

# Bishop Casey

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Quinlan family's bishop, he affirmed the position of their parish priest, that it would be "morally correct" to abandon extraordinary means of keeping the long comatose young woman alive.

The case demonstrated, he wrote, "the need for theology, medicine and law to develop an even greater interrelationship in an open, continuing and growing dialogue on the profound issues arising from the Biological Revolution, a designation aptly applied to the age in which we live."

Bishop Casey was the first auxiliary bishop Rochester ever had. He was appointed by Pope Pius XII on Feb. 18, 1953. Consecrated May 13, he served here until he was sent to Paterson 13 years later.

He was a longtime close associate of Bishop James E. Kearney, who died last Jan. 12 at the age of 92.

His acquaintance in the 12 counties of the Rochester diocese likely was as broad as the late bishop's, for Father Casey had travelled with his chief as secretary for nine years and had served as rector of Sacred Heart Cathedral for 14 years. He was made a domestic prelate in 1947.

In the role of auxiliary, he frequently took Bishop Kearney's place at public events throughout the diocese. He accompanied the aging ordinary to Rome in October, 1962, for the first session of Vatican Council II, and went alone

in the remaining years, through Dec. 8, 1965.

Born here Sept. 6, 1905, he was reared in Corpus Christi and Holy Rosary parishes. He studied at St. Andrew's and St. Bernard's seminaries and was ordained June 7, 1930.

After an initial two years at St. Mary's, downtown, he was in the Chancery for 14 years, during which he served also as religious instructor at Our Lady of Mercy High School and as a chaplain at the Monroe County Jail. He was pastor of Holy Cross, Rochester, from 1946 until 1952, when he became pastor of Sacred Heart.

Bishop Casey was 47 years old when he was consecrated.

"He comes in the grace of his relative youth, in the maturity of his wide experience, in the full possession of his unusual powers," Bishop Kearney told the congregation.

The "unusual powers" included a talent for administration that awe-struck colleagues have characterized as "genius."

Bishop Casey's on-the-job training as an administrator began when he was 27. In October, 1932, he was named vice chancellor and acting secretary to Bishop John Francis O'Hern. He continued as bishop's secretary for 14 years, serving Archbishop Edward A. Mooney as long as the latter stayed here, and Bishop Kearney from the time of his arrival in 1937 until 1946.

Pope Paul VI named him Bishop of Paterson in March, 1966, and the in-

stallation took place May 12.

"In this league, you go where you're sent," the bishop observed.

His acquaintance with New Jersey was limited, he said, to what he had seen from a train window, on the way to Washington, D. C. But four months after he picked up the Paterson reins he had a priests' senate going, and he had worked out the mechanics of operating a diocesan newspaper, which would be Paterson's first.

This newspaper, The Beacon, has thrived as he expected it to do. In the Catholic Press Association competition this Spring, the paper received four mentions, one a first place for general excellence in its class and one a first place among all entries for Bishop Casey's weekly column, By the Way. The column was judged in a category entitled Spiritual Life.

Bishop Casey returned from Vatican II looking forward to "the Church of the future." He called the first community ecumenical convocation, which assembled in the Eastman Theatre in March, 1966.

His published writings and written speeches provide a key to his character and copious evidence of his way of thinking. Ambiguity and equivocation were foreign to his style, either in prepared material or casual conversation.

"The Church is a living body," he wrote in a Vatican II report published in the



At the consecration of Bishop Hogan with Archbishop Luigi Raimondi.

Courier-Journal. "... a living body in constant need of readjusting her formulas to fit contemporary minds."

"The authentic coin of Church renewal, therefore, has two equally important sides," he continued, "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 will disappear."

He considered a diocesan newspaper to be absolutely indispensable, even though there was a Newark archdiocesan weekly. And he announced plans for the Beacon as if no obstacle could arise.

"The thinking of the Vatican Council should be applied at all levels in our diocese," he wrote to his priests in September, 1966. And "one of the strongest forces to bring this about, without question, is our own diocesan newspaper, reaching the great majority of the people and giving them the mind of Christ in His Church and the application of that thinking in this diocese by the official teacher, the bishop."

His diocese comprised parts of three counties, which Bishop Casey described as "a happy composite of urban, suburban and rural areas... with no true sense of identity in the minds of the people."

"The bishop's voice is essentially the voice of unity," he said, and "... I intend to provide the proper direction for the paper."

Clues to the nature of the man seem to abound in the first address he made to the new priests' senate. Some excerpts follow.

"I believe that the proposals of the senate, when they are the fruit of sound study, when they are practical and can be implemented effectively, when they are according to the accepted teaching of the Church, constitute a mandate which would be difficult for me to ignore."

"We are walking along a new road and it is likely we may at times take the wrong fork. But no need to turn back. Those who act out of love of God have His guidance and assurance that they will reach their destination. It is better to be wrong occasionally than to be always irrelevant. We can never go back to the old way of doing things."

"The authority of the Holy Father was strengthened, not impaired, by the deliberations of Vatican II; likewise, I have no fear that this senate will attempt to usurp any episcopal authority. Rather, by its cooperation and sharing of my responsibilities, this senate will enhance the effectiveness of my pastoral ministry."

"I am not concerned with the trappings of power; I am concerned, like yourselves, only with that collaboration which will benefit this diocese and the People of God residing in it."

# They Remember

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Rosary Guild, he let it be known that Sacred Heart social notes must be as short as possible - there was to be no imposition of Cathedral Parish importance on the Courier-Journal. To be sure his directions were carried out, he had to read every tight little paragraph before it was sent to the paper. After a year of this, when he called the guild officers together for a planning session, he had one thing to say to the publicity writer. Maybe it was an order, maybe an expression of approval. The words were:

"Terse prose; terse prose."

Bishop Casey had a taste for fine things, but he evidently preferred spartan living to luxury. When the cathedral staff crowded the old rectory, he simply had his bed moved to a shabby house behind the church.

He considered the dishpan a social catalyst, at least for other people. It is said that he eliminated the dishwasher from the plans for the kitchen in the new hall because dishwashing "gives the women a chance to get acquainted."

Before he left for Paterson, a "This Is Your Life" program was presented at Nazareth Auditorium in his honor. Many popular songs were parodied to fit the occasion. Sung to the opening strains of the show tune, Oklahoma, were the following words:

"Bishop Casey!  
"We will miss him when he's far away.  
"We will miss his smile,  
his handshake firm,  
"We will miss him at our church each day."



When Auxiliary Bishops McCafferty and Hickey were consecrated, Bishop Casey gave the homily.

# Bishop McCafferty

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It was here I came to know him well. I watched him work, admired his "common touch," his self-discipline and administrative skills. (I am sure I would have watched him even more closely had I known I would today be writing these lines in "his" study on Flower City Park.)

But he instilled in Sacred Heart Parish a great pride of parish and love of the Church. He always tried to disguise emotion, but kept in touch. That he touched the lives of so many people sacramentally, through his words, and especially through his short notes which came back instantaneously after every little kindness, was an indicator of his concern for his people.

After urging priests to move on "when they were needed," through most of his life, he was called to Paterson in 1966. There he was the bishop.

We have seen little of him since - and really didn't expect to. He "kept in touch" with brief notes and occasional visits. But from the day of his installation, his individual attention was given to the Church of Paterson.

"That is the way it should be. That is the way it was. That is why he is a great Churchman. And that is why he is so admired and loved by both the Church of Rochester and the Church of Paterson. He has taught us that it is the same Church, Christ's Church."

May he forever enjoy the fruit of his long and faithful service.

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