

We gather, Father, in your name,  
to ask for your blessing,  
to implore your guidance,  
to pray for your grace.

We who labor in behalf

of the physically and mentally ill of our society  
strive to guide and determine our lives and our service  
according to your law of love and the dignity of the  
sons and daughters of the Most High.

Lord, help us see in each and every person to whom we minister,  
the reflection of your ~~image~~ <sup>beauty</sup> and awesomeness;  
even in our most debilitated and weak patients  
may we discover the powerful, unique, and unrepeatable ~~character~~ character  
of one created in the image and likeness of God and the inerascible dignity  
that is the gift of a loving and caring Lord.

Now, O Father, may this food be blessed.

May the splendor of this banquet

not deafen us to the ancient wisdom of the Church:

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

May our fellowship, too, be blessed,

so that through our caring and sharing,

we may support each other in our healing ministry

and in the cause of human dignity.

AMEN.

Closing of Mass  
Sunday

Bishop Lyke, Ofm

AMADISIMOS HERMANOS:

HEMOS CAMINADO POR VARIAS HORAS JUNTOS.  
We have walked together for various hours.

HEMOS ESCUCHADO IDEAS Y CONCEPTOS QUE NOS  
We have listened to ideas and concepts that

HAN ENRIQUECIDO. ¡POSIBLEMENTE, HEMOS HABLADO  
have enriched us. Possibly, we have talked

DEMASIADO!  
too much!

LO CIERTO ES, QUE ESTAMOS SATISFECHOS Y  
It is certain that we are satisfied and

AGRADECIDOS AL ESPÍRITU DE NUESTRO DIOS POR  
thankful to the Spirit of our God for

TODO LO QUE EN ESTE ENCUENTRO HEMOS REALIZADO.  
all that we have realized in this Conference.

TENEMOS QUE TENER CUIDADO QUE LO QUE HEMOS  
We have to be careful that what we have

APRENDIDO NO NOS ASUSTE O DECEPCIONE. ESTO  
learned does not scare or deceive us. This

ES LO QUE POR LA GRACIA DEL ESPÍRITU TENEMOS  
is what, by the grace of God, we have to

QUE IR ESTUDIANDO Y CONSIGUIENDO.  
go on studying and achieving.

LES ASEGURO QUE LO QUE USTEDES HICIERON EN  
I can assure you that what you have done

ESTOS DOS DIAS, NO ES TIEMPO PERDIDO. DE PARTE  
here these two days is not wasted time. On my

MÍA PERSONAL, DE PARTE DE NUESTRO RECIÉN NOMBRADO  
behalf, on behalf of our recently named

PASTOR, MONSEÑOR PILLA, Y DE PARTE DE TODOS  
Shepard, Bishop Pilla, and on behalf of all

(2)

LOS OBISPOS Y SACERDOTES DE LA DIÓCESIS,  
the Bishops and priests of the Diocese,

QUEREMOS ASEGURARLES QUE RECONOCEMOS LA RIQUEZA  
we want to assure you that we recognize the richness

DE SU CULTURA HISPANA, CON TODA LA VARIEDAD  
of your Hispanic culture, with all its

QUE LA DISTINGUE. ESTAMOS CONVENCIDOS QUE  
distinguishing varieties. We are convinced that

USTEDES ENRIQUECEN NUESTRA IGLESIA Y QUE  
you enrich our Church and that

JUNTOS PODREMOS ALCANZAR MAYOR GRACIA Y  
together we can attain a greater grace and

SANTIDAD PARA TODOS.  
holiness for all.

LES EXHORTO AHORA A REGRESAR A SUS RESPECTIVAS  
I now encourage you to return to your respective

PARRÓQUIAS. BUSQUEN MEDIOS Y MANERAS JUNTO A  
parishes. Search out means and ways together with

SU PÁRROCO, DE PODER PONER EN PRÁCTICA LO  
your pastor to be able to put into practice

QUE AQUÍ HEMOS HABLADO. SOLO ASÍ IREMOS LOGRANDO  
what we have talked about here. It is only thus

ALGO.  
that we can accomplish something.

CUENTEN CONMIGO PARA ACOMPAÑARLES EN LA TAREA  
Count on me to accompany you in this task of

DE POCO A POCO IR REALIZANDO SUS IDEALES Y  
bit by bit realizing your ideals and dreams.

ENSUEÑOS.

¡QUE DIOS LES BENDIGA!  
May God bless you!



OFFICE OF THE EPISCOPAL VICAR

URBAN REGION

NAACP Freedom Banquet  
June 1, 1980

May we pause in silent prayer for the full recovery of one of our nation's finest leader's, Vernon Jordan.

WE GATHER, O LORD, IN THE NAME OF FREEDOM -  
IN THE NAME OF THAT INNATE POWER  
BY WHICH WE ARE CHARGED TO GUIDE AND DETERMINE OUR LIVES  
ACCORDING TO YOUR LAW OF LOVE.

AS WE GATHER IN FREEDOM'S NAME,  
MAY WE HOLD HIGH FREEDOM'S CAUSE:

THE PROTECTION OF THE POOREST AND WEAKEST,  
THE MOST MARGINAL AND EXPLOITED OF OUR SOCIETY;

THE RESPECT FOR HUMAN LIFE IN ALL ITS STAGES  
AND THE THE QUALITY OF LIFE IN EVERY HUMAN CONDITION;

THE PRIORITY OF PERSONS OVER ECONOMIC INTERESTS  
AND THE UNDERSTANDING OF POLITICAL ACTIVITY AS SERVICE RATHER THAN POWER;

MAY THIS FOOD BE BLESSED, O LORD.

MAY THE SPLENDOR OF THIS BANQUET

NOT DEAFEN US TO THE ANCIENT WISDOM OF THE CHURCH:

IF I HAVE FOOD ON MY TABLE,  
AND SOMEONE ELSE IS DIEING OF STARVATION,  
I HAVE KILLED HIM.

MAY OUR FELLOWSHIP, TOO, BE BLESSED,  
SO THAT THROUGH OUR CARING AND SHARING  
WE MAY SUPPORT EACH OTHER IN THE CAUSE OF FREEDOM.

IN JESUS NAME, LET US SAY - AMEN!



Dedication of Altar  
Hallinan Center  
September 7, 1980

"For what person can know God's counsel,  
or who can conceive what the Lord intends" Wisdom

Introduction - my civil rights experience:

interplay between those who appeared "free" and those in bondage

A. Interesting paradoxes in scriptures

1. Paul in prison, but free - from hate, anger, apathy; for understanding, compassion, joy, love (Paul had been a persecutor)
2. Philemon, not in prison but a slave - to social expectations, role of being a master, the wealth about which he had to worry;
3. Onesimus ("useful") - both free and enslaved -  
to run away, aspire and lift himself from bondage;  
enslaved to the system of slavery, which even Paul respected

B. Solution - Xtn Gospel: the vision of Jesus, the new social order, the revolutionary way of viewing the human person

1. Every person - a son and daughter of God, a brother and sister to each other  
"...that you might possess him no longer as a slave, but more than a slave - a beloved brother"  
marked and embraced by God, a unique unrepeatable reality,  
named by God  
rights and responsibilities: life, liberty, and pursuit of happiness
  2. Love enemies, bless those who persecute you...  
no one's evil deeds can destroy his/her essential dignity;  
no one's social status - poverty, hunger, economic class;  
no one's outward appearance - cultural standards of beauty;  
no one's age or stage in human development (fetus, elderly)  
no one maleness or femaleness (how long it took to get rid of  
slavery in U.S.!)
  3. Wisdom talks about a new attitude; Luke a new behaviour; Philemon describes a specific instance where the unique dimension of the Gospel is needed.
    - a. decision: follower of Jesus (admirer), or real disciple
    - b. message for oppressed and oppressor:
      - 1) fight not just for self, but whole new social order;
      - 2) oppressor: spiritual, interior conversion - a new way of looking at the other
      - 3) the cost of discipleship: "If anyone comes to me without turning his back on his father and mother, his wife and children, brothers and sisters, and indeed his very self,
- C. University - father and mother of oppressive ideas and structures?  
truth as freeing  
religious perspective to every department

St. Helena Romanian Byzantine Catholic Church  
75th Anniversary  
at St. Malachi  
11/16/80

"There was a man going down from Jerusalem to Jericho, who fell prey to robbers."  
Luke 10: 30

I. Congratulations - Praise God

- a. arrival, c. 1900
- b. for St. Helena, first Romanian Byzantine Catholic Church
- c. for St. Malachi people, who welcomed you with open arms
- d. for ROMANUL, first Romanian newspaper in the U.S.
- e. for AMERICA, your current newspaper
- f. for the UNION AND LEAGUE OF R.S.A., first Romania national organization
- g. for Cleveland Romanians, for you have made Cleveland the foremost center  
for Romanian fraternal, cultural, and religious activities
- i. for the 12, 000 Romanians who now live in Cleveland
- j. for your founding pastor, Fr. Epaminondas Lucaciu, and for those who followed  
him
- k. for Fr. Mircea Toderich, under whose leadership you continue to become living  
stones of humility, meekness, patience, bearing with one another lovingly,  
and you have re-designed the interior of your church and built St. Helena  
Social Center
- l. for the Romanian Byzantine Rite, fully Catholic, and, despite persecution,  
has remained united to the See of Rome

Make every effort to preserve the unity which has the Spirit as its  
origin and peace as its binding force.

II. History of Romanian People -

ancient history - very early days of the Church (107)

gift of heroism and martyrdom

"fell prey to robbers, stripped, beaten, and left half-dead  
by faith you have arisen and remain loyal

December 1, 1948 - official suppression  
U.S. Bishops Pastoral on Communism

III. Good Samaritan

1. Any man of any nation who is in need is our neighbor. Our help must be  
as wide as the love of God;
2. The help must be practical and not consist in merely feeling sorry. (Priest  
and Levite felt sorry, but did nothing;
3. Love involves risk and sacrifice - a change in our normal schedule and  
rhythm of living.  
e.g., St. Malachi Community - past and present
4. Church as Good Samaritan - sharpen awareness, deepen commitment, and foster  
mutual support

*The Dedication of the Church  
St. Agnes-Our Lady of Fatima  
April 16, 1983  
Homily*

*Introduction*

- A. *The founding of the National Black Catholic Clergy Caucus - 4/16/68:  
15 years ago*
- B. *The Church to which we belong is not different from the society in  
which we live*
- C. *Consequence: departure of many Black Catholics from the Church and  
the alienation of the Church from the general Black  
populace*
- D. *Our people began to ask:*
  - 1. *Is God really present within this Church?*
  - 2. *Was Jacob's dream really only a dream?*
  - 3. *Is the Church, in fact, only a building, constructed with  
"precious stones, gold, silver, hay, or straw"? (I Corin-  
thians 3). When the Day makes its appearance with fire,  
would we find that the Church would melt away - for it was  
only built with brick and mortar?*

*Body*

- A. *In the following year, 1969, in the person of Our Holy Father, Pope  
Paul VI, Peter spoke - with all the firmness, strength, and durability  
of a rock, and, like a cosmic lightening bolt that reverberated througout  
the world, he proclaimed to all peoples of African descent:*

*Enrich the Church the Church with your gift of blackness,  
which she needs particularly in this historic hour....  
The Church of the West did not hesitate to make use  
of the resources of African writers, such as Tertullian,  
Octavius of Mileto, Cyprian and Augustine.... Therefore,  
let your native voices be raised harmoniously in the chorus  
of other voices in the universal Church. (August 2,  
1969, "To the Heart of Africa," paraphrased)*

- B. *Today's dedicatory events must be situated within the historical context  
of the landmark gathering of Black Clergy in 1968 and the classic  
proclamation of Pope Paul VI, in 1969.*

C. These consecratory rites represent and symbolize the conversion, the concern, and the conviction of the Church in relationship to Black people and affirm a fourfold reality:

- ,even with all that has yet to be done,
1. Do we not sense today/that we are a Church coming toward its fullness? Do we not feel today that we are indeed, as are other ethnic communities, a portion of the universal flock of Christ - that with all other peoples we make up and constitute the One, Holy, Catholic, and Apostolic Church?

Says St. Paul:

"Are you not aware that you are the Temple of God, and that the Spirit of God dwells in you? If anyone destroys God's temple, God will destroy him. For the temple of God is holy, and you are that temple."

2. Do we not experience today a special affection for, and closeness to, and bond with, our Bishop Anthony Pilla, who has stood for justice and equality and liberty, and has lovingly, caringly, and enthusiastically supported the building of this new Church and facility when the idea first came to be? Are we not thankful for the singular role of Catholic Charities and their readiness to share the resources of the Church.
3. Do we not sense today that we are part of a worldwide community of faith, that we are linked to generations of the faithful, from every land, nation, and culture, through that clarion Petrine ministry of Pope John Paul II:

"I for my part declare to you,  
you are 'Rock,' and on this rock  
I will build my Church,  
and the jaws of death shall not  
prevail against it.

4. Finally, do we not experience that central and indisputable datum of human history - that God is always present to his people:

"Know that I am with you....  
I will protect you wherever you go....  
I will never leave you  
until I have done what I have promised." (Genesis 28)

- D. Finally, my friends, there is an over-arching reality that we speak of with great joy and pride - the people of St. Agnes-Our Lady of Fatima.

Over this past decade, they have seen their neighborhood lose half its population, they have watched homes, businesses and neighborhood facilities be torn down (and, thanks to Formicos, they have seen some homes be rebuilt!).

yearly

The median/income in this neighborhood, my friends is between \$4500 and \$8700; and, anywhere from 37 - 94% of its people receive public assistance; unemployment here is heavy, crime is great.

But the People of St. Agnes-Our Lady of Fatima - the laity, religious, and clergy - are greater - in persistent and consistent faith, hope, and love. The Church of Cleveland, dearest People, is so grateful for your witness, we are so enriched by it. Like the multiplication of the loaves and fishes, you have spread the Good News of Jesus in this area. Like the Gospel cast to the four corners of the world, you have reached out to any person, of any color or class, who has come to your doors. Your hospitality towards all has been model. May this remain your distinguishing feature.

#### Conclusion

My friends, let us now go on with our celebration. For we await the Lord's blessing upon the Church, and we long for the Supper to which the Lord himself invites us. Eucharist is the sign and cause of our unity, it is the food that makes us grow and mature in faith, hope, and love.

In solemn wonder, Jacob cried out:  
'How awesome is this shrine!  
This is nothing else but an abode of God,  
and that is the gateway to heaven!

PRAYER OF DEDICATION

On the Occasion of the Dedication of the Kenyon C. Bolton  
Theatre of the Cleveland Play House -- November 2, 1983

Father in Heaven,  
we know that this earth,  
indeed, the entire universe,  
is the stage upon which  
the drama of your divine plan  
of salvation  
has been initiated  
and will be brought to its fulfillment.

Father it is the gift  
of the artists and artisans of the theatre  
to draw nourishment and inspiration  
from the Divine Drama of your activity  
in this world.

It is the task  
of the artists and artisans of the theatre  
to present to men and women  
of every tongue, culture, and nation  
the image and insight  
of your movement  
into our minds, hearts and souls,  
to unfold for us the mystery of life,  
fashion the fundamental questions about human destiny,  
act out the story of human hope and tragedy,  
and call forth the finest creations of the human spirit.

Therefore, Father, we come to you with praise and thanksgiving  
for this new Kenyon C. Bolton Theatre.  
We ask that you bless this work of art  
and all those who had a role in its creation.

May those now living  
and future generations  
who search the meaning and mystery  
of your plan  
discover in this theatre  
a source for the richness and beauty  
of life and living,  
and a reflection of the imprint of your image  
in all creation.

In this theatre  
may human drama offer fulfillment to the human person,  
and may the human person bring to human drama  
the loftiest expressions of the human spirit.

May the love be the foundation  
of every artistic endeavor  
enacted within these walls.

Indeed, all the world is a stage;  
we are the actors  
you, Father, are the Playwright.

AMEN.

The Church of the Holy Name  
125th Anniversary  
February 26, 1984  
Liturgy, 12 Noon

Father Dalton and Brother Clergy,  
Sisters of Charity and Visiting Religious,  
Dear Parishioners and Guests:

My Friends, what a joy and privilege it is for me to inaugurate this celebration of the 125th Anniversary of Holy Name Church. I thank you, Father Dalton, for this invitation, and I congratulate all of you on this great occasion.

At the same time we begin this jubilee celebration we also initiate our Eucharistic Devotions. How fitting this is, for it impresses upon our minds that over this past century and a quarter, our people did not come to a church building; rather, they gathered around the Table of the Lord. Like the Israelite People of old, they came, as it were, from the desert of their lives, wondering whether the Moses-es and Aarons of their day had not led them on a worthless pilgrimage and grumbling about the difficulties and vicissitudes of life's journey. But, again and again and again, as the People of Holy Name gathered around the altar, they heard those caring words of the Lord:

I have heard the grumbling of the Israelites.  
Tell them: In the evening twilight you shall eat flesh, and in the morning you shall have your fill of bread, so that you may know that I, the Lord, am your God." Exodus 16:12

Indeed, the Lord has been your light and your salvation, the Shepherd and caretaker of your souls. For 125 years he has been the focus and center of your lives. "Praise God from whom all blessings flow"!



page 2  
Holy Name

But, what are we to say about this jubilee of Holy Name Church? Surely, this anniversary is not simply the commemoration of the number of years Holy Name has existed. This anniversary is about a people: the events, significant moments, sacrifices, and personalities that have formed the stuff of this faith community over these past 125 years.

It is the celebration of the sacrifices that made beginnings possible and continuity and <sup>the</sup> future ~~possible and~~ inevitable.

It is a celebration of a people's self-understanding and the vision that gave an identity to this community of faith.

It is the celebration of that uniquely Catholic expression of faith, hope, and love that has sustained a people and given them a sense of purpose and direction.

The Church celebrates an anniversary to recall the past but not to live in the past; to remember yesterday, but not to be frozen in yesterday; to take pride in past history but not to be imprisoned by <sup>it</sup> ~~history~~.

The challenge of the Anniversary is to recall the marvelous acts of God in the life of a people, so that we might be free and open to the Spirit of God who guide us, and to the Lordship of Jesus who governs us, and to the



praise of the Father who has created and sustains us.

Yes, ultimately the anniversary celebration is for the present moment and for a future age. It is not nostalgia for the past, or a sentimental yearning for "good old days," or the occasion to turn back the clock.

Anniversaries remind us that our forebears had the courage and boldness to face their day and age. We are true to them only if we have the courage and boldness to face ours. We must not escape the present, but embrace it and confront it with an eternal message and Person, who vivifies every moment of our lives with his Spirit, and redeems every human situation through the Passover Mystery of His Son, Jesus: "Every time, then, you eat this bread and drink this cup, you proclaim the death of the Lord until he comes"!

Surely, friends, this anniversary celebration moves us to reflect on what it means to be Church, to be followers of Jesus.

*on this context, I am reminded of a story told me by a friend*

A man once stopped by the pastor's study to discuss with him the possibility of becoming a member of the parish. As the discussion progressed, the man indicated his desire to join the parish. Delighted, the pastor asked, "Now that you have decided to join us, in which area would you like to serve?"

"Oh, I'm not interested in anything like that," the man replied, "I just want to join the church."

The pastor patiently tried to explain that every member of the parish had some kind of work in the church.

Some teach in the parish school of religion, some visit the sick, some sing in the choir; others are involved in social justice activity, in administration, in the Sacred Liturgy, and in renewal programs -- but we find to find a ministry for everyone," the pastor concluded.

"I didn't know it was this kind of a church," retorted. "I believe I'll visit some other churches before I make a decision."

The pastor smiled and replied, "This is the Church of the Holy Name. Perhaps you are looking for the Church of the Heavenly Rest. It is down the street beside the cemetery!"

Well, my brothers and sisters, if there is anything that we can learn from the forebears of this congregation it is that to be Church means to do, to act, to get involved.

Today's Gospel tells us that Jesus "received the crowds and spoke to them of the reign of God, and he healed all who were in need of healing."

We who are the Church are to do in the here and now what Jesus did when He walked this earth. In the most concrete ways, the Church - we <sup>are called to</sup> - liberate and to heal, to be merciful and forgive, to cast the sword of peace and to judge by resisting evil in all its expressions.

We who are the Church are to bring solace to heart and direction to the mind. Amid all the social ills that plague our world, we are to preach and, above all, to live the justice and poverty which we inherited from our founder.

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Holy Name

In this age of maldistributed wealth and consumerism, our guiding ethos is found in the words of the early Church Father, Saint Basil:

He who takes another's clothing is called a thief. He who does not clothe the naked, although he could do so, deserves no better name.... Who is covetous? He who is not content with what is sufficient.

No, my friends, Holy Name is not the Church of the Heavenly Rest, it is the Church of the Earthly Best: Catholics of the past, present, and future who take seriously what it means to be a follower of Jesus.

Now, Sisters and Brothers, let us move to the Liturgy of the Eucharist, wherein Christ shall renew the multiplication of the loaves and fishes. Our Eucharist gives life its God-dimension, renews the sacredness of life, and makes God present to us in a most mysterious way:

Everytime...you eat this bread  
and drink this cup, you proclaim  
the death of the Lord Jesus  
until he comes.

Let us together acclclaim this mystery of our faith by giving ourselves entirely to Christ as He gives himself entirely to us.

The Church of Saint Aloysius  
Blessing of Renovated Church  
May 27, 1984  
11:00 a.m.

*INTRODUCTION*

- 18th century abbot interested in phenomenon of electricity
- ordered all 1000 monks to form a circle and hold hands
- applied electric current and all 1000 monks jumped up precisely at same moment
- three conclusions we can make from story:

1. electricity moves with astonishing speed
2. 18th century monks had astonishing power over their monks
3. *WOULDN'T IT BE WONDERFUL IF ALL THE PEOPLE IN THIS CHURCH  
TODAY COULD GET EXCITED ENOUGH TO JUMP INTO THE AIR AT THE SAME TIME!*

REDECORATING AND RENOVATION OF SAINT ALOYSIUS

A. This is precisely what happened in January, 1982, with the people of Saint Aloysius, when they struck upon the idea to update their church according to Vat. II liturgy and restore it to its original beauty

B. What happened:

1. 2nd collection and fundraising activities
2. special gifts from parishioners
3. solicitations from former parishioners
4. '83: gifts from two foundations

--anonymous

--impressed with ministry of congregation to the poor

--interest in the classic nature of design

C. Marvel -- a small community of faith took the responsibility to renovate a church that was built by perhaps 2000 families

congratulations!

page 2

Saint Aloysius

What does all this mean? What is the DEEPER MEANING behind the restoration of this church building?

MY FRIENDS, WE ARE GATHERED HERE TODAY TO CELEBRATE THE RE-DEDICATION OF THIS HOUSE OF PRAYER. THIS IS OUR HOUSE OF PRAYER, BUT WE TOO ARE A HOUSE OF GOD. THIS IS THE DEEPER MEANING. IF WE ARE A HOUSE OF GOD, ITS CONSTRUCTION GOES ON IN TIME SO THAT IT MAY BE DEDICATED AT THE END OF TIME. THIS HOUSE, IN ITS RENOVATION, INVOLVED HARD WORK, WHILE ITS RE-DEDICATION IS AN OCCASION FOR REJOICING.

WHAT WAS DONE WHEN THIS CHURCH WAS BEING RENOVATED IS SIMILAR TO WHAT IS DONE WHEN BELIEVERS ARE REBUILT INTO CHRIST. WHEN YOU FIRST CAME TO BELIEVE YOU WERE LIKE TIMBER AND STONE TAKEN FROM WOODS AND MOUNTAINS. IN YOUR INSTRUCTION, BAPTISM AND FORMATION YOU WERE, SO TO SPEAK, SHAPED, LEVELED, AND SMOOTHED BY THE HANDS OF CARPENTERS AND CRAFTSMEN.

BUT CHRISTIANS, MY FRIENDS, DO NOT MAKE A HOUSE OF GOD UNTIL THEY ARE ONE IN CHARITY. THIS, TOO, IS THE DEEPER MEANING. 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. THIS, TOO, IS THE DEEPER MEANING. CHRIST TELLS US, "I WILL NOT LEAVE YOU ORPHANED; I WILL COME BACK TO YOU.... YOU WILL KNOW THAT I AM IN MY FATHER, AND YOU IN ME, AND I IN YOU." THIS IS THE DEEPER MEANING: THE MYSTERY OF GOD'S INDWELLING; WE ARE AN EDIFICE OF THE SPIRIT.

LIKE A GOOD BUILDER, CHRIST TELLS US: "A NEW COMMANDMENT I GIVE YOU: LOVE ONE ANOTHER." HE SAYS: "A NEW COMMANDMENT I GIVE YOU: LOVE ONE ANOTHER."



PAGE 3

Saint Aloysius

WHAT HE MEANS IS THIS: 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. WHEN WE LOVE ONE ANOTHER, MY SISTERS AND BROTHERS, IS THIS NOT A PROOF THAT WE LOVE THE LORD? IS THIS NOT WHAT WE LEARN FROM THE FIRST LETTER OF PETER, WHEN HE WRITES: VENERATE THE LORD, THAT IS, CHRIST, IN YOUR HEARTS. IS THIS NOT WHAT JOHN TELLS US WHEN HE SAYS, "HE WHO LOVES GOD AND HATES HIS NEIGHBOR IS A LIAR AND THE LOVE OF GOD DOES NOT DWELL IN HIM"?

DEAR SISTERS AND BROTHERS IN CHRIST, REMEMBER THIS HOUSE IS STILL IN THE PROCESS OF BEING BUILT IN THE WHOLE WORLD. WHEN GOD'S HOUSE WAS BEING BUILT AFTER THE EXILE, IT WAS PROPHESED, IN THE WORDS OF A PSALM: "SING A NEW SONG TO THE LORD; SING TO THE LORD, ALL THE EARTH." A NEW SONG IMPLIES A NEW INSPIRATION OF LOVE. TO SING IS A SIGN OF LOVE. THE SINGER OF THE NEW SONG IS FULL OF THE WARMTH OF GOD'S LOVE.

I CONGRATULATE AND THANK ALL OF YOU TODAY, MY FRIENDS. IN PARTICULAR, I THANK FATHER MARSHALL, YOUR PASTOR, AND BROTHER MIKE AND THE PASTORAL STAFF AND PARISH COUNCIL.

BUT I ALSO CHALLENGE YOU, EACH AND EVERYONE OF YOU -- TO REDOUBLE YOUR EFFORTS AT EVANGELIZATION. GO OUT INTO THE HIGHWAYS AND BYWAYS AND INVITE YOUR NEIGHBORS, SO MANY OF WHOM ARE UNCHURCED, TO SEE THIS BEAUTIFULLY RENOVATED CATHEDRAL OF GLENVILLE. AS SURELY AS PHILIP WENT TO THE TOWN OF SAMARIA, SO MUST YOU GO TO THIS NEIGHBORHOOD OF GLENVILLE AND INVITE ALL TO COME AND SEE. AND, ONCE THEY ARE INSIDE, MAY THEY SEE THAT DEEPER MEANING - A FAMILY AT PRAYER, A CONGREGATION IN LOVE WITH THE LORD, AN ASSEMBLY OF CHRISTIANS WHO LOVE EACH OTHER, A COMMUNITY OF DISCIPLES WHO ARE NOURISHED BY THE BREAD OF LIFE AND THE CUP OF ETERNAL SALVATION! A COMMUNITY OF FAITH GATHERED AROUND THE TABLE OF THE LORD. THIS IS THE DEEPEST MEANING. THIS IS THE SALVATION EVENT OF A PEOPLE CAUGHT UP IN THE MYSTERY OF GOD'S LIFE AND THE ECSTASY OF GOD'S LOVE.

HOUSE OF PEACE BLESSING TALK

Ezekiel 37: 1-14  
John 21: 15-17

The dead dry bones of Ezekiel speak to us not only of the need of the poor, but of God's constant care, just as the miracle of this building raised out of the ashes by the power of love and prayer, speaks to us of God's marvelous presence today in our midst. We can do nothing but give thanks and praise to our Creator!

Today though, we embark upon another impossible task, much more impossible than the raising of this beautiful building out of burnt ruins. The little words we speak cannot bless this house that love built--only love can bless this house. And only the love of our Heavenly Father can bless it enough.

The poor shall bless this house--for this is the Father's gift of love to us today, those He sends to us. The poor bless this house of peace more than our words and yes, more than even the noble works of charity which laid each tile and set each window and door.

For the cry of the poor is a blessing: for each cry is a call summoning forth the word of faith from God's people--and so this house is a temple for the blessing of God. Our little efforts, our care, our labor out of what we have--is transformed by those who receive it into the presence of Christ: "as often as you did it to one of these, you did it to Me." And so the little we do and give, is made luminous and transfigured into adoration by the poor we receive out of love of Christ. They bless us, then, more than ever we are capable of blessing them.

This is the mysterious meaning of the Church, speaking to us in the words of the Bishops of Latin America, who call us to be evangelized by the poor. To be evangelized, is to hear the good news, to hear the truth by which we are saved, to hear the truth which sets us free, to hear the truth which summons us out of the bondage of death, and leads us into the pastures of new life.

The bishops challenge us: "Commitment to the poor and oppressed and the rise of grassroots communities have helped the Church to discover the evangelizing

potential of the poor. For the poor challenge the Church constantly, summoning it to conversion...." [Puebla, 1147]

What does it mean for the poor to evangelize the Church? First, they can open our eyes to the needs, the injustices they suffer, and to the sinful structures and systems which oppress them. The poor Christ, the suffering Christ, speaks to us through their voices. As Jesus called the doubting Thomas to feel the wounds of his Resurrected Body, so today He calls us to feel the wounds in His Mystical Body. Secondly, they communicate to us a sense of urgency and help us to understand the causes of their anger. Mother Theresa of Calcutta tells us that we should recognize the presence of the poor Jesus in the "distressing disguise of the poor." Thirdly, they call us to a greater faithfulness to the Gospel: to a deeper spirit of sparing and sharing, generosity, hospitality, service, a greater spirit of simplicity. Then they call us to re-examine our lifestyle. As the bishops gathered in the World Synod of 1971 stated in their document, "Justice in the World," we need to re-examine our lifestyles as individuals, families, parishes, dioceses. Does our lifestyle bear witness to the Gospel? "Our examination of conscience now comes to the lifestyle of all: bishops, priests, religious, and lay people. In the case of needy peoples it must be asked whether belonging to the Church places people on a rich island within an ambience of poverty. In societies enjoying a higher level of consumer spending, it must be asked whether our lifestyle exemplifies that sparingness with regard to consumption which we preach to others as necessary in order that so many millions of hungry people throughout the world may be fed." [Synod '71] Finally the poor challenge us to a theology and spirituality of the total Gospel and the total Church. Whether concerning doctrine or morality, the poor raise our minds and hearts to the social dimensions of the Christian message, and even clearer, they tell us that we are not saved as individuals but as a people and that all doctrine is social doctrine. Thus, the poor assure us that we will always keep in balance and proper perspective those issues commonly (but mistakenly) classified under "individual morality" with questions frequently referred to as "social issues."



It is to the body we are summoned, and in the body, we are called,

Who can doubt that we need to be evangelized? A quarter of the world's scientists and engineers are working on weapons research and development, a greater research effort than is devoted to any other activity on earth, and sifting more public research money than the problems of energy, health, education and food combined.

[Sidney J. Harris, Chicago Times, 30 November 1980] The Stockholm International Peace Research Institute indicates that world military spending has increased about 50 percent over the past two decades: world military expenditures have increased from 100 billion thirty years ago to 400 Billion dollars in 1978. This amount breaks down to nearly 100 million dollars a minute for arms. One researcher notes, "In pounds per person, the world has more explosive power than food."

Today we experience a decline in the respect for human life, and for children. The issue of infanticide has now become a reality, with handicapped children being allowed to die for the simple reason that they are born with limitations. We experience a daily toll of over 4,700 abortions--during this blessing ceremony almost 400 unborn children will have lost their lives. It is estimated that by 1990 2/3 of couples will choose to be without children, suggesting that people no longer see the responsibility of extending their marital commitment to the full dimension of extending God's creation. And recent disclosures in the news and reports from professionals indicate that physical, emotional and sexual abuse of children and the handicapped is an epidemic of scandalous proportions.

Fear, greed, and ever more demonic developments of systems of violence--are all reflected in our American life, and the values which command the allegiance of the time, talent and treasures of our people. I speak of our materialism, our consumerism, indeed, our love of pleasure, our addictive hedonism. These selfish philosophies destroy our interior life, erode our conscience and our spirit, and profoundly mar our relationship with God and his provident purposes. A third of the money Americans spend on food, we spend on "eating out"--especially in fast food outlets. Last year, each man, woman, and

child in this country consumed an average of 14.9 pounds of candy; 6.7 billion dollars we spent on jewelry and watches; and over 4 billion dollars on such things as nail polish, shampoos, perfumes, deodorants and face powder. And still we have the gall to bellow: "where's the beef?"

"Where's the beef?" Certainly not on the tables of the poorest countries of this world. The threat of severe malnutrition and even starvation faces 50-60 percent of the children in the poor countries. In Asia alone, some 250,000 children lose their sight each year because of vitamin A deficient diets. In 1980, during the Year of the Child, 30 children died each minute from malnutrition or related causes. The money we would spend on one MX missile would pay for the entire education system of twenty-three developing countries for one entire year.

Indeed, we need to be evangelized by the poor. We need them--far more than they need us--for they have the Lord as their protector, but for us: what does it profit us if we have gained the whole world and suffered the loss of our souls? They have need for the blessings of God to ensure their lives in this world. We have need for the the word of conviction which leads to conversion of heart so that we might save our life in the next.

The work we call God's blessing on today is not finished. We do not congratulate ourselves today on a job well done--but we are humbled by this outpouring of generosity on the part of God's people, to listen to the cry of the poor. We are all called by the sign of this Holy Building, this House of Peace, to seek the word of peace in the eyes, hearts and voices of God's dearest ones. We are summoned to a deeper commitment to the brothers and sisters of the Lord. Not in despair but in hope we view these walls and we pray for courage and strength to make our own the prayer of our Father Saint Francis:

Brothers and Sisters, Let us begin....

For up until now we have done nothing.....

HOUSE OF PEACE DEDICATION

Acts I: 12-14  
I Peter 4: 13-16  
John 17: 1-11

HOMILY: SEVENTH SUNDAY OF EASTER -"A"

IT IS AMAZING WHAT THE LORD CAN DO -- From a few cowardly and demoralized men and a handful of loyal but defenceless and helpless women, in the face of overwhelming opposition and hostility, the mighty Church of Christ is born. From sorrow, intense suffering and utter loss--the body of Christ is joined, member to member-- "being fitted and held together by that which every joint supplies, according to the proper working of each individual part..." [Eph. 4: 16]

Our readings today prepare us for the miracle of the Holy Spirit which we eagerly await and expect. In obedience to the Lord's command, "Stay in the city until you have been clothed with power from on high," [Luke 24: 49]--the disciples with the women, Mary and the relatives of Jesus join together in the most intense and constant prayer. [Lk 1: 14]

The followers of Christ are humbled and broken--but they do not despair or become embittered and rebellious as their ancestors did in the desert. They turn to prayer, not as a last resort--but as a gathering up of strength made perfect in weakness, gathered around the women, Mary and the family of the Lord, Mary appears for the last time in the New Testament--the Seat of Wisdom, Spouse of the Holy Spirit, Forerunner of the Paraclete--her ardent and unceasing prayer for the outpouring of the Holy Spirit of Life and of Power is answered, and her work in this mortal flesh is complete.

The Church, emptied of her Lord, hungers and thirsts for the Holy Spirit, and the Father sends forth the Promised Advocate. The Church rejoices even as it finds fellowship--or KOINONIA--[second reading] in the sufferings of Christ. This "fellowship of suffering with Christ"--is the very cry of Christ's deepest pain upon the cross echoed in the cry of the poor for justice, and the most intense prayer of the Spirit for wholeness

of the body, for healing, for unity.

"May they all be One"---Christ prays for us all as He entrusts each of us to the care of the Father who sends the Spirit without reserve. The hour has come for power to be manifest in the weakness of Christ's supreme sacrifice upon the Cross. The hour has now come for the Church to be formed from the wounds of Christ manifest in suffering humanity. "May they all be one", Heavenly Father.

May every cry for justice be made one with the prayer of Christ. May every tear in the eye of the orphan, may the groaning of the sick and oppressed, may the silent sorrow of the elderly, may the pain of those in hospitals, the bitter abandonment of the imprisoned shoplifter and drug addict, the stomach pain of the starving African newborn child, the panic filled eyes of the victim of sexual abuse, the despairing darkness of the alcoholic on the curbside, or in a lonely divorced apartment--Oh Heavenly Father-- Indeed we pray--May all these little cries be made One in the Holy Spirit with the Ardent Prayer of Christ upon the Cross, "who with loud voice and groaning cried out to Him who had the power to save from death [Heb. 5: 7]": "My God, My God, Why Hast Thou Forsaken Me?"

This is the unity of the Church we celebrate today: humble and little, but real and more powerful than the casting of mountains into the sea, even if it weighs less than the mustard seed! In the Bread that we break and in the Cup we bless there is a power--the Holy Spirit, our Advocate--who makes into One Priestly Prayer all the groaning of the Whole World.

IT IS AMAZING WHAT THE LORD CAN DO -- Not only make a mighty army out of a few frightened and helpless poor people. Not only build a new house for peace out of the burnt ashes of our failures. He can make something out of nothing, if we bring Him humbly and completely all our nothing.

When we bring all we have--which seems like so much nothing--we must not be despondent like the apostles who questioned five barley loaves and a few fish: "What

are these among so many?"--but we must bring faith, great faith. Having little and thinking small, we may be tempted to venture only slightly, risk little, and ask for even less.

ASK AND YOU SHALL RECEIVE-- The Ministers General of all the families of the Franciscan Order dare to ask --during the year of peace, 1982, and the blessed year of the 800th anniversary of the birth of our Father Saint Francis---for nothing less than that "the governments of the world renounce the use of nuclear weapons and . . . eliminate nuclear arsenals. We also desire an end to the process of research, production, testing and deployment of ever more devastating nuclear weapons which accelerate the arms race, because these too must be considered a moral evil . . . We join with people everywhere to work for a more just world, for the care of the sick, and the elderly, for the young and unborn, for the care of the hungry and homeless, for refugees and poor nations, and for more just working conditions for workers." [Joint Statement of the Ministers General. Rome, 4 October 1982].

Cardinal Bernardin in the same bold spirit calls for a Catholic vision of life which joins together our anguished concerns for nuclear disarmament and an end of the arms race, for the end of capital punishment, euthanasia, abortion, and the systematic disrespect for life institutionalized in racism and in all manner of minority discrimination. Pro-Life is not simply a mental stance which logically includes the protection of life at every stage of development. It is an anguished and courageous prayer to the author of life to protect and guide us in the whole of life, in every difficulty and in every way. It is a most inclusive and catholic--that is, universal--prayer from all, for all--united in the all embracing prayer of Christ.

Today we pray for peace--in word and in deed--and more, in solidarity with one another, with the poor and oppressed of our city and nation, and with the suffering of all the world: with our brothers and sisters of Christ, and with Him: "for as often as you did it to one of these least of mine, you did it to Me." If these words are true of food and drink, how much more are they true in true discernment of the Body and Blood

of the Lord. When we pray in the poor, we pray in Christ. When they are within our hearts, so is Christ. When they are us, so are we Christ's own Body, and the Spirit's own powerful voice groans in ours: "MAY THEY ALL BE ONE...."

IT IS AMAZING WHAT THE LORD CAN DO.....



**STIMULI, INC.**

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E B E N E Z E R

an Africanamerican Oratorio

rhythmic text by

Clarence R. Jos. Rivers, Jr., Ph.D.

music by

Maestro William Foster McDaniel

E B E N E Z E R

An Africanamerican Oratorio

commissioned by brother booker t. ashe to be executed by dr. rivers  
through the resources of stimuli, inc

rhythmic text by  
CLARENCE R. JOS. RIVERS, JR., PH.D.  
freely adapted from I Samuel V, VI, and VII:12; and from Romans VIII

music composed by  
MAESTRO WILLIAM FOSTER MCDANIEL  
partially flavored by melodic and structural elements suggested by  
dr. rivers

for: baritone soloist  
vocal trio (sextet, sextet plus three, double sextet) SST; ~~SS~~Bar.; SSA  
full chorus, SATB  
and various instrumental possibilities

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Stimuli Inc., 17 Erkenbrecher Avenue, Cincinnati, Ohio 45220





## Dedication

In singular dedication to the honor of  
BROTHER BOOKER TALIAFERO ASHE, OFM, CAP.  
on the occasion of the dedication of the rebuilt  
HOUSE OF PEACE  
June 3rd, Milwaukee Wisconsin

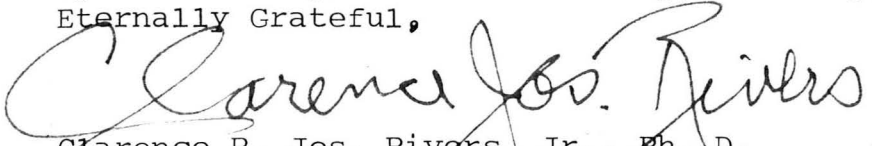
Brother Booket T. Ashe, a Capuchin Franciscan, founded the "House Of Peace" in the spirit of that peace spoken of in the "prayer of St. Francis"; and he serves it with prophetic vision and skill, with the simplicity of the dove and the resourceful wisdom of the serpent. The Faith-Gift of the Spirit frees him, as it indeed frees all people of moral courage, from the rigidity of the Law, Custom, and Convention. Booker knows that nothing can come between him and the love of God, made visible in Jesus, the Christ.

This Africanamerican Oratorio is written for Booker in the profound belief that God's crowning glory, in His Kingdom, is not so much the person who lives only in the continuing experience of Christ's Resurrection triumph, but rather is the person who by the Faith-Gift remains free, like the Spirit, to "keep on keeping on", even when tempted to give in and submit to the shackles of despair. For the sleepless darkness of the "midnight hour" is a crucifixion hour. IN such hours, Booker is a bright jewel shining gloriously in the crown of God.

We honor him with affection because, even in the midst of the deepest darkness surrounding his own work and his personal life; in the midst of his greatest trials and tribulations, he maintains that freedom of the Spirit which allows him to be generous Sunlight/Sonlight, brightening unselfishly the lives and works of others.

Humankind of lesser faith-engendered moral courage would find reason to keep the scarce light to themselves; and which of us would blame them? But this Capuchin finds light for others -- does it with generosity --, when he himself must walk in darkness. Like Samuel and Paul, Booker T. uses his Faith-Gift to help free others from slavery to paralyzing fear, from slavery to the "flesh" that leads to death, from all that inhibits our building the kingdom of God. Even if this oratorio were not explicitly dedicated to Booker, it would still be his and about him.

So much we think of thee -- Booker T.!!! You are our Ebenezer, our memorial rock. In thee we see: "Thus far Yaweh has been with us!" I presume to speak for many others when I say, we -- your brothers and sisters -- are Eternally Grateful,

  
Clarence R. Jos. Rivers, Jr., Ph. D.



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### EBENEZER

#### The Prologue

Until now from the beginning  
All creation has been groaning  
In an act of giving birth;  
We, the Holy Spirit's First-Fruits,  
New begot upon the earth,  
Faith-Full stones on Christ's foundation,  
In tip-toe anticipation,  
Also await complete deliv'rance;  
We too groan to be set free.  
So the Father sent our Brother  
Showing all the rest how we  
Can be certain that no trouble,  
Death nor life, nor any power,  
Any trial, nor tribulation,  
Nothing in this vast creation --  
No Thing e're shall come between us  
And the love of God now seen  
Through the person of our Brother  
Jesus, the Christ, our Lord!!!

#### The Chorus

Ebenezer, Ebenezer is the rock of solid FAITH;  
"Ebenezer, Ebenezer", as the wise Judge Samuel sayeth:  
"Even in thy darkest hour, when there is no light but trust,  
Say 'Thus far Yahweh hath aided us; is God not ever thus?!!'  
So even in the midnight hour, trust ye, ever trust;  
Thus far Yahweh is still with us; faithful our God, and just."



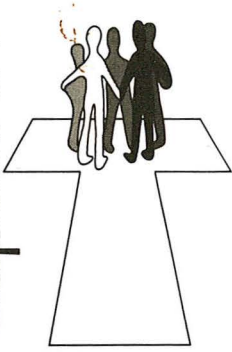
(verse three continued)

For I am with you by the Spirit — and by that Pow'r-Divine ye'll overcome  
--As eagles fly -- on wings of Faith  
Soaring above the mountain tops, where the Kingdom-come  
Is seen in prophet dreams, visionary dreams of marvels,  
'Ready wrought by God, yea done!!!  
Though toiling on the earth, your feet are mired in earthly clay,  
Look up! You are of Spirit born, and like the Spirit you are free,  
Free as the wind doth soar;  
Born of the Spirit, you are Soul-full; and though thy flesh be suff'ring  
Living-Waters spring within you, fountains in you evermore!!!! death,

Coda

Ebenezer, Ebenezer, Ebenezer, Ebenezer!!!  
Rock-hard-faith-of-human-kind is the power and the Glory —  
Glory of the Great-Divine!!!!!!

Capuchin



January 27, 1983

Office of Communications  
and Development  
1820 Mt. Elliott Avenue  
Detroit, Michigan 48207  
(313) 579-2100

Dear Bishop Lyke,

Enclosed is the biographical sketch on Brother Booker that you asked me to send. I hope that you find it helpful. I am trying to contact Father Jim Goode to get a run-down on what is happening in New York on February 13th and if possible to arrange to get a picture.

It was a pleasure seeing you again and I hope you enjoyed your brief visit to Detroit. If I can ever be of any service, please don't hesitate to call on me as it would be my privilege.

Peace and prayers,

*Bill Hartford*

*Marcelo...*

Brother Booker Ashe, O.F.M. Capuchin, was born in Columbia, South Carolina on January 30, 1932. The family moved to Evanston, Illinois shortly after he was born and he attended Nicholas School, Evanston Township Progressive High School and graduated from St. Malachy's High School. He joined the Midwest Province of St. Joseph of the Capuchin Order in 1952 and professed his solemn religious vows in 1956.

In 1967, Brother Booker joined the pastoral team of St. Francis Parish, an inner city parish on Milwaukee's near north side. That same year, he opened the House of Peace, an inner city, store front community service center where he still serves as director. In 1968 he opened the Triple B - Beautiful Black Books - Library at the House of Peace. The library focused on the history, culture, activities and accomplishments of Blacks and became known in those years as a place where Black people could find out about themselves. The House of Peace is dedicated to helping people in need to find housing and jobs, providing them with food, clothing and other emergency needs, as well as developing special programs to meet neighborhood needs. Through the generosity of benefactors impressed with the people oriented work being done by Brother Booker and through the honoraria he earns from talks and workshops which is all donated to the center, the House of Peace is now housed in its own store front building at 1702 W. Walnut in Milwaukee and provides emergency housing in adjacent property and has a playground for neighborhood children.

In 1970, Brother Booker was elected to the Provincial Council of the Midwest Capuchins. He thus became the first Brother to be elected a major superior in the Capuchin Order since 1603 and the first Black to serve as a Provincial Councillor in the United States. He was re-elected to the Council in 1972 for a second term and in 1975 asked that his name be withdrawn from consideration because of other pressing commitments. He was chosen as a delegate to the Capuchin Plenary Council on Prayer held in Taize, France in 1973.

He is in constant demand for workshops and as a speaker at the national, state and local level. He is a member of the Black Catholic Clergy Caucus and has served on its Board and as its President. He has served on the Board of Directors of the National Office for Black Catholics, chairs the Capuchin Central City Commission, has served several terms on the Board of Directors of Catholic Social Services in the Archdiocese of Milwaukee, served on the Governor of Wisconsin's Task Force for the Handicapped, serves as a member of the Milwaukee Archdiocesan Commission on Development and he serves on the Boards of Directors of St. Charles Home for Boys, the Archdiocese of Milwaukee's Office for Black Catholic Concerns, the Mil-

waukee Volunteer Action Committee and the Council on Alcoholism. He has also served as Youth Chairman for the Archdiocese of Milwaukee's Annual Services Appeal. He works with the students from North Division High School and produces and directs their annual musical which has been widely acclaimed for its entertainment value and professionalism and the proceeds from which are used to provide scholarships for the students.

Brother Booker received the Human Rights Award from B'Nai B'rith in 1978, the Community Service Award from the Regional Board of the National Conference of Christians and Jews in 1980 and the Marquette University degree of Doctor of Laws, honoris causa in 1982 and on February 6, 1983 was honored as an outstanding Black American during AfroAmerican Week at Lewis University, Romeoville, Illinois.



Saint Joseph Franciscan Church  
August 26, 1984  
21st Sunday in Ordinary Time  
The Blessing of the Renovated  
Hunger Center

Introduction

- A. Moved and inspired by parables of Jesus: Good Samaritan, Mustard Seed
- B. Another genre or type - QUESTIONS

1. STIMULATE, PROD, EMBARRASS, CHALLENGE

2. Examples:

"Can you drink the cup I shall drink, or be baptized in the same bath of pain as I?" (Mark 10)

"If I am telling the truth, why do you not believe me?" (John 8)

"And if you greet your brothers only, what is so praiseworthy about that? Do not pagans do as much?" (Matthew 5)

"Tell me, why do you not judge for yourselves what is just?" (Luke 12)

3. These questions lead us to

honest self-evaluation  
shatter our comfort  
keep us awake at night

The Question in Today's Gospel

- A. Who do PEOPLE (--explain--) say the Son of Man is?
- B. WHO DO YOU SAY THAT I AM?

1. about Jesus, this is the question of questions

2. because Peter answered it correctly, he was made the ROCK, and his successors, too.

to preserve the Church in the TRUTH ABOUT JESUS  
to preserve the Church in the TRUTH ABOUT JESUS' TEACHINGS  
to preserve the Church in the TRUTH ABOUT JESUS' MISSION

"I will clothe him with your robe, and gird him with your sash, and give over to him your authority.... I will place the key of the House of David on his shoulder." Isaiah 22

3. KEY = unlocks God's storehouse: HOW DEEP ARE THE RICHES AND THE WISDOM AND THE KNOWLEDGE OF GOD! HOW INSCRUTABLE HIS JUDGEMENTS, HOW UNSEARCHABLE HIS WAYS.

To Preserve the Church in the Truth about Jesus' Mission & Teaching

A. When I was hungry you gave me to eat, ...thirsty, to drink...  
Whatsoever you do.... THE VERY ESSENCE OF THE CHURCH'S MISSION & TEACHING

B. Father Berard answered Jesus question, WHO DO YOU SAY THAT I AM, --- the friars, Mary Long, the staff and parishioners carry on a ministry begun by Father Berard, a ministry which is the MISSION OF JESUS



C. It is a mission and call of seeing in the needy the very person of Jesus:

"In the faces of the poor, I see the face of Christ; in the life of the poor I see the." John Paul II

"We recognize the poor Jesus in the distressing disguise of the poor."  
--Mother Teresa

D. But there is more: in the plight and struggle of the poor, we perceive deeper problems:

1. the suffering of the poor of the earth
2. the systemic violation of human rights
3. the continuing exploitation and oppression of women and minorities, the feminization of poverty
4. the expenditure of human resources and talents on nuclear arms

Saint Ambrose, 4th Century:

Nature has poured forth all things for men and women for common use. God has ordered all things to be produced so that there should be food in common to all, and that the earth should be a common possession for all. Nature, therefore, has produced a common right for all, but greed has made it a right for the few

or:

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

E. We are *EVANGELIZED BY THE POOR*:

The poor call us to a greater faithfulness to the Gospel, to a deeper spirit of sparing and sharing, generosity, hospitality, service, a greater spirit of simplicity

#### Conclusion

Christ feeds us in the Eucharist, for when we are spiritually poor we are the poorest of the poor. When we do not recognize Christ in the poor, we are not only spiritually poor, we are spiritually destitute. May the Eucharist move us to follow the Christ we eat, to become what we share, the *BODY OF CHRIST*, and to respond *YOU ARE THE SON OF THE LIVING GOD*.

HOMILY: SATURDAY, 15 DECEMBER 1984

SACRED HEART OF JESUS CHURCH: "RENOVATION PROJECT"  
THIRD SUNDAY OF ADVENT (B)

I AM VERY GRATEFUL TO FATHER BARTNIKOWSKI AND THE COMMITTEE FOR THE RENOVATION PROJECT HERE AT SACRED HEART OF JESUS CHURCH FOR YOUR KIND INVITATION TO SHARE IN THIS GREAT FESTIVAL TODAY WITH ALL OF YOU. "HIC LOCUS SANCTUS EST ET NON EST ALIUS:" THESE WORDS FROM SACRED SCRIPTURE THE LITURGY USES TO SALUTE THE DEDICATION OF A CHURCH: "THIS IS A HOLY PLACE, AND THERE IS NO OTHER PLACE ON EARTH LIKE IT."

YOU KEEP COMING HERE TO THIS PLACE, SO FULL OF MEMORIES AND PRIDE AND LOVE--BECAUSE IT IS "SOMETHING SPECIAL"-- THERE IS NO OTHER PLACE LIKE IT. WHEN YOU ARE HERE, YOU FIND OUT THAT INDEED YOU ARE "SOMETHING SPECIAL"--AND THERE IS NO OTHER PLACE ON THIS EARTH WHERE YOU CAN FIND SO SACRED A SPOT TO BE YOURSELVES, NO WHERE ON THIS EARTH WHERE YOU CAN REMEMBER SO WELL THE MOST PRECIOUS THINGS IN YOUR FAMILY LIFE, THOSE SPECIAL AND IRREPLACABLE PEOPLE IN THE HAPPIEST AND SADDEST EVENTS OF YOUR LIVES. HERE IS WHERE YOU CAN REMEMBER BEST WHO YOU ARE, AND HOW YOU GOT TO BE THE KIND OF PEOPLE YOU ARE TODAY. HERE IS WHERE --IN FAITH AND LOVE AND HOPE--YOU CAN SEE WHERE YOU ARE TO GO, AND WHAT YOU MIGHT BECOME. NO WONDER: BECAUSE HERE IN THIS PLACE GOD IS SPECIAL TO YOU AND YOU ARE SPECIAL TO HIM!!! HIC LOCUS SANCTUS EST ET NON EST ALIUS.

SAINT AUGUSTINE SAYS THAT A PEOPLE WHO GATHER TOGETHER TO BUILD--OR FOR THAT MATTER, TO RENOVATE--A PHYSICAL BUILDING

FOR THE WORSHIP OF GOD DISCOVER THAT THEY MUST BUILD AT THE SAME TIME A "SPIRITUAL" OR "INNER" BUILDING:

...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.

HOW GOOD IT IS THAT WE HAVE THE FREEDOM AND THE RESOURCES AND SO MANY GENEROUS AND DEDICATED SOULS TO REBUILD THIS HOLY AND SPECIAL PLACE. HOW GRAND THAT WE ALSO RENEW THE STRUCTURE OF OUR PARISH TO BE MORE IN HARMONY WITH THE ENTIRE CHURCH. BUT WE MUST SEE THAT THE WORK OF RENEWAL IS JUST BEGINNING: NOT ONLY WITH NEW PAINT AND PEWS AND ALTARS AND DECORATIONS; NOT ONLY IN NEW PARISH COUNCILS, RENEWED EDUCATIONAL PROGRAMS AND NEW PARTICIPATION IN LITURGIES. BUT REAL BEGINNINGS, REAL RENEWAL TAKES PLACE IN THE HEART.

RENEWAL MEANS BEGINNING. IT IS NOT A CRUEL AND MINDLESS CHANGE FOR CHANGE SAKE. IT IS NOT A FOOLISH TRIP DOWN MEMORY LANE, TRYING TO RE-CREATE A PAST THAT NEVER WAS. REAL RENEWAL IS BOTH HUMBLE AND COURAGEOUS. IT IS HUMBLE, BECAUSE "BEGINNERS"--NO MATTER HOW MANY YEARS THEY HAVE, NO MATTER THE EXPERIENCE OR WISDOM--ARE NOT AFRAID TO BE LEARNERS. BEGINNERS STUDY AND UNDERSTAND THE PAST, SO THAT THEY CAN LEARN ITS LESSONS AND CHERISH WHAT IS OF ENDURING VALUE, WHILE SETTING ASIDE THAT WHICH NO LONGER SPEAKS THE MESSAGE OF CHRIST. IT IS HUMBLE AND COURAGEOUS, BECAUSE BEGINNERS ARE NOT AFRAID TO MAKE MISTAKES, BECAUSE THEY ARE EAGER AND WILLING TO LEARN FROM THEM, AND GROW.

AND OLD SAYING GOES: "LOOK WELL TO YOUR BEGINNINGS..." THIS IS NOT ONLY THE MESSAGE OF RENEWAL, BUT OF ADVENT HOPE AS WELL. THE READINGS OF THE SEASON CALL US TO PREPARE OUR HEARTS FOR THE COMING OF CHRIST. AND THE HEART IS THE "HOLY PLACE" OR THE "CHURCH" WHERE BEGINNINGS OF NEW LIFE IN CHRIST TAKE PLACE.

SO ISAIAH THE PROPHET IN THIS SUNDAY'S READINGS INVITES US TO OPEN OUR HEARTS TO NEW BEGINNINGS--TO FIND A COMMON CAUSE WITH THE BROKEN AND SUFFERING AND LITTLE ONES OF THIS EARTH: "THE SPIRIT OF THE LORD IS UPON ME," HE SPEAKS AS A PROPHET. WHEN WE BECOME CONCERNED ABOUT THE RIGHTS OF OTHERS--THE UNBORN, THOSE SUFFERING ECONOMIC INJUSTICE OR VIOLENCE OR FROM ANY HUMAN NEED--THE SPIRIT INDEED COMES UPON US AND WE ARE PREPARED FOR SOMETHING NEW TO HAPPEN IN OUR HEARTS TO WELCOME CHRIST IN A NEW WAY.

SO ALSO SAINT PAUL SPEAKS TO THE BRAND NEW CHURCH AT THESSALONIKA. DO NOT DESPISE PROPHECY, HE SAYS. HE COULD HAVE SAID AS WELL: DO NOT DESPISE THE PROPHET-- THE SOMETIMES UNPOPULAR, UNWELCOME, AND EVEN UNACCEPTABLE PERSON WHO TELLS US (BY WORD OR SOMETIMES BY SIMPLE PRESENCE AMONG US) WHAT WE DO NOT WANT TO HEAR, BUT WHAT WE NEED TO HEAR. DON'T BE AFRAID TO CHANGE, ST. PAUL TELLS US--WHEN HE TELLS HIS PEOPLE TO RETAIN WHAT IS GOOD AND CAST OFF WHAT ISN'T.

JOHN THE BAPTIST IN THE GOSPEL TEACHES US HOW TO BEGIN. HOW EASY IT WOULD BE FOR SOMEONE WITH A RICH CULTURE AND NOBLE HERITAGE LIKE JOHN, TO LIVE IN THE PAST, OR TO BE EMBITTERED BY THE PRESENT AND FRIGHTENED OF THE FUTURE. HE COULD JUSTIFY HIMSELF WITH LOTS OF CLAIMS: "I AM A VERY SPECIAL PERSON," HE COULD RIGHTLY CLAIM. I AM THE SON OF ELIZABETH AND ZACHARY--I WAS HERALDED AT BIRTH BY AN ANGEL SPEAKING IN THE VERY TEMPLE OF GOD AT THE TIME OF SACRIFICE: "YOU WILL HAVE JOY AND GLADNESS, AND MANY WILL REJOICE AT HIS BIRTH!" [LUKE 1: 14]. I AM THE ANSWER TO THE PRAYER OF THE PEOPLE AND A SPECIAL PRIDE AND JOY: "WHAT THEN WILL THIS CHILD TURN OUT TO BE? FOR THE HAND OF THE LORD WAS CERTAINLY UPON HIM!" [LUKE 1:66].

JOHN HAD A RIGHT TO CLAIM A LOT OF CREDENTIALS BY HUMAN STANDARDS. INSTEAD HERE HE IS PREPARED TO BEGIN-- NOT WITH BITTER MEMORIES OF WHAT HE WAS AND WHAT HE MIGHT HAVE BEEN OR OUGHT TO BE: BUT HE ONLY IS AWARE OF WHAT HE IS NOT. NOT THE LIGHT--BUT THE WITNESS. NOT THE WORD-- BUT THE HUMBLE LISTENER. NOT THE MESSIAH, OR THE TRUTH--

BUT A LITTLE VOICE PROCLAIMING THE COMING OF THE HOLY ONE "WHOSE SANDAL I AM NOT WORTHY TO UNFASTEN." [JOHN 1: 27]

WE DO WELL TO LOOK TO OUR BEGINNINGS. WE DO WELL TO KEEP JOHN IN MIND AS WE CONTINUE THE WORK OF RENEWAL IN OUR PARISH AND OUR CHURCH, JUST AS WE SHOULD THINK OF JOHN DURING THESE DAYS OF ADVENT HOPE AND JOY. WE ARE -- IN THE END--NOBODY SPECIAL--EXCEPT THAT GOD HAS CHOSEN US, AND GIVEN US SO RICHLY OF HIS LOVE. THE NOBLE GIFTS OF OUR TRADITIONS, AND OUR DEVELOPMENT OF THESE GIFTS AND TALENTS ARE NOT TO BE BURIED IN THE GROUND OF UNFRUITFUL MEMORY AND ANXIOUS FEAR OF THE FUTURE. RATHER WE REJOICE, WE RENEW, WE GROW--FOR THE WHOLE CHURCH. THE GIFTS OF THE SPIRIT ARE ALWAYS FOR THE BENEFIT OF THE WHOLE CHURCH--GATHERED HERE IN OUR MIDST, AND THOSE SCATTERED FAR AWAY--ALL THE CHILDREN GOD CALLS TO HIMSELF.

THERE IS SO MUCH WORK TO BE DONE. THE HARVEST IS RICH, THE LABORERS ARE FEW. THE LORD DOES TRULY SEND US FORTH AS LABORERS INTO HIS HARVEST. MAY THE WORD GO FORTH FROM THIS PLACE--SO LOVINGLY BEING RENEWED--AS LIGHT FOR THE WORLD. MAY OUR HOPES BE THE BEGINNINGS FOR A RENEWED HOPE IN ALL OUR CITY AND AN INCREASE IN THE FAITH IN THE HEARTS OF ALL GOD'S CHILDREN. MAY THOSE WHO NEVER KNEW CHRIST--SEE HIM BORN AGAIN HERE. MAY THOSE WHO NEVER HAVE BEEN INVITED ANYWHERE, INCLUDED IN ANYTHING, THOSE WHO BELONG TO NOBODY, HEAR THE ANGELS SINGING IN THIS LITTLE BETHLEHEM, AND FIND CHRIST NEW BORN HERE IN YOUR VERY SPECIAL PLACE, WHERE FAITH AND HOPE BEGIN AND THE LOVE OF THE NEWBORN CHRIST BRINGS TO A PERFECT END.