

Ordination  
February 7, 1981  
Saturday  
Rosalind Russell, S.C.J.

Bishop Brunini,  
Father Burke  
Priests and Brothers of the Sacred Heart (Congregation of)  
Brother Clergy  
Religious Brothers and Sisters,  
MEMBERS OF ST. JOSEPH PARISH AND FRIENDS  
Reverend Mr. Rosalind Russell  
and Mr. & Mrs. Thomas and Chiney Russel and Family

IT IS A WONDERFUL AND HISTORIC DAY FOR THE CHURCH OF ST. JOSEPH  
AND FOR THE TOWN OF HOLLY SPIRINGS - THE ORDINATION OF THE FIRST  
PRIEST AND THE FIRST BLACK PRIEST IN THE LIFE OF THIS FAITH  
COMMUNITY AND OF THIS CIVIC COMMUNITY!

ROSALIND, WE THANK GOD WITH YOU AND WE PRAISE GOD FOR YOU.  
MR. AND MRS. RUSSELL AND FAMILY WE SHARE WITH YOU THE JOY  
OF THIS OCCASION; (PRIESTS AND BROTHERS OF THE SACRED HEART)

ROSALIND, YOU ARE A GIFTED AND TALENTED BLACK MAN. REMEMBER  
ALWAYS THE WORDS OF THE LORD: TO WHOM MUCH IS GIVEN, MUCH IS  
EXPECTED. I HAVE COMMISSIONED YOU TO GO OUT AND TO BEAR FRUIT,  
FRUIT THAT WILL LAST.

AS YOU SHEPHERD THE FLOCK OF CHRIST ENTRUSTED TO YOU (1st PETER),  
YOU WILL SHARE WITH THE BISHOP A THREEFOLD MINISTRY:

1. TO PROCLAIM THE GOOD NEWS OF JESUS CHRIST
2. TO BUILD THE COMMUNITY OF ~~FAITH~~ FAITH
3. TO SERVE THE PEOPLE OF GOD

(2)

THIS THREEFOLD MINISTRY, ROSALIND, WILL TAKE PLACE IN THE WORLD, IN THE ASPIRING, STRUGGLING, FLESHED-OUT LIVES OF PEOPLE'S DAY TO DAY EXISTENCE AND ENCOUNTERS THAT CONSTITUTE FOR THEM LIFE AND LIVING, DEATH AND RISING, AND HOPE.

*on the past page,*

LIFE FOR THEM AIN'T BEEN NO CRYSTAL STAIR. YOU WILL PROCLAIM THE GOOD NEWS TO THE POOR IN A COUNTRY THAT SUFFERS FROM SYSTEMIC GREED, MATERIALISM, AND VIOLENCE.

LIFE FOR THEM AIN'T BEEN NO CRYSTAL STAIR. YOU WILL BUILD COMMUNITY AND BIND HEARTS THAT ARE BROKEN IN A COUNTRY ROOTED IN SEXUAL, CLASS, ETHNIC, AND RACIAL DISCRIMINATION.

LIFE FOR THEM AIN'T BEEN NO CRYSTAL STAIR. YOU WILL SERVE THE PEOPLE OF GOD IN A COUNTRY THAT VALUES ECONOMIC AND SOCIAL POWER AND UPWARD MOBILITY AS KEY CRITERIA FOR PERSONAL SUCCESS.

WHAT I COMMAND YOU, SAYS THE LORD, IS TO LOVE ONE ANOTHER.

ROSALIND, YOU WILL PROCLAIM THE GOSPEL OF LOVE IN A NATION THAT READILY FINDS RESOURCES FOR BOMBS AND WEAPONS OF DESTRUCTION WHILE AT THE SAME TIME IT WILL LAMENT AN ECONOMIC MESS THAT WILL CAUSE THE POOR TO SUFFER EVEN MORE.

YOU WILL SEEK TO BUILD COMMUNITY IN A NATION THAT HAS LOST ITS SENSE FOR PERSONHOOD AND FOR LIFE AND ITS BELIEF IN FIDELITY AND COMMITMENT IN MARRIAGE, FAMILY, AND FRIENDSHIP.

(3)

YOU WILL SERVE HUMANKIND WITH ~~WITH~~ NO PERSONAL FINANCIAL  
REMUNERATION AND A COMMITMENT TO UPROOTEDNESS IN A NATION  
THAT ALIGNS SERVICE WITH PERSONAL GAIN AND SELF-ENDOWMENT  
IN FIXED PROPERTIES AND INVESTMENTS, WITH LITTLE UNDERSTANDING  
THAT GOD GAVE THIS EARTH TO ALL PEOPLE AND NOT TO A FEW  
INDIVIDUALS OR A FEW NATIONS.

YET, ROSALIND, YOU WILL LEAD THIS COUNTER-CULTURAL PRIESTLY  
LIFE, AND YOU WILL DO SO WITH JOY, FOR, IN THE WORDS OF  
LANGSTON HUGHES,

IN A LETTER MARKED

PERSONAL

GOD ADDRESSED YOU A LETTER.

IN A LETTER MARKED

PERSONAL

YOU HAVE GIVEN YOUR ANSWER!

YOU WILL LIVE ~~WITH~~ THIS LIFE OF THE ORDAINED PRIESTHOOD, AND  
YOU WILL DO SO WITH JOY, FOR THE SPIRIT OF THE LORD HAS BEEN  
GIVEN TO YOU, THE LORD YAHWEH WILL ANOINT YOU, TO PROCLAIM  
A YEAR OF FAVOR.

YOU WILL <sup>LIVE</sup> ~~LEAVE~~ THIS PRIESTLY LIFE TEACHING, GUIDING, AND  
FAITH BUILDING, AND YOU WILL DO SO WITH JOY, FOR IN YOUR  
CONSCIENCE THE LORD HAS SPOKEN DIRECTLY WITH YOU AS HIS  
FRIEND, AS HIS SPECIAL AND INTIMATE COLLABORATOR AS ~~AS~~ ONE TO BE  
ORDAINED PRIEST, AS <sup>you</sup> BRING THE WORLD AND SOCIETY UNDER THE

(4)

CRITIQUE AND JUDGEMENT OF THE GOSPEL WITH A PERENNIALY NEW SET OF VALUES - THIS IS MY COMMANDMENT, LOVE ONE ANOTHER AS I HAVE LOVED YOU.

YOU WILL PLUNGE YOURSELF INTO CHRIST'S PROPHETIC MINISTRY, AND YOU WILL DO SO WITH JOY, FOR YOU KNOW THAT JESUS THE HIGH PRIEST SPENT HIS LIFE AMONG VICTIMS -

VICTIMS OF PHYSICAL DISABILITY

OF MENTAL AND EMOTIONAL TURMOIL,

OF LOVELESS LIVES,

VICTIMS OF GRINDING POVERTY,

AND OF RELIGIOUS AND POLITICAL IMPERIALISM.

FACTUALLY A CRIMINAL, <sup>Jesus</sup> ~~HE~~ WAS CONDEMNED TO DEATH BECAUSE HE PREACHED AND LIVED THE COMMANDMENT - LOVE ONE ANOTHER.

ROBALIND, WAS NOT THIS JESUS THE SUBJECT OF THAT LETTER MARKED "PERSONAL"? AND WAS NOT A FREE, LOVING, AND GENEROUS RESPONSE THE CONTENT OF YOUR ANSWER?

MY BROTHERS AND SISTERS, IN CHRIST YOU SHARE IN THE PRIESTHOOD OF ALL BELIEVERS, <sup>and it is that common priesthood that we celebrate</sup> IN <sup>this</sup> ~~THE~~ EUCHARISTIC SELF-GIVING OF JESUS,

~~WHEREIN WE CELEBRATE~~ THE SIGN AND CAUSE OF OUR UNITY, <sup>and wherein we</sup> ~~AND~~ FEED UPON THE BODY AND BLOOD OF THE LORD. YOU, FRIENDS, ARE A CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE WHOM GOD CALLS HIS OWN.

(5)

IT IS FROM YOU, MOST ESPECIALLY FROM MR. & MRS. RUSSELL, THAT ROSALIND LEARNED THE MEANING AND VALUE OF LOVE IN THE CHRISTIAN WAY.

JOIN WITH ME NOW IN THIS SOLEMN RITE OF PRIESTLY ORDINATION. BRING WITH YOU ALL YOUR FAITH, HOPE, AND LOVE. WORD AND SYMBOL NOW COME TOGETHER IN THIS MYSTERY OF DIVINE INTERVENTION, WHEREIN ROSALIND RUSSELL WILL BE ORDAINED A PRIEST OF JESUS CHRIST.

Ordination  
Holy Name Province  
May 9, 1981

St. Camillus Church  
Silver Spring, Maryland

1st Peter 5:2-3

God's flock is in your midst;  
give it a shepherd's care.  
Watch over this flock willingly...and generously...  
Be examples to the flock...

Isaiah 61:1-3  
Matthew 20: 25-28  
1st Peter 5:1-4

Father Alban,  
my Brother Friars,  
Reverend Clergy  
Religious Brothers and Sisters,  
Parents of our friars to be ordained,  
Relatives and Friends:

Like spring, the Day of Ordination is a wonderful and refreshing day in the Franciscan Province of the Holy Name. As the soft, soothing wind and the warm, watchful sun moves us to reflect upon the beauty of nature, so the Day of Ordination invites us to ponder the poetry and mystery of God's overpowering love and the marvelous call we share as a people of God.

Paul, Ockle, and John, we thank God with you and we praise God for you. Mr. and Mrs. Ockle and Betty Lou Johnson, Mrs. Helen Eckler, and Mr. and Mrs. Charles and Alice Lass, and the friars of the Holy Name Province, we gladly share with you the joy and magnificence of this occasion.

John, Paul, and Ockle, you are gifted and talented young friars. Remember always - "To whom much is given, much is expected." (Luke 12:48) "Anyone among you who aspires to greatness must serve the rest, and whoever wants to rank first among you must serve the needs of all." (Matt. 20:26)

Yes, be great! Be superior! - Superior in humble service, in compassionate reconciling, in dutiful leadership, and in a love that knows no boundaries. Be superior in the pursuit of your ideals. In your own words, John, - remain "excited and optimistic about the future, honest and open to the needs of the fraternity as well as the community you serve." In your words, Paul, "Seek to bring the presence of God into the lives of Christians through prayer, example, guidance, and leadership." In your words, Ockle, "Be influenced by a Franciscan vision of the world, keep a high priority on community, and grapple with what the call to justice means."

My Brother Friars, for the sake of your own ordained ministry, interiorize the person, message, and meaning of our Holy Father, Saint Francis. Like Francis, and as a priest, be - in the words of Adolph Holl - an obedient rebel, an earnest clown, an unworldly activist, an ascetical master of the arts of life, a restless wise man, a convivial penitent, a humble authoritarian." (The Last Christian, p. 3.)

My Friars, as shepherds of the flock of Christ entrusted to your care, you will share with the Bishop a three fold ministry:

1. To proclaim the Good News of Jesus Christ;
2. To build the Community of Faith;
3. To serve the people of God.

This threefold ministry, Brothers, will take place in the world - in the aspiring, struggling, fleshed-out lives of people's day-to-day existence and encounters that constitute for them life and living, death and rising, and hope.

You will proclaim the Good News to 61 million Americans (41% of all adults) who are not members of any church or religious institution, or to a typical Catholic parish in which 30-50% of its members are inactive. You will announce the gospel to the poor in a nation that suffers from systemic greed, materialism, and violence to their persons.

You will build community and bind hearts that are broken in a country rooted in sexual, class, ethnic, and racial discrimination.

You will serve the people of God in a land that values economic power and social prestige as key criteria for personal success.

In this context, you - as priests, uniquely the Lord's mediators and ambassadors, - hear the command of the Lord - "not to be served but to serve; to give your own life as a ransom for the many." (Matthew 20:28)

You will give your life to proclaim the gospel in a nation that readily finds resources for bombs and weapons of destruction, promulgating a national budget that will crush the poor and cause them to suffer even more.

You will give your life to build community in a nation that has lost its sense for personhood and for life and its belief in fidelity and commitment in marriage, family, and friendship.

And, clearly Franciscan, you will give your life in serving the people of God with no personal financial remuneration and a commitment to uprootedness in a society that aligns service with personal gain, fixed properties, and investments, with little understanding that God gave this earth to all people and not to a few individuals or a few nations.

My Brother Friars, you will plunge yourself into Christ's prophetic ministry, and you will do so with joy, for you know that Jesus, the High Priest, and Francis, following Him, spent their lives among

society's victims -

Victims of physical disability,  
of mental and emotional turmoil,  
of loveless lives,  
victims of grinding poverty,  
and of religious and political imperialism. (Isaiah 61: 1-3)

Factually, a criminal, Jesus was condemned to death - because He preached and lived as a true shepherd of God's flock, watching over it willingly and generously (1st Peter 5:1-4).

My dear Parents, Friars, and Friends, in Christ you share in the priesthood of all believers: "You are a chosen race, a royal priesthood, a holy nation, a people whom God calls His own." (1st Peter 2:9)  
It is from you, most especially from the parents, that these brothers to be ordained have learned the value and meaning of love in the Christian way.

In this Eucharistic self-giving of Jesus, you, too, celebrate your participation in the priesthood of Christ the High Priest, the sole mediator between God and humankind. This Eucharist is the sign and cause of our unity. It is our connection with the past, our tie to the present, and our link with the future: for the Eucharist is Christ, and Christ is our history.

My people, join with me now in this solemn rite of priestly ordination. Bring with you all your faith, hope, and love. Word and symbol now come together in this mystery of Divine Intervention, wherein these friars will be ordained priests of Jesus Christ.



And, you, Paul, Ockle, and John, remember - you are

      CALLED

          AND

      CHOSEN

      TO STAND WITH MEN AND WOMEN

          AS HELPER AND GUIDE.

      TO PREACH THE WORD

      TO CELEBRATE THE MYSTERIES

      TO PONDER THE DEEPEST REALITIES

      TO RAISE LIFE'S QUESTIONS

      TO CRITIQUE LIFE'S ANSWERS

      TO STAND WITH OUTSTRETCHED ARMS AND HEARTS

          AS ON A CROSS

      TO SERVE

          TO ACT

              TO LIVE

                  TO MODEL

                      TO BE

                          WITH ALL YOUR BLOOD

PRIEST OF JESUS CHIRST!

The Rite of Ordination  
The Franciscan Province of  
The Sacred Heart,  
The Province of St. Bonaventure (Conventual),  
and the Croatian Custody of the Holy Family  
The Church of St. Augustine  
Chicago, Illinois  
June 6, 1981

Homily

Like Spring, the day of Ordination is a wonderful and refreshing time in the Franciscan Provinces of the Sacred Heart and St. Bonaventure and the Custody of the Holy Family. As the soft, soothing wind and the warm, watchful sun moves us to reflect upon the beauty of nature, so the Day of Ordination invites us to ponder the poetry and mystery of God's overpowering love and the marvelous call we share as a people of God.

Chester, Michael, Edmund, Brian, Leonard, Francis, Bill, and Gregory, we thank God with you and we praise God for you.

Frank and Helen Cusato, Mary Furjanic, Chester and Frances Kuzminski, Edmund and Cecilia Mundwiler, Kevin and Mary Ann O'Toole, Leonard and Jo Piechowski, Eugene and Pauline Probst, and Dorothy Rooney, and family and Friars, we gladly share with you the joy and magnificence of this occasion.

My friends, let me say first of all that this Ordination represents a significant moment in my own episcopal ministry, for it is the first Rite of Ordination within the Franciscan Province of the Sacred Heart for which I am the ordaining bishop. This provides me the first public occasion, therefore, in which I may express my profound gratitude to the Friars of the Province, particularly to the seminary faculties, for all that you have meant to me and for all you have done for me. In this province, my vocation was nurtured and my priestly formation and education took place. Indeed, as I have stated in so many situations in the past, I have always been very proud of my training. So many times, I have sat on church committees and participated in public forums, oftentimes with some of the finest minds in the American Church, and yet I was more than comfortable in both the dialogue and implementation. I want the parents and friends of these friars to be ordained from our province to know that that same rich tradition of formation and education exists in our province today. Indeed, the possibilities for the depth and breadth of spiritual and intellectual growth has even increased.

Secondly, let me inform you that the episcopal insignia that I employ -- the ring, the pectoral cross, and crozier -- are Ordination gifts to me from our own Franciscan bishop, Harold Pinger. As you know,

Bishop Pinger spent much of his priestly life in carrying the Good News to our brothers and sisters in China. He spent five years in a Communist prison. With all the torture he experienced, he remained loyal to his faith convictions. He knows well the meaning of the Biblical injunction, "Feed my lambs, feed my sheep." May this noble Bishop and Friar be present with us in this Ordination. May the generosity of his life serve as an example to all of us, particularly to Frank and Bill, our missionaries to Brazil.

My brothers, you are gifted and talented friars. Each of you, in the ineffable richness of who you are and who you aspire to be, is like a once-in-a-lifetime edition of a precious commentary on the mystery of God's design and providence. Yet, as you ponderously processed to this altar, and to this point in your life, you may have been asking yourself again, "Am I capable, am I ready, am I willing?" At the outset, let me assert --

If you look to the Lord,  
you shall win a new strength.  
You shall grow wings and fly like an eagle.  
You shall walk on and neither stumble nor fall.  
You shall run and never, ever grow weary or faint.

Isaiah 40:31

Fully confident in the Lord, therefore, pursue your vision and dreams of priesthood. In your own words from the letters written to me, "be a servant of servants, who values gentleness, sensitivity, compassion, availability - primarily in oneself. And, still, be a source of strength and direction, prudent in the use of "power," and wise in the ways of the world."---"I need a lot of prayer to make room for the Spirit of God to unfold in my life. . .As a Franciscan, how I live and act is more important to me than what I do."---"We are called to die to self to make the kingdom of God alive among us. The ministerial priesthood is a sign and symbol of what all believers are called to be."---"As a priest I see myself in the role of bridge-builder, bringing God and people as well as people with people together."---"The preaching of the gospel message of liberation, justice, and peace and putting it into practice through participation and discipleship is the core of priestly ministry."--- "My view then of the ministry of the priest is that it is simple leading others to find their own ministries in order that the Church community. . . may grow through the efforts of all."

Brothers, join your vision of priesthood with the person, message, and meaning of Our Holy Father, St. Francis. Like Francis, and as a priest, be - in the words of Adolph Holl - "an obedient Rebel, an earnest clown, an unworldly activist, a convivial penitent, an ascetical master of the arts of life, a restless wise man, and a humble authoritarian."  
(The Last Christian, p. 3)

As shepherds of the flock of Christ entrusted to your care, and as men who devote themselves to the study of the law of the Most High, you will share with the Bishop a three-fold ministry:

1. to proclaim the Good News of Jesus Christ;
2. to build the Community of Faith;
3. to serve the People of God.

This threefold ministry, brothers, will take place in the world -- in the aspiring, struggling, fleshed-out lives of people's day to day existence and encounters that constitute for them life and living, death and rising, and hope.

Feed my lambs, feed my sheep, says the Lord. You will proclaim the Good News to 61 million Americans (41% of all adults) who are not members of any church or religious institution, or to a typical Catholic parish in which 30-50% of its members are inactive. You will announce the Gospel to the poor in a nation that suffers from systemic greed, materialism, and violence to their persons. Yes, Feed my lambs.

You will build community and bind hearts that are broken in a country rooted in sexual, class, ethnic, and racial discrimination. Tend my sheep.

You will serve the People of God in a land that values economic power and social prestige as key criteria for personal success. Feed my lambs, Feed my sheep.

In this context, you as priests, uniquely the Lord's mediators and ambassadors, hear Jesus's question knocking at the doors of your minds, "Do you love Me more than these?...Do you love Me? Do you love Me?"

You will give your life to proclaim the Gospel in a nation that readily finds resources for bombs and weapons of destruction, promulgating a national budget that will crush the poor and cause them to suffer even more. "Do you love Me?"

You will give your life to build community in a land that has lost its sense of personhood and for life and its belief in fidelity and commitment in marriage, family, and friendship. "Do you love Me?"

And, clearly Franciscan, you will give your life in serving the People of God with no personal financial remuneration and a commitment to uprootedness in a society that aligns service with personal gain, fixed properties, and investments, with little understanding that God gave this earth to all people and not to a few individuals or a few nations. "Do you love Me more than these?"

My brother Friars, as devotees of the law of the Most High, you will plunge yourselves into Christ's prophetic ministry, and you will do so with joy, for you know that Jesus, the High Priest, and Francis, following Him, spent their lives among society's victims --

Victims of physical disability,  
of mental and emotional turmoil,  
of loveless lives,  
victims of grinding poverty,  
and of religious and political imperialism.

Factually a criminal, Jesus was condemned to death--because He preached and lived as a true shepherd of God's flock, watching over it willingly and generously.

My dear parents, friars, and friends, in Christ you share in the priesthood of all believers: "You are a chosen race, a royal priesthood, a holy nation, a people whom God calls His own." It is from you, most especially from the parents, that these brothers to be ordained have learned the value and meaning of love in the Christian way. From an early age you exposed them to the discourses of famous men and women, the obscure parables, and the hidden meanings of the sages (Sirach 39:1-3); you taught them to seek the Lord, to open their lips in prayer, and to ask pardon of their sins. In this Eucharistic self-giving of Jesus, you, too, celebrate your participation in the priesthood of Jesus Christ, the sole mediator between God and humankind. This Eucharist is the sign and cause of our unity with each other -- laity, religious, and ordained clergy. This Eucharist is our connection with the past, our tie to the present, and our link with the future. For the Eucharist is Christ-- and Christ is our yesterday, our today, and our tomorrow.

My friends, join with me now in this solemn rite of Ordination. Bring with you all your faith, hope, and love. Word and symbol now come together in this mystery of divine intervention, wherein these friars will be ordained priests of Jesus Christ.

And you, my brother friars, remember always - You are

    CALLED

        AND

    CHOSEN

    TO STAND WITH MEN AND WOMEN

        AS THEIR HELPER AND GUIDE.

    TO PREACH THE WORD

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                    TO BE

                        WITH ALL YOUR BLOOD,  
                        PRIESTS OF JESUS CHRIST.

June 20, 1981  
Ordination of Dennis J. Gatto, S.M.  
and Charles J. Stander, S.M.  
Dayton, Ohio

Father Behringer and My Brother Marianists,  
Reverend Clergy and Religious Brothers and Sisters,  
Mr. & Mrs. Gatto and  
Mr. & Mrs. Stander,  
families, relatives and friends,  
and, especially Br. Dennis and Br. Charles:

It is with great personal joy that I accept the invitation to preside at this Rite of Ordination, for my association with the Marianist Community has been long and dear. I think of Memphis and Memphis Catholic High School, when Father Behringer was a humble chaplain; of my close friendship with Br. Joseph Davis and those tense and tight struggles for a place for Black people within the Catholic Church; I think of my soul brother, Father Paul Marshall, the only Black pastor in the Diocese of Cleveland, and the Marianist Community at St. Aloysius and St. Joseph High School, spending themselves in selfless dedication to the People of God, with ready eagerness to greet and meet the challenges of contemporary ministry; I think of Bergamo Center and the Marianist staff there, who/over the years graciously welcomed Black Catholics for conferences and workshops of all varieties. Father Behringer, I am truly thankful for these associations, and I am so happy to be here.

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

page 2  
Marianists

THIS IS MY COMMANDMENT: LOVE ONE ANOTHER AS I HAVE LOVED YOU.

In this Holy Liturgy of Ordination God's Word is alive and active. Through the Inspired Word the person of Jesus the High Priest is revealed, and through Him a way for our pilgrimage is discovered, truth illumines the shadows of our search, and life unfolds unto richer levels of meaning. LOVE ONE ANOTHER, says the Lord.

Charles and Dennis, you are gifted and talented Marianists. Each of you, in the ineffable richness of who you are and who you aspire to be, is like a once-in-a-lifetime edition of a precious commentary on the mystery of God's design and providence. Yet, as you ponderously processed to this altar, and to this point in your life, you may have been asking yourself again, "LOVE ONE ANOTHER AS I HAVE LOVED YOU?" Am I capable of this quality of love? Am I ready for this kind of love? Am I willing to pursue this depth and breadth of love?"

"I hold this treasure in an earthen vessel - can God's glory come through me? Can I proclaim the truth openly, and commend myself to every person's conscience before God?" THIS IS MY COMMANDMENT. Can I do this - uniquely called to be God's ambassador, reconciler, disciple-maker, prophet, as/ <sup>ordained</sup> priest - clad in this fragile earthen vessel?"

At the outset, let me assert for you and with, Charles and Dennis,

If you look to the Lord,  
you shall win a new strength.  
You shall grow wings and fly like an eagle.  
You shall walk on and neither stumble nor fail.  
You shall run and never, ever grow weary or faint.

-Isaiah 40:31

And, let me be quick to add, call upon Mary, your patroness  
Particularly as priest,  
in a most special way. /"strive to grasp the deepest meaning of Jesus'  
word to the beloved disciple: 'Behold your Mother.'".... Let Mary  
"form you in the likeness of Christ.".... Like Mary, "commit yourselves  
wholly to the mystery of your vocation." (passim, Marianists Rule of  
Life, pp 7-8).

Fully confident in the Lord, therefore, and with the help of  
Mary, pursue your vision and dreams of priesthood. In your own words,  
Charles, "I feel called to serve the Lord, his people, and, especially,  
my Brother Marianists as a priest in the Society of Mary.... I am  
open to the call and needs of the Local Church, and seek to respond  
to these needs in union with my brother and sister Christians."

In your words, Dennis, "My trust in God has not been in vain....  
I slowly grew in my awareness of my total dependence upon my God.  
I was gently made aware that if I was to minister in any capacity,  
and in any vocation, it would have to be the Lord who did the ministry  
through me."

My Brothers Called to the Order of Presbyter, in your earthen  
vessels, you will shepherd the flock of Christ entrusted to your care,  
and you will share with the bishop a threefold ministry:

1. to proclaim the Good News of Jesus Christ;
2. to build the community of faith;
3. and to serve the People of God.

This three-fold ministry, brothers, will take place in the world -  
in the aspiring, searching, struggling, fleshed-out lives of people's  
day-to-day existence and encounters, that constitute for them life and  
living, death and rising, and hope.



LIVE ON IN MY LOVE, says the Lord. You will proclaim the Good News to 61 million Americans (41% of all adults) who are not members of any church or religious institution, or to a typical Catholic parish in which 30-50% of its members are inactive. You will announce the Gospel to the poor in a nation that suffers from systemic greed, materialism, and violence to their persons.

LIVE ON IN MY LOVE. You will build community and bind hearts that are broken in a country rooted in sexual, class, ethnic, and racial discrimination.

LIVE ON IN MY LOVE. You will serve the People of God in a land that values economic power and social prestige as key criteria for personal success.

LOVE ONE ANOTHER - THIS IS MY COMMANDMENT. Dennis and Charles, you will be anointed to bring glad tidings to the lowly & announce liberty in a nation that readily finds resources for bombs and weapons of destruction, promulgating a national budget that will crush the poor and cause them to suffer even more. LOVE ONE ANOTHER. /will you be their voice?  
As a Marianist priest,

THIS IS MY COMMANDMENT. You will give your life to build community in a land that has lost its sense of personhood and life, and its belief in fidelity and commitment in marriage, family, and friendship. LOVE ONE ANOTHER. Will you show forth the splendor of the Gospel in human relationships?

THIS IS MY COMMANDMENT. You will give your lives in serving the People of God with no personal financial remuneration and a commitment to uprootedness in a society that aligns personal gain with fixed properties and investments, with little understanding that God gave this earth to all people and not to a few individuals or a few nations. THIS IS MY COMMANDMENT. LOVE ONE ANOTHER.

Dennis and Charles, as a bishop in the Church, in whose ministry you will share, "All this I tell you so that the Lord's joy may be yours. and your joy may be complete."

There is joy, so much joy, in this challenging life of priest. Jesus the High Priest himself spent his life among society's victims - victims of physical disability, of mental and emotional turmoil, of loveless lives, victims of grinding poverty, and of religious and political imperialism.

Factually a criminal, Jesus was condemned to death - because He preached and lived as a true shepherd of God's flock.

My dear parents, Marianists, and relatives and friends, the sole mediator, in Christ/you share in the Priesthood of All Believers: "You are a chosen race, a royal priesthood, a holy nation, a people whom God claims for his own." It is from you, most especially from the parents, that Charles and Dennis learned the value and meaning of the commandment, "Love one another as I have loved you."

In this Eucharistic self-giving of Jesus, you, too, celebrate your participation on the Priesthood of Jesus Christ, the sole mediator between God and humankind. This Eucharist is the sign and cause of our unity. It is our connection with the past, our tie to the present, and our link with the future. In the Eucharist we possess our finest symbol of being and becoming the Body of Christ. For, the Eucharist is Christ - yesterday, today, and tomorrow.

My brothers and sisters in Christ, join with me now in this Solemn Rite of Ordination. Bring with you all your faith, hope, and love. Word and symbol now come together in this mystery of Divine Intervention, wherein Charles and Dennis will be ordained priests of Jesus Christ.

And, you, Charles and Dennis, remember always, you are

CALLED

AND

CHOSEN

TO STAND WITH MEN AND WOMEN  
AS THEIR HELPER AND GUIDE.

TO PREACH THE WORD.  
TO CELEBRATE THE MYSTERIES  
TO PONDER THE DEEPEST REALITIES.  
TO RAISE LIFE'S QUESTIONS  
TO CRITIQUE LIFE'S ANSWERS  
TO STAND WITH OUTSTRETCHED ARMS AND HEARTS  
AS ON A CROSS

TO SERVE

TO ACT

TO LIVE

TO MODEL

TO BE

-WITH ALL YOUR BLOOD-

PRIESTS OF JESUS CHRIST!

The Cathedral of St. John  
December 19, 1981  
Diaconate Ordinations (diocesan)

Scriptural Citations

Jeremiah 1: 4-8  
Romans 12: 4-8  
John 17: 6, 12-19

"We have gifts that differ according  
to the favor bestowed on each of us." (Romans 12:6)

Bishop Pilla, Msgr. Bacher and the seminary Faculty and Staff,  
My Brothers and Sisters in Christ,

This Diaconate Class of 1981 represents the first diocesan ordination in which I am the ordaining bishop. I want to thank Bishop Pilla for this privilege, and I want to say to the class and to their parents that I am deeply honored.

My Brothers called to the Order of Deacon, today you make a major determination in your lives. As deacon, you shall share the priesthood of Jesus Christ by a different and distinct relationship with the People of God. For the sake of the Kingdom, you shall give yourselves fully to God's people in celibate commitment, and you will strengthen that availability with the promise of obedient collaboration with your bishop.

Just think--after today, you will no longer make another major decision in your life without reference to the commitment to the Church that you shall make today. This Rite of Ordination represents a pivotal moment in your personal history and a depth experience of far-reaching implications. That you have come thus far by faith, that you are ready and willing to choose this way of life, is a living testimony to your own faith, hope, and love, and an exemplification of the generous spirit of your lives. Your life is also a reflection of the faith of your parents. Dear parents, in the name of Bishop Pilla, let me say that the Church of Cleveland is profoundly grateful to you.

Yes, today is a focal period in your life:

1) It is the time of election, when even more pointedly than Uncle Sam, the Lord says, "I want you!":

Before I formed you in the womb, I knew you,  
before you were born I dedicated you,  
a prophet to the nations I appointed you. Jeremiah 1:5

2) Secondly, it is time of decision, when you formally declare your precise role in the Body of Christ:

Just as each of us has one body with many members,  
and not all members have the same function,  
so, too, we, though many, are one body in Christ  
and individually members of one another.

We have gifts that differ

according to the favor bestowed on each of us. Romans 12: 4-6

3) Thirdly, it is a time of courage, for your vocation is unpopular and counter-cultural, and you are a clear sign that the whole Church is called to be a sign of contradiction. In this context, the Lord would remind you:

Say not, "I am too young,"  
To whomever I send you,  
you shall go;  
whatever I command,  
you shall speak. Jeremiah 1:7

4) Finally, today is a focal period in your life because it is the time of truth - that is, this is the grace-filled moment when, before God and the Church, you say clearly that there is no other path for me which brings ultimate sense to my life, and that this is how God's word finds a home within me:

Consecrate them in truth - 'Your word is truth.' John 17:15

My brothers called to the Order of Deacon, given these factors of election, decision, courage and truth by which the Lord has led you to this moment, may I offer you two personal convictions for your consideration:

First, do not fear to be who you are uniquely called to be and to do what you are uniquely called to do. Christ himself did not hesitate to pull the Twelve and the disciples apart from the people - to address them in a special way, with a special word, and to give them a special task. He did not hesitate to pray - just with them. You are now more intimate collaborators in the preaching of the Gospel: do not pull back from the demands and challenges of that intimacy. Even when you falter or fall, remember - you remain the Lord's prized and special envoys. He shall always be with you. (Confer Romans 12:1-9)

Secondly, remember that your ministry takes place "in the world" - in all of the unredeemed spheres of human existence. It is to the world that the message of salvation must be given; it is with the world that the power and folly of the cross as well as the radiant hope of the resurrection must be shared. I state this to assert that there is nothing "otherworldly" about your ministry or about the Christian life. In his solemn prayer, Jesus

affirmed, "They do not belong to the world . . . they are not of the world . . . , in order to instruct us that the signs of death - pride, envy, anger, greed, lust, intemperance, injustice, violence, and so on - are inconsonant with the Christian way. But with equal vigor, Jesus begs the Father, "I do not ask you to take them out of the world . . . As you have sent me into the world, so I have sent them into the world." (Confer, John 17: 1-19)

My brothers who are to be consecrated in truth - do not shrink from the world, do not withdraw from its pains and groans. This unredeemed, conflict-ridden world of loveless lives, empty hearts, inquiring minds, broken families, estranged minorities, and international tensions and violence - do not run from this world into an "other-world." The "other world" does not need the Gospel; this world does.

In this world of ours, every time unemployment rises 1%, 4% more people end up in state prisons; 5.7% more people are murdered; 4.3% more men and 2.3% more women are admitted to mental hospitals for the first time, and 4.1% more people commit suicide.<sup>1</sup> This is the world that needs the Gospel.

It is out of the experience of this world that the fundamental life questions are asked: Who is the human person? What is the meaning and purpose of our lives? What is goodness and what is sin? Where lies the path to true happiness? What is the truth about death, judgement, and retribution beyond the grave? What, finally, is that ultimate and unutterable mystery which engulfs our beings?<sup>2</sup>

My brothers, this is the world and the life experience that needs the Gospel. The Gospel can dispel our doubts, fears, and anxieties. The Gospel can transform our ways and remake and revive our consciences. The Gospel can bring meaning to our empty lives. The Gospel can bring peace to a materialistic, crisis-filled world.

I repeat - your ministry takes place "in the world," in the unredeemed spheres of human existence. Do not shrink from this world, its anxieties and its hopes.

My brothers and sisters, every Eucharist represents the clarity of Jesus' identity and the boldness of His in-breaking into the world, for in these humble signs of bread and wine the mystery of divine intervention in an unredeemed world is re-enacted. May each of us here be nourished by this Eucharistic food, that our share in the priestly and prophetic service of Christ may lead the world to that salvation for which it so deeply longs. All of us yearn for a universe in which the fullness of Christ's order and redemption is experienced. In the words of the poet,

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<sup>1</sup>As found in "Family Ministry at a Critical Stage," Auxiliary Bishop J. Francis Stafford, of Baltimore. Report given at 1981 November NCCB Meeting.

<sup>2</sup>Confer "Declaration on the Relation of the Church to Non-Christian Religions" of the II Vatican Council.

Diaconate Ordinations  
December 19, 1981  
Page 4

Langston Hughes - and, my Brothers to be Deacons, we depend upon you--

I dream a world where man  
No other will scorn,  
Where love will bless the earth  
And peace its paths adorn.  
I dream a world where all  
Will know sweet freedom's way,  
Where greed no longer saps the soul  
Nor avarice blights our day.  
A world I dream where black or white,  
Whatever race you be,  
Will share the bounties of the earth  
And every man is free,  
Where wretchedness will hang its head,  
And joy, like a pearl,  
Attend the needs of all mankind.  
Of such I dream -  
Our world.

27  
ORDINATION  
January 23, 1982  
St. Pascal Church  
West Monroe, Louisiana

Father Carroll, Father Domis, My Brother Friars, Reverend  
Clergy, Religious Brothers and Sisters, Relatives, Friends,  
and Parishioners:

It is my privilege to preside over this Sacred  
Rite of Ordination, the first to be celebrated in the history  
of the Church of St. Paschal.

At the outset, in the name of the Church and in  
the name of Father Provincial and the Franciscan Province of  
the Sacred Heart, let me express my gratitude for all who  
have been instrumental in Brother Paul's journey to priest-  
hood.

My sincerest appreciation to Br, Paul's parents,  
Mr. & Mrs. \_\_\_\_\_ and \_\_\_\_\_ Gallagher, Mr. & Mrs.  
Gallagher, you have given your son to the Church with the  
joy and generosity of truly Christian parents. Paul has  
been formed from the stuff of your lives and the quality of  
your faith. We are profoundly grateful and eternally  
indebted to you and your family.

In the current issue of U.S. Catholic Magazine,  
in an article entitled, "Why People Are Coming Back to Church,"  
the writer tells us that people are searching for something  
important in life and that they are trying to rediscover a  
sense of mystery. He reports that men and women are increasingly



experiencing a spiritual void in their lives and that the pleasures of upward mobility are fleeting. He reflects that the pragmatic materialism characteristic of our society is incapable of satisfying the deepest longings of the human heart. The author quotes the noted psychiatrist Victor Frankl, who observed, ". . . , an ever-increasing number of our clients today suffer from a feeling of interior emptiness . . . a feeling of total absence of a meaning to existence."

(As found in, Forum, NCEA Religious Education Newsletter, January 1982)

Brother Paul, why do I place before you this bold datum of contemporary life? Simply because it represents a clear example, among many, of that fundamental reason why you are called and chosen to be an ordained priest of Jesus Christ. In the words of the prophet Jeremiah,

Before I formed you in the womb, I knew you,  
before you were born, I dedicated you,  
a prophet to the nations, I appointed you . . .  
See, I place my words in your mouth,

Jeremiah 1: 5,9

There is a hunger, Br. Paul, in the embodied spirits of our people -- it is a hunger for God. The Church was founded to preach Christ Jesus, in order that this hunger might be satisfied. As the Lord's ordained minister,

you, in sharing the priesthood of the bishop, will personify the mission of the Church, which is to do the work of Jesus. This work of Jesus is, in the words of St. Paul;

to live a life worthy of the calling you have received, with perfect humility, meekness and patience, bearing with one another lovingly . . . and to preserve that unity which has the Spirit as its origin and peace as its binding force . . . to build up the Body of Christ till we become one in faith and in the knowledge of God's son, and form that perfect man who is Christ come to full stature.

Ephesians 4:1-4, 13

As you personify both this mission and this calling as the Lord's ordained priest, you are in a most unique way challenged to that "greater love which no one has than to lay down one's life for one's friends" - to love the People of God as did Christ himself, (Confer John 15:12-13.)

My brother Paul, called to the Order of Presbyter, may I offer you three personal convictions for your consideration:

First, do not fear to be who you are uniquely called to be and to do what you are uniquely called to do. Christ himself did not hesitate to pull the Twelve and the disciples apart from the people - to address them in a special way, with a special word, and to give them a special

task. He did not hesitate to pray - just with them. You are now called to be an intimate collaborator in the preaching of the Gospel: do not pull back from the demands and challenges of that intimacy. Even when you falter or fall, remember - you remain the Lord's prized and special envoy, He shall always be with you. (Confer Romans 12:1-9)

Secondly, this is the age of personal fulfillment and individual freedom, of personal goals and individual accomplishments, of introversion and pleasure comfort, Particularly as a Franciscan priest, you are the sign of a different focus: that other-directedness which was the chief characteristic of the life of Christ and of our founder, Francis of Assisi. Your treasures, Brother Paul, are the poor, the hungry, and the homeless and the unemployed, and the orphans and the widows and the lonely; our often-aimless and always-searching youth; the used and abused of our society, the neglected and rejected, the "least" of our brothers and sisters. Your treasurers, too, are the hurting people and people longing for healing - those who have not heard the Gospel, the unchurched, alienated Catholics, our divorced and separated brothers and sisters.

Thirdly, remember that your ministry takes place "in the world" - in all of the unredeemed spheres of human existence. It is to the world that the message of salvation must be given; it is with the world that the power and folly

*Friar Ben, this is what I think you meant when you wrote, "I readily accept the sacramental role of the priest, but see the need to be more than a dispenser of sacraments."*

of the cross as well as the radiant hope of the resurrection must be shared. I state this to assert that there is nothing "otherworldly" about your ministry or about the Christian life. In his Solemn prayer, Jesus affirmed, "They do not belong to the world . . . they are not of the world . . . , in order to instruct us that the signs of death - pride, envy, anger, greed, lust, intemperance, injustice, violence, and so on - are inconsonant with the Christian way. But with equal vigor, Jesus begs the Father, "I do not ask you to take them out of the world . . . As you have sent me into the world, so I have sent them into the world." (Confer, John 17:1-19)

My brother, do not shrink from the world, do not withdraw from its pains and groans. This unredeemed, conflict-ridden world of loveless lives, empty hearts, inquiring minds, broken families, estranged minorities, and international tensions and violence - do not run from this world into an "other world." The "other world" does not need the Gospel; this world does.

In this world of ours, every time unemployment rises 1%, 4% more people end up in state prisons; 5.7% more people are murdered; 4.3% more men and 2.3% more women are admitted to mental hospitals for the first time, and 4.1% more people commit suicide.<sup>1</sup> This is the world that needs the Gospel.

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<sup>1</sup> As found in "Family Ministry at a Critical Stage," Auxiliary Bishop J. Francis Stafford, of Baltimore, Report given at 1981 November NCCB Meeting.

In this world, people who are different from the majority, or who have been confined to specific roles, still suffer discrimination - minorities, women, handicapped people still suffer from systemic discrimination and personal prejudices. I cannot help but recall that in 1965, because of the color of my skin, I was asked to leave this very church, and, later in Ruston, was bomb-threatened from my home. Thankfully, those brazen forms of discrimination are no longer commonplace. But, - and this is the responsibility of the priest - how often our people need to hear those salvific words of St. Peter:

I begin to see how true it is that God shows no partiality. Rather, the man of any nation who fears God and acts uprightly is acceptable to him,  
(Acts 10:34)

Or, these classic words from James:

My brothers, your faith in our glorious Lord Jesus Christ must not allow favoritism . . .  
If you show favoritism, you commit sin and are convicted by the law as transgressors,  
(James 2:1, 9)

Yes, this world, in which discrimination still exists, needs the Gospel.

It is out of the experience of this world that the fundamental life questions are asked: Who is the human person? What is the meaning and purpose of our lives?

What is goodness and what is sin? Where lies the path to true happiness? What is the truth about death, judgement, and retribution beyond the grave? What, finally, is that ultimate and unutterable mystery which engulfs our beings?<sup>1</sup>

My brother Paul, this is the world and the life experience that needs the Gospel. The Gospel can dispel our doubts, fears, and anxieties. The Gospel can transform our ways and remake and revive our consciences. The Gospel can bring meaning to our empty lives. The Gospel can bring peace to a materialistic, crisis-filled world.

I repeat - your ministry takes place "in the world," in the unredeemed spheres of human existence. Do not shrink from this world, its anxieties and its hopes. And, I repeat, God's people hunger for the word of God.

My brothers and sisters, every Eucharist represents the clarity of Jesus' identity and the boldness of His in-breaking into the world, for in these humble signs of bread and wine the mystery of divine intervention in an unredeemed world is re-enacted. May each of us here be nourished by this Eucharistic food, that our share in the priestly and prophetic service of Christ may lead the world to that salvation for which it so deeply longs. All of us yearn for a universe in which the fullness of Christ's order and redemption is experienced. In the words of the

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<sup>1</sup>Confer "Declaration on the Relation of the Church to Non-Christian Religions" of the II Vatican Council,

poet, Langston Hughes - and, my Brother Paul, we depend upon  
you ----

I dream a world where man  
No other will scorn,  
Where love will bless the earth  
And peace its paths adorn,  
I dream a world where all  
Will know sweet freedom's way,  
Where greed no longer saps the soul  
Nor avarice blights our day,  
A world I dream where black or white,  
Whatever race you be,  
Will share the bounties of the earth  
And every man is free,  
Where wretchedness will hang its head,  
And joy, like a pearl,  
Attend the needs of all mankind.  
Of such I dream -  
Our world.

The Church of Corpus Christi  
April 25, 1982  
Diaconate Ordinations  
of the Franciscan Province  
of the Sacred Heart

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

Scriptural Citations

Acts 3:13-15, 17-19  
I John 2:1-5  
Luke 24:35-48

"You are witnesses of this." (Luke 24:48)

as well as  
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skip

My brothers and Sisters in Christ, it is our privilege today to join the friars of the Franciscan Province of the Sacred Heart and the parents of the friars to be ordained in this joyful Liturgy of the Ordination of Deacons. We do so with the understanding that there is one priesthood, the priesthood of Jesus Christ, the just intercessor and mediator between God and his people and the chief reconciler in the human family. "He is an offering for our sins," says John, "and not only for our own sins, but for those of the whole world." (I John 2:2) It is about this Jesus that Peter addressed the people: "The God of Abraham, of Isaac, and of Jacob, has glorified his servant Jesus." (Acts 3:13) Baptized into the death and resurrection of Jesus Christ, all of us - we who are "the faithful" - are challenged by the exhortation of the Apostle John, "The way we can be sure of our knowledge of Jesus is to keep his commandments. The man who claims, 'I have known him' without keeping his commandments, is a liar; in such a one there is no truth. But whoever keeps his word truly has the love of God made perfect in him" (I John 2:3-5).

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Each of us, my friends, shares in this priesthood and lives it out in different ways. Today, you and I come together because the Lord has singled out from the fraternity of Friars Minor three disciples who, on their road to Emmaus, broke through the obscurity of their own lives and recognized the Lord in the breaking of the bread (Luke 24:35-48). They have chosen to serve the Lord, initially in this ministry of diaconate and later as ordained priests. As I now address my brothers directly, I ask that you join with me and, in the name of the whole Church, make my words your own.

Eure  
Richard

My brothers called to the Order of Deacon, with your recent Solemn Profession of the vows of poverty, chastity, and obedience and your firm intent to pattern the rest of your lives after Francis of Assisi, this diaconal Liturgy represents a major determination in your lives. As deacon, you shall share in the priesthood of Jesus Christ by a different and distinct relationship with the People of God. For the sake of the Kingdom, you shall repeat your celibate commitment to God and his people, and you will strengthen your availability with the renewed promise of obedient collaboration with our provincial and the bishop of the diocese in which you shall serve.



Like the crippled beggar at the temple gate, the world awaits the coming of a bearer of the Good News, to help restore it to its original title, "Beautiful," and hear the command, "Walk!"

Homily  
April 25, 1982  
Page 2

While I recognize that, theologically, the Order of Deacon represents a specific call of ordained ministry, nevertheless, existentially, this call - for you - is interlocked with your commitment to the Franciscan, and Viatorian way of life and your intention to present yourselves later for ordination to the ministerial priesthood. It is in this context, then, that I offer you three personal convictions for your consideration, which I have learned on my road to Emmaus.

First, do not fear to be who you are uniquely called to be and to do what you are uniquely called to do. Christ himself did not hesitate to pull the Twelve and the disciples apart from the people - to address them in a special way, with a special word, and to give them a special task. He did not hesitate to pray - just with them. You are now more intimate collaborators in the preaching of the Gospel: do not pull back from the demands and challenges of that intimacy. Even when you falter or fall, remember - you remain the Lord's prized and special envoys. He shall always be with you. (Confer Romans 12:1-9) "You must be witnesses of this."

Secondly, remember that your ministry takes place "in the world" - in all of the unredeemed spheres of human existence. It is to the world that the message of salvation must be given; it is with the world that the power and folly of the cross as well as the radiant hope of the resurrection must be shared. I state this to assert that there is nothing, "otherworldly" about your ministry or about the Christian life. In his Solemn prayer, Jesus affirmed, "They do not belong to the world. . .they are not of the world. . . , in order to instruct us that the signs of death - pride, envy, anger, greed, lust, intemperance, injustice, violence, and so on - are inconsonant with the Christian way. But with equal vigor, Jesus begs the Father, "I do not ask you to take them out of the world. . .As you have sent me into the world, so I have sent them into the world." (Confer, John 17:1-19) \*\*

My brothers who are to be consecrated in truth - do not shrink from the world, do not withdraw from its pains and groans. This unredeemed, conflict-ridden world of loveless lives, empty hearts, inquiring minds, broken families, estranged minorities, and international tensions and violence - do not run from this world into an "other-world." The "other world" does not need the Gospel; this world does. \*\*

SKIP | In this world of ours, for example, every time unemployment rises 1%, 4% more people end up in state prisons; 5.7% more people are murdered; 4.3% more men and 2.3% more women are admitted to mental hospitals for the first time, and 4.1% more people commit suicide.<sup>1</sup> This is the world that needs the Gospel.

It is out of the experience of this world that the fundamental life questions are asked: Who is the human person? What are his/her rights and responsibilities? What is freedom? What is the meaning and purpose of our lives? What is goodness and what is sin? Where lies the path to true happiness? What is the truth about death, judgement, and retribution beyond the grave? What, finally, is the ultimate and unutterable mystery which engulfs our

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<sup>1</sup>As found in "Family Ministry at a Critical Stage, " Auxiliary Bishop J. Francis Stafford, of Baltimore. Report given at 1981 November NCCB Meeting.

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Like the crippled beggar at the temple gate, this world awaits the coming of a bearer of the Good News, to help restore it to its original title, "Beautiful," and hear the command, "Walk!"

being? \*\*

My brothers, this is the world and the life experience that needs the Gospel. The Gospel can dispel our doubts, fears, and anxieties. The Gospel can transform our ways and remake and revive our consciences. The Gospel can bring meaning to our empty lives. The Gospel can bring peace to a materialistic, crisis-filled world.

I repeat - your ministry takes place "in the world," in the unredeemed spheres of human existence. Do not shrink from this world, its anxieties and its hopes. ~~"You must be witnesses of this."~~ \*\*

religious

Finally, the constant that must always remain in your Franciscan, diaconal, and later, your priestly life is to strive to interiorize the mind and heart of Christ - in such a way that you can help shape the future and its events as an agent of choice, rather than being subject to these events or mastered by them. With brother and sister Christians, you determine the future; you are not future's slaves and objects. You need to be a force within the world, giving form to a vision for the world, announcing a Franciscan Vision <sup>or Viatorian</sup> to the world, not the recipient of a vision by the world. Even with this posture towards reality, however, ambiguity and tension will remain. As one writer has stated, "Each generation, out of relative obscurity, must discover its own sense of vision and either realize it or betray it." \*\*

Further, it is essential from the perspective of the Catholic tradition, to ponder the meaning of life with other Christians and those of other religious persuasion: only this will bring clarity and direction. "You must be witnesses of this."

My brothers and sisters, every Eucharist represents the clarity of Jesus' identity and the boldness of His in-breaking into the world, for in these humble signs of bread and wine the mystery of divine intervention in an unredeemed world is re-enacted. May each of us here be nourished by this Eucharistic food, that our share in the priestly and prophetic service of Christ may lead the world to that salvation for which it so deeply longs. All of us yearn for a universe in which the fullness of Christ's order and redemption is experienced. This yearning is aptly described in the words of the poet, Langston Hughes - and my Brothers to be Deacons, we depend upon you--

I dream a world where man  
No other will scorn,  
Where love will bless the earth  
And peace its paths adorn.

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<sup>1</sup> Confer "Declaration on the Relation of the Church to Non-Christian Religions" of the II Vatican Council.

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I dream a world where all  
Will know sweet freedom's way,  
Where greed no longer saps the soul  
Nor avarice blights our day.  
A world I dream where black or white,  
Whatever race you be,  
Will share the bounties of the earth  
And every man is free,  
Where wretchedness will hang its head,  
And joy, like a pearl,  
Attend the needs of all mankind.  
Of such I dream -  
Our world.

The Church of St. Patrick, Thompson, Ohio  
Diaconal Ordination of Andrew J. Novak  
August 28, 1982

Scriptural Citations: Jeremiah 1:4-9  
1 Timothy 3:8-12  
Job 12:24-26

*"I SOLEMNLY ASSURE YOU, UNLESS THE GRAIN OF WHEAT FALLS TO THE EARTH AND DIES, IT REMAINS JUST A GRAIN OF WHEAT. BUT, IF IT DIES, IT PRODUCES MUCH FRUIT."*

This is my first time in Thompson, in this rural setting of the Diocese of Cleveland, and, particularly, in this Church of St. Patrick. I bring all of you the greetings and prayers of Bishop Pilla, and to his best wishes I add my own. How jealous I am of all of you! Compared to the people of the City, you have maintained the beauty of God's creation. The trees, the land, the wild life, and fresh air daily lift your heart to the Lord, and your closeness to each other and your knowledge of each other make it possible for you to transcend the anonymity of urban life. I am grateful to all of you for sharing, however briefly, the richness of your way of life.

My brother Andrew, called to the Order of Deacon, today you make a major determination in your life. As deacon, you shall share the priesthood of Jesus Christ by a different and distinct relationship with the People of God. For the sake of the Kingdom, you shall give yourself to God's people by a generous commitment of service, and you will strengthen that availability with the promise of obedient collaboration with your bishop.

Just think--after today, Andrew, you will no longer make another major decision in your life without reference to the commitment to the Church that you shall make today. This Rite of Ordination represents a pivotal moment in your personal history and a depth experience of far-reaching implications. That you have come thus far by faith, that you are ready and willing to choose this way of life, is a living testimony to your own faith, hope, and love, and an exemplification of the generous spirit of your life. Your life is also a reflection of the faith of your wife, *Suzanne*, and children. In the name of Bishop Pilla, let me say that the Church of Cleveland is profoundly grateful to you.

Yes, today is a focal period in your life:

1) It is the time of election. As deacon, Andrew, you shall become an ordained servant in the Church, while at the same time you maintain your specific profession in the world. In this rare position of being a representative of the Church and a professional person in the temporal affairs of the human family, you shall serve as a unique emissary of the Gospel. You know intimately, from your day to day experience, the inner aches, groanings, and aspirations of men and women. Further, as father and husband, you shall bring to the Church that close knowledge and

experience of the domestic church - the family. Thus, in a most special way, you are a "prophet to the nations" (Jeremiah 1:5). Know, Andrew, that by the grace of ordination, you will be empowered to meet the challenges of diaconal service. "Have no fear. . .," says the Lord, "because I am with you to deliver you" (Jeremiah 1:8). Further, can we not add that your wife and children will also be graced by the Lord, to assist you in your ministry and even to share in it.

Secondly, realize that your role as ordained servant in the world means that you shall be called to embody the Christian life as a public sign of fidelity to the Lord. Precisely because of this, the People of God rightfully will have higher expectations of you. Because you are a deacon, the faithful will expect you to personify those words we find in Paul's letter to Timothy: "~~In the same way,~~" <sup>in the same</sup> he said, "deacons<sup>x</sup> must be serious, straightforward, and truthful. They may not overindulge in drink or give in to greed. They must hold fast to the divinely revealed faith with a clear conscience" (1 Timothy 4:8-9).

All of us understand, of course, that the work of the deacon shall be no easy responsibility. It is gift and a task of service, however, that builds up the Body of Christ in love, unity, and peace. As you preach the word of God and exercise your sacramental ministry, as

you perform the ministry of service with care and joy, you will be the "grain of wheat that falls to the earth, dies (through daily self-giving and sacrifice), but produces much fruit" (John 12:24).

My brother Andrew, given all that I have said, may I offer you two personal convictions for your consideration:

First, do not fear to be whom you are uniquely called to be and to do what you are uniquely called to do. Christ himself did not hesitate to pull the Twelve and the disciples apart from the people - to address them in a special way, with a special word, and to give them a special task. He did not hesitate to pray - just with them. You are now a more intimate collaborator in the preaching of the Gospel; do not pull back from the demands and challenges of that intimacy. Even when you falter or fall, remember - you remain the Lord's prized and special envoy. He shall always be with you. (Confer Romans 12:1-9)

Secondly, remember that your ministry takes place "in the world" - in all of the unredeemed spheres of human existence. It is to the world that the message of salvation must be given; it is with the world that the power and folly of the cross as well as the radiant hope of the resurrection must be shared. I state this to assert that there is nothing "otherworldly" about your ministry or about the Christian life. In his Solemn prayer, Jesus affirmed,

"They do not belong to the world . . . they are not of the world . . . , in order to instruct us that the signs of death - pride, envy, anger, greed, lust, intemperance, injustice, violence, and so on - are inconsant with the Christian way. But with equal vigor, Jesus begs the Father, "I do not ask you to take them out of the world. . . As you have sent me into the world, so I have sent them into the world." (Confer John 17:1-19)

Andrew, do not shrink from the world, do not withdraw from its pains and groans. This unredeemed, conflict-ridden world of loveless lives, empty hearts, imquiring minds, broken families, estranged minorities, and international tensions and violence - do not run from this world into an "other-world." The "other world" does not need the Gospel; this world does.

In this world of ours, every time unemployment rises 1%, 4% more people end up in state prisons; 5.7% more people are murdered; 4.3% more men and 2.3% more women are admitted to mental hospitals for the first time, and 4.1% more people commit suicide.<sup>1</sup> This is the world that needs the Gospel.

It is out of the experience of this world that the fundamental life questions are asked: Who is the human person? What is the meaning and purpose of our lives?

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<sup>1</sup>As found in "Family Ministry at a Critical Stage," Auxiliary Bishop J. Francis Stafford, of Baltimore. Report given at 1981 November NCCB Meeting.



What is goodness and what is sin? Where lies the path to true happiness? What is the truth about death, judgement, and retribution beyond the grave? What, finally, is that ultimate and unutterable mystery which engulfs our beings?<sup>2</sup>

My brother, this is the world and the life experience that needs the Gospel. The Gospel can dispel our doubts, fears, and anxieties. The Gospel can transform our ways and remake and revive our consciences. The Gospel can bring meaning to our empty lives. The Gospel can bring peace to a materialistic, crisis-filled world.

I repeat - your ministry takes place "in the world," in the unredeemed spheres of human existence. Do not shrink from this world, its anxieties and its hopes.

My brothers and sisters, every Eucharist represents the clarity of Jesus' identity and the boldness of His in-breaking into the world, for in these humble signs of bread and wine the mystery of divine intervention in an unredeemed world is re-enacted. May each of us here be nourished by this Eucharistic food, that our share in the priestly and prophetic service of Christ may lead the world to that salvation for which it so deeply longs. All of us yearn for a universe in which the fullness of Christ's order and redemption is experienced. In the words of the poet, Langston Hughes - and, my Brother Andrew, we depend

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<sup>2</sup>Confer "Declaration on the Relation of the Church to Non-Christian Religions" of the II Vatican Council.

upon you--

I dream a world where man  
No other will scorn,  
Where love will bless the earth  
And peace its paths adorn.  
I dream a world where all  
Will know sweet freedom's way,  
Where greed no longer saps the soul  
Nor avarice blights our day.  
A world I dream where black or white,  
Whatever race you be,  
Will share the bounties of the earth  
And every man is free,  
Where wretchedness will hang its head,  
And joy, like a pearl,  
Attend the needs of all mankind.  
Of such I dream -  
Our world.

Ordination  
of Br. Fred Alexander  
October 2, 1982  
St. Florian Church  
Milwaukee, Wisconsin

Brother Fred and my Brothers and Sisters in the  
Lord Jesus:

It is my privilege to preside over this  
Sacred Rite of Ordination. This is the first  
time I am called to ordain a friar of the Discalced  
Brothers of the Order of the Blessed Virgin Mary  
of Mount Carmel. I consider this a special honor.

At the outset, in the name of the Church  
and in the name of Father Benedict and the Carmelite  
Friars, let me express my gratitude for all who  
have been instrumental in Brother Fred's journey  
to priesthood.

My sincerest appreciation to Br. Fred's  
parents. Mr. and Mrs. Alexander, you have given  
your son to the Church with the joy and generosity  
of truly Christian parents. Fred has been formed  
from the stuff of your lives and the quality of  
your faith. We are profoundly grateful and eternally  
indebted to you and your family.

In a recent issue of U.S. Catholic Magazine,  
in an article entitled, "Why People Are Coming  
Back to Church," the writer tells us that people

are searching for something important in life and that they are trying to rediscover a sense of mystery. He reports that men and women are increasingly experiencing a spiritual void in their lives and that the pleasures of upward mobility are fleeting. Reflecting that the pragmatic materialism characteristic of our society is incapable of satisfying the deepest longings of the human heart, the author quotes the noted psychiatrist Victor Frankl, who observed, ". . . an ever-increasing number of our clients today suffer from a feeling of interior emptiness. . . a feeling of total absence of a meaning to existence."

(As found in, Forum, NCEA Religious Education letter, January 1982)

Brother Fred, why do I place before you this bold datum of contemporary life? Simply because it represents a clear example, among many, of that fundamental reason why you are called and chosen to be an ordained priest of Jesus Christ. In the words of the author of the epistle to the Hebrews:

Every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins.

He is able to deal patiently with erring sinners, for he himself is beset by weakness and so must make sin offerings for himself as well as for the people.

(Hebrews 5:1-3)

There is a hunger, Br. Fred, ~~in the~~ *deeply imbedded*  
*within the souls*  
~~embodied spirits~~ of our people--it is a hunger for God. The Church was founded to preach Christ Jesus, in order that this hunger might be satisfied. As the Lord's ordained minister, you, in sharing the priesthood of the bishop, will personify the mission of the Church, which is to do the work of Jesus. This work of Jesus is, in the words of St. Paul and Isaiah:

. . . to build up the Body of Christ till we become one in faith and in the knowledge of God's son, and form that perfect man who is Christ come to full stature. (Ephesians 4:1-4,13)

. . . to bring glad tidings to the lowly, to heal the broken-hearted, to proclaim liberty to captives, to announce a year of favor. . . (Isaiah 61:1-2)

As you personify both this mission and this calling as the Lord's ordained priest, you are in a most unique way challenged to that "greater love which no one has than to lay down one's life for one's friends," to love the People of God as did Christ himself, and to go forth and bear fruit that will endure. (Confer John 15:12-13)

My brother Fred, called to the Order of Presbyter, may I offer you three personal convictions for your consideration:

First, do not fear to be who you are uniquely called to be and to do what you are uniquely called to do. Christ himself did not hesitate to pull the Twelve and the disciples apart from the people - to address them in a special way, with a special word, and to give them a special task. He did not hesitate to pray - just with them. You are now called to be an intimate collaborator in the preaching of the Gospel and in teaching mankind the science of inner communion with God: do not pull back from the demands and challenges of that intimacy. Even when you falter or fall, remember - you remain the Lord's prized

and special envoy. He shall always be with you.  
(Confer Romans 12:1-9) To borrow your own words,  
Brother Fred, "Priesthood is an office of service  
to God's people. A priest is one who has answered  
the Lord's call to move into a deeper and closer  
love relationship with the Master. To be a priest  
is to be a living symbol of God's love, justice,  
and compassion in the world as one who serves,  
a man of prayer, a preacher and minister of the  
sacraments."

Secondly, this is the age of personal  
fulfillment and individual freedom, of personal  
goals and individual accomplishments, of introversion,  
pleasure and comfort. Particularly as a Carmelite  
priest, you are the sign of a different focus:  
that asceticism and other-directedness which was  
the chief characteristic of the life of Christ  
and of St. Teresa of Avila and St. John of the  
Cross. Thus, your treasures are self-denial,  
mortification, purification, asceticism, discipline.  
Your treasures, too, are the poor, the hungry,  
and the homeless and the unemployed, and the orphans  
and the widows and the lonely; our often-aimless  
and always-searching youth; the used and abused  
of our society, the neglected and rejected, the

"least" of our brothers and sisters. Your treasures are the hurting people and people longing for healing - those who have not heard the Gospel, the unchurched, alienated Catholics, our divorced and separated brothers and sisters.

Thirdly, remember that your ministry takes place "in the world" - in all of the unredeemed spheres of human existence. It is to the world that the message of salvation must be given; it is with the world that the power and folly of the cross as well as the radiant hope of the resurrection must be shared. I state this to assert that there is nothing "otherworldly" about your ministry or about the Christian life. In his Solemn prayer, Jesus affirmed, "They do not belong to the world . . . they are not of the world . . . , in order to instruct us that the signs of death - pride, envy, anger, greed, lust, intemperance, injustice, violence, and so on - are inconsonant with the Christian way. But with equal vigor, Jesus begs the Father, "I do not ask you to take them out of the world. . . As you have sent me into the world, so I have sent them into the world." (Confer, John 17:1-19)



My brother, do not shrink from the world, do not withdraw from its pains and groans. This unredeemed, conflict-ridden world of loveless lives, empty hearts, inquiring minds, broken families estranged minorities, and international tensions and violence - do not run from this world into an "other world." The "other world" does not need the Gospel; this world does.

In this world of ours,<sup>2-8-1</sup> every time unemployment rises 1%, 4% more people end up in state prisons; 5.7% more people are murdered; 4.3% more men and 2.3% more women are admitted to mental hospitals for the first time, and 4.1% more people commit suicide.<sup>1</sup> This is the world that needs the Gospel.

In this world, people who are different from the majority, or who have been confined to specific roles, still suffer discrimination - minorities, women, handicapped people still suffer from systemic discrimination and personal prejudices. But, - and this is the responsibility of the priest - how often our people need to hear those salvific words of St. Peter:

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<sup>1</sup> As found in "Family Ministry at a Critical Stage," Auxiliary Bishop J. Francis Stafford, of Baltimore, Report given at 1981 November NCCB Meeting.

I begin to see how true it is that God shows no partiality. Rather, the man of any nation who fears God and acts uprightly is acceptable to him.

(Acts 10:34)

Yes, this world, in which discrimination still exists, needs the Gospel.

It is out of the experience of this world that the fundamental life questions are asked: Who is the human person? What is the meaning and purpose of our lives? What is goodness and what is sin? Where lies the path to true happiness? What is the truth about death, judgement, and retribution beyond the grave? What, finally, is that ultimate and unutterable mystery which engulfs our beings?<sup>1</sup> The Carmelite tradition, with its emphasis on prayer and union with God, aptly equips you as a priest to assist the People of God in pondering these questions.

My brother Fred, this is the world and the life experience that needs the Gospel. The Gospel can dispel our doubts, fears, and anxieties. The Gospel can transform our ways and remake and

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<sup>1</sup>Confer "Declaration on the Relation of the Church to Non-Christian Religions" of the II Vatican Council.

(INSERT)

BROTHER FRED, I HAVE ALREADY REFERRED TO THE GREAT TRADITION OF YOUR RELIGIOUS COMMUNITY. THIS IS PARTICULARLY SIGNIFICANT, FOR THIS YEAR IS THE FOURTH CENTENARY OF THE DEATH OF ST. TERESA.

NOW LET ME BRING TO YOUR ATTENTION ANOTHER TRADITION OF EMINENT AND ESSENTIAL IMPORTANCE TO YOUR LIFE AS A PRIEST AND CARMELITE FRIAR.

BR. FRED, YOU COME FROM THE NOBLE STOCK OF AFRO-AMERICAN PEOPLES. WITHOUT US, THE WORLD IS LIKE A RAINBOW WITHOUT ITS COLOR. TESTED IN THE CRUCIBLE OF SLAVERY AND DISCRIMINATION, WE HAVE AN ENDURING FAITH AND A RICH RELIGIOUS HERITAGE, AS WELL AS SIGNIFICANT CULTURAL AND SCIENTIFIC CONTRIBUTIONS WE HAVE MADE TO HUMANKIND. MOST ESPECIALLY, WE AS A BLACK COMMUNITY HAVE REKINDLED WITHIN THE HUMAN FAMILY A SENSE FOR THE LOFTY IDEALS OF HUMAN RIGHTS, THE DIGNITY OF THE PERSON, HUMAN PROMOTION, AND FREEDOM. OFTEN BLIND AND, AT TIMES, EVEN ARROGANT, THE U.S. CIVIC AND RELIGIOUS COMMUNITY HAS ACTED CONTRARY TO THE VISION OF JESUS WHEN THEY HAVE NOT INCLUDED US IN THE DREAM FOR LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS.

AS A BLACK PRIEST AND FRIAR, BROTHER FRED, YOU CAN ENRICH THE CHURCH AND CARMELITE COMMUNITY WITH THE CONTRIBUTIONS OF OUR PEOPLE AND WITH WHAT POPE PAUL VI CALLED "THE GIFT OF BLACKNESS." AND, YOU CAN ENRICH OUR BLACK BROTHERS AND SISTERS WITH OUR GREAT CATHOLIC FAITH AND TRADITION AND CARMELITE SPIRITUALITY. FOR YOUR OWN PERSON, THERE SHOULD BE NO CONFLICT, AND CERTAINLY NO CONTRADICTION, IN LIVING A LIFE AUTHENTICALLY CATHOLIC, AUTHENTICALLY CARMELITE, AND AUTHENTICALLY BLACK. THE SAME HOLY SPIRIT BREATHES IN EACH TRADITION, AND THE HOLY CATHOLIC CHURCH WELCOMES AND CHERISHES PEOPLE OF ALL CULTURES<sup>CLASSES</sup> AND COLORS, JUST AS GOD SHOWS NO PARTIALITY. IN THE END, ALL ARE JUDGED BY THE STANDARDS OF THE GOSPEL.

revive our consciences. The Gospel can bring meaning to our empty lives. The Gospel can bring peace to a materialistic, crisis-filled world.

I repeat - your ministry takes place "in the world," in the unredeemed spheres of human existence. Do not shrink from this world, its anxieties and its hope. And, I repeat, God's people hunger for the word of God. *INSERT*

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My brothers and sisters, every Eucharist represents the clarity of Jesus' identity and the boldness of His in-breaking into the world, for in these humble signs of bread and wine the mystery of divine intervention in an unredeemed world is re-enacted. May each of us here be nourished by this Eucharistic food, that our share in the priestly and prophetic service of Christ may lead the world to that salvation for which it so deeply longs. All of us yearn for a universe in which the fullness of Christ's order and redemption is experience. In the words of the poet, Langston Hughes - and, my Brother Fred, we depend upon you-----

I dream a world where man  
No other will scorn,  
Where love will bless the earth  
And peace its paths adorn.  
I dream a world where all  
Will know sweet freedom's way,  
Where greed no longer saps the soul  
Nor avarice blights our day.  
A world I dream where black or white,  
Whatever race you be,  
Will share the bounties of the earth  
And every man is free,  
Where wretchedness will hang its head,  
And joy, like a pearl,  
Attend the needs of all mankind,  
Of such I dream -  
Our world.

page 1, #1

Brother Fred, and my Brothers and Sisters in the Lord Jesus:

It is my privilege to preside over this Sacred Rite of Ordination. This is the first time I am called to ordain a friar of the Discalced Brothers of the Order of the Blessed Virgin Mary of <sup>Mount</sup> Carmel. I consider this a special honor.

At the outset, ....

page 2, #2 -- replace scripture quote with the following:

Every high priest is taken from among men and made thier representative before God, to offer gifts and sacrifices for sins. He is able to deal paitiently with erring sinners, for he himself is beset by weakness and so must make sin offerings for himself as well as for the people.

(Hebrews 5: 1-3)

page 4, #3

To borrow your own words, Brother Fred, --

Priesthood is an office of service to God's people. A priest is one who has answered the Lord's call to move into a deeper and closer love relationship with the Master. To be a priest is to be a living symblo of God's love, justice, and compassion in the world as one who serves, a man of prayer, a preacher and minister of the sacraments.

page 4, #4

chief characteristic of the life of Christ and of St. Teresa of Avila and St. John of the Cross. Thus, your treasures are self-denial, mortification, purification, asceticism, discipline. Your treasures, too, are the poor, the hungry, ~~##~~ the homeless...

page 7, #5

ultimate and unutterable mystery which engulfs our beings? The Carmelite tradition, with its emphasis on prayer and union with God, aptly equips you as a priest to assist the People of God in pondering these questions.

Know, faint & faint, that at every Eucharist  
You are in his

MESSAGE

FOR Bishop

DATE 8-26-82 TIME 11:00 a.m.

FROM Fred Alexander

OF \_\_\_\_\_

PHONE Business

Home \_\_\_\_\_

Telephoned  
 Called to see you

Please call  
 Will call again

Returned your call  
Family & friends were glad to  
hear he was going to be the  
selfless altar server that God has called  
him to be // done in absolute  
family...

"If a man will  
be my disciple...  
is a challenge  
priest in a very special way."

Readings for his ordination:  
First Reading - Isaiah 61:1-3  
Lectionary p. 990  
Responsorial Psalm - "Forever I will  
sing the praises of the Lord."  
Lectionary #802; p. 991  
Second Reading - Letter to the Hebrews 5:1-10.  
Lectionary #801; p. 990  
Gospel - John 15:9-17  
Lectionary #804; p. 991

A priest is one who keeps very little  
for himself - whether himself, or what he  
owns or has for his own, or his time, his talents,  
energies, and resources. The priest epitomizes that  
other-directedness and selflessness that characterizes the  
heart of X's and is  
most aptly described in the Holy Eucharist.

Mary  
signed