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The Voice

Volume XX Number 48

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New Bishops for Miami

Msgr. Nevins

Statement of Bishop-Elect
John J. Nevins

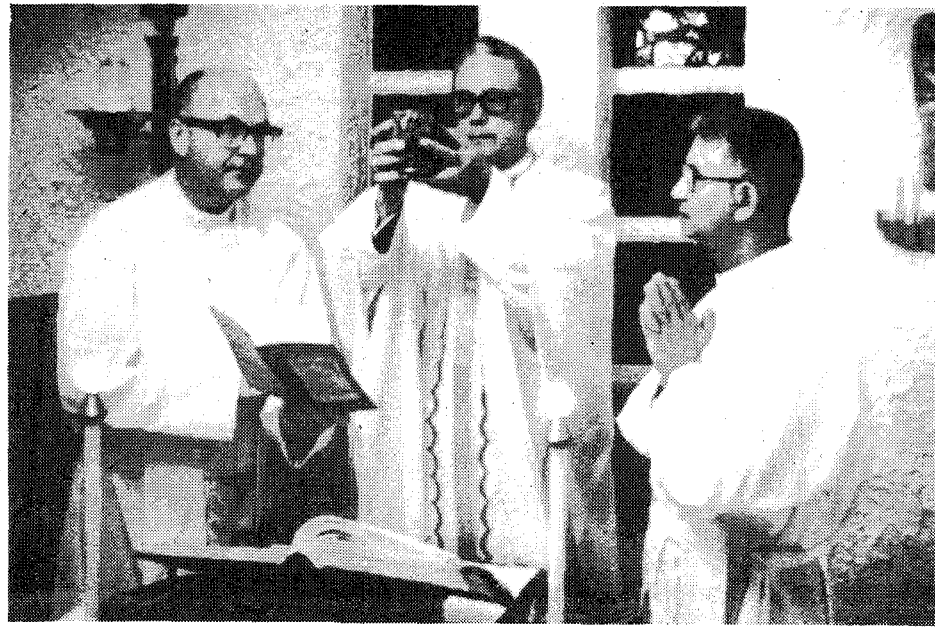
Over nineteen years ago I was ordained to the priesthood. On that day the ordaining prelate gave a final directive to all the newly ordained priests which I have never forgotten. He said: "Go, and give yourselves to your people". In fact, I have been encouraged to be faithful to this mandate by the example of my brothers priests and religious of this Archdiocese who work so faithfully and diligently in varied ministries.

Together, it has been our joy to serve a Catholic people who love our Lord very much and who manifest their love to others through many apostolates on a parochial or archdiocesan level, especially to the poor and the underprivileged.

Added to this priestly joy is the unexpected news from our Holy Father, Pope John Paul II, who has expressed his trust and confidence by appointing me as Auxiliary Bishop to Archbishop Edward A. McCarthy. On this momentous occasion my sentiments of reverence and affection go out to him. I renew to His Holiness the homage of my fidelity and devotion, and the dutiful, filial promise of fervent prayers for the glory and growth of the church.

To Archbishop McCarthy I renew my ordination promise of respect and obedience. Hopefully and confidently, I will assist him in administering to the spiritual and material needs of the people throughout the Archdiocese. In a special way I will do my utmost to help him in the sacred duty of serving and helping the priests, Religious and seminarians during this magnificent period of the Church's growth here in South Florida.

Finally, I ask God the Holy Spirit to guide me during the years ahead for a blessed and successful ministry. May he bless all those who have guided and helped me to reach the cherished goal of priesthood, for there is nothing dearer or more prized, nothing more precious or more truly a source of honor. And, may the Mother of Christ, for whom I have a special love and devotion, intercede for me frequently.



A private Mass was concelebrated in the home of Archbishop McCarthy with his newly designated Auxiliary Bishops-Elect, Msgr. John Nevins left, and Msgr. Agustin Roman, Tuesday morning, with only the parents attending.

Msgr. Roman

Statement of Bishop-Elect
Agustin A. Roman

The Holy Father, Pope John Paul II, has called me to serve the Church of God as Auxiliary Bishop of Miami. I respond in fear and joy.

Feelings of fear because I am aware of my limitations and imperfect human conditions. It is in the words of St. Paul that I find strength: "I can accomplish everything in Him that comforts me."

Recognizing my need to depend on Him, I entrust myself to the prayers of the Blessed Virgin Mary, our Mother, and of all saints, to the prayers of my brother bishops and priests, and of the People of God. Pray that my ministry will help in the promotion of peace.

I cannot deny it. I feel joy in experiencing the motherly love of the Church recognizing the spiritual growth of the Spanish-speaking Catholics in North America and especially in the Archdiocese.

I receive this call in the spirit of Christ's command to his apostles and their successors (the bishops) to teach and sanctify all men in His truth, and to guide them. I wish to serve in the spirit of Pope John Paul II's challenge to the Latin American episcopate gathered in Puebla, Mexico. I hope to evangelize. I pattern my ministry after the words of St. Paul: Vae enim mihi est, si non evangelizavero (I would be punished if I did not preach the gospel). As a bishop I will examine my conscience in the mirror of those words at the end of each day.

I wish to teach the truth of Christ regarding the family of the Church, regarding every man—the living image of God and my brother.

I wish to be an instrument of peace. Encouraged by the words of the Holy Father in Puebla, I desire to work for the unity of the People of God. I would like to join Archbishop McCarthy and my brother priests in promoting and defending human dignity, continuing the spirit of our beloved first Archbishop, Coleman F.

(Continued on Page 6)

Abp. McCarthy's statement

I am overjoyed and deeply grateful that our Holy Father, in his concern for us, has appointed two auxiliary bishops for our Archdiocese. Bishops-elect Nevins and Roman are extraordinary priests. They are deeply loved and highly esteemed in the church and in the community. They will help increase the loving service of the Archdiocese to our people, who, while enriched by many cultures, are united in the brotherhood of holiness and happiness through lives of faith and prayer and love and service.

We are proud that our new bishops have been chosen from our own clergy. They reflect the marvellous character of the priests of the Archdiocese, many of whom have episcopal qualities. They will confirm and strengthen their brother priests in the ministry.

We shall begin immediately to plan the ordination ceremony. We intend it to be a prayerful, joyful "peoples' liturgy" — open to all — for it is of meaning to all.

Meanwhile, I ask your earnest prayers for the bishops-elect, and your grateful prayers for our beloved Holy Father Pope John Paul the Second.

Apostolic Delegate announces

Pope John Paul II has appointed Msgr. John J. Nevins, 47, and Msgr. Agustin Roman, 50, as Auxiliary Bishops to Archbishop Edward A. McCarthy of Miami.

The ordination ceremonies for the new Bishops-Elect will take place on Saturday, March 24 at 11 a.m. in the open air at St. John Vianney College Seminary, Miami.

Bishop-designated Nevins,

Rector of St. John Vianney College Seminary in Miami, was named Titular Bishop of Rusticana. Bishop-elect Roman, Episcopal Vicar for the Spanish-speaking and Spiritual Director of the Shrine of Our Lady of Charity, will be Titular Bishop of Sertei.

THE APPOINTMENTS were announced in Washington, D.C. by Archbishop Jean Jadot, Apostolic

(Continued on Page 6)

ABCD Pledge Sunday Feb. 11 See page 5.

Local Lithuanians note 'independence'

The Lithuanian community of South Florida will commemorate the 61st anniversary of Lithuanian Independence next weekend with a Mass in Lithuanian and a civic celebration at which Archbishop McCarthy will

speak. The occasions are both joyous and sad for the area community of about 1500 families. Joyous in the pride of their nationhood and sad in that their Eastern European country is no longer in-

dependent, occupied by Russia since 1944.

"THIS COMMEMORATION is not a happy affair today, like the 4th of July for Americans," said Paul Silas, president of the Lithuanian American Council of Miami, "but a sad reminder that independence is still lost in our homeland."

However, local Lithuanians are happy that for the first time in 20 years they can have Mass celebrated in the ancient Lithuanian language, with permission granted by Archbishop McCarthy.

"This is something for which we are very grateful," said Father Vincent Andriuska, associate pastor of Sacred Heart parish, Homestead. Ordained in Lithuania and of Lithuanian descent, Father Andriuska will celebrate the Mass in their native language at St. Robert Bellarmine church, 3405 NW 37Ave. at noon, Saturday,



Typical Lithuanian costume is displayed by ladies and dolls at the Lithuanian Club.

Feb. 17 to mark Independence Day. (A Lithuanian Mass also will be celebrated every 2nd Sunday at St. Robert's at 3 p.m.)

The following day, on Sunday, a celebration in the Lithuanian Club, 3655 NW 34 St., at 2 p.m., will feature a talk by the Archbishop and a native music and dance program as well as reading of a proclamation condemning communist rule of their homeland.

"Since 1944 up to this day Lithuania has been under the Soviet occupation where all basic human rights, such as freedom of religion, political affiliation and freedom of the press are suppressed by the state," said Silas. And the long history of deportations, concentration camps and commitment to mental asylums for dissidents continues under the Communists as it was under the Nazis, he said, with estimates

in the hundreds of thousands of people deported or executed or escaped to freedom. The same is true of Latvia and Estonia, two other small Baltic countries bordering on Western Russia.

The U.S. Congress, he added, declared the Russian occupation of Lithuania to be illegal and does not recognize their incorporation into Russia. The Soviet Union

(Continued on Page 7)

Lithuanian Mass Sunday

A Mass for the Lithuanians, living in the Miami area will be said in Lithuanian at St. Robert Bellarmine Church on Sunday, February 11 at 3:00 P.M.

A homily in Lithuanian will be delivered by Father Vincent F. Andriuska, Associate Pastor at Sacred Heart in Homestead.

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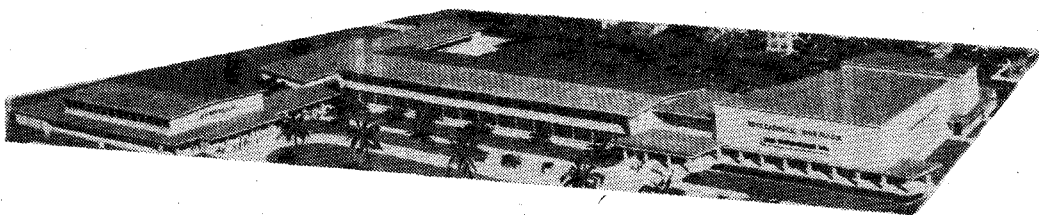


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Bishop explains liberation theology

PUEBLA, Mexico—(NC)—Calling liberation theology "an emotion charged subject," Brazilian Bishop Candido Padin said it has made positive contributions, but those using it for political ends deprive it of a Christian context.

The Bishop heads the diocese of Bauru, Brazil, and is considered one of the most articulate defenders of the poor among the hierarchy.

"I do not believe the pope (John Paul II) condemned the theology of liberation, as some say. He did not use even this name during his address to the bishops," said Bishop Padin.

THE BISHOP spoke to the press during the third general assembly of the Latin American bishops scheduled to end Feb. 12.

"He did speak in unmistakably critical terms, of certain 're-readings' of the Gospel and the faith. He was talking about speculations, outside true meditation of the Gospel, re-readings which preempt the message of the Gospel and place Christ's divinity in a secondary level, giving priority to a 'political' mission of Christ. But he is not talking of liberation theology as a whole," added the bishop.

"I see two positive contributions in this theology of liberation. First is its method, by which it takes the reality in which men and women live, and raises it as a challenge to the church, asking for adequate answers," he said.

"This is very important for the Third World and especially Latin America, where the great majority of the people live in conditions which are in contradiction with the teachings of Jesus," said Bishop Padin.

"We hear talk about the term 'praxis' as being used by Marxists, but praxis means action. If liberation theology wants action, can this be Marxism? No, it merely is a Christian way to live life, not to study life. These contributions are basic to theology in general," he said.

BISHOP PADIN noted, "There are some who take advantage of this movement for liberating action, and try to channel it into a purely political action."

These people are no longer part of a Christian movement "because they lack the total approach of liberation theology, which embraces the whole man, the whole woman," said the bishop.

Meanwhile, at a counter-conference to the assembly of the bishops, Peruvian Father Gustavo Gutierrez, considered a pioneer of liberation theology, discussed its origins, present challenges and future.

The counter-conference has been nicknamed Pueblita '79 (Little Puebla) to differentiate it from the bishops conference which is called Puebla '79 after the city in which it is being held.

Pueblita is a refuge for non-participants trying to influence the bishops and a forum for extracurricular activities of the conference participants. Bishop Leonidas Proano of Riobamba, Ecuador, has lectured at Pueblita and Father Gutierrez is a consultant of the bishops.

Father Gutierrez denied any connection between liberation theology and Marxists.

"Yes, some who see a threat in this theology, accuse us of Marxism. On the other hand, leftists charge us with being too idealistic, because we talk of God, Mary, the sacraments and grace. They forget that an evident part of Latin America's reality is the religiosity of the people," added the priest.



HOSPITAL VISIT — In Mexico City, Pope John Paul II places his hands on young patient at a children's hospital. The pope visited the hospital before departing Mexico.

Pope didn't mean all priests stay out of politics—priest

OTTAWA—(NC)—Criticism by Pope John Paul II of priests in politics "must not be interpreted as an application to the worldwide church," said Father Andy Hogan, Canada's first and only priest who is a member of Parliament.

"The pope was speaking to the Latin American situation. And this is important," he said.

FATHER HOGAN agreed with the pope that a priest using Marxism or violence to correct injustices "becomes a divisive force."

Priests Senate meeting Feb. 14

The Archdiocesan Senate of Priests will meet at St. Mary Cathedral rectory Wednesday, Feb. 14 at 10 p.m.

During his trip to Latin America in January, Pope John Paul told priests they "are not social directors" political leaders or functionaries of a temporal power." The pope also issued a stern warning against using theories based on violence and class struggle.

Father Hogan is a member of the New Democratic Party, Canada's socialist party, and a representative from Cape Breton-East Richmond, Nova Scotia.

Some priests and Religious in Latin America have been using interpretations based on Marxism and violence, said Father Hogan.

"Some of them have come to the conclusion that if non-violent means cannot bring justice, than violence can be used," added the priest.

"And this the pope

wanted them to avoid at all costs," he said.

Father Hogan, an economist and sociologist, expressed fear that some Catholics may use the pope's words about priests in politics in the same way as the encyclical "Quadragesimo Anno" (40 Years After) was used to denounce all forms of socialism.

The social encyclical was written by Pope Pius XI.

"But the socialism that Pope Pius XI condemned was then considered communism—not democratic socialism," Father Hogan said.

"There is quite a difference between national socialism as practiced in Germany, the communist socialism as practiced by the Russians and the democratic form of socialism which has a lot of Christian and biblical roots," he added.

San Salvador bishop up for Nobel peace prize

WASHINGTON—(NC)—Twenty-three members of the House of Representatives have nominated Archbishop Oscar Romero of San Salvador, El Salvador, for the Nobel Peace Prize.

The representatives called Archbishop Romero "an eloquent and unshaken opponent of oppression and violence."

"In calling for social and economic reform and in condemning government-sanctioned violence that has taken the form of widespread 'disappearances,' the representatives said in a letter to the Nobel nominating committee.

"He has persevered in pursuit of these noble ends despite the ongoing vilification campaign that has been waged against him," the

letter said. "An individual of unsurpassed courage and integrity, Archbishop Romero has not allowed government persecutors to frighten him into silence or submission."

The text of the letter was released by Jesuit Father Robert Drinan, a Democratic congressman from Massachusetts.

Father Drinan studied the human rights situation in El Salvador last year on the murder of the fourth Catholic priest in El Salvador in two years, reported in mid-January, "a tragic event which outrages not only Catholics but all people who treasure basic human rights."

Archbishop Romero has accused the government of El Salvador of persecuting the church. Jesuits in El Salvador have been the special targets of government attacks.

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Chaminade sets annual fest

Chaminade High School Parents Club will sponsor their annual Festival on the school grounds at 500 Chaminade Drive, (near Nativity Church) on Feb. 15-16-17 and 18.

There will be games, rides and food. Advanced ride tickets are now available at Chaminade High School, 4 tickets for \$1.00. Call 983-0460.

Blessing slated at San Marco

Archbishop Edward McCarthy will administer the Sacrament of Confirmation and will bless the new San Marco Rectory on Saturday, Feb. 10, 1979 at 1 p.m. Reception for the Archbishop

and Confirmants will follow. An Open House for the Rectory will be on Sunday, Feb. 11, 1979 from 3 to 6 p.m. Refreshments being served in the Multipurpose Room of the church.

It's a Date

DADE COUNTY

St. Rose of Lima Altar Guild invites the public to hear Sister Mary Mullins, O.P., speak on "Where is God in My Life" at 11:30 Monday Feb. 12 at Miami Shores Community Center, 9617 Park Dr.

St. Rose of Lima Parish Carnival, Feb. 16-18, prizes, rides, white elephant sale.

St. Joseph Friendship Club Valentine Party

Tuesday, Feb. 13 at 1 p.m. with musical program and slides of Ireland.

St. Kevin Women's Guild film presentation by Dade Assn. for Retarded Feb. 12 at 8 p.m. in meeting room.

St. Lawrence Council of Catholic Women meeting Mon. Feb. 12 at the school cafeteria, with handwriting analyst Fr. Michael Tabit. Also Fashion show - luncheon, Feb. 10 at the Hemispheres in Hallandale. Tickets \$12. contact Nan Penzi, 932-5041.

St. Mary Magdeline Guild Communion Sunday Feb. 11 at 10 a.m. Mass. Also parish Mardi Gras party Feb. 27.

BROWARD COUNTY

Ancient Order of Hibernians spaghetti and meatball dinner and Irish-American dance Sat. Feb. 17 at 7 at 300 SW 25th Street, Ft. Lauderdale. \$5 per person. Call 752-7303.

Nativity Guild luncheon and Fashion show, Monday Feb. 19 at 11:30, Sweden House, 700 S. State Rd. 7, Ft. Lauderdale. Call 981-5806.

St. Henry's Guild Valentine party in church, Feb. 15, at 12:30. Tickets at the door.

Catholic Daughters of America, Ft. Lauderdale, desert card party Wed. Feb.

21 at noon, K of C Hall, 333 SW 25 St., Ft. Lauderdale. \$1.50 donation.

St. Clement Women's Club fashion show, Sat. Feb. 17 at 11:30, Sheraton-Ft. Lauderdale Hotel, 303 N. Atlantic Blvd.

Ascension Women's Club Valentine luncheon and Fashion show Feb. 10 at Crystal Lago Country Club. Tickets \$9. Call Alice Kuehl, 278-7244.

St. Bernard's Guild meeting Feb. 13 at 8 p.m. in parish center.

Blessed Sacrament Women's Club fashion show, Sat., Feb. 17, noon, at Stouffer's Ana Capri. Call 565-8635.

St. Matthew's Women's Club meeting at 7:30 Tuesday, Feb. 13 at the church.

Catholic Daughters of America, Hollywood, meeting Wed. Feb. 14 at 8 p.m. in Nativity parish hall, 700 W. Chaminade Dr.

PALM BEACH COUNTY

Madonna Guild fashion show Feb. 15, The Breakers. Tickets outside the Chapel this weekend. \$12.50

Holy Name of Jesus fashion show at Breakers Hotel in Palm Beach Feb. 10. Also men's retreat Feb. 23 and 24 at Our Lady of Florida Retreat House. Call Don Hoebee, 683-1391.

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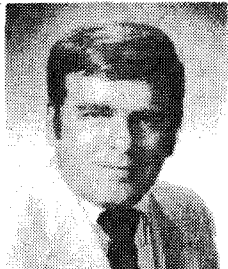
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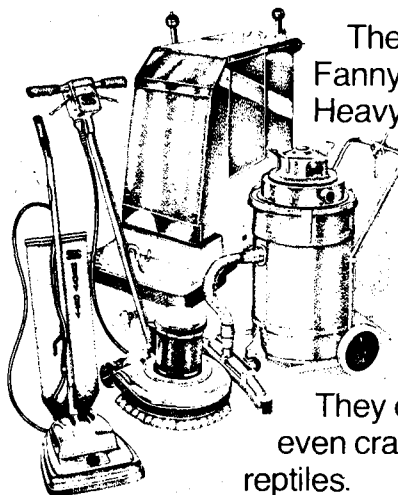
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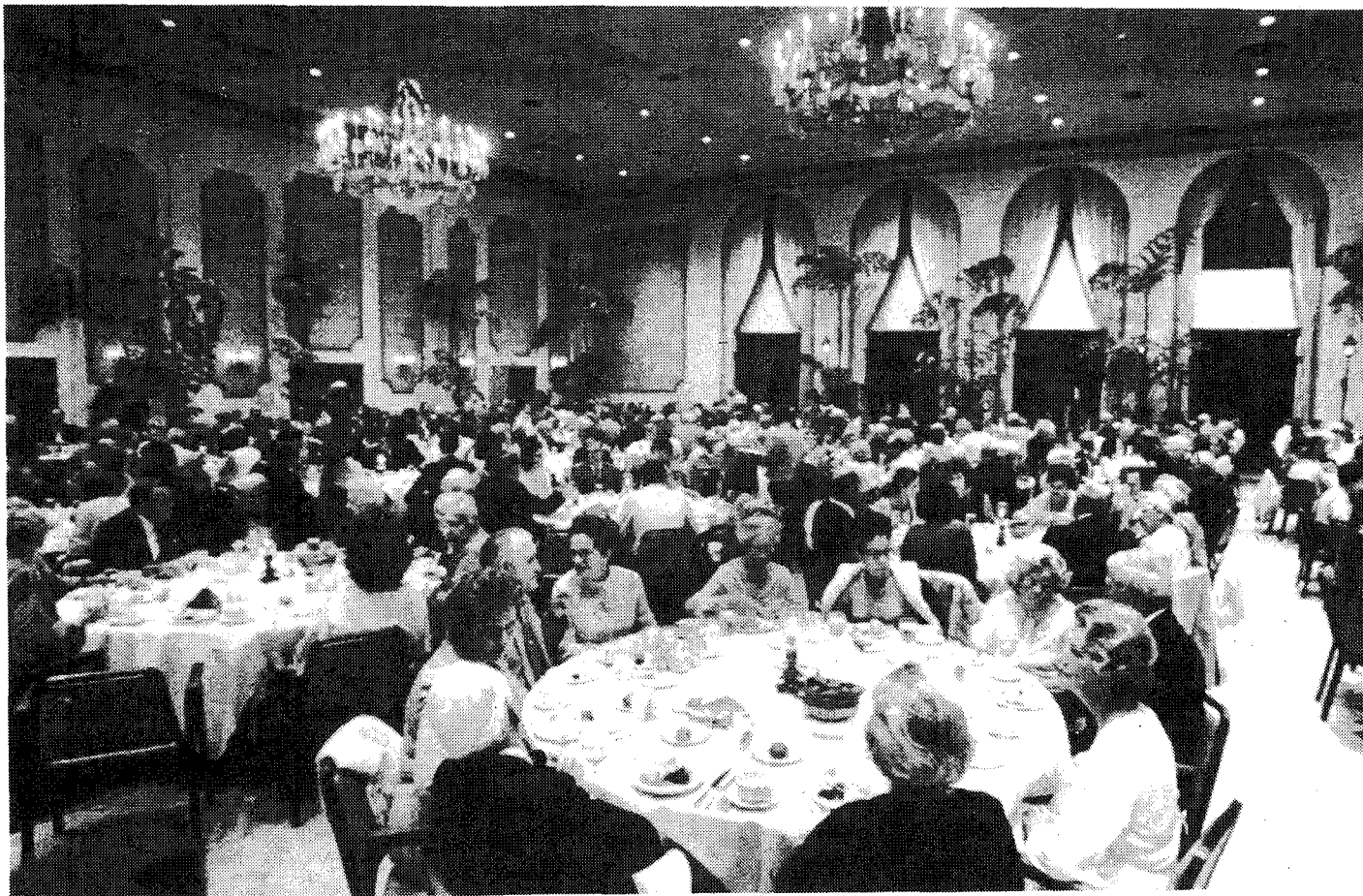
An overflow group was present at the final Dinner at the Breakers in Palm Beach for the Archbishop's Charities Drive.

Archbishop McCarthy lauded those present for their ever generous response in support of the annual campaign to finance existing agencies and to create new ones in the service of the needy of South Florida. He also spoke of his recent meeting with Pope John Paul II in Santo Domingo where the Pontiff first stopped on his way to Mexico. The Archbishop said:

"I think the newspaper said the next morning that there are rare moments in individual's lives when somehow the Supernatural, eternal, the spiritual seems to make contact with everyday life, with the finite, with the temporal... this was one of these rare moments with the Vicar of Christ.



...giving thanks for the ideals that unite us... Abp. McCarthy tells Palm Beach Catholics



We're preoccupied so often with scenes of evil... scenes of conflict, rioting, protest marches. I think everyone there was transformed, transfixed, as if they were going up to the top of Mount Tabor, because these were people who were gathered not to protest what is evil, but to cheer what is good... to see in our Holy Father the personification of our highest aspirations, to see in him the personification of peace, love, holiness, justice, and through all these to see in him the personification of the Church.

And I don't think I am so very irreverent when I link these two experiences because it seems to me that when we come together at dinners like this, we're together too in some way—giving thanks for and expressing our common admiration of love for the ideals that unite us as Catholics and members of the Archdiocese."

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The surprised but happy parents of Bishops-Elect Msgr. Agustin Roman and Msgr. John Nevins, pose with Archbishop Edward McCarthy following his personal announcement to them at a private breakfast at his residence. From left to right, Mr and Mrs. Rosendo Roman, with Msgr. Roman, Archbishop McCarthy and Mrs. Anne Nevins with Msgr. Nevins.

Msgr. Roman named

(Continued from Page 1)

Carroll.

This occasion brings to my mind the memory of the first Cuban bishop in Florida, who served the People of God with great apostolic zeal beginning his ministry in 1709. I also remember Father Felix Varela, the great Cuban teacher of freedom, who

served the American Church for 30 years and died in St. Augustine on February 25th, 1853.

I renew my fidelity to our Holy Father, Pope John Paul II, to Archbishop Edward McCarthy, and to the People of God in the Archdiocese as I accept the call to serve you as Auxiliary Bishop of Miami.

Apostolic Delegate

(Continued from Page 1)

Delegate in the United States.

John Joseph William Nevins was born Jan. 19, 1932, in New Rochelle, N.Y. He attended Blessed Sacrament Elementary and High Schools and Iona College, all in New Rochelle, and the Catholic University of America in Washington. He was ordained a priest of the Society of the Fathers of Mercy on June 6, 1959, and transferred to the Miami Archdiocese in 1960.

As an Archdiocesan priest, Msgr. Nevins was Associate Pastor at Immaculate Conception Parish, Hialeah, Fla.; St. Mary's Cathedral, Miami; and St. Hugh's Parish, Coconut Grove, Fla. He has served as Assistant Director of Archdiocesan Catholic Charities; Director of the Catholic Welfare Bureau, Director of Special Education for the Archdiocese; Director of Catholic Charities; pastor of St. Louis Parish in Miami and Episcopal Vicar for Clergy.

Named Rector of St. John Vianney Seminary in 1975, Bishop-elect Nevins has also been serving as Chairman of the Personnel Board and as Archdiocesan Director of Vocations. In 1974 he was named a Domestic Prelate by Pope Paul VI with the title of Right Reverend Monsignor.

AGUSTIN A. ROMAN was born in San Antonio de los Baños, Havana, Cuba, on May 5, 1928. Following studies at the San Alberto Magno Seminary in Matanzas, Cuba, and at Missions Etrangères, Montreal, he was ordained in Matanzas on July 5, 1959. He earned advanced degrees in Religious Studies and in Counseling at Barry College in Miami.

Bishop-elect Roman has been pastor of Coliseo in

Matanzas; Spiritual Director of a high school in Temuco, Chile, and while there was also pastor of Holy Spirit Parish and Spiritual Director of the Cursillo Movement.

He was expelled by the Cuban government in September of 1961 along with Bishop Boza Masvidal and 132 other priests.

Coming to the Archdiocese of Miami in 1966, Bishop-elect Roman has been Assistant Pastor at St. Mary's Cathedral and at St. Kieran's Parish. He has also served as Chaplain at Mercy Hospital and is Director of Our Lady of Charity Shrine. In 1974 Pope Paul VI named him a Domestic Prelate with the title of Right Reverend Monsignor, and he was named Vicar for Hispanics in February of 1976, as well as an Archdiocesan Consultor.

BISHOP-ELECT

Roman's 12 years at Our Lady of Charity Shrine has brought it to national attention — Particularly, in relation to the special courses he preaches for Hispanics Catholics.

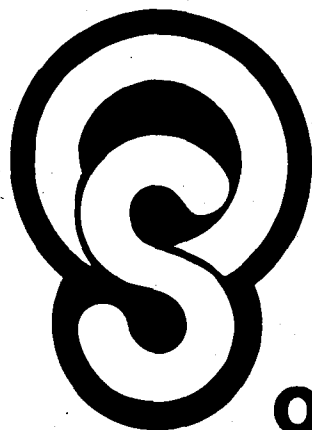
No date has as yet been announced for the Ordination of the two new Bishop-elects, but it is expected to take place in the open air at a site to be selected soon.

World hunger meet at Barry

A seminar on world hunger sponsored by Bread for the World will be held Sunday, Feb. 11 from 2 to 3 p.m. in Barry College Library, featuring talks on issues at the national and state levels plus a John Denver film, "I Want to Live."

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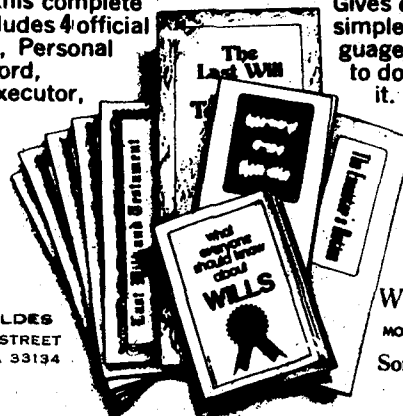
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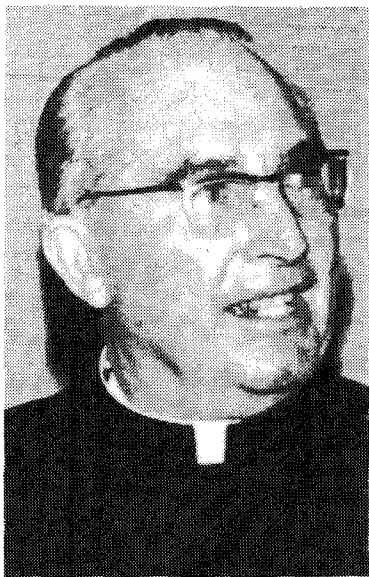
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Sacred Heart parish center groundbreaking will be conducted by Msgr. John O'Dowd this Sunday Feb. 11 after the 12:30 Mass, followed by a buffet. Msgr. O'Dowd is former pastor and South Dade Dean. The church is currently conducting a \$375,000 fund drive.

Lithuanians set celebration

(Continued from Page 2)

signed a peace treaty in 1920 recognizing Lithuanian independence and a non-aggression pact in 1926, both of which were broken.

BUT HERE in South Florida, next week, Lithuanians from Pompano Beach, Palm Beach and Lake Worth and Miami will exercise their freedoms in this country with a Mass in their native language and a civic celebration of their nation's former independence.

Villa Maria flea market

Villa Maria Auxiliary is accepting reservations for the out door Flea Market to be held on corner of North East 10th Ave. and 125th St. Feb. 24 will now be accepted by the Villa Maria Auxiliary and with Helen Infante in charge. Sellers of space are wanted. Call Ann McCall 696-9939.

1979 CALENDAR IN BRAILLE

New York—The Xavier Society for the Blind announces the availability of its 1979 Braille Catholic calendar. This calendar will be sent free to any person in the United States and Canada as long as the supply lasts.

The only one of its kind, the Xavier Society's Braille calendar provides the sightless person with a convenient means of knowing each Sunday's feast, as well as all other important feasts occurring within the month. It thus acts as a companion to the Sunday Mass Propers in Braille (also available from the Xavier Society).

To receive a Braille calendar and to obtain further information on other free services in Braille, Large Print and Tape, the visually impaired should write to:

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1957	\$29,507,000.00	\$13,861,000.00	\$2,595,000.00	1957
1960	\$29,224,000.00	\$17,722,000.00	\$3,711,000.00	1960
1963	\$25,976,000.00	\$27,645,000.00	\$4,760,000.00	1963
1966	\$33,296,000.00	\$33,149,000.00	\$5,040,000.00	1966
1969	\$62,571,000.00	\$42,488,000.00	\$6,146,900.00	1969
1972	\$108,425,000.00	\$67,934,000.00	\$9,680,756.39	1972
1975	\$112,444,000.00	\$72,424,000.00	\$11,372,890.00	1975
1978	\$113,325,000.00	\$52,777,000.00	\$12,686,087.00	1978

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The Public Ministry of Jesus -- Spirituality and Life

As little children we learned prayers. These prayers have become a part of us. But how often do we talk to God the way we talk to our friends? And how often do we stop to listen to what he may have to say to us? Sister Virginia Ann Gardner reminds us that being

“aware of God’s loving presence takes concentration. When we go to pray, we should start by immersing ourselves in that presence. Just sit before him...and with him, aware we are creatures before the all-loving God who created us.” In the Gospel story of

Jairus and his daughter, Jairus pleaded with Jesus to make his child well. And when friends of his came and told him that his child was dead, Jesus told Jairus to trust him. Jairus did not question Jesus but went with him. The professional mourners at Jairus’ home made

fun of Jesus when he told them that the child was only asleep. After they left, Jesus said to the child, “Little girl, get up.” And she got up immediately. Jesus told the parents to give her something to eat.

Jesus’ power and his deep compassion. It is an incident among many in the Gospels that encourages us to talk to God, to trust him, and to listen to him so that our knowledge of him will grow. It is all a part of his invitation to follow him, for the kingdom of God awaits us.

This account shows us

How can I talk to God?

By SISTER VIRGINIA ANN GARDNER

I once worked for a college president who made me know what liberation really is. Every time I took her an idea, her eyes would sparkle approval. She liberated me—made me free to do all the things God gave me the ability to do.

It’s been five years since then, but we frequently have lunch together. Conversation never wanes. I am eager to share my life with her. She reciprocates, sharing her own. Time whizzes. We find we haven’t begun to exhaust our mutual sharing when it’s time to go to other duties.

THINK OF SOMEONE similar in your life. You will agree, I’m sure, that the talking and sharing began when someone let you be yourself. Your friend helped you to shed fear, to become so liberated you really knew you were being genuine. That took a deep love on your friend’s part. And you? It asked you to reciprocate spontaneously, generously.

Such incarnational experience could help us learn to talk to God. A talking relationship with him must begin with the conviction that he loves us totally —warts and all, as the saying goes. Once convinced, we’ll let his love encourage us to be ourselves—to be free, to just open up before him and share everything with him.

MOST OF US, however, have come from a lifetime of “saying prayers” —prayer formulas we learned as children and can say as easily as we recite our ABC’s. Notice—as easily as our ABC’s. That means we really don’t have to think. Our lips can mouth the prayer’s words while our thoughts are miles away. In no way do we talk to anyone else that way.

Before our prayer can become an intimate sharing with God, we have to be humble enough to admit that often “saying prayers” is not praying. That admission leaves us uncomfortable, to say the least, and, hopefully, desirous of rectifying our relationship with God.

TO BE AWARE of God’s loving presence takes concentration. When we go to pray, we should start by immersing ourselves in that



Sister Virginia asks us to recall a conversation with a very close friend. She writes that talking and sharing probably began “when someone let you be yourself. Your friend helped you to shed fear, to become so liberated you re-

ally knew you were being genuine. That took a deep love on your friend’s part. And you? It asked you to reciprocate spontaneously...generously. Such incarnational experience could help us learn to talk to God.”

presence. Just sit before him, and with him, aware we are creature before the all-loving God who created us.

Recently a woman told me that she often finds herself praying to a God—way up there. Then, she shakes herself a bit, bringing home the thought that God lives within her. She says God has made himself so close that she thinks we can’t believe it, and we make him distant.

The Catholic Worker last fall ran a sketch of the Prodigal Son falling into his father’s embrace. It is consoling to realize that the father in that parable is a figure of God the Father. Surely Prodigal Son felt loves, knew he was liberated, could

share with his father all that was in his heart. Or, if his heart was too full for words, both father and son would understand. When there is love, words aren’t always necessary.

ONCE WE ARE together with God our Father, aware of his love, we should have no difficulty talking to him. That, of course, takes faith and knowledge—as well as love returned.

Our pastor spent a year developing one theme in his daily homilies: “Faith is my relationship with Jesus.” To me, that was a different definition of faith. I had to turn it over and over in my mind. Suddenly I found it in my heart. Having always associated faith with belief, I had made it a mental

exercise. When faith became a relationship; the experience actually did travel from my head to my heart.

TO GO TO SCRIPTURE, then, with that faith is to find not something but Someone. It’s someone we can feel closer to than our closest friends. Once that relationship is established, God keeps calling all of us to more and more intimacy. We tell him secrets, and we listen quietly, attentively. He does answer. And sometimes there are favorite moments. They are moments when we are quiet together. We know and we feel his closeness. Words, then, are unnecessary. Yet it’s the best kind of conversation, with heart responding to heart.

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**Can I
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pray
again.**

Román y Nevins nuevos obispos

Declaraciones del Obispo electo Román

El Santo Padre, Juan Pablo II, me ha llamado a servir a la Iglesia de Dios como Obispo Auxiliar de la Arquidiócesis de Miami. Siento temor y alegría.

Temor, porque el sujeto escogido lo conozco bien. Es muy pobre. Todos lo saben. Sólo me anima la frase de San Pablo: "Todo lo puedo en Aquél que me conforta". Necesitando depender de El en todo, me encomiendo a las oraciones de mi Madre del Cielo, con los santos, y a mis hermanos obispos y sacerdotes con todos los fieles del Pueblo de Dios. Pidan por mí para que mi ministerio coopere en la promoción de la paz. No lo puedo negar, siento también alegría al experimentar el amor maternal de la Iglesia ante el crecimiento numérico y espiritual de los católicos de habla hispana en Norteamérica y especialmente en la Arquidiócesis de Miami.

Teniendo en cuenta que Cristo dio a sus apóstoles y a sus sucesores (que son los obispos) el mandato y el poder de enseñar a todas las gentes y de santificar a los hombres en la verdad y de apacentarles, es como recibo este llamado.

Quisiera ser una respuesta viva a las palabras recientes del Santo Padre en su visita a las Américas con motivo de la III Conferencia del Episcopado Latinoamericano en Puebla, México. Me propongo evangelizar. Tomo el grito de San Pablo a los corintios y quiero hacerlo un eco vivo du-



El Obispo Electo John J. Nevins, el Arzobispo Edward McCarthy y el Obispo Electo Agustín Román en una rueda de prensa celebrada el 6 de febrero.

rante mi vida: *Vae enim mihi est, si non evangelizavero* (Ay de mí si no anuncio el evangelio). Quiero como obispo, con este grito, examinar mi conciencia al fin de cada jornada.

Quiero enseñar la verdad sobre Jesucristo, sobre la familia de la Iglesia, sobre el hombre—mi hermano— que es la imagen, de Dios.

Quiero ser instrumento de paz. Quiero como pedía el Santo Padre en Puebla, trabajar por la unidad en el Pueblo de Dios. Y siguiendo la línea de la arquidiócesis y del Arzobispo McCarthy, con todos mis hermanos sacerdotes, quiero unirme en el trabajo de defensa y promoción de la dignidad humana que comenzara en esta arquidiócesis con su primer arzobispo, Mons. Coleman F. Carroll.

Quisiera recordar en esta ocasión al primer cubano que

(Pasa a la Pág. 11)

Declaraciones de McCarthy

Declaraciones del Arzobispo McCarthy ante el nombramiento de dos obispos auxiliares en la Arquidiócesis de Miami: John Nevins y Agustín Román.

Me siento lleno de alegría y gratitud hacia el Santo Padre ante el nombramiento de dos Obispos Auxiliares para nuestra Arquidiócesis.

Los obispos-electos Nevins y Román son sacerdotes extraordinarios. Se les tiene gran aprecio en la Iglesia y la comunidad. Ahora ayudarán a servir mejor en el amor a nuestro pueblo, enriquecido por muchas culturas y hermanado en la santidad y la alegría de una vida de servicio a través de la fe, la oración y el amor.

Nos alegra que nuestros nuevos Obispos sean de nuestro propio clero. Reflejan los variados talentos del presbiterio de la Arquidiócesis, en el cual no pocos carecen de valores episcopales. Reafirmarán y fortalecerán a sus hermanos sacerdotes en el ministerio.

Comenzaremos inmediatamente a preparar la ceremonia de ordenación episcopal. Queremos que sea una "liturgia del pueblo", con espíritu de oración y alegría—abierta a todos— ya que es un evento que envuelve a toda la comunidad.

Mientras tanto, les pido sus oraciones por los nuevos obispos-electos y una plegaria de gratitud por nuestro querido Santo Padre.

Declaraciones del Obispo electo Nevins

Hace diecinueve años fui ordenado sacerdote. En esa ocasión el Prelado que me ordenó nos dio a todos los ordenandos una recomendación que jamás he olvidado: "Vayan y entréguense a su pueblo." En efecto, siempre he sido fiel a este mandato por el ejemplo de mis hermanos sacerdotes y religiosos de esta arquidiócesis que trabajan celosa y diligentemente en distintos ministerios.

La Ceremonia de Consagración de los nuevos Obispos tendrá lugar el sábado, 24 de Marzo a las 11 a.m. en el Seminario St. John Vianney en Miami.

Juntos, ha sido nuestra alegría servir a nuestro pueblo católico a quien Nuestro Señor ama mucho y quien ha manifestado el amor de los unos a los otros a través de los diferentes apostolados a nivel parroquial o arquidiocesano, especialmente con los pobres y menos afortunados.

Se une a esta alegría sacerdotal la inesperada noticia de nuestro Santo Padre el Papa Juan Pablo II, quien me ha expresado su esperanza y confianza al nombrarme Obispo Auxiliar del Arzobispo Edward A. McCarthy, en esta memorable ocasión mi reverencia y afecto hacia él. Renuevo a Su Santidad con el sentimiento de mi fidelidad, devoción y lealtad, la promesa filial de mis fervientes oraciones por la gloria y el crecimiento de la Iglesia.

Al Arzobispo McCarthy renuevo la promesa de respeto y obediencia que hice en mi ordenación. Con fe y confianza le asistiré a él en la administración de las necesidades espirituales y temporales en la arquidiócesis. En una forma especial daré la mayor cooperación en los sagrados deberes de servir y ayudar a los sacerdotes, religiosos y seminaristas en esta gran época en que la Iglesia crece en el sur de la Florida.

Finalmente, pido a Dios que me bendiga y oriente durante los años de un ministerio de bendiciones y apostolado. Que él bendiga a todos los que me han guiado y ayudado a encontrar el supremo ideal del sacerdocio, cosa que es muy querida y de gran valor, nada más apreciado y de gran honor que María la madre de Cristo, por quien siempre he tenido una gran devoción, interceda por mí en todo momento.

Enfatizan Unidad Obispos en Puebla

PUEBLA, MEXICO (NC)— La mayoría de los 300 participantes en la Tercera Asamblea General de Obispos Latinoamericanos predicaron en 43 parroquias de Puebla en las misas dominicales del 4 de febrero para "mezclarse con las comunidades cristianas."

El tema prevalente en sus homilias fue la hermandad y el entusiasmo en sus deliberaciones en la asamblea de Puebla.

Esto fue obviamente una respuesta a las especulaciones de que los obispos estaban enfrascados en un debate entre progresistas y conservadores.

El Cardenal Sebastiano Baggio, quien encabeza la Comisión Pontificia de Obispos de América Latina, pronunció la homilía en la Catedral de Puebla.

"La Iglesia es una Iglesia de personas responsables, sean laicos o consagrados. Todos están trabajando por la

unidad, cada uno en su misión propia. Todos se unen al esfuerzo de la evangelización," dijo el Cardenal Baggio.

A unas 10 millas de distancia en el área rural de Cholula, el Cardenal Raúl Primatesta de Córdoba, Argentina, ofreció el mismo mensaje. Habló en la Capilla Real, una iglesia de 7 naves construida por los primeros misioneros franciscanos del área para servir a las muchas tribus indias.

"Todos somos como amigos y hermanos. Oremos juntos para que Dios nos haga crecer en la fe y en la unidad," dijo el Cardenal Primatesta.

Acompañando al Cardenal iba el Obispo Ignacio Trejos de San Ignacio, Costa Rica.

"La conferencia está progresando en un clima de hermandad nutrido por un profundo sentido de fe y unidad. Lleva el impulso que dejó el Papa Juan Pablo cuando dijo durante su visita que se sentía

movido por la fe y la unidad de los mexicanos. Nos sentimos igual," dijo el Obispo Trejos en una recepción ofrecida por los feligreses.

El Cardenal Baggio dijo que el Evangelio y el desarrollo humano van juntos, pero que el mensaje de Cristo tiene que ser proclamado en su totalidad, incluyendo la liberación del pecado.

"Es una tarea difícil, no hay duda," añadió en referencia a las presiones en la conferencia. "Ayúdenos con sus oraciones para que no le temamos a la hostilidad, los malos entendimientos, las controversias, los sufrimientos... Como predicadores del Evangelio, nosotros estamos preocupados por el impacto social y sus consecuencias."

El Obispo Alfonso Niehues de Florianópolis, Brasil, dijo que la conferencia estaba al producir un documento equilibrado, lejos de ambos

extremos, "consistente con los últimos 10 años y que sirva para los próximos 10, pues las posturas radicales raramente perduran."

El Obispo Trejos comentó: "Tanto el capitalismo como el marxismo están demorando el trabajo de la Iglesia en la América Latina, sin embargo, la Iglesia sigue adelante con sus propios recursos en toda libertad."

Los sacerdotes activistas de izquierda que invocan un carácter sociopolítico altamente activo para la Iglesia están reunidos en una conferencia en Puebla, reportó la Prensa Asociada. Temen que la asamblea se quedará atrás en lo que se refiere a acción social al favorecer la oración en vez de la militancia como medio de ayudar a los trabajadores y los campesinos.

El Ministerio del 'Signo' en la Liturgia

P. Juan J. Sosa

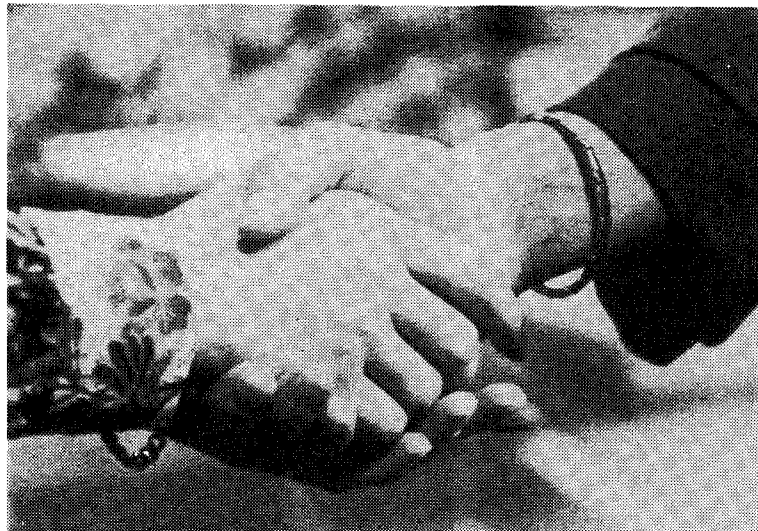
Si la Palabra de Dios comunica la libertad prometida por el Padre por medio de su Hijo Jesús, los signos de la Liturgia comunican a su vez la presencia salvífica del Señor. En otras palabras, si el ministerio de la Palabra exige del sacerdote, diácono, y seglar una atención especialísima, también lo requiere el ministerio de la acción o del signo que acompaña la Palabra.

Cada uno de los siete Sacramentos, al estar compuestos de Palabra y Signo, necesitan una preparación previa para que la comunicación de la gracia de Dios se desenvuelva en un marco apropiado para los fieles. Esta preparación evitará por todos los medios el peligro del "ritualismo."

TRITUALISMO O RITO

Existe en la vida la tendencia de repetir nuestras acciones más aceptadas en una forma monótona y sin sentido. La familia que no rompe de vez en cuando con la rutina en la que se desenvuelve corre el peligro de no crecer como familia, de estancarse, de buscar en otros lugares el cariño y el afecto que son tan necesarios como expresión simbólica de las relaciones familiares. Tal estancamiento lleva a la desunión y a la ruptura de lazos consanguíneos.

Decididamente es este uno de los peligros que más acecha a la comunidad parroquial en la Liturgia: caer en la repetición de signos por costumbre o tra-



Si el ministerio de la Palabra exige del sacerdote, diácono y seglar una atención especialísima, también lo requiere el ministerio de la acción o del signo que acompaña la Palabra.

dición sin llegar a comprender su significado y, por lo tanto, perder el sentido eficaz que estos signos dan a nuestra vida en "este momento". Este ritualismo o ritualismo debilita la comunidad parroquial en vez de fortalecerla.

En el rito, por el contrario, encontramos la repetición simbólica del acontecimiento de salvación: la libertad que Jesús, por medio de Su muerte, resurrección y ascensión, nos ha facilitado. Pero esta acción repetida en cada sacramento no pretende ser una repetición monótona. El encuentro de Jesús con Su pueblo es un acontecimiento renovador y dinámico.

Aunque la gracia de Dios nunca nos abandona, el instrumento humano por medio del

cual esa gracia se comunica debe hacerse consciente de que va a la Iglesia a "celebrar", no a "cumplir" con un mandato. Va a celebrar la alegría de vivir en Jesús y de estar en camino hacia el Padre por la fortaleza que el Espíritu provee. Y esta alegría debe ser expresada durante los momentos cumbres de la celebración. El sacerdote, el diácono, y demás ministros, deben comunicar con sus gestos esta alegría y este sentido de vivir que el mismo Jesús compartió con Sus discípulos.

En toda celebración del rito litúrgico sus ministros están llamados a señalar la presencia del misterio de Dios en nuestras vidas. Esta función ministerial debe incluir una claridad inigualable y, en la

El por qué de las fiestas de los santos

¿Por qué se celebra la Pascua en primavera? ¿Por qué hay que ir a Misa los domingos y no necesariamente otro día? ¿Por qué rezar a los santos?

Todas estas preguntas, quizás nos han pasado por la mente alguna que otra vez, y todas están relacionadas con el calendario y los cambios que éste ha sufrido al pasar de los tiempos.

El Concilio Vaticano II cambió algunas cosas del calendario litúrgico para centrarlo más en la figura de Cristo y purificar la lista de santos de todo lo que no es histórico. A algunos de ellos los dejó para inspiración y veneración local, y es por ello que a veces no los encontramos en los calendarios que circulan.

Durante varias semanas vamos a repasar juntos algunas cosas sobre el calendario

usual y el calendario litúrgico para poder contestarnos nosotros mismos las preguntas que quizás a veces nos pasen por la mente.

LOS CALENDARIOS USUALES Y EL CALENDARIO LITURGICO

Los calendarios usuales — los de las agendas de bolsillo o los que se cuelgan en la pared — no son exactamente iguales que el calendario de la Iglesia o litúrgico.

El calendario usual trae, sobre todo, fiestas de santos y omite algunas conmemoraciones litúrgicas mientras que el calendario litúrgico está formado por una lista de domingos y fiestas que celebran algún misterio de la vida de Cristo: Navidad, Pascua, Pentecostés... Ambas se mezclan de forma diferente cada año. Así, por ejemplo, en 1979 la Iglesia

no celebrará la fiesta de Santa María Magdalena porque esa fiesta, el 22 de julio, cae en domingo. Sin embargo el calendario usual pone el nombre Santa María Magdalena en esa misma fecha. Puede ocurrir también que la Iglesia celebre la fiesta de un santo distinto al que aparece en el calendario usual porque este pone el nombre del santo más conocido en el país, mientras la Iglesia prefiere el santo más importante o universal. Así se explica igualmente que no todos los calendarios usuales coincidan en el nombre del santo en una fecha determinada. Incluso puede darse el caso de que la Iglesia no celebre la fiesta de ningún santo el día en que el calendario usual pone sin embargo un nombre de santo. La explicación es que, aunque los santos se cuentan por millares, la Iglesia se limita a festejar sólo a los más importantes.

PEQUEÑA HISTORIA DEL CALENDARIO

Los calendarios actualmente en uso en el mundo son muy distintos entre sí. Pero todos los calendarios existentes pueden agruparse en tres tipos: los "solares" basados en la evolución anual de la Tierra alrededor del Sol; los "lunares", ajustados a las fases mensuales de la Luna y los "lunisulares", que tienen en cuenta tanto los aspectos del Sol como los de la Luna. En casi todos los países occidentales los años se cuentan según el

mayoría de los casos un sentido dramático vital: proyección de la voz por encima del micrófono, postura digna y solemne, pauta y claridad en la proclamación, silencio cuando lo pide la liturgia. La ejecución de los gestos en las celebraciones litúrgicas es de suma importancia para que los signos sean entendidos por la asamblea.

La función de la Música

La música litúrgica se convierte en uno de los medios de expresión más comunes en la celebración. Pero como medio al fin, su uso exige la consideración de ciertos criterios.

LA MUSICA LITURGICA:

1. Debe seguir las normas dictadas por los documentos conciliares y post-conciliares.

2. Debe ser expresión cultural de la comunidad que celebra.

3. Debe expresar el tema central de la celebración de acuerdo con el ciclo litúrgico o las fiestas de la Iglesia (y no ser escogida en el último momento para llenar un vacío).

4. Debe ser parte de la celebración de todos los Sacramentos y no sólo de la liturgia dominical.

5. Requiere el compromiso de ministros que además de sus buenas intenciones estén preparados musicalmente...

6. Requiere que el ministro crezca musicalmente con la comunidad y que no se estanque en un estilo musical único.

La música en la liturgia puede contribuir enormemente a la celebración, o, como medio humano al fin, puede destruir el sentido comunitario de los que celebran.



Aunque los santos se cuentan por millares, la Iglesia se limita a festejar sólo a los más importantes.

calendario solar, el calendario islámico es lunar y las iglesias cristianas fijan la fecha de la Pascua en función del calendario lunisolar.

LA ORSERVACION DE LA LUNA Y EL SOL

Desde los más remotos tiempos el hombre ha escrutado el movimiento de los astros, sobre todo el movimiento de la Luna que es la más fácilmente observable. Desde muy pronto el hombre descubrió el ciclo de la Luna que crece, decrece y desaparece para renacer otra vez misteriosamente acoplada al ciclo de la fecundidad. Este ciclo lunar que, según han precisado los sabios, es de 29 días, 12 horas, 44 minutos y 2.8 segundos, servía para regular la sucesión de los meses. Constituye la base del calendario de todos los pueblos primitivos.

Mundo

• Juan Pablo II insinuó que viajará a Estados Unidos

SANTO DOMINGO, República Dominicana (NC)— El Papa Juan Pablo II, en una conferencia de prensa informal que no tiene precedentes mantenida el 25 de enero a bordo del avión DC-10 de Alitalia, insinuó que vendría a los Estados Unidos de América aunque no indicó fecha. El Papa compartió con los periodistas durante una hora y 15 minutos durante el vuelo.

• El Cardenal Suenens representará en Polonia a los obispos belgas

CIUDAD DEL VATICANO (NC)— El Cardenal Leo Suenens de Malinas y Bruselas, Bélgica, presidente de la Conferencia de Obispos Belgas, representará a la Conferencia durante las celebraciones en Polonia el próximo 13 de mayo del 900° aniversario de la muerte de San Estanislao, según informó Radio Vaticana.

• Juan Pablo II puede viajar a Polonia

ROMA (NC)— Un funcionario del gobierno polaco dijo que "no existe ningún obstáculo político ni diplomático" para una visita del Papa Juan Pablo II a su Polonia natal. "Si Juan Pablo II va a Polonia, será recibido con todos los honores y de un modo solemne tanto por el pueblo como por las autoridades," dijo Casimiro Kakol, Ministro polaco de Culto.

• Recibe el Papa a ministros centroamericanos

CIUDAD DE MEXICO (NC)— Antes de reunirse con los estudiantes latinoamericanos y de dirigirles la palabra, el Papa Juan Pablo II recibió la sorpresiva visita de los ministros de relaciones exteriores de los cinco países centroamericanos, Costa Rica, El Salvador, Guatemala, Honduras y Nicaragua. "Queríamos expresar al Sumo Pontífice la satisfacción de los pueblos centroamericanos por su visita a nuestro hemisferio y el deseo de que algún día regrese y visite a los países de América Central", dijo Rafael Angel Calderón, Ministro costarricense de Relaciones Exteriores.

• Mensaje radial de Juan Pablo II a Fidel Castro

A BORDO DEL VUELO DE AEROMEXICO, entre México y Nassau (NC)— En ruta desde México hacia Roma, antes de hacer una escala en las Bahamas, la aeronave con el Papa Juan Pablo II sobrevuela territorio cubano, en cuya ocasión el Santo Padre envía este mensaje radial a Fidel Castro: "Al cruzar el espacio aéreo cubano en mi retorno del viaje pastoral a México me complace enviar a Su Excelencia un saludo cordial junto con mis más fervientes deseos de prosperidad para esta amada nación (cubana) cuyas nobles virtudes sinceramente aprecio."

• Nuevo Pro-Nuncio Apostólico en Cuba

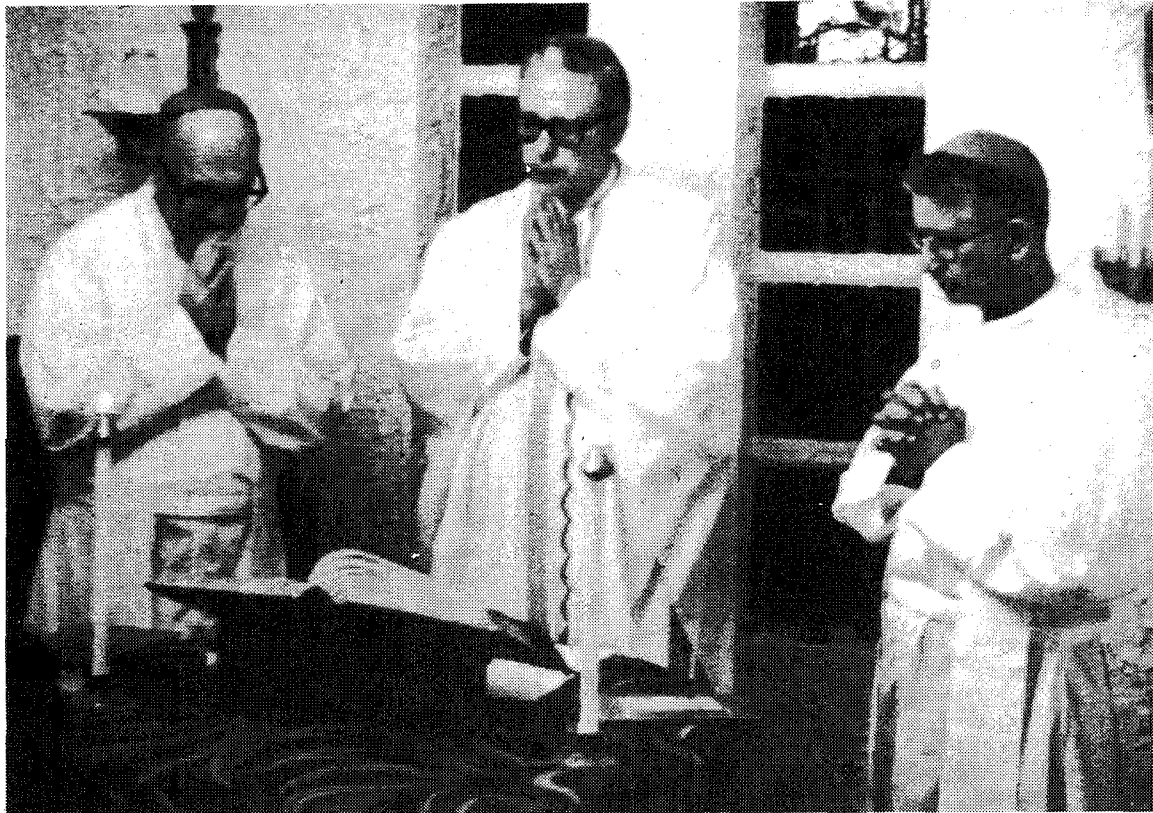
CIUDAD DEL VATICANO— El Papa Juan Pablo II ha nombrado Pro-Nuncio Apostólico en Cuba a Mons. Giuseppe Laigueglia, arzobispo titular de Elie.

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Antes de hacer público el nombramiento el Arzobispo McCarthy invitó a el obispo electo Monsenor Nevins y su señora madre y al obispo electo Monsenor Román con sus padres para celebrar una Misa en acción de gracias en la

capilla privada de la casa del Arzobispo. Fue durante esta misa cuando el Arzobispo McCarthy le comunicó a los padres de Román y Nevins el nombramiento de sus respectivos hijos.

Román

(Viene de la Pág. 9)

recibiera el episcopado, Dionisio Recino, y que pastoreara el rebaño del Señor en las tierras de la Florida con tanto celo apostólico desde 1709. También quisiera recordar al primero

que enseñara a pensar al pueblo cubano, el Padre Félix Varela, corazón evangélico, quien sirviera la Iglesia de Norteamérica durante sus 30 años de destierro, pasando de la tierra al Cielo en San Agustín de la Florida el 25 de febrero de 1853, después de ha-

ber sembrado los más altos ideales.

Renuevo mi fidelidad al Santo Padre, Juan Pablo II, al Arzobispo Edward McCarthy, y al Pueblo de Dios de esta arquidiócesis a quien el Señor me ha llamado a servir como Obispo Auxiliar.

Jóvenes se interesan por la vida en Cuba

Por Elena Muller

"Este tipo de cosa es misión de los cubanos. Es lo que más se necesita en este momento." — Joven hondureña.

"¡Qué investigación! Yo no estaba enterada ni de la mitad de las cosas que él dijo." — Joven cubana.

"Muy informativa. Los periódicos de Estados Unidos y de otros países hispanos no pintan la realidad de los diferentes problemas de Cuba." — Joven peruana.

"El trabajo demuestra el desgaste del sistema. En muchos de nuestros países se venden estos planteamientos castristas." — Joven chileno.

Así se fueron expresando los jóvenes que asistieron a una charla ofrecida en la Iglesia Vieja de la parroquia de Santa Teresita, en Coral Gables, sobre "Mitos y Realidades de la Cuba actual."

La charla estuvo a cargo del profesor Juan Clark del Miami Dade Community College. El Dr. Clark ha estudiado por más de 8 años de modo sistemático el proceso del éxodo cubano y las condiciones de vida en Cuba a nivel de pueblo, a través del testimonio de cientos de personas que han vivido en la isla.

El Profesor Clark compara la realidad de Cuba con un témpano de hielo. "Yo uso esta analogía en el caso de Cuba

porque la realidad que ve el visitante es una realidad pequeña. Ve que hay escasez, que hay que hacer colas, que hay racionamiento, que las casas están despintadas, pero eso es la cúspide del témpano de hielo. La realidad va mucho más abajo," dijo Clark. "Para poder palpar la realidad hay que vivir allá o poder tener contacto con los que han vivido allá," agregó.

Clark hace ocho años que está estudiando la realidad de las condiciones de vida del pueblo cubano haciéndole entrevistas a personas recién llegadas de Cuba. Estas entrevistas son administradas y analizadas de acuerdo con los métodos científicos proporcionados por la sociología. Los resultados de estos estudios pronto serán dados a conocer en un libro que se publicará próximamente.

Clark señala que después de haber llevado a cabo estas investigaciones cree que puede afirmar, contrario a la línea editorial de algunos periódicos, que "en la mayoría de los aspectos de la vida diaria, el cubano se encuentra actualmente peor que hace 20 años."

"Tomemos la educación. Es cierto que un humilde campesino tiene hoy en Cuba más oportunidad de llegar a profesional universitario, pero siempre y cuando se 'integre' a la revolución. En otras pa-



"La realidad que ve el visitante es una realidad pequeña... eso es la cúspide del témpano de hielo. La realidad va mucho más abajo. Para poder palparla hay que vivir allá o tener contacto con los que han vivido allá." recalzó el Profesor Juan Clark.

labras, el sometimiento político es condición indispensable para el avance educacional," señaló Clark.

"Asimismo no se puede olvidar que no solamente el sometimiento y la discriminación ideológica ponen en tela de juicio la bondad del sistema educacional cubano, sino también el hecho de que a ese joven se le extrae, por su trabajo físico en el campo — obligatorio desde el sexto grado— gran parte de lo que se le otorga en esa educación aparentemente gratis," agregó el profesor Clark.

WASHINGTON—(NC)— El Papa Juan Pablo II ha nombrado a Monseñor John J. Nevins, de 47 años, y a Monseñor Agustín Román, de 50, como obispos auxiliares al Arzobispo Edward A. McCarthy de Miami.

El obispo electo Nevins, rector del Seminario Menor de San Juan Vianney en Miami, fue nombrado obispo titular de Rusticiana. El obispo electo Román, vicario episcopal para los hispanos y director espiritual de la Ermita de Nuestra Señora de la Caridad, será obispo titular de Sertei.

Los nombramientos fueron anunciados en Washington por el Arzobispo Jean Jadot, delegado apostólico en los Estados Unidos.

John Joseph William Nevins nació el 10 de enero de 1932 en New Rochelle, New York. Asistió a la escuela primaria y secundaria del Santísimo Sacramento y el Iona College, todos en New Rochelle. También estudió en la Universidad Católica de Washington. Fue ordenado sacerdote de la Sociedad de Padres de la Merced el 6 de junio de 1959 y fue transferido en 1960 a la Arquidiócesis de Miami.

Como sacerdote arquidiocesano, Monseñor Nevins fue pastor asociado en la parroquia de la Inmaculada Concepción, en Hialeah; de la Catedral de Saint Mary; de la parroquia de San Hugo, en Coconut Grove. También sirvió como director asistente de las Caridades Católicas Ar-

quidiocesanas; director del "Catholic Service Bureau" director de educación especial de la arquidiócesis, director de las Caridades Católicas, párroco de la iglesia de San Luis y vicario episcopal para los sacerdotes.

Nombrado rector del seminario de San Juan Vianney en 1975, el obispo electo Nevins también ha servido como presidente de la junta de personal y director arquidiocesano de las vocaciones.

Agustín A. Román nació en San Antonio de los Baños, Habana, Cuba, en mayo 5, 1928. Después de haber estudiado en el seminario de San Alberto Magno, en Matanzas, Cuba, y las "Missions Etrangères," en Montreal, Canadá, fue ordenado sacerdote en Matanzas el 5 de julio de 1959. Obtuvo títulos de estudios especializados en Estudios Religiosos y Consejería en el Barry College, en Miami.

Monseñor Román ha sido párroco del Coliseo en Matanzas; director espiritual de bachillerato en Temuco, Chile; párroco de la parroquia del Espíritu Santo en Temuco; párroco asociado de la Catedral de Saint Mary, en Miami; y párroco asociado de la parroquia de Saint Kieran, en Miami.

Nombrado capellán y director de la Ermita de Nuestra Señora de la Caridad, en Miami, en 1967, el obispo electo Román fue nombrado vicario para los hispanos y consultor arquidiocesano en 1976.



Clark fue invitado por dos grupos católicos de juventudes quienes han sentido una gran necesidad de estar bien informados sobre Cuba. Aparecen en esta foto algunos de los asistentes. Adriano García (izq.), de "Amor en Acción," Luis Granados, visitante de Venezuela, María del Carmen Briz, de "Reflexión" y Jorge Pizarro, visitante chileno.

Y aunque de acuerdo a la Constitución cubana se supone que haya libertad de religión, Clark hace notar que "el individuo que tiene ideas religiosas es un tarado, un apestado." No hay persecución religiosa pero la persona que manifiesta creencias religiosas pierde muchos derechos. "Los campos de la sicología, las humanidades y las ciencias sociales están cerrados a los estudiantes que sean religiosos," agregó.

Un joven venezolano que asistió a la charla y quien ha visitado Cuba en tres ocasiones distintas corroboró las palabras de Clark sobre la discriminación que existe en Cuba en contra de las personas que profesan una fe religiosa. Contó como en su último viaje a Cuba un joven cubano le confesó que una de las razones por las cuales los jóvenes no asis-

ten a las iglesias es porque "el joven que va a la iglesia no puede participar en el deporte."

Clark también declaró que es falsa la creencia de muchos que afirman que en Cuba ya no existe la prostitución. Es cierto que la prostitución organizada que existía antes de la Revolución ha desaparecido. La prostitución en Cuba existe de otra forma, "no por dinero, sino a cambio de artículos a los cuales los extranjeros tienen fácil acceso."

Clark fue invitado para esta charla por dos grupos católicos de juventudes de aquí de Miami, "Reflexión" y "Amor en Acción", quienes han sentido una gran necesidad de estar bien informados sobre la realidad de Cuba para poder llevar a cabo proyectos de misiones en Santo Domingo, Honduras

(Pasa a la Pág. 12)

• PUEBLA, México—(NC)—El Papa Juan Pablo II, en su primer discurso importante de su breve pontificado, al dirigirse a la Tercera Conferencia Episcopal Latinoamericana, dijo a los Obispos que tomen todo lo positivo de la reunión de Medellín, que fue la Segunda de esas conferencias, en 1968, e incluso que fueran más allá. El Papa atacó con fuerza todo tipo de injusticia, materialismo y violencia. Dijo que la misión de la Iglesia al predicar el Evangelio exige que ella se comprometa en liquidar las injusticias y en hacer las estructuras más humanas.

• PUEBLA, México—(NC)—En un pasaje de su Discurso de Puebla, el Papa Juan Pablo II urgió a los obispos latinoamericanos a que, en su acción pastoral, sensibilizaran a los fieles acerca de un auténtico compromiso cristiano en sus delicadas tareas sociales y en el esfuerzo de los laicos "en favor de la liberación o de la promoción de sus hermanos". Agregó el Santo Padre, "¿no son los laicos los llamados, en virtud de su vocación en la Iglesia, a dar su aporte en las dimensiones públicas, económicas, y a estar eficazmente

presentes en la tutela y promoción de los Derechos Humanos?"

• PUEBLA, México—(NC)—El Papa Juan Pablo II exhortó a los obispos latinoamericanos a que promovieran la vida familiar como una herramienta eficaz de evangelización. Denominó a la familia como la "ecclesia domestica", una iglesia en miniatura. El Papa pidió que la Iglesia fortaleciera los lazos de la vida familiar. A la vez, se opuso al aborto y al divorcio.

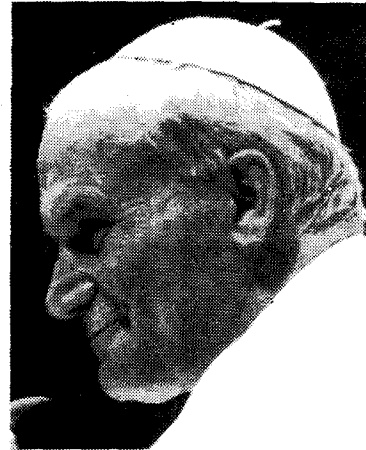
• CIUDAD DE MEXICO—(NC)—Los sacerdotes no deben inmiscuirse en política partidaria, dijo el Papa Juan Pablo II durante su visita a México. "Ustedes son sacerdotes y miembros de órdenes religiosas, no dirigentes sociales, líderes políticos o funcionarios de un poder temporal."

• CIUDAD DE MEXICO—(NC)—El Papa Juan Pablo II exhortó a los estudiantes mexicanos y latinoamericanos a que, a todo lo largo del continente, "desarrollaran una visión cristiana del hombre, la vida y la sociedad", y que evitaran la ten-

tación de la violencia. "La juventud es en la Iglesia y en el mundo una poderosa fuerza renovadora, tanto que mi predecesor Juan XXIII, la tomó como símbolo de la propia Iglesia", dijo el Santo Padre al dirigirse a los jóvenes en la basílica Nuestra Señora de Guadalupe. Se estima que acudieron unos 110,000 jóvenes. "Evitad las ideologías que quieren sustituir vuestra sed por la verdad y por lo absoluto, y vuestra hambre de justicia, por el odio, la violencia y la desesperación. Cristo, en cambio, es el único que, buscado y amado con sincero amor, es fuente de alegría, serenidad, paz y esperanza", añadió.

• MONTERREY—(NC)—El Papa Juan Pablo II exhortó a los obreros a aplicar fielmente y con toda valentía la doctrina social de la Iglesia, en particular en materias de justicia social.

• CUILAPAN, México—(NC)—"El Papa desea solidarizarse con vuestra causa, la causa del pobre", dijo el Santo Padre Juan Pablo II a los indios zapotecas que aquí lo recibieron. Añadió que los indios han sido "duramente explotados" y que él desea ser "la voz



de los muchos que buscan justicia". Los indios, al dirigirse en su lengua nativa al Papa, se habían quejado de los despojos de que fueron víctimas. "Nos quitaron las tierras buenas para dárselas a las vacas", le dijeron. "Ellas viven mejor que nosotros". Añadió el cacique indio Esteban Hernández: "Dices que somos la esperanza de tu Iglesia. Mira cómo vive esa esperanza. Somos extranjeros en nuestra propia tierra". El Papa replicó que si bien debe respetarse la propiedad privada, por encima de ese derecho está la responsabilidad social de la propiedad y los propietarios y que cabe en justicia su expropiación si ella no cumple esa función y responsabilidad.

"El Papa no condenó la teología de la liberación"

Dice el Obispo Padin

PUEBLA, México—(NC)—Señalando que la teología de la liberación es un tema ante el cual el hombre se apasiona fácilmente, el obispo brasilero Cándido Padin dijo que ha hecho contribuciones positivas, pero que esos que la usan para fines políticos la sa-

can de su contexto cristiano. El Obispo es la cabeza de la diócesis de Bauru, Brasil, y se considera como uno de los grandes defensores de los pobres entre la jerarquía.

"No creo que el Papa Juan Pablo II condenó la teología de la liberación, como dicen algunos. Ni siquiera usó el término en su discurso a los obispos," dijo el obispo Padin.

"El sí habló en términos indiscutiblemente críticos de ciertas maneras de interpretar el Evangelio y la fe. Se refirió a ciertas especulaciones, fuera de la meditación del Evangelio, que le quitan el mensaje al Evangelio y ponen la divinidad de Cristo en un plano secundario, dándole prioridad a la misión 'política' de Cristo. Pero no está hablando de la totalidad de la teología de la liberación," agregó.

"Veo dos contribuciones positivas de la teología de la li-

beración. Primero está su método, por el cual toma la realidad en que los hombres y las mujeres viven, y la presenta como una demanda a la Iglesia, pidiendo respuestas adecuadas," dijo.

"El documento promulgado por el Segundo Concilio del Vaticano, 'Gaudium et Spes,' hace lo mismo. Ve al hombre creado por Dios en su imagen y pide respuestas de acuerdo con la Palabra de Dios," agregó.

"Esto es muy importante para el Tercer Mundo y especialmente en la América Latina, donde la mayoría del pueblo vive en condiciones que son contradictorias a las enseñanzas de Jesús," dijo el obispo Padin.

César Chávez Hablará

Hablará César Chávez en próximo congreso de PADRES

SAN ANTONIO— César Jóvenes

(Viene de la Pág.11)

y en México. "Somos jóvenes que estamos envueltos en trabajo de misión en la América Latina," declaró Adriano García. Adriano explicó como en sus viajes de misión él y sus compañeros se han encontrado que hay muchos latinos que están mal informados sobre Cuba. Un joven visitante chileno declaró que "en muchos de nuestros países se venden estos planteamientos castristas." Estimó que es de gran valor el servicio que los cubanos pueden prestar presentando la realidad de Cuba como lo hace el profesor Clark.

"Es necesario que la juventud que vino de Cuba de niños, sepan todo esto," comentó una joven cubana.

"Pero no podemos detenernos con respuestas teológicas, y esa es la segunda contribución positiva de la teología de la liberación. Busca respuestas para la acción, directrices para la conducta cristiana," dijo.

El obispo Padin señaló que "Hay quienes se aprovechan de este movimiento de acción liberadora y tratan de canalizarlo hacia una acción puramente política."

Estos no son ya parte de un movimiento cristiano "porque les falta el enfoque total de la teología de la liberación que involucra al hombre y a la mujer en su integridad," dijo el Obispo.

Chávez, presidente de la Unión de Trabajadores Agrícolas, y el muy Reverendo Gilberto Chávez, Obispo Auxiliar de San Diego, serán los principales oradores en el congreso de PADRES una organización nacional de sacerdotes, hermanos y diáconos hispanos, cuando se reúna en San Bernardino del 19 al 22 de febrero.

El tema del congreso será "Pueblo Hacia los 80's". Según el Hno. Trinidad Sánchez, S. J. Director Ejecutivo de PADRES, el tema expresa la necesidad de reenfoque el compromiso a la evangelización del pueblo hispano, "en el campo de derechos humanos, educación integral y responsabilidad política."

Un segundo objetivo será el fortalecer el apoyo mutuo entre los hermanos y las hermanas en su ministerio de auténtica liberación cristiana.

• Camino del Matrimonio es un movimiento para el apoyo y formación de las parejas que contemplan unirse próximamente en el Sacramento del Matrimonio. El próximo encuentro de fin de semana de CAMINO tendrá lugar los días 3 y 4 de marzo. Para información 592-2910.

• Las Juventudes de Acción Católica Cubana celebran un aniversario más el sábado 10 de febrero, con una Misa Concelebrada a las 7:30 p.m. en la Iglesia de Sts. Peter and Paul (900 S. W. 26 Rd.) A continuación de la Misa tendrá lugar en el salón de actos del colegio un acto de orientación y formación, y un brindis.

• Baile de los enamorados, en la parroquia de San Juan Bosco el sábado 10 de febrero, con la orquesta Suprema y Discos.

• Encuentro Matrimonial, del Movimiento Familiar Cristiano los días 16, 17 y 18 de febrero. Para información y planillas: 264-4330.

• Fiesta cubana en San Juan Bosco

El festival "Fiesta Cubana" de la parroquia de San Juan Bosco tendrá lugar el fin de semana del 24 y 25 de febrero. Habrá ricos platos criollos, una tarde de bingo, música y una rifa de un billete de \$500.

• Jornada de música y liturgia

El Hno., Alfredo Morales, F. S. C., dirigirá una jornada de música y liturgia en el Seminario Menor de San Juan Vianney el 23 y el 24 de febrero. Están invitados todos los sacerdotes, religiosas, maestros, catequistas, miembros de movimientos apostólicos y todos los demás interesados. Se pide una donación de \$7.00 que incluye el almuerzo del sábado. Para más información llamar al Rev. Juan Sosa al 757-6241.

• Misa en honor de la Virgen de Lourdes.

La Asociación de Antiguas Alumnas del Colegio Filipense, Nuestra Señora de Lourdes, ofrecerá una misa en honor a su patrona el domingo 11 de febrero en la Iglesia de Sts. Peter and Paul a las 2 p.m. A este acto se espera la asistencia de todas las asociadas de esta organización.

• Ejercicios espirituales de las Juventudes de Acción Católica.

Los Antiguos Miembros de las Juventudes de Acción Católica Cubana llevarán a cabo una tanda de ejercicios espirituales bajo la dirección del R. P. Mario Vizcaino en Dominican Retreat House (7275 S.W. 124th., Street) durante el fin de semana próximo (Feb. 16-18). El costo es de \$40 por persona y todavía quedan algunas plazas disponibles. Para reservaciones y cualquiera otra información, tengan la bondad de llamar a Leticia Alberiche al 858-3287 hoy (viernes) o mañana (sábado).

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Ornamentos para Iglesias, Fuentes Bautismales, Cálices, Candelabros

Spirituality: Cloister and World

By FATHER ALFRED
McBRIDE, O. PRAEM

American Catholics have drawn their spiritual nourishment from a wide variety of sources as diverse as French and Italian pietism, German liturgical sensibility, Spanish fervor, Franciscan humanism, Dominican and Jesuit transcendentalism and the Benedictine-Trappist-Carmelite sensitivity to contemplation.

The early part of the 20th century witnessed a Catholicism that reveled in the spiritual warmth provided by devotionism characterized by novenas, eucharistic events like 40 hours, Marian practices of the rosary and other similar practices. The impact and popularity of these religious expressions sustained the faith and love of millions of Catholics.

THE GROWTH of an increasingly educated and wealthier class of Catholics, along with the secularistic trend of society, especially at mid-20th century, caused many Catholics to seek other forms of spiritual self-fulfillment. Many found themselves drawn to the riches of the liturgy, so much so that Catholic farm communes (inspired by

places such as the Grail at Loveland, Ohio) clustered around liturgical-minded abbeys, where they adapted their lives to the hours of the divine office and the community celebration of the Eucharist. Such Catholics joined enthusiastically in the moves for liturgical reform.

Urban-minded Catholics, anxious to move well beyond the catechetical training of their early school days, espoused an adult education movement that sought from a study of theology the inspiration needed for spiritual growth. They discovered the riches of Aquinas in the Dominican tradition and were immensely helped by a sophisticated popularizer like Frank Sheed and the mesmerizing prose of G.K. Chesterton.

OTHER CATHOLICS felt their adult Christian maturity was essentially wedded to the quest for social reform. In great numbers they enrolled in Jesuit summer schools of Catholic Action and practiced adapted forms of the Ignatian exercises—often made an integral part of the Jesuit-sponsored sodality movement. One may characterize the Dominican and Jesuit apostolates as transcendental in the sense that a strong emphasis was placed on the

training of the Catholic mind even though practical fulfillment was demanded in spirituality and practical apostolic work.

For an intensely active American people, nothing was more surprising or paradoxical than the phenomenal popularity of the Trappist monk, Thomas Merton.

From the end of World War II until his death (and even now), he was a dominant spiritual presence appealing to a vast audience and leading them to see the value of contemplative prayer, while never forgetting the Christian responsibility to improve the social order.

NOW IN THE LAST quarter of this century, the devotionism of the early period has returned, reincarnated and reshaped by movements such as Cursillo, the charismatic renewal and Marriage Encounter. While popular devotion never died completely, it suffered a decline in the middle years of this century. Now the fervent gatherings of the new groups, their large rallies, their intense weekends, their obvious religious commitment illustrate that large numbers of American Catholics do want to nourish their spirits in a manner such as this.

The dreams of adult education

fostered in the 1940s also are experiencing a widespread renewal. Diocesan offices and religious educators across the land speak constantly and convincingly of the need to make adult education a priority in the church. The embarrassment of riches due to the outpouring of fresh studies after the Second Vatican Council in Scripture, morality and systematic theology, demand that an adult education provide the Catholic people with an informed, intelligent grasp of their religion that would lead to a spiritual growth based on solid foundation.

THE CONTEMPLATIVE mood persists as well. Houses of prayer have become a standard feature of the Catholic landscape. The spiritual exercises of St. Ignatius are finding a whole host of new adherents. Directed retreats and spiritual journal writing witness the healthy survival of the contemplative instinct.

New growths. New shapes. New forms. Yet always the one Spirit and the one Christ. Thus does the bark of Peter sail through heavy waves and light, weaving its way toward the final fulfillment in God.

If church history, a record of the past, tells us nothing else, it reminds us joyously, "We have a future."

Jairus: People in Jesus' life

By FATHER J. CASTELOT

Any father who has ever known the anguish caused by the serious and baffling illness of a young daughter will all too readily appreciate the terrible anxiety that prompted Jairus to ask Jesus for help. He was, Mark tell us, an official of the synagogue, a man of considerable stature in the community.

It is not surprising that a large group of people took notice of his movements on this occasion. It is surprising, however, that a man in his position should lower himself to beg Jesus' intervention. Still, it would be unfair to generalize so unthinkingly as to include all representatives of the establishment as among those willfully and spitefully opposed to him. That was simply not true, any more than the assumption that all Pharisees were pious frauds and hypocrites.

NO MATTER WHAT he may or may not have felt about Jesus, he was desperate. And if the stories he had heard about this man's kindness and power to heal had any basis in fact, he would put himself in his hands. In genuine distress, he fell at

Jesus' feet and made this earnest plea: "My little daughter is critically ill. Please come and lay your hands on her so that she may get well and live" (Mark 5, 22-23).

The wording of this request is a bit strange, with its reference to the laying on of hands with a view to her (literally) being saved and living (eternally). This is what the words actually suggest. They would reflect the practice and mentality of primitive Christianity rather than of the Judaism of Jesus' day. They are quite probably a recasting of Jairus' original plea to make it even more meaningful to Mark's readers. Be that as it may, what he asked Jesus is clear.

MEANWHILE the little scene had attracted some attention, and when the two of them started off for Jairus' house, "a large crowd followed, pushing against Jesus" (Mark 5,24). In the crowd was a woman who had suffered from a hemorrhage for a dozen years, and she wasn't accidentally pushed against Jesus; she deliberately sought to touch him. When she did, her bleeding stopped, and Jesus paused to talk to her. If Jairus had had any doubts about this man's

power to heal, they now vanished. His faith grew strong, and his hope soared.

AND THEN, all of a sudden, both faith and hope threatened to desert him completely. For Jesus had not finished speaking to the woman when people from the official's house arrived to tell him: "Your daughter is dead. Why bother the teacher further?" Death was so irremediable, so irreversible, so final, so hopeless. Jesus sensed his reaction and hastened to reassure him with the strong admonition: "Fear is useless. What is needed is trust" (Mark 5,36). So easy to say, but in the face of your daughter's certain death, so difficult to accept.

WITH A RESOLUTENESS to match his words, Jesus strode on, allowing only a favored few of his disciples—Peter, James, and John—to continue on with him. The closer they got to the house, the louder the noise grew. Already the professional mourners were plying their trade, "wailing and crying loudly on all sides." Jesus strode in and dismissed them unceremoniously, but not before they had laughed him to scorn for having said: "The child is not

dead. She is asleep." Why, if anyone could recognize death when they saw it, they certainly could. This was their profession. But something about the look Jesus gave them told them they better leave quietly. They'd be back.

Now it was strangely quiet. The crowd was gone, leaving just Jesus, the father and mother, and the three disciples. Jesus took the little girl's hand in his own and said, oh so tenderly: "Talitha, koum," the Aramaic for "Little girl, get up." And the girl stood up immediately and began to walk around. And Mark adds, in one of those charmingly awkward after-thoughts of his (which translators insist on relocating): "She was 12 years old."

IT DEPENDS on your point of view, I suppose, but for me one of the most eloquent details of this astounding account is in the last verse. The girl's parents were practically paralyzed with astonishment and relief, but Jesus brought them back to reality and "told them to give her something to eat." Little girls are always hungry. Under the circumstances, this particular one must have been starved. And who remembered that?

MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shameful concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4:1-2)

Our Auxiliary Bishops

There is added joy in the Archdiocese. On Tuesday, it was announced that the Holy Father had appointed Monsignor John J. Nevins, Rector of St. John Vianney College Seminary, and Monsignor Agustín Román, Vicar for the Spanish-speaking, as Auxiliaries to Archbishop Edward A. McCarthy.

In offering our congratulations to the Bishops-elect, we are confident that men of such spiritual and administrative status

Pledge Sunday

Pledge Sunday for the Archbishops' Charities Drive is February 11. It is a day when the campaign for support of the many ministries of the poor and needy gets down to the grass roots—among the parishioners.

The theme for this year is "Love has many faces"—through people helping people to help themselves. The record of past generosity by the People of God in the various ABCD Drives is there for all to see—our people have helped in a very tangible way and our Catholic Charities and Service Bureau has been able to accomplish great things in the service of those in need.

We are reminded of the major theme in the addresses of Pope John Paul II during his visit to Mexico last week. It was a constant cry that the Church and its members care for those less fortunate in our midst. Indeed, the Pope stressed it as an obligation for all of us who have to give to those who have not.

Significantly, the Pope also said he wanted to be the Voice of the underprivileged, of those who are sick, those who are lonely, those who are alienated, those who are neglected, those who are old, and those who are oppressed. And he also frequently stressed that giving or working for the needy was not merely a question of salving the conscience with a check—rather, it must have a spiritual motivation and involve certain sacrifices.

This was the tone also set by our own Archbishop as he has traveled around the Archdiocese in the past several weeks pleading for help to sustain existing agencies and to create new ones to meet new needs in this age of an ever increasing community of the poor and the aged.

Love has many faces. It knows no boundary, no culture, no language. It must embrace all mankind.

Love Thy Neighbor is a commandment with a total embrace. The neighbor is from Miami or Key West or Naples or Jensen Beach or Opa-Locka. This Sunday, then, is an opportunity to show concern; to reveal that we do care. We urge all our readers, therefore, to pledge what they can to the ABCD, so that the Church in South Florida can continue to evangelize all its people—reaching out to those who yearn for the sustaining hand of spiritual and material refreshment.

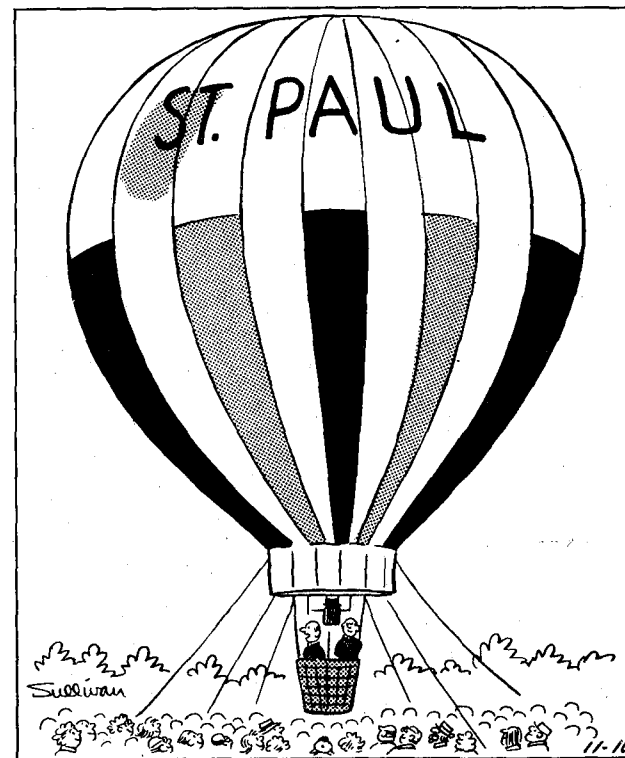
will perform great things as helpers of the Archbishop in his ministry of service to the People of God in South Florida.

The office and authority of Bishops is not established by human council, but by Divine law, as the Church tells us in several of her most important documents. In the Acts of the Apostles, (20:28) St. Paul asserts that the authority of Bishops is given by the Holy Spirit: "Keep watch, then, over yourselves, and over God's Church, in which the Holy Spirit has made you Bishops; you are to be the shepherds over that flock which He won for Himself at the price of His own blood."

In the third century, St. Cyprian wrote: "The Church wholly one is not divided into sections, but forms one whole of which the unison of the Bishops is the bond."

St. Augustine told his people: "For you I am a Bishop, but **with you** I am a Christian. the first is an office accepted, the second is a grace received; one a danger, the other safety. If, then, I am gladder by far to be redeemed **with you** than I am to be placed **over you** I shall as the Lord commanded be more completely your servant."

The good Bishop is the good pastor



"FIRST OF ALL, WE WANT TO THANK OUR BISHOP FOR ALLOWING US TO EXPERIMENT WITH A NEW KIND OF PARISH ..."

and the good servant. The Holy Father's choice of Msgr. Nevins and Msgr. Román ensures this principle as manifested in their lives. Ad multos annos!

LETTERS TO THE EDITOR

Bravo for Greeley

To the Editor:

In many years of rather regular reading of 'The Voice', noticing from time to time the addition of something unusual to spark the reader's interest, I am forced to present my reaction to Rev. Andrew Greeley's Column.

Regarding his recent letter of advice to our present Pope...Resounding Bravos for Saying It Like It Is! I immediately had a dozen copies made to send to my family and friends in the North... with more to follow.

Since Father Greeley's introduction to your paper, his is the first item I turn to. With alacrity, I might add.

Jan Krupa.
Pompano Beach.

To the Editor:

Sara Quinn asks if Andrew Greeley has any insight into eternal values. I doubt if Fr. Greeley claims to be in sole possession of political truth, but his writings are one of the best-written and thought-provoking columns to appear in any Miami newspaper.

The Catholic Church historically has two voices— one, the voice of the Inquisition and the other voice, that of Renaissance humanism. Mrs. Quinn represents the conservative tendency of Roman Catholicism and Greeley its liberal extension. This liberalism emerges from time to time in the Church, producing great works and ideas.

Mrs. Quinn, afraid of intellectual speculation, represents a conservative tendency which has not been characteristic of the Church since World War II.

Why can't the Catholic Church encourage

dissenting opinion instead of censoring ideas? Why do Catholics prefer to hear a rewording of their own ideas instead of welcoming a mind-expanding experience? Fr. Greeley's ideas are some of the most stimulating ones in America today.

I personally love to read his columns whenever I can. I will continue to read him whenever I can find his writings.

Elayne Gilbert
Miami

Will spend meal on ABCD

To The Editor:

Here I was driving around from the mail box to my nice Condo parking space, thinking—I will lower my ABCD contribution—when I read the Archbishop's letter to "My" Jimmy Carter.

Why "My" Jimmy Carter? Well, I am charismatic, and virtually prayed him into the White House to make our country really serve God better.

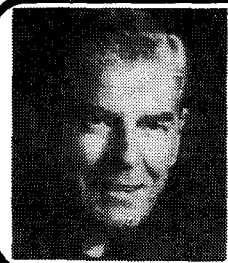
I love that letter from Archbishop McCarthy to President Carter on the Haitians.

Right on, dear Father Archbishop. In the nomenclature of today, we were really lucky when Pope Paul appointed you to us!

I won't come to your ABCD Dinner party—instead spend my meal on your wonderful programs.

But, I back that letter and will pray that President Carter responds. Help those poor people born in Haiti. Nobody but God chose the bed I was born in.

Sheila Johns
St. Maurice Parish



Holy Spirit is the 'hidden' God

By MSGR. JAMES J. WALSH

There is much more attention being paid nowadays to the Third Person of the Blessed Trinity, the Holy Spirit, than perhaps for centuries. We must credit the Charismatic Renewal with much of this. So let's turn some thoughts over.

St. Paul once met some religious minded men in Ephesus who had been converted to prayer and penance years before by John the Baptist. Paul quizzed them to learn how much Christian teaching they knew. He got to the heart of the matter when he asked, "Did you receive the Holy Spirit when you became believers?" Their answer must have been a surprise. They said, "We have not even heard that there is a Holy Spirit."

WE ARE told that after Paul instructed them and conferred baptism and confirmation, "the Holy Spirit came upon them, and they began to speak in tongues and prophecy."

The name of the Spirit is indeed known today, but a great many unfortunately know little or nothing about his divine work in the soul of a Christian who has received the sacrament. Of the three divine persons, he is the least known and

appreciated.

This is due in part to the hidden mysterious way in which he works among us. His very name is strange, for our human experience finds no comparison helpful in making his personality more easily understood.

In God as Father we have a term familiar to us. It is a most intimate and consoling title and enables us to build up an image of him which draws us closer and makes prayer more natural.

In God, the Son, we have of course the full portrait of God-made-man with details painted in from the Gospels. The Son of God as child of Mary is flesh and blood, as we are. As a man like us in all things except sin, he felt the need of food and rest. He knew the meaning of pain and sorrow.

So because we lack sense imagery of the Holy Spirit, we must make a different kind of effort to come to a love and appreciation of him. His work in our destiny, we must be convinced, is as real as that of the Father in creating us and that of the Son in redeeming us.

ALL THAT we possess in the supernatural life comes from the Holy Spirit. Think of the vast scope of that. In Baptism, we are indeed

born again of water and the Holy Spirit. But the action of his grace we are made children of God and given the right to heaven. He infuses into the soul the virtues of faith, hope and charity.

Thus in the state of grace, we are temples of the Holy Spirit, giving him sanctuary in the depths of the soul. It is by his influence we are helped to shun evil and do good. From him come the actual graces which enlighten the mind and strengthen the will to remain loyal to Christ.

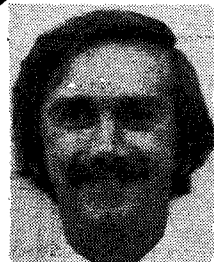
The reason Confirmation is such an important sacrament is because it gives us the special grace of the Spirit to live a higher level of the Christian life. This sacrament makes us adults in the spiritual life with the corresponding obligation to bear witness to Christ in public. It gives us new power to live actively as a disciple of Jesus.

These are not easy burdens. But the abundance of grace poured into willing hearts enables us to do what we could never do by our resources alone. It is that divine grace which gives light and strength and power. It is the divine means for making up for our weakness by giving us a greater share in the supernatural life.

As children we learned of the seven gifts of the Spirit: wisdom, knowledge, counsel, understanding, fortitude, piety and fear of the Lord. But as adults we seldom think of them as capable of influencing our lives. The very names of these gifts inspire us with confidence that all we find lacking in ourselves can be supplied by the Spirit. Ignorance can be dispelled, cowardice can give way to courage, fears banished and faith strengthened by the work of the Spirit in the soul.

WHEN A SINNER is converted, it is only because the Spirit of God has influenced him. When an unbeliever makes a profession of faith he owes that extraordinary gift to the Spirit of God. When we find ourselves stirred to love God more, to break with sin and to be more generous, it is a sign that the Spirit of the living God is silently, powerfully at work within us.

Once we realize some of this, the Holy Spirit no longer will be the vague, shadowy figure of the Trinity. Then we will indeed pray constantly to him, the Spirit of Truth, to enlighten us, and depend upon him, the Spirit of Strength, to aid us, and look to him, the Spirit of Love, to inflame our hearts.



New congressman eyes pro-life support

By DICK CONKLIN

Don Mica looked over his morning mail. In one stack were yellow telegrams from angry members of a pro-abortion group, triggered by a newspaper story in which he stated that he might sponsor a human life amendment to the constitution. In another pile were letters of support from people back home in congressional district eleven — most of Palm Beach County and Northern Broward. A few red roses had just arrived from the March of Life committee.

Through the window of the

freshman congressman's office you could see the buses arriving from places all over the East and Midwest. In the halls the first wave of citizen lobbyists were arriving for appointments with their representatives. It was Jan. 22 in Washington, the sixth anniversary of the day the Supreme Court defined pre-born babies as "non-human".

"MY WIFE wanted to be here for the march today. She is 100 per cent pro-life", the West Palm Beach Democrat said. "It may take a while to get my teeth into it, but we're

going to look at legislation first, then the amendment." The amendment under discussion was also on the minds of an estimated 100,000 people visiting the capitol that day — an amendment designed to return equal protection for all human life, from conception until natural death — to the U.S. Constitution. "I have no delusions that the amendment will stop all abortions", Mica said, "but I'm convinced that wholesale abortion is not the way. The permissive attitude has made it a backup method of birth control with a lot of repeaters — many for the second or third time."

Mica, who was an aide to retiring Congressman Paul Rogers prior to his election in November, has met with pro-life citizens before, and is familiar with the arguments on both sides of the issue. He plans to support efforts to restrict tax money for abortions with only limited exceptions, and to maintain good channels of communication with his constituents on the issue.

But how should voters communicate their feelings to the Congress? Mica likes the personal touch — letters and phone calls expressing the individual's concern on a matter. "Sometimes a legislator is more impressed with fifty handwritten letters than by 5,000 pre-printed postcards. There are even

companies that will create a direct mail campaign for a fee." But he admitted that both quality and quantity of mail is important. "It's nice to be able to take a pile of letters to a committee meeting and say, "Look at all of this" to back up your position."

Mica promised to try to read each piece of mail and respond to as many as possible. He also suggested the use of the telephone as a quicker way of getting an opinion to him, particularly when a bill is coming up for a vote. He is currently installing telephone lines with West Palm and Deerfield Beach exchanges so his district office can be reached by anyone with a local call. A message can then be left to be forwarded to him in Washington.

He praised pro-life volunteers for their work in a variety of areas, and offered himself and his staff to help anytime with problems, particularly in cutting through the bureaucratic red tape of Washington.

Dan Mica may be one of South Florida's newest congressmen, but he brings to the office a knowledge of the "system" that few freshmen can claim, which accounts for his recent election as chairman of the 42-member Democratic Freshman Caucus. He also carries the hopes of the growing contingent of pro-life voters in his district.

At Puebla: Christ the liberator

PUEBLA, Mexico-(NC)—The total liberation of humanity offered by Christ is the central theme as 218 Latin American bishops tackle the urgent problems affecting the 300 million Catholics in their region.

This centering on Christ was reinforced by Pope John Paul II when he opened the third general assembly of Latin American bishops during his recent trip to Mexico.

Bishop Bernardino Pinera, general secretary of the Chilean Bishops Conference, summarized the goal at a press conference.

"Some emphasize the person of Christ as the liberator from oppressive structures. The church has a greater idea of Christ. He is the Saviour, the total liberator," said Bishop Pinera.

After several sessions on procedure and election of officers, the bishops established 22 committees to deal with specific subjects and their relation to evangelization, the main theme of the assembly.

Some of the key topics assigned to committees include: Christ as the fountainhead of history, a church view of temporal and religious realities, overall goals and approaches of evangelization, human development and the Gospel, basic Christian communities, ministry of the hierarchy, Religious life, laity, vocations, popular religiosity.



Have any of the Popes been married?

By REV. JOHN DIETZEN

Q. A book we are discussing refers to the fact that some popes have been married, but doesn't go into detail.

Is this true? Have we had married popes? (Texas)

A. Of course we have had married popes, beginning with the first one St. Peter, though we don't hear anything about his wife after the references to her mother in the Gospels. (See, for example, Mark 1,30)

The same is true with certain other popes. Records are sparse, so we know little about their married life before or after they became head of the church. We do know that one married pope, St. Hormisdas (514-523), was the father of another pope who was a saint, St. Silverius (536-538).

To my knowledge, the last married pope was Adrian II (867-872). At least for a while after being

named pope he apparently lived with his wife and family at the Lateran palace in Rome, even though an unmarried clergy was, by this time, rather common in the Western church.

Maybe this was just part of his "liberalism," which he demonstrated in other significant ways during his brief pontificate. For example, against great opposition from those Catholics who wanted to preserve the Latin language and customs, he approved the new Slavonic translation of the liturgy which Saints Cyril and Methodios had just composed for use in some of the Slavic nations.

Q. I have been a Catholic all my life, and am keeping company with a lady, also Catholic. In 1927 I was married by a justice of the peace and later had the marriage validated in the church. We were divorced in 1932.

Since then my first wife has been married eight times. In fact, the reason we separated was that she was running around with other men. I've been told that we could not get an annulment, but I've also been told that anyone marrying that many times is unbalanced.

The lady I'm keeping company with and I would like to be married in the church. We're both in our 70s, and nothing would make us happier than to be married in our religion. What can we do to make that happen? (Ill.)

A. Getting married eight times, even over a period of 50 years, may well be a symptom of mental or emotional unbalance. At the very least it is a symptom of a pretty shaky idea of the meaning of the marriage promise, and for that reason of a questionable capability for entering in a true marriage with anyone.

In other words, judging, of course, only from the information you offer, this is the kind of case that seems well worth submitting to your diocesan authorities for further investigation. You don't mention who told you and annulment was impossible. If it was not your parish priest, or another priest in whom you have confidence, I certainly urge you to discuss the situation with him now.

The fact that all this happened nearly five decades ago complicates matters somewhat, since some of those whose testimony would be desirable have surely died by this time. It's still worth bringing to the priest's attention, however, and let him see what might be done. Good Luck!

(Questions for this column should be sent to Father Dietzen; 1113 W. Bradley; Peoria, Ill. 61606)

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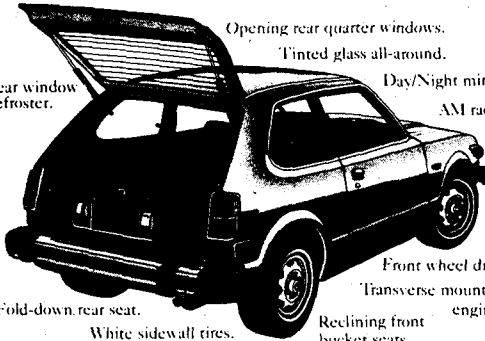


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Promises should be made with care

By CHARLIE MARTIN

I don't care if you never come home
I don't mind if you just keep on
rowin' away on a distant sea
Cuz I don't love you and you don't
love me.

You cause a commotion when you
come to town
You give 'em a smile and they melt
And your lovers and friends is all
good and fine
But I don't like yours and you don't
like mine.

La la la la la la
La la la la la la la.

I don't care what you do at night
Oh I don't care how you get your
delites
We'll leave it alone and just let it be
I don't love you and you don't love
me.

I got a problem can you relate
I got a woman callin' love hate
We made a vow we'd always be
friends
How could we know that promises

end.

I tried to love for years upon years
You refuse to take me for real
It's time you saw what I want you to
see
I'd still love you if you'd just love
me.

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England's Eric Clapton first
established his musical reputation as
a rock band leader and guitarist.
Since 1974 he has released five
albums and numerous singles.
Clapton displays a variety of musical
styles, from Western blues to gentle
ballads.

"Promises" is a ballad colored
by a touch of the blues. It suggests
that apathy and even bitterness, a
general "who cares" attitude,

replaces the initial pledge of concern
when mutual promises are broken.

CLAPTON'S SONG clarifies the
significance our promises hold. Both
the giver and the receiver of a
promise become more vulnerable in
accepting a promise. The giver sets
goals for future actions and decisions
while the receiver finds a new level of
security. We grow to expect certain
behavior toward us, actions that
convey the meaning of the promises
made.

Yet honest reflection reveals
that we do not always live up to all
our promises. Even when we make
promises with determined intentions,
we sometimes discover we cannot
fill our words at some other point in
the relationship. Consequently,
promises include risks. We delve into
the uncertain world of the future
based on a knowledge formed from
the present.

Nevertheless, we should not be
discouraged from making promises.
Promises are expansive means of
moving out of the singular world of
our own needs to commitment for the

good of others. Promises should be
based on reflection and made with
care. Broken promises can cause
another hurt and disappointment,
but struggling to remain faithful to
promises can renew another's life
again and again.

Jesus was a man of promises.
In fact, he dared to make fantastic
promises, promises seldom expressed
by any other or in any age. He
promised us that all of our
brokenness could be healed.

Jesus models for us the way to
make promises. Authentic promises
are born of courage and trust. We
cannot be certain of the outcome or
duration of our promises. We realize
that our broken promises create
indifference, hurt and disillusionment
for others. Indeed, sometimes we will
fail our promises, but God is our
strength. His love is the invitation
that we accept both our successes
and our failures. God asks us that we
look beyond ourselves to the needs of
others. To make a promise is a step in
this direction. To make a promise is
to risk to give life.

Youth ministry training program

By JOE IERISI
ASSISTANT YOUTH
DIRECTOR

With all the talk in the air
lately about Youth Ministry,
many folks are wondering just
what it means. The youth part
is relatively easy, but what is
ministry and who's involved
in it?

Well, properly speaking,
all of us are called to ministry,
by virtue of our baptism. We
are all called to stand in the
midst of God's world and care
for one another the way Jesus
did. Now, if we reflect on that
for a moment we have to
realize we're not able to
always live up to that
example. We will, at times fall
short. What matters is that
we try to live up to His
example. Ministry is not a

question of doing, it's a
question of being. It involves
one's attitude toward life, and
how that attitude affects the
things we do.

Sr. Mary Kappes, Youth
Minister at St. Timothy
Parish in Southwest Dade,
put it into focus recently. She
said, "When I think of
ministry I think of people
reaching out to one another in
love." Youth Ministry, then,
involves reaching out to meet
the special needs of youth,
developing programs and
activities helping them to
grow both personally and
spiritually.

If you feel your gifts lie in
working with youth, and
would like an opportunity to
increase your potential to
minister effectively, we
welcome you to participate in

our YOUTH MINISTRY
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program will take place on
four Saturday's during Lent,
and is designed to give
participants a comprehensive,
yet concise look at various
aspects of Youth Ministry.

A major goal of the
program is to increase the
level of communication and
support between those of us
involved with youth
throughout the diocese.

The dates are Saturday
March 10, 17, 31, and April 7,
from 9:00 a.m. to 4:30 p.m.
Location will be announced
depending on early
registration. Registration fee
is \$25.00 per parish (one or
more persons). For more
info. and registration forms
contact the D.Y.A.

retreat programs:

There will be a Search for
11th and 12th graders Feb. 23-
25 at Cardinal Newman High
School.

There will be a Kerygma
for 9th and 10th graders from
March 9-10 at St. Edwards in
Palm Beach.

LOCATION CHANGED FOR ABCD DANCE

While our parishes are
involved in the Archbishop's
Charity Drive, and our
parents are asked to do their
part, we, the youth have a
part to play too. The youth are
'the church of today' so why
not get involved in helping
people? You can help a lot of
people just by coming to a
dance sponsored by the Youth

Board. At the dance you'll be
able to meet people from all
over South Florida and dance
away to the sounds of
HEROES, one of the hottest
bands in Miami.

The cost is \$3.00 and all
profits will go to the Arch-
bishop's Charity Drive. The
D.Y.A. newsletter, "The
Word" announced that the
dance would be held at St.
James. However, the location
has been changed to St.
Thomas Aquinas High
School in Ft. Lauderdale. The
date is Saturday, February 17,
from 8:00 p.m. to 12:00. So
why not come and have a
great time and help people by
doing it?! We can be an active
group in South Florida, so join
the people who care. See ya
next Saturday... and THANKX!

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By MIMI and
TERRY REILLY

Why is 'Sorry' so hard to say?

To apologize is a sign of weakness; If I say, "I'm sorry", it will show others I might be wrong or that I've done something wrong. God forbid! I laugh and chuckle at the saying, "I may not always be right—but I'm never wrong!" But really is that person me?

Saying, "I'm sorry," puts me at someone else's bidding, they can choose to ignore my apology or give me a put down. They can imply they are superior because I have humbled myself to say, "I'm sorry". I hate to say, "I'm sorry." It's so much easier to do something nice like cook a

favorite snack or meal or buy a little something for them. Hopefully, they'll get the message with out my actually having to apologize.

THEN THERE are the people in my family, or perhaps even myself, who apologize for everything. "I'm sorry", comes out like a water fountain, on and off, on and off. "I'm sorry", I'll get the garbage out." Three hours later it's still there. "I'm sorry I wore your slacks, your socks, your jacket, used your hair brush, took your friend away to play, emptied the car of gas", (but I'll do it again when I want to.)

What does, "I'm sorry", really mean? Am I really sorry for anything? I was out late last night, didn't call home, the family had supper without

me. Shall I say, "I'm sorry? I'll do it again when the boss suggests it. I think I'll be critical when I finally get home, maybe I won't go home at all. Am I sorry?" Well, "I am lonely" perhaps, I am sorry, but no one will ever know because something deep inside me says, "Keep safe, don't be vulnerable, To say I'm sorry, to be sorry will make me weak. To be "weak", is an unpardonable sin to self. In 1 Cor. 12:9 - 10, Paul says, "He said to me, 'My grace is enough for you, for in weakness power reaches perfection.' "And so I willingly boast of my weakness instead, that the power of Christ may rest upon

me." Being able to forgive to seek forgiveness to say, "I'm sorry", to accept lovingly an, "I'm sorry", is essential for strong, healthy Christian homes.

But in all honesty, that is no easy task. Yet, if I feel a warm loving atmosphere, it isn't quite so difficult. Paul reminds us as Christians in, Col. 3:12-14, "Clothe yourselves with heartfelt mercy, with kindness, humility, meekness and patience. Bear with one another; forgive whatever grievances you have against one another. Forgive as the Lord has forgiven you. Over all these virtues, put on

love, which binds the rest together and makes them perfect."

I CAN remember a few years back seeing the movie Love Story, and the final scene when the young man says "When you love someone you don't have to say "I'm sorry", I disagree.

Families are funny places and in them there can be intricate hidden alliances that create giant unseen walls built between and among the family members.

Saying, "I'm sorry," saying an honest, real, "I'm sorry", builds bridges not walls. Try it...

Mimi Reilly

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Broward ministry to aged



Pat Miller, Program Coordinator talking with Annie Mae Pacetti

FORT LAUDERDALE— There was a time when frail senior citizens were institutionalized or kept home to be looked after in whatever way possible. Now, through the pioneering of St. George's Senior Center here, some Broward County ambulatory aged citizens have a new lease on life, new interests and new friends.

St. George's Senior Center is a project of Catholic Service Bureau of the Archdiocese of Miami, supervised by Tom Honold, Director for Broward County, and has as its Administrator, Miss Patricia Miller, M.S.W. Recently we visited the Center to find out what makes it "tick," and to visit with over 40 members of its Senior

Citizen community.

TOM HONOLD said the Center "provides a necessary alternative to institutionalization.

"The goal is to minimize placing elderly individuals in nursing homes," he said. "By having a friendly, home-like atmosphere here in the day time, it gives the opportunity for senior citizens who would not be able to get out of their homes by themselves a chance to come together for activities, a hot meal, and to meet other friends here at the Center.

"It also gives their adult children the opportunity to continue working, or to do other activities that are necessary to maintain their own particular home life."

"THIS CENTER is much more for frail elderly," Honold said. "Those who are either physically handicapped, mentally confused, or for whatever reason need a protected, safe environment during the course of a day.

"The funding for this program is through the Archdiocese of Miami, under Title III of the Older Americans Act, and also through United Way. In addition, we get contributions from participants and from other groups in the community.

"This program is really a cooperative venture of all our funding sources and agencies involved. In addition to this funding, the Service Agency or Senior Citizens provides each day a hot meal for each of our participants. Also, Broward County Dept. of Social Services Transportation Component provides transportation for our frail elderly who would not have transportation to and from the Center, especially some of our wheelchair patients.

"Without their cooperation and participation, we would not be able to run the type of program that we do. When we talk about the Archdiocese of Miami's contribution, we are not only talking about money made available through Catholic Charities, but also the generosity of St. George Parish where the facility is located.

"WITHOUT THE PARISH'S donation of the space, this program would not be possible. During the course of the year, parishioners also act as volunteers in our program, and the relationship that we have with the parish is a good example of cooperation

between Catholic Charities and the parish."

The program was started in October of 1975, the first such in Broward County in which Catholic Service Bureau has pioneered senior day care. Later on, other cities and jurisdictions developed senior day care, but it was the Catholic Service Bureau which led the way.

Pat Miller said that the Day Care Center does not replace the nursing home, "but since so many were being placed in nursing homes because of the lack of community activities, we have been able to be supportive both of the senior citizens and their families in helping them to remain in the community.

"The families that we see here are families who are trying very hard to maintain their senior frail elderly person who is in the home."

"THEY ARE NOT the families who do not care. They are not trying to get rid of their elderly person. They are trying to keep them. They have them at night. They have them on weekends. They have all the problems that go along with living with a frail elder, and therefore Catholic Service Bureau of Broward is offering a counseling—a peer group type counseling with a therapist—for the caretakers of frail elders."

"In addition, we have a program called the Adult Companion Program which is funded by the Broward Employment Training Administration under CETA monies. That particular program provides home visitation, friendly visiting, companionship to many of our house-bound elderly. Our Day Care Center, for example, at the present time has a waiting list of individuals waiting to enter the program. Or, when we do initially a home visit, we determine whether they are appropriate to come to a senior day care center—they may be in bed totally and unable to come here—so that way the person is then referred to our adult companion program where during the course of the day we are still able to help relieve the loneliness and provide companionship in the home."

St. George's Day Care Center is providing an essential service giving new life, spiritually, materially and psychologically to the aged and the families who try to minister to them and support them.



Tom Honold, Director of Center, greets Philip Garafolo arriving in special van



Shari Lipschutz, Broward County School Board, working with Stacy Marove



Lee Niffenegger, Activities Specialist, leads the Senior Citizens Center guests through daily light exercises of stretching and bending which sets the mood for group activities.

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