

The Church of St. Patrick, WP
The Installation of Father Thomas Burg
January 16, 1983

Introduction - the names of cities

N.Y. Brotherly Love
Chgo Windy City
Det Motown
Cleve Mistake on the Lake
 Best Location in the Nation
 Plum
 City on the Northcoast

1. God changes the name of Jerusalem: Forsake-Desolation ==
My Delight and Espoused
Hepzibah and Beulah (luscious)

2. What Isaiah said was a sign of the Church to come:

thru the miraculous waters of baptism
our sharing in the one priesthood of Jesus Christ,
through our union with our bishop and the Bishop of Rome,
Christ now calls the New Jerusalem, the Church,
"My Delight" and "Espoused"

Born and formed by the great "hour of Christ" -
exaltation on the Cross and resurrection
"draw all men to himself"
"pass from this world to the Father"

a deeper meaning - not water into wine,
but followers into believers

"Thus, did he reveal his glory, and his disciples
believed in him."

Because of the great "hour" of Christ, we are now
"the Community of Believers," the Church, the Body of Christ

II. What do we believers do? How do profess what we believe?

"To each person the manifestation of the Spirit is given for the common good."

Each believer uses his or her gift to build up the Body of Christ - that is what we do.

Named in Corinthians: wisdom, knowledge, healing, prophecy, tongues, faith....

Gifts used in our particular work in life:

the janitor in our school did his ordinary work with such extra-ordinary love: he did more for the faith-life of the children than the teachers who taught religion

III. The Church is to do in the here and now what Jesus did when walked this earth. In the most concrete ways, the Church is to liberate and heal mankind. She is to be and do for men and women of today what Jesus accomplished for those of his time. She is to be merciful and to forgive, to cast the sword of peace and to judge by resisting evil in all its expressions. She is to bring direction to the mind and solace to the heart.

Amid all the social ills that plague mankind - racism, classism, sexism, and all the other frightful "isms" - she is to preach and above all to live the justice she inherited from her Founder.

In this age of potential nuclear conflict, oh, yes, especially the Church, you and I, the Community of Believers, must repeat the words of Christ, "Put your sword back into your scabbard. He who lives by the sword shall perish by the sword. -- Peace be with."

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St. Patrick, WP

In this age of maldistributed wealth and consumerism, especially on the part of the United States of America, we must listen to the exhortation of the ancient Father, St. Basil:

If I have food on my table, and someone else is dying of starvation, I have killed him.

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."

IV. My friends, I have not forgotten Father Burg and why we are here. Bishop Pilla sends Father Burg to this congregation as the extension of his pastoral ministry. Father Burg is not sent here to run the parish bingo, settle inter-organization disputes, make sure the bishop gets the diocesan -assessments, and, in general, to see to it that the parish administration runs smoothly. I hope you do not allow his time to be consumed with these kinds of activities. Father Burg/^{with the priests and staff,} is sent here to help you become what you are - the Community of Belivers - and to act accordingly. He is sent here to preach the word of God and implant that word deeply into your consciences. He is here to help you discover and rediscover your deepest human aspirations and bring the light of the Gospel to your every quest. He is sent here to celebrate for you the great mysteries of our salvation and to challenge you to live/^{up to} your baptismal calling. In short, he is sent here to help you be Christ, in this parish and in this neighborhood, and to do in the here and now what Jesus would do were he in this very neighborhood, - city, country, and world.

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St. Patrick, W.P.

V. My Friends, today our nation commemorates the great Martin Luther King, Jr. He died in April, 1968. Pope Paul VI likened King's martyrdom to Christ's death on the Cross. It has taken us too long to hear King's message of universal brotherhood, justice, and peace. King once said that the Church too often was like a thermometer that records the temperature of society rather than a barometer that regulates that temperature

Yes, this is what I want to say. The pastor and the priests of this church are to help the Community of Believers become a barometer within this society.

We now come to the TABLE of the Lord. May the precious body and blood of the Lord enter every cell of our embodied spirits, so that our every energy of body and spirit may be consumed in living the Gospel of Jesus.

The Church of the Nativity
Installation of Pastor
Father Thomas O'Donnell
Sunday, June 19, 1983
11:00 a.m.

Introduction

- story of man who wanted to make a phone call: cold for church
- Dukette Christians
- a man who gave his life for the people: priestly heart

A. Father Tom O'Donnell

1. epitomy of kindness and compassion
2. first to help and lend a hand
3. he wants to be here

B. What shall be his principal task as pastor?

1. Preach the Word of God in such a way that people who ask the question, "Who do people say that I am," are ready to respond, "You are Messiah"!

Ecce Agnus Dei!

2. Who do the crowds say that I am

a. crowds = neighborhood

diversity of neighborhood: = "male or female...."

Ecce Agnus Dei!

make them "one in Christ"

3. Who do YOU (the people of Nativity) say that I am

Ecce Agnus Dei!

Conclusion - Sts. Cyril and Methodius

- 9th Century Saints and patron of Slavak peoples
- by birth they were Greek: their father an officer in the Greek army, who worked in an area where there were many Slavic peoples
- they saw an opportunity for evangelization
already happening: soup kitchen, work with neighborhood youth, space for Head Start, food collection for Epiphany Hunger center
- must introduce these same people to Christ, to our Faith, as did Cyril and Methodius
- Ecce Agnus Dei

The Church of St. Emeric
The Installation of Father Rick Orley
as Pastor
July 24, 1983
10:00 a.m.

By Most Reverend James P. Lyke, O.F.M., Ph.D.

Scriptural Citations:
1 Kings 3: 5,7-12
Colossians 2: 12-14
Luke 11: 1-13

"Thy Kingdom Come"

Father Orley, Father Karpi, Deacon Balassy, my brother priests and deacons, religious brothers and sisters, Mrs. Orley and family, parishioners of St. Emeric, and guests:

We all know that a good pastor is essential to the building and sustaining of a community of faith and parish life. From a nationwide in-depth study of parishes in the United States, Father Philip Murnion, the one-time director of a special project of the Bishops of the United States on parish development, noted the common qualities found in successful pastors. Good pastors, he noted, are men who possess:

1. a confident sense of direction;
2. a readiness to listen to people and learn from their experience and talents;
3. an ability to make decisions in a collegial manner and to evoke the best out of people;
4. an awareness of theological developments;
5. an interest in the wider Church beyond the parish.

My Brothers and Sisters of St. Emeric, it is my privilege today to represent Bishop Pilla in installing a priest, Father Rick Orley, who has these qualities, and more. As many of you know, Father Orley has been one of my Masters of Ceremonies since my arrival in Cleveland. Through our mutual preparing for the countless ceremonies in which he has assisted me, I have come to know him personally and love him dearly. He is a man who has learned much about life, living, and faith through suffering, and he has been drawn closer to the Lord because of it. He is a man extremely attentive to human needs, sensitive to God's poor and disadvantaged, responsive to hurting people of all kinds, and concerned about the unique problems of the city.

He is a man deeply in love with Hungary and the Hungarian people, a promoter of Hungarian culture, and a student of its language and history. In this age when people of every nation cry to heaven for human rights, Father Orley is conscious that this Faith Community of St. Emeric comes from that stock of God's children who have been consistent and persistent pursuers of the dignity and freedom of the sons and daughters of the Most High.

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St. Emeric Church
July 24, 1983
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The suffering experiences of his own Hungarian people, however, have made him profoundly Catholic and have given him a sensitivity to the struggles of all men and women, regardless of their race, ethnic origin, culture, sex, class, or religion. As your pastor, as the principal teacher of the Word in this parish, he will open your eyes and your heart to the needs and aspirations of all, and work to proclaim the Gospel to those in the surrounding area of this church.

Dear parishioners, let me be honest with you. My one worry is that Father Orley does not know how to say "no," that he will not take time for himself. I want you to know that, like you, he has needs. 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 yearning to pray, to meditate, to transcend - to touch God, so that he may embrace you and humanity more firmly and lovingly. Realize, too, that, though Father Orley is the pastor of this Church, he, clearly, is not the Church by himself. You are the Church, member for member, and you must do your share in building this Body of Christ. Each of you has gifts, talents, energy - let your resources be used for the common good and for fostering that "new life in company with Christ" of which St. Paul speaks in his letter to the Colossians. Like Solomon, Father Orley prays, "Give your servant an understanding heart to judge your people and distinguish right from wrong." Let this be your prayer for him, but also for yourselves, so that you remain united in love, in spirit, and in ideals.

Now, my friends, in these final words, I want to turn our attention to the explicit words of Jesus in today's Gospel. "Teach us to pray," was the plea of one of the disciples. In his response, Jesus offered more than a prayer: he also gave a vision and a purpose - "hallowed be thy name, they kingdom come," he said.

Brothers and Sisters, we who are the Church are a community of disciples who offer endless praise to the Father and work for the fulfillment of the Kingdom of God. In the preface for the feast of Christ the King, the Church speaks of "an eternal and everlasting Kingdom, a kingdom of truth and life, of holiness and grace, a kingdom of justice, of love, and of peace." Our Holy Father Pope John Paul II also reminds us how we build the Kingdom of God. He says:

The works inspired by the Gospel must always be sensitive toward those who are most in distress, those who are poor, those suffering from physical, mental and moral ills that afflict humanity, including hunger, neglect, unemployment, and despair.

John Paul II

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"Thy Kingdom Come"!

When, in May of this year, the Bishops of the United States published our pastoral letter on peace, it was our aim to encourage, enable and empower our people to labor more intensely for peace in our world and to bring the truth of the Gospel and the teachings of the Church to bear on the broken state of humanity around the globe. Please understand, my friends, the Bishops realize the heresy of atheistic communism and the atrocities perpetrated by communists governments. Still, the potential and threat of nuclear war demand that we proclaim the challenge of peace to our people. At this very moment, for example, the Soviet Union can destroy every city in the U.S. of over 100,000 in population 47 times. The U.S. can destroy every Soviet city of 100,000 or more 55 times. The explosive power of the nuclear arsenals of the U.S. and Soviet Union now equal more than 3 tons of TNT for every single person on earth.

"Thy Kingdom come"!

I ask that the Church of St. Emeric give close attention and study to the Bishops' pastoral letter on peace. You who as a people have suffered so much for justice and have longed so much for peace bring a unique dimension of truth and realism to this quest for peace. Bring this experience to your lectures and discussions. Let the light of the Gospel permeate your mind and heart and soul as you study the pastoral letter and seek to be agents of peace in this country as well as pursuers of justice for Hungary and for suffering peoples throughout the world.

"Thy Kingdom come"!

Father Orley, the Lord's prayer, as enunciated in today's Gospel, could well become the theme of you pastorate. To take this vision of Jesus and give shape to it here at St. Emeric is surely a "challenge of peace." Nourished and strengthened by the Sunday celebration of the Eucharist, however, you and the people of St. Emeric will find the inspiration and will to be ardent students, practitioners, and troubadours of peace. Through you may God's name be praised, His kingdom come, his will be done.

Father, make the People of St. Emeric instruments of your peace. Where there is hatred caused by fear and intolerance, let them sow forgiveness which brings reconciliation. Where there are doubts about the power of love over weapons in resolving conflicts, let them sow the faith which comes from knowing that you, who are mightier than all things, are love itself. Where there is despair of being able to do anything to turn the hearts of men and women away from war, let them sow the hope which comes from the realization that we are not alone, for you are working with us and through us. Where there is darkness caused by the shadow of war, let them sow the lights of your wisdom that illuminates for us the way of peace. And finally, Lord, where there is sadness caused by death in violence and conflicts, let them sow the joy of your eternal promise of new life.

The Church of St. Stanislaus
September 4, 1983
The Installation of Pastor

by: Most Reverend James P. Lyke, O.F.M.

Wisdom 9: 13-18
Philemon 9-10; 12-17
Luke 14: 25-33

If anyone comes to me without turning his back on his father
and mother, his wife and his children, his brothers and
sisters, indeed his very self, he cannot be my follower.
--Luke 14:26

Father John Kent, my Brothers and Sisters in the Lord Jesus:

Today we gather to formally place before you Father John Kent as the one sent by Bishop Pilla as the new pastor of the Church of St. Stanislaus. All of you have such fond memories of the person and pastoral leadership of Fr. Clarence and Fr. Carl, for whose ministry we are profoundly grateful. Now the Bishop sends to you another shepherd, who shall build on the apostolic labors of the Pastors who preceded him.

I am looking at your picture of St. Maximilian Kolbe. You know that classic story from his life. Everyone of Polish descent - but also every Catholic, for Maximilian belongs to the whole Church - should know of this incident in his life and pass it on from generation to generation.

(The Story)

My friends, all of us recognize that, as the Community of Disciples, we are challenged to make Jesus first in our lives. This is the sum and substance of Maximilian's life. Indeed, to follow Jesus means to examine and pursue life and life's issues in such a way as to say "yes" or "no," to do

something or not to do it, to go to jail or not to go to jail, yes, even to live or die -- all of these choices, for the followers of Jesus must reflect the mind and heart of Jesus himself. Saint Maximilian Kolbe was impelled to give his life in sacrifice -- because he believed in Jesus and had learned the mind and heart of Jesus. This is what the Lord Jesus meant when he told the people, "If anyone comes to me without turning his back on his father and mother, his wife and his children, his brothers and sisters, indeed his very self, he cannot be my disciple."

Each of us, my brothers and sisters, is called to make Jesus first in our lives in the concrete circumstances of life - throughout vocation and profession. I now ask all of you to join me in mind and heart as I address Father John Kent on how he in his vocation and profession as pastor can make Jesus first in his life as the pastor of this parish.

Father John Kent, the Gospel according to St. Mark reveals 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 various Gospel accounts, 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 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 first-fruits 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 John Kent, 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 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. Should temptation lure you to soften or change the word of God, remember the words of the Deuteronomy, "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.)

As we know from the Book of Wisdom, the human wisdom can be so strong and overpowering, unthinkingly we 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 wisdom and submerge

or pass over the authentic divine ^{Wisdom}~~tradition~~, which is the foundation stone of our faith. Do not let us "disregard God's commandment and cling to what is human tradition. . .," for the deliberations of mortals are timid, and unsure are our plans."

Secondly, Father, in the name of your people, I ask that you do all in your power to know us, so that you may hear our hearts as well as our words. Be a prayerful listener when we come to you with our needs and aspirations. Sustain us in those baptismal gifts, which are also our Christian tasks--that faith, hope, and love, through which we shall come to know God and each other.

Thirdly, help us to understand 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 parish & diocese,} of this city and this nation. Evangelize with all your energies, and, yes, demand that we work with you in this fundamental ministry of the Church, for evangelization is ^{at} the very essence of the Church's activity.

Make a priority of your pastorate ~~the~~ the works 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. Show toward all the people of God, especially the poor and oppressed and minorities, those Christian qualities of ^{justice and} clemency, compassion,

and understanding about which Paul wrote in his letter to Philemon.

Finally, may I ask that you give periodic and prayerful attention 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, our solidarity with the Holy Father, the Bishop of Rome, the Bishop of this Diocese and the College of Bishops; 3) the Sacred Liturgy, our sacramental and devotional life; and 5) the doctrinal landmarks and developments of our faith.

In this context, help us realize that the spirit and practice of Ecumenism is essential to the Catholic Faith. It is an irresistible and irreversible movement. Encourage us in every ecumenical pursuit.

Finally, for your own pastoral practice, I ask that you give attention to what a noted expert on parish life researched as the five common qualities found in successful pastors. Good pastors, he noted, are men who possess:

1. a confident sense of direction;
2. a readiness to listen to people and learn from their experience talents;
3. an ability to make decisions in a collegial, *COLLABORATIVE* manner and to evoke the best out of people;

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4. an awareness of theological developments; and,
5. an interest in the wider Church beyond the parish.

I ask you, the Church of St. Stanislaus, to receive Father John Kent 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. ^{"In every age, the Lord has been our refuge."} Father John Kent, 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.

October 2, 1983

The Anticipated Celebration
of the Solemnity of Our Holy
Father Saint Francis

The Installation of Father John Getsy, O.F.M., Cap.
The Shrine of Saint Paul
11:00 a.m.

Sirach 50: 1, 3-4, 6-7
Galatians 6: 14-18
Matthew 11: 25-30

Father Getsy, my Capuchin Brothers, Sisters of Clare, Parishioners and Friends:

This is truly an historic day, and I am privileged to be part of it. Fifty years ago today, Archbishop Schrembs dedicated this church; five years ago the Capuchin Community arrived to begin their pastoral service among the people of this congregation. And today, we anticipate the Solemnity of Our Holy Father, Saint Francis, for the Installation of Father John Getsy as the new pastor of this parish.

My friends, let us ponder the way in which the mystery of Christ's dying and rising is reflected in the life of Saint Francis, while at the same time we exhort Father Getsy to take on his pastoral responsibilities with dedication, generosity and love. As we do so, we acclaim with joy and pride our patron, Saint Francis, with the words from the Book of Sirach:

Like a star shining among the clouds,
Like the full moon at the holy day season;
Like the sun shining upon the temple
Like the rainbow appearing in the cloudy sky. . .

[Sirach 50:6-7]

My brothers and sisters, each year at this time, I cringe at the media coverage of Saint Francis. Typically, in our heavily Catholic cities, the newscaster will announce Saint Francis' Day and proceed to report on the blessing of barking, whistling, crying, groaning and restless animals. Magazines will depict Saint Francis with a halo of birds around his head, and writers will suggest how the family can best signify Saint Francis' charism. "To mark the feast of Saint Francis," one periodical reported, "give bread crumbs to the birds and recall the love which this Saint had for all of nature." Francis, at best, comes across as a grand knight of the Society for the Prevention against Cruelty to Animals!

This all would have its place, if it would be given its proper perspective. As relayed, however, such narrations portray an abbreviated, if not distorted and downright fallacious image of Francis of Assisi. For, Francis was not primarily a lover of animals and nature. He was a lover of God, and saw in all creation, animate and inanimate, a reflection of the beauty, wonder and grandeur of an awe-inspiring and fascinating God. He saw the reflection of a Father Who cared so much for brothers and sisters human, that He relished us with the gifts of creation, so that in and through them, we might find a way to the mystery of Father-Son-Holy Spirit, and a path to the dignity of the sons and daughters of the Father, who are the pinnacle of all creation.

Too readily we speak of Francis' love for animals and nature and forget those focal lines in the Canticle of the Sun:

Most High, omnipotent, good Lord
To You alone belong praise and glory,
Honor and blessing.

My friends, this Solemnity of our Holy Father, Saint Francis, provides us the moment to see Francis in the truest light. This is a demand of truth and of honest history. More critically, in facing the richness of the life and meaning of our Holy Father Francis, we find the opportunity to analyze our own call and challenge for these troublesome times in which we live.

Well, then, who is Francis of Assisi? Most fundamentally, Francis was the man who interiorized to his innermost depths the mystery of Jesus. Aside from our Blessed Mother, Saint Joseph, and the founding Apostles, the Church acknowledges no other saint as she does Francis. The Sacred Stigmata-- "I bear the brand marks of Jesus in my body." [Galatians 6:17]--was God's sign to His people that Francis discovered the inner core of Jesus' mind and heart. Francis was utterly configured to Christ. He patterned his life on the Lord, Who invites him: "Come to me, all you who are weary and find life burdensome, and I will refresh you."

Christ said, "Do not worry about tomorrow." In this materialistic society, how great is our anxiety about "tomorrow"! How overwhelming our need for security! How tension-filled our worries about the next day, the next year, the next decade. Our pension plans, insurances, medical care, are now so bureaucratized and institutionalized that they themselves absorb our energies rather than the fullness of life these designs intend to insure. In this context, recall how Father Francis ordered the Brother Cook not to soak the next day's vegetables in hot water on the night before, as was the custom. In so doing, Francis wanted to comply with the Sermon on the Mount, "Take no thought for tomorrow." So, the cook never put dried peas or beans into the water until the morning itself. Do not let this seeming naivete distract us from Francis' basic intent. He wanted to create a social order and condition, in which his brothers and sisters would have confidence that the Lord would provide and tend to their needs.

Such wisdom is hidden from the learned and the clever;
but it is revealed to merest children.

Our prayer for you, Father John, is that you take no thought for tomorrow, and that you teach us to do likewise.

Christ has said, "Whatsoever you do to the least of my brothers and sisters, you do unto me." What a tremendous significance the Saviour's words have in these days when the food lines at our own hunger centers have literally tripled within a year's time, and when projected budget cuts force unprecedented numbers of our people to be without jobs and decent housing. Francis identified with the poor and the outcast. In his time, there were the "populo grasso" and the "populo minuto"--the big people and the little people, the haves and the have nots. Francis called his Order "friars minor" because we are called to work with and for the "little people"--the poor.

Such wisdom is hidden from the learned and the clever;
but it is revealed to merest children.

Our prayer for you, Father John, is that you care for the poor, and that you teach us to do likewise.

Christ has told us, "If you live by the sword, you shall perish by the sword," How important is this mandate, as we witness the nuclear stockpiles around the world and read of our own country's intent to produce even more nuclear weapons. Pope John Paul II and the United States Bishops in our recent pastoral letter have challenged our consciences in this savage race toward potential destruction. What a tragedy! We shall waste the valuable resources of minds and nature, technological progress and monies, to prepare for war rather than feed the starving around the world, create gainful employment for the jobless, design remedies to eliminate the causes and effects of racism, and channel appropriate resources into our educational systems.

Recall this scene from the life of our Holy Father Saint Francis. The Bishop of Assisi said to Francis: "Your life seems hard to me; it must be burdensome not to have any earthly possessions." Francis responded, "My Lord, if we wanted to possess anything, then we would also need arms to defend ourselves. That is how all the quarrels and conflicts get started, and they are obstacles to love. For this reason we wish to possess nothing." My friends,

Such wisdom is hidden from the learned and the clever;
but it is revealed to merest children.

Our prayer for you, Father John, is that you be a man of peace, and that you teach us to be a people of peace.

Christ has told us, "I have come not to be served but to serve, and to give my life as a ransom for the many." How difficult to follow this command of the Lord in a society which beckons us to superiority, domination and power, and to the use of persons towards materialistic goals. Note how Francis calls us to superiority--in humility, in generosity, in service. Every class distinction among the Friars Minor was prohibited. A periodic rotation of superiors and subordinates was unconditionally required. All posts in the Order were to be viewed as modes of service. Hence, no one was called "lord" or "superior," but "servant," "protector," and "guardian."

Such wisdom is hidden from the learned and the clever;
but it is revealed to merest children.

Our prayer for you, Father John, is that you be a pastor of service, and that you teach us to do likewise.

My brothers and sisters of Saint Francis, Francis' appeal is universal: everybody loves Francis of Assisi. At once a simple and a complex person, "He touched almost every field of human endeavor and every human aspiration..." [Father Roy Gasmich, Our Sunday Visitor, 1982, anniversary issue]. There was Francis, the mystic, the naturalist, the personalist, the reformer;

Francis, the activist, the peacemaker, the "Poverello" (the little poor man), the poet and the troubadour [cf. Father Roy Gasmich, O.S.V.].

We are all proud of Francis of Assisi. For eight hundred and one years the impact of his life and death has been inerascibly penned in the annals of human history. Let us make Saint Francis proud of us.

My friends, we come to the Table of the Lord. When all is said and done, "all that matters is that one is created anew" [Galatians 6:15] and that our "only boast is the cross of our Lord Jesus" [Galatians 6:14]. At this Table, we shall find peace and mercy, the cross and the crown!

Such wisdom is hidden from the learned and the clever;
but it is revealed to merest children.

"Men should regard us as servants of Christ
and administrators of the mysteries of God."

So, St. Paul reflects on his ministry,
and, by extension, on the ministry of bishops and
priests of today. Who are these ~~men~~ priestly ~~men~~
ordained men and what can we expect of them?

The Church of Our Lady of Lourdes
The Installation of Pastor
December 18, 1983
12 Noon

~~My Brothers and Sisters in the Lord Jesus:~~

~~Today we gather to formally place before you Father James Sheil as the one sent by Bishop Pilla to be the new pastor of the Church of Our Lady of Lourdes. By now you have all come to know Father Sheil as a man of strong discipline, well-organized in administration, enthusiastic about ministry, affable and approachable, happy about life and its possibilities, excited about the potential of people, always willing to assist, anxiously ready to serve, truly devoted to people, especially young people, profoundly sensitive to the needs of others, and - so important for a priest - a man of prayer.~~

I really, they are men

To recall an old phrase, the priest is a "another Christ."

My friends, 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 Our Lady of Lourdes.

Father Sheil, the opening words of Paul's letter to the ancient Church of Rome pointedly defines your ministry among the people of Our Lady of Lourdes. You are "called to be an apostle and set apart to proclaim the gospel of God... the gospel concerning his Son...made Son of God in power by his resurrection from the dead" (Romans 1: 1ff). In short, Father Sheil's task as pastor, with the collaboration of Father Stollenwerk, Sister Noel and the Sisters of Notre Dame, the lay leaders and parishioners, is simply this: to preach

Our Lady of Lourdes

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Jesus Christ our Lord, descended from David, born of Mary, fostered by Joseph, suffered, dead, and risen. Yes, to preach Christ Jesus, Father Sheil, this is your task.

Yes, another Christ ~~Father Sheil~~ ^{as} as we read and pray over the various gospel accounts, we note that the people always gathered 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 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," "Lord," "Emmanuel" - "God is with us" (Matthew 1). 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 by the people that his was the truest wisdom, that wisdom that comes from God. Thus, the inquirers of Jesus time came to see that Jesus was the long-awaited sign from God: "a virgin shall conceive, and bear a son, and shall name him Emmanuel" (Is 7:14). In Christ, they would come to know, resided the meaning and hope of life, of human existence, and of history itself.

Our Lady of Lourdes

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Priests
Father ~~Sheil, as pastor you~~ are called to help us constantly focus and re-focus our attention on Jesus, the Word Made Flesh, "to proclaim the gospel concerning God's Son."

How can this be done? What can ~~you do~~ ^{the priest 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~~ ^{the priest} stand in our midst as one who serves and challenges us to become who we are. ~~You~~ ^{He} call us to conversion, to mission, and to active involvement in the larger Church and civic community. As ~~you~~ ^{the priest} will not hesitate to encourage and support us out of Christ-like love, so also, out of that same love, ~~do~~ ^{he will not} not hesitate to interpret the Gospel when ~~you~~ ^{his} bold and austere words may awaken our lethargic spirits, or hold us accountable to the Faith we profess. *The priest is a servant of Christ and administrator of the mysteries of the*

Secondly, ~~in the name of your people, I ask that you do~~ all in ~~your~~ ^{his} power to know us, so that ~~you~~ ^{he} may hear our hearts as well as our words. ~~Be~~ ^{He strives to be} a prayerful listener when we come to ~~you~~ ^{him} with our needs and aspirations. ~~Sustain~~ ^{He encourages} us in those baptismal gifts, which are also our Christian tasks - that faith, hope, and love, through which we shall come to know God and each other. *The priest is a...*

Our Lady of Lourdes

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Thirdly, ^{the priest} helps us to understand 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. Thus, ^{he} evangelizes with all ^{his} your energies, and, yes, demands that we work with ^{him} you in this fundamental ministry, for evangelization is the very essence of the Church's activity. *The priest is a servant & administrator & it together?*

~~Finally, ponder these thoughts, which through his national research, Father Philip Murnion, discovered are the characteristics of a competent pastor. "Good pastors," he noted, are men who possess:~~ ^{in the words of} *the priest is one who has*

1. a confident sense of direction;
2. a readiness to listen to people and to learn from their experience and talents;
3. an ability to make decisions in a collegial manner and to evoke the best out of people;
4. an awareness of theological developments;
5. an interest in the wider Church beyond this parish.

Our Lady of Lourdes

page 5

To countless churchgoers who have read this reflection,

~~Parishioners of Our Lady of Lourdes, I ask you to receive~~
~~your priest~~ ~~joy~~
Father Sheil with ~~you~~ and thanksgiving. You have so much to give him and share with him: the richness of your individual selves and, ~~for many,~~ the history, culture, and deep faith of ~~the Bohemian people and Hispanic people.~~
our African-American people

Further, I beg that you understand that ~~Father Sheil,~~ *the priest* like you, is a pilgrim and stranger on this earth. Understand, therefore, his quest for love, his desire to be with family and friends, his urge to study, his need for rest and relaxation. Above all, understand his yearnings to pray, to meditate, to transcend to touch God, so that he may fulfill his own baptismal call and embrace you and humanity more firmly and more lovingly. Like Joseph, the husband of Mary and foster father of Jesus, ~~Father Sheil~~ *the priest* seeks to do the Lord's will. But, how can he do this unless he faces the Lord in prayer.

My Brothers and Sisters, the Eucharist is the sign and cause of the unity of the People of God. ~~Father Sheil,~~ *the priest* ~~in~~ ~~the years ahead you will~~ preside over this Eucharistic Assembly. Through the Sacred Table, may ~~you~~ *he* build a community of faith and lead us all to a heavenly banquet.

"GIVE YOUR SERVANT AN UNDERSTANDING HEART TO JUDGE YOUR PEOPLE AND DISTINGUISH
RIGHT FROM WRONG." Kings

The Church of Saint Thomas Aquinas
The Installation of Father Thomas Vincent O'Donnell
Sunday, July 29, 1984
11:00 A.M.

Introduction

Mrs. Ashe: "As long as I can drag, I will go."

Combined prayer and service:	devotions	cancer patients
	daily bible	neighborhood youth
	rosary	evangelizer
	daily Mass	Secular Franciscans

Epitomized the Church and the Christian person at the service of the
Kingdom of God:

if two dollars, one to the poor
if two sets of energy, one to the needy

I. The Gospel of the Liturgy

--- the buried treasure
--- the search for fine pearls
--- the dragnet thrown into the lake

these three parables tell us that the Kingdom of God is

the SUPREME VALUE IN LIFE and WORTH ALL OUR SACRIFICES

=== the KINGDOM OF TRUTH AND LIFE,

OF HOLINESS AND GRACE,

OF JUSTICE, LOVE AND PEACE

II. The Neighborhood around Saint Thomas - it needs to hear the Good News of the Kingdom of God

(statistics)

Principal

III. Tom O'Donnell -- /PROMOTER AND AGENT FOR THE KINGDOM OF GOD

A. His prayer: "GIVE YOUR SERVANT AN UNDERSTANDING HEART
TO JUDGE YOUR PEOPLE AND DISTINGUISH RIGHT
FROM WRONG. FOR WHO IS ABLE TO GOVERN THIS
VAST PEOPLE OF YOURS?" Kings

B. His personality and qualities

IV. Conclusion

"We know that God
makes all things
work together for the
good of those who love
him..." Romans

1. Compassionate, kind, joyful, sensitive
a man of charity
2. common qualities found in successful pastors:
 1. confident sense of direction
 2. a readiness to listen to people and learn from their experiences
and talents
 3. an ability to make decisions in a collegial manner and to evoke
the best out of people
 4. an awareness of theological developments
 5. an interest in the wider Church beyond the parish

The Church of St. Catherine
The Installation of the Pastor
Sunday, April 21, 1985
9:00 a.m.

He's a great outdoorsman, and once in a while he does takes on crazy ventures - like taking a motorcycle trip from Cleveland to Los Angeles or Seattle, or cycling non-stop from Cleveland to Saint Louis. It takes an adventurous, determined and persevering person to do extra-ordinary things like this, but this is the kind of man he is - your new pastor, Father John Burkley.

What makes him suitable for Saint Catherine's, however, is that he transfers this qualities to his pastoral ministry. His friends will tell you that he is dedicated, conscientious, and untiring in the work of the Lord. They will add that he's also genuine, humble, sensitive. He's in love with the Church and the priesthood - and, above all, the Gospel. He's concerned about everybody, but he labors particularly well with youth. He's also well-read and theologically in step. Generous with his talents and time, he's a good listener and enjoys being with people. ^{HIS SENSE OF CHURCH IS WORLDWIDE AND HE IS PROFOUNDLY CONSCIOUS OF THE NEEDS OF THE PASTOR} It appears, sisters and brothers, that Bishop Pilla has sent the ideal pastor for the Community of Believers of Saint Catherine. You'll love this friendly and approachable priest.

But despite all these outstanding qualities, I still choose to spend the greater part of this homily speaking directly to Father Burkley, and I now ask you to 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 Saint Catherine.

The Installation of Pastor
The Church of St. Catherine
Page 2

~~My friends, 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 Saint Catherine.~~

Father Burkley, the words of the Acts of the Apostles, the first letter of John, and the Gospel of Luke help me describe your ministry among the People of Saint Catherine. Like Peter in the Acts of the Apostles your principle task is to tell people about Jesus, "whom God raised from the dead" and whom "the 'God of Abraham, of Isaac, and of Jacob, the God of our fathers' has glorified." And, you are to remind us that "whoever keeps his word truly has the love of God made perfect in him." Related to this ancient proclamation about Jesus is the corresponding constant exhortation: ^{that you must give your people} "Therefore, reform your lives! Turn to God, that your sins may be wiped away." You are to help us "know Jesus in the breaking of the bread" and "open our minds to the understanding of the Scriptures." Yes, to preach Jesus the Messiah, who suffered and rose, and in whose name the remission of sins is preached to all nations: this is your chief pastoral task, and all other pastoral activity must center around it.

Installation of Pastor
The Church of St. Catherine
Page 2

My friends, 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. Catherine.

Father Burkley, the words of the Acts of the Apostles and the first letter of John help me describe your ministry among the people of St. Catherine's. You are to mend our crippling spirits, restore our spiritual health, and to do this "in the name of Jesus Christ, the Nazarene. . . whom God raised from the dead" (Acts 4:9-10). "Children of God" as we are, you are called to help us "recognize the Son" (I John 3:1). In short, Father Burkley, your task as pastor, with the collaboration of the sisters, staff, parish council and parishioners, is simply this: to preach Jesus Christ our Lord suffered, dead, and risen - "the Good Shepherd who lays down his life for his sheep" (John 10:12). Yes, to preach Christ Jesus, Father Burkley, this is your task.

Father Burkley, as we read and pray over the various gospel accounts, we note that the people always gathered around Jesus, the Good Shepherd: 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 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," "Lord," "Emmanuel" - "God is with us" (Matthew 1). 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 by the people that His was the truest wisdom, that wisdom that comes from God. Thus, the inquirers of Jesus' time came to see that Jesus was the long-awaited sign from God: "the Good Shepherd who lays down his life for his sheep." (John 10:12). In Christ, they would come to know, resided the meaning and hope of life, of human existence, and of history itself.

Father Burkley, as pastor you are called to help us constantly focus and re-focus our attention on Jesus, the Good Shepherd, "to proclaim the gospel concerning God's Son."

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 like the Good Shepherd, as one who serves us, and challenges us to become who we are. You call us to conversion, to mission,

and to worship. 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.

Secondly, in the name of your people, I ask that you do all in your power to know us, so that you may hear our hearts as well as our words. Be a prayerful listener when we come to you with our needs and aspirations, "for pastors ought not only to teach, but also to learn - because he who grows daily and profits by learning better things teach^{ES} better." (adapted from Fathers of the Church) Sustain us in those baptismal gifts, which are also our Christian tasks - that faith, hope, and love, through which we shall come to know God and each other. "I know my sheep and my sheep know me," - this must be your pastoral motto (John 10:).

Thirdly, help us to understand 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, this Diocese and this American Church. Thus, evangelize with all your energies, and, yes, demand that we work with you in this fundamental ministry, for evangelization is the very essence of the Church's activity. What great possibilities and future lie before you here at

St. Catherine's if you reach out to evangelize this neighborhood, particularly in support of and in collaboration with the ministry of the Ursuline Sisters and the faculty of St. Catherine School.

Finally, ponder these thoughts, which through his national research Father Philip Murnion discovered are the characteristics of a competent pastor. "Good pastors," he noted, are men who possess:

1. a confident sense of direction;
2. a readiness to listen to people and to learn from their experience and talents;
3. an ability to make decisions in a collegial manner and to evoke the best out of people;
4. an awareness of the theological developments;
5. an interest in the wider Church beyond this parish.

Parishioners of St. Catherine's, I ask you to receive Father Burkley with joy and thanksgiving. You have so much to give him and share with him: the beauty of your individual selves and the richness of the history of this parish.

Further, I beg that you understand that Father Burkley, like you, is a pilgrim and stranger on this earth. Understand,

therefore, his quest for love, his desire to be with family and friends, his urge to study, his need for rest and relaxation. Above all, understand his yearnings to pray, to meditate, to transcend--to touch God, so that he may fulfill his own baptismal call and embrace you and humanity more firmly and more lovingly. Like you, Father Burkley seeks to do the Lord's will. But, how can he do this unless he faces the Lord in prayer.

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

The Church of St. Catherine
The Installation of the Pastor
Sunday, April 21, 1985
9:00 a.m.

My friends, 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. Catherine.

Father Burkley, the words of the Acts of the Apostles and the first letter of John help me describe your ministry among the people of St. Catherine's. You are to mend our crippling spirits, restore our spiritual health, and to do this "in the name of Jesus Christ, the Nazarene. . . whom God raised from the dead" (Acts 4:9-10). "Children of God" as we are, you are called to help us "recognize the Son" (I John 3:1). In short, Father Burkley, your task as pastor, with the collaboration of the sisters, staff, parish council and parishioners, is simply this: to preach Jesus Christ our Lord suffered, dead, and risen - "the Good Shepherd who lays down his life for his sheep" (John 10:12). Yes, to preach Christ Jesus, Father Burkley, this is your task.

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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," "Lord," "Emmanuel" - "God is with us" (Matthew 1). 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 by the people that His was the truest wisdom, that wisdom that comes from God. Thus, the inquirers of Jesus' time came to see that Jesus was the long-awaited sign from God: "the Good Shepherd who lays down his life for his sheep." (John 10:12). In Christ, they would come to know, resided the meaning and hope of life, of human existence, and of history itself.

Father Burkley, as pastor you are called to help us constantly focus and re-focus our attention on Jesus, the Good Shepherd, "to proclaim the gospel concerning God's Son."

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 like the Good Shepherd, as one who serves us, and challenges us to become who we are. You call us to conversion, to mission,

and to worship. 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.

Secondly, in the name of your people, I ask that you do all in your power to know us, so that you may hear our hearts as well as our words. Be a prayerful listener when we come to you with our needs and aspirations, "for pastors ought not only to teach, but also to learn - because he who grows daily and profits by learning better things teach better." (adapted from Fathers of the Church) Sustain us in those baptismal gifts, which are also our Christian tasks - that faith, hope, and love, through which we shall come to know God and each other. "I know my sheep and my sheep know me," - this must be your pastoral motto (John 10:).

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Further, I beg that you understand that Father Burkley, like you, is a pilgrim and stranger on this earth. Understand,

therefore, his quest for love, his desire to be with family and friends, his urge to study, his need for rest and relaxation. Above all, understand his yearnings to pray, to meditate, to transcend--to touch God, so that he may fulfill his own baptismal call and embrace you and humanity more firmly and more lovingly. Like you, Father Burkley seeks to do the Lord's will. But, how can he do this unless he faces the Lord in prayer.


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

Our Lady of Angels Church
Installation of the Pastor
Saturday, April 27, 1985
6:30 p.m.

The students at Padua Franciscan High School will tell you that he was more of a friend than a principal - and I believe that we can trust what they tell us, because the ones I spoke with were these cossocked graduates of Padua who are now studying at Borromeo and Saint Mary's seminaries. With the Padua students, he was always there with a smile and a pat on the back, - cheerful, encouraging, and supportive.

As classmates, Father Douglas and I go back to 1954, at our high school seminary. We studied together for fifteen years in preparation for our Franciscan way of life and the priesthood, and together we received our first call to ministry at Padua Franciscan High School.

I must admit, Doug was the most dutiful in our class - always on time for prayer, the first to complete homework assignments and term papers, the first to volunteer, for special projects. When we taught at Padua, he was the first to prepare the class syllabus, the first to correct semester exams, the first to complete special reports. No matter what the task, Doug could always look at you with that innocent smile and say, "I'm finished"! All throughout studies, he was involved in everything - school newspaper, sports, choir, drama, advance coursework - you name it, Doug was in it! In all this, he was first to be a true friar: a companion, collaborator, and carer, ready to help a brother in need. In short, Doug is disgustingly good!



Installation of Pastor
Our Lady of Angels
page 1a

Doug always took exact and detailed notes from classroom lectures. I remember once, in preparation for final theological exams, everyone in the class studied Doug's notes - except me! It was the only time I won out - our scripture prof gave me an "A", because I was the only one who used resources different than the other. The truth was, however, I didn't have time to look at Doug's notes!

Despite all these outstanding qualities, my friends, I still choose to spend the greater part of this homily speaking directly to Father Douglas, and I now ask you to join with me in mind and heart as I address your beloved shepherd on the pastoral care of Our Lady of Angels.

My friends, 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 Our Lady of Agnels.

Father Douglas, the words of the Acts of the Apostles and the first letter of John help me describe your ministry among the people of Our Lady of Angels. You are to mend our crippling spirits, restore our spiritual health, and to do this "in the name of Jesus Christ, the Nazarene. . . whom God raised from the dead" (Acts 4:9-10). "Children of God" as we are, you are called to help us "recognize the Son" (I John 3:1). In short, Father Douglas, your task as pastor, with the collaboration of the friars, sisters, staff, parish council and parishioners, is simply this: to preach Jesus Christ our Lord suffered, dead, and risen - "the Good Shepherd who lays down his life for his sheep" (John 10:12). Yes, to preach Christ Jesus, Father Douglas, this is your task.

Father Douglas, as we read and pray over the various gospel accounts, we note that the people always gathered around Jesus, the Good Shepherd: 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 looked to Jesus. Why?

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Thirdly, help us to understand 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, this Diocese and this American Church. Thus, evangelize with all your energies, and, yes, demand that we work with you in this fundamental ministry, for evangelization is the very essence of the Church's activity. What great possibilities and future lie before you here at Our Lady of Lourdes.

Finally, ponder these thoughts, which through his national research Father Philip Murnion discovered are the characteristics of a competent pastor. "Good pastors," he noted, are men who possess:

1. a confident sense of direction;
2. a readiness to listen to people and to learn from their experience and talents;
3. an ability to make decisions in a collegial manner and to evoke the best out of people;
4. an awareness of the theological developments;
5. an interest in the wider Church beyond this parish.

Parishioners of Our Lady of Angels , I ask you to receive Father Douglas with joy and thanksgiving. You have so much to give him and share with him: the beauty of your individual selves and the richness of the history of this parish.

Further, I beg that you understand that Father Douglas, like, you, is a pilgrim and stranger on this earth. Understand, therefore, his quest for love, his desire to be with family and friends, his urge to study, his need for rest and relaxation. Above all, understand his yearnings to pray, to meditate, to transcend--to touch God, so that he may fulfill his own baptismal

call and embrace you and humanity more firmly and more lovingly. Like you, Father Douglas seeks to do the Lord's will. But, how can he do this unless he faces the Lord in prayer.

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

OCTOBER 20, 1985
29TH SUNDAY OF THE YEAR (B)

Is. 53: 10-11
HEB. 4: 14-16
MARK 10: 33-45

INSTALLATION OF
FR. JAMES P. KENNY
PASTOR OF
ST. STEPHEN'S (GERMAN)

FATHER KENNY--WELCOME HOME! IT IS AN HONOR FOR ME TO WELCOME YOU TWICE: HOME TO THE DIOCESE THAT YOU HAVE SERVED SO FAITHFULLY FOR SO MANY OF YOUR THIRTY-FIVE YEARS AS A PRIEST; AND NOW IN A SPECIAL WAY, HOME TO THE SPECIAL FAMILY OF GOD HERE AT SAINT STEPHEN'S PARISH. YOUR BROTHERS AND SISTERS WHO ARE GATHERED HERE TODAY WELCOME YOU WITH SPECIAL LOVE, AND I, IN THE NAME OF BISHOP PILLA AND THE ENTIRE CHURCH IN CLEVELAND WELCOME YOU WITH ALL MY HEART. WELCOME HOME!

YOU ARE A WELCOME MAN, FATHER KENNY, AND A WELCOME SIGHT! A COMMUNITY LONGS FOR A PASTOR-- FOR THE JOY THAT HE BRINGS, THE HOPE THAT HE PROMISES. SCRIPTURE ITSELF SAYS, "HOW WELCOME ARE THE FEET OF THOSE WHO BRING GOOD NEWS! [Is. 52:7]" SO YOU ARE INDEED A WELCOME MAN--AND A MAN OF WELCOME TOO-- WITH ARMS BIG ENOUGH TO REACH OUT AND GATHER IN ALL THE CHILDREN OF GOD.

IN THE YEARS YOU HAVE BEEN A PRIEST, YOU KNOW FULL WELL THAT A PASTOR IS A WELCOMING MAN. NO ONE WILL BE A STRANGER IN YOUR HOME AT SAINT STEPHEN'S, BECAUSE YOU HAVE NEVER BEEN A STRANGER

IN ANY HOME WHEREVER YOU HAVE JOURNEYED WITH THE LORD.

IN YOUR YEARS OF SERVICE FOR THE CHURCH, FROM CLEVELAND TO EL SALVADOR AND BACK, YOU HAVE IMITATED THE LORD WHO--THOUGH HE HAD NO PLACE TO LAY HIS HEAD--WELCOMED ALL TO HIS HEART AS HE TRAVELLED THE ROAD TO HIS FATHER. "COME TO ME, ALL YOU WHO ARE WEARY..." [CF. MATT. 11: 28] SO YOU HAVE MADE THE JOURNEY OF CHRIST YOUR OWN. WHERE THE LORD DWELLS ALONG THE ROAD, THERE YOU HAVE LONGED TO BE; WHERE THE LORD KNOCKS, THERE YOU HAVE EAGERLY OPENED; WHEREVER THE LORD HAS GONE, THERE YOU DESIRE TO FOLLOW.

BECAUSE YOU HAVE ALWAYS FOUND A HOME WITH CHRIST WHEREVER YOU HAVE ROAMED--THE PEOPLE OF GOD WILL ALWAYS FIND A HOME WITH YOU--AND YOU WITH THEM. THEY WILL FIND A HOME IN YOUR COMPASSION--AND YOU WILL FIND CHRIST IN THEIR NEEDS, THEIR PAIN AND JOY, THEIR HEARTS. THERE WILL BE NO STRANGERS AT SAINT STEPHENS DURING YOUR PASTORAL SERVICE--FOR HERE CHRIST SHALL KNOCK AT THE DOOR.

HERE THE POOR, THE DISPOSSESSED, THE DISAPPOINTED--THOSE WHO ARE TROUBLED, THOSE WHO ARE IN PAIN--THE SINNER, THE BEREAVED AND ORPHANED, THE LOST OR FRIGHTENED, THE ELDERLY, THE YOUNG, THE ENTHUSIASTIC AND THE DISENCHANTED AND ALIENATED--ALL

THESE WILL BE NO STRANGERS HERE--FOR FATHER KENNY:
THEY WILL FIND YOU NO STRANGER TO THEM. FOR YOU
ARE NO STRANGER TO THE HUMAN IN US ALL, OUR JOYS
AND OUR SUFFERINGS.

SUCH SUFFERING IS THE THEME OF OUR FIRST
READING FROM THE BOOK OF ISAIAH. THIS SACRED WRITER
--AS THE WRITERS OF JOB, THE PSALMS, AND JEREMIAH--
ALL SPOKE TO BROKEN AND DISAPPOINTED PEOPLE,
BURDENED BY SIN, EMBITTERED IN DEFEAT. ISAIAH
WRITES A KIND OF ELEGY TO HUMAN SUFFERING--A LOVELY
SONG IN TRIBUTE TO THE POWERS OF HUMAN ENDURANCE,
COURAGE, THE ABILITY AND GRACE TO SHARE PAIN, TO
SUFFER WITH AND FOR OTHERS.

THIS SONG OF ISAIAH IS INDEED THE VERY
SONG OF CHRIST AND THE FORM AND TESTING OF HIS
HUMANITY AND HIS PRIESTHOOD, AS THE EPISTLE TO THE
HEBREWS SO BRILLIANTLY ATTESTS. WITH CHRIST, FATHER
KENNY, YOUR OWN MANHOOD HAS FORGED A BROTHERLY BOND
IN THE LANGUAGE OF COMMON SUFFERING SHARED; AND WITH
CHRIST YOUR PRIESTHOOD IS ESTABLISHED AND CONFIRMED
IN THE HUMILITY OF WEAKNESS OWNED, THAT LEADS US IN
HIM TO HUNGER AND THIRST FOR GOD WITH UNCEASING PRAYER
FOR OURSELVES AND ALL GOD'S CHILDREN.

FATHER KENNY--WELCOME MAN, AND MAN OF WELCOME,
YOU SIT DOWN AT THE TABLE OF THE LORD, AND YOU GATHER
HIS CHILDREN TO YOURSELF, AND TO HIM. YOU WELCOME
YOUR PEOPLE TO CHRIST AND TO HIS TABLE. FOLLOWING

YOUR MASTER YOU DO NOT SEEK THE FIRST PLACE OR LONG FOR HONORS OR MARKS OF DISTINCTION. YOU HEAR THE WORDS OF CHRIST WHO "CAME NOT TO BE SERVED BUT TO SERVE" [CF. MARK 10:45]. YOU SENSE THE IRONY OF THE GOSPEL STORY TODAY--TO REIGN WITH CHRIST IS TO SHARE HIS LOT. THOSE WHO "SAT" AT THE RIGHT AND LEFT HAND OF CHRIST IN HIS KINGDOM ON THE CROSS WERE THIEVES! AND SO CHRIST WAS NOT ASHAMED TO BE COUNTED AMONG THE EVIL-DOERS, NOR DID HE FEAR TO BE HELD IN NO ESTEEM. IN THIS FORM, HE LAID DOWN HIS LIFE AS A RANSOM, A PAYMENT FOR THE MANY. AND WITH HIM SO DO YOU. SO WILL YOU.

YOU WILL NOT FEAR REJECTION OR MISUNDERSTANDING, HOWEVER HUMAN YOUR DISAPPOINTMENT HAS BEEN OR WILL BE. FOR THEREIN YOU SHARE THE WAY OF CHRIST--AND IN THAT SCHOOL OF SUFFERING YOU LEARN EVER NEW HOW DEEP BE THE BOND YOU SHARE WITH YOUR BROTHERS AND SISTERS, EVEN THE VERY LEAST AND MOST REJECTED OF GOD'S CHILDREN. THERE AGAIN YOU DISCOVER THE PEARL OF GREAT PRICE, THE TREASURE HIDDEN IN THE FIELD. FOR THERE YOU FIND CHRIST.

FINALLY FATHER KENNY--WELCOME MAN, MAN OF WELCOME, BRINGING YOUR PEOPLE TO CHRIST--YOU WELCOME IN YOUR PEOPLE AND AMONG THEM, CHRIST HIMSELF, ANEW TO THE WORLD. YOU HEAR HIS VOICE: "BEHOLD, I STAND AT THE DOOR AND KNOCK . . ." [REV. 3: 20]

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IN THE WORDS YOU PREACH, IN THE WOUNDS YOU TOUCH,
IN THE SINS YOU FORGIVE--IN THE GATHERING UP THE
GIFTS OF THE PEOPLE IN THE FRAGMENTS OF BREAD, AND
THE CUP OF OUR HOPE OF GOD'S BLESSINGS, FRUIT OF
FIELD AND VINE, HUMAN LABOR AND PAIN--YOU WELCOME
THE LORD JESUS CHRIST ANEW IN THE WORLD.

MAY GOD BLESS YOUR MINISTRY. MAY GOD
BEGIN IN YOU A NEW WORK HERE IN AN OLD PLACE.
MAY THE WORDS THESE WALLS ONCE HEARD FROM HEARTY
GERMAN VOICES OVER A CENTURY AGO--MAY THESE WORDS
ECHO STILL TODAY IN YOUR PASTORATE AND IN THE HEARTS
OF YOUR PEOPLE:

GELOBT SEI JESUS CHRISTUS IN ALLE EWIGKEIT!
PRAISE BE JESUS CHRIST NOW AND FOREVER!

AMEN!