

THE RITE OF  
INSTALLATION  
OF A PASTOR

DIOCESE OF CLEVELAND

## THE RITE OF INSTALLATION OF A PASTOR

### Introduction:

The Rite of Installation of a Pastor has been revised for use in the Diocese of Cleveland until a rite in the Pontifical is published. This Rite is ordinarily celebrated at a Sunday Eucharist when most of the faithful of the parish may attend.

The Bishop presides throughout the Mass; the pastor along with the other priests concelebrate. Lay ministers of the pastoral staff take their place with the assembly and come forward for the appropriate rites. Parish representatives should evidence the diversity of the community in its people and ministries. Civic and ecumenical leadership in the community may be invited to take their place in the assembly.

This Rite has been so ordered to take into consideration the liturgical season or feast of the day of celebration with its proper readings and prayers according to the Ordo.

The text provided is in the public domain. However, for good order and active participation, it is recommended that the faithful and the ministers have only the necessary texts in hand for the celebration.

The homily is delivered by the bishop. This becomes the formal instruction in the Rite. The Profession of Faith is recited privately in the rectory before the Mass. If desired, this may be done in the presence of the pastoral staff and parish council. As noted on the document, the presiding bishop is the principal witness of this profession. Similarly, the Letter of Appointment may be read at a meeting of the parish council, or printed in the Sunday bulletin. It is not necessary to read this letter publicly.

The Renewal of the Baptismal Faith replaces the Creed.

The Order of Service:

THE RITE OF INSTALLATION OF A PASTOR

I. The Liturgy of the Word

Homily given by the Bishop

II. The Rite of Installation of a Pastor

The Examination

The Presentations

Font

Lectern

Altar

The Renewal of Baptismal Faith

The Acclamation by the People

The General Intercessions

III. The Liturgy of the Eucharist

THE RITE OF INSTALLATION OF A PASTOR

The Examination:

(after the homily, the Bishop begins from his chair, saying:)

Bishop: My Brothers and sisters, by appointment of the Bishop of Cleveland, Anthony M. Pilla, a pastor has been named to the parish of N. \_\_\_\_\_.  
Let us pray for him, as we call him to carry out the responsibilities of his office.

(the Bishop calls his name:)

N. \_\_\_\_\_.

Pastor: Here I am.

Bishop: Are you resolved to teach the faith proclaimed and handed on by the Church?

Pastor: I am.

Bishop: Are you resolved to reaffirm obedience and reverence to our Bishop and to his successors?

Pastor: I am.

Bishop: Are you resolved to accept the spiritual and temporal duties of this parish as a wise and prudent steward?

Pastor: I am, with the help of God.

Bishop: The care of this parish is put into your hands. May God bring to fulfillment the good work he has begun in you.

Pastor: Amen.

(OPTIONAL: the Bishop may address the Parish Staff and call them to service, saying:)

Bishop: My dear friends, the work of the Church is a shared work. I ask your support for those who will assist in the pastoral care of this Parish.

(The Names of the Parish Staff are read by the Bishop. As they are called, they come forward.)

Bishop: N. \_\_\_\_\_; N. \_\_\_\_\_; N. \_\_\_\_\_.

Are you willing to work together in a bond of mutual concern for the needs of this Parish?

Staff: We are.

Bishop: Are you willing to share in teaching, preaching and instructing the faithful by word and example?

Staff: We are, with the help of God.

Bishop: May the Lord bless your labor, strengthen your spirit and fulfill your work a hundredfold.

Staff: Amen.

(The Bishop then addresses the people of the Parish, saying:)

Bishop: Let us pray:  
Father of all love; strengthen and sustain N. \_\_\_\_\_,  
(and the staff of this Parish) that with patience and understanding he/they may love and care for your people; and grant that as they assemble in your Name, they may always follow your Son, Jesus Christ, who lives and reigns with you, in the unity of the Holy Spirit, One God, for ever and ever.

People: Amen.

The Presentations:

(The Bishop leaves his chair and leads the Pastor to the Font. When they arrive, the Bishop says:)

**Bishop:** This is the Font, the womb of the Church. Here we are reborn by water and the power of the Holy Spirit. Here we are buried with Christ in the death of baptism, and rise with him, in his image, to newness of life.

(representatives of the Parish present a vessel of water and a vessel of Chrism to the Pastor. One of them says:)

**Parishioner:** N. \_\_\_\_\_, receive this water and this Chrism, sign of new life and the anointing of the Holy Spirit, and baptize in obedience to the Lord.

**Pastor:** Amen.

(The Bishop leads the Pastor to the lectern where the Word of God is read. When they arrive, the Bishop says:)

**Bishop:** This is the Pulpit, the table for the Word of God. Here the Eternal Word of God speaks to us in the Scriptures and continues to inspire us with the mighty acts of God. Here the Good News is proclaimed to ears and hearts ready to listen and be healed.

(representatives of the Parish present a Lectionary to the Pastor. One of them says:)

**Parishioner:** N. \_\_\_\_\_, receive these Scriptures, the Word of God, and be among us to proclaim the Good News.

**Pastor:** Amen.

(The Bishop leads the Pastor to the Altar. When they arrive, the Bishop says:)

Bishop: This is the Altar of God, the Table of the Lord. Here we offer thanks and praise, and break bread at the holy feast in which Christ is our food and drink. Here we receive a pledge of the Glory to come.

(representatives of the parish present the altar cloth and the candles to the Pastor. One of them says:)

Parishioner: N. \_\_\_\_\_, receive this altar cloth and these candles, and prepare for us a place for the Lord's Supper.

Pastor: Amen.

(all return to their places, and the Bishop to his chair. The Bishop concludes:)

Bishop: Heavenly Father, through the ministry of Christ your Son, continue to fill this space with holiness, quicken your people with grace and strengthen the work of your Church in the power of the Holy Spirit, for ever and ever.

People: Amen.

The Renewal of Baptismal Faith:

(the Bishop remaining at his chair, continues:)

Bishop: My brothers and sisters, let us now renew the promises made in our baptism, affirming our allegiance to Christ and our rejection of all that is evil.

Do you turn to Christ?

People: We turn to Christ.

Bishop: Do you repent of your sins?

People: We repent of our sins.

Bishop: Do you renounce evil?

People: We renounce evil.

Bishop: Do you believe and trust in God the Father, Who made the world?

People: We believe in God, the Father Almighty, creator of heaven and earth.

Bishop: Do you believe and trust in His Son, Jesus Christ, who redeemed mankind?

People: We believe in Jesus Christ, His only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

Bishop: Do you believe and trust in the Holy Spirit, who gives life to the people of God?

People: We believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Bishop: This is the Faith of the Church!

People: This is our Faith! We believe and trust in one God; Father, Son and Holy Spirit.



The Acclamation by the People:

(the Bishop then presents the new Pastor to the people of the Parish in these or similar words:)

**Bishop:** Having affirmed our common Faith in Christ and celebrated our oneness as the people of God, let us greet your new Pastor.

(the people are encouraged to applaud the Pastor)

The General Intercessions:

(The Intercessions are ordered according to the General Instruction of the Roman Missal, par. 45-47. It is appropriate to include intentions for the Pastor, staff and people of the parish.)

The Liturgy of the Eucharist:

(The Liturgy continues with the Preparation of the Gifts.)

Talks

Installation of Father Russell J. Banner as Pastor of the Church of the Epiphany - August 26, 1979

"God's flock is in your midst. Give it a Shepherd's care."  
(I Peter 5:2)

Father Banner, you are called to pastor a people who come together under the title of that mystery of Christ called "Epiphany."

Factually, the Church commemorates this feast as an event in the life of the Infant Jesus when he presents himself as Saviour to the Gentile world. In this sense, Epiphany appropriately occurs in the season of Christmas.

In a broader and much richer spiritual sense, however, the feast of the Epiphany proclaims a more profound and ongoing reality; namely, that Christ - ~~thence~~, now, and forevermore - chose to share himself in all his divinity and humanity with all men and women in the graced particularity of each person's individuality and of each person's culture, ethnic origin, race, and religious search for God. In this sense, the Epiphany of the Lord represents God's will through Christ to be simultaneously all things to all and wholly himself to each.

This mystery of the Epiphany, Father Banner, has precise import for your pastorate here at the Church of the Epiphany. While you will continually lift the mystery of the Universal Church before the eyes of the people, you, nevertheless, are their servant, listener, and teacher in the uniqueness of who they are: Afro-Americans, with a special gift of Blackness, a marked and marred history, a styled culture, a seasoned philosophy, and a blessed spirituality. In our own ~~singular~~ way, we are "a chosen race, a royal priesthood, a holy nation, a people set apart."

In this age, when people of every nation cry to heaven for human rights, realize that this Faith Community comes from that stock of God's children who have been the most consistent and persistent fighters for the freedom and dignity of the human person that this country has ever known. We have been pressed down, only to remain the seed that dies and bears much fruit. This is just one example - but a most outstanding one - of the Lord's Epiphany through us, his gifted Black brothers and sisters.

Yes, Father Banner, you stand in our midst as one who serves and challenge us to become who we are. But, you also call us to conversion, to mission, and to active involvement in the larger church and civic community. As you will not hesitate to encourage and support us out of Christ-like love, so also, out of that same love, do not hesitate to interpret the Gospel when your bold and austere words may awaken our lethargic spirits, or hold us accountable to the Faith we profess. When temptation lures you to soften or change the word of God, - "resist, solid in your faith, realizing that the community of believers is undergoing the same suffering throughout the world." (I Peter 5:9)

Father Banner, may I ask that you give periodic and prayerful attention, for yourself and for your people, to what is unique to us as Roman Catholics. This is important for our efforts in evangelization. Please note: 1) our self-understanding as a People of God; 2) the ecclesial communion of the local Church, which shares in the mystery of the Universal Church; 3) our solidarity with the Holy Father, the Bishop of Rome, the Bishop of this Diocese of Cleveland, and College of Bishops; 4) the Sacred Liturgy, the sacramental and devotional life of the people, and especially, the Celebration of the Holy Eucharist, the sign and cause of our unity; and lastly, 5) the doctrinal landmarks and developments of our faith.

Realize too, that the spirit and practice of Ecumenism is essential to the Catholic Faith. It is an irresistible and irreversible movement. Encourage your people in every ecumenical pursuit.

X  
Do all in your power, Father, to know your people, so that you may hear their heart as well as their words. Sustain them in those baptismal gifts, which are also their Christian tasks - that Faith, Hope, and Love in God and in each other. Help them to see the Church and world beyond the confines of their immediate experience.

Make a priority of your pastorate the works of justice and service to the poor, the elderly, the sick; and give strong emphasis to our young people and to the strengthening of family life. Attend to the needs of all.

Seek to be a knowledgeable, wise, and compassionate confessor and counselor. Evangelize with all your strength and, yes, demand that your people join with you in this fundamental ministry of the Church.

In short, Father Banner, to quote Bishop Hickey, "be a wise teacher, a gentle leader, and a holy priest."

Finally, I ask you, the Community of Epiphany, to receive Father Russell Banner with joy and thanksgiving. For you he is a priest, but with you he is a brother. Understand, therefore, his quest for love, his desire to be with family and friends, his urge for study, his need for rest and relaxation, and, above all, his yearnings to pray, to meditate, to transcend, - to touch God, so that he may embrace you and humanity more firmly and more lovingly.

Russ Banner, "God's flock is in your midst. Give it a Shepherd's care!"  
(I Peter 5:2)

Paul VI, Ecclesiae Discern, par. 81-83

August 24, 1980  
St. Boniface  
Installation of  
Fr. Richard Byrne

### Introduction

- A. Depth experience
- B. Rome: universality of the Church - Holy Father
- I. Universality - a clear message of the biblical readings today
  - A. "I come to gather nations of every language" - Isaiah
    - Tarshish - southern Spain (farthest point west)
    - Put and Lud - black and semitic races of Africa
    - Mosoch and Tubal - Asia and Asia Minor
    - Javan - Greece (prominence and leadership)

all are nations other than Israel
  - B. Luke: "People will come from the east and the west, from the north and the south, and will take their place at the feast in the Kingdom of God."
  - C. Gospels: Jesus indiscriminate love for all humanity
  - D. Paul: "All of you who have been baptized into Christ have clothed yourselves with him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus" (Gal. 3:27).

### II. Implications

- A. No anti-Semitism
- B. No racism
- C. No discrimination on the basis of ethnic origins
- D. No rejection on the basis of religious persuasions

No bigotry of any kind!

- E. The force of God's love in us will make us disposed toward each other, motivate us to rid ourselves of myths and prejudices, and open us to establish friendly relationships with each other.
- F. Particularly appropriate for Cleveland: black/white, highly ethnic, growing Hispanic populations, Vietnamese, Korean...  
Our identity not threatened by the presense of others unlike ourselves.  
We are all in Christ, and as such are a new creation, a new model and design!

III. The pastor personifies the Christian message  
(appropriate that Fr. Byrnes installation takes place today.)

IV. Eucharist - Jesus helps us to re-align and re-arrange our lives, to develop a new set of priorities.

Hebrews: "At the time it is administered, all discipline seems a cause for grief and not for you, but later it brings forth the fruit of peace and justice to those who are trained in its school." (12: 11ff)

YOU HAVE NOT DRAWN NEAR TO AN UNTOUCHABLE MOUNTAIN AND A BLAZING FIRE,  
AND GLOOMY DARKNESS AND STORM AND TRUMPET BLAST, AND A VOICE SPEAKING  
WORDS SUCH THAT THOSE WHO HEARD BEGGED THAT THEY BE NOT ADDRESSED TO THEM.

St. Thomas Aquinas

Hebrews

August 31, 1980

Installation of Jim Lynch

### Introduction

-- Pastoral experience: people's image of God

- I. A. Images: dark clouds, fire, storms, thunder and lightning,  
angels blasting trumpets
- B. Poetry and art:
  1. God, powerful and dominating, inaccessible
  2. Judge, looking for wrongdoing and punishing
  3. Image of transcendence, mystery, awe-inspiring and fascinating  
has gone away and replaced by a authoritative, dominating and  
autocratic God
- C. Human measure of forgiveness, kindness and generosity have been projected  
into God
  
- II. Biblical message today - recast our image of God
- A. God is now in Christ
- B. Over-arching image - Xst invites us to a meal, to fellowship at his table  
At a meal
  1. "I am in your midst as one who serves;
  2. He got up from the table, gird himself with a towel and wiped the  
feet of his disciples and said, "You must do likewise."
  3. All are invited to this fellowship - his love for all
- C. The overpowering truth: Jesus relates to us in fellowship, as a community  
of believers.
  1. distortion of Xtn message: we can have only a personal relationship with Jesus
  2. "No one has ever seen God, but if we love one another, God lives in us  
and we in him" (1 John)
  
- III. Pastor
  1. Personifies this image of Jesus, as he stands in the midst of the  
community
  2. "What a fellowship, what a joy divine, leaning on the everlasting arm...
  3. Preaching the Word, he challenges the faith community to an all-embracing  
fellowship  
danger of being an enclave, ministering only to each other  
(this, too, is a distortion of the Xtn. message
  
- IV. Community
  1. unemployment, drugs, crime, bad housing, bad education, etc.
  2. ministry of parish already demonstrates: respect for person:  
St. Thomas School, collaboration with neighborhood organization,  
food for the hungry
  3. this is not only a ministry of the pastoral staff, but for the people
  
- IV. Ponder this mystery:  
Each week Xst invites us to his Eucharistic table.  
Spiritually and morally, are we not beggars, blind, crippled?

St. Aloysius-- 9/21/80--Installation

"God is one. One also is the mediator between God and man, the man Christ Jesus, who gave himself as a ransom for all." I Tim. 2

Biblical message - clever & enterprising

Amos - using money and abusing people:

time, inflation, rigging scales, malnourishing food, the abuse of the poor

today: real estate agents, who play on the prejudices and fears of the people

Gospel - devious but enterprising manager

Our Call - to be clever

1. Fr. Bill Behringer - thanks for the Marianists...

2. Fr. Bill Behringer - Paul Marshall

indigenization of the Church begins w indigenization of pastoral leadership

"pastor" in the Black Community  
ethnic parishes in Cleveland

3. I call the pastoral team to be "clever"

Rev. Charles Johnson

Br. Michael O'Grady

Mr. Tyrone Davis

Sr. Ann Kilbane

use of professional skills

4. People of the parish

unity

"free from anger and dissension"

use of talents and gifts

Installation  
St. Peter on Superior  
October 5, 1980

"Lord, increase our faith"  
dwell on question n on response

- I. Apostles' dilemma - w Xst for some time
  - A. Beginning of preaching - "Spirit of Lord is upon...."
  - B. Miracles - leper and paralyzed man
  - C. Question basic customs - "Why are you doing what is prohibited on the Sabbath?"
  - D. Great Discourse - Blest are poor; woe to rich!; love enemies;
  - E. Parable of Good Samaritan and Prodigal Son
- II. Dilemma - a whole new conceptual framework and spirituality: veritable revolution in their lives
- III. Installation - occasion when we refocus our attention on who we are as a Church and the position of our pastoral leaders....

IV. Do we not experience a similar dilemma when we listen to the biblical message?

Acts: The Community of believers were of one heart and one mind. None of them ever claimed anything as his own; rather, everything was held in common... nor was there anyone needy among them, for all who owned property or houses sold them and donated the proceeds.

Tmthy: n cowardly spirit, but strong, loving, wise guard the rich deposit of faith;

Luke: "We are useless servants.... we have done no more than our duty  
--excitement, enthusiasm in ministry:  
keep on keeping on..."

# memo

from the desk of

Bishop James P. Lyke

+ *J. P. Lyke*

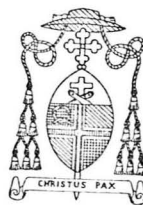
## INSTALLATION — OCCASION

A. REFLECT our ATTENTION on who we are in  
an R. C. Community of Faith & the  
many-splendored aspects of our communion in  
and with.

B. We are at one & the same time

1. Hierarchical
2. Hierarchical
3. SACRAMENTAL
4. SERVANT
5. MYSTICAL COMMUNION

C. What holds us together, what is the  
Cement which makes us living stones,  
a Holy Nation, a Royal priesthood,  
a Holy nation, a people for God's own?





Our Lady of Good Counsel  
Installation of Pastor  
August 30, 1981

### Introduction

- A. I want to assure Fr. N. that I had no hidden agenda in choosing this Sunday...
- B. Scriptures call the entire Church to task, but especially one chosen for pastoral leadership:
  - 1. "You duped me, O Lord.... The word of the Lord has brought me derision and reproach.... I grow weary holding (this word), I cannot endure it." Jeremiah
  - 2. "...offer your bodies as a living sacrifice..." Paul to Romans
  - 3. "If a man wishes to come after me, he must deny his very self..." Matthew

### Body

- A. All of this = the cost of discipleship and the paradox of the gospel:
  - to have fullness of life, take death;
  - to become whole, take emptiness;
  - to know joy, experience suffering;
  - to save your life, lose it

B. The biblical message, and the gospel, in particular, draws us to a belief and style of life that contradicts the ways of society.

C. TV - society's chief teaching instrument - tells us, and reflects the American way -- happiness is

acceptable patters of life

disregard for dignity of life

fetal and elderly life

minorities: discrimination

pornography

neglect of poor

look good or sexy

dress well and expensively

eat to the full; gorge yourself

work in order to recreate and enjoy life,

and have everything you want - even  
at the expense of the other

soap operas - there is nothing sacred about  
family life; do what you want to do

immediate gratification

This is the comfortable life, the meaningful life, the life of immediate gratification. The life of materialism and consumerism.

- D. In this context, ... "Do not conform yourselves to this age, but be transformed by the renewal of your mind, so that you may judge what is God's will, what is good, pleasing and perfect.
- E. In short, there is no love without suffering; there is no doing of God's will without suffering. Or, to put it another way, because we love, we are willing to sacrifice and to suffer. Jesus loved us, and he embraced the cross.
- F. The role of the pastor and his associates: to remind us of the other way, Jesus' way. To preach the word, in season and out of season...

Conclusion: Eucharist

This is my body, given for you; this is my blood, poured out for you...

The Installation of  
Fr. Thomas D. Mahoney &  
Fr. Marian Kencik  
The Church of St. Ceceilia &  
Our Lady of C  
September 27, 1981

Father \_\_\_\_\_, Deacon \_\_\_\_\_, my Brother Clergy,  
Religious Brothers and Sisters, Parishioners of \_\_\_\_\_,  
Guests and Friends:

Today we gather for the Installation of Father \_\_\_\_\_ as  
the pastor of the Community of Faith of \_\_\_\_\_ Parish.  
Before I direct my thoughts to the pastorate of Father \_\_\_\_\_,  
however, may I call to spiritual renewal and mission this People of God  
at \_\_\_\_\_.

I beg you, each and every one of you, "in the name of of the solace  
that love can give, of fellowship in spirit, compasssion, and pity --  
make my moy complete by your unaimity, possessing the one love, united  
in spirit and in ideals. Never act out of rivalry and conceit; rather,  
let each member of \_\_\_\_\_ think humbly of others, each  
of you looking to others' interests rather than to one's own. In a  
word, your attitude must be Christ, who became like us in all things  
but sin and gave himself generously for our salvation.

Under the leadership of Father \_\_\_\_\_, make this Church  
alive in Christ, eager in this day and age to proclaim those treasured  
values and traditions we hold as Catholics. Further, may we put at  
the service of the Church the richness of our heritage: our struggle,  
our history, art, culture, way of being and way of looking at life -  
may it all serve to build up the Body of Christ, here and throughout  
the Diocese. We have so much to offer.

Let us now turn to Father Mahoney and his role as pastor of  
this congregation....

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Father \_\_\_\_\_, it could well be that, when, through the call of the bishop, you were asked to come to \_\_\_\_\_, you were like the "second son" in the Gospel. At first, you may have responded with clear voice, "No, I cannot go into this portion of the Lord's vineyard." After all, why leave a your beloved and treasured people of St. Angela, whom you came to know and love so much. But then, you remembered Christ, our High Priest and sole Mediator with the Father. You remembered that Christ did not consider the treasure of his divinity something to be clung to, that he emptied himself, and <sup>humbly</sup> sought his exaltation in the will of the Father. You recalled, further, the needs of the Local Church, the Diocese of Cleveland, and your promise of respect and obedience to your Ordinary, Bishop Pilla, and you sang, "Here I am Lord...."

Hearing the words of Ezechiel the Prophet, you chose that virtuous path of doing what is right and just. You found in yourself a magnanimous heart and a committed spirit. As your bishop, and in the name of the Church, I thank you for this committment.

My dear People of St. Cecelia's, receive Father----- with joy; support his work among you through your generous cooperation, sacrifices, advice, and above all, your prayers for him. Again, be a people of faith, of love, of Christlike compassion, as you continue to build up with your pastor (and your deacon) that spiritual community which is your own parish and uour own spiritual strength.

St. Thomas, Jan. 24, 1952  
Installation of P. Council

"Now Nineveh was an enormously large city; it took three days to go through it...." Jonah 2:3

"For the world as we know it is passing away...." I Cor 7:31

"This is the time of fulfillment. The reign of God is at hand. Reform your lives and believe in the Gospel." Mark 1:14

### Introduction

A. My Return

B. Good to be among you

### Body - the Meaning of the Biblical Message

#### Introduction

I A. Viewing masterpiece of art - e.g., Ernie Bomere - depiction ask nothing of us....

B. Similarly to Jesus - we observe at a distance, admire as the ideal, but when he demands some attention in our lives....!

C. Point of Gospel: Jesus places demands upon us....

- change of mind & heart

- a new way of looking at and seeing reality

- a different way of viewing the world

- no longer defining life in terms in which we are familiar

e.g., my brother's death

- II. A. Purpose of Council - is
- a. involvement of laity -
  - b. in mission of Church
  - c. nature of that mission:
    - ① PROCLAMATION
    - ② IMPLEMENTATION OF THE GOSPEL
  - d. purpose: the TRANSFORMATION OF WORLD

- B. Council Rees again & again, "Reform your lives & beliefs... & work toward
- a. the infusion of conscience in the light of the Gospel;
  - ③ the re-shaping of society by the power of the Gospel;
  - ④ the re-invigoration of Church life in the salt of the Gospel
- Laity = take over work - in Church

big task:  
Nixon was on  
government for  
city!

III. Cleveland / Parish Visitation - what I learned

1. learn from the past but are not imprisoned by it;
2. old leaders do not get in the way
3. work toward the future: weakness/strength/HOPE
- ④. Collaboration - Priest/people...
5. variety of opportunities for participation
6. prepare people for leadership & develop their ministry carefully
7. use many gifts of people
8. great attention to liturgy

Vitality

TIME  
Talent  
TREASURE

→ Other-directed...

IV Reach out into Church & World

The Church of St. Ignatius  
August 29, 1982  
The Installation of Pastor

"The Pharisees and some of the experts in the law  
who had come from Jerusalem gathered around Jesus."

Mark 7:1

My Brothers and Sisters in the Lord Jesus:


Today we gather to formally place before you Father John Krasen as the one sent by Bishop Pilla as the new pastor of the Church of St. Ignatius of Antioch. All of you have such fond memories of the person and pastoral leadership of Msgr. McIntyre, for whose ministry we are profoundly grateful. Now the Bishop sends to you another shepherd, who shall build on the apostolic labors of the man who preceded him. By now all have seen Father Krasen as a man of strong and stately stature. As you move beyond the mere sight of him to a knowledge of and experience with him, you will recognize a man whose strength is in his sensitivity, gentleness, <sup>graciousness,</sup> and compassion, a man of a magnanimous heart, with a readiness to work with you in building the Kingdom of God in your midst.

I now ask that all of you join with me in mind and heart as I address your beloved shepherd, and as I speak to you through him, on the pastoral care of the Church of St. Ignatius.

Father Krasen, the opening words of the Gospel reveal a very typical incident in the life of Jesus - "The Pharisees and the experts in the law GATHERED AROUND JESUS." As we read and pray over the <sup>various</sup> Gospel <sup>accounts</sup>, we note that people - not only the Pharisees and experts in the law - but all people are constantly "gathering around Jesus": the common men and women of his day, the rich, the poor, the sick, civic leaders, tax collectors, Jews and Gentiles, all types and classes of people

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looked to Jesus. Why?

There was something about Jesus himself - as a person; clearly, there was something extraordinary about him. Being with him was a profoundly deep experience, with formative and irreversible effects. The people sensed in him "the transcendent," and so he was acclaimed "Saviour," "Messiah," and "Lord." He had a message to give, an insight to offer, a way of life to share. He spoke not only with authority but as "the" authority. Jesus placed before the people - not the common sense of daily knowledge, or the sophisticated sophistry of the learned - no, there was an intuition that his was the truest wisdom, that wisdom that comes from God. In the words of James the Apostle, the Father "wills to bring us to birth with a word spoken in truth" so that we may be a kind of firstfruits of his creatures." 

Thus, the inquirers of Jesus time came to understand that in Christ resided the meaning and hope of life, of human existence, and of history itself. Jesus of Nazareth is indeed the one whom the Father raised up for our salvation.

Father Krasen, the principal ministry and task of the pastor is to gather the People of God around Jesus, for He is our way, our truth, and our life. He is the pioneer and perfecter of our faith. He is the answer to our deepest aspirations. As pastor, you are appointed to help us constantly focus and re-focus our attention on Jesus, the Word Made Flesh. Tell us again and again:

Humbly welcome the word that has taken root in you,  
with its power to save you. Act on this word. If  
all you do is listen to it, you are deceiving yourselves.



How can this be done? What can you do as pastor to help us keep our minds, hearts, and spirits FIXED on Jesus and his proclamation?

Let me say, first of all, that you stand in our midst as one who serves and challenges us to become who we are. You ~~also~~ call us to conversion, to mission, and to active involvement in the larger church and civic community. As you will not hesitate to encourage and support us out of Christ-like love, so also, out of that same love, do not hesitate to interpret the Gospel when your bold and austere words may awaken our lethargic spirits, or hold us accountable to the Faith we profess.

<sup>Should</sup> ~~When~~ temptation lures you to soften or change the word of God, remember the words of the Deuteronomy (X)

~~... will bring us to birth with a word spoken in truth, so that we may be a kind of firstfruits of his creatures.~~

As we learned from the Gospel, the human tradition can be so strong and overpowering, unthinkingly we can follow old ways of practicing the faith, unreflectively we follow old patterns of responding to current challenges and events: too easily we make normative purely human traditions and submerge or pass over the authentic divine tradition, which <sup>is</sup> the foundation stone of our faith. ~~Thus, when needed, Father Bruening, do not hesitate to recall the words of Jesus:~~ <sup>Do not let us "disregard"</sup> ~~Do not~~

~~"Do not~~ "disregard God's commandment and cling to what is human tradition...."

(X) "In your observance of the commandments of the Lord, your God, ... you shall not add to what I command you nor subtract from it." (Dt)

*in the name of your people,*

Secondly, Father, I ask that you do all in your power to know <sup>VS</sup> your people, so that you may hear <sup>OUR</sup> their hearts as well as <sup>OUR</sup> their words. Be a prayerful listener when <sup>WE</sup> they come to you with <sup>OUR</sup> their needs and aspirations. Sustain <sup>US</sup> them in those baptismal gifts, which are also <sup>OUR</sup> their Christian tasks - that faith, hope, and love, through which <sup>WE</sup> they shall come to know God and each other,

Thirdly, help <sup>VS</sup> them <sup>understand</sup> to that the Church is a worldwide community of faith, and that the Church transcends the confines of our immediate experience and the boundaries of this city and this nation. (X)

Make a priority of your pastorate the workds of justice and service to the poor, the elderly, the sick. Give strong emphasis to our young people and to the strengthening of family life. Attend to the needs of all.

(X) ----- Evangelize with all your energies, and, yes, demand that <sup>WE</sup> you people work with you in this fundamental ministry of the Church, for evangelization is the very essence of the Church's activity. -----

Here remember the words of Apostle James:

Looking after orphans and widows in their distress and keeping <sup>ones</sup> oneself unspotted by the world make for pure worship without stain before our God and Father. \* p 4a

*p 4a*

Finally, may I ask that you give periodic and prayerful attention, for ~~yourself and for your people~~ to what is unique to us as Roman Catholics:

- 1) our self-understanding as a People of God;
  - 2) the ecclesial communion of the local Church, which shares in the mystery of the Universal Church;
  - 3) our solidarity with the Holy Father, the Bishop Of Rome, the Bsihop of this Diocese and the College of Bishops;
  - 4) the Sacred Liturgy, our sacramental and devotional life; and
  - 5) the doctrinal landmarks and developments of our faith.
- p 4a*

page

*4a*  
*Faith* *(Cross, in today's world, tell us that)*

*Jesus*

"Wicked designs come from the deep recesses of the heart - acts of fornication, theft, murder, adulterous conduct, greed, and so on.

Good, moral, and holy designs come from the deepest recesses of the human heart. Preach to us, model for us, be pastor for us, so that we can form our consciences and give shape to our hearts, so that from the deepest recesses of our hearts may come --

authenticity in human friendships  
respect for the person of others  
reverence ~~#####~~ for the spouses of others  
regard for the property of others  
generosity,  
truthfulness  
a sense for the spiriual life  
mutual trust and support  
humility  
a straightforward spirit  
an awesome love for for an all-inspiring and fascinating God!

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In this context, <sup>help me</sup> realize that the spirit and practice of Ecumenism is essential to the Catholic Faith. It is an irresistible and irreversible movement. Encourage <sup>us</sup> ~~your people~~ in every ecumenical pursuit.

~~Finally~~ I ask you, the Church of St. Ignatiusto receive Father Krasen with joy and thanksgiving. For you he is a priest, but with you he is a brother. Understand, therefore, his quest for love, his desire to be with family and friends, his urge for study, his need for rest and relaxation, and above all, his yearnings to pray, to meditate, to transcend - to touch God, so that he may embrace you and humanity more firmly and more lovingly.

The Eucharist is a sign and cause of the unity of the People of God. Father Krasen, in the years ahead you and your associate pastors will preside over this Eucharistic Assembly. Through this Sacred Table, may you build a community of faith, and lead us all to a heavenly banquet.

The Church of the Ascension  
The Installation of Pastor  
August 28, 1982

My brothers and sisters in the Lord Jesus:

Today we gather to formally place before you Father Al Bruening as the one sent by Bishop Pilla as the new pastor of the Church of the Ascension. All of you have fond memories of the pastoral leadership of Father Gallagher, Father Fogarty, and Father Lesniak. Now the Bishop of our Diocese sends to you another shepherd, who shall build on the apostolic labors of those who have preceded him. Short and stocky in stature, but far more magnanimous and massive in spirit and heart, Father Bruening comes to this congregation after serving the Diocese lovingly and generously in his other assignments. I now ask that all of you join with me in mind and heart, as I address your new pastor directly on the pastoral care of the Church of the Ascension.

Father Bruening, you reveal yourself, your intentions, and your vision so beautifully in the letter which you addressed to all the people of this parish. In it you stated:

A parish is a community. This means that each of us must be concerned about the needs of one another. We cannot isolate ourselves from others. All of us must remember that what affects one affects all, that there can be no suffering without all of us suffering. I humbly beg your help in developing a consciousness of community and a willingness to share and to suffer with one another. In this way, we become CHURCH. Not I, not you, but us.

Father Bruening, how in your role of <sup>chief</sup> pastoral leader, with the collaboration of Father Berthiaume, Father Weber, the Sisters and the pastoral staff, do you bring to fulfillment this vision of community. How do you exercise the pastor in the midst of these devoted brothers and sisters of Ascension?

Ascension?

The Church of St. Peter  
Installation of Pastor  
Sunday, September 12, 1982

Isaiah 50: 4-9  
James 2: 14-18  
Mark 8:27-35

My Brothers and Sisters in the Lord  
Jesus:

Today we come together for an age-old custom in the oldest church in continuous use in the Diocese of Cleveland. Since this edifice and the people of God who are its living stones bear the name of St. Peter, we are even more profoundly reminded of its historicity and the ancient reality of the Church itself, going back to the day Peter the Apostol your patron, heard those stunning words from Christ. "You are Peter, and upon this rock I shall build my Church." That was the first ceremony of the installation of a pastor; the pastor was Peter, and he was inaugurated as the shepherd of the universal Church and the principal witness of its faith and the focus of its unity.

Matthew 16:18

Now, some two thousand years later, Anthony M. Pilla, the Bishop of the Church of God, in Cleveland, sends you a pastor,

✓ who, in the name of the Bishop, will be the witness of faith, sign of unity, and bond of charity for this parish community of St. Peter. In the name of Bishop Pilla, I ask you to receive with love and affection, Father Francis P. Kosem, and his collaborators, Father Michael Dimengo and Rather Robert Marrone.

Father Kosem has been, and remains, the Chancellor of our Diocese over these past years. I have come to know him as a priest who serves the Diocese with readiness and willingness, who never weighs the cost of his discipleship, and who undertakes his responsibilities with joy and faithfulness. He is both congenial and convivial, quick to demonstrate kindness and quick to throw a party! He's a sportsman, a photographer, lover of nature, and, yes, lover of people. A man of many talents, he shall bring with his pastoral sensitivity gifts of administration and organization - but always with the

intent to build up the Church and to serve people. Indeed, let me say clearly, so much of what makes the Chancery and Catholic Center of the Diocese of Cleveland a model instrument of pastoral ministry and activity in the United States has been due to the genius of this man whom we shall install today as your pastor.

Now, friends, let us turn immediately to the Word of God, and open our minds to the Holy Spirit. For nothing save the Word can trumpet the deeper tones of the Installation we celebrate; nothing save the Word can situate this event squarely where it belongs--in the ever-present eye of God, in the eschaton of the already and yet-to-happen of God's Kingdom, where all reality is both timed and timeless.

Hebrews 4:12

In this Holy Liturgy of Thanksgiving God's Word is alive and active. Through the Inspired Word the person of Jesus is revealed, and through him a way for our pilgrimage is discovered, truth illumines the shadows of our search, and life unfolds unto richer levels of meaning.



The stinging strokes of the scriptures still resound in our ears. They appear harsh choices on an eventful day such as this.

Mark 8:39

Jesus remonstrates, "If a man wishes to follow me, he must deny his very self, take up his cross, and follow in my footsteps." And

James 2:14

James reflects, "What good is it to profess faith without practicing it?"

Isaiah 50:6

Isaiah prophesizes, "My face I did not shield from buffets and spitting." Do these inspired words enable us to continue in the mood of celebration which this occasion demands? More pointedly, what is the Holy Spirit saying to us with such strong language on a Day like this?

Our response to these difficult questions depend heavily upon how we answer a prior question, addressed by Jesus to his disciples and to us, personally and collectively: "And you, who do you say that I am?"

Mark 8:27

Jesus asked this question in an interesting context. He was on his way to historic Caesarea Phillipi. Caesarea Phillipi was a town of Messiahs. In its early history

it had been the center of worship for the god, Baal; it was the birthplace of Pan, the god of nature, and to this day is called Panias; finally, it is the site of the magnificent white-marbled temple built by the ruler Phillip in honor of the Roman Emperor, Caesar, also regarded as a god.

It was in this context of the aura of the gods that Jesus punctured the missionary journey of his disciples with the startling challenge, "Who do you say that I am?" That is, am I for you another Baal? A Pan? A Caesar? What kind of salvation do you seek from me? What values do you see me setting forth? How do you want me to intervene in history? Do you expect me to be the kind of Messiah commonly thought of--powerful, conquerous, violent, dictatorial? Who do you say that I am?

Only if the disciples and we ourselves could give the desired response to this fundamental question of Jesus' identity--and, therefore, to our own identity--can we address

ourselves to the demands narrated in today's Gospel, to the practical and earthy invitations of self-denial, cross-bearing, and life-losing for the sake of the Gospel.

Our historical circumstances are no different from those of the early disciples. Clearly, we need redemption, precisely because our life in this Johannine world is by definition a life that is consistently threatened by the gods who always attempt to woo us from the God of Abraham. Indeed, it appears that by nature man's being propels him to the God who alone can satisfy his longing, but in the search for the One God, he gets caught by the false mini-gods who are interwoven into the intricacies and complexities of contemporary life and the myths and false perceptions that knit the world of Satan.

My brothers and sisters, I am saying that whatever strains our lips from proclaiming, "You are Messiah," is, in fact, the god we worship and follow. Whatever keeps us from shouting, "Jesus, you are the Way, the Truth,

John 9:11

John 14:6

and the Life," you are my way, my truth, and my life--is the obstacle for the discovery of our real selves. The multi-formous expressions of materialism, the plotting for power and status, the search for lifestyles and salaries for the comfortable and conforming life, the self-ghettoizing of our minds by our laziness to study, or by our studying only the data that supports exactly what we think now, or the slumming of our hearts by excluding from our company and experiences those persons who do not think like us, look like us, or celebrate life the way we do--these are the Baals, the Pans, the white-marbled temples of our times. We become so entrenched in these contemporary gods, that, like Peter, when the real Incarnation of God, Jesus the Christ, stands forth, we say, "Lord, no, this is not for you, this self-giving, this suffering and dying that others might rise to new life--this is not for you." Like Peter, we too easily reject the Messiah who alone can save us, because the real Messiah does not define himself--nor us--the way we would like to make the definition.

We would like to presume that because we are here at this Liturgy, that we have joined in with the acclamation, "You are the Messiah; you alone have the words of everlasting life." But, as James reminds us, unless we are practitioners of the faith, we have an empty, uninformed faith. Such faith satisfies the natural taste for some religious sense and feeling; but it does not extend beyond the level of instinct. A few years ago, a Harvard survey indicated that only 10% of those who call themselves Christians have internalized the Gospel. Truly, the inner peace that comes from the Gospel is celebratable only because one has paid the high price of both believing and practicing the faith.

My brothers and sisters of the Lord Jesus, we celebrate the installation of Father Kosem as a grace bestowed upon him by the Holy Spirit. We project a future for him no different from his past--where accomplishments, challenges, and tasks

fulfilled have flowed from this gifted priest, so that God's people might receive through him the ministry of Jesus. In the role of pastoral leader, he shall serve you and guide you, so that you may willingly take up your cross and follow Jesus, not counting the cost of discipleship, only uttering, "The Lord God is my help. . . The Lord God opens my ears that I may hear and I have not rebelled, have not turned back."

Isaiah 50: 9,1

As pastor, he shall remind you again and again, "What good is it to profess faith without practicing it? Such faith has no power to save one, has it? . . .faith that does nothing in practice. . .is thoroughly lifeless."

James 2:14,7

As pastor, he shall help you link your innermost conscience with the innermost heart, thoughts, and activity of Jesus, so that with him you may answer to the question, "Who do you say that I am," like Peter, your patron, "You are the Messiah. You are Christ, the Son of the living God!"

Mark 8:29

Installation of pastor  
Church of St. Peter  
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May this Eucharist, this Pass-  
over Mystery, this Celebration of the Saving  
Deeds of Salvation, simultaneously the sign  
and cause of our communion with God and with  
each other, enable us to affirm and respond  
as believers and practitioners of the faith,  
for here we "walk in the presence of the  
Lord, in the land of the living."

Psalms 116:9

Installation of Pastor  
Holy Family Parish  
Fr. Joseph A. Romansky  
September 19, 1982

Wisdom 2:12, 17-20  
James 3:16; 4:3  
Mark 9:30-37

"If anyone wishes to rank first, he must remain  
the last one of all and the servant  
of all."

My Brothers and Sisters in the Lord Jesus:

I am happy to represent Bishop Pilla  
today for the Installation of Father  
Joseph Romansky as the pastor of the  
Church of the Holy Family.

The Bishop sends to him and to all  
of you his greetings, his fraternal  
concern, and prayerful support.

My friends, seven years  
ago today, Father Romansky celebrated  
his First Mass in this church; yesterday  
was the anniversary of his Ordination  
to the priesthood. Further, Father  
Joe is a graduate of this church;  
his parents are members here; and,  
his great-grandmother and grandparents  
were among the first parishioners  
of this congregation. We are doubly



delighted to have Father Vituj with us, for not only was he the previous pastor, who served the parish with loyalty and generosity, but he was also Father Joe's pastor and the chief inspiration behind his vocation to the priesthood. Father Vituj, may I take this occasion to thank you for all that you have done for this parish and for all that you mean to its people. Let me also thank the people of the parish for their devotion to Father Vituj and for the ready support they have given to Father Romansky since his appointment. Finally, we must avert to the fact that Mount Pleasant Catholic School has been returned to the pastoral care of the pastor and parishioners of Holy Family. Mt. Pleasant is again a parish school. I want to express my sincerest appreciation to Sr. Ruthmary and the Sisters of the Humility of Mary and the faculty, staff, school board, and parents of Mt. Pleasant. This school represents

a significant contribution to the stability of this neighborhood and the quality education which it provides its students represents the finest service this parish contributes to the people of this community.

May I say a word of personal appreciation to Fr. Joe. All of us know him as a priest heavily involved in the lives of people in this neighborhood and all over the city and the Diocese. He works with the Youth Service Coordinating Council, the Catholic Commission on Community Action, the Camp Happiness program for retarded children, a variety of organizations that serve our youth, prisoners, and the elderly; he has labored dutifully for youth employment programs and assisted Sr. Eunice in the summer lunch programs throughout the city. Most importantly, however, all of this pastoral activity is undergirded by a man who is a priest with a generous and loving heart, who is sensitive

to people and their needs and aspirations, and who does not count the cost of discipleship. Father Joe is truly the man for this parish and school and this neighborhood. In the words of the Gospel, he is the priest "who remains the last of all and the servant of all." He is the priest who embraces and welcomes the children: "Whoever welcomes a child such as this welcomes me. And whoever welcomes me, welcomes him who sent me." I am grateful, Father Joe, for who you are and all that you do.

Having shared all these expressions of joy and gratefulness; however, let me quickly add that Father Joe assumes the pastorate of this community at a critical juncture of its history. This parish stands in the heart of a community reflecting the following characteristics:

As you and the people of this parish interact with this neighborhood, Father Joe, people will be saying, "Let us see whether his words, and the words of the Church are true. . .let us put him and his people to the test." Clearly, people shall only listen to our words when our deeds match our utterances. In the words of St. James, we must exude that "wisdom that is from above. The Church of the Holy Family and Mount Pleasant School must exude that peaceableness, leniency, docility, sympathy, and kindly deeds about which St. James writes.

"Do there exist jealousy and strife, conflicts and disputes?" St. James would ask. Is there envy, quarreling, and fighting - among the membership or between the membership and the surrounding area?--Then it becomes your task, Father Joe, as the chief reconciler, to help all

people see and acknowledge their dignity as sons and daughters of God and bring them together under the name of Jesus Christ, who was delivered into the hands of men who put him to death and three days later rose from the dead, so that once and for all men and women would share a common vocation to walk the paths of justice and peace, mercy and compassion. The Church must always be the home for all, just as Christ the Good Shepherd gave his life for all. Thus, the task of reconciliation and evangelization belongs not just to Father Joe, but to the whole Church: all, together, must reach out and proclaim the Good News; all must heal, build bridges, and develop mutual respect and trust. All of us, through the witness of our lives, must reflect that "wisdom from above."

My brothers and sisters of  
of Holy Family Parish, we who are baptized  
Christians are those who affirm that "the  
meaning and hope of human existence and of  
history itself reside in Jesus of Nazareth,  
whom God has raised up for our salvation."  
(Richard McBrien, Chicago Studies, Fall  
1973). Jesus, therefore, is our way,  
our truth, and our life. As we all strive  
and struggle to be Church, we continually  
"look to Jesus, the pioneer and perfecter  
of our faith" (Hebrews 3:1). We as Church  
are to do in the here and now what Jesus  
did when He walked this earth. In the  
most concrete ways, <sup>Like Jesus</sup> we are to liberate  
and heal mankind. <sup>Like Jesus,</sup> We are to be merciful  
and to forgive, to cast the sword of peace  
and to judge by resisting evil in all its  
expressions. <sup>Like Jesus,</sup> We are to bring direction to  
the mind and solace to the heart. Amid  
all the social ills that plague our society  
and world, <sup>Like Jesus,</sup> we are to preach and, above all,  
to live the justice and poverty we have  
inherited from our founder. In this age  
of maldistribution of this world's goods,

our guiding ethos is found in the words of the early Church Father, St. Basil: "He who takes another's clothing is called a thief. He who does not clothe the naked, although he could do so, deserves no better name.... Who is covetous? He who is not content with what is sufficient." (Homily 6:7)

My friends, we come to the Table of the Lord mindful of all that Jesus calls us to be. Through this Eucharist, may He be a sign of our unity, a bond of charity, and the cause of renewed spiritual life. May this Precious Body and Blood truly nourish us, so that we may be vital witnesses of our faith.

The Church of Our Lady of Angels  
Installation of Priests and Parish Council  
October 10, 1982

I prayed, and prudence was given  
to me; I pleaded, and the spirit  
of wisdom came to me.

Introduction -- teaching primary children

silence and gleaming eyes  
looking for someone to pull their lives together

I. The Book of Wisdom

learning and practical skill  
insight and a sound philosophy of life

II. The Rich Man in the Gospel - looking for someone to pull his life together

- A. He had everything: still something - someone - missing
- B. He had done all the right things (reference Ten Commandments)
- C. Jesus Philosophy of Life: "There is one thing you must do:  
'Go and sell what you have and give to the poor; you will have  
treasure in heaven. After that, come and follow me."

III. Our commonality with the Rich Man (we are all at least psychologically rich)

- A. Saul Alinsky: "Students accuse me of organizing the poor  
for decadent, degenerate, bourgeois, bankrupt, immoral values.  
But do you know what the poor want? They want a slice of...."
- B. We are so bound to what we own. Our sense of power and providence,  
of safety and security, are so linked to what we own. Materially  
free, we can become psychologically and spiritually enslaved:  
we do not own our possessions: our possessions own us.
- C. The Rich Man in the Gospel, and we, too, may rate well on observing  
the <sup>written</sup> negative aspects of the Ten Commandments, but what about  
their unwritten corollaries?

(5) We may not kill anyone; but do we prize each and every human  
life, from womb to tomb, as sacred. E.g., do we let our elderly  
suffocate from loneliness?

(6) We may not commit adultery, but do we positively value and  
reverence the person of the other; do we have a sense of the  
incomparable mystery of the human person? Do we struggle to  
remove from our neighborhoods pornographic theatres that dehumanize  
sexuality and exploit the human person for materialistic ends?

(7) We may not steal; but, are we for economic justice for the  
poor and the oppressed? Are we sensitive to the plight of  
our brothers and sisters in the Third World - e.g., El Salvador?  
Will we contribute generously to The Campaign for Human Develop.

IV. Application to the Occasion - priest, religious, and laity - CHURCH -  
are to build the Kingdom of God

V. "Then who can be saved. Jesus fixed his gaze on them and said,  
'For man, it is impossible but not for God. With God all things  
are possible.'"



Dear Faculty, Staff and Students, Family of Father Laubenthal, guests - and, especially, our new Rector, Father Laubenthal:

I cannot tell you how I grieve that I cannot be with you on this occasion of Father Laubenthal's installation. As you know, urgent diocesan concerns are demanding my presence and immediate attention. Though not present personally, however, I deem the Installation of the Rector of Saint Mary's of such importance that I have asked Bishop Lyke to represent me and to read to you what I would have shared with you from my heart were I present.

First, let me tell all of you - Rector, faculty and staff, and students - that I consider Saint Mary's Seminary a focal ministry in the Church of Cleveland and therefore a pre-eminent ecclesial community within the Diocese. As such, it is my belief that Saint Mary's best serves the people of God by being first a model community of "one heart and one mind," holding everything "in common" with particular sensitivity to the needy (Acts 4:32 ff). Among yourselves, may the active qualities of authentic brotherhood and true friendship abound: mercy, kindness, humility, meekness, patience, forgiveness - love! (Colossians 3: 13 ff). It is my firm conviction, brothers and sisters, that models teach far more powerfully than words; witness convinces far stronger than persuasive arguments and even theological depth. Thus, may you be, first of all, a community of <sup>love.</sup> believers and-disciples.

Secondly, while theology should be at the service of love, let love move you to spiritual depth and theological acumen. While it is true that all of us - faculty and students - remain learners in all of life and for all of life, nevertheless, by reason of life experience, theological knowledge, spiritual maturity, and canonical mission, the

Rector and the faculty represent me as Chief Teacher within the Church of Cleveland, and it is through you, dear faculty, that the breadth and depth of the truth about God and the human person is presented to our seminarians. Thus, I beg the faculty - be forthright and earnest in unfolding the wealth of the Sacred Scriptures, the richness of the teachings of the Church, and the insights of all the attendant sciences and pastoral experiences that form the body of seminary education. Students, I have placed exemplary and dedicated teachers before you. Listen carefully to their astute counsel, inquire readily into the theses they place before you, investigate vigorously the ideas that have shaped the Church over the centuries, and attune your heart and mind obediently to magisterial teachings. With the faculty, become a true Wisdom Community.

Having said this, Father Laubenthal, let me say a few words directly to you. First of all, I place my entire trust and confidence in you. You were the unanimous recommendation of the faculty and Search Committee. They readily perceived in you what I have known for so many years: a man of strong and vibrant leadership, a theologian of great depth whose vision spans the centuries, a contemporary thinker who draws from the wisdom of the past, distills insights from the present, and patiently and reflectively walks into the future. Beyond this, you are a true pastor who has kept in touch with the questions and aspirations of Catholic people and have served the Church of Cleveland in varied capacities over these past years. I cannot tell you how comforting it is to me to have someone of your competence and caliber as my principal representative at Saint Mary's Seminary.

Secondly, Father Laubenthal, let me remind you that you are

an inheritor of a great tradition. I readily say this in the presence of Monsignor Bacher, who with generosity and dedication brought the seminary to its present stance and stature. Remember, Al, you are a product of this wonderful seminary, and if your firm theological foundation was given to you here at Saint Mary's, what fine priests can continue to come from here if you remain loyal to its great traditions!

Thirdly, Father, I want you to know that I realize that you accept the leadership of the seminary at a critical juncture in its history and in the history of the Church. As we read the signs of the times in the spirit of the Second Vatican Council, we realize that, to graduate effective priestly servants, seminary styles and structures must always be evaluated and tuned. The newly instituted Fifth Year Program is an example of this. I want you to know that, following the guidance of the Holy See and the Bishops of the United States, I stand with you as you and the faculty face these contemporary challenges and discern the best theological and pastoral education for our seminarians. Indeed, as you well know, I have and will continue to play an important role in the development of Saint Mary's Seminary. As Bishop of the Church of God in Cleveland, I consider this my solemn call and responsibility.

Members of the seminary community, Father Laubenthal's appointment has been most graciously acclaimed, both national and locally. We are all so deeply proud of him and grateful to him. And, that others praise him and his gifts doubles our joy! Please receive your new Rector with esteem and affection. Above all, with him may all of you work together toward the common goals and objectives of the seminary with re-committed

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generosity, dedication, and zeal.

Joyfully and gratefully, Father Laubenthal, I appoint you as the new Rector of Saint Mary's Seminary. May God who has begun the good work in you bring it to fulfillment!