by a 100 to 14 vote of the board, hit at unilateral decisions on the use of military power throughout the world and the use of U.S. power to preserve the status quo in underdeveloped nations.

Religious Center Planned

Rochester, Minn. — (NC) — Contracts for the construction of a religious activity center to serve all patients at the State Hospital here were signed by a corporation representing religious groups in southeastern Minnesota.

Construction has a projected cost of \$357,000. Sponsoring churches will contribute in proportion to the number of members served at the hospital. The Catholic diocese of Winona has accepted 35% as its share.

Will Evaluate Catholic Schools

Pittsburgh — (NC) — Bishop John J. Wright has established a committee to take a complete look at Catholic education in the Pittsburgh diocese.

The committee will evaluate all present Catholic education and devise a plan, based on existing and potential resources in facilities, funds and staff, to guide educational efforts for the next ten years or more.

Among ideas expected to be examined are proposals by some to cut back on Catholic schools, or even to phase them out in favor of an expanded adult education program.

Vietnam War Called Immoral

St. Meinrad, Ind. — (NC) — In a letter to all U.S. Catholic bishops, 137 members of the faculty and student body of St. Meinrad Seminary expressed the conviction that the Vietnam war cannot be morally justified.

They said that the war was not justifiable "in the light of the Council's Pastoral Constitution Gaudium et Spes and of the Pope's not infrequent guidance in this matter."

The letter said: "It has seemed to us that the inevitable cruelty intrinsic to modern weaponry, the inevitable killing, wounding and displacement of civilian population, and the intelligence tactics for forcing military information are so bound up with all the participants' conduct of this war that the war itself, and not only these aspects of its prosecution should be condemned, and this specifically on Christian moral values."

25-Day Fast Comes to End

Delano, Calif. — (NC) — Cesar Chavez ended his "penitential fast" of 25 days in a special "bread breaking" ceremony after a Mass attended by thousands of his followers. Present were U.S. Sen. Robert F. Kennedy of New York, and national and state leaders of various labor unions of the AFL-CIO.

Chavez began his fast on Feb. 14 as a reaction to the increased tensions in the vineyards' struggle for union recognition. Several Mexican-American leaders from other parts of the country had urged area workers to greater militancy.

Students Added to Council

St. Louis — (RNS) — St. Louis University, in a "pioneering move in American higher education," has named five students to the University Council, its highest, all-university academic body.

According to its bylaws, the St. Louis University Council makes recommendations in "matters of general university interest touching the welfare of the faculty, the welfare of the students, and in particular, the academic operation of the university." It is composed of 48 elected faculty members, the five elected student members, and 23 administrators and deans who serve ex officio.

Newark's 'March For Understanding'

Newark — At first, the idea was that white suburbanites should walk around the black ghetto to see for themselves what it's like. Now there are plans for a Palm Sunday parade, a massive "March for Understanding," of whites and Negroes of all faiths.

The interracial Christian Community Movement was organized to promote the tour, which has the support of business and labor as well as religious leaders. Parade chairman Joseph Chaney-field says that residents of the riot-scarred area "are really enthused."

Byzantine Flexibility Cited

Oakland, Pa. — The flexibility of the Byzantine rite to "adapt itself to various cultures, peoples, nationalities and even to changing times" was hailed by Bishop Stephen J. Kocisko at his installation as bishop of the Byzantine-rite diocese of Pittsburgh.

Ceremonies were conducted by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Among more than 30 bishops attending were Bishop John J. Wright of the Latin-rite diocese of Pittsburgh, John Cardinal Krol of Philadelphia, and Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops.

THE BISHOP-SERVANT

"The Spirit of the Lord is upon me because He has anointed me; to bring good news to the poor He has sent me." These words of today's Meditation Hymn are found in the fourth chapter of St. Luke's Gospel.

The Apostle Paul chose two auxiliary apostles to proclaim salvation to all mankind in Christ Jesus. Timothy, and Titus, forerunners of today's bishops, went from place to place as Paul directed them.

In our day, another apostle bearing the great name Paul, Peter's successor as Bishop of Rome, has chosen two auxiliaries for the Bishop of Rochester. They, like Timothy and Titus, are to be witnesses to the saving Christ. They are to speak out with the authority of men sent and commissioned by the Lord to proclaim Him as the means of man's salvation, the source of all joy and peace.

Paul's very last letters were to his beloved auxiliaries. They were the Last Will and Testament of the Church's greatest missionary, the Apostle whose zeal sped him through the world like a flame in a dry field. In these letters, Paul told his bishops what kind of missionaries they should be.

In our own day another, Paul joined with the Fathers of the Council, also spells out, through the documents of Vatican II, what the Church expects of her bishops.

Today, in this cathedral, we are joined by an unbroken chain of apostolic succession to Paul, Timothy and Titus. Nearly a hundred generations of bishops have come and gone since their day, each bound to the previous one in the long procession of those commissioned to lead the people of God to the fullness of Christ's redemption.

Many of these bishops have been saints, some have been sinners. Others have been somewhere in the vast area in between. Each of them must stand under the scrutiny of the Saviour whose mission he was directed to continue. But each will be judged in the context of his own era, with all its needs and attitudes and circumstances.

For Paul, being a bishop meant shedding his blood for Christ. For other bishops later, the times would require the teacher-par excellence, the prophet, the leader. But for—ah—yesterday, today and forever, being a bishop means bringing Christ into

Lent Is for Being

'Teach Me To Love'

By WILLIAM J. JACOBS
(Editor's note: This is the second part of a Lenten series by the former managing editor of AVE MARIA.)

I didn't bother to count, but there have been hundreds of books and articles in the last few years on loving and how to go about it.

The word love itself has taken a terrible kicking around in our time, and perhaps the very worst kicking comes from the fact that so many people seem to be able to tell us what love is and how one loves. The injury of the kicking becomes insult when we realize that for all the talk of love and how to love there is almost no love around us. For verification walk through a supermarket, drive through a church parking lot, call a rectory or a doctor's office or a welfare agency.

Perhaps part of the trouble comes from the fact that everyone in his own way is striving to arrive at some mythical or imaginary goal of love. This is a half romantic, half dramatic kind of state that one senses but never seems to reach. That isn't too hard to understand. One rarely meets a workable fantasy, and the kind of love that most people talk about is fantasy in pure form.

In fact, what we mean by love is very close to what we were talking about in the first article in this series. If one strives to be fully himself and to be the self that only he can be, he will find himself at a point where he must give, sacrifice, offer kindness, support, aid as only he can do it. And this is the point most often missed. There is no general way to love. Loving is a very unique, individual thing. The way you do it and the way I do it will never be the same, but the world will be in terrible shape unless we both try to do it.

A great term that came out of Vatican II is "unity in diversity." The love of Christ is infinite, more than universal. It takes many forms. The fullness of my love, the fullness of yours, the fullness of the love that every man, woman, and child on the face of the earth — all of these add up to the love of Christ. Insofar as any of these loves is imperfect, the effect of the love of Christ on our world is imperfect. For better or worse, God has put salvation into the hands of man. Salvation comes from the love of God. The love of God comes to us from Christ. The love of Christ will reach others only through the perfection of our love. For each of us this is a very different thing. There isn't much time to think about it. If we all don't begin to love pretty-fully pretty soon, we may not be around to consider further developments.

Perhaps we could add another short prayer for Lent: "Lord God, I look for love and I want to give love. Neither comes easily. About as much as I really know of the subject is that love is essentially giving. Help me, then, to give."

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