

memo from the desk of

St. Aloysius
Martin de Porres Center
November 2, 1980, ALL SOULS
Sunday

Bishop James P. Lyke

+ *J. P. Lyke*

UNION

- St. Martin
- Faithful Departed who have made it
- Faithful Departed awaiting purification

UNION - with those called to Eternal Life

- common feeling, belief, conviction
- common faith, hope, and love
- certainty

- + WAY - God revealed and made real in Jesus
- + TRUTH - Jesus is risen
- + LIFE - God will vindicate the just ones

UNION - with those with whom we now live

- "No one has ever seen God..."
- "Whatsoever You do to the least... (union with the poor)"
- "Yes, they find rest from their labors,
for their good works accompany them."

UNION - with St. Martin de Porres

- Still a child in God!*
- legally: "father unknown," "half-breed," "war souvenir" illegitimate
 - mother dark, father light; rejected by father;
 - grew up poor
 - at 12, apprenticed to barber-surgeon- cut hair, draw blood, care for wounds, & prepare & administer medicines
 - Dominicans
prayer & penitential practices - *at night*
founded orphanage, care of slaves, daily alms,
kitchen, laundry, infirmary - *nursing sick, ... poor*
bilocation, miraculous knowledge, instant *cures*,
control over animals
great fundraiser, largely for poor girls,
for dowries to get married or enter
convent!



St. Martin de Porres
November 8, 1981
St. Peter n Paul Cathedral

"Brothers and Sisters, you are among those called.
Consider your own situation." I Corinthians 1

Your Eminence,
My Brother Bishops and Reverend Clergy,
Religious Brothers and Sisters,
Dear Friends in Christ,

I. St. Paul invites us to consider our own
situation - that is, the reality of life for us.
I can surely depict a very bleak, depressing,
and loathsome state of Black America:

1. we enter the 80's with the nation's attention
focused on military spending, ~~##~~ energy, and
inflation to the neglect of racial equality, full
employment, and urban revitalization for the poor;

2. over one-third of Black families are headed
by women, and most are poor because of the failure
to provide full-time employment, a situation
likely to continue and worsen in the decade ahead;

3. a black child has one chance in two of being
born into poverty; a black ~~child~~ ^{boy} is nearly twice as
likely as a white baby to die during the first
year of life.

^{3 times as likely}
a black child is likely to be labeled mentally
retarded, twice as likely to drop out of school
by the 12th grade, and three times as likely to be
unemployed;

4. in 1979, 83% of the babies born to Black teen-
agers were illegitimate; abortion, once never heard
of in the Black community, is increasingly becoming
acceptable; our suicide ~~is~~, once never heard of in
the Black Community, ~~is~~ now ^{is} ~~passing~~ ^{rising} the national
rate;

5. our crime rate grows in astronomical propor-
tions, most of it is Black-on-Black

THE CATHEDRAL OF SS. PETER AND PAUL

1723 RACE STREET

PHILADELPHIA, PENNA.

page 1a

— Philadelphia

Housing, Public

- a. Rent increases
- b. 800 units will be lost over next 2 years
- c. \$800 million for renovation will be lost

JOBS

- a. 4700 CETA JOBS will be lost
- b. 15,000 Philadelphians could lose employment or training for employment

CHILDREN

Will suffer the loss of welfare grants & food stamp reduction
12,000 students will lose eligibility for school lunch program

ELDERLY

Will suffer from 35% reduction in
elderly assistance programs

The Commemoration of St. Martin de Porres
The Church of the Epiphany
November 3, 1983
7:30 p.m.

"I will send you the Holy Spirit and he will remind
you of all that I have taught you." John

- II. Introduction: two stories :: 1) N.Y. HELLO DOLLY
2) St. Benet, ILL

- I. Two key ways in which the Spirit reminds us of all that
Jesus has taught us:
 - contemporary movements within the Church
 - saints, authenticated formally by the Church

The Feast of St. Martin de Porres
Borromeo Seminary
November 3, 1983
10:30 a.m.

Introduction

Story of Chuck's grandmother

I. This story reflects the reality of religious practice:

--- distorted religion - religion shaped to suit our
own needs

1970 study of Dr. George Lindbeck:

"Study after study," he affirms, "shows that church-
goers in all major Christian denominations are, on
the average, more prejudiced than non-churchgoers." **

--- as human beings, we fall prey to blindness, mispercep-
tion, prejudice:

Martin L. King, Jr.: not badness, but blindness

**The intrinsically religious are those who allow church
values to transform their lives. "Their values, attitudes,
and actions are molded by their religion. The extrinsically
religious person picks out from his religion those ideas
which support the kind of life he or she wants. Lindbeck
estimates that 90% of churchgoers in the U.S. are extrin-
sically religious and only 10% are intrinsically religious.

In his own mind, heart and soul, Martin radically
confronted the wisdom of the world with the wisdom of
faith.

What does the Spirit remind me of the St Martin de Porre?
To M de Porre - one reality regarding the human person...

II. But that is only one aspect of our existential situation. The deeper and richer reality is,

--- I am a child of God. I may be Black, I may be poor, I may be unemployed, I may not have a place to lay my head -- but, I am a child of God; I am somebody.

I am redeemed by Christ; I am infused with the power of the Holy Spirit.

I am fully a member of the Church of Christ. I, too, am among those called.

--- My identity does not rest on my social status, my wealth, my intellectual status, my color, or any position of prestige. I am a child of God.

---- THIS REALITY _ I AM A CHILD OF GOD _ DEMANDS AND COMMANDS THE RESPECT AND ATTENTION OF ALL.

and each other
FOR THIS REASON, I HAVE BASIC AND INERASCIBLE HUMAN RIHTS TO LIE, LIBERTY, AND THE PURSUIT OF HAPPINESS, TO EMPLOYMENT, TO EDUCATØN, TO HOUSING AND HEALTH CARE, TO THE PURSUIT AND PRESERVATION OF MY OWN HISTORY AND CULTURE.

--- BUT, I ALSO HAVE A RESPONSIBILITY

TO BE HOLY, AS THE LORD OUR GOD IS HOLY:
NOT TO BEAR HATRED IN MY HEART, TO TAKE TO REVENGE AND CHERISH NO GRUDGE. (LEVITICUS)

--- to BE POOR INSPIRTI
TO BE COMPASSIONATE
TO SHOW MERCY
TO HUNGER AND THIRST FOR JUSTICE
TO BE SINGLERPURPSED AND SINGLE-HEARTED IN MY LOVE FOR GOD
TO SUFFER AND SACRIFICE FOR NOBLE CAUSES

III. St. Martinde Porres was keenly aware of both aspects of his human situation. He, too, experienced a bleak, loathsome, and depressing state of social condition:

- he grew up poor;
- he was from a broken home;
- he was an illegitimat e child;
- his mother was ##### dark and his father was light (we know what that means both within and without our community);
- he knew discrimination and rejection


 BUT 

he also knew that he was a child of God, GOD CALLED HIM BY NAME, AND HE RESPONDED, HEAR I AM LORD, SEND ME.

In the world's language, MaRTIN WAS SURELY NOT WISE, OR INFLUENTIAL, OR WELL-BRON.

BUT GOD CHOSE THOSE WHOM TH E WORLD CONSIDERS ABSURD TO SHAME THE WISE: HE SINGLED OUT THE WEAK OF THE WORLD TO SHAME THE STRONG: HE CHOSE THE WORLD'S LOW-BORN AND DESPISED, THOSE WHO COUNT FOR NOTHING, TO REDUCE TO NOTHING THOSE ##### WHO WERE SOMETHING.

MY BROTHERS AND SISTERS, GOD IT IS WHO HAS GIVEN YOU LIFE IN CHRIST JESUS. HE HAS MADE HIM OUR WISDOM AND ALSO OUR JUSTICE, OUR SANCTIFICATION AND ALSO OUR REDEMPTION.

 +++ MARTINLOOKS LIKE US, HE UNDERSTANDS US, HE SHARED WITH US THE COMMON EXPERIENCES OF LIFE.

MARTIN DID NOT CONCENTRATE ON THE STATE OF OUR VICTIMIZATION: THE VILS OF THE SYSTEM: THE DETERMINTIVE FACTORS OF THE PAST, AND THE HOST OF LEGITIMATE REASONS FOR OUR PRESENT CONDITION. HE CONCENTRATED ON THE LORD, AND HE LET THE LORD EMPOWER HIM; HE CONCENTRATE ON HIS DIGNITY AND THE DIGNITY OF ALL AS SONS AND DAUGHTERS OF THE MOST HIGH; HE CONCENTRATED ONHIS CALL AND RESPONSIBILITY TO BE AND DO THE BEATITUDES OF THE GOSPEL.

memo from the desk of

Bishop James P. Lyke

MSP - PATRON OF
INTERNATIONAL
JUSTICE...

+ J. P. Lyke

Introduction -

Story of Chuck's Grandmother...

1. Distorted Religion ... to suit our own
Needs
Seek first - King & God ... "our kingdom"
2. As human beings, we call false gods to
Hinduism, misgovernment, prejudice

St. Martin de Porres radically confronted these two
spiritual diseases... In his own mind, heart &
soul, he confronted the wisdom of the world with
the wisdom of faith

of Bond
of Epistle

4. O Sermon...



"These are the ones who have survived the great period of trial; they have washed their robes and made them white in the blood of the Lamb." Rev. 7: 14

Introduction

1. Invitation since 1977
2. 95th ANNIV. OF CHURCH
10th ANNIV. OF MARTIN DE PORCAS CELEBRATION
3. THANKS TO FR. JAMIEKY / ALIVE PARISH

Body - 2 SIGNS: ^{Love the Lord...} Welcome to Cleveland's ART, SPORTS, BUSINESS

1. The saint - the one consumed in the holiness of God:
 - "Amen - Praise & glory, wisdom & thanksgiving and honor, power & might, to our God, forever & ever." -
 - a. ecstasy that lifted him into the air
 - b. light filling the room when he prayed,
 - c. filiation, miraculous knowledge, imitator even
 - he was so caught up in God, that he became like him -

shared in
holiness of God
Roy Wilkins
Jesse Owens
Mary Lou Williams

2. Split-Level thinking / Split Level Acting
 - Belief + Action
 - thinking + doing
 - private life + social action

grandmother & M. de Porcas

3. "Now what has the Father bestowed on us in letting us be called children of God."
4. "Poor in spirit
Sorrowing
Hunger & thirst for holiness
Show mercy

Single-hearted
Peace makers
Those persecuted

the counsel, official schedule holy
 the of the order order, holy
 the order holy } government trust on evil...

Discussion
 to in faith
 comments

- 1) each of us grows for a model;
- 2) each of us seeks a hero;
- 3) each of us searches for a confirmation that true ~~peace~~ come from the pursuit of the morally good;
- 4) each of us wants the assurance that redemption struggle brings lasting fruit
- 5) each of us needs the confirmation that our deepest personal yearning is for wholeness & holiness

MM 1981, p. 252 & 21 (May 31)

Who are we celebrating? ———
 Roy Wilkins
 Jesse Owens
~~Dr. Martin Luther King Jr.~~

MARY Mc Williams
 Pierre Toussaint

What are we celebrating?

Who are we celebrating and why?

5/19/21

Master Copy

THE MARTIN DE PORRES CENTER
TWENTIETH ANNIVERSARY BANQUET
SATURDAY, OCTOBER 24, 1987
JOHN CARROLL UNIVERSITY
THE JARDINE ROOM - 6:30 P.M.

Pa. Belle,
My
Brothers
and Sisters

"SAINT MARTIN DE PORRES AND THE MARTIN DE PORRES CENTER"

→ "WHAT'S IN A NAME? THAT WHICH WE CALL A ROSE/BY ANY OTHER
NAME WOULD SMELL AS SWEET."

THE COMMON MIS-INTERPRETATION OF THIS CLASSIC SHAKESPEAREAN QUOTE HAS OFTEN LED PEOPLE TO BYPASS THE IDENTITY AND PURPOSE OF A PERSON OR INSTITUTION THAT IS OFTEN CAPTURED IN A NAME. THE CONTEMPORARY DISEASE THAT COMPELS SOME PARENTS TO NAME THEIR OFFSPRING AFTER SOAP OPERA FIGURES WHO DRAMATIZE GREED AND INFIDELITY AND DISFIGURE FAMILY LIFE IS BUT ONE EXAMPLE OF THE NAMELESSNESS THAT ENABLES MEN AND WOMEN OF TODAY TO RUN FROM THE DEEPER QUESTIONS AND UNAVOIDABLE RESPONSIBILITIES TOWARD THEIR SISTERS AND BROTHERS IN NEED.

TWENTY YEARS AGO THE ORIGINAL FOUNDERS AND DREAMERS OF THIS CENTER SEARCHED FOR - NOT JUST "A NAME" - BUT "THE NAME" OF A PERSON WHO WOULD EPITOMIZE THE FULFILLMENT OF THEIR FONDEST HOPES. THESE VISIONARIES HUNGERED FOR A NAME THAT WOULD MAKE THEM EVER YOUNG AND RESTLESS FOR A GUIDING LIGHT IN THEIR SEARCH FOR TOMORROW. SUCH WOMEN AND MEN OF VALOR SOUGHT NOT TO TRAVERSE LANDS THE WIDTH OF DALLAS OR SOAR LIKE A FALCON CREST AS THE WORLD TURNS TO SETTLE IN THE LIKES OF A KNOTS LANDING OR PLOT LOVE RENDEZVOUS IN PLACES LIKE HOTEL.

NO INDEED, IN THIS VENTURE FOR A NAME AND A PERSON, THEY REACHED 405 YEARS BACK INTO HISTORY AND FOUND A MAN, DARK LIKE THE PEOPLE THEY WERE TO SERVE, A MAN WHO HEARD THE BIBLICAL

PAGE 2
MARTIN DE PORRES CENTER

INJUNCTION, "I HAVE CALLED YOU BY NAME." THUS, THEY DISCOVERED SAINT MARTIN DE PORRES, AND THUS WAS BORN THE MARTIN DE PORRES CENTER.

"HALF-BREED" AND "WAR SOUVENIR" WAS THE CAUSTIC SLUR THE PROPER FOLK CAST UPON THIS ILLEGITIMATE SON OF A BLACK FREED-WOMAN AND SPANISH NOBLEMAN, WHO INHERITED THE NEGROID FEATURES OF HIS MOTHER. BORN IN LIMA, PERU, IN 1579, HE WAS REARED IN THE MOST ABJECT POVERTY. WISELY, AT THE AGE OF 12, HIS MOTHER PLACED HIM UNDER THE TUTELAGE OF A MAN WHO WAS BOTH A BARBER AND SURGEON. THUS, EARLY ON MARTIN LEARNED HOW TO CUT HAIR, BUT ALSO HOW TO PREPARE AND ADMINISTER MEDICINE AND TREAT THE SICK. AT THE AGE OF 22, HE ENTERED THE DOMINICAN ORDER. IT WAS NOT LONG BEFORE HIS BROTHER FRIARS/^{MARTIN'S} WITNESSED DEEP PRAYER, DEVOTION TO WORK, AND LOVE FOR THE POOR. IN COUNTLESS MIRACULOUS WAYS, GOD WORKED THROUGH MARTIN TO FEED THE HUNGARY, CARE FOR THE SICK, AND COMFORT THE DYING. BLESSED WITH ~~THE~~^{THE} GIFT OF BI-LOCATION, MARTIN LITERALLY DOUBLED HIS SERVICE TO THE POOR. STILL, AS THE AUTHORS TELL US, HIS DARK SKIN AND KINKY HAIR MADE HIM THE OBJECT OF GROSS DISCRIMINATION. ONE AUTHOR HAS SUMMARIZED MARTIN'S LIFE IN THIS WAY:

MARTIN WAS A PIONEER SOCIAL WORKER. HIS HEART WAS DEEPLY MOVED BY THE SUFFERINGS OF THE UNDERPRIVILEGED OF HIS COUNTRY. IF HE HAD ANY FAULT, IT WAS THAT HE COULD NOT RESIST THE URGE TO UNDERTAKE ANY GOOD WORK WHICH PRESENTED ITSELF AS CAPABLE OF ACCOMPLISHMENT. HE WAS A MAN OF VISION.

HE UNDERSTOOD CLEARLY THE DEEPLY ROOTED CAUSES OF THE SOCIAL EVILS OF HIS TIME. HE WAS, HOWEVER, MORE THAN A HUMANITARIAN. IT WAS THE CHARITY OF CHRIST STIRRING WITHIN HIS SOUL THAT MOVED HIM TO EXHAUST EVERY POSSIBLE EFFORT TO RELIEVE THE POOR, THE SUFFERING, THE SINFUL AND THE IGNORANT.

MARTIN LIVED AND WORKED IN LIMA AT A TIME OF THE MOST ABJECT CONDITIONS OF POVERTY, WHEN SLAVES AND INDIANS HAD NO PROTECTION OF THE LAW, AND WERE FORCED TO WORK IN GOLD MINES FOR GREEDY MASTERS WHO HAD NO REGARD FOR THEIR HEALTH AND WELFARE. AS ONE WRITER STATES, "LIMA WAS ONE OF THE MOST MISERABLE PLACES IN ALL SPANISH AMERICA." IRONICALLY, MODERN PERU APPEARS TO BE NO DIFFERENT. TODAY, PERU'S EPIDEMIC TUBERCULOSIS IS LINKED TO THE GROWING POVERTY IN A LAND THAT HAS THE HIGHEST UNEMPLOYMENT RATE IN ALL OF LATIN AMERICA. OF A POTENTIAL WORKFORCE OF ALMOST 6.8 MILLION, 3.5 MILLION PERUVIANS ARE UNDEREMPLOYED AND MORE THAN A HALF MILLION ARE UNEMPLOYED. SURELY, PERU TODAY COULD USE THOUSANDS OF MARTIN DE PORRESES.

BUT, SO CAN CLEVELAND. NEWLY PUBLISHED POVERTY STATISTICS AND TRENDS NARRATE A TRAUMATIC STORY ABOUT THE POOR IN OUR AREA:

POVERTY IN CUYAHOGA COUNTY HAS INCREASED SUBSTANTIALLY BETWEEN 1980 AND 1970. DURING THIS SEVEN YEAR PERIOD, THE COUNTY'S POVERTY INCREASED BY 38.3 PER CENT. THE NUMBER OF POOR PERSON IN CUYAHOGA COUNTY HAVE INCREASED BY 69,555 SINCE 1980, EVEN THOUGH THE TOTAL POPULATION OF THE COUNTY

DECLINED BY 43,315. AS OF MARCH 1987, ABOUT 272,500 PERSONS OR 18.7 % OF ALL CUYAHOGA COUNTY RESIDENTS ARE POOR.... ON THE AVERAGE SINCE 1980, MORE THAN 27 RESIDENTS OF CUYAHOGA COUNTY FELL BELOW THE POVERTY LINE EVERY DAY.

(ABOUT 202,000)

OVER THREE-QUARTERS OF THE COUNTY'S POOR PERSONS / ARE RESIDENTS OF THE CITY OF CLEVELAND. IN ADDITION, FOUR-FIFTHS OF THE COUNTY'S INCREASE IN POOR PERSONS DURING THE DECADE CAME INSIDE THE CLEVELAND MUNICIPAL LIMITS.

IN 1980 CLEVELAND'S POOR NUMBERED 155,439; IN 1987 THE NUMBER OF POOR IN CLEVELAND NUMBERED 211,009, AN INCREASE OF 55,570 OR 35.8%.

skip

~~THREE-QUARTERS OF THE COUNTY'S POOR (ABOUT 202,000 PEOPLE) LIVE IN THE CITY OF CLEVELAND. THE REMAINING 61,500 POOR PERSONS LIVE IN THE SUBURBS, 15,600 OF WHICH ARE EAST CLEVELAND RESIDENTS.~~

NEIGHBORHOODS SUFFERING FROM COUNTY'S HIGHEST POVERTY RATES CONTINUE TO BE CONCENTRATED ON THE EAST SIDE OF CLEVELAND. A PHENOMENAL 85% OF KINSMAN'S POPULATION IS POOR. NO CLEVELAND EAST SIDE NEIGHBORHOOD HAS A 1987 POVERTY RATE LOWER THAN 22%

DEAR FRIENDS, IT IS IN THE STARK AND STARTLING REALITY OF THESE STATISTICS THAT ^{You, Catholic Charities,} THE STAFF AND BOARD MEMBERS AND FRIENDS OF

SAINT MARTIN DE PORRES, ENCOUNTER DAILY THE FACE OF CHRIST: INDIVIDUALS, NOT STATISTICS, COME TO MARTIN DE PORRES CENTER FOR FOOD ^{and} CLOTHES, FOR COUNSELING, FOR COMPANIONSHIP, FOR EDUCATION, FOR A PLACE ^{TO} RE-CREATE THEIR BODIES AND SOULS. AT THE MARTIN DE PORRES CENTER, THESE GLARING STATISTICS LITERALLY TAKE ON FLESH. HERE PEOPLE WHO CANNOT SPEAK FOR THEMSELVES FIND A VOICE; THOSE ABANDONED FIND A WARM EMBRACE; ELDERLY WHO OTHERWISE BECOME IMPRISONED IN THEIR HOMES FIND CARE AND COMPANIONSHIP; ALREADY DEPRESSED YOUTH WHO SEE NO FUTURE AND WHO EXPERIENCE THEMSELVES POWERLESS AND UNEDUCATED FIND OPEN HEARTS AND HANDS AND DOORS TO BRING THEM IN, ASSURE THEM THAT ALL IS NOT LOST, PROVIDE THEM WITH EDUCATION AND OPPORTUNITIES TO LEARN ABOUT RELATIONSHIPS AND TEAM-BUILDING IN ATHLETIC ACTIVITIES. YES, EVEN THE VERY YOUNG NURTURE THE SEEDS OF THEIR SELF-ESTEEM AND HUMAN POTENTIAL IN HEAD START PROGRAMS.

YES, CLEVELAND, LIKE SEVENTEENTH CENTURY LIMA, PERU, LIVES IN A STATE OF POVERTY. BUT ALSO, LIKE SEVENTEENTH CENTURY PERU, CLEVELAND HAS ITS MARTIN DE PORRES, WHICH DAILY PERFORMS MIRACLES OF CARE AND CONCERN FOR GOD'S POOR.

WE ARE WHO ARE STAFF AND FRIENDS OF THE MARTIN DE PORRES CENTER IN VARYING WAYS EXPERIENCE THE LIFE OF THE POOR. FROM THIS EXPERIENCE WE HAVE BEEN ABLE TO DISAVOW THE MYTHS AND PREJUDICES ABOUT THE POOR. WE SEE MORE CLEARLY THAT THEY ARE SINCERE WOMEN AND MEN WHO, LIKE ANY OTHER DECENT PERSON, WOULD LIKE TO CONTRIBUTE TO THIS SOCIETY. BUT, WE HAVE ^{ALSO} COME TO LEARN THAT

THE POOR ARE VICTIMS OF SOCIETY. THEY ARE PEOPLE WHO HAVE BEEN SYSTEMATICALLY PREJUDGED AND LEFT WITHOUT OPPORTUNITY. THOSE OF US WHO ARE CLOSE TO THE POOR, THEN, MUST DEVELOP WITHIN OURSELVES A "RIGHTEOUS ANGER" (SOMEWHAT AKIN TO THE ANGER THAT JESUS HAD WHEN HE CLEANED OUT THE TEMPLE) AND SOLIDARITY WITH THE POOR. WE MUST COME TO UNDERSTAND THE CAUSES OF POVERTY AND THE REASONS WHY POVERTY REMAINS. WE MUST THEN DECIDE THAT IT IS NOT ENOUGH TO GIVE THE DAILY HAND-OUTS THAT MAKE LIFE A BIT MORE LIVABLE DAY TO DAY FOR THE POOR. INSTEAD, WE MUST PARTICIPATE IN A MORE IN-DEPTH WAY AND ON WIDER LEVELS OF INVOLVEMENT TO STRIKE AT THE CAUSES OF POVERTY. AS BISHOP PILLA NOTED IN HIS 1981 PASTORAL, "A CALL TO CARE FOR ONE ANOTHER" (page 7a, Universe Bulletin, October 4, 1981):

BY STANDING UP FOR THE POOR, THE CHURCH WILL PROVIDE THE RICH WITH THE SUPP^oRT AND FRAMEWORK THEY NEED IF THEY ARE TO FOLLOW CHRIST'S NARROW PATH. SHE WILL EDUCATE THEM, MAKE THEM AWARE OF THE INJUSTICES THAT WEIGH DOWN THE POOR, TEACH THEM TO RESPOND TO THE NEEDS OF OTHERS NOT JUST WITH MATERIAL GOODS, BUT WITH RESPECT FOR THE DIGNITY OF THOSE THEY SERVE. SHE WILL SUSTAIN THEM AS THEY ATTEMPT TO PINPOINT AND ERADICATE THE STRUCTURES WHICH PERPETUATE SOCIAL INJUSTICE AGAINST THE POWERLESS.

indent [JOHN PAUL II SUBSTANTIATED THESE THOUGHTS IN HIS RECENT PAPAL VISIT ADDRESS IN DETROIT: "AS CHRISTIANS YOU FIND IN YOUR FAITH A DEEP MOTIVATION FOR YOUR SOCIAL RESPONSIBILITY AND INVOLVEMENT.... YOU MUST THEREFORE DISCOVER THE POOR IN YOUR MIDST.... FOR THE CHRISTIAN DISCIPLE, SOLIDARITY IS A MORAL DUTY STEMMING FROM THE SPIRITUAL UNION OF ALL HUMAN BEINGS.... ...GOD HIMSELF HAS CREATED OUR BASIC INTERDEPENDENCE AND CALLED US TO SOLIDARITY WITH ALL" (passim, Hart Plaza, September 19, 1987).

PAGE 7
MARTIN DE PORRES CENTER

DEAR FRIENDS, ON THIS TWENTIETH ANNIVERSARY OF THE MARTIN DE
PORRES CENTER, OCCURRING IN THE TWENTY-~~FIVE~~^{FIFTH} ANNIVERSARY OF THE
CANONIZATION OF SAINT MARTIN DE PORRES,ST MARTIN DE PORRES TEACHES
US ABOUT COMPASSION, ABOUT THE ULTIMATE FUTILITY OF WORLDLY
PURSUITS FOR THEIR OWN SAKE, ABOUT THE RADICAL INABILITY OF
THINGS AND MONEY TO BRING HAPPINESS TO OUR LIVES, AND ABOUT
JESUS' REMINDER THAT HUMANKIND SHALL BE JUDGED BY ITS SERVICE TO
THE POOR.

I CLOSE WITH THE WORDS OF POPE JOHN XXIII, GIVEN ON THE
OCCASION OF MARTIN DE PORRES CANONIZATION, MAY 6, 1962:

HE [MARTIN DE PORRES] EXCUSED THE FAULTS OF
OTHERS. HE FORGAVE THE BITTEREST INJURIES,
CONVINCED THAT HE DESERVED ~~MUCH~~^{MUCH} SEVERER
PUNISHMENTS ON ACCOUNT OF HIS OWN SINS.
HE TRIED WITH ALL HIS MIGHT TO REDEEM THE
GUILTY; LOVINGLY HE COMFORTED THE SICK; HE
PROVIDED FOOD, CLOTHING AND MEDICINE FOR
THE POOR; HE HELPED ^{AS} BEST HE COULD, FARM
LABORERS AND NEGROES, AS WELL AS MULATTOS^E,
WHO WERE LOOK^{ED} UPON AT THAT TIME AS A KIN TO
SLAVES: THUS HE DESERVED TO BE CALLED BY THE
NAME THE PEOPLE GAVE HIM: 'MARTIN OF CHARITY.'

Sisters and Brothers,
~~DEAR FRIENDS~~, MAY WE TOO CONTINUE TO HEAR IT SAID OF THE
SAINT MARTIN DE PORRES CENTER AND THE PEOPLE WHO CONSTITUTE ITS
COMMUNITY - "MARTIN OF CHARITY."

MOST REVEREND JAMES P. LYKE, O.F.M., PH.D.

Saint Martin de Porres

Dear Sisters and Brothers in the Lord,

The gripping gospel narrative of the Birth of our Lord and Saviour, Jesus Christ, is a story story of the lavishness of God's love for us. We are all forever in awe of this wonderful mystery: the Son of God took on human flesh, and love was the sole reason for this incarnation!

In birth and throughout life, this Saviour lived and taught us a lesson that no one in history has proclaimed: each daughter and son born of woman is forever and inerascibly marked with the image of God. Also, the Long-Awaited One came with a strikingly singular message: the poor, especially, are the dearest of God. Until Christians understand and live this preferential love for the poor, we shall not have fully grasped the mystery of our own dignity and call.

As I share with you this Christmas message, I express my profound thanks for your gift - a sign of your imitation of the giftgiving God who gave us Christ Jesus.

°Peace,

Most Reverend James P. Lyke, O.F.M., Ph.D.
Auxiliary Bishop of Cleveland

Sisters and Brothers in the Lord,

The gripping gospel narrative of the Birth of our Lord and Saviour, Jesus Christ, is a story of the lavishness of God's love for us. We are all forever in awe of this wonderful mystery: the Son of God took on human flesh, and love was the sole reason for this incarnation!

In birth and throughout life, this Saviour lived and taught us a lesson that no one in history has proclaimed: each daughter and son born of woman is forever and inerascibly marked with the image of God. Even more, the Long-Awaited One came with a strikingly singular message: the poor, especially, are the dearest of God. Until Christians understand and live this preferential love for the poor, we shall not have fully grasped the mystery of our own dignity and call.

This Year of Our Lord 1987 is the twenty-fifth anniversary of the canonization of Saint Martin de Porres. Saint Martin, who, like Jesus, was born poor and lived poorly and served the poor, teaches us so much about the Son of God and Son of Mary.

I offer you this gift of stationery as a sign and reminder of Christmas love. The print of Saint Martin is a photocopy of the statue carved by the world renowned artist, Frank Hayden, who carved the sculpture as a gift from Black Catholics to our Holy Father, Pope John Paul II, on the occasion of his September, 1987, papal audience with Catholics of African American descent.

I conclude with the stirring and challenging exhortation of Saint John Chrysostom, an ancient Father of the Church. His words are particularly appropriate as we explore the mystery of the Word Made Flesh:

Do you want to honor Christ's body? Then do not scorn him in his nakedness, nor honor him here in the church with silken garments while neglecting him outside where he is cold and naked. For he who said: "This is my body," and made it so by his words, also said: "You saw me hungry and did not feed me," and "inasmuch as you did not do it for one of these, the least of my brothers, you did not do it for me." What we do here in the church requires a pure heart, not special garments; what we do outside requires great dedication.

Let us learn, therefore, to be men of wisdom and to honor Christ as he desires. For a person being honored finds the greatest pleasure in the honor he desires, not in the honor we think best. Peter thought he was honoring Christ when he refused to let him wash his feet; but what Peter wanted was not

truly an honor, quite the opposite! Give him the honor prescribed in his law by giving your riches to the poor. For God does not want golden vessels but golden hearts.

Now, in saying this I am not forbidding you to make such gifts; I am only demanding that along with such gifts and before them you give alms. He accepts the former, but he is much more pleased with the latter. In the former, only the giver profits; in the latter the recipient does too. A gift to the church may be taken as a form of ostentation, but an alms is pure kindness.

Of what use is it to weigh down Christ's table with golden cups, when he himself is dying of hunger? First, fill him when he is hungry; then use the means you have left to adorn his table. Will you have a golden cup made but not give a cup of water? What is the use of providing the table with cloths woven of gold thread, and not providing Christ himself with the clothes he needs? What profit is there in that? Tell me: If you were to see him lacking the necessary food but were to leave him in that state and merely surround his table with gold, would he be grateful to you or rather would he be angry? What if you were to see him clad in worn-out rags and stiff from the cold, and were to forget about clothing him and instead were to set up golden columns for him, saying that you were doing it in his honor? Would he not think he was being mocked and greatly insulted?

Apply this also to Christ when he comes along the roads as a pilgrim, looking for shelter. You do not take him in as your guest, but you decorate floor and walls and the capitals of the pillars. You provide silver chains for the lamps, but you cannot bear even to look at him as he lies chained in prison. Once again, I am not forbidding you to supply these adornments; I am urging you to provide these other things as well, and indeed to provide them first. No one has ever been accused for not providing ornaments, but for those who neglect their neighbor a hell awaits with an inextinguishable fire and torment in the company of demons. Do not, therefore, adorn the church and ignore your afflicted brother, for he is the most precious temple of all.

New Orleans
2-28-88
All Sts. Celebration

Martin de Porre - 3 Events

Comp. name
Chock's god
Fr Hayden

Introductions

A. Story of Perfection

B. Black History Month

Season of Lent

All Saints Celebration

Perfect People

Perfect Self

Perfect Hero

I. St. Martin de Porre epitomizes ~~all~~ the quest for perfection on all three levels:

Self — he responded to grace

Hero — he exemplified the New Life

People — he was of African stock

II. Something from the life of Martin

III. The way he exemplified the Parable

IV. The meaning of Martin for us

A. He identified w the poor

B. He completely relied on God

C. Sense of dignity of the person

D. Vocation to religious life & priesthood

E. Family

Con I. "Boast" (about oneself) - Pauline expression for the radical sin -
 "the claim to autonomy on the part of the individual,
 the illusion that we live and are saved by our own resources"
 Boasting in the Lord - "we live only for God and from God"

Chk II. CHARACTERISTICS OF JESUS LIFE:

humility

obedience

SELF-RENUNCIATION

Not to Dominate others but to serve them

SELFISHNESS

SELF-SEEKING

SELF-DISPLAY

} DESTROY OUR LIKENESS TO XST
 OUR FELLOWSHIP W EACH OTHER

So great was his LOVE

"Jesus XST is Love" - the 1st Creed of the Church

For the XST

= obedience

2-28-88

Black Ministries
Archdiocese of New Orleans

Coordinator: Rev. Curtis Gullory, SVD
2236 D'Abadie Street
New Orleans, La. 70119.
Phone (504) 943-4917

February 11, 1988

Most Reverend James P. Lyke, O.F.M., Ph D
Catholic Center
1031 Superior Avenue
Cleveland, Ohio 44114

Dear Bishop Lyke:

Please accept my thanks for consenting to be with us in New Orleans as homilist for our 4th. Black Saints Celebration.


The theme is "A Man Unashamed" and we have planned a Vesper Service including, Songs, Psalms, Scripture, Homily Petitions and Dance.

It is my understanding that Fr. Victor Cohea has given you the scripture readings but if I may, let me repeat they are, Philipians 2:6-11 and the reflection is, 1 Corinthians 1:25-31. We will close with the Magnificat.

Again, may I say that we are happy that you will be with us on the 28th. and pray that your stay in New Orleans will be a pleasant one.

Yours in Christ,

Martin de Porras


Deacon John B. Williams

M. D. P.

IDENTITY

1/3c. — Hispanic

1/2002

1/ not a work occ. to social standards...

1/ who are 2 scientific or sociological

1/ + transsexual scientific or sociological definition of the human person

child of God / Community to all
human beings...

SOURCES OF IDENTITY

SOCIAL STATUS

MONEY

COLOR

POSITION

INTELLECTUAL (CREDENTIALS)

MISSION — TO ALL

REGARDLESS

gender, sex, etc...