

The Church of Saint Patrick, W.P.
Installation of Pastor
Father Thomas Hagedorn
January 31, 1988

"I will raise up for them a prophet like you from among
their kinsmen, and will put my words into his mouth."

Deuteronomy 18: c. 18

Introduction

Father Hagedorn, you have been a priest long enough to know that people have great expectations of their pastor.

Results of a computerized survey indicate that the perfect pastor preaches exactly 15 minutes. He condemns sin, but never embarrasses anyone. He works from 8 a.m. until midnight and is also the janitor.

The perfect pastor makes \$60.00 a week, wears good clothes, drives a new car, and gives \$50.00 a week to the poor. He is 28 years old and has been preaching for 25 years, is wonderfully gentle and handsome, loves to work with teenagers and spends countless hours with senior citizens. He makes 15 calls daily on parish families, shut-ins and hospital patients, and is always in his office when needed.

The survey concludes by suggesting that if your pastor does not measure up, simply send the survey to six other parishes that are tired of their pastors. Then, bundle up your pastor and send him to the church at the top of the list. In one week you will receive 1,643 pastors. One of them should be perfect!

I. God has expectations, too. You can discover God's expectations in today's Scripture readings, where we see that God uses a human voice - the prophet - to bring his message to the people of God.

A. Deuteronomy

1. "He shall tell them all that I commanded him.... But, if a prophet presumes to speak in my name an oracle that I have not commanded him to speak, or speaks in the name of other gods, he shall die."

B. Corinthians

1. "I should like you to be free of all worries."
2. Context: the endtimes; point: the centrality of the life of the spirit

C. Mark

1. "Jesus entered the synagogue on the sabbath and began to teach. They were "spellbound" because "taught with authority."

point: not style and enthusiasm, but vision and content

2. Driving out unclean spirits - the elimination of evil, destructive, and sinful forces

II. All of this says something about the role of the pastor. When you stand in this pulpit, when you preside at this Table, you are the human voice who speaks for God. You are uniquely a Christ figure. By your words, interpreting the Scriptures for today's living, you "form the people into the image of Christ" (opening prayer), building a "chosen race, a royal priesthood, a holy nation, a people set apart" (preface). You preach the Word of God "with authority" and "drive out unclean spirits."

III. The Task of the Pastor

- A. To draw from the Word of God a vision for the community of faith - for "if there is no vision, the people shall perish," the Scriptures remind us.
- B. To sift from the word of God a pastoral plan - to give specific shape to that vision for this church and in this time in human history
- C. To assist the People of God in bringing God's word to bear on the concrete situations of their personal and social lives

The vision, the pastoral plan, the practical application of the Word to life -- these biblical themes come together and make the Church a vibrant community of promise and hope in the midst of a neighborhood and world longing for a sense of dignity and common meaning and searching for truth while struggling to ward off the "unclean spirits" that invade their lives.

IV. The Specific Role of the Church

- A. "From that point on his reputation spread throughout the surrounding region of Galilee."
- B. What kind of reputation shall spread about you and the people of Saint Patrick's in the "region of Cleveland" - as you face the critical questions of our time. How shall you drive out the unclean spirits that you shall inevitably encounter?
- C. Family and marital life, the teaching of values to our children, the formation of conscience, fidelity to the Church, adult religious education, respect for the elderly, homelessness, hunger and poverty, interracial and ethnic harmony, esteem for the pre-born child, parochialism, violence, war, etc.

There are legitimate and praiseworthy insights from all the human sciences about these problems. Your task, and that of the whole Church, is to face these dilemmas from the perspective of the Word of God and the teachings of the Church. It is a question of putting faith into action.

V. Conclusion

Installation of Father Anthony J. Muzic
as Pastor of the Church of Saint Mark
Sunday, May 1, 1988
4:00 p.m.

Acts 9:26-31
I John 3:18-24
John 15:1-8

Introduction

Story of Father Hilary Wiemel:
"I guess the Lord has hold on me!"

The Message

Father Muzic, well could these words of Father Hilary serve as a refrain for today - the combined celebration of your Twenty-Fifth Anniversary as an ordained priest of Jesus Christ and your Installation as pastor of Saint Mark Parish. The old Spiritual casts Father Hilary's refrain with conviction: "Oh, I know the Lord, Oh, I know the Lord, I know the Lord has a hold on me!"

The Scriptures of today's Liturgy tell us about this "hold" that the Lord has had on you as a jubilarian and now as a pastor.

I. The Acts of the Apostles

In the Acts of the Apostles we hear how Saul's enemies "conspired to kill him," but Saul's friends rescued him by lowering him in a basket through an opening in the wall. It took some fast talking for Saul to convince Jesus' followers that he had experienced a conversion before 'he would move about freely and speak out boldly in the name of Jesus.'

Father Muzic, when you look back over twenty-five years of priestly life and service, you, as I myself or any priest, recall the times when "the enemies of love," so to speak, would take over your ideals and dreams and entice you down a path alien to your fundamental convictions and highest aspirations. There were times of questioning and perhaps near rebellion, moments of serious disappointment and frustration, temptation toward rejection and abandonment. This day, as you look back on the past, ^{y^ov} perceive so readily, "I KNOW THE LORD HAS A HOLD ON ME."

This profound experience of Jesus walking with you in the past, Father Muzic, verifies your conviction about your future as pastor of God's people at Saint Mark's. Any person, or family, or human community faces its changes and challenges, wavering and well-ness, conflicts and comradery, valleys of despair and vale of desolation, and stories of reconciliation and symphonies of renewal. In the midst of all life's vicissitudes there can remain an abiding peace when all is buried ^{and} borne "boldly in the name of Jesus." Because you know such dieing and rising in your own deep interiority, Father Muzic, you can, and, I am convinced, you will - model this resurrection power as you stand *in the midst of your people as their pastor.*

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II. The First Letter of John

Remembering God's power at work in your priestly life these past twenty-five years, you readily grasp the "confidence before God" about which John the Apostle writes in the second reading.

John tells us, "And his commandment is this: we should believe in the name of his Son, Jesus, and love one another just as he commanded us." How often, through hours of prayer, study, and meditation, you proclaimed this powerful teaching! And, as you preached this message throughout your priestly life, did it not become part of the very fiber of your spirit? What you came 'to see and hear' about "the Word of Life" aroused within your priestly heart an intense desire to share it. As you found the transforming power of the Word of Life at work within you, you walked before God and people with an unswerving trust, a great sense of your own worth as a person, and a conviction that, as God related to you, so also must you "love ^{Not only in} in word or speech but in deed and truth." Such confidence in God led you to utter again, "I know the Lord has a hold on me."

Not
only
in

Father, it is this teaching of John that you are now called to communicate and share with your people - not only "in word or speech but in deed and in truth." But, - and here is the rub - belief in Jesus and love for one another demands a translation, a translation in new words and stories and images, yes, -- and also a translation into fleshed actions that address people in the context of their lived experiences, their fears and anxieties, and their joys and their hopes. This is no easy pastoral task. While our joys and hopes inspire us to noble deeds, our fears and anxieties in the face of today's social ills - materialism, militarism, racism, ethnocentrism, sexism, and so on -- our fears and anxieties can so enslave us that we may cast aside or forget the Jesus who loved us "while we were still yet in sin." Thus, as pastor you need always to remind us of the vision of Jesus and challenge us to live up to the noble ideals of the Gospel. And, you must do this in such a way that the people come to own the vision and grow into the dream, just as you did over these past twenty-five years. I am reminded of what one author said about leadership in colleges and universities:

Institutions function better when the idea, the dream, is to the fore, and the person, the leader, is seen as servant of the idea. It is not "I," the ultimate leader, that is moving this institution to greatness; it is the dream, the great idea. "I" am subordinate to the idea. "I" am servant of the idea along with everyone else who is involved in the effort.... It is the idea that unites people in a common effort, not the charisma of the leader.

The Installation of Father Muzic
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III. The Gospel of John

Now let us move to the Gospel according John, where we encounter Jesus speaking directly to you, the jubilarian and the pastor. In this gospel, Father Muzic, Jesus reminds you that for these past twenty-five years he has sought you out - to be your friend. As the famous old tune goes,

What a friend we have in Jesus,
All our sins and grief to bear!
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer....
In his arms He'll take and shield thee;
Thou wilt find a solace there.

"Remain in me, as I remain in you."

"I am the vine, you are the branches.

"If you remain in me and my words remain in you,
ask for whatever you want and it will be done for you."

These are not the words of a harsh judge. This is the invitation of a friend, a good shepherd, a caring companion, a tremendous lover. Says the poet, Kahil Gibran:

Your friend is your needs answered.
He is your field which you so with
love and reap with thanksgiving.
And he is your board and fireside.
For you come to him with your hunger,
and you seek him for peace.

With such a friend you have in Jesus, well might you shout, "Oh, I know the Lord, I know the Lord, I know the Lord has a hold on me!"

Father Muzic, this union, this friendship, this priestly bonding, which you have experienced with Jesus these past twenty-five years has immediate implications for your service as pastor. You do not stand in the midst of your people as a figure of authority, power, and control. The pastor ministers to the people as Christ ministered to you - as a friend, a good shepherd, a caring companion, a tremendous lover.

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The pastor presides at the Eucharist and celebrates the Sacraments as the chief sign and the clear extension of Christ's friendship to the People of God. The pastor teaches and governs as an agent of Christ's abiding love. The pastor animates and enables the household of faith to draw forth their rich gifts to embellish the life of the Church. And, yes, the pastor calls to task, corrects, "prunes" - precisely because he is a true friend and desires that the Church "bears much fruit." Such is the honesty and frankness that Christ had toward him. What our Holy Father addressed to the priests of the world is particularly apropos to the pastor:

In the last analysis, the only priest who will always prove necessary to human beings is the one who is conscious of the full meaning of his priesthood: the priest who is a profound believer and professes his faith courageously; who prays fervently, teaches with deep conviction and serves; who follows the principles of the beatitudes in his own life; who is able to love unselfishly and is always available to everyone, especially the more needy. (Holy Thursday Letter to Priests, 1979, #7)

IV. Conclusion

Dear people of Saint Mark's, I ask you to welcome Father Muzic as your pastor, brother pilgrim, and friend. Great and many are the challenges a pastor faces in today's Church and world. However, dashed shall be his sorrows and doubled his joys and magnified a hundredfold the fruit he shall bear with you and in your behalf - if whatever you say to him and do with him and however you challenge him - will be done in respect for his role as pastor and as a friend. Father Muzic, will receive many gifts today because it is his Jubilee Year. But when I install him formally as the pastor of this Church, he shall receive his best gift: the people of Saint Mark's, a wonderful and marvelous portion of the flock of Christ. Both you and the Lord "have a hold on him"!

As we proceed to the Rite of Installation and gather to break Holy Bread and drink Holy Wine, Jesus invites us with these words, "Remain in me, as I remain in you." These are the words of a friend. *Oh, I know the Lord...*

The Church of Saint Cecelia
The Installation of Pastor
Father Dan Begin
4:00 p.m.
Saturday, July 16, 1988

Introduction

- A. Given this heat, I should have "compassion on the crowd"!
- B. Letter from Jordan Management Consultants

The Message

I. I have not gone to Jordan Management Consultants for a battery of tests and criteria for church & pastor, but to the Scriptures.

A. Scriptures speak about Christ, the Church as the Body of Christ, and then about those with specific roles.

B. Thus, it is appropriate to install the various ministers of this local Church today:

1. ultimately, it is the ministry of Christ and His Church.

2. all the members, together, must do this ministry; all must work together; all must exercise their exercise their proper roles; all must give of their time, talent and treasure; all, according to each one's abilities, must lead and shepherd, all must heed the warning - and the dreams - of Jeremiah, the exhortation of Saint Paul, and the counsel of Christ, as given in Mark's Gospel today

In a sense, today everybody is "installed" to pastor: to shepherd, to guide, to govern, to give, and to grace

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II. But, I think we understand that the pastor, appointed by the Bishop, uniquely represents Christ and embodies the ministry of the Church.

A. As a type of corporate personality, the pastor represents the ideals of the community of faith

B. As in the times of Jeremiah, people hunger for religious leadership, for one who will heal their divisions, create an atmosphere of harmony, and form the people into one Body.

C. The poet, Paul Sweig, has said, "The hero (read, the pastor) is an example of right behaviour. He is the sort of man who risks his life to protect a society's (read, the Church's) values. He sacrifices his personal needs for those of the community."

D. All the contemporary studies confirm this. The pastor is key, his sense of church, his capacity to inspire, energize, empower, call forth gifts, share the word, celebrate the Mysteries, hold onto and explain the Tradition, maintain and sustain this reality we call "Church" - all this comprises the "shepherding" role and duties of the pastor.
etc.

More than anyone else, the pastor calls people to reflection and to action.

More than anyone else, the pastor embodies compassion. The pastor feeds and provides for the flock. It is from the context of this sacramental caring, cuddling, and commiseration that the pastor that the pastor teaches, governs, and sanctifies: - "And Jesus had compassion on the crowds, for they were like sheep without a shepherd."

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Conclusion

Father Dan, people of Saint Cecelia and Epiphany, and friends, both this shepherding role of the entire Church and the specific shepherding role of the pastor is best symbolized and renewed in our celebration of the Mystery of the Holy Eucharist Here we are and become "Catholic" to the core. Here we are "brought near to the blood of Christ". Here "we both have access in one Spirit to the Father". Here we, "Come by yourselves to an out-of-the-way place and rest awhile." Here, "We've come this far by faith." Here, we are made "instruments of peace." Here, we "life ev'ry voice and sing, till earth and heaven ring with the songs of liberty." Here, here, most especially at this Eucharistic Table, we hear the words of the Good Shepherd:

You spread the table before
 in the sight of my foes;
You anoint my head with oil,
 my cup overflows.

July 17, 1988
The Church of the Epiphany
The Installation of Mrs. Mary James
as Pastoral Administrator
10:00 a.m.

Introduction

- A. "Nothing happens unless [there is] first a dream."
Carl Sandburg
- B. Five years ago, I came to Epiphany and suggested that they consider closing or merging: finances, numbers, etc.
- C. But, they had a dream - a desire, and **will** to preserve sustain and foster their community in all its beauty and uniqueness.
- D. Today, they have not only fulfilled that dream, but they have also made history: Mrs. Mary James is the fruit of that dream
- E. Mary, today is an historic day in the Diocese of Cleveland, because you are the first lay administrator of a Parish in the Diocese of Cleveland. The joy and pride of this parish and of our Diocese is immeasurable and tangible: it is as though we are on Mount Tabor, experiencing the Transfiguration. In a real way, this event of your installation transfigures this Diocese - with seeds of a new shape and a new hope. Let's be honest and clear about this reality: you are a layperson, you are a woman, and you are black: that's what I mean by "transfiguration." Mary, we are profoundly grateful to you and your family. We assure you of our continued affection and support.

The Message

What are we to say to you today, Mary, as you embark upon this marvelous ministry of pastoral care? I do not wish to narrate a litany of the responsibilities you have or the tasks that you shall face. Frankly, you know that far better than I.

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Installation of Mary James

- I. Sitz-Im-Leben: understanding the text and context
- A. "brought near through the blood of Christ"
 - 1. "bring me near"
 - 2. door shut in face
 - 3. "access in one Spirit to the Father"
- B. "and made two of us one by breaking down the barrier of hostility"
 - (here we must use our imagination)
 - 1. the Temple and its courts: Gentiles, Women, Israelites, Priests, and the Holy Place (each higher)
 - 2. a wall or screen stood between Gentiles and women; idea: to shut Gentiles out from presence of God
 - 3. such walls or barriers have existed throughout history
 - 4. as a layperson, a woman, and a black person you understand
- C. In this context, we come to understand what Saint Paul is trying to say today.
 - 1. **Christ is our peace.... In his own flesh he abolished the wall...to create in himself one new man from us who had been two, and to make peace, reconciling both of us to God in one body through the cross....**
 - 2. common love of Christ brings us to a common love of each other
 - 3. story of burial of soldier in France outside Catholic graveyard

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Installation of Mary James

II. Mary's task: lead the people to restore all things in Christ by removing the barriers and establishing the channels of peace in Christ.

A. Martin Luther King: world's progress has made world a neighborhood. Christians must make it a brotherhood.

B. Through your people, to make it possible for people to have access to God and to work to break down barriers and create unity

e.g., collaboration with Elder Hicks, but do more than provide space: pray together, minister to neighborhood together, etc.,

C. Create unity within the Congregation. How can we speak to others if are not reconciled among ourselves:

those who like Gospel music and those who do not
questions of turf and influence among parish groups
differences among parish leaders
tensions among those who work and those who just
"go to Mass"

Conclusion: Eucharist, **Christ the Peace!**

*Role of
Latter
significance
of Baptism
& Confirmation*

is intended as student complaint but an observation

is, therefore, somewhat - in the sense of the word 'the work!' - he would rather be doing a job - it is presented in writing - a point to be made

Inst+00

Dead Poets Society - Chan in school

Dilemma of every high school teacher

- to inform, to break open the vistas of thought & opinion, to challenge students to think for themselves

L. Jesus faced this now differently

A. we went thru this stair tending

B. when Jesus encountered the Jewish people of his time, his teaching was challenging

1) "Are there few in whom to who as to be saved?"

1) the narrow door

2) those who are late

3) Some of being chosen

2) Final - Jews are God's Chosen People, but others, too, will be saved + purposed

3) Peter & Hebrews - there is no meaning behind human suffering;

II. Pastor is to teach

inform about Jesus, the Bible, & God's

or he can explain the meaning of the S.S. & how it applies

E.S., - Good Samaritan

September 2, 1989

Installation of Pastor
Father Alcuin Mikulanis
The Church of Saint Stanislaus
September 2, 1989

"To God Be the Glory... for the things he has done."

Introduction

Sacred Scripture calls the Church to humility and calls the pastor to exemplify humility in his service to the Church

I. Humility is a difficult word to define but a fairly easy quality to describe - when we think of a person who is humble

A. Story singer who was extensively and enthusiastically applauded for his performance; after bowing several times, he folded his hands and raised them heavenward, as though to say, "To God be the glory...."

B. Note the ingredients in this example:

1. the singer didn't think little of himself; he didn't put himself down; he didn't pretend that he didn't deserve the applause; he didn't deny his own worth

2. the singer had a sense of his own gift: that he could move people's hearts and souls, that he could lead people to God; that his gifts should be used for the service of others and, above all, for the glory of God

II. What the Church proclaims today is that the best example of spiritual humility is found in the example of Jesus:

A. "He who humbles himself shall be exalted" - emptied himself

B. Humility means to be and to live as Jesus lived - not for ourselves but for others. It means to use our talents as Jesus used his - not for ourselves and for our own glory, but for others and their needs

C. "Learn from me, for I am meek and humble of heart" & "The Son of Man did not come to be served, but to serve."

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D. When we look at Jesus, we understand the words of Sirach: "...conduct your affairs with humility, and you will be loved more than a giver of gifts. Humble yourself the more, the greater you are, and you will find favor with God."

III. Application to Pastor - Father Alcuin

A. Acknowledge talents

B. Both you and the people shall grow spiritually - if what you do is done in a spirit of deep Christian humility - a spirit of self-emptying service, after the example of Christ, must permeate every activity and accomplishment

In such Jesus-like humility, there is no room for selfish and prideful self-assertion and self-righteousness. There is only room to allow yourself to be used by God and to rely on the power of God

C. Everything you do and everything you motivate the people to do should leave this imprint on the people's hearts: it was all done to serve the people and to give glory to God

D. In this Christian humility, there is real energy and real power - for it is in imitation of Christ, who "humbled himself" and who came "not to be served but to serve."

IV. Conclusion

Dear People of Saint Stanislaus, in the Gospel of today's Mass, Christ gives us a description of the eternal banquet, where the truly humble are at home with God, as at a family meal. To sit at God's table is an unmerited gift.

May the celebration of the Eucharist at Saint Stanislaus be a foretaste of the eternal banquet. Here, may all hear Jesus' invitation - the beggars, the crippled, the lame and the blind - and all those who cannot repay you, or who feel unworthy and unloved and unaccepted by society. May they find welcome at this Holy Table by the humble pastor, laity, clergy and religious of Saint Stanislaus.

The Church of the Holy Rosary
Installation of Father Racco/Father Kloos
October 7, 1989, Feast of the Holy Rosary
5:00 p.m.

Introduction

- A. Feast of Holy Rosary :: Islam :: 1573
- B. Medjugorie ::Go to Mary

I. What is there in the psychology of Mary that draws us to her:

FAITH

- A. "Increase our faith": flight, presentation, crucifixion
- B. Mary **stood** beneath the cross
- C. Cling to the Lord// Waiting on the Lord// Accepting her in the plan of salvation

II. Mary - a model for Fathers Racco & Kloos in their respective ministries :: "Increase our faith" ::

- A. as you "stir into flame the gift God has given you at the laying on of hands IOF
- B. as you seek to be "strong, loving, and wise" in the exercise of your pastoral duties IOF
- C. as you "bear your share of the hardships the Gospels entails" IOF
- D. as you strive to guard the "deposit of faith" IOF

III. Mary - a model for the parish

- A. in the midst of conflict and questioning: Habakkuk
- B. as you strive to resolve the questions of drugs, interracial strife, the care of elderly, education of youth, etc.

IV. Conclusion: EUCHARIST

The Church of Saint Ignatius of Antioch
The Installation of Father James McGonegal
as Its Eighth Pastor
Sunday, February 4, 1990, 7:30 p.m.

Father McGonegal and Brothers and Sisters in Christ,

There is no more magnificent site as one motors I-90 than that of this great edifice of Saint Ignatius of Antioch Church. It surpasses the view of Terminal Tower, the Sohio/BP America Building, City Hall - yes, it is more attractive than any other lighted site in Cleveland. When one passes this church, one has that same inner experience as a person gazing at the stars on the darkest night of the year.

I often wonder what people think when they eye this extraordinary house of God. Do they simply comment on its powerful elegance, with its handsomely erect and bold architectural lines? Do they note the beauty of the tower, accented by the colorful lighting, with its vertical pitch toward the sky, stretching toward some immensely distant point in the universe? Or do they simply exclaim, "What a grand and imposing church! What dignity and majesty to its noble and lofty design!" Do the passers-by and racers-by see only this building, its brick and mortar and its finely-made structure?

I raise these questions, dear friends, because I fear that people's minds do not query beyond the glowing external of this architectural wonder. I suspect that this is a concern of

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yours also. How often in today's Church, we say again and again -- "the Church is not the building; the Church is people!" Indeed, this people-oriented sense of the Church is a far more biblical and traditional understanding of the Church than that understanding so many of us grew up with. The images of the Church in Sacred Scripture and in the writings of the Fathers of the Church tell us in so many ways that the Church is a dynamic gathering of God's People. The Church is Sheepfold, House of Faith, Mother, Bride of Christ, the Jerusalem-which-is-above, the Community of Love, - to name just a few time-honored portraits.

Tonight, Saint Peter proclaims another uniquely descriptive image:

You too are living stones, built as
an edifice of spirit, into a holy
priesthood, offering spiritual
sacrifices to God through Jesus
Christ.

Peter speaks of "living stones" and an "edifice of the spirit." What does he mean? Listen to the words of Saint Augustine of Hippo, an exhortation given way back in the fifth century, on the occasion of a dedication of a church:

What was done when this church was being built is similar to what is done when believers are built up into Christ. When they first come to believe they are like timber and stone taken from woods and mountains. In their instruction, baptism and formation they are, so to speak, shaped, leveled and smoothed by the hands of carpenters and craftsmen.

But Christians do not make a house of God until they are one in charity. The timber and stone must fit together in an orderly plan, must be joined in perfect harmony, must give each other the support as it were of love, or no one would enter the building. When you see this stones and beams of a building holding together securely, you enter the building with an easy mind; you

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are not afraid of its falling down
in ruins.

Christ the Lord wants to come in to
us and dwell in us. Like a good
builder he says: 'I give you a new
commandment: love one another.' He
means: Before, you were not engaged
in building a house for me, but you
lay in ruins. Therefore, to be
raised up from your former state of
ruin you must love one another.
[Confer attached for more complete
statement.]

Dear friends, there is no limit to what we can say about
to this mystery of the Church. Reflecting on this wonder of God
in the first Preface for Ordinary Time, the Church echoes the
words of Saint Peter:

Through his cross and resurrection
he freed us from sin and death
and called us to the glory that has
made us - a chosen race, a royal

priesthood, a holy nation, a people
set apart.

Everywhere we proclaim your mighty
works for you have called us out of
darkness into your own wonderful
light.

Now, my brother James, whenever your name is called, the
folks mention with grand affection a host of idiosyncracies! But
even more, they associate the name of James McGonegal with
enthusiasm, generosity, and leadership. They also associate your
name with research and scholarship, renewal and renovation, and,
especially, authentic worship "in spirit and truth."

Jim, all these virtues make you a gifted pastor and
capable of sharing your genius with the People of God. On this
occasion of your Installation, in the light of our reflection on
the mystery of the Church, may I make several requests of you and
your staff:

1. Living stones: each member
precious and indispensable.
2. Each stone is different re/

talents, resources, personalities,
etc. ::: respect both commonality
and diversity

3. Priestly nature of people of
God: the power of authentic worship
:: foster worship == foster work

Full, active and conscious worship
that is authentic, homilies that are
both full of gospel truth and
practical, addressing the lived
experience of the people will foster
Christian work that leads people out
of darkness into God's marvelous
light.

We are gathered together to celebrate the dedication of a house of prayer. This is our house of prayer, but we too are a house of God. If we are a house of God, its construction goes on in time so that it may be dedicated at the end of time. The house, in its construction, involves hard work, while its dedication is an occasion for rejoicing.

What was done when this church was being built is similar to what is done when believers are built up into Christ. When they first come to believe they are like timber and stone taken from woods and mountains. In their instruction, baptism and formation they are, so to speak, shaped, leveled and smoothed by the hands of carpenters and craftsmen.

But Christians do not make a house of God until they are one in charity. The timber and stone must fit together in an orderly plan, must be joined in perfect harmony, must give each other the support as it were of love, or no one would enter the building. When you see the stones and beams of a building holding together securely, you enter the building with an easy mind; you are not afraid of its falling down in ruins.

Christ the Lord wants to come in to us and dwell in us. Like a good builder he says: "A new commandment I give you: love one another." He says: "I give you a commandment." He means: Before, you were not engaged in building a house for me, but you lay in ruins. Therefore, to be raised up from your former state of ruin you must love one another.

Dear brethren, remember that this house is still in process of being built in the whole world: this is the promise of prophecy. When God's house was being built after the Exile, it was prophesied, in the words of a psalm: "Sing a new song to the Lord; sing to the Lord, all the earth." For a new song our Lord speaks of a new commandment. A new song implies a new inspiration of love. To sing is a sign of love. The singer of this new song is full of the warmth of God's love.

St. Augustine
Bishop of Hippo, Africa
d. 430