

DIOCESE FOUNDED OCT. 7, 1958

25 Years and beyond



The Archdiocese of Miami is 25 years old today (Oct. 7). A major celebration will be held in the Orange Bowl on Dec. 9. But *The Voice*, in today's issue, celebrates the history of the Church in South Florida, a history rich in human drama and accomplishment.

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The day the diocese was born 25 years ago, when Abp. Carroll was installed Page 2-3

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Yesterday and today

The first church in Dade County, Holy Name of Jesus (above) which was the predecessor of Gesu Church, was built in 1898 on the present site of Jackson Memorial Hospital. The black sign by the door gives Sunday Mass times as 6, 7, 8, 9 and 10 a.m. No sleeping in on Sunday in those days.

At right, Archbishop McCarthy examines plans for the new Pastoral Center under construction in 1981, which has brought modern development of the diocese and its ministries to full fruition today.



The day it all began.....

News came that the diocese was being split and everyone wondered 'Where do I belong?'

History of the Catholic Church in South Florida goes back many years to the first missions in this area. But the founding of the Diocese of Miami came formally with the installation of Bishop Coleman F. Carroll in 1958. This event is recounted here by Msgr. Bryan Walsh, who has been director of Catholic Charities since before that date.

By Msgr. Bryan Walsh

It is the morning of August 13, 1958. I am flying a light plane Triple One Four Kilo from Homestead to St. Augustine, Florida, to keep an appointment with Archbishop Joseph Hurley. The appointment had been arranged about ten days earlier.

I have the building plans with me for two new Catholic Church projects—All Saints Home in Jacksonville and the Catholic Home for Children in Perrine. About 9:30 a.m. I walk into the Chancery in St. Augustine and find the usually quiet and staid office in turmoil.

The Apostolic Delegation in Washington has just announced officially the creation of the new Diocese of Miami, comprising the 16 southern-most counties of the State.

The Archbishop has cancelled all appointments, but invites me to have dinner with him that evening at St.

Paul's Rectory, Jacksonville Beach, where he is in residence.

I spend the day in St. Augustine, keeping up with the news and trying to absorb the implications of this sudden change in the life of the Church in Florida and in my own life.

For the clergy and faithful of Florida this was a historic moment. For everyone it was a first-time event—the creation of a new diocese. The last time this had happened in the Southeastern United States was in 1870, when the Diocese of St. Augustine had been erected.

For almost all except the most senior clergy, it was the first time we would face a new bishop. Who was he? What was he like?

Where to go?

Father John Burns, Chancellor for just a month, told me that Coleman F. Carroll, Auxiliary Bishop of Pittsburg, had been named the new Bishop of Miami. My first thought was to which Diocese did I belong.

I was the Diocesan Director of Catholic Charities in St. Augustine, but held a temporary assignment as administrator of Sacred Heart Parish in Homestead. Many others had the same question, and all day long Father Burns patiently answered the telephone.

The answer was always the same.



Bishop Carroll and Archbishop Hurley arrive at Cathedral for installation rites.

Question: What was your last official parochial assignment in writing? Mine was Sacred Heart, so I should stay in South Florida.

Perhaps as many as twenty priests in North Florida had been consulted in previous weeks and told to expect a transfer to South Florida. They would remain in the north.

Archbishop Hurley often made transfers in relays. A few weeks before, he had transferred about twenty priests from South Florida to the north. These transfers were in writing and, as a result, the new diocese lost them.

This was one of the many details of

the division that had to be worked out and, at times, argued between the two bishops and their advisors. It was a new "ball game" for everyone, with little precedent and no experience to call upon.

Had I remained in my diocesan position, my subsequent life would have been much different—no refugees, no explosive growth in Catholic social services. At the time, if given the choice, I would have opted for the north and perhaps spent the last twenty five years in some nice, small rural parish.

Opposed division

That evening, at dinner in St. Paul's, Archbishop Hurley talked about the changes. He asked me to continue to manage Catholic Charities in the St. Augustine Diocese for a few months until he had a chance to name a successor. He asked me to prepare two detailed status reports on our activities in the two dioceses, one for him and one for Bishop Carroll.

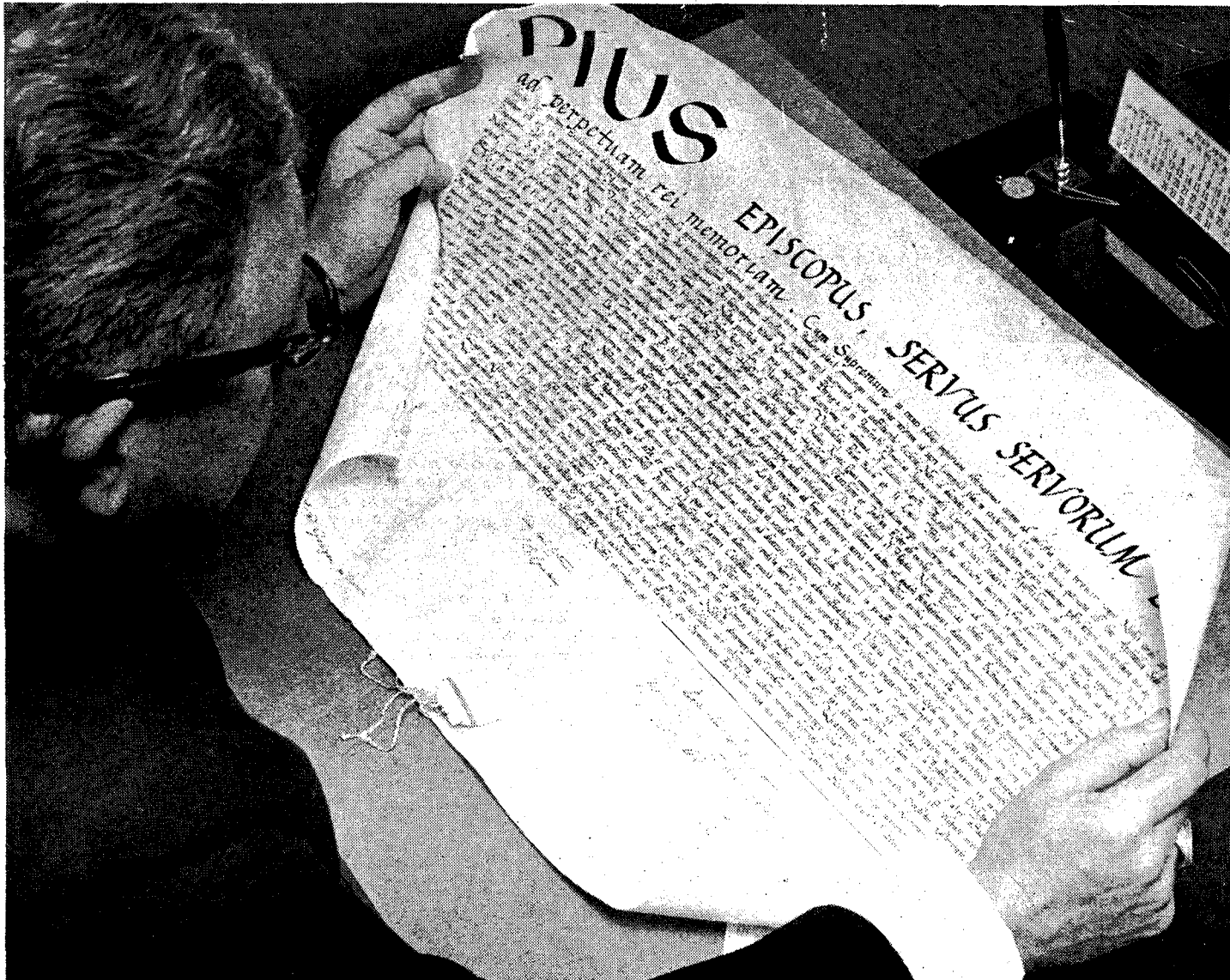
It is interesting to read a quarter of a century later what I wrote for Bishop Carroll. The total budget for the diocese was \$252,006, compared to approximately \$20 million today. The diocesan allotment was \$26,170, compared to \$1.75 million today.

We had two regional offices, Miami and Fort Lauderdale; one home for children, St. Joseph's Villa; one group home for the elderly, Villa Maria; and two small day schools for the retarded in Lantana and Miami. Plans included the new Catholic Home for Children and the Centro Hispano Catolico.

In the course of the evening, a few details of the division of the diocese emerged. Archbishop Hurley had received the news about three or four days ahead of time, but had been bound to secrecy.

In previous years, the Vatican had three times proposed a division, but Archbishop Hurley had opposed it on the grounds that he did not think the development of the South Florida economy, based on tourism alone, augured well for the future.

He was convinced that the big growth in Florida would come in the



Bishop Carroll looks over Papal Bull of Pope Pius XII creating the Diocese of Miami in 1958.

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.....25 years ago

St. Petersburg-Daytona Beach axis. This is where industry would locate.

Subsequent history has - of course - proved him partially right and partially wrong. Tourism in Dade County declined very rapidly after 1958. This he foresaw correctly. However, the growth in Central Florida would be sparked by tourism also, as we know today, and the unforeseen factor in South Florida growth would be the Cuban refugee influx, which has made Miami the banking and import-export capital of the Caribbean and Latin America.

The Archbishop's extraordinary gift for planning ahead, however, paid off. His decision to buy property for future parish and diocesan projects laid the foundation for the development of the Church throughout the whole State east of the Appalachicola River.

On the East Coast, the dividing line between the two dioceses was another river-the Sebastian Inlet just north of Vero Beach. In the jargon of the 50's, among clerical insiders it was renamed the YALU River (of Korean fame).

Rushed preparations

South of this river, it was a new "ball game." We learned that the effective date of the division would be October 7th, the Feast of the Holy Rosary.

St. Mary's Parish Church in Miami would be the new Cathedral. Recently built, this Church was really only a shell. The interior was still unfinished and plans were rushed ahead to put it in decent condition for the installation ceremonies. Monsignor Patrick O'Donoghue, Pastor and First Vicar General of the new diocese, did a remarkable job in a very short time.

October 6th, Bishop Carroll arrived in the Miami airport and was met by almost all of the priests of the diocese and hundreds of the laity at the old terminal building on N.W. 36th Street. From there he went to the Cathedral, where he was formally received by the senior priest of the diocese, Monsignor William Barry, long time pastor and unofficial "Bishop" and "Mayor" of Miami Beach.

There was an embarrassing moment when Monsignor Barry, following protocol, formally asked Bishop Carroll for his credentials—the Papal Bull appointing him Bishop of Miami. The Bishop-not expecting this-did not have it with him and so was unable to respond.

The reception ceremony went ahead with the singing of a solemn Te Deum and everyone moved on to the old Kenilworth Hotel in Bal Harbour where reservations had been made for visiting dignitaries.

The headline story in the Miami papers was, of course, the new diocese and the new bishop. However, it competed with another Catholic news item of world-wide interest. In Castel Gandolfo, 26 miles outside of Rome, the Holy Father, Pope Pius XII, was very ill and before the week was out, would die. Never before, in the history of Miami, had the Church so dominated the headlines.

Change in Church

On October 7th, the next day, the



Bishop Coleman F. Carroll addresses the people for the first time in St. Mary Cathedral during installation.

Feast of the Holy Rosary, Archbishop Francis P. Keough, Metropolitan of the Province of Baltimore, installed Coleman F. Carroll as the First Bishop of Miami.

The new bishop announced that the new Chancery would open the following morning at 6301 Biscayne Boulevard, the headquarters for the new diocese for the next twenty-five years. He also announced that he would be available to all priests and laity who wished to see him.

This was more a wish than a reality, since it quickly turned out that no bishop could ever be so available to "drop-ins." However, it did signify a very important change.

Since the origins of the Church in South Florida, the Bishop had always been an outsider, virtually unknown in the local community. Hence, the bishop would be a very public figure, recognized as a leader in everything that affected the South Florida community. This was a dramatic change and perhaps was the most immediate consequence of the new Diocese.

Bishop Carroll would quickly establish his personal leadership,

whether it was mediating a bus strike; convening community leaders to discuss the influx of refugees; seeking solutions to the integration of lunch counters; or founding the Metropolitan Community Relations Board. Henceforth, the bishop and the Church would be in the forefront of helping and leading the community in social change.

On October 8th, at 10 a.m., the clergy of the new diocese met their new bishop at St. Patrick's Rectory on Miami Beach. Some 75 diocesan priests and 25 religious were present. Of these, 18 are still active in the Archdiocese and several others have retired.

Their small number contrasts with the 450 priests who spent last week in the First Archdiocesan Convocation on Riviera Beach.

On that morning, Bishop Carroll announced the appointment of Monsignor Patrick O'Donoghue as Acting Vicar General and Monsignor Robert Schuiefen as Acting Chancellor. Other Diocesan officers, such as myself, were asked to continue in our respective capacities.

Bishop Carroll met each one of us

personally and asked what we did. I still think he was surprised to find that I was director of Catholic Charities at twenty-eight years of age. He asked me to submit a report on Catholic Charities. Having been forewarned by Archbishop Hurley, I was prepared. The report was delivered that afternoon.

Thus began nineteen years of close association. When he died on July 26, 1977, I was still Diocesan Director of Catholic Charities. These were years of almost daily contact and telephone calls at any hour of the day and night, which began always with the same two questions: "What is new?" and "What are you doing about it?" *Requiescat in Pace.*

Msgr. Walsh is Archdiocesan Director of the Ministry of Christian Service. He has served as director of Catholic Charities (today called Catholic Community Services) since the formation of the Miami Archdiocese 25 years ago.

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A Pilgrim People...

By Father Michael McNally

A 25th anniversary is a significant occasion whether it commemorates a career or a marriage or the existence of a diocese. It is a time when people recall those persons and events which made them who they are and indicate who they can become.

As a Pilgrim People of God of the Church of Miami, this Archdiocesan anniversary is a time for all of us who comprise the Catholic community of South Florida to look at our past, to identify our present, and to plan for our future. It is a time for us to celebrate our communal memory and hope.

The story of Catholicism in the Archdiocese of Miami does not begin only twenty-five years ago. Rather, Catholicism in South Florida (the lower sixteen counties of the state which territorially and juridically formed the Diocese of Miami at its inception in 1958) was alive, growing, and developing as early as the 19th century. The course of this growth and development, which spans more than 100 years, falls into six periods.

- Pioneer Catholicism (1868 to 1914).
- Catholicism under Attack, (1914 to 1940)
- Catholicism Amidst Rapid Growth, (1940 to 1958).

-Catholicism Amidst Rapid Development and Transition, (1958 to 1968).

-Catholicism Challenged from Within, (1968 to 1977

-Catholicism Discovering Its Identity, (1977...).

This admittedly cursory study will survey only the first four periods, since the last two are really too recent to be able to make any historical judgments.

Frontier.

Before 1868, Florida was a military, political, economic and ecclesial frontier. During the two Spanish Colonial periods, the British Colonial period, the American territorial period, and after Florida became a state of the Union in 1845, it was under the ecclesial jurisdiction of the following dioceses: Santiago de Cuba, Havana, Louisiana, Mobile, and Savannah.

In 1858, the state east of the Apalachicola River became a Vicariate Apostolic; in 1870, this same territory was erected as the Diocese of St. Augustine.

Key West was the first and most important settlement of Catholics in South Florida. Although Catholics resided in Key West from the 1830's and a small wooden church was erected there in 1852, South Florida Catholicism had its real beginnings in

1868 on the southernmost tip of the continental United States.

In that year, Key West Catholicism experienced the stabilization of parochial ministry, with a pastor and assistant in residence in the parish for more than two years, the arrival of the Sisters of the Holy Names of Jesus and Mary from Canada, who opened the first Catholic School in South Florida, and the immigration of the first group of Cuban refugees from the Ten Years War.

The chief task for all the residents of South Florida from 1868 to 1914 was the settling of the land - the task of a pioneer community. South Florida Catholicism reflected this pioneer situation.

Three bishops of St. Augustine oversaw the small flock of Catholics in South Florida during the period: Augustin Verot (1870-76), John Moore (1877-1901), William Kenny (1902-13).

Since the Pioneer Church could not support itself, all three bishops were preoccupied with providing funds which would make the development of the Church possible. They sent begging letters and went on personal begging tours to Northern dioceses.

But finances were not the only privation. The bishops' major concern was the acquisition of adequate personnel for the development of the pastoral and educational ministry of the

Church. Native vocations were not a reliable source of diocesan priests for Florida.

The only native vocation during the Pioneer Period was Edward A. Pace of Starke, ordained in 1885.

Ministerial help had to be sought from outside the Diocese. Some priests came down from the Northern United States, seven were recruited before 1868 from France, but the most important source of Diocesan priests for Pioneer Catholicism was Ireland. By 1900, out of a total of thirteen diocesan priests, at least ten were Irishmen who came to serve in the Florida missions.

Jesuits take over

The Society of Jesus was the most significant group of male religious invited into Florida during the Pioneer Period. In 1889, the Jesuits were given the exclusive ministry of Southern Florida (the lower one-third of the state) as a result of extraordinary circumstances.

A yellow fever epidemic had recently claimed more than one-fourth of the diocesan priests in the state, including three from Tampa and one from Key West. In addition, there was also a pastoral problem of serving the special needs of the 10,000 Cuban exiles who lived in Key West and Tampa.

For just over thirty years, Southern Florida was pastorally cared for exclusively by the New Orleans Jesuits, who used Tampa as their missionary headquarters. These missionary Jesuits rode horses, sailboats and later railroad cars to visit their people scattered throughout 20,000 square miles of territory in Southern Florida.

Catholic institutional development in South Florida was enhanced by the arrival of the railroad in 1894. St. Ann's Church was dedicated in West Palm Beach in 1896; Holy Name Church (Gesu) was dedicated in Miami in 1898. Miami's first Catholic school, St. Catherine's Academy, was opened in 1905 by the Sisters of St. Joseph of St. Augustine, who were brought from France in 1866 by Bishop Verot for the expressed purpose of educating recently freed blacks.

Meanwhile, in Key West, the Sisters of the Holy Names ran an academy, a school for Cuban girls which was open for five years, and a school for blacks which was begun in 1876 and remained open for eighty-six years.

In addition to the parish church of St. Mary, Star of the Sea, Key West Cubans were served by a Cuban chapel which was opened for 16 years.

Catholics in South Florida numbered about 4,500 in 1876 (4,000 of whom were Cubans); 600 in 1900; and over 700 in 1914; less than 4 percent of the state population in 1914 was Catholic.

No structure

The Church of the Pioneer Period was characterized not only by its paucity of Catholics, but also by its lack of centralized diocesan structures; most diocesan business was handled on an ad hoc basis personally by the Bishop.

Local Catholic communities asked for a priest or for sisters after they demonstrated their ability to support a parish or school.

Parish-building and Catholic schools were sources of unity not only within the Catholic community, but also with the non-Catholic community, since Protestants often supported the construction of Catholic churches and sent their children to Catholic schools.

Beginning in 1914, there was a shift in the expression of South Florida Catholicism. The Church was faced with external challenges on two fronts:



St. Mary Star of the Sea, in Key West, was the first parish founded in South Florida, in 1846. The Sisters of the Holy Names of Jesus and Mary came soon after to start the first Catholic school here, Mary Immaculate.

(Voice photo)

Pioneers built early Church here

nativism and the Great Depression.

Irish born Michael J. Curley, fourth Bishop of St. Augustine, from 1914 to 1922 had to confront several manifestations of pre-war anti-Catholicism, including one in South Florida.

One such example was the prosecution in 1916 by the State of Florida of a Sister of St. Joseph of St. Augustine because she was teaching black children at St. Benedict the Moor School for blacks in St. Augustine. This case was an attack not only on the one sister, but the score of Sisters of St. Joseph and Sisters of the Holy Names who were teaching black children in black Catholic schools throughout the state.

In this case (which was thrown out of court by the judge), and in every case of anti-Catholicism at the time, Bishop Curley publicly defended the Church with forthright decisiveness. Bishop Curley also demonstrated his strong leadership in other areas of Catholic life. For example, it was he who arranged with the Jesuits in 1921 the relinquishing of their exclusive pastoral rights to Southern Florida, thus opening up the area once again to diocesan administration.

The second and potentially most destructive problem of the period was faced by Bishop Curley's successor, Irishman Patrick Barry, Bishop of St. Augustine from 1922 to 1940.

With the collapse of the South Florida real estate boom in the early 1920's, the Great Depression began in Florida in 1925. Bishop Barry spent virtually all of his episcopacy absorbed in keeping his parishes and the Diocese afloat amidst a financial tempest.

Through the help of affluent lay benefactors, the assistance of a financial broker from St. Louis, and his own diligent administrative skill, Bishop Barry steered the Church away from financial ruin.

Although in December 1926, the Diocese almost went bankrupt, by 1940 the Church not only had paid its debts and ridden out the financial "tropical depression," it had moved forward in growth and development.

Recruiting The Irish

In South Florida from 1914 to 1940 the number of parishes quadrupled, the number of diocesan priests went from zero to 20, the number of parish schools more than doubled. Even though the Church was expanding, native vocations were extremely rare from 1914 to 1940. Consequently, Florida's two Irish-born bishops of the period put even more emphasis on the recruitment of Irishmen as the primary source of priests for Florida.

Other ecclesial personnel were also recruited, including two important women's religious communities. The Dominican Sisters of Adrian, Michigan, worked primarily in education. They opened their first parochial school in South Florida at St. Ann's Parish, West Palm Beach, in 1923. Throughout the period they expanded their ministry, which culminated in 1940 with the founding of Barry College (now Barry University) in Miami Shores, the first Catholic women's college in the state.

The second group was the Franciscan Sisters of Allegheny, New York. Their principal contribution was medical care. By 1940 they operated two Catholic hospitals in South Florida: St. Francis (Miami Beach) and St. Mary's (West Palm Beach).

No discussion of the years 1914-1940 in South Florida would be complete without mention of the most influential and successful priest in the area,

Monsignor William Barry, pastor of St. Patrick's Church, Miami Beach.

William Barry was born in 1886 in County Clare, Ireland, the brother of Patrick Barry, Bishop of St. Augustine from 1922 to 1940, and Mother Gerald

Depression, black missions were established in four South Florida communities.

Bishop Hurley

The informal, unstructured leadership style of Bishop Barry, who died in

more women religious to teach in the Diocese, sending priests away for graduate studies and consolidating parish secondary schools into central Catholic high schools.

He also bought property in South Florida on which he had plans to build

'Ten Acre' Hurley

In 1940, Joseph Hurley, a papal diplomat, was named Bishop of St. Augustine. A man of extraordinary vision, he foresaw the growth of the post-war era and began to prepare for it. His interest and effort in acquiring land for future parishes and institutions earned him the nickname "Ten Acre Hurley."

Under his leadership, 17 parishes were established in the Metropolitan Miami area between 1940 and 1955. He opened a second Catholic hospital, **Mercy**, in 1948; **St. Joseph's Villa**, 1949, a home for children; **Villa Maria**, 1951, a home for the elderly; **Our Lady of Mercy Cemetery** in 1956, and four central Catholic high schools in 1953 and 1958.

During the 1950's Bishop Hurley read the signs of the times and realized that Miami's destiny would be linked to Latin America.

In 1951, he asked all priests to study Spanish and set the example himself.

He brought priests from Spain to serve the Chicano migrant workers and the growing Spanish-speaking colony in Miami, then numbering about 50,000. He planned to open a social service center in downtown Miami. **St. Michael's**, in what is now little Havana, and **Corpus Christi** began Spanish apostolates in 1956.



Archbishop Joseph P. Hurley

Msgr. Bryan O. Walsh

Catherine Barry, superior of the Adrian Dominicans from 1933 to 1962.

Having attended St. Mary's Seminary, Baltimore, he was ordained in 1910 and assigned to the Cathedral in St. Augustine. After establishing St. Paul's Parish, Jacksonville, he was assigned in 1926 as the founding pastor of St. Patrick's Parish, Miami Beach, where he remained for the next 40 years.

With the cooperation of his parishioners, he built a church and established a school which was staffed by the Adrian Dominican Sisters. The generosity of winter visitors enabled him to build a clubhouse, gymnasium, and other parish facilities.

William Barry's interests extended beyond brick and mortar. He was known as a friend to Miami Beach Jews. He initiated a parish social service program in 1936 and founded the *Florida Catholic* diocesan newspaper in 1939.

Moreover, Monsignor Barry had a great influence upon local pastors and was known as a patriarchal figure among the Irish-born clergy of South Florida. His importance and influence extended beyond the territorial confines of his parish right up to the time of his death in 1967.

What unites the 1914-1940 period with the Pioneer Period which preceded it is its missionary character. The Ordinary was constantly on the road visiting his far-flung flock. New parishes and schools were being erected continually, although money was particularly hard to come by.

Over all, the personnel situation improved, although priests often had to serve missions and stations outside their parishes.

South Florida lay people were important benefactors and provided services which otherwise would not have been taken care of, such as: catechetical instruction of whites and blacks and social welfare for the dependent.

As a result of the heightened social consciousness brought about by the

1940, gave way to the vigorous prophetic vision and pragmatic organizational skills of his successor, Joseph Hurley, a native of Cleveland, Ohio, and Bishop of St. Augustine for 27 years, from 1940 to 1967.

One of the pervasive concerns of the Hurley episcopacy was to organize and structure the rapidly growing Diocese so that his vision of the Church might be implemented. Previously, Florida Catholicism had lived from "hand to mouth" and Bishop Hurley set out to change this in what amounted to an "organizational revolution."

In February, 1944, he initiated a diocesan-wide collection called the "Catholic Charities Drive," which became a yearly event (labeled the "Diocesan Development Fund" after 1949) which fueled the social service, educational, and medical institutions of the Diocese.

In the post-war era, South Florida was the center of an unprecedented population boom which spurred the most rapid growth in South Florida Catholicism history. To respond to this growth, Bishop Hurley initiated a bold and creative plan. In 1953, he demanded from each of his parishes an incredible 160% of the gross income of that year, a sum which was payable over the span of two years.

With the \$4 million collected, Bishop Hurley invested in Florida real estate, rather than stocks and bonds, in order to provide an investment whose value could be used for the education of seminarians, as well as sites for the immediate and future growth of the Church. Bishop Hurley's ambitious scheme provided a patrimony of Church property for his successors and future Florida Catholics.

Unlike in the past, parish building took place from a centralized plan and was guided directly by the Bishop. Bishop Hurley also played a strong role in organizing Catholic education in the Diocese through encouraging the increase of parochial schools, inviting

a men's college on one parcel and a seminary on another.

As had his predecessors, Bishop Hurley vigorously recruited Irishmen to serve as priests in Florida. However, he was thoroughly committed to developing a native clergy. The number of native diocesan priests increased slightly during the Hurley years, though not in proportion to the effort expended in trying to attract them.

Bishop Hurley funneled resources and personnel for ministry to Florida blacks and Hispanics. He established several black parishes and schools and quietly integrated a Catholic hospital and a diocesan high school, both in South Florida.

By far the most ambitious diocesan project for Hispanics was the Bishop's plan for ministry to migrants. In 1954, he commissioned nine Sisters of St. Joseph of St. Augustine and several diocesan missionaries on loan from Spain to begin a mobile ministry to serve the material and spiritual needs of migrant farm workers concentrated in South Florida. This mobile migrant ministry was continued for the next seven years.

Rapid growth

The Sisters of St. Joseph of St. Augustine, Florida's oldest women's religious community, reflected as well as any other Catholic group the tension and turmoil of the rapid growth of Catholicism in South Florida from 1940 through 1958.

During that time, they went through a period of dramatic expansion of services, constantly responding to the growing needs of the Diocese in a manner which stretched their resources to the breaking point.

Bishop Hurley called on the Sisters of St. Joseph of St. Augustine again and again to take on needed work which no one else would do. They were

constantly being shifted from one work to another in order to fill in the gaps until others came to help or needs changed.

Unlike previous periods, the Catholic population kept pace with the general population growth from 1940 to 1960. In the 20 years from 1940 to 1960 the Florida population grew by 161 per cent; the estimated Catholic population grew by 193 per cent.

The center for this post-war growth was South Florida, and institutional development, like the Sisters of St. Joseph, could not keep pace with the growth.

New diocese

In response, the Diocese of Miami was created out of the lower 16 counties of Florida in 1958. Bishop Coleman F. Carroll, the first Ordinary, initiated the fourth stage in the growth and development of Catholicism in South Florida.

Coleman Francis Carroll was born on February 9, 1905, the second of three sons, all of whom became priests. After attending St. Vincent Seminary, Latrobe, Pennsylvania, he was ordained in 1930 for the Diocese of Pittsburgh. After 19 years as an assistant pastor in several Pittsburgh parishes, Coleman Carroll was named the founding pastor of St. Maurice Parish, Pittsburgh, in 1949.

After an energetic pastorate characterized by his ability to rapidly organize from the ground up, he was assigned in 1951 as pastor of Sacred Heart Parish, considered one of the most progressive in the diocese at the time. There he expanded upon his organizational and financial skills, as evidenced by the number of building projects he undertook, the develop-

'Bishop Barry spent virtually all of his episcopacy absorbed in keeping his parishes and the Diocese of St. Augustine afloat amidst a financial tempest...Although in December, 1926, the diocese almost went bankrupt, by 1940 not only had the Church paid its debts and ridden out the financial "tropical depression," it had moved forward in growth and development.'

ment of parish life, and the enhancement of liturgical life. In 1953 he was appointed Auxiliary Bishop of Pitt-

sburgh, while remaining pastor of Sacred Heart.

Upon arriving in the newly created Diocese of Miami, Bishop Carroll with his characteristic dynamism, measured up to the various challenges presented to him here in South Florida. His organizational and financial skills were evidenced by his flexible response to the unexpected influx of Cuban Exiles, to civil rights issues, to migrant ministry, to the demands for expanded Catholic social services and education.

During the first ten years of his episcopacy, Bishop Carroll orchestrated the establishment of 45 new parishes, 17 new parish schools, 58 new churches, nine new diocesan high schools, three new colleges, two new diocesan seminaries, and the introduction of 35 new women religious communities to the Diocese.

His dynamic leadership has rarely been equaled in the history of American Catholicism. In recognition of the quality of his leadership and the importance of the Church of Miami, he was invested as the first Archbishop of Miami on June 13, 1968, and the Diocese became an archdiocese with the suffragan sees of Orlando, St. Petersburg, and St. Augustine. The Diocese of Pensacola-Tallahassee was established in 1975 and added to the Province of Miami.

It was in that year that Archbishop Carroll incurred a foot injury which resulted in complications and hastened his death on July 26, 1977, at the age of seventy-two.

Refugees

South Florida Catholicism faced a set of unexpected challenges with the influx of exiles from the Cuban revolution. Beginning with the early 1960's, Cubans began pouring into South Florida. The summer of 1961 was the height of the number of priests and religious who vacated Cuba and arrived in Miami.

Initially the Diocese was unprepared in Spanish-speaking personnel or in social service agencies to receive and to care for the thousands of Cuban refugees. Yet until 1961, the Diocese of Miami was the only source of social service aid for Cuban exiles in Miami. Up to that time no direct assistance was

available to them from any public agency, except for emergency hospital care.

The Diocese established several social service agencies to serve the Cuban exile community. **Centro Hispano Catolico** handled 450,000 cases from late 1959 to mid-June, 1968; the unaccompanied **Cuban Children Program** handled more than 14,000 cases from late 1960 to the fall of 1963.

Although the influx of Cuban exiles was the most significant event occupying the energies of South Florida Catholicism from 1958 to 1968, institutional development took place at a rate unequaled in the past.

Unprecedented increases occurred in personnel (diocesan priests, native vocations, male and female religious), in educational institutions and structures, in Catholic social services, in parishes.

Moreover, in Miami, Bishop Carroll was a moving force for civil rights, human dignity, and social justice, although the number of traditional black Catholic schools and parishes diminished as a result of integration.

In the area of ministry to Hispanics, besides responding to the Cubans, the Diocese of Miami established eight missions for migrants throughout South Florida and was active in migrant social justice issues.

Disillusionment

Although all of this institutional growth, development, and unparalleled progress indicated a confidence in the present and the future, actually the years from 1958 to 1968 formed a decade of transition.

The Tridentine model of Catholicism was being eroded and the Vatican II model was not yet realized. The changes in the lifestyle of priests, religious, and lay people, the alterations in self-perception created by Vatican II and the shifts in American culture resulting from the civil rights movement and the war in Vietnam, moved Catholicism in South Florida from a spirit of confident expectation to uneasy disillusionment.

The year 1968 signified not only the end of a decade of transition, but the end of a century of missionary Catholicism in South Florida.

Each period in the 100 years studied had its own characteristics, but what united all of them was the missionary quality of the local Church in South Florida.

Catholicism was poor in finances, personnel, institutions, and structures. Only in the last transitional ten years of the century did poverty, in all of its broad aspects, cease to be an immediate preoccupation.


The Church was also missionary because of the nature of the populations migrating and immigrating to South Florida with increasing intensity during the century.

In such a missionary situation the importance of leadership stands out clearly. Florida's missionary bishops were indispensable in channeling and increasing the Church's meager resources. The leadership of individual priests, religious, and lay people also made an impact on the character and identity of the local Church.

The elevation of the Diocese of Miami to an Archdiocese and the creation of the Dioceses of St. Petersburg and Orlando in mid-1968 not only effected a juridical and structural change in South Florida Catholicism, but also signified the end of an era.

The year 1968 proved to be a watershed separating the missionary years

Continued on page 8



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St. Mary's, now the Cathedral parish, looked like this in 1937, more than 20 years before the Diocese of Miami was established. This building was used until 1956, when the new church was constructed. (Voice photo)

First Miami parishes built in '20s

In 1896, the Jesuit Fathers opened Holy Name, later Gesu Parish, Miami's first Catholic Church since a Jesuit Indian Mission disappeared in the early 18th Century. It served a small Catholic community and the winter visitors. One of its early pastors, Father Friend, is remembered as a founder of Miami's first hospital in 1917, now the University of Miami Jackson Medical Center.

Until 1958, the Church in Miami was a distant outpost of the Diocese of St. Augustine, 360 miles to the North. The Bishop was an occasional visitor and played no real part in community life.

At the height of the boom in 1926, Bishop Patrick Barry established three new parishes: St. Mary's (now the Cathedral), St. Patrick's in Miami Beach and Little Flower in Coral Gables.

'At the height of the boom, in 1926, Bishop Barry established three new parishes: St. Mary's (now the Cathedral), St. Patrick's and Little Flower...Months later, a killer hurricane devastated the city and ended the boom.'

He sent to Miami three Irish born priests, the first to serve in the area. Each one would devote the rest of his priestly life to the Church of South Florida.

Father William Barry, a younger brother of the Bishop, became the founding pastor of St. Patrick's on Miami Beach. He served until his retirement in 1966.

Father Thomas Comber was named pastor of Little Flower Parish in Coral Gables. He served until his death in 1960.

Father Patrick Roach came to Little River as the founding pastor of St.

Mary's, now the Cathedral. He served until his retirement in 1952.

These three men were to have profound influence on the Church of Miami during its formative years. They, together with such pastors of Gesu as Father Peter Paul Sullivan, S. J. and Father Florence O'Sullivan, Father John J. Looney and Father Malacy Monaghan in Ft. Lauderdale and Hollywood; Father Tim Greary, the first resident pastor of Sacred Heart in Homestead and the Jesuits in Key West and West Palm Beach would build the Church of South Florida through boom and bust, depression and hurricanes.

In 1926, a killer hurricane devastated the city and ended the boom.

Fourteen years of severe depression followed, ending with World War II. The Catholic community, numbering less than 10,000 persons, was not passive. The three new parishes followed the example of Gesu, which had opened an elementary school in 1903 and a high school in 1923. They each built a church, convent, rectory, and elementary and high schools.

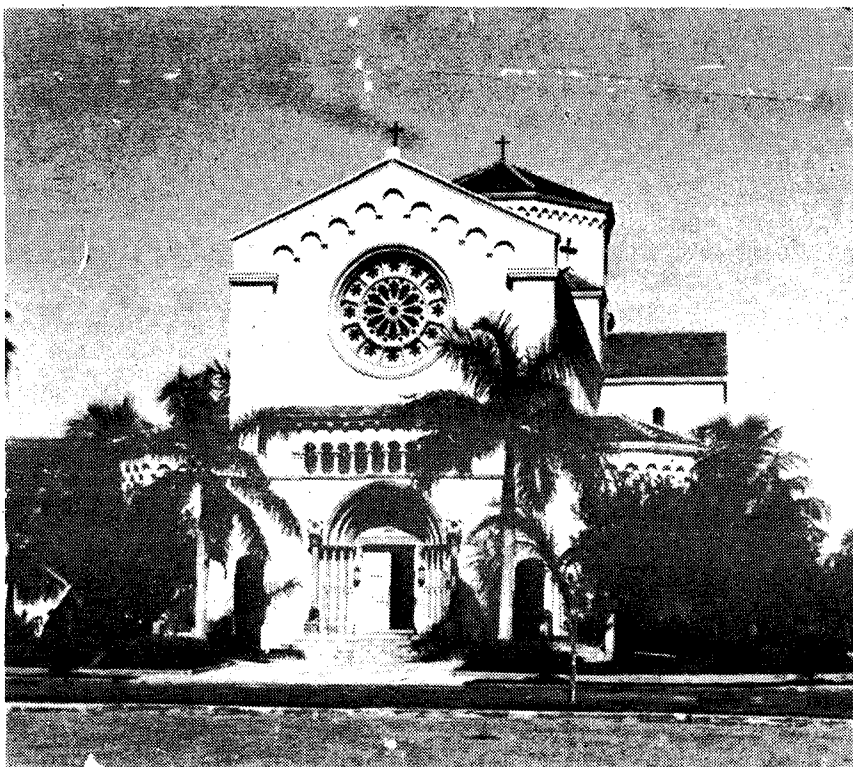
In the dark days of the 1930's, every Catholic child and many non-Catholic children had access to Catholic education through 12th grade in schools taught by the Sisters of St. Joseph and the Adrian Dominicans.

The Church responded to community needs in other ways. In 1929, the Allegany Franciscan Sisters opened the area's second hospital, St. Francis, on Miami Beach. In 1931, a group of Catholic laymen active in the St. Vincent de Paul Society founded the Catholic Welfare Bureau, a professionally-staffed social agency and in 1940, the Adrian Dominicans opened a four year Liberal Arts College for Women, Barry College (now University).

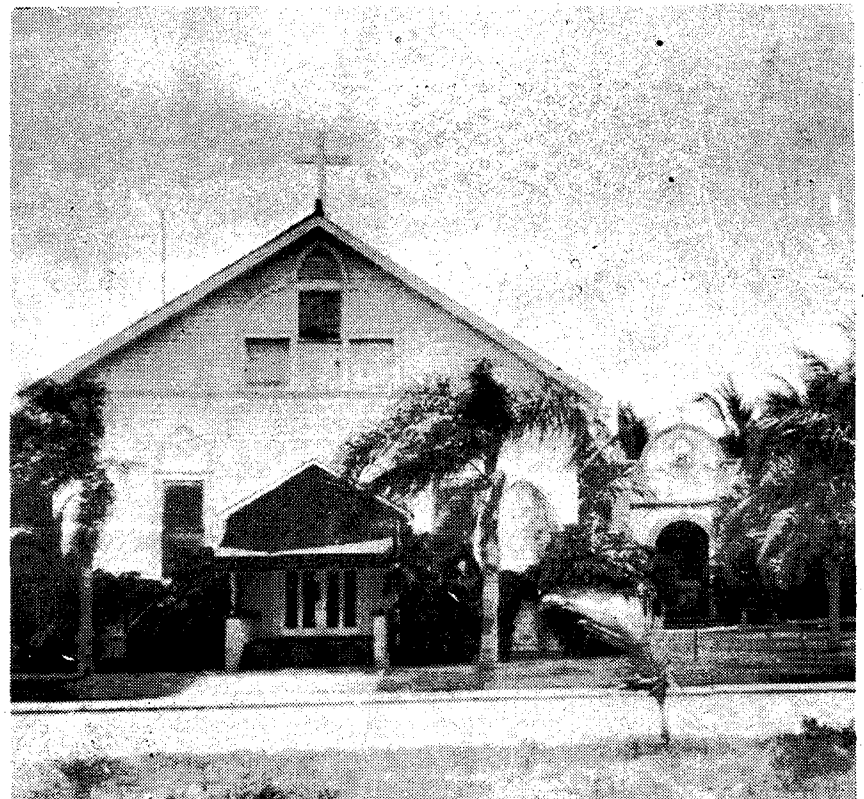
In the same year, the Jesuits rejected an offer to take over the faltering University of Miami.

The clergy came from two different backgrounds. All the Diocesan priests were Irish-born and educated. All religious were Southern Jesuits. The vast majority of the sisters were also Irish-born.

Msgr. Bryan O. Walsh



St. Patrick's Church on Miami Beach was founded in 1926 with Msgr. William Barry as pastor. Today, St. Patrick's includes a bell tower, dedicated in 1939. (Voice photo)



Today's Little Flower Church in Coral Gables looks very little like the original structure, seen in this 1935 snapshot. (Voice photo)

Continued from page 6

from a new era yet to be identified. By 1968 the missionary character of South Florida Catholicism (with few exceptions) had ceased. No longer, it seemed, would Catholic preoccupations revolve around the lack of money, lack of Catholics, lack of personnel, institutions, or structures.

In addition, changes in the life of priests, religious and lay people, precipitated by upheavals in American culture and the "spiritual earthquake" created by Vatican Council II also indicated shifts in the expression of South Florida Catholicism.

The future

The task of Catholicism in South Florida in the post-1968 era involves a quest for identity as a Pilgrim People, a quest which centers on two fundamental issues: the implementation of the spirit of Vatican II and the formation of Christian community (not just buildings, institutions, or structures) out of a divergent and diverse people in the midst of an American culture which is at best unsupportive if not indifferent to Catholic-Christian values.

We truly are a Pilgrim People, a phrase used in the documents of Vatican II to describe the Church. South Florida Catholicism mirrors the pilgrim character of our people, who have immigrated here from other parts of the United States, from Cuba, from South America, from Haiti, and from many other lands. Our pilgrim character is reflected in deacons,

priests, bishops and religious, who, for the most parts, journeyed here from other places.

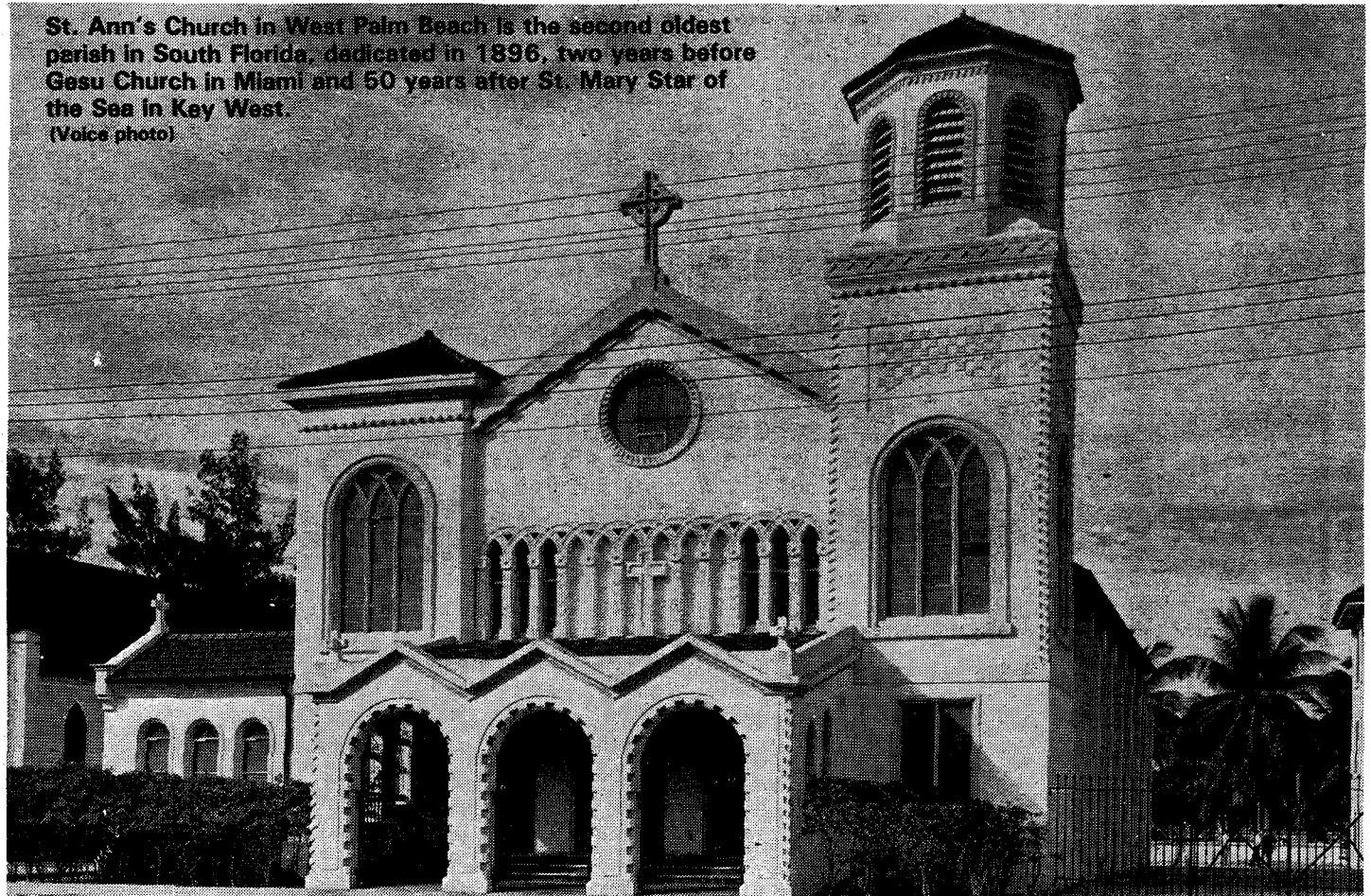
It is reflected also in the rapid change and development that has taken place in South Florida Catholicism since World War II, particularly in the last twenty-five years. Moreover, it is reflected in our own spiritual state in

the post-Vatican II age, as we are invited to renew our faith and journey together toward a deeper expression of the local Church, the Church universal, and the Kingdom.

As a Pilgrim People, we are invited to travel light as our missionary forefathers did, to be less attached to the here and now, and to always keep

before us our destiny—the realization of the Reign of God and eternal life with our Triune God.

Father McNally, archivist of the Archdiocese of Miami, is assistant professor of Church History at St. Vincent de Paul Regional Seminary in Boynton Beach.



St. Ann's Church in West Palm Beach is the second oldest parish in South Florida, dedicated in 1896, two years before Gesu Church in Miami and 50 years after St. Mary Star of the Sea in Key West. (Voice photo)

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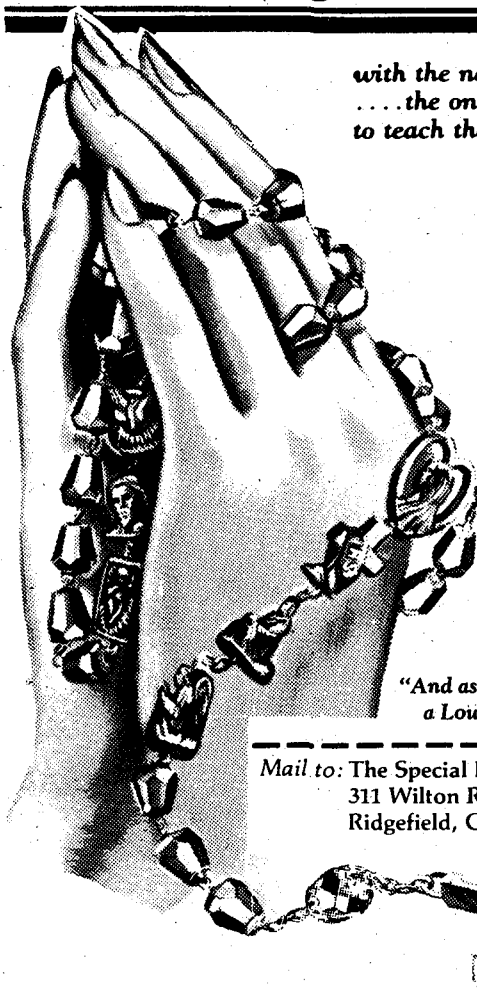
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25 Years of Growth

A history of the Archdiocese of Miami since its founding in October 1958

By Marjorie L. Donohue

On August 13, 1958, wire services flashed the historic news that the Diocese of St. Augustine, which at that time embraced all of Florida east of the Appalachian River, had been divided and Pope Pius XII had announced the formation of the Catholic Diocese of Miami with Bishop Coleman F. Carroll, then Auxiliary Bishop of Pittsburgh, as first Bishop of Miami.

At the time, 16 South Florida counties comprised the new ecclesiastical area which included 51 parishes, 65 diocesan priests and 21 religious order priests ministering to the spiritual needs of 185,000 Catholics.

The new diocese was served by four general hospitals, five Catholic high schools, one Catholic college for women, one home for the aged, and a receiving home for children.

St. Mary Cathedral, which had been dedicated just one year before at NW Second Ave. and 75th St. was elevated to the rank of a Cathedral and was the scene of Bishop Carroll's formal installation on Oct. 7, 1958.

Shortly after his installation Bishop Carroll, known throughout the nation for his concern for the poverty-stricken and oppressed, announced plans for three major projects.

They were the establishment of a seminary, the founding of a Catholic newspaper, and the beautification of the Cathedral.

On Sept. 7, 1959 St. John Vianney Seminary was a reality in Miami's southwest section. Earlier that year, on March 20, *The Voice*, weekly publication of the Archdiocese, published its first edition.

The Archdiocesan Major Seminary of St. Vincent de Paul in Boynton Beach opened its door to an initial class



The major seminary of St. Vincent de Paul in Boynton Beach opened its doors in 1963. It was among the first of many projects Archbishop Carroll saw to completion during his tenure as first Bishop of the Archdiocese of Miami, from 1958 until his death in 1976.

(Voice photo)

in 1963, permitting candidates for the priesthood in Florida to complete their studies for ordination without leaving the state.

Meanwhile, the Blessed Sacrament Chapel was completed at St. Mary Cathedral, now resplendent with multi-colored and multi-designed Carrara marble from Italy in the sanctuary, stained glass windows

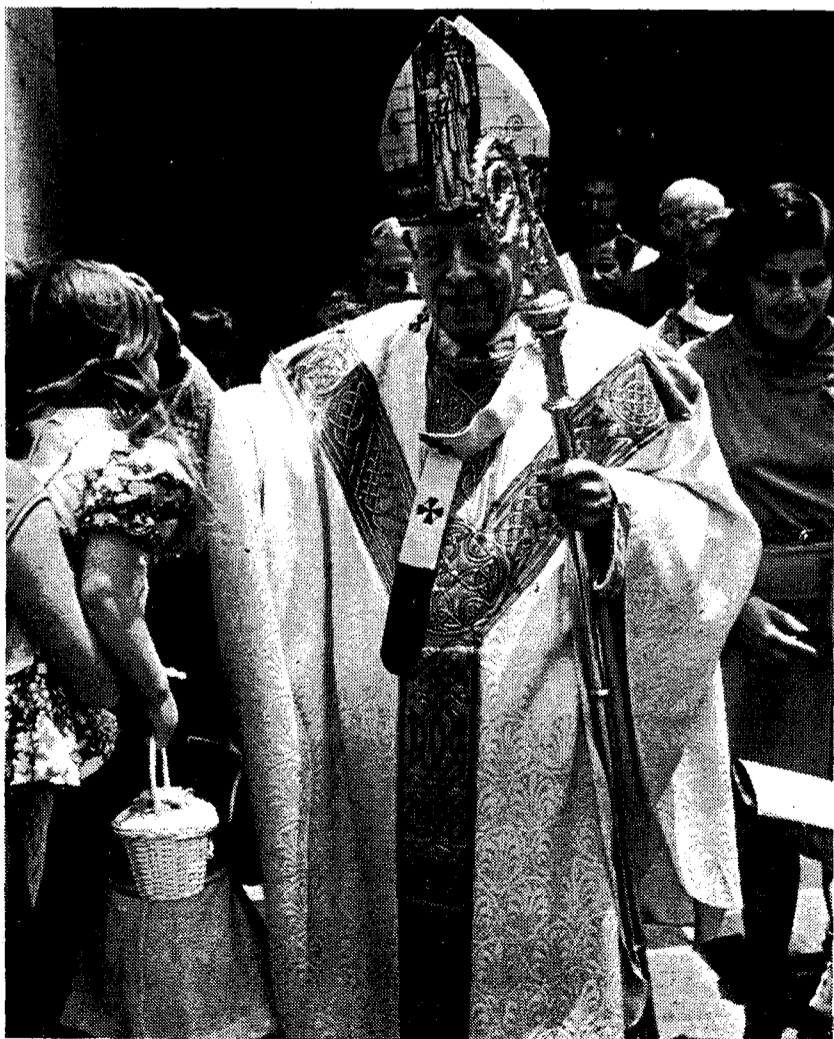
throughout, and an 11-foot blue mosaic framed in travertine extending for an uninterrupted length of about 70 feet over the open arcade of semi-circular chancel stalls.

The mosaic, as well as the one wall of faceted glass in the chapel, were executed in Chartres, France, by artist Gabriel Loire.

Growing fast

Between 1958 and 1963 the Diocese of Miami was witness to a tremendous expansion as new residents moved into the area from both the north and the south.

Despite the fact that much of its energies, monies and efforts were



Dynamic leader: Archbishop C. Carroll

Churchman Archbishop Coleman Carroll shaped, inspired, moved newly-founded diocese

By Msgr. John J. Donnelly

To write now about Archbishop Coleman F. Carroll, of fond and happy memory, is not an altogether easy labor. As T. S. Eliot once wrote: "Words strain, crackle and sometimes break under the burden, under the tension, slip, slide, perish, decay with imprecision."

Yet, the task is made easier, for the man about whom I write was not primarily a man of words, but a man of deeds which are more easily remembered; some, in fact, are etched in stone and marble.

In the space allotted, no one could adequately and completely capture, in writing, the intellect, erudition, and imagination of Archbishop Coleman Carroll. To do so would require an expansion of this essay into volumes beyond the limits of what is here ex-

pected. That work will have to wait for another day.

As I look back now with increasingly remote eyes to my younger years in the priesthood, I remember with warm gratitude those who taught me along the way. One of those to whom I shall always be particularly beholden was Archbishop Carroll.

Although virtually unknown to us in Florida when he was appointed the first Bishop of Miami on August 13, 1958, he came from a great and distinguished family, his brother Howard, being a Bishop and his brother Walter, a Monsignor, in the service of the Vatican, and Coleman himself an Auxiliary Bishop in the Diocese of Pittsburgh.

Obviously, his parents and family had a significant influence on his life,

Continued on page 14

25 Years of Growth

devoted to caring for the material and spiritual needs of the thousands of Cuban refugees who came to Miami to escape tyranny in Communist-controlled Cuba, the Diocese continued to keep pace with the needs of the English-speaking faithful.

The Church in South Florida bore the brunt of the exodus of Cuban exiles for a full year before the U.S. government set up a program of assistance, but it also continued to grow in parishes, schools, and charitable institutions.

At the end of five years the Diocese had 94 parishes and several missions served by diocesan and religious order priests in the counties of Broward, Charlotte, Collier, Dade, DeSoto, Glades, Hardee, Hendry, Highlands, Indian River, Lee, Martin, Monroe, Okeechobee, Palm Beach, and St. Lucie.

Eleven orders of priests and five orders of brothers joined diocese priests staffing seminaries, schools, parishes, retreat houses, and a refuge for indigent men. The total number of Catholic colleges increased to three, high schools to 13 and hospitals to five.

Eight new parochial schools were completed and additions were constructed to 11 others. In addition, 24 rectories were built and 20 new convents were completed to accommodate sisters stationed in South Florida.

The Diocese also had within its boundaries three retreat houses, three homes for the aged, a cloistered monastery, a Spanish center, **Centro Hispano Catolico** in downtown Miami; the **Chancery Building**, **The Voice** building, two cemeteries and one receiving home for children, a residence for unwed mothers, a children's home, and five regional



The late Dr. Ben Sheppard, lawyer, doctor and humanitarian, stands in front of St. Luke's, a drug rehabilitation center in southwest Miami, and one of many charitable institutions he founded in conjunction with the Archdiocese.

(Voice photo)

Catholic Service Bureaus. A Radio and Television Commission was the first

diocesan agency in the nation to inaugurate closed-circuit TV to schools.

Organizations of laity were active in the 16 counties of the Diocese and **Newman Clubs** flourished on the campuses of four colleges.

Now and Archdiocese

On May 8, 1968, Pope Paul VI announced that a new ecclesiastical Province of Miami had been established which included, in addition to the Archdiocese of Miami, the dioceses of St. Augustine, St. Petersburg, and Orlando. Bishop Carroll was named first Archbishop of Miami and Metropolitan of the Province.

The new Archdiocese of Miami yielded eight of its counties to the new dioceses and boundaries were realigned to include the counties of Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

A total Catholic population of 400,000 was served by 164 diocesan priests and 141 religious order clergy.

The Archdiocese had 85 parishes and 10 missions within the eight counties, as well as a large number of schools and other institutions. Fourteen of 15 parishes in the new diocese had been established by Bishop Carroll.

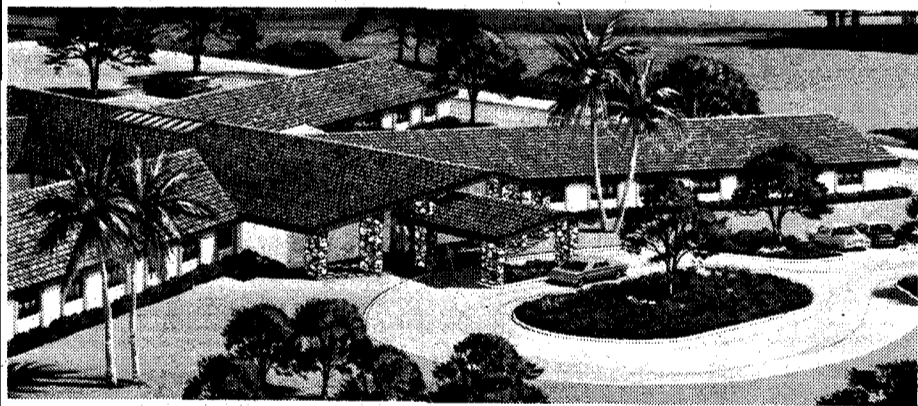
Three months later, Msgr. John J. Fitzpatrick, former chancellor of the Archdiocese, was elevated to the rank of bishop and was the first priest of the Archdiocese to join the ranks of the U.S. hierarchy.

After serving as Auxiliary Bishop of Miami for three years Bishop Fitzpatrick was appointed Bishop of Brownsville, Tex. and was succeeded by Auxiliary Bishop Rene H. Gracida.

At the close of 1968, the Archdiocese had a year-round Catholic population of 439,594 as well as thousands of winter visitors, more than 200,000 Spanish-speaking residents and hun-

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dreds of migratory farm workers.

Fifteen communities of religious orders of men were serving in South Florida as well as 900 nuns of various religious orders. Twenty-one high schools and 59 elementary schools had an enrollment of more than 37,000 and the number of Catholic colleges increased to four.

Three retreat houses, including one for men, offered year-round programs and the number of general hospitals totaled four. The number of residences for the aged increased to five.

Charitable institutions within the Archdiocese now included a home for children, a residence for dependent teenage girls, and one for boys, two homes for unwed mothers, a center for mentally retarded children and two day-schools for mentally retarded youngsters, as well as two residences for working women, a refuge for indigent men, a Spanish center, and three novitiates for women.

New Bishops

On the 15th anniversary of the Diocese of Miami in 1973, some 569,543 South Florida Catholics were served by 236 diocesan priests, 209 priests and brothers of religious orders and 749 nuns.

The Archdiocese had 120 parishes and four missions and had added to its roster of social services two low-cost apartment complexes for elderly persons on fixed incomes.

A wide spectrum of services provided by the Catholic Service Bureau listed several drug centers, an early childhood development center, a day care center and another novitiate for the spiritual formation of candidates to religious orders of women.

On Oct. 1, 1975, Auxiliary Bishop Gracida was appointed first Bishop of the newly-established Diocese of Pensacola-Tallahassee, which added a fifth diocese to the Province of Miami.

In September, 1976, Archbishop Edward A. McCarthy came to Miami following his appointment by Pope Paul VI as Coadjutor Archbishop with right of succession to Archbishop Coleman F. Carroll, who died July 26, 1977.

On the 20th anniversary of the founding of the diocese, 1978, the Catholic population numbered more than 770,000 and was served by 485 archdiocesan and religious order priests, 700 nuns, and 50 brothers. The Archdiocese had 130 parishes in eight South Florida counties as well as 62 elementary schools, 16 high schools and two special education schools.

Senior citizens were served by three homes for the aged and three senior citizen projects with two more projects on the drawing boards. Three cemeteries were located in the boundaries of the Archdiocese.

Social services, in continual expansion, included a center for alcoholic rehabilitation, a residence for ex-offenders, a run-to-home, and a recreation center.

First Cuban bishop

During 1978, a Family Enrichment Center was inaugurated as well as Lay Ministry programs, a Community Relations Office and Public Information Service to serve the media and the community at large.

On Feb. 6, 1979 Msgr. John J. Nevins, rector, St. John Vianney College Seminary; and Msgr. Augustin Roman, director, Our-Lady of Charity Shrine, were appointed to the episcopacy by Pope John Paul II.

Msgr. Roman became the first Cuban to serve as a bishop in the U.S. in the past two centuries. He is also the second Cuban bishop to serve in Florida. Bishop Dionisio Resino, Aux-

'And then, the Archbishop said...'

Recollections of a former priest-secretary to Archbishop Carroll

By Father Donald Connolly

When Archbishop Coleman Carroll decided to get angry, he sure knew how to.

At the beginning of the Cuban exodus to the United States in 1959, one of his priests phoned and said the immigrants were urgently requesting help in getting 7,000 children (many in orphanages) out of Cuba.

The priest said, "I told them by straining our resources to the limit we could take 700."

The Archbishop replied, "Who do you think you are? I am the Bishop here! We'll take all 7,000 of them." (Ultimately, it was 12,000 children.) -o0o-

People forget how it was for blacks even into the early 1960's in this community. They could not vacation at a Miami Beach Hotel, nor use the eating or toilet facilities at any Miami department store.

In 1963, a year before the Federal Civil Rights Act, Liberty City was filled with a ready-to-march contingent of blacks going to possibly riot in white shopping areas.

The Archbishop drove to Liberty City. (Actually, I drove him. We were the only two whites there.) "Give me two hours," he told them. "I will be back with your rights."

We rushed back to the Chancery

and he called an emergency meeting of prominent whites. "Can this community sustain a season without tourists, afraid to come because of racial violence?" he asked. They said no. "Then I'm taking three black people to lunch in a Miami department store and they're going to use the bathroom afterward."

He did what he said he would, and the parade was cancelled.

-o0o-

I can never forget the one time I saw him cry. It was the first celebration of what is now an annual event, the Mass for Our Lady of Charity of Cobre, Cuba's patroness. Fifteen thousand Cubans had gathered in Miami (Baseball Stadium, their first large grouping in a strange country. Forty or more priests were present to counsel them and hear confessions before the evening Mass, which was said in Spanish.

At the end of Mass, the Archbishop stood in all his religious regalia-mitre, crozier,.... ring.... to give the last blessing. But then he paused and went to the microphone to pronounce the words he had practiced during the afternoon, since he knew no Spanish.

"Buenas noches (good evening)" he said. At first, there was a stunned silence, then the whole crowd, as one, realized that this foreign bishop in a foreign land was



Meeting the press

reaching out to them.

They began to scream, then they raised white handkerchiefs, and then applauded louder than a 747 jet. They just would not stop and he began to cry.

-o0o-

He never knew how to stop working. Once he had a severe eye infection which lasted a month. So when the pain was too much, he covered his eye with his hand in order to continue his desk work.

-o0o-

As his personal secretary, I accompanied him everywhere. On one occasion, at a prominent church affair, he said right before the sermon time, "I'm tired, you preach." I replied, "What about?" He said, "About 12 minutes."

Father Connolly, currently director of the Ministry of Communications and Community Relations for the Archdiocese, served as Archbishop Carroll's secretary from 1961 to 1963.

iliary Bishop of Havana, was ordained in 1709 and established residence in St. Augustine, Florida, for a brief period, when Florida was a part of the Diocese of Havana.

Both bishops, who serve as Auxiliaries to Archbishop McCarthy, were ordained before a crowd of more than 12,000 at the Miami Beach Convention Center on Saturday, March 24, 1979.

Bishop John J. Fitzpatrick of Brownsville and Bishop Rene H. Gracida of Pensacola-Tallahassee, former auxiliary bishops in Miami, were co-consecrators assisting Archbishop McCarthy, principal consecrator.

During 1979, the Archdiocese continued to increase parochial and social service facilities. A number of parish churches were dedicated and plans were announced for the construction of Pope John Paul II High School on Military Trail in Boca Raton.

Ground was broken in Fort Lauderdale by Mrs. Lillian Carter, mother of President Jimmy Carter, for a new low-cost housing project for senior citizens on limited incomes as well as a nursing and rehabilitation center.

Construction also began in Miami for two more low-cost housing projects, each of which were named for the late Archbishop Coleman F. Carroll.

In addition, a Seamen's Center was opened on Dodge Island adjoining cruise line terminals and a center for Haitian Refugees was also opened to aid and assist those arriving in Miami.

Plans were announced for the construction of a new Chancery and St. Martha Church at NE 93 Street and Biscayne Boulevard.

The Office of Lay Ministry expand-

ed its program with the commissioning of hundreds of Special Ministers of the Eucharist and several permanent deacons were ordained.

Father Robert Lynch, new rector of St. John Vianney Seminary, served as coordinator of the visit of Pope John Paul II to the U.S. Bishop Nevins was named chancellor of seminaries.

Reorganization

During 1980, the second building in the Archbishop Carroll Catholic Life Center was completed in Fort Lauderdale. St. John Nursing and Rehabilitation Center and St. Joseph Residence are located at 3485 NW 30 St. Carroll Manor and El Carroll apartment complexes opened in Miami.

The Archdiocesan structure was reorganized into seven major divisions, including Ministries of General Services, Temporalities, Christian Formation, Worship and Spiritual Life, Christian Service, Pastoral Services and Persons.

On South Florida's west coast, St. John Neumann High School opened in portable buildings adjoining St. Elizabeth Seton parish, Golden Gate. Father Bernard Powell, principal, was assisted by Franciscan Sisters of Milwaukee.

Pope John Paul II High opened in Sept. 1980 in Boca Raton and is the first high school named for the present Pontiff in the nation. Carmelite priests and brothers staff the school.

The year 1980 was observed in the five-year evangelization plan as the Year of the Family. An Office for the Deaf was established in North Dade, the Catholic Lawyers Guilds in Miami and West Palm Beach were reactivated, St. John Neumann parish was

established in south Dade County and the parish of St. Rita was founded in Royal Palm Beach.

The Mariel boatlift from Cuba brought thousands of new refugees to the Archdiocese in the spring of 1980. Hundreds of Haitian refugees arrived as well. In May, Archbishop McCarthy and Msgr. Bryan O. Walsh traveled to Washington, D.C. to testify before a Senate Judiciary Committee on behalf of the refugees.

That same month the Archbishop went to Key West, where he celebrated Mass in a hangar and welcomed the Cuban boat people.

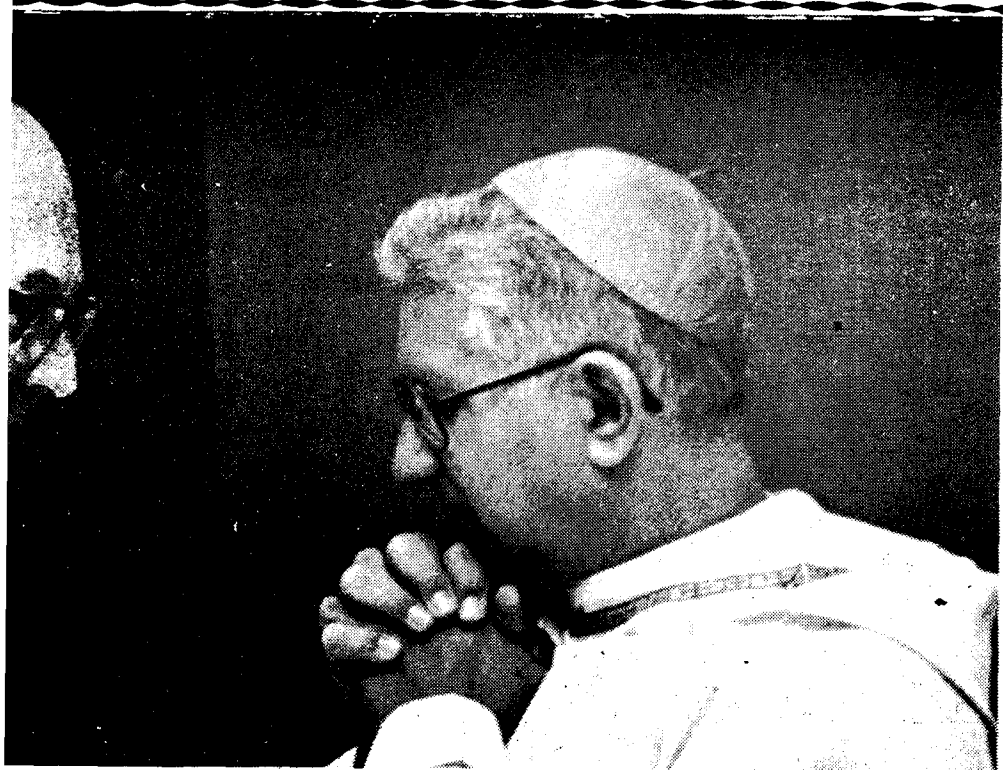
On May 25, Archbishop McCarthy joined other religious leaders in the community who called for a weekend of reconciliation following the violent race riots which resulted in deaths, injuries and more than \$100 million in damages.

In September, 1980, the Archbishop announced the inauguration of new marriage guidelines establishing a four-month waiting period and a program of preparation. Archbishop McCarthy formed a Task Force of black community leaders of a former Cuban exile, Father Felipe Estevez was appointed rector of St. Vincent de Paul Seminary, and Msgr. Bryan O. Walsh was named Dade's "Man of the Year" by B'nai B'rith.

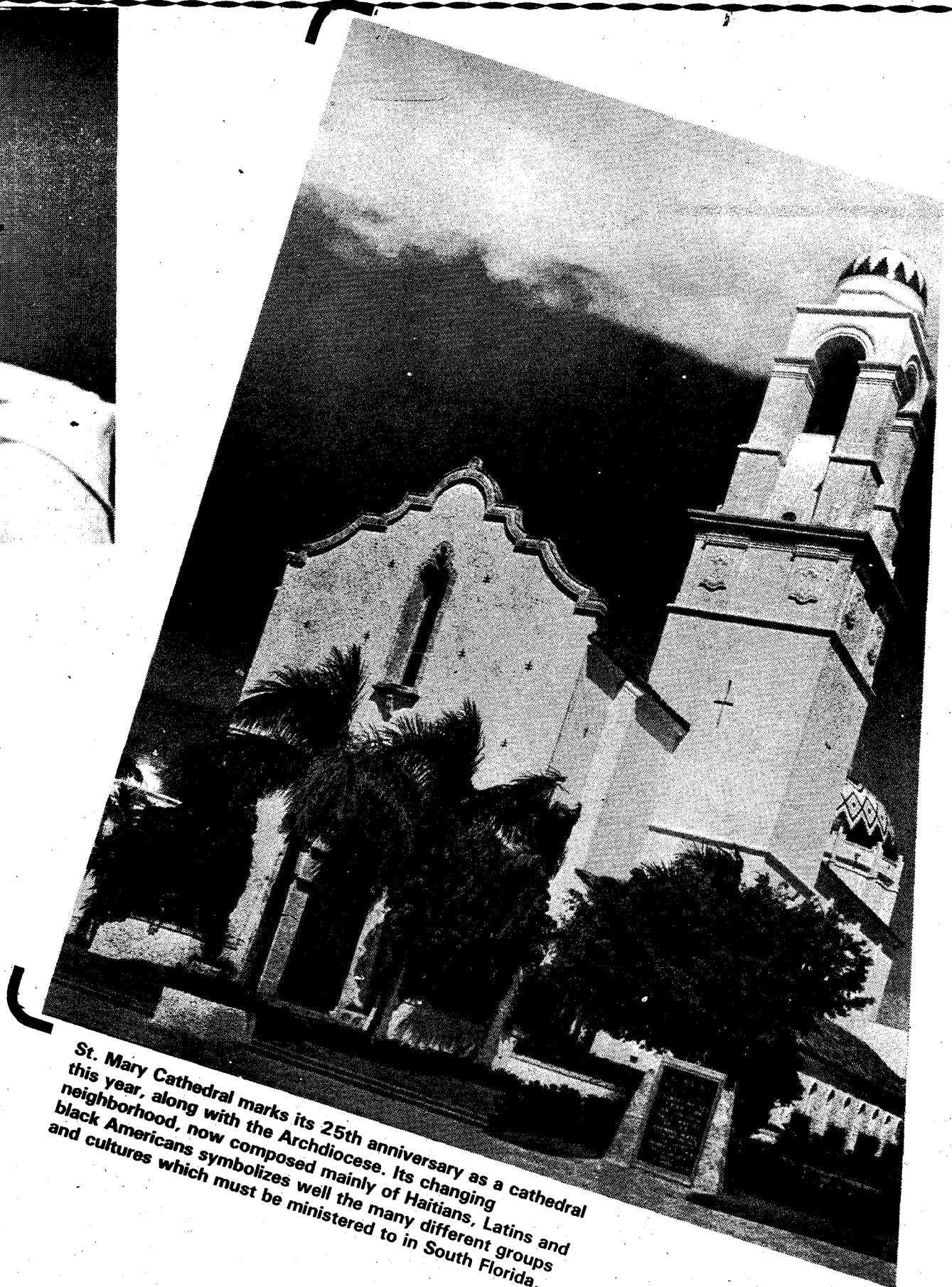
Another parochial school, St. Kevin's, opened for classes in September in south Dade County. In early December, St. Mary Cathedral parish observed the 50th anniversary of its founding with three days of activities including Masses in English, Spanish and Creole.

Robert O'Steen was named editor of

Continued on page 14



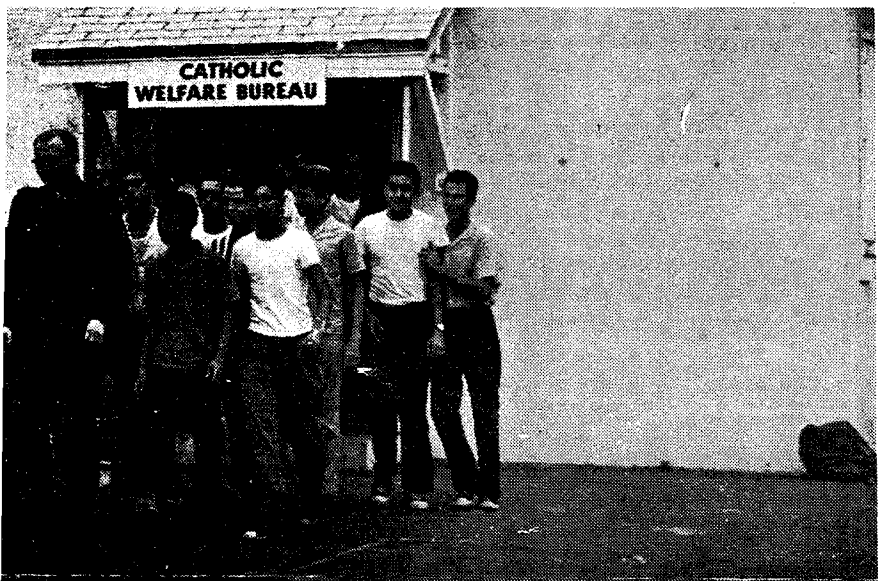
apbook of tory



St. Mary Cathedral marks its 25th anniversary as a cathedral this year, along with the Archdiocese. Its changing neighborhood, now composed mainly of Haitians, Latins and black Americans symbolizes well the many different groups and cultures which must be ministered to in South Florida.



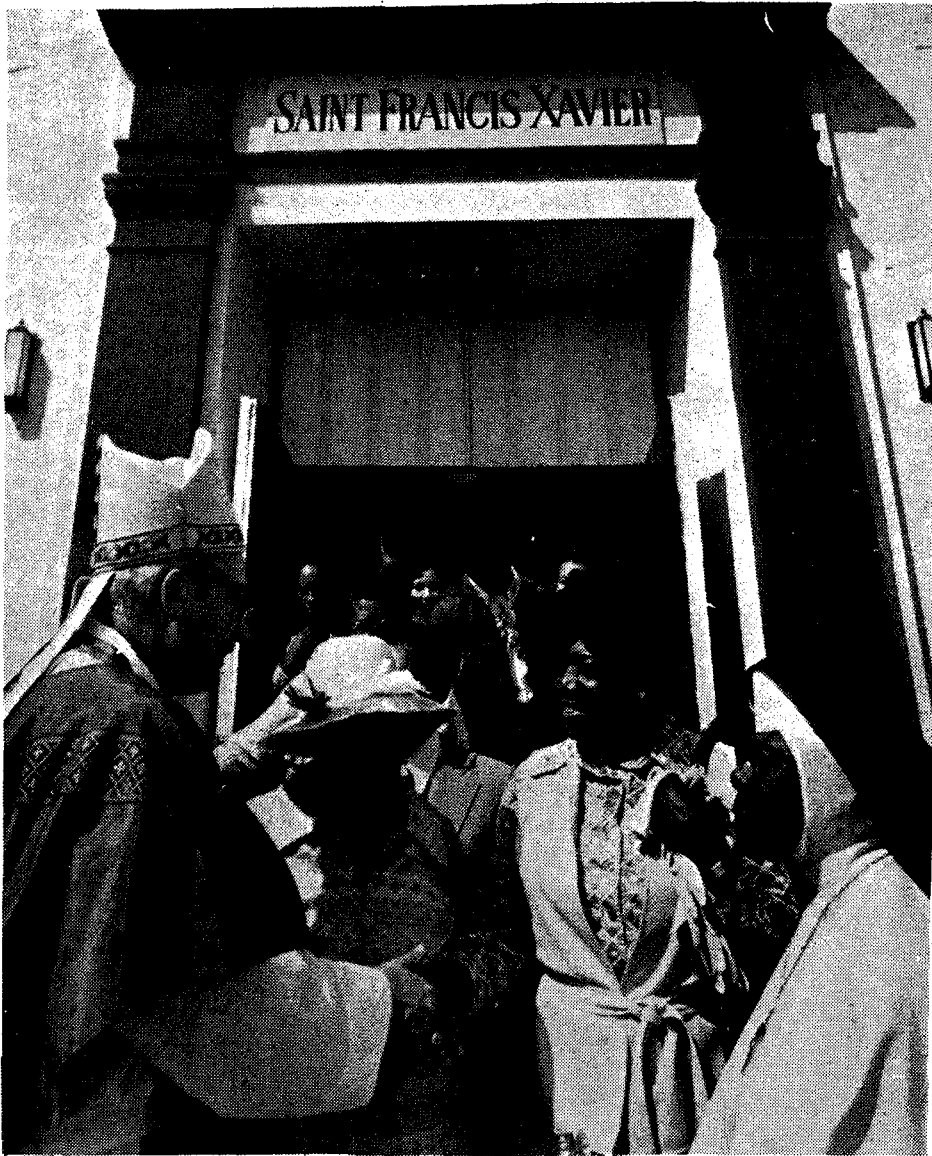
Permanent deacons married men who are ordained (right) to serve the Church for a lifetime yet keep their families and secular jobs, joined the ranks of those ministering in the Archdiocese beginning in 1979. More than 40 now serve and more are ordained every year. (Voice photo).



Key West was the site of the first Catholic church in South Florida, as well as the first Catholic school. During the Spanish-American War, the Sisters of the Holy Names of Jesus and Mary, who until this year staffed Mary Immaculate School, turned their building into a hospital and their efforts to nursing wounded soldiers. (Voice photo).



25 Years of Growth



The Archdiocese of Miami has been committed to fighting discrimination and standing up for the rights of the black community since its foundation. The fight was vigorously pursued by the late Archbishop Coleman Carroll and continued by his successor, Archbishop McCarthy, shown here visiting St. Francis Xavier Parish in Overtown. (Voice photo)

Continued from page 11

The Voice, weekly publication of the Archdiocese. Bumper stickers designed by the Community Relations Office and bearing the message "God Loves You-Your Catholic Neighbors" were distributed in Spanish and in English by South Florida parishes as a Christmas message to the community.

Pastoral letter

In February, 1981 a special Mass observed Black History Month at St. Mary Cathedral in Miami and in St. John Fisher Church, West Palm Beach.

On May 8, 1981 Archbishop McCarthy issued his second pastoral letter since coming to Miami. Entitled *Your Light Must Shine*, the document called on Christians to be "sings of contradiction, countercultural, denouncing social injustice, discrimination, crime and violence." Issued on the anniversary of the 1980 racial riots, the pastoral, distributed throughout the community, also discussed a variety of problems in South Florida.

On June 15, 1981 Mother Teresa of Calcutta visited Miami to open Nazareth, a refuge for women at 724 NW 17th St. staffed by five Missionaries of Charity, who for the previous nine months had been seeking a suitable building for their mission in Miami.

The event fulfilled a promise made by the Nobel Peace Prize recipient to the late Archbishop Coleman F. Carroll in 1974 to establish a house in this area.

Earlier in 1981 the Radio and Television Department purchased its own camera equipment, enabling it to film local stories for presentation on the Public Service program on CH. 7.

The program, known for many years

as "The Church and the World Today" is now called *Real to Reel* and shows national as well as local segments.

In addition, a 15-minute Catholic news program is now broadcast each Sunday on radio station WKAT by Frank Donohue, who also produces the public service program and Mass for Shut-Ins in English.

A Spanish-Speaking Mass for Shut-Ins and a radio program are broadcast by Father Jose Nickse, Spanish producer and director of the Radio and Television Department. Funds for equipment are provided through the annual Communications Campaign collection.

On July 12, 1981 in observance of the Year of Disabled Persons, a special Mass for the handicapped was celebrated by Archbishop McCarthy in St. Clement Church, Fort Lauderdale.

Notre Dame Academy, 130 NE 62 St., became the first school to close in the Archdiocese, merging with Archbishop Curley High in the fall, 1981. The school is known as Archbishop Curley-Notre Dame High, at 4949 NE Second Ave., Miami.

On July 1, Sister Trinita Flood, O.P. resigned as president of Barry College to become Academic Dean at St. John Vianney College Seminary.

In the fall of 1981, two new parochial schools were opened by the Archdiocese. St. Elizabeth Seton School, provides classes in one through eight grades in Golden Gates, Naples on South Florida's west coast.

In Miami's southwest section, St. John Neumann parochial school opened with grades kindergarten through two. Initially teaching in temporary quarters in the CCD Center of St. Catherine of Siena parish, the new school, for which ground was broken

Poor, destitute found friend....

Continued from page 9

but it was clear that he had within himself those firm, sustaining foundations which are found in people of great character. He did not remain unknown for long.

Organizational genius

Shortly after he assumed his responsibilities as bishop, he demonstrated a genius for organization. Where there had been little before, he quickly and efficiently became the instrument in the organizing of the men and women of the Diocese, so that they might better follow their state in life and use their collective influence for the common good of the Church.

In Church circles, on the national level, he strove to place the people of the Archdiocese into positions of office where their expertise and knowledge would be most useful and appreciated.

There is little need now of reciting all the parishes he established; schools and colleges founded; homes for the elderly opened for shelter and comfort; seminaries established for the education of young men for the priesthood; places of refuge for the poor, hungry and homeless. The list could go on and on, but such facilities are visible all around us and stand as a monument to his foresight, vision and concern for all of his flock.

All of these accomplishments give testimony to the enormous talents and capacities which he utilized and developed through a tremendous exercise of self-discipline.

He was a man capable of great decisions and actions, of great confidence and self-assurance, without a trace of conceit or arrogance.

It is accurate to portray him as always being in the center of action, yet he could be objective and dispassionate. He had strong convictions and left no effort uncommitted to have his convictions prevail. Although he demanded the full use of everyone's

'Life for him was empty when not purposeful. From one crisis to another he and the archdiocese he served seemed to emerge with greater strength.'

talents, including his own, he was tolerant of the shortcomings of others. He inherently trusted the common man.

Crises

Life for him was empty when not purposeful. From one crisis to another he and the Archdiocese he served seemed to emerge with greater strength. Who will ever forget the forceful inspiration, the extraordinary composure and the inspired leadership, with which he approached the immigration of Cubans to our shores long before any governmental agency acknowledged its responsibility; the conflicts between labor and management which he helped resolve; his leadership on the Community Relations Board which he helped found to moderate the issues between the races; the plight of the migrant

workers who needed and saw in him the strong support which they previously lacked and to which they were entitled as a matter of social justice; his strong and outspoken stand on the Right to Life of the unborn; the dignity of life for all.

Through all of this, he showed an extraordinary composure under strain. This did not indicate an absence of emotions, but rather a mastery over them.

Always concerned about those in distress, he was easily touched by those who came upon misfortune. On one occasion when we were watching the news broadcast together, he saw a group of elderly tenants being evicted from their apartments on Miami Beach. Turning abruptly to me he ordered that the Catholic Service Bureau of the Archdiocese go there and provide for their care and lodging until the matter was settled.

Incidents such as this were not isolated. Frequently from his own personal, modest resources, he housed and fed those who sought his help, but it would be only inadvertently that it became known. An extremely busy man, he would always find time to attend to little courtesies and endearing acts of kindness.

Taste for art

To travel as his Priest Secretary and companion was an education. It was an introduction into the fields of art, music, sculpture, painting, architecture as well as Church business.

He looked upon the gift of art, as Michaelangelo said, "as a shadow of the Divine perfection." His admiration, esteem, and respect for art and the works of man is evident throughout

the Archdiocese. He could see and always encouraged the link between art and religion.

Educated as a Theologian, Philosopher, and Canonist, he was a man possessed of a sharp and penetrating mind. He always enjoyed a discussion filled with philosophy and fact. Even the turn of a unique and novel phrase fascinated him and he was most comfortable when there was a sharp exchange of wit. I suppose it could be put in a word—he was a lover of great talent well-performed.

Everyone who knew him well cherished his own favorite and warm stories and anecdotes relating to the Archbishop, which seem to become more embellished with each telling, for he had the ability to make each individual his best friend. Stories and anecdotes are rarely told and repeated except about one's own family and friends.

Despite his obvious wit, his understanding and concern for others, there were those who misunderstood him and did not hesitate to openly express their criticism of his approach to the problems of the time. Yet he endured it all and was never known to shut the door on an opponent or on one who succumbed to weakness. He was known to speak bluntly when the occasion required it but he always remained a forgiving and forbearing pastor.

Man of prayer

A smiling, self-assured man, always seeming to be in motion, he was yet a holy man, a prayerful man.

He was a soft and compassionate man. Although frequently dealing with sorrow and grief, he wept easily at the misfortune of others. Devoted to his

on July 26, 1981, was completed for the 1982-83 term.

Ground was broken on Aug. 29 for the new **Pastoral Center and St. Martha Catholic Church** at NE 93 St. and Biscayne Blvd. At **St. John Neumann High School** in Golden Gate, Augustinian Fathers of Villanova, Pa. arrived to staff the school.

In Miami Shores, Sisters, Servants of the Immaculate Heart of Mary assumed the administration of **St. Rose of Lima School**, staffed since 1951 by Adrian Dominican Sisters.

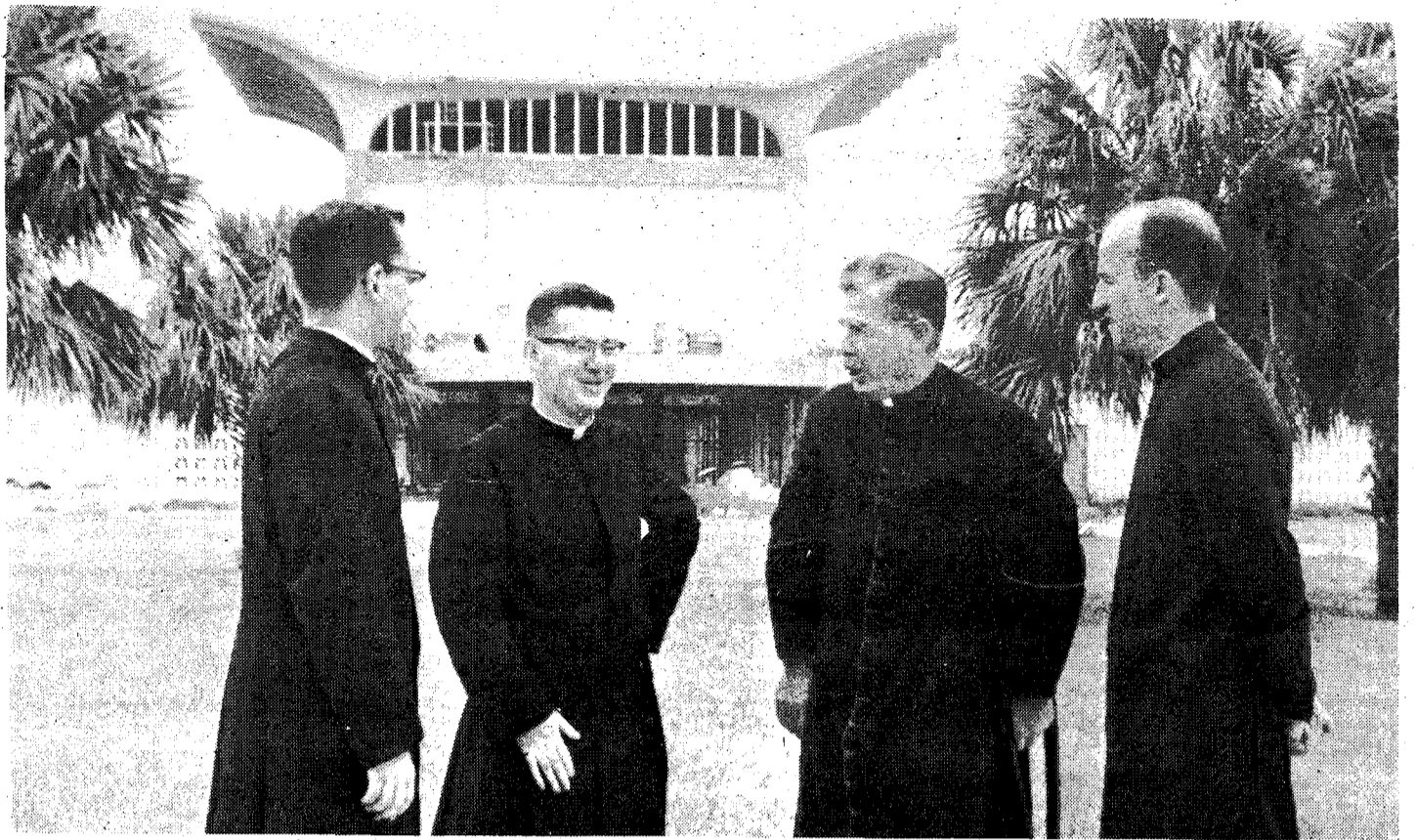
On Sept. 8, 1981 the 20th annual Mass honoring **Our Lady of Charity of Cobre** and commemorating the first Mass offered in what is now the U.S. (on Sept. 8, 1565) was concelebrated at the Miami Marina with Archbishop McCarthy as principal celebrant.

Seminary expanded

On Sept. 28 **St. Vincent de Paul Seminary** observed the 20th anniversary of its founding and also became the first seminary in the U.S. to be converted into a regional or interdiocesan seminary, operated jointly by the Archdiocese of Miami and the Dioceses of St. Augustine, St. Petersburg and Pensacola-Tallahassee.

On Oct 25, 1981 **St. John Vianney College Seminary** opened a new library, housing 75,000 volumes and named for the late Mary Louise Maytag, whose generous bequest aided in the construction of the building. The structure was dedicated by Archbishop McCarthy and also contains an art collection, former property of the late Archbishop Coleman F. Carroll, by the French artist, J. Vibert.

Also present for the dedication ceremonies and Mass which followed in **St. Raphael Chapel**, another gift



Within a year of the late Archbishop Carroll's installation as First Bishop of the Diocese of Miami, **St. John Vianney Minor Seminary** was a reality in Miami's southwest section. In this 1965 photo, Msgr. James Walsh, third from left, talks about vocations with future diocesan priests, now (from left) Msgr. John McMahon, and Fr. John McLaughlin as Father Martin Deversaux looks on. (Voice photo)

from the late Maytag, were St. Petersburg Bishop W. Thomas Larkin and Auxiliary Bishop Keith Symons; Nassau Bishop Lawrence Burke; Puerto Rican Bishops Enrique Hernandez of Caguas and Miguel Rodriguez of Arecibo; and Miami Auxiliary Bishops Nevins and Roman.

The library reference room and the periodical room were dedicated to two archdiocesan priests, Father Louis C.

Roberts and Father Leonard Stachura, respectively, both of whom had served as seminary librarians.

Following the drowning of 33 Haitian refugees, whose bodies washed ashore on Hillsboro Beach on Oct. 26, 1981, Archbishop McCarthy celebrated a Mass in Creole on All Souls Day, Nov. 2 in the **Notre Dame d'Haiti Chapel** located in the former Notre Dame Academy.

After 23 of the bodies were returned to Haiti for burial, the remaining 10 persons were buried in graves donated by the Archdiocese at **Our Lady of Mercy Cemetery** on Nov. 7, 1981.

Concurrent with the dedication of the new **Pierre Toussaint Haitian Catholic Center**, 110 NE 62 St., by Archbishop McCarthy on Nov. 15, 1981, the day was proclaimed "Pierre Toussaint Day" by Miami Mayor Maurice

...in Archbishop Carroll

state in life, to Jesus and especially the Blessed Mother, he missed celebrating mass only in his declining days while bedridden.

The Rosary was his constant companion. He always required that I carry the Holy Oils in his car, or on out of town trips, stating that you never know when you will need them. He always insisted that we stop at the scene of every accident.

As a Bishop he rejoiced at the opportunity to place his hand on the head of a worthy young man and confer upon him the Sacrament of Holy Orders. This made all of his prayers, his work, his sleepless hours, the difficult decisions worthwhile.

The predecessor of Archbishop Carroll, Archbishop Joseph P. Hurley, while Miami was still a part of the Diocese of St. Augustine, was a man of foresight and vision. He anticipated in a very great measure the phenomenal growth of the Church in South Florida and provided for it whenever possible.

Archbishop Carroll always acclaimed him for his wisdom, skill and prudence which greatly aided the new Diocese of Miami in meeting its obligations of providing for the influx of the faithful to South Florida.

Would approve

Characterized by some as a liberal and by others as a conservative Theologian, none of which descriptions accurately fit him, Archbishop Carroll unhesitatingly carried out all directives issuing from the Constitution, Decrees and Declarations of Vatican Council II.

Were he alive today he would look with favor, approval and optimism on the work of his successor, Archbishop Edward A. McCarthy, who has comprehended the work of



Camillus House, a shelter for homeless men near downtown Miami, was a place frequently visited by Archbishop Carroll. Every Thanksgiving, the Archbishop helped serve a turkey dinner to the hundreds who lined up. (Voice photo)

Archbishop Carroll and enlarged upon it. Archbishop McCarthy has given credence to the labors of Archbishop Carroll, who left him with a legacy to be preserved.

Archbishop McCarthy who already has found it necessary, in the best interest of the Church and the faithful, to provide for still more facilities; to support with public prayerful enthusiasm vocations to the priesthood and religious life; to inaugurate a 5-year plan of the Evangelization of the people of God, will one day, in God's good time, leave a legacy of his own, in

great proportion, to his own successor. The Holy Spirit indeed has his hands on the Church in Miami.

Archbishop Coleman F. Carroll was buried in the priest section of Our Lady of Mercy Cemetery, Miami, on the 29th day of July 1977. The largest funeral ever in Dade County and perhaps in all of Florida was a moving and sensitive testimony of the love, affection and esteem of the community for the man who lived and worked here.

Archbishop Carroll came to Miami a man of vibrance, health and energy.

He left it only after literally spending himself in the pursuit of his mission. He was indeed a Churchman: Holy, loyal, devoted, faithful and obedient servant of the Servants of God.

Msgr. Donnelly, currently pastor of **St. Malachy Parish** in Tamarac, was secretary to Archbishop Carroll from June 15, 1971 until his death on July 26, 1977. He also served as **Master of Ceremonies** of the Archdiocese for 15 years prior to that.

25 Years of Growth

Ferre.

During November, 1981 the Catholic Service Bureau marked 50 years of service to South Florida communities through 40 agencies.

Trip to Cuba

In December, 1981 the new parish of San Lazaro was founded in Hialeah.

On Dec. 26, 1981, Archbishop McCarthy and Auxiliary Bishop Nevins flew to Havana, Cuba, for the installation of the new Archbishop of Havana. They were accompanied by local TV channels 7 and 10. Msgr. Bryan O. Walsh was denied entry to Cuba by the Castro regime.

On Jan. 1, 1982 the Archdiocese included 134 parishes and two missions staffed by 613 secular and religious order priests. In addition, 655 nuns served in various apostolates of the eight counties which comprise the See.

Early in 1982, the name of the Catholic Service Bureau was changed to: Catholic Community Services, Inc. Regional offices were changed to Catholic Family and Children's Services.

In February, 1982 the Archdiocese announced that Gesu School in downtown Miami, the area's first Catholic school which opened in 1905, would close at the end of the school year due to the deterioration of the 60-year old building.

Another boat load of Haitians seeking freedom in the U.S. drowned off Boca Raton in April and 21 were buried at Our Lady Queen of Heaven Cemetery following Mass in St. Clement Church.

Archbishop McCarthy was named chair of the Religious Heritage Committee of Miami Citizens Against Crime and Father Sergio Carrillo, native of Cuba, was the first black priest ordained for the Archdiocese in St. John the Apostle Church, Hialeah.

During May, three new priests, Father Anthony Mendoza, Father Daniel A. Smith, and Father Jordi Rivero were ordained for the archdiocesan priesthood by Archbishop McCarthy in St. Mary Cathedral.

The Archbishop joined other community leaders in endorsing a nuclear



In 1979, Archbishop McCarthy, surrounded by Broward senior citizens, broke ground for the building of the Archbishop Carroll Catholic Life Center in Fort Lauderdale. The project, under the auspices of Catholic Community Services, now includes St. John's Nursing and Rehabilitation Center, St. Joseph Tower, low-cost apartments for the elderly and St. Joseph Residence, an adult congregate living facility. (Voice photo)

freeze and mausoleums were dedicated in the three Archdiocesan cemeteries.

Fr. Anthony Mulderry was named pastor of the new parish of All Saints in Sunrise and ground was broken for St. David Religious Education Center in Davie.

Archbishop McCarthy participated in the Phil Donahue Show regarding Haitian refugees.

St. Elizabeth Seton Parish in Golden Gate built a parish hall in June.

In the same month, the official Kennedy Directory reported the Archdiocese of Miami as having the fourth largest increase in membership in the nation, totaling 1 million Catholics in eight South Florida counties.

Mass was celebrated for the first time in St. John Neumann Church in Miami's southwest section.

For refugees

Lay Ministry opened an evangelization center in Hialeah in mid-July, 1982. On July 22, at the request of Pan

American Airways, an interfaith memorial service was conducted by the Archdiocese for eight crew members of Pan Am Flight 759 which crashed July 9 in New Orleans, at Little Flower Church, Coral Gables.

Archbishop McCarthy called on the federal government to release some 1,800 Haitians incarcerated throughout the country.

Charlotte Pick, secretary for 30 years at Little Flower Church, Hollywood, was the recipient of the papal honor, Pro Ecclesia et Pontifice.

August 6 was designated by Archbishop McCarthy as a day of prayer and fasting for all refugees and displaced persons.

September saw the annual celebration of the Feast of Our Lady of Charity of Cobre at the Miami Marina.

The third annual Catholic Charismatic Conference attracted hundreds to Broward Community College, Pompano Beach and a three-day regional Evangelization Conference was hosted by the Archdiocese at Miami Beach in October.

An interfaith service commemorating the 800th birthday of St. Francis of Assisi was attended by local religious and civic leaders at St. Mary Cathedral.

Father David Heffernan, a priest of the Archdiocese who had been serving in St. Petersburg, was buried from Little Flower Church, Coral Gables, where he was baptized and had been ordained, during November.

A new Haitian Center named for St. Joseph was dedicated in Pompano Beach and Archbishop McCarthy celebrated a tri-lingual Mass (English, Spanish, and French) at the Cathedral.

One of the highlights of December was the inauguration of a "Back to God" campaign launched by the Religious Heritage Committee of the Miami Citizens Against Crime under the direction of Father Donald Connolly. Two types of bumper stickers with the messages, "Keep Christ in Christmas" and "Crime Solution: God and Family" were printed and distributed through Catholic and Protestant churches of South Florida.

Offices of the Archdiocese began moving into the new Pastoral Center, formerly known as the Chancery, at 9401 Biscayne Blvd. A third Haitian Center opened in Belle Glade.

On Jan. 1, 1983 the Archdiocese had 135 parishes and three missions; 640



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Bishop Paul Tanner, retired, St. Augustine was in residence at Key Biscayne and Archbishop Thomas J. McDonough, retired, of Louisville, in N. Palm Beach. Bishop Eduardo Dalmau, C.P., retired, Cuba, was in residence in Miami.

Racism letter

On Jan. 6, Archbishop McCarthy issued a 28-page pastoral letter on racism, which was one year in preparation and titled, "One People Under God." Requests for copies came from all parts of the world and the pastoral was reprinted twice due to demand for copies.

During February, the fourth annual Red Mass for lawyers and jurists was celebrated at St. Paul of the Cross Church, North Palm Beach.

The TV show, "Real to Reel" produced by the Radio and Television Department received the Proclaim Award of the USCC for the second consecutive year.

Plans to demolish Gesu School were stalled by the City of Miami's Heritage Committee.

In March, St. Rita parish W. Palm Beach, broke ground for a new church and the Archbishop's Charities Drive was again successful, raising more than \$4 million in donations.

On March 7, the bronze pieta executed in 1958 by Ivan Mestrovic, Yugoslavian sculptor, was relocated to the Pastoral Center from Our Lady of Mercy Cemetery. Surrounding the four ton, 10-foot-high statue are six granite relief plaques of heroic churchmen who opposed Communist persecution.

The garden in which the Mestrovic works, valued at \$1.5 million, are situated is named for the late Ar-



Holy Year, 1978 was marked by the Archdiocese with an October celebration at the Orange Bowl. Thousands gathered and managed to find ways to stay dry during the downpour which accompanied the occasion. A similar Orange Bowl celebration is planned for this December, to celebrate the silver jubilee of the Archdiocese and the Holy Year of Redemption called by Pope John Paul II. December, according to weather reports, is one of the driest months of the year in South Florida. (Voice photos)

chbishop Joseph P. Hurley, sixth Bishop of St. Augustine, who commissioned them.

On March 8, Archbishop McCarthy, Father Pablo Navarro, and Father Thomas Wenski traveled to Haiti to greet Pope John Paul II. By this time,



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25 Years of Growth 1958-1983

most of the Archdiocesan offices had moved into the Pastoral Center. St. Martha Church was dedicated on April 10 by Archbishop McCarthy.

The Pastoral Center was dedicated on April 16 by Archbishop Pio Laghi, Apostolic Delegate in the U.S. Celebrating the Mass with him and Archbishop McCarthy were Bishop Paul Tanner, Bishop W. Thomas Larkin of St. Petersburg; and Bishop Keith Symons, Auxiliary Bishop of St. Petersburg. More than 1,000 persons participated in the ceremonies and open house which followed. Open house was also observed on Sunday, April 17.

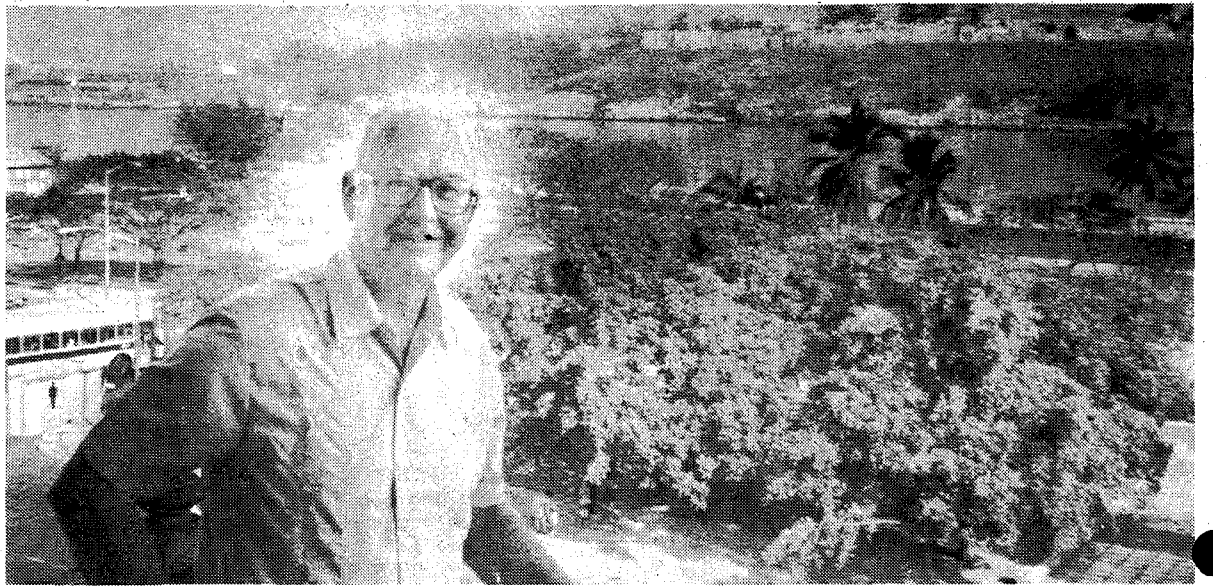
More parishes

On May 15, 1983 eight new priests were ordained for the Archdiocese in St. Mary Cathedral. Archbishop McCarthy conferred the Sacrament of Holy Orders on Fathers Federico Capdepon, Paul Edwards, Jose Espino, Thomas Mesick, Liam Quinn, Robert Tywoniak, Joseph Valoret and Gary Wiesmann.

The Archdiocese also ordained 12 men to the permanent diaconate in May.

On May 16, Archbishop McCarthy

A trip to Cuba by Archbishop McCarthy and Auxiliary Bishop John Nevins, pictured here in Havana, made the headlines in December of 1982. The bishops visited the island to attend the installation of the new archbishop of Havana, Jaime Lucas Ortega (Voice photo)



celebrated a special Mass for World Communications Day with about 200 representatives of the media present.

The 40th anniversary of his ordination to the priesthood was observed by Archbishop McCarthy on Sunday, May 29 in St. Mary Cathedral where his close friend, Bishop Thomas O'Brien, preached the homily.

On Friday, May 27, Pastoral Center employees honored the Archbishop with a "This Is Your Life" skit and members of his family came to Miami to surprise him

Four new parishes were established in June, 1983 bringing the total of parishes in the eight counties of the Archdiocese to 138 with four missions.

New parishes announced were Emmanuel Parish, Delray Beach, with Father Christopher Stack as founding pastor; St. Maximilian Kolbe Church, West Hollywood, with Father Harry Ringenberger as founding pastor; Mother of Christ Church, West Miami, with Father Robert Palmer as founding pastor; and Holy Redeemer

Church, Stuart, with Father Bernard Powell as founding pastor.

Msgr. Thomas O'Donovan and Father Michael Licari announced their retirements from active ministry.

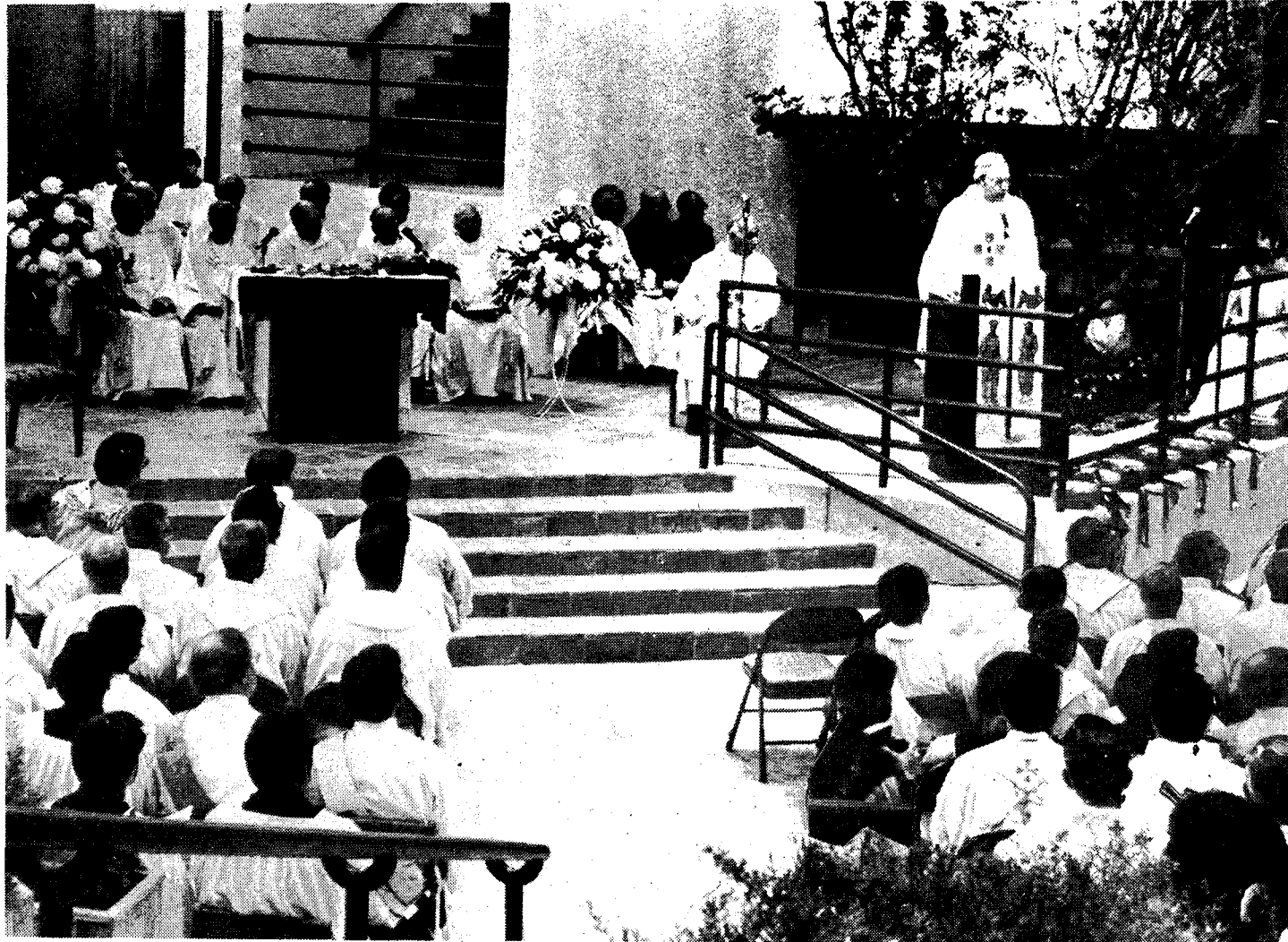
Early in June, 1983 Sisters of the Holy Names of Jesus and Mary, a community which has served in Key West since 1868, announced that due to a shortage of personnel, they would not be able to staff St. Mary Star of the Sea parochial school and Mary Immaculate High School in Key West any longer.

A historical meeting of all the priests having official assignments in the Archdiocese was called by Archbishop McCarthy from Sept. 18 to 23, 1983 and held at the Colonnades Hotel, Singer Island.

At the conclusion of the conclave, called to deepen the sense of priestly fraternity, to experience spiritual growth and to gain insights to the challenges confronting priests, Father John Noonan was ordained to the priesthood in St. Paul of the Cross Church.

Also on Sept. 23, Msgr. Ambrose De Paoli, an archdiocesan priest in the Vatican diplomatic service, was elevated to the rank of archbishop and appointed Pro-Nuncio to Sri Lanka (formerly Ceylon).

Marjorie Donohue has worked for the Archdiocese of Miami since its formation in 1958, first as reporter and news editor for *The Voice* and since 1978 as Public Information Coordinator. In 1958, as correspondent for *The Florida Catholic*, she reported on the installation of Bishop Carroll.



The new Pastoral Center for the Archdiocese of Miami, dedicated last April by the Apostolic Delegate, Archbishop Pio Laghi, fulfilled a dream of Archbishop

McCarthy to unite all the Archdiocesan ministries under one roof and to be a symbol to all of the Catholic Church's presence in South Florida. (Voice photo)

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The 'Bridge Builder'

Abp. McCarthy leads a Church of diverse peoples

The history of the Church of South Florida under its current chief shepherd, Archbishop Edward A. McCarthy, is still being written. But seven years of his leadership is not too soon to see the history in the making. The following commentary by Bishop John Nevins appraises recent development under Archbishop McCarthy.

By Auxiliary Bishop
John Nevins

During my twenty three years of ministry to the people of God of the Church of Miami, I have witnessed and served under the dynamic leadership of the founding Bishop, Archbishop Coleman F. Carroll, whose vision included the active cooperating of priests, religious and laity to make present the Risen Christ is our midst by establishing many parishes, missions, schools, residences for the elderly and dependent youth as well as the ministries to hundreds of thousands of exiles from Cuba and the migrations of thousands of Americans from northern dioceses.

All these good people have been a vital part of the story of the expansion

'The Church, he tells us frequently, is to be enthusiastically aware of the beauty and diversity it possesses because it embraces all classes, races and peoples'

of the faith in South Florida and the development of the Archdiocese of Miami as we know it today. There is no doubt in my mind that we were both encouraged and expected to participate in the development of the Kingdom of Christ in South Florida. Thus, the fulfillment of Archbishop Carroll's motto: *Primum Regnum Dei* ("Seek first the Kingdom of God.")

Each bishop of a local Church has his own vision for that Church he is privileged to serve. I would say that Archbishop McCarthy came into our midst to be a pontifex ("bridge-builder"), building always on the accomplishments of his predecessor while at the same time emphasizing our

spiritual development and directing our efforts toward evangelization.

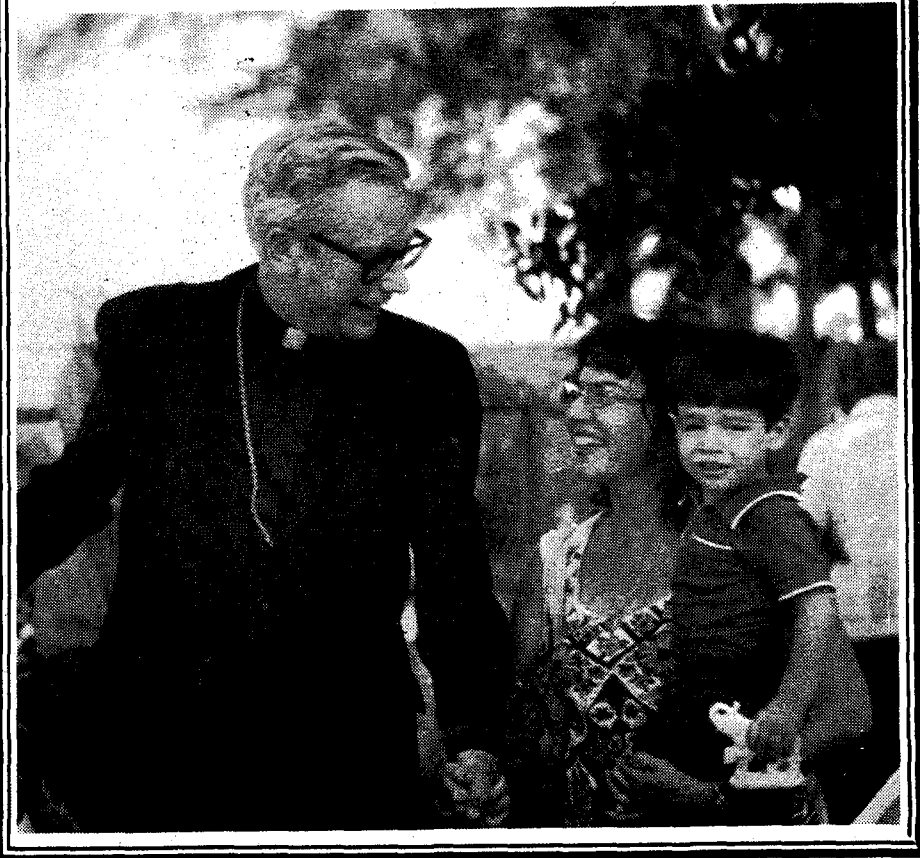
He continues to this moment, in his own inimitable style, the vision of the Second Vatican Council, that we be a unique expression and embodiment of the Church universal founded by Jesus Christ and nourished from the beginning by the apostles, Christian leaders and all baptized Christians, linking all with Jesus Christ Himself. Among ourselves and within the household of faith in Jesus Christ, Archbishop McCarthy has spent his first seven years among us primarily focusing our eyes on our Church and its role in our society. He has called us to action, while intertwining our respective vocations in a reflective and also in a contemplative manner. The Church, he tells us frequently, is to be enthusiastically aware of the beauty and diversity it possesses because it embraces all classes, races, and peoples.

I truly believe that the people of God in Southeast Florida have approached the obvious diversity in our local Church by keeping a sharp focus on the fact that our diversity exists within a greater reality which is our spiritual unity with Jesus Christ. St. Paul reminds us that "there are, indeed, many different members, but one body... You, then, are the body of Christ." (I COR 12:20, 27). It is Jesus Christ who unites us. Archbishop McCarthy has always pointed out that the multi-cultural and linguistic gifts of our people are what enriches the Church of Miami. Our household is like a great and wonderful mosaic and for this reason, our chief shepherd did not hesitate to express on one occasion that the Statue of Liberty should be transferred from New York harbor to Biscayne Bay.

Of course, the challenge given us is to bring people together so that we can have a true mosaic and not just a lot of disordered pieces. We must learn from one another and share with each other. In developing the lay ministry program of the Archdiocese, the Archbishop was in reality emphasizing to all of us that our personal horizons must be broadened if we would only recognize



Meeting and greeting people is one of the more pleasant duties for Archbishop McCarthy, leader of South Florida's Catholics. Above, he is hugged by a woman outside St. Mary Cathedral in 1977. Below, a mother and child hold his hand in 1978. (Voice photos).



that God is alive in each of the baptized. Again, in I Cor. 12:7, St. Paul reminds us that each of us has the potential from God, a gift from the spirit, to give something special to our community. I realize that for we who are priests, the wonderful examples of individual members of our parish communities gives new fire to our own ministerial desires.

The poor have in Archbishop McCarthy a genuine friend, solicitous always and ever desirous of making sure that all possible services of the Church be made available to them. To those in prison he has attempted to bring the freedom which is the Good News of Jesus Christ. Through the lay movements and the assignment of those priests who are available, the Archbishop has allowed the Church to reach out in love to those who are behind bars. To those in sorrow, he has

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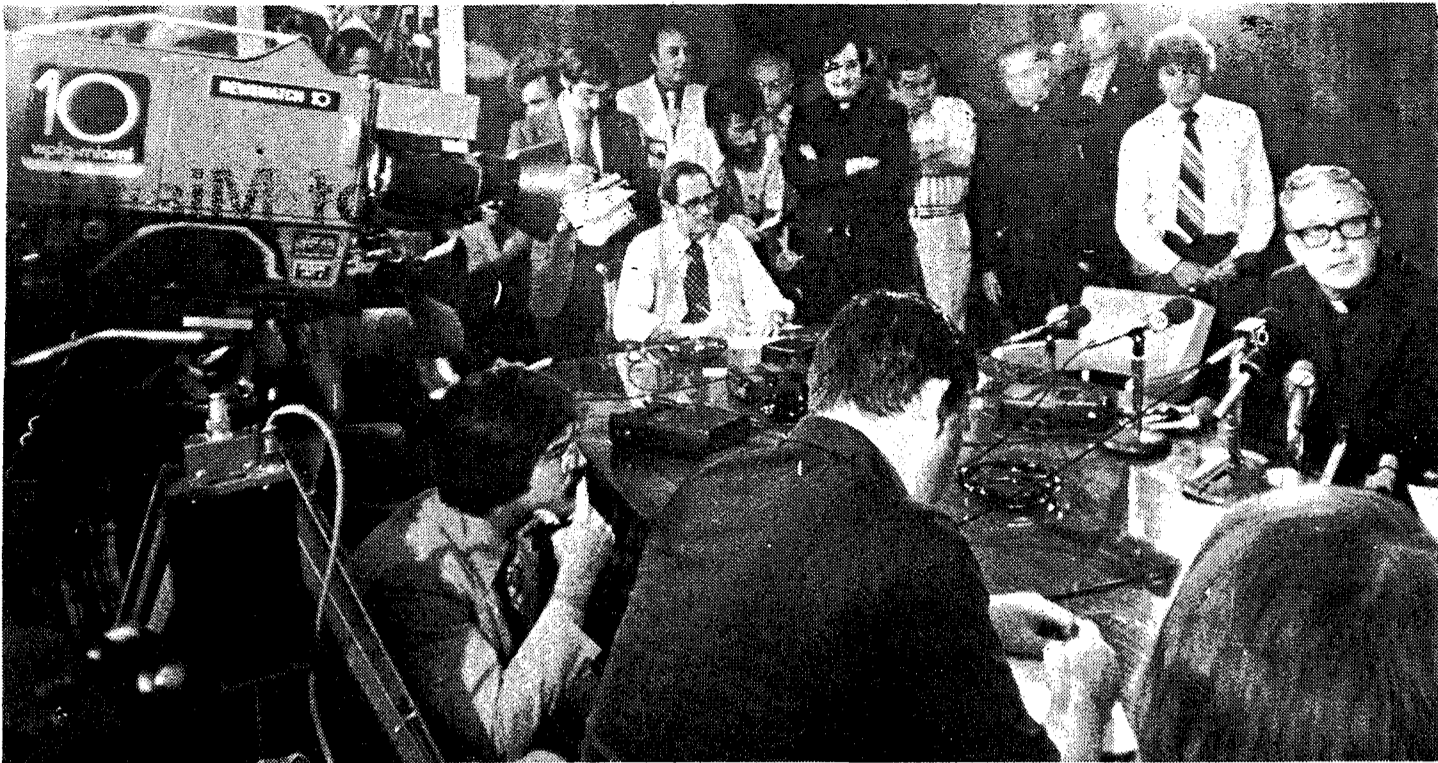
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Press conferences such as this one and live interviews with television crews have become a routine part of Archbishop McCarthy's life, as he is called more and more to comment on South Florida's problems, from refugees to civil disturbances to crime. The Archbishop offers Christian solutions to those problems in pastoral letters on racism, prayer and the Christians' responsibility to "Let Your Light Shine." (Voice photo).

The 'Bridge Builder'

brought joy. To those especially in the deep sorrow of advancing years and terminal loneliness, he has watched as the Archdiocese has erected many low cost housing units for the elderly and one nursing home and convalescent center.

Like his predecessor, Archbishop McCarthy has also been a builder, not only of the spiritual community as I have written earlier, but also of the brick and mortar. He has established slightly less than a dozen new parishes in his seven years, bringing the sacramental Christ closer to His people. Two new high schools and several elementary schools have been built, reflecting his urgent concern for the religious and faith education of our young.

To insure the future education of our priests, he has added to the facilities at St. John Vianney College Seminary, building a new library and overseeing extensive remodeling of existing facilities, and has also turned the major seminary of St. Vincent de Paul in Boynton Beach from a sole archdiocesan responsibility to a regional responsibility shared among the four dioceses of Florida who have assumed ownership.

After all the count of new buildings and facilities are over, however, it is the task of bridge-building alluded to earlier that will stand as his greatest achievement during these first seven years of his stewardship. He has made it possible for the Church to serve as the bridge of faith between old cultures and old homes far away to the new homes in Southeast Florida. In his vision, in his actions, in his love, he has adopted the famous words of Emma Lazarus on the Statue of Liberty and has said to the Church of Cuba, Central America and South America: "Give us your tired, your poor, your homeless masses yearning to breath free." He is our shepherd, to be sure, but most of all, he is our friend in Jesus Christ.

Civic involvement

Archbishop McCarthy, since becoming Archbishop of Miami in 1977, has been very active in community affairs. He has been an outspoken critic of the federal administration's policy of detaining Haitian Refugees and serves as chairman of the Interfaith Committee of the National Conference of Christians and Jews. He also chairs the Religious Heritage Committee of Miami Citizens Against Crime.

On the eve of the first anniversary of Miami's three-day racial riots which resulted in 14 deaths and caused millions of dollars in damages, Archbishop McCarthy's second Pastoral Letter called South Florida's one million Catholics to action in alleviating community problems. The pastoral, entitled, "Your Light Must Shine," denounced social injustice, crime, discrimination, violence, and called for love and a change of heart and spirit.

On the feast day of Blessed Kateri Tekakwitha, July 14, 1983 Archbishop McCarthy invited South Florida's American Indians to participate in a special Mass in St. Martha Church honoring the young Indian maiden and other Indian martyrs who had died for their Christian faith. The occasion was the first such Mass to be celebrated in South Florida.

Between 1978 and April, 1983 the Archbishop issued five pastorals: one on faith, prayer and love; the second, denouncing social injustice, crime, and discrimination; the fourth scoring racism in South Florida; a pastoral addressed to South Florida Indians; and a sixth pastoral, on Prayer, was issued by the Archbishop on Sept. 30 in both English and Spanish. The release of the pastoral followed an historical conclave of priests having official assignments in the Archdiocese held at the Colonnades Hotel on Singer Island (North Palm Beach). More than 400 clergy participated.



Through involvement in the affairs of the community, Archbishop McCarthy has established good relations with members of the Jewish (above) and Protestant faiths, not to mention Seminole Indians, below, who presented him with a tribal jacket when they made him an honorary member of the tribe in 1977. Helping him put it on are Msgr. Bryan Walsh, director of the Ministry of Christian Service for the Archdiocese, and Seminole leader Michael Tiger. (Voice photo)

'Friends forever'

Migrant ministry in the Archdiocese of Miami

By Msgr. John McMahon

"A pilgrimage is a journey made by properly prepared believers to a place made holy by a divine manifestation or by the activity of a religious leader, in order to present their prayer in a particularly favorable context."

Each of us is on a journey, a journey we sincerely hope will transform us and bring us into the home of the Father.

Dag Hammarskjöld in "Markings" says that "the greatest journey is inward. The more faithfully you listen to the voice within you, the better you will hear what is sounding outside."

It was in this spirit that Sister Francesca, a Claretian sister who worked at Our Lady Queen of Peace in Delray Beach until 1978, heard the cries of the poor and lonely.

It was spring and many farms along the Rangeline, the area between Boynton Beach & Pompano Beach along State Road 441, had finished harvesting for the season.

There were but a few hours of work a week remaining. Some farm workers remained to complete the labor; others moved on.

This particular spring evening I stopped at the Rural Life Office located on the same property as Our Lady Queen of Peace. I saw boxes and suitcases piled outside the office door. Upon conversing with some of the younger migrants, I learned that they were seeking Sister Francesca's help.

These young men had arrived from Puerto Rico three months before in order to work on the local farms. When work became scarce they were thrown out of the labor camp. With no place to go, no job and no money, they came seeking their friend.

They had met regularly with Sister Francesca for Biblical reflection, and knew that she would readily assist them.

They were not disappointed. Sister found them lodging for the night and transportation to Jupiter, where a job awaited them. She was able to reach out because she learned to listen within.

Not long after that I learned that the migrants walked twenty miles to assist at Mass in Holy Cross Church, Indiantown. For them Church meant peace, strength and above-all friendship. Their long journey was more than an outward one. They too, learned to walk within.

Above all, love

St. Paul, almost 2,000 years ago, said that the mark of a Christian is love. The priests and sisters ministering in our migrant parishes are continually reaching out in love and that love has reciprocated in love.

Sociological studies on church attendance and agricultural workers conducted by Dr. Michael Welch of Florida Atlantic University found that the most significant variable affecting Church attendance was the need to be wanted -friendship.

Friendship was the underlying characteristic of another great woman, Sister Aquinas, Sister of St. Joseph, who gave many years of ministry to migrant workers living and working in the Miami Archdiocese.

In her early years of ministry you could travel 100 miles in any direction and encounter farm workers who knew her. "We love her and she loves us" was readily on their lips.

She continually interceded on their behalf. Even when riddled with cancer, head throbbing and barely able to speak above a whisper, this petite, gentle sister brought her love and



Migrant farmworkers are ministered to by priests and sisters throughout the Archdiocese of Miami, from Homestead in the south to Lake Okeechobee in the north. Their physical and spiritual well-being, along with their struggle for higher wages and decent housing, is the focus of the Rural Life ministry of the Catholic Church in South Florida. In this 1963 photo, Fr. Juan de la Calle, former pastor of St. Ann Mission in Homestead, visits some migrants in the field. (Voice photo)

friendship into the homes and hearts of migrant families.

Father Michael Hann, a Canadian priest who worked twenty years in Haiti and whose religious order released him for two years of ministry among the Haitians in South Florida, informed me that in Haiti the Haitians flocked to the Catholic Church. But here along the Rangeline, he encountered the opposite.

Father looked into the situation and discovered that in Haiti the Church protected the people from the government. Here in the United States there was no reason to fear, so they didn't need the Church as protector. They attended the churches their friends attended. They were looking for friendship.

Father Hann related this experience to fellow priests in Haiti and stressed the great need for formation of faith communities within the Church. A faith community would recognize the Church as much more than protector.

'Bombers'

How a priest or sister goes about ministering to others depends very much on his or her personality and his or her view of the Church and the world.

Through the years, I have witnessed three different types of personalities, each as effective as the others, among those working in Rural Life.

One type of personality I choose to call the "bomber." These people focus on issues and take actions that give these issues high visibility.

People whom I might describe as "bombers" include Father David Russell, Father Martin Walsh and the late Archbishop Coleman Carroll.

In the face of deflating housing for South Dade farmworkers in the mid-

sixties, Father Russell now at the major seminary in Boynton Beach, made the following public statement: "Burn down the labor camps and let the migrants sleep on the canal banks. Tents on the canal banks would provide better shelter than the labor camp shacks in which they are forced to live."

Father Russell wanted to make visible to the public the wretched housing conditions of migrants and stir government officials into providing safe, standard, affordable housing for the farm workers.

Father Martin Walsh, when confronted with the antiquated Agricultural Industry Labor Relation System, in Immokalee and Belle Glade, attempted to form a union by organizing the crew leaders of the area. Father Walsh dropped the "bomb" of unionization on South Florida.

In March of 1973, Archbishop Carroll was interviewed on TV, along with Dade County health officials, concerning the pollution of drinking water in a South Dade labor camp. The county was hesitant to declare the situation a dangerous one.

During the interview, the Archbishop dropped a "bomb" by holding a glass of the contaminated water and saying, "If there is nothing wrong with this water, let me drink it." The county admitted there was a problem. Later, 241 typhoid victims would be referred to local hospitals.

These three men had the courage to speak out for justice. They looked at issues and when high visibility was necessary were not afraid to raise their voices to expedite solutions. They cared enough to risk the debris of outrage and misunderstanding.

'Bridge-builders'

Another style of ministry is what I would characterize as "bridge builder." These concentrate on

building up relationships between farm workers and the established community.

Bishop Rene Gracida, during his time as Chancellor of the Archdiocese of Miami, emphasized the need for community relationships. He encouraged strong ties between Rural Legal Services, community organizations and farm workers.

Former Florida Senator Philip Lewis emphasized identifying common causes and interests of concern to both farm workers and growers and encouraged the volleying of ideas in order to build relationships.

Msgr. Bryan O. Walsh stressed the need to link ministry in the rural areas to agencies and departments within the Archdiocesan structure. Such linkage decreased duplication of services and developed mutual support systems.

The Florida Catholic Conference, under Thomas Horkan, provided a Provincial vision of linkage, bridging state legislators with farm worker issues. All these men worked and are working to bring a fractured world into harmony.

Community developers

The third type of ministry that has emerged over the past 25 years can be defined as community developer, with a special focus on shared ministry.

In 1971 Edwin Tucker of the Office of Community Services of the Archdiocese designed what was called an action model for a Rural Newtown, called Satellite City. This town was envisioned as an economically diversified community having a significant number of people who wished to make the transition from farm work to urban living.

The community was to be cooperatively managed with light industry and communally serviced with

Continued on page 22

Immigrants and refugees.....

By George Kemon
Professor, Biscayne College

They brought nothing and everything. They swore they'd go back and reluctantly stayed. Their exile here has caused controversy, progress, "white flight" and a harsh awareness that Miami has grown up.

Hispanics, of course, have been part of Florida history since the beginning, when Ponce de Leon named the new land after Easter Sunday (Pascua Florida).

Small numbers of Cubans had settled in Tampa and Key West long before the War of Independence from Spain, around the turn of the century, and they continued to settle afterward.

But when the trickle turned into a flood in the early '60s, few here were prepared for the changes South Florida would experience.

Today, Cubans number more than 750,000 in Dade County, including nearly 125,000 who came in 1980 on the Mariel boatlift.

Once penniless, they now own businesses, banks and homes and wield enough political power to elect their own to mayors' posts and city commissions.

Their culture, their language, their influence have made Miami, once the boom-bust town Henry Flagler reluctantly brought his railroad into, a cosmopolitan center of trade and commerce where speaking a second language, Spanish, is sometimes a necessity.

The Church of South Florida owes much of its growth to these exiles. They, in turn, owe a lot to the visionary bishops and priests who took care of them when the U.S. government wouldn't, who lobbied on their behalf when Cubans themselves couldn't and who continue to look for



Cubans began arriving in South Florida in large numbers in the early 60s. The Freedom Flights brought in thousands more throughout the 60s and early 70s. The Archdiocese of Miami met their physical and spiritual needs from the beginning, until the federal government acknowledged its responsibilities.

ways to minister to them more effectively.

In 1959, the newborn archdiocesan newspaper, *The Voice*, began a column in Spanish which quickly expanded into a special section with its own staff. Last year, the Spanish four-page section grew into a separate, 16-page edition, *La Voz*.

In September of 1961, the first of 22 massive celebrations of the Feast Day of Our Lady of Charity, Cuba's patroness, was led by then-Archbishop Coleman Carroll in Miami Stadium. More than 40,000 people attended.

At such a celebration in 1966, Archbishop Carroll suggested it might be fitting for the Cuban people to erect a shrine to Our Lady of Charity on the shores of Biscayne Bay. The Archdiocese made a suitable site available and, with donations of 50 cents from the Cuban Catholic population, the shrine was built and dedicated by Cardinal John Krol, then president of the U.S. Bishops' Conference.

The priest who became intimately identified with the drive and the Shrine, Agustin Roman, in 1979 was named one of two Auxiliary Bishops of the Archdiocese, the first Cuban in recent times to become a bishop in the United States.

For some years the archdiocese had a special branch chancery, specifically adapted for dealing with the unique problem of the newly arrived Spanish-speaking clergy and laity. It was headed by a vice chancellor, a bilingual priest, Monsignor John J. Fitzpatrick, now bishop of Brownsville, Texas.

As the Spanish-speaking community adapted to the American ways, this was phased out and the practice grew of having Spanish-speaking associate directors and staff in the various ar-

'Friends forever'

Continued from page 21

a social service center. What made the concept unique was not so much its physical structure or its land-use plan, but as its president, Julian Cortez, stated, "It is just a bunch of people working together to help each other with their problems."

An essential component of the town was to be a religious community of brothers who would live among the people and give witness to Christian Faith Community life by their example.

While Rural Newtown was never realized because community acceptance, zoning, and project funds didn't materialize at the same time, the concept did much to promote the value and importance of friendship in the community development model of Rural Ministry.

Our own Archbishop Edward McCarthy is another community developer. Shared ministry and collegiality are strong components of his ministry. Administrative policies and processes between rural parishes and archdiocesan departments, agencies and offices reflect this.

Soon after arriving here, the Archbishop had three meetings with the priests ministering to farm workers. Though new to the Archdiocese, he began the process of lateral linkage between the parishes and Archdiocesan agencies. This resulted in the rural parishes functioning more like urban



Union organizing demanded much of the time of the priests and sisters ministering to migrants in South Florida during the decade of the 70s, when United Farmworkers' Union President Cesar Chavez visited the area frequently. In this photo, he is accompanied by Msgr. John McMahon, left, director of Rural Life Ministry for the Archdiocese and Fr. Frank O'Loughlin, pastor of Holy Cross Church in Indiantown. (Voice photo)

parishes. It established policies and processes for persons working in rural life ministry and in Archdiocesan offices. It helped the rural churches develop their own unique personalities, reflecting their special view of God, Church and the world.

At the present time, the Guest Worker component of the proposed Simpson-Mazzoli Bill has been the major issue of focus among Rural Life ministers. Some of the rural parishes have approached this issue with the bombardier approach, seeking to

heighten the visibility of the threat of the proposed increase in guest workers to the jobs of farm workers.

Other rural parishes located in areas where Community Based Organizations exist have established lateral linkages with them on the Guest Worker issue. Those Rural Parishes on the fringes of urbanized areas have attempted to have those communities work with them on the Guest Worker issue.

Friends forever

Like the men and women of the past,

the priests and sisters ministering in Rural Parishes today share a common bond with their people.

There never was, and there isn't today, them and us relationships, but only we and ours.

Msgr. McMahon, pastor of St. John Fisher Parish in West Palm Beach, has been director of Rural Life Ministry for the Archdiocese of Miami since 1969. Since 1980, he has also served as regional director of Catholic Community Services for Palm Beach County.

...shaped S. Florida Church

chdiocesan departments and agencies.

The Archdiocese of Miami appointed the first director of the Spanish-speaking apostolate late in 1959. In 1969, the then-director of the Spanish-speaking apostolate, Monsignor Bryan Wals, was appointed Episcopal Vicar for Spanish-speaking peoples. At the end of his term of office, in 1973, he was succeeded by Monsignor Orlando Fernandez, a Cuban-born priest of the Archdiocese of Miami.

The growth of the lay apostolate has been one of the outstanding features of the Miami experience.

At the present time there are six principal movements active in the archdiocese: Cursillos; Encuentros Familiares, Movimiento Familiar Cristiano; Impacto; Camino, and Legion de Maria. Three have international affiliations and three originated in Miami. Together they have more than 4,300 active members and reach 10,000 persons.

The issue now is what the Church must do to evangelize the great mass of Spanish-speaking people who have little more than a minimal relationship with the institutional Church.

This does not mean that they do not have the faith or that they lack sincerity, but rather that they lack proper education and training in the teachings of the Church.

This is a widespread phenomenon among Latin American Catholics, the result of a particular set of historical circumstances.

It is a challenge in Miami as much as it is anywhere Spanish-speaking Catholics live, whether in North or South America. This was a topic of discussion at the inter-American Bishops' Meeting in Miami in May of 1974, and at the World Synod of Bishops, in Rome, in the fall of 1974.

Communication has become the focal question.

One young Cuban man recently said, "Sometimes in our frustrations, we think that maybe there is one God who speaks English and one God who speaks Spanish."

A North American priest recently remarked, as he discussed the Spanish-speaking, "These people aren't good Catholics. They don't go to Mass. They don't support the Church. They are never active in the parish. They don't mix well with others. Their religion is mostly bound up with devotional practices and much superstition."

The temptation is to let each group go its separate way. But the problem is not a new one in the U.S.

In the days of the 19th century migrations from Europe the solution was the establishment of national parishes. This solution had much to recommend it and the verdict of history is that in general it succeeded.

It also gave rise to many problems, even schisms, and when the Spanish-speaking migrations began in the last generation, the general policy was to attempt to meet the newcomers' needs through adapting existing parishes and programs.

This is and was the pattern followed in Miami. Its only real disadvantage is that it makes very immediate and very personal the language and cultural differences.

In Miami, two cultural expressions of the one Faith have come to occupy the same territory. Each has its own strengths and weaknesses. Each is numerically strong.

There is a truism that says, "Groups integrate from positions of strength, not weakness."

This augers well for the Spanish-speaking people in Miami. It gives signs of growing strength in community organization, an indispensable step toward a true and healthy integration. This comes not with individuals but with groups.

Groups integrate. Individuals are assimilated as their group vanishes.

The Church in Miami must accept a very important role in this process and its contribution cannot be underestimated. This is both a religious and a social challenge.

Father Leo Mahon, a priest with

long experience in both North and South America, expressed the challenge for the Church in this way:

"We who have been called by God... and who have answered, face this task of reincarnating the Church, of ever making it new. Each challenge properly met will bring us closer to our goal of being the Way, the Truth, and the Life to the World. The most recent, and perhaps most important challenge... in North America, has been the coming of the Latin Americans. They come, not as strangers—but as brothers from a Christian community of their own. One that is very different and still very

much the same. Basically, they share the same commitment as we... to live and love so as to unite the world in Christ."

Such is the goal for which the Church in Miami must work. But its achievement depends upon the leaders of both groups having a profound and intimate knowledge of each other.

This knowledge must be critical as well as sympathetic. It can only be accomplished at a great price in sacrifice and effort.

Such a process will involve much frustration and tension—indeed, communities, no more than individuals, cannot hope to grow without such

The latest 'boat people' Archdiocese expanding to meet Haitians' needs

She just walked in and sat down, baby in her arms, gaze fixed decidedly on the altar in front of her. After a while, the blonde, blue-eyed priest placed his hand on the Haitian woman's shoulder and asked in Creole, "Is anything wrong?"

Speaking like one for whom serious trouble has become more a constant, exasperating annoyance than a haphazard occurrence, the woman responded, "Oh, yes, Father, a big problem."

Father Thomas Wenski calls this "The frustrating part of the job. Sometimes people have problems that don't have easy solutions."

His job, as associate director of the Pierre Toussaint Haitian Catholic Center in northeast Miami, is to find those solutions. Lacking them, he must listen, commiserate.

Always, he must leave Haitians who come for help with the unmistakably clear impression that the Catholic Church is present, suffering with those whose immigration status is in limbo, sharing the heartache of those whose families remain in Haiti, keeping the faith with those struggling here for a better life.

"The whole purpose of our center is to be there," Fr. Wenski says, "trying to meet the spiritual and pastoral needs of the Haitian Catholics in the Archdiocese of Miami."

Four years after its formal establishment, the Ministry to Haitians of the Archdiocese of Miami has met one of its goals, "to set up a presence of the Catholic Church



The Haitian's struggle to come and stay in this country has been marked by tragedy, such as the drowning of more than 30 Haitians in 1982, when their boat was within sight of the Florida coast. This award-winning picture captures the sorrow of the victims' relatives during the funeral Mass at St. Clement Church in Fort Lauderdale. (Voice photo by Prentice Browning)

wherever there was a Haitian community."

Haitian missions have sprung up in Belle Glade and Pompano Beach, while Mass in Creole is celebrated regularly in Opa-Locka, Fort Lauderdale, West Palm Beach, Immokalee, Delray Beach and Homestead.

Next door to the Pierre Toussaint Center, 110 NE 62 St., Notre Dame d'Haiti Chapel welcomes more than 1,000 Haitians to four Sunday Masses, in addition to spawning its own Legion of Mary and St. Vincent de Paul Society, hosting 220 youths for religious education classes and baptizing 1,000 children last year—10 per cent of all those baptized in the Archdiocese.

The center offers English classes and vocational training to Haitian refugees and periodically sponsors Creole classes for church and community professionals.

Five priests, including Father Wenski and Pierre Toussaint's director, Father Marcel Peloquin, four nuns, one permanent deacon and a few committed lay people serve the 60,000 Haitians scattered from Dade to Martin counties on the east and from Collier to Glades counties on the west.

The center also publishes a Haitian counterpart of *The Voice*, a monthly newspaper in Creole called *Lavoua Katolik*.

The Haitians' struggle to remain legally in this country has been much more trying than that of the Cuban refugees who preceded them, but from the beginning, the

Catholic Church spoke out to have them freed from the Krome Avenue camp. The Church was, perhaps, their only friend in a hostile new environment.

Fr. Wenski predicts that the Haitians will duplicate the Cuban success story, if given enough support.

"Haitians are revitalizing this area. All 79 Street had five years ago were 'adult' bookstores. Now you still have the bookstores but you have Haitian businesses, too, family businesses."

The Catholic Church has been criticized in the community for its outspoken support of the Haitians' right to stay in the United States. At the same time, others have criticized it for not being vocal enough in its denunciations of the government of Haitian President for Life "Baby Doc" Duvalier.

Fr. Wenski and the priests, sisters and laity who minister with him take the criticism lightly.

"I don't know if it's my role to stand up on a street corner saying 'Shoot Duvalier,'" Fr. Wenski says. But "anybody who's been to Krome knows me. They say, 'He was there with us for 13 months in Krome.'"

And when Haitians in Belle Glade, "not the ones who go to Church," he says, recognize Archbishop McCarthy immediately as "the one who fights for Haitians... (I know) we've done something right."

ANA RODRIGUEZ-SOTO

Immigrants and refugees

pain, pain which is a sign of life.

In 25 years, much has been accomplished in Miami. The response of the Church has been without precedent. Many of the ideas, such as a bilingual seminary, first inaugurated in Miami, are being copied now in areas which have had the Spanish-speaking "problem" for a hundred years.

With the passing of the years, most Cubans have accepted the reality that going back is unlikely, if not impossible.

If they are going to stay here, then they must stake their claim in this new society of which the Church is part.

This presents a wonderful opportunity for the Church to be a visible symbol of unity in common beliefs, to bring about that marriage of cultures which will produce a new unity—a Catholicism which is neither Anglo nor Latin, but a combination of the best of both traditions.

(George Kemon, former feature editor of *The Voice*, is currently visiting professor of Humanities at Biscayne College in Opa-Locka. This article slightly revised, originally appeared in *Our Sunday Visitor*.)



History repeated

In 1973, the Freedom Flights which had brought thousands of Cubans to South Florida were abruptly stopped by the Cuban government. The pathos of not finding her husband among those arriving on the last flight are evident in the face of a Cuban woman (below left). Conditions on the island, however, and the desire to join families already here, exploded into

the Mariel boatlift in 1980. Again, the U.S. government tried to ignore the immigrants until pressure from community and religious leaders forced it to assume its responsibilities. Below, and above, the first of the Mariel refugees huddled at the makeshift processing center in Tamiami Park are greeted by Archbishop McCarthy. (Voice photos).



BUT IT'S NOT MANDATORY

Court OKs free busing

WASHINGTON (NC)—State and local governments may provide parochial school students free transportation but are not required to do so, the Supreme Court said Oct. 3 in two separate cases.

Ex-Miamian is bishop of Fla. diocese

•A graduate of Sta. Peter and Paul High School in Miami has been named Bishop of the Pensacola-Tallahassee Diocese.

Bishop Keith Symons was born in Champion, Mich., on Oct. 14, 1932. He attended elementary school in Champion and in Detroit. He went to high school in Miami and college at St. Thomas Seminary in Blomfield, Conn. He graduated from St. Mary's Seminary in Baltimore and was ordained a priest for the Diocese of St. Augustine, Fla., at Miami's Gesu Church in 1958.

He was named an auxiliary bishop on Jan. 27, 1981.

"On behalf of the bishops, clergy religious and faithful of the province and of our Archdiocese I extend prayerful congratulations to Bishop Symons on being named to shepherd the Diocese of Pensacola-Tallahassee, as successor to the dedicated Bishop Gracida.

"We are grateful to our Holy Father for being so solicitous for our beloved brothers and sisters of North Florida as to give them so loving and qualified a shepherd as Bishop Symons. We rejoice with Bishop Larkin and his clergy and faithful over this distinction that has come to the diocese of St. Petersburg. And we of the Archdiocese of Miami are delighted that a priest who was educated and ordained here has been so honored.

"Our prayers are with Bishop Symons and his new clergy, religious and faithful and with all the members of the communities he will serve, that they might ever be enriched in faith, prayer and love as they live and proclaim the Gospel of Jesus Christ."

In one the court let stand a Rhode Island program giving bus rides to children attending parochial schools outside the school district in which they live.

But in the other the court declined to review arguments that parochial school students in South Bend, Ind., are entitled to the same free transportation as public school students in the same city.

Both decisions were announced without comment as the court opened its 1983-84 term.

THE RHODE ISLAND battle was over a 1977 law which requires each local school district to provide each resident student with transportation to the student's school, whether public or private.

The law also provides that students could be bused at public expense to schools outside the district if there was no similar school in the district and if the school was within 15 miles of the student's hometown.

A federal trial judge struck down the law as an unconstitutional establishment of religion because it provided children attending parochial schools "greater options at greater public expense than their public school counterparts."

But the 1st U.S. Circuit Court of Appeals last Jan. 19 reversed the judge and restored the transportation program.

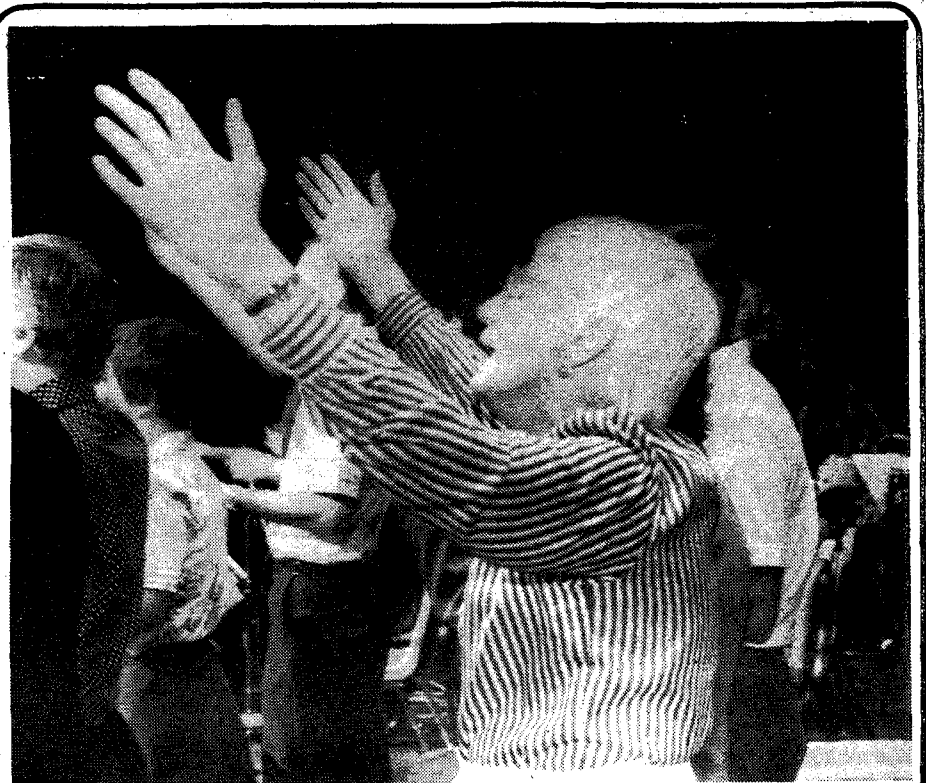
The Supreme Court let that decision stand by announcing that it was refusing to review the case.

IN THE SOUTH BEND case the issue was a 1981 decision by the city's school district to discontinue free bus rides for all students and to provide transportation for parochial pupils only on a "space available" basis.

A group of Catholic school parents sued the school district, alleging among other things that they were the subject of religious discriminating.

But a federal magistrate, and then the 7th U.S. Circuit Court of Appeals, rejected their arguments that the differing treatment violated the constitutional rights of the city's parochial school students and their parents.

As in the Rhode Island case the Supreme Court refused to review the lower court rulings in the South Bend issue.



Charismatics of all ages attended prayer and healing sessions of annual conference. (Voices photos by Betsy Kennedy).

Fire on earth

2600 Charismatics celebrate here

By Betsy Kennedy
Voice Staff Writer

For three days, a fire burned at Broward Community College. It was not a fire of smoke and heat, but a spiritual blaze of reconciliation.

It was ignited by 2,600 people who attended the annual Archdiocese Catholic Charismatic Conference held on the campus Sept. 30-Oct. 2.

Although there was music, workshops, prayer sessions and speeches—it was the totally spontaneous display of reconciliation that made the conference most meaningful,

said Jackie Tucci, who organized the event with her husband Tony.

It began during a Saturday after-

"It is easy to move mountains, but to move hearts is the divine work of the Lord."

noon general assembly when conference leaders asked Haitians and Hispanics to stand and voice their sorrow at leaving their homeland and their pain at the injustices done to them by

Americans.

"What is it like to be away from the country of your birth?" "What is it like to have people hate you because they feel you take their jobs?" "How do you deal with people who look at you with malice?"

Suddenly Anglo Saxon Americans rose from their seats, walked to their brothers and sisters of diverse race and creed, and embraced them. Tears rolled down cheeks, hands went from clenched fists to outstretched fingers.

"Forgive me and 'I've been wrong,'" were words that echoed in the otherwise utterly silent auditorium.

The Forgiveness

The blaze warmed and began to spread. On Sunday when a group of Americans approached the Tuccis and asked if they, too, could receive the healing service. The regular schedule was disrupted for the special part of the Sunday assembly. Whites and blacks stood and apologized to their Latin neighbors and asked for forgiveness.

Those who had sat side by side in seats at the beginning of the conference as if separated by barbed wire, now

Continued on Page 3A



FIRST MASS. One hundred degree temperatures didn't keep away nearly 200 people who recently celebrated the first mass of the newly formed parish of Holy Redeemer in Palm City, Florida. Until the church is built founding pastor Fr. Bernard Powell has been celebrating Sunday masses at the Palm City Elementary School.

Office of Worship Continues training days,

**EUCCHARISTIC MINISTER
TRAINING DAYS**
 October 8, St. Edward, Palm Beach, 10 AM - 3 PM.
 October 29, St. Elizabeth Seton, Golden Glades, Naples. 10 AM - 3 PM.
 November 12, Our Lady Queen of Martyrs, Ft. Lauderdale, 10 AM - 3 PM.

Letter of recommendation signed by pastor; \$4.00 fee (includes lunch) and reservation to *Office of Worship and Spiritual Life by Wednesday before specified workshop. (For new Eucharistic Minister candidates).

**EVENINGS OF REFLECTION FOR
EUCCHARISTIC MINISTERS**
 October 13, St. Coleman, Pompano Beach. 7-10 PM.
 October 18, St. Kieran, Miami (South

Dade) 7-10 PM
 October 25, Immaculate Conception, Hialeah (No. Dade), 7-10 PM.
 November 8, Sacred Heart, Lake Worth, 7-10 PM.

No reservations necessary, no fee. (For Eucharistic Ministers who are already functioning).

WORKSHOPS FOR LECTORS
 October 22, St. Mary's Cathedral, Miami., 10 AM - 3 PM.
 November 19, St. Luke, Lake Worth., 10 AM - 3 PM.

Reservations and \$4.00 fee per person (includes lunch) to * Office of Worship and Spiritual Life by Wednesday before specified workshop.
 *Address: Office of Worship and Spiritual Life, P.O. Box 382000, Miami, FL 33238-2000. For further information on any of the above workshops please call 757-6241, Ext. 351 and speak with Mrs. Blank or Mrs. Vandenberg.

Speakers will debate church-state relations in Latin America

The first in a series of lectures focusing on Church-state relations in Latin America and the Caribbean will take place at St. Vincent de Paul Major Seminary in Boynton Beach on Oct. 13 at 11 a.m.

Dr. Anibal Colon Rosado, director of the Carolina Campus of the Catholic University of Puerto Rico, and featured speaker for Hispanic Day

Celebrations at the seminary, will address the topic of "Church and State in Puerto Rico."

Subsequent lectures will involve debates on Church-state relations in Latin America between Bishop Arturo Rivera Damas of El Salvador and Robert White, former U.S. Ambassador to that country; Michael

Novak, outspoken Catholic conservative and Penny Lernoux, liberal Catholic author; and Fr. Orlando Espin, of the Archdiocese of Miami and Fr. Gustavo Gutierrez of Lima, Peru.

The lecture series is free and open to the public. For more information, please call the seminary at 732-4424.

Patrician Club slates candidate forum

The Patrician Club of St. Patrick's Church in Miami Beach is sponsoring a political forum on Monday, Oct. 10 1983, at 7:30 p.m. in the Patrician Club room, 3700 Meridian Ave., 1 block East of St. Patrick's Church, Miami Beach, Fla.

It is a rare opportunity for residents and members of the community to meet ALL the candidates. So far of the 24 candidates running for office in Miami Beach, over 21 have responded and the club has been assured the rest will follow.

Remember them in your Prayers

The following is a list of deceased priests for October.
 Oct. 4, 1975, Rev. Victor Forteza, Sch. P.
 Oct. 23, 1981, Rev. Luis Altonaga.
 Oct. 28, 1980, Msgr. James F. Enright.

St. Catherine hosts family film festival

A new film series featuring family expert James C. Dobson, PhD. will be shown at St. Catherine of Siena Church on the Wednesday evenings from Oct. 19 to Nov. 30 at 7:30 p.m. Entitled "Focus on the Family," the series presents seven of Dobson's most popular presentations, all of which were filmed live at family life seminars.

Titles of the films are:

"The Strong-Willed Child"
 "Shaping the Will Without Breaking the Spirit"

"Christian Fathering"
 "Preparing for Adolescence"
 Part I The Origins of Self-Doubt
 Part II Peer Pressure and Sexuality
 "What Wives Wish Their Husbands Knew About Women"
 Part I The Lonely Housewife
 Part II Money, Sex and Children
 James C. Dobson, Ph. D. is Associate Clinical Professor of Pediatrics at the University of

Southern California School of Medicine. He is a licensed psychologist in the State of California, a husband, father, and author of several best-selling books including: *Dare To Discipline, Hide and Seek, What Wives Wish Their Husbands Knew About Women, The Strong-Willed Child, and Preparing for Adolescence.*

Football rally

St. Clement church in Ft. Lauderdale will hold a Monday night football rally on Oct. 10th at 8 p.m. attended by three players for the Dolphins. There will be film highlights from the last season beverages and hot dogs. Admission is \$1.

St. Mary's hospital hosts golf tournament

WEST PALM BEACH, FLA. (Tuesday, September 27, 1983) The Fourth Annual Invitational Golf Tournament for St. Mary's Hospital will be held on Saturday, October 15, it was announced today.

Under the chairmanship of Byron Potter, Professional Services Manager, and a group of employees of the Hospital, the event will be held this year at the Indian Trail Country Club, 122 Country Club Dr., Royal Palm Beach, 2 miles West of Okeechobee

Bldv/441.
 All the fun of a day of golf will begin with a shotgun start at 8:30 A.M., followed by a buffet luncheon at the clubhouse beginning at 1 p.m. Community friends are most welcome to join the group and physicians in the area have already been notified of the 4th Annual Invitational Golf Tournament for St. Mary's. For information and an entry-reservation, please call Ruth E. Hardy at the Community Relations Office, Extension 5437-5438.

PULSE announces sponsor drive

The PULSE organization People United to Lead the Struggle for Equality is announcing its first annual sponsor drive, which will run through the months of October and November, 1983. There are five categories of sponsors ranging from \$5.00 to \$100.00. All donations to the civil

rights organization are tax deductible and each contributor will receive an award according to the category. PULSE is encouraging all people who want to see the organization continue to fight for justice and equality to contact the PULSE office at.... 576-7590/5 and make a pledge.

It's a Date

Separated / divorced / widowed

The St. Anthony's Separated and Divorced Support Group will celebrate their 5th anniversary, Oct. 12, at 7:30 p.m. in the Parish Hall at 901 N.E. 2nd St. in Fort Lauderdale. For further information call 791-5568 or 763-3530.

The Memorare Society, a social club for catholic widows and widowers, will hold their monthly meeting at St. Thomas School Library, Friday Oct. 14, at 8:00 P.M. A special welcome to the widowers—please call 274-0244.

Spiritual renewal

The Blue Army is honoring Our Lady of Fatima, Oct. 13, at St. James Church, located at N.W. 132 St. and 7th Ave., with a procession starting at 7 p.m. and then Mass at 7:30 p.m. For further information call 685-7903.

St. Basil Church 1475 N.E. 199 St. will hold a seven week program on "Prayer: Personal Journey of the Heart," every Wednesday starting Oct. 12 through Nov. 23. For further information call 651-0991.

The Dominican Retreat House, 7275 S.W. 124 St. will hold an afternoon of reflection for sisters, Oct. 23. The program will begin at 2 p.m. and conclude at 5 p.m. For further information call Sr. Elizabeth Ann at 238-2711.

Bazaars

The St. Andrew Women's Guild will have a Holiday Bazaar Boutique and bake sale on Oct. 29th on the church grounds located at 9950 N.W. 29th St. in Coral Springs. The time is from 9 a.m. to 5 p.m. Space is available for rent at the cost of \$35. Please contact St. Andrew's Church at 752-3950.

The Holy Rosary Home and School Association will present the 8th annual arts and crafts festival along with many old time country fair attractions on Oct. 15th from 9 am to 6 p.m. at SW 184th St. and Franjo Rd. in Perrine. Jewelry, pottery, needlecraft.

Potpourri

Mary Immaculate Church will have a Halloween dance on Oct. 22 from 7:30 to 11:30 p.m. at Cardinal Newman High School cafeteria.

Music by the Moonlighters. Prize for best costume. For reservations you may call Mr. and Mrs. Fred Carravone chairpersons at 684-8156 or the rectory 686-8128.

The St. John's Nursing and Rehabilitation Center at Northwest 35th Ave. and Oakland Park Boulevard in Ft. Lauderdale will hold a creative arts show on Oct. 15th from 10 a.m. to 5 p.m. Stained glass, ceramics, crafts, watercolor. Admission free.

St. Charles Borromeo Catholic Women's Club is sponsoring "A Day At The Races - Calder Racetrack," on Monday, October 17th. Donation is \$12.50 per person and includes admission, luncheon, reserved Clubhouse seating, program, tips and taxes. Please call Marie Albano at 457-8149 for reservations.

The East Coast Deanery of the Miami Archdiocesan Council of Catholic Women will present "A Vineyard Gathering" (wines and cheeses, music and entertainment) at St. Edward's Parish Center, 142 North County Road, Palm Beach, Fla., on Saturday, October 15th, 1983-6:00 to 8:00 p.m. Donation is \$5.00 per person. Tickets available at the door.

All Saints Womens Guild are sponsoring a Chinese Auction, Sunday, November 20, 1983 at 5:00 p.m., at Nob Hill Recreation Center, 10400

Sunset Strip, Sunrise, Florida. Donation \$2.50, refreshments and plenty of games and door prizes.

The Catholic Church of Holy Apostles will hold its annual picnic in their pavillon, 4868 Hypoluxo Road in Lake Worth, Oct. 23 starting at noon. There will be food and dancing. For further information call Father Basil at 968-8500 or George at 622-3332.

All Saints Catholic Church will hold its first annual festival, Oct. 20 through Oct. 23 at the corner of Oakland Park Blvd and University Drive in Sunrise. The festival hours are Thursday 5 p.m. to 10 p.m., Friday 5 p.m. to midnight, Saturday noon to midnight and Sunday 1 p.m. to 10 p.m.

St. Rose of Lima Young At Heart Club will meet on Thursday October 13 at 11:00 A.M. in the auditorium. For more information please call 759-2811.

The Christian Mothers and Women of St. Jude Confraternity will hold their annual evening of reflection on Oct. 19th at the church in Tequesta, Florida. The celebration of the liturgy will take place at 7 p.m. For further information call 746-4901 or 746-8987.

Teens also feel the Spirit

By Betsy Kennedy
Voice Staff Writer

Away from the demanding ring of the school bell. Away from the loving but sometimes harsh voices of parents. Away from stereo and video madness.

More than 150 teenagers temporarily retreated from the world for a special workshop at the Catholic Charismatic Conference Saturday night.

"They're getting involved in the church in an active way. They are learning to serve and be of service," said Fr. Bob Backherms, a teacher at Chaminade High School in Hollywood, member of the Community of Prayer and a workshop leader.

Earlier in the day, he asked the group to reflect and pray about any past difficulties of the heart, mind or imagination. When they re-grouped for the evening session, many had stories to tell.

"Has anyone received a healing from God?" asked the priest.

Shyly, one by one, they approached the podium and the intense gaze of their peers who were sitting or lying on the floor.

Said one, "I was born with spina bifida. (a spinal defect). Today many women who find out their babies have that problem through amnio centesis, just abort them. A doctor tried experimental surgery on me and I can walk. I am grateful to God for healing me."

And another, "When I was little I used to laugh at fire... one day I was in the kitchen with my mother and she burned her fingers. She hit me hard for

laughing about it. I've been terrified of fire ever since. I just heard about a 7-year-old boy burned over 90 percent of his body. We have to do something. We have to pray for him."

And smiling broadly, another spoke. "When I came here tonight the muscle in my eye wiggled when I read. Now it doesn't do that anymore. Its normal."

"That was the prophecy come true," interjected Fr. Backherms. leaders at the main convention, he explained, had foretold that there would be a healing of sight.

"You can't explain it. Any healing comes from Jesus. That is why we pray as a group, so we never forget that it doesn't come from us, but from the Lord."

Many of the teens, ranging in age from 12 to 18, huddled in tight circles as they prayed, arms around one another as if to fend off any invasion by adults. Some began to cry openly after Fr. Backherms told them one girl had cancer and asked everyone pray for her.

Another boy, troubled by difficulties at school and home asked his friends to put their hands on his arms and pray hard for him too. After a few moments of intense unified prayer, he fell backwards to a mat on the floor, overwhelmed by emotion.

Others who came wanted only to thank God for his blessings. One young 16-year-old boy read a prayer while the others sat in silent meditation.

"Let us help other young people to



Mike Lee of St. Louis Church and a friend pray over Paul Aymerich, "slain in the spirit."

understand, though we fall we will rise. Let us not fear to break the bread of ourselves.... We pray that the life we share might be your life."

"These are kids who were raised close to the church but through the experience of meeting Jesus in a personal way they came together," said Scott Kaldahl, a parishioner at St. Louis in Miami who organized the workshop along with Fr. Backherms.

"They have made a re-commitment to Jesus. We have a lot of fired-up kids

here," he said.

"Of course, sometimes I get frustrations. You see kids who say yes to God, but then fall away. But most don't. I just say, Lord they're yours in the beginning—they'll be yours in the end."

Added Fr. Back herms, "It is easy to move mountains but to move hearts is the divine work of the Lord."

After the workshop the teens discussed the reason why they attended.

Fire on earth and prayer

Continued from Page 1A

chatted like old chums over a backyard fence. What once had been a gathering of strangers was now a mass of friends to share camaraderie, laughter and the breaking of bread.

"The conference tied up beautifully with the Pope's Holy Year of Reconciliation," said Myrna Gallagher, of the office of lay ministry of Miami, who led a prayer workshop.

There was overflow attendance at the workshop, with people standing in the back of the room and even hovering outside the door, hoping to get in she said.

Prayer in action

"Prayer is an action verb," you have to do something," she said. "We feel the whole purpose of the conference is to lead people through prayer to relationships in the Catholic Community—the church can do this for them, it can deepen their prayer life. It was another experience on the pilgrimage to the kingdom."

Prayer was put into action early in the conference when one young woman in the auditorium fell down in a state of diabetic shock. Conference leaders called an immediate halt to activities and 2,600 voices murmured their request to God for her recovery. Within minutes, according to one witness, she "stood up and was totally healed."

Backstage, group leaders and speakers met before each general assembly to ask for God's blessing in getting their message across to the crowd. With Bibles close by they entwined arms, formed a human fortress of warmth and spoke loudly or "in tongues" each reciting his or her own personal prayers.

The conference group also held fast to their vision to "bring people closer to God through Jesus Christ," said

conference organizer Tony Tucci, and guest speakers re-affirmed the necessity of reconciliation.

Fr. Michael Manning, a Divine World Missionary and a popular television minister from Riverside, California, told a spellbound audience that "life seems to be a dream foiled by one person. We have to move beyond loving those who are easy to love."

"We run from people who are the key to what we are," he said, moving back and forth with mercurial strides across the stage, grimacing and then grinning to involve the audience in his own intense emotion.

He also used humorous anecdotes and his exaggerated versions of bible stories to get the message across to his audience, beginning with a tale of two priests who sneak into the Vatican garden for the barbecue—and are confronted by the pope.

Aesop and Jacob

He then described the rift between two brothers, Aesop and Jacob, the first born totally "hairy" and the second born "smooth" and thus favored by his mother.

Years pass and Jacob is jealous of his brother. So he conspires with his mother to steal his father's blessing from Aesop. The two paste fake hair all over Jacob until he resembles Aesop.

When it is time for the father to bless the elder son, Jacob appears, and through the father's aging eyes, he believes it is Aesop.

Jacob flees the father's house and later when he becomes a wealthy man he is still tormented by the sin he committed against his brother. An angel appears in his room and they wrestle one another. The angel wins, said Fr. Manning, "dislocating Jacob's hip joint and that is why Jews will still not eat meat from an animal's hip."

Jacob finally meets his brother again and asks for forgiveness.

"God wants us to wrestle him, to sweat, to twist and turn," said Fr. Manning.

"He doesn't want us to be passive. He wants us to be a "fire, moving and changing on the earth."

Life of God

Ursula Bleasdel of the Caribbean Service Team Advisory Committee from Arima, Trinidad, also called on the group to seek light "through the life of God."

According to the gospel of John, Chapter 1 and Isaiah, Chapter 9, "people lived in darkness," but Jesus said, "I am the life and you are the light of the world."

The more life of God we let flow through us, the more light will illuminate us."

She recalled a prophecy foretold at the 1975 Charismatic Conference in which leaders said a darkness is coming to the world. The lack of knowledge and wisdom of God fades as men turn away from Him.

"Today's society suffers a devaluation of money, recession, confusion" said Bleasdel, who was back from popular demand from last year's conference.

"These words are not in God's vocabulary because he promises life and people who are faithful to him will not need to speak them either."

Bleasdel also remembered her own personal trial when the "light" didn't shine for her. She seemed unable to overcome a feeling of personal failure in her life no matter what her professional success.

"The Church had been my rock before Vatican II, the normal signposts I knew were altered so I felt panic."

"I prayed for the Holy Spirit to tell me what to do. I was led to Jesus and the truth. I found that once you get past all the airy bubbles of the world, you find real substance."

"You have to see yourself as a

holocaust, a sacrifice," urged Richard Mishier, founder of Hispanic Missions in Ann Arbor, Michigan and a well known Charismatic songwriter.

The Fire blazes

During the Saturday night general assembly he told the audience to "see with the eyes of the spirit," that someday God will "... shake the whole of creation until only that which is unshakable is left. I am your God and I am consumed by fire."

Among other speakers during the conference were Jose Alonzo, a founder of North American activities for Hispanic Missions, (an evangelistic organization headquartered in Ann Arbor, Michigan, and a member of the National Service Committee of the Catholic Charismatic Renewal in the United States and Fr. John McFadden, pastor of the Immaculate Heart of Mary Parish in Chester, Pa.

Bishop Agustin Roman also addressed the group. Archbishop Edward A. McCarthy celebrated the closing Mass at the conference on Sunday afternoon, and spoke on the sacrament of reconciliation.

As the Mass ended and the conference too came to a close, Hispanics, blacks, Indians and Americans smiled and waved goodbye to each other. As they streamed out of the auditorium, they were a collage of humanity. Some wore shorts, others festive silk dresses, others sported jeans and Western shirts. A nun's black habit and a priest's white collar contrasted now and then with the rainbow of colorful clothing.

And as others drove away, some remained behind in the auditorium to linger just a while. One Latin man, feeling the fire, grabbed the microphone and began to sing "Viva por Christo," or "Hooray for Christ."

The Americans joined in.

