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The Voice

Volume XX Number 49

February 16, 1979

Price 25c

Puebla stresses lay role

Ordination of bishops

The Ordination of Auxiliary Bishops-Designate John J. Nevins and Agustin A. Roman will take place at St. John Vianney College Seminary at 11 a.m. on Saturday, March 24.

Principal ordaining Prelate will be Archbishop Edward A. McCarthy assisted by Bishop John J. Fitzpatrick of Brownsville, Texas, and Bishop Rene H. Gracida of Pensacola-Tallahassee. Both are former Auxiliary Bishops of Miami.

Archbishop McCarthy has declared that the Ordination ceremonies are also for the people of the Archdiocese. All are invited to celebrate the appointments of the two new Auxiliary Bishops by attending the ceremonies which will be held in the open air.

Visiting Prelates will include Archbishop Jean Jadot, Apostolic Delegate to the United States; the other Bishops of Florida and many from the surrounding States in the South.

Further details of the Ordination ceremonies will be published in The Voice as they are released by the special committee appointed to plan the ceremonies.



Blind musicians play for a living outside one of the many churches in Puebla as Latin Bishops meet and support the poor.

PUEBLA, Mexico—(NC)—The Latin American bishops committed themselves to fight for social change and to give preferential treatment to the poor at the close of their third general assembly. But they said that the laity have the primary role in fostering this change through political means.

The 200-page final document issued Feb. 13 "insists especially in the action of the laity to carry out essentially, a political action and to offer a witness within temporal structures," said a summary of the document.

THE STRESSING of the lay role follows the guidelines set by Pope John Paul II when he opened the conference. The Pope said the laity have the primary role in political action. While the Pope encouraged clergy and Religious to speak out against social injustices, he warned them against becoming advocates of partisan politics or partisan socio-political and economic ideologies.

The Latin American bishops said the "first priority" of the laity "is action for justice in defense of human dignity, against all kinds of discrimination and domination in our time."

"Such a task includes militancy in political parties or in positions in public administration, but this presupposes the prior achievement of a democratic state," said the summary, alluding to the numerous authoritarian governments in Latin America.

The bishops said they will foster greater participation by the people in the affairs of their nations as a means to overcome "the growing gap and the inequality in our societies" between rich and poor.

"THUS THE CHURCH seeks to overcome delays in the change of structures and shorten the waiting for change already postponed through generations," said the summary.

(In Vatican City, the Pope said he hopes the conclusions of the

(Continued on Page 5)

'Puebla will not disappoint you'

By ARACELI CANTERO
Voice Spanish Editor

PUEBLA, Mexico— "The Puebla Conference will not disappoint you," Archbishop Helder Camara of Olinda-Recife in Brasil, told reporters covering the Latin American Bishops' Conference here.

It was the prelate's 71st birthday and a group of Brazilian journalists had called him out during a session break for a greeting in song. They also questioned him about the Conference—now in its tenth day—and about rumors of divisions among participants.

THANK GOD this is not a monolithic assembly," he said. And indeed it wasn't.

Although direct press observation of the sessions was not allowed it was confirmed through reliable sources inside and through leaks by the some of the bishops, that the first days of the conference were spent in subtle struggle between the various points of view. The conflict came into the open at the time of designating the "coordinating commission" (Comision de Em-palme), which was to be a crucial structure for the development of the

conference.

Contrary to the bylaws which required such commission to be named by the presidents of the Conference, the whole assembly opted for a vote.

Thus it was that the progressive bishop Leonidas Proano of Riobamba, Ecuador, commented to the press. "I have great hopes because we have now a trustworthy coordinating team." On the team were Bishops Bambare of Peru, Flores of Dominican Republic,

(Continued on Page 5)

Visitor Sunday

Archbishop's Charities Drive

Visitors' to South Florida will want to join Archbishop Edward McCarthy in his ministry of helping people to help people to help themselves. Your area church will have Visitor ABCD envelopes available on Sunday, Feb. 18... and in your own way support the poor and needy and truly feel the Love of Many Faces.

Charismatic

Charismatic Outreach Breakfast at the Hilton Inn on the Ocean, Jupiter, Fla., Feb. 24, will feature Col. Curry Vaughan Jr., Army chaplain and author. Time, 9:30 a.m. Reservation deadline Feb. 21, call 746-0895.

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provide love and understanding to these children while in foster care. For information regarding qualifications for acceptance and the schedule of rates paid, contact the Catholic Service Bureau, Intake Department at 754-2444 Ext. 11.

Three seniors win honors

Three Chaminade High School Seniors have achieved national recognition in the Twenty-Fourth Annual

National Merit Scholarship Program. Named "Semi-finalist" was Student Government Treasurer, Anthony Vento. Designated "Commended Students" were John Bradley and Robert Cardwell.

"Commended Students" represent the top 5 per cent of more than one million participants in the Merit Program. Each "Commended Student" has demonstrated exceptional academic promise.

Catechetical films slated

A showing of new films and filmstrips is set at the Archdiocesan Catechetical

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Seminar will be held on Barry College campus, Wiegand Hall, 116W Friday evening, 6-10 p.m. Saturday, 8 a.m.-5 p.m.

For further information, please call:

Sr. Kathleen Flanagan

Staff:

Religious Studies Faculty, Barry College

and

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Reverend Juan Sosa, M.Div., M.Th.

758-3392, ext. 330.

Center, 10650 N.W. 27th Ave., Miami, for all religion teachers, clergy and everyone interested on Tuesday, Feb. 20, from 10:30 - 2:30 and 6:30 - 9:00 P.M. Come and stay as long as you can, whatever is convenient. For further information phone 693-1248.

COMING EVENTS

The SEARCH is next weekend, so get your applications in. It will be held at Cardinal Newman High in Palm Beach, Feb. 23-25. The next KERYGMA is scheduled for March 9 - 10, at St. Edwards, also in Palm Beach. The KERYGMA last weekend in Hollywood was "fabulous!" according to Sr. Jovanna. For information regarding either program, contact her at the D.Y.A.

The South Dade Federation will meet Feb. 22, at St. Louis to plan coming events. Be supportive by attending. We need you.

Looking for a good service project? Check out the March Of Dimes SUPERWALK, taking place Saturday March 3. For info. call 649-1221.

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IRS revises rules on private school taxes

WASHINGTON (NC)— The Internal Revenue Service has revised a set of controversial guidelines aimed at denying tax-exempt status to private schools which discriminate on the basis of race.

George Reed, U.S. Catholic Conference general counsel, said the new proposal is "a substantial improvement" over the original one. He said he has not had time to make a through study of the new guidelines.

IRS has made allowances to help schools, such as many church schools, which have

non-discriminatory policies but which have insignificant minority enrollment due to either low minority church membership or the geographical location of the parish a church school is meant to serve.

IN GENERAL, the new guidelines seem more clearly aimed at IRS' original target — the so-called "Christian academies" or "segregation academies" established in many areas to avoid public school desegregation efforts.

IRS now requires tax-exempt private schools to have non-discriminatory policies, but federal courts

have found dozens of such schools guilty of racial discrimination despite their policies.

The original IRS guidelines, issued Aug. 22, were designed to deny tax-exempt status to such schools. But the guidelines sparked a strong protest from private school supporters. The IRS received more than 120,000 letters on the guidelines, most opposed.

Opposition took two general forms. Catholic, Hebrew and Amish schools objected that the proposed guidelines would punish them even though they did not

discriminate on the basis of race.

Baptists, some fundamentalist churches and Americans United for Separation of Church and State argued that the proposed guidelines violated the constitutional separation of church and state.

The IRS held open hearings on the proposed guidelines.

THE HOUSE oversight subcommittee on the Internal Revenue Service will hold hearings on the proposed guidelines Feb. 20 and 21.

The new proposed guidelines limit the number of schools to be affected more than the original guidelines. They cover "adjudicated" schools — those found by the courts to discriminate — and "reviewable" schools.

The original guidelines defined "reviewable" schools as those which were founded or greatly expanded at the time of public school desegregation. The new guidelines require that the founding or expansion of a reviewable school must be "related" to public school desegregation programs.

Bishops to lead pro-life pilgrimage

A Pro-Life Pilgrimage in honor of the Blessed Virgin Mary was announced by the Bishops of Florida this week. They issued a call to the faithful in Florida's five dioceses to join them in the pilgrimage to St. Leo's Abbey, St. Leo, Florida on Sunday, March 25, 1979 and to unite in prayer.

Archbishop Edward A. McCarthy of the Archdiocese of Miami will be the principal concelebrant at the sacrifice of the Mass, and will be joined by the other Bishops of Florida.

The assembly will gather at 2:00 p.m. and Mass will commence at 3:00 p.m. Various parishes and organizations around the state are chartering buses for the pilgrimage.

Bishop Rene H. Gracida, the Chairman of the State Pro-Life Coordinating Committee

Official

The Chancery announces that Archbishop Mc Carthy has made the following appointments:

THE REVEREND THOMAS SHEEHAN— to Associate Pastor, St. Edward Parish, Palm Beach, effective February 3, 1979.

THE REVEREND SALVATORE PROFETA— to Associate Pastor, St. Charles Borromeo Parish, Hallandale, effective February 7, 1979.

THE REVEREND EMILIO VALDES— to the faculty of St. John Vianney College Seminary, Miami, effective January 31, 1979.

said, "Through this pilgrimage we ask Our Lord, through the intercession of His Holy Mother, to bless the struggles of those who labor for life and to put an end to the terrible assault our society wages against the unborn. We offer reparation to the Lord and ask his forgiveness to our nation."

Details of local arrangements will be announced in The Voice later.

NCCJ honorees are announced

National Conference of Christians and Jews Awards Chairman, William S. Ruben, has announced the three honorees of the NCCJ Silver Medallion Brotherhood Awards for 1979. They are L. Jules Arkin, Attorney at Law and Partner in the firm of Meyer, Weiss, Arkin, Sheppard & Shockett, P.A.; Honorable Peter T. Fay, U.S. Circuit Judge, U.S. Court of Appeals for the 5th Circuit; and Mrs. Ellen W. McDonnell, Executive Vice President and Secretary, Biscayne Kennel Club.

The three honorees represent the three major faiths and were selected for their outstanding service to the community and state.

Ruben, President of Jordan Marsh-Florida, and a Silver Medallion Brotherhood Award recipient in 1977, will preside over the Awards ceremony to be held on Saturday, Feb. 17, 1979 at the Omni International Hotel. For further information, call the NCCJ office at 667-6438.



Catholic Schools Week

National Catholic Schools Week concluded for the Dade County Schools last week at the Palm Springs Mile Mall.

The fifth grade students from Immaculate Conception School presented an Acrostic on the theme "Catholic School":

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 I is for insight and ideals in all their different roles
 C for the community of faith in which we nourish our souls
 S for the service given year by year
 C for their caring which we hold so dear.
 H for the helpfulness they give to all of us
 O for the opportunity to an education in which we trust
 O for the option of choosing our schools
 L for the good life they teach by the golden rule
 S for the never ending search for better education they strive,
 That spells Catholic Schools — next to the Family they guide us on our way.
 Ever hoping, caring and loving the people in our world today.

It was a fitting conclusion to involvement by many parishes and schools throughout Dade County. Community awareness was created by a display of work on all grade levels from Kindergarten thru 8th. Performances in song, dance, mime, gymnastics, cheerleading and dramatics brought smiles of appreciation and great applause not only from parents and school personnel but also from casual shoppers.

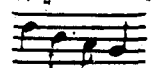
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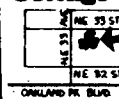


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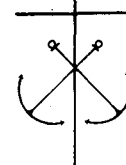
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Walter Cronkite, CBS News Anchorman, is the Headliner Award Recipient and featured speaker at the National Conference of Christians and Jews 27th Annual Testimonial Banquet, Saturday, Feb. 17, at the Omni International Hotel in Miami.

**Serra Club
Clergy Day**

The Serra Club of Miami will hold its Annual Clergy Day & Burse Donation on Tuesday, Feb. 20th, 1979, at 12:15 P.M., Columbus Hotel.

Speaker and Recipient of the Burse Donation will be Archbishop Edward A. McCarthy.

Latin Bishops stress laity, poor

(Continued from Page 1)

bishops will strengthen the church's fight for a more just society. Speaking Feb. 14, the day after the bishops concluded their meeting, Pope John Paul said he hopes the assembly instills "a profound sense of responsibility for social order founded on justice, on peace, on respect for the rights of man, on adequate distribution of goods, on the progress of public instruction and culture."

The full document of 200 pages will be available later in Spanish and Portuguese.

Here are some highlights of the summary issued prior to the closing of the assembly Feb. 13:

• "Latin America, a Christian

continent, is increasingly making through the voice of the church a statement of its latent, underlying forces, and an affirmation of its own culture. It does so in the face of a modern trend which seeks to deprive this culture of its intrinsic character. Thus the church stresses the role of people's religiosity as a decisive vehicle to preserve their identity, jeopardized today by the disruption of its roots."

• "In the name of the voiceless ones, the church increasingly raises its voice and addresses the whole community on the challenge brought by the structures of control of the super-organized societies of our time. Such societies displace more and more the intermediate communities

and organizations, leaving less and less room for true social pluralism. Such societies tend to increasingly program human activity, thus relegating human creativity to the realm of counter-cultures and to spontaneous, living groups. Such is the case of the basic, grassroots communities as a bulwark of creativity."

• "The church at Puebla expounds a dynamic vision of the relations between hierarchy and community, particularly the link and integration of the ministries of the bishops, the priesthood and the diaconate."

• "Puebla has confirmed the need to live consecrated lives (priests and Religious) in their fullness, inspired in the commitment to the poor, and in keeping with the vocation of the local church in order to take up the vanguard role in evangelization."

• "Regarding the growing gap and the inequality in our societies, the church realizes that by speaking about the people, about the poor, it does not necessarily mean to address the people and the poor with more words. For this reason, the church that gives birth to a renewed

message at Puebla wants to give witness to Christ, witness to service besides teaching and exercising its ministries."

Since the previous bishops' assembly at Medellin, Colombia, in 1968, "which voiced hopes for social betterment and development" conditions have changed, said the summary, referring to the number of authoritarian governments in Latin America.

This has led "at the end of the 1970s to the renewed hope of Christians in the church message of communion and participation," said the summary.

"Communion in the sense of a constant witness of the church in favor of the deprived, of those left outside the mainstream of progress," said the summary.

"Participation, in the sense of undertaking to constantly improve the conditions of suffering and hopelessness, by means of permanent and creative services, by means of immediate moves. Thus the church seeks to overcome delays in the change of structures and shorten the waiting for change already postponed through generations," added the summary.

'Puebla will not disappoint you'

(Continued from Page 1)

McGrath of Panama, Llaguno of Mexico and Almeida of Brazil.

Yet for Father Ricardo Ramirez, of San Antonio, Texas, it was not politics, but the Pope's presence that "saved the Puebla conference from potential chaos."

Interviewed by The Voice at the Palafox Seminary in Puebla, where the bishops have been meeting, the U.S. priest who heads the Mexican American Cultural Center in San Antonio said the Pope had faced a very tense situation "with various groups trying to manipulate the Conference to their own interest. "But the Pope spoke his mind clearly, and not in a condemnatory way," the priest said.

"With his visits to the poor, the sick, the prisoners... he set for the conference a tone of contact with reality," he added.

The same trend was followed by Cardinal Aloisio Lorscheider, President of CELAM (Council of Latin American Bishops), who in his opening speech to the Conference, pledged that a priority of the

meetings would be "the proclamation of the dignity of man and the promotion of his fundamental rights in Latin America."

"The cry of anguish and hope of our people reaches this Conference and demands a prophetic response," he said.

BUT SUCH a prophetic response was not easily produced.

Using as guidelines the words of the Pope, the exhortation on Evangelization of Paul VI, and the 'working document' prepared before the Conference, the 360 participants worked in 21 commissions, which gradually drafted topical texts under five main headings.

The texts suffered several drafts after comments and amendments by the bishops at plenary sessions.

Sources inside revealed that with only a few days left, the bishops began to realize the impossibility of voting the 21 documents, and began considering alternatives, among them that of issuing only one document, to be drawn from the work of all 21 commissions. These had dealt with topics such as pastoral reality, Christ Center of history, the Church, man's dignity, criteria for evangelization and human promotion, popular religiosity, ideologies and politics, basic communities, option for the poor, action with the national and international society.

While the final text is not yet public, we can predict from the previous drafts and from comments from the bishops, that Puebla will not be a step backwards.

Basically, Puebla has been a reaffirming and deepening of the commitment of Medellin — the bishops meeting of 10 years ago.



Archbishop Helder Camara of northern Brazil, waves to onlookers after meeting with Brazilian journalists who sang a folksong for him in Portuguese.

Dade Pro-lifers meet Feb. 22

A general meeting of the Right-to-Life Crusade of Dade Co., will be held on Thurs. Feb. 22 at St. Matthew Lutheran Church, 621 Beacom Blvd., Miami.

Tom Endter, chairman, said that committees will report on the activities during the past year, and then will outline plans for 1979.

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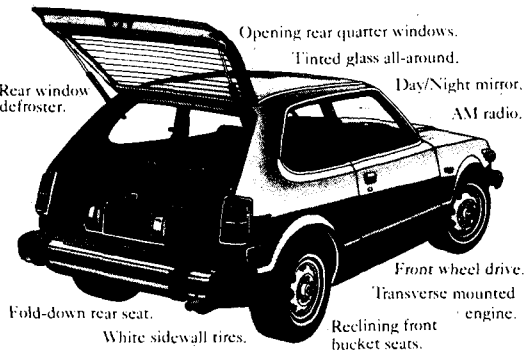
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New Palm Beach-Broward high school planned

BOCA RATON— Plans for a new Catholic high school to serve South Palm Beach County and North Broward County were announced last week by Archbishop Edward A. McCarthy during a kick-off luncheon for a fund-raising campaign to build the first phase of the school.

In its initial phase the 17th Archdiocesan high school in South Florida will cost approximately \$1.5 million and will be located on a 23-acre tract near Boca Raton College on Military Trail.

Included will be science labs, classrooms, library, cafeteria, chapel, and physical education facilities. Students in the freshman and sophomore classes, will be admitted in the Fall of 1980, according to the present construction calendar. Additional grades will be added one at a time in 1981 and 1982, according to Father Vincent Kelly, Archdiocesan Superintendent of Education, who said that maximum enrollment is expected to be about 1,000 pupils.

THIRTEEN parishes are participating in the project under the leadership of pastoral general chairman, Father James Connaughton, pastor, St. Ambrose Church, Deerfield Beach; and Father Ronald J. Pusak, V.F., pastor, St. Joan of Arc Church, Boca Raton. The fund-raising campaign will be coordinated in conjunction with the Archbishops' Charities Drive and donations in the campaign will remain for two years in the local school project.

Peter Doran of Boca

Raton and Sherwood Sheehan of Delray Beach serve as general co-chairmen for the high school campaign. Ray Biagiotti, Lighthouse Point and John Wessell, Boca Raton, are co-chairmen of the business gift division with Fran Brennan, Boca Raton; and Edward Galloway, Delray Beach, as chairmen of special gifts.

Father Angelo Nobile, a member of the faculty at Cardinal Gibbons High School, Fort Lauderdale, will serve as full-time campaign coordinator. Frank Hillary, is the campaign director with offices at 400 Camino Garden Blvd.

The new high school project is the result of a feasibility study conducted last summer by the Archdiocese of Miami in response to the requests from area parents for a secondary school.

"This is the recognition of the value of learning in an

atmosphere of a community," Archbishop McCarthy stated.

"The Archdiocese has a responsibility to respond to the desires of parents to provide for their children the blessing of an education which includes Gospel values, and which will help to prepare our leaders of the future."

BOTH CARDINAL Gibbons High School and Cardinal Newman High School, West Palm Beach, have had waiting lists of about 200 students each year for the past few years.

Parishes participating in the campaign include St. Joan of Arc, Ascension, Boca Raton; St. Thomas More and St. Mark, Boynton Beach; St. Vincent, Margate; St. Ambrose and Our Lady of Mercy, Deerfield Beach; St. Andrew, Coral Springs; St. Vincent Ferrer, Delray Beach; St. Lucy, Highland Beach; St. Paul the Apostle, Lighthouse Point; and St. Elizabeth, Pompano Beach.

Deaf priest to hold spiritual seminars

The only deaf priest in the United States will be in South Florida next week to conduct a series of spiritual conferences for the deaf in Palm Beach and Broward Counties.

The Rev. Thomas Coughlin, a member of the Trinitarian Fathers who is dedicating his life to serving the deaf in this country will lead devotions at 7 p.m., on Friday, Feb. 23, at Sacred

Heart Church, Lake Worth; at 7 p.m. on Saturday Feb. 24 in Little Flower parish hall, Hollywood; and at noon on Sunday, Feb. 25 at St. Anthony Church, Fort Lauderdale. Socials will follow the conferences.

Born deaf of deaf parents, Father Coughlin studied at Gallaudet College, only institution of its kind for the deaf in the U.S., before entering the seminary. He reads lips fluently.

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The Family Word Center

Mark 2:1-12

By REV. MR. DICK HILLIARD

Behind the Word

Isn't it amazing how some people will go so far out of their way to help someone in need? Many of us might find any reasonable excuse to free ourselves from lending a helpful hand to a friend even in dire emergency, and yet there are others who would take hours away from a hectic schedule to be of assistance to a total stranger!

When we hear of the extraordinary maneuvers which some people design in aid of friends, we tend to reduce such stories to equal standing with the schemes which marked the episodes of television's "I Love Lucy" of yesteryear. Sunday's gospel presents just such a tale in Mark's description of the paralytic's appearance before Jesus.

Certainly the paralyzed man's friends had great confidence in Jesus' miraculous healing power, but the scheme which they devised to present the sick man to the Lord has to rank among the more ingenious! The lesson which Mark's gospel description suggests is that friends truly show their character in time of trouble and genuine need.

Centering on the Word

When the family gathers to hear and celebrate God's Word from the gospel of Mark, begin with a song such as "To Be A Friend" (Miffleton-WLP) or listen to the recording of "Friends" (Walker-PNP).

It's not always easy to

admit that we need help with a troublesome task, but encourage a discussion during which the family members might suggest their desire for assistance with certain deeds. For instance, Mom might express her desire for help in setting the table each night before dinner. Dad might appreciate an extra helper when he does yard work.

If your discussion reveals some of the children's needs, such as with help in completing a math assignment or the desire for patience when practicing playing skills, point out that these matters really require important care from another person.

Then read the selection from Mark's gospel (2:1-12) after introducing it as a story of people who really cared for a friend in need. As the story is read aloud, the children could pantomime the parts of the paralyzed man, his friends and Jesus.

A follow-up discussion would enable one of the parents to describe the lesson of the tale as our responsibility to help others in troublesome situations.

The Word Ahead

Briefly recount the different needs which the family members frankly announced before the gospel proclamation. Then let the children devise ways in which they can offer assistance to each other. When possible solutions have been agreed upon, the family could pray for each other in petition fashion, all responding with a

common litany plea, such as "God, bless our sister/brother/mother/father."

A song which describes family sharing could conclude this week's Family Word Center activities. "Family (Walker-JOR) or "Keep Us Close (Hilliard-RPB) would be appropriate songs.

(Songs suggested in The Family Word Center are available on published recordings of music for children's celebration and religious education. The composer and three-letter publisher codes following each song suggestion are taken from The Music Locator.)

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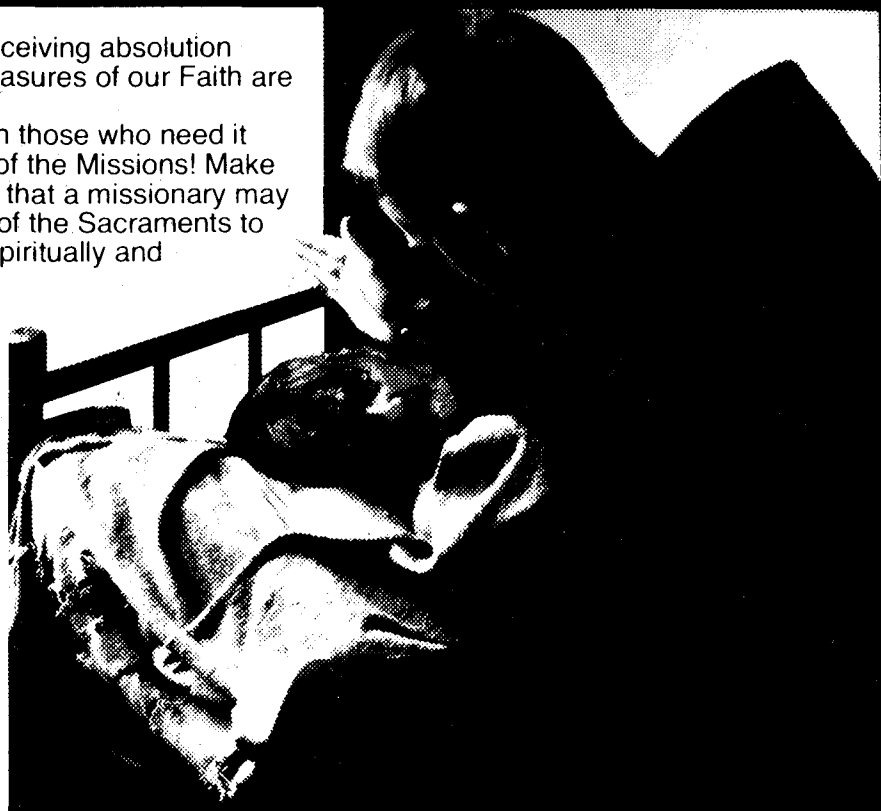
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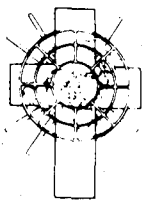
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Learning to pray again

By SUSAN ANNETTE MUTO

To ask "Can I learn to pray again?" implies that one has known the joy of praying but now is in a temporary period of aridity. Why? On the human side, it may be due to such factors as apathy, discouragement, fatigue. From the divine perspective, it may signal a new depth of relationship with God. He may be purposefully withdrawing his consolations to lead us, through absence, to experience the mystery of his presence. He may be testing our faith in this "dark night" to see if we love God as God or only for his gifts.

AT SUCH MOMENTS we feel intensely our poverty of spirit. Though we could rush to fill this abyss with prayer techniques and "how to" methods, perhaps it is best to wait in the darkness for God's guiding light. He will lead us through this desert to a new depth of intimacy. And though we feel unable to pray, we must trust that the "Spirit scrutinizes all matters, even the deep things of God" (1 Corinthians 2,10).

Quietly resting in God fosters not only trustful openness to the mysteries of grace within us but also a relaxed in-touchness with ordinary life. The world is no longer merely the place in which we work; it is also the arena in which we worship. In patient, quiet prayer we recognize our personal need for God. We ready ourselves for his presence by humble waiting rather than babbling many words.

WE WAIT UPON the Spirit who prays in us and refines our sensitivity to the Father's will. Most of the time prayer is made in darkness. Our experience of God remains dim and obscure. We believe he is there and go on loving and adoring him though we may not feel his presence. Ours is a prayer of attentive, waiting desire—an aspiration of love reaching toward the Divine Beloved as he is in himself. It is a prayer of openness to the Lord as God, remaining steady and true in consolation as well as desolation.

Prayer is thus not to be thought of as an occasional visit to God but as an all-emcompassing orientation in love of our being toward him. God remains near to us in his Spirit, though we may at times distance ourselves from him. Whether prayer is offered in petition or gratitude, it is dependent on faith. In prayer God has the first initiative. He chooses the way by which each of us must go to him. To pray is to acknowledge that I am a being grasped by God and desirous of being made into a new person, into that disciple of the divine I most truly am.

A MISTAKEN NOTION about the spiritual life is to think of it as made up merely of a moral code of do's and don't's. "Athletes of asceticism" are often like the Pharisees Jesus condemns. They seek to draw attention to themselves by outward manifestations of holiness, but Jesus sees in these external shows of piety the worst

possible pride. Hence he praises the prayer of the Publican, for his unassuming humble presence reveals the childlike approach so pleasing to God.

One barrier to prayer may be the functional culture in which we live. In a world of doing, it is common to take a project-like approach to reality. The "teacher me" plans lessons. The "homemaker me" purchases the week's groceries. The "bookkeeper me" balances the monthly accounts. We may carry this same attitude of managing into prayer. We want to "do" our prayers well and even "manage" God. In our desire to pray again, we may be drawn to new methods and techniques of praying. We may feel that with sufficient research, study and effort we can attain the aim we set out to accomplish. The result inevitably is more dryness.

IN TRUE PRAYER the manipulative self has to recede into the background. Because prayer is a gift, it calls forth in us a waiting attitude of expectancy and receptivity. We open ourselves to God. We allow him to touch and move us on every level of our being. We realize contritely that contemplation is not produced by a psychological technique or an intellectual process. It is a gift of grace, not attained by my efforts alone.

Prayer begins again when we unite our will to the will of the Father whose presence we seek to embody in our day-to-day life situation.



An inability to pray may signal a new depth of relationship with God. He may be purposefully withdrawing his consolations to lead us, through absence to experience the mystery of his presence. It is at such moments that we feel intensely our poverty of spirit.

It's possible to dream of better things

By MARY C. MAHER

Most readers will know the facts in the life of Martin Luther King beginning with his ordination. Americans honor Martin Luther King and respect the integrity of his life.

HE WAS A DREAMER who understood imagination's ability to clothe reality in justice. He believed radically in the Gospel as it arose from the ethnic riches of varying people. That may sound simple to us Americans who have not been convinced that the melting pot has really worked very well in our nation. Yet it would seem that it is often true that many of us simply believe the Gospel adds something special to culture rather than drawing from the culture.

King believed that a culture can hold deep seeds of Gospel life. He dreamed out of the matrix of his own black culture. He appropriated to himself the living power of his own people, claiming as he did that it was possible to dream of better things, of a life more just. But he put teeth into his dreams as well and worked away at the concrete conditions of justice which he envisioned for his people, for all humanity.

He was bold enough to dream and to be concrete in working for his

dream to become reality. It is easier to simply be a dreamer who floats about in theoretical fancy convincing oneself that the words used about goodness are the same thing as having that goodness. It is very easy to live inside language systems which keep commitment away like a football stiffarm.

TO DREAM, TO WISH for better things is an act of hope which takes a great deal of energy to sustain. King's was a dream of imagining what could be real in this world and a refusal to settle with the bare bones of survival at a banquet where injustice was the chief fare.

The Public Ministry of Jesus

Most of us have experienced periods when we cannot pray. It is like the aridity of the desert. The dying we undergo in this desert experience is meant to lead us to a new life of intimacy with God. When all else is taken away; we reach out to him in love and seek to be united to him in a prayer of silent longing. A multitude of adoration, a humble sorrow for sin. Prayer is the means by which we make room in our hearts for God. In a quiet unobtrusive way, we have to clear space inside so that our Divine Guest can enjoy an empty chamber that he may occupy it to the full.

Every living person belongs to the Body of Christ because he died for and redeemed all people. We are, in fact, brothers and sisters. All of us belong to the family of God. And God is a caring, compassionate Father. As his children, he expects us to be caring and compassionate. This means that we must reach beyond those we can see and those we know. Christians joined together throughout the world could conquer the poverty and desolation of the world—a mammoth task indeed, yet one that could be fully met through faith, action and unselfishness.

It takes incredible courage to dream and hope as Martin Luther King did. Father William Lynch puts it this way in his book, "Images of Hope": "It is first proposed that wishing is not the cause of anxiety or mental illness; the cause lies rather in an inability to wish. This may be especially and widely true of our generations—where apathy, the sense of meaninglessness and boredom seems to have reached an unusual stage of growth. When we cannot wish we are sick. When we cannot wish we cannot hope."

It is true that as we take care of our dreams, they begin to take care of

us, begin to give us the hope that has concrete features. Ursula K. LeGuin, the author of the "Earthsea Trilogy," says over and over in marvelous language about dragons and wizards and heroes and dark places that the beginning of all real dream-making is the ability to name reality as it is—to conduct oneself with the world so honestly as to name what one sees "just as it is."

MARTIN LUTHER KING had a lot of naming of reality in his dreams—this, he said, is just and that is not. This is a good thing and that is not. This enslaves and that does not. This is a law that is inhuman, that is not.

It takes incredible courage to be a dreamer who names reality as it is. It is far easier to deal in language of barren promises than to work faithfully to harvest even a little fruit in human life.

I have always believed that the greatest gift Martin Luther King gave to many of us was his language, his refusal to equivocate, to serve religious gingerbread men when real bread was the need.

It is easy to get caught and trapped far away from our deepest dreams, our more imaginative hopes and to lie for a lifetime in the stagnating pool of ineffectual language. A world of nightmare not of dream.

“Puebla no defraudará” dice Arz. Cámara

Por ARACELI CANTERO

PUEBLA, México— Dias después del regreso del Papa a Roma, aún resonaban en Puebla sus palabras en favor de los oprimidos y los pobres de este continente latinoamericano.

Los aplausos que le acompañaron durante su estancia fueron sustituidos por el incesante teclear de las máquinas de escribir de cientos de periodistas que tratan de resumir para el mundo las jornadas de intenso trabajo de los obispos latinoamericanos reunidos en III Asamblea General, para reflexionar sobre la evangelización en el presente y futuro del continente.

Pero la tarea no está siendo fácil ya que existen dos mundos separados por estrictas medidas de seguridad, y sólo los obispos pueden atravesarlas.

Los periodistas fueron relegados a dos salas de prensa a la entrada del Seminario Palafoxiano y no pueden atravesar el gran mostrador de madera en el pasillo central que conduce a las habitaciones y lugar de reuniones de los obispos. Algunos de éstos hacen su aparición en el exterior durante los descansos y también conceden entrevistas a los periodistas que previamente han solicitado su encuentro por escrito. Por lo demás, tiene lugar todos los días una conferencia de prensa oficial a la que asisten cinco o seis obispos de las diversas comisiones de estudio.

RIGIDEZ CON LA PRENSA

En varias ocasiones los periodistas se han quejado de falta de libertad en las conferencias de prensa ya que las preguntas se han de someter por adelantado quedando muchas sin responder por falta de tiempo. Tampoco todos los obispos se mantienen disponibles para entrevistas, “por estar muy ocupados con el trabajo en las comisiones. “Tanto los cubanos como argentinos se han mantenido apartados de la prensa.

Pero los periodistas tienen sus recursos y no faltan conexiones en el interior que hacen

llegar fuera el clima de las reuniones y los temas del trabajo. Tampoco faltan los boletines informativos oficiales que, —aunque con cierto retraso— sí ayudan a confirmar lo que se llegó a saber por otros medios.. Diariamente

los periodistas intercambian notas, comentan rumores y van reconstruyendo en los corredores lo que acontece en Puebla '79.

UN PUEBLA PARALELO

Pero no todo lo relacionado

con la Conferencia de Puebla ha tenido lugar en el Seminario Palafoxiano. Existió lo que se vino a llamar un “Puebla Paralelo” en diversos lugares de la ciudad. Es allí donde los teólogos, y expertos que fueron excluidos de las reuniones oficiales, habalazaron, comentaron y también colaboraron con los que estaban dentro.

Porque aunque es verdad que en un comienzo hubo resentimiento porque los organizadores de la Conferencia

excluyeron del equipo de expertos a los más conocidos teólogos latinoamericanos, algunos de ellos controversiales, también lo es que éstos no adoptaron una actitud orgullosa de desquite.

Después del discurso inaugural de Juan Pablo II a los Obispos, los teólogos hicieron un estudio de éste que pasaron al interior y que según fuentes de confianza, los obispos consideraron positivo. Las mismas fuentes señalaron

(Pasa a la Pág. 10)



Fotos: Araceli Cantero.

Con trabajo arduo miles de latinoamericanos, como esta mujer de Puebla, México, tienen que ganar cada el día el pan para la mesa. Mientras ella atendía diariamente su puesto de manises, los obispos del Continente reflexionaron sobre la evangelización en el presente y el futuro de Latinoamérica. En estas páginas el reportaje sobre este evento histórico que marcará el quehacer de la Iglesia en los próximos años.

El Papa salvó la Conferencia

Por ARACELI CANTERO

PUEBLA, México— “Creo que el Papa salvó la III Asamblea General del Episcopado Latinoamericano, porque vino a una situación muy tensa en que trataban de manipular estos grupos o aquellos, y vino a dejar claro su pensamiento.”

Esta es la opinión del padre Ricardo Ramírez, director del Centro Cultural México Americano (MACC) de San Antonio, Texas venido a Puebla para traer la voz de los hispanos de EE.UU.

El padre Ramírez piensa que el “Espíritu Santo está presente en todo esto, porque ha habido todo un proceso previo que va más allá de lo que sucede en estos salones.

“Visitando a los pobres a los enfermos, a los presos a los niños, a la juventud... el Papa ha hablado a esta conferencia de todo un aspecto realista encarnado en la vida.”

“El pensamiento del Papa ha quedado muy a favor de los marginados y explotados de este continente,” añadió, expresando satisfacción en que el Papa haya dejado claro que Medellín—(las propuestas de avanzada de la II Asamblea General del Episcopado hace 10 años en aquella ciudad—) no es algo discutible.

“El Papa aprobó y confirmó que el punto de partida de las discusiones es Medellín,

lo que indica que esta Conferencia será un paso adelante,” dijo.

El sacerdote comentó que lo que ha dicho el Papa contra ésta o aquella tendencia no ha sido condenatorio. “El marxismo o el capitalismo son vocablos que no han entrado en su vocabulario. Yo veo mucha la esperanza,” añadió.

El padre Ramírez dijo que “mucho de lo que se está diciendo aquí en Puebla sobre América Latina, nos llega más a nuestras necesidades como Hispanos en EE.UU. que lo que dicen los obispos norteamericanos.

“Todo lo referente al pobre, el explotado, a marginado... nosotros lo vivimos en muchos lugares del país. Lo que ha hablado el Papa son cosas que nosotros vivimos, son realidades que a nosotros nos apremian también,” añadió.

Señaló que los obispos norteamericanos muchas veces hablan de modo unilateral como si todo el mundo tuviera el mismo nivel económico y el mismo poder de adquisición. Afirmó que si existe interés por parte de los obispos U.S.A. en ayudar a los hispanos, aunque fácilmente se convierte en actitud paternalista de ayuda económica pero falta de verdadera comprensión, y añadió, “pero aunque mis palabras puedan parecer negativas, siento aquí verdadero optimismo.”

Compromiso valiente en posible documento

“Ante la deplorable lógica de violencia en América Latina queremos pronunciaros aquí con claridad. La tortura física y psicológica, cualquier apremio, los secuestros, la persecución de disidentes políticos o sospechosos y la exclusión de la vida pública por causa de sus ideas; si estos crímenes son realizados desde la autoridad que debe proteger el bien común, envilecen a quienes los practican, no importando cuáles sean las razones aducidas.”

Así se expresan los obispos latinoamericanos reunidos en III Asamblea General en

Puebla, México, en el borrador del documento final de Puebla '79.

Dicho borrador fue votado por los obispos el pasado martes 12, y de él surgirá después de posibles enmiendas el documento final del Episcopado Latinoamericano reunido a los diez años de la asamblea de Medellín.

El diario mexicano Uno más Uno, dio a conocer extractos del ‘borrador’ citado, y de él tomamos las siguientes citas:

VIOLENCIA POLITICA

“Con la misma decisión, la Iglesia rechaza la violencia terrorista y guerrillera, cruel e incontrolable cuando se desata. No se justifica de ningún modo el crimen como camino de liberación. La violencia engendra inexorablemente nuevas formas de opresión y esclavitud, originariamente más graves que aquéllas de las que se pretende liberar. Pero

sobre todo es un atentado a la vida que sólo depende del Creador. Igualmente debemos recalcar que cuando una ideología apela a la violencia, reconoce su propia insuficiencia y debilidad”...

“Países como los nuestros que en su sistema no respetan derechos humanos fundamentales —vida, salud, educación, vivienda, trabajo...— están en

(Pasa a la Pág. 11)

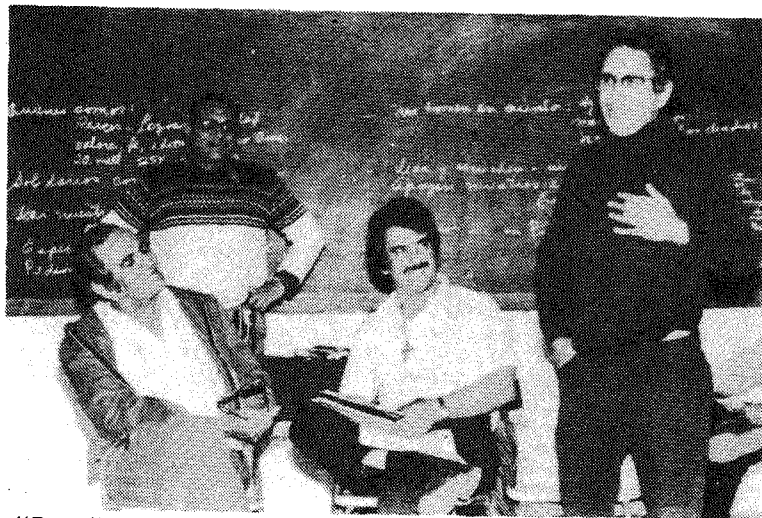
Hispanos USA presentaron necesidades

Por ARACELI CANTERO

PUEBLA, México— "Aunque vivimos en uno de los países más afluentes y supuestamente más democráticos del mundo, estamos subordinados a una existencia de impotencia, explotación y pobreza", dijeron representantes de la comunidad hispana de los Estados Unidos, venidos a Puebla '79 para presentar la causa de los hispanos USA al episcopado latinoamericano reunido en III Asamblea General.

El Padre Ricardo Ramírez director del Centro Cultural México-Americano, en San Antonio, el doctor Armando Navarro de California, la religiosa Yolanda Tarango Cortes y Ana María Díaz, (cubana), pidieron obispos ordinarios hispanos para las diócesis de USA con más de 50 por ciento de población hispana. La petición formaba parte de un documento que leyeron, en el que se muestran solidarios con sus hermanos latinoamericanos y en su búsqueda de la verdadera liberación.

"Al mismo tiempo", dice el documento, "queremos solicitar su apoyo y urgirles para



"Para llegar a los obispos déjense oír ante la prensa," Moisés Sandoval, periodista de Maryknoll, aconsejó a hispanos de USA presentes en Puebla para lograr contactos y respuestas de los obispos latinoamericanos.

que se nos reconozca como parte de la Iglesia de América Latina a la que pertenecemos por la fe y la cultura".

El documento pidió a la III Asamblea General del Episcopado Latinoamericano que reflexione sobre varios puntos, que afectan a los hispanos de E.U. y les pide:

• Encontrar los mecanis-

mos para establecer una comisión o estructura eclesial entre la Conferencia Nacional de Obispos Católicos de E.U. y el consejo Episcopal Latinoamericano (CELAM), para atender a las necesidades pastorales de los hispanos en este país. También les dice:

• Que urge una pastoral específica y adecuada que trascienda las fronteras

políticas y geográficas para el gran número de los llamados indocumentados....

• Que los cubanos residentes en E.U. que por razones ajenas no podrían conectarse con América Latina, muestran la urgencia de una atención especial.

• Que millones de hispanos en E.U. no gozan de los derechos humanos que la Iglesia enseña....

El documento agrega: "Muchos fuimos bautizados en América Latina, la espiritualidad nuestra es la de nuestro pueblo latino, nuestras tradiciones de vida familiar, nuestras expresiones artísticas y culturales.... y por ello se pide a los obispos "Ayuda efectiva en nuestra lucha por los derechos humanos".

Durante la conferencia de prensa se insistió en los problemas de racismo y discriminación, la frustración de los católicos en E.U. por carecer de liderazgo, el no oculto miedo por el crecimiento de la población hispana, y se hizo ver que los hispanos del país

no están propiamente representados en el CELAM.

La prensa local de Puebla se hizo eco del "grito de los hispanos" de E.U. y el padre Ricardo Ramírez mostró satisfacción por "haber podido así llegar a los obispos.

"Creo que nuestro mayor problema es la ignorancia que los obispos latinoamericanos tienen sobre nuestra numerosa presencia en E.U. y sobre nuestras urgentes necesidades".

El sacerdote de San Antonio dijo que piensa que "esto cree tensión con la jerarquía norteamericana, aunque "quizás se pongan molestos con nosotros. Pero no importa porque ya hemos utilizado muchos recursos", dijo.

El padre Ramírez comentó haber tenido ya contactos positivos con obispos dentro de la Conferencia, como Mons. Elder Cámara y el cardenal Aloisio Lorscheider. Indicó también como positivo que por primera vez, el esquema de trabajo de los obispos latinoamericanos incluirá el tema de los indocumentados".

"No defraudarán resultados"--Helder Cámara

(Viene de la Pág. 9)

que, y aunque no oficialmente, los obispos a través de comisiones han pedido colaboración a los teólogos sobre diversos temas del esquema.

COMISION DE CONFIANZA

Para el tercer día de sesiones los 350 obispos latinoamericanos ya habían aprobado el esquema de trabajo que determinaría el contenido de los documentos finales.

El obispo de avanzada Monseñor Leónidas Droño de Riobamba, Ecuador, afirmó tener fe en los resultados de la "Asamblea '79, "porque los obispos hemos logrado formar una comisión de empalme que es de confianza." La comisión está formada por los obispos, Bambarem-Perú; Flores; Rep. Dominicana, McGrath-Panamá; Llaguno- México y Mendes Almeida- Brasil.

El trabajo de la Asamblea se repartió en 21 comisiones, por temas, y según opinaba el diario progresista mexicano, Uno Más Uno, sólo una comisión tuvo por moderador a un miembro del sector "progresista" de la Iglesia, (el brasileño Paulo Evaristo Arns, al frente de la comisión "Acción por los constructores de una sociedad pluralista").

Según el citado diario, otros nueve prelados al frente de comisiones de trabajo se podrían calificar como "moderados" y el resto como "conservadores."

ERRORES EN LA PRENSA

Observadores y expertos en Puebla mostraron cierto temor de retroceso ante los primeros discursos del Papa en México, por estar éstos centra-

dos en espiritualidad y doctrina. Sólo después de escuchar el discurso del Pontífice a los obispos y sus sucesivas intervenciones en Oaxaca, Gualajara y Monterrey, se empezó a notar el aliento de la esperanza en los círculos cercanos al Seminario Palafoxiano de Puebla.

Sin embargo no faltaron las tergiversaciones y el negativismo tanto en la prensa poblana como en la internacional. Además de acusar de marxistas a los periodistas y otros grupos, numerosos titulares de periódicos llegaron a afirmar que el Papa había condenado la teología de la liberación, cuando en realidad el Papa no la había siquiera mencionado en sus discursos. En palabra del padre Pierre Bigo que dirige el departamento de acción social del CELAM, "el Papa no ha condenado explícitamente la teología de la liberación... pero nos ha dejado los criterios para rechazar ciertas corrientes de la teología de la liberación," las que brotan de ideologías políticas o pretenden hacer de la lucha de clases (del marxismo) el único punto de partida en la correcta concepción de la fe.

ESCANDALO EPISTOLAR

El quinto día de la Conferencia un diario mexicano hizo pública una carta del secretario general del CELAM, monseñor Alfonso López Trujillo, en la que éste le comentaba a otro prelado: "por presión de otros... fue invitado (a Puebla) en resumidas cuentas, el padre Arrupe (General de los Jesuitas). Esto deja más de una duda..."

La extensa carta escrita en tono polémico y combativo, de-



El padre Pedro Arrupe, General de los Jesuitas (dcha.) y el Cardenal Eduardo Pironio, Prefecto de la Congregación de Religiosos sonríen en gesto de solidaridad, delante del Seminario Palafoxiano de Puebla momentos después de saberse víctimas de un "escándalo epistolar" publicado en la prensa. (Ver artículo en esta página).

ja entrever las maniobras del prelado colombiano por lograr mayor participación 'conservadora' en Puebla. También describe al cardenal Pironio como un 'débil' Prefecto de la Congregación de Religiosos, por no reprender a teólogos de la CLAR (Confederación Latinoamericana de Religiosos) como Leonardo Boff, que escriben libros "confusos y desagradables.

Aunque Mons. López Trujillo negó haber enviado tal carta, no negó la existencia de una grabación de ésta. Fuentes de confianza informaron que esa carta y otras tres más, ca-

yeron en manos de un periodista por accidente, cuando el mismo secretario del CELAM entregó al periodista mexicano una cinta—supuestamente vacía, para que éste completase la entrevista que le estaba haciendo en su sede del CELAM. Tanto el Padre Arrupe como Mons. Pironio declinaron comentarios sobre el asunto.

Especulaciones en la prensa afirmaron que el incidente apaga las esperanzas que el prelado colombiano pudiera haber tenido para la presidencia del CELAM o el 'capelo cardenalicio.'

NO DEFRAUDAREMOS

La labor de la comisión de empalme, el asiduo trabajo de los obispos, dentro y fuera de las sesiones, y la colaboración de los teólogos más allá de los muros del seminario, fueron todos elementos que salvaron una situación potencialmente conflictiva en Puebla. El mismo arzobispo Helder Cámara, de Olinde-Recife, Brasil, conocido como el "obispo rojo" por su compromiso no violento por la justicia, comentó entusiasta a los periodistas "Puebla no los defraudará".

La frase hace eco a la oración compuesta por Paulo VI en preparación a la conferencia: "Danos Padre clementísimo, esperanza que no defrauda". En esa esperanza el continente latinoamericano y el mundo, aguardan la ocasión de una lectura seria y una implementación dinámica de los documentos elaborados estos días en el Seminario Palafoxiano de Puebla de los Angeles, México.

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Pide Puebla '79 acción por 'desubicados'

Por ARACELI CANTERO
PUEBLA, México.—Los emigrantes, los desterrados y exiliados, todo tipo de persona que sale de su país porque éste no le da esperanza de vida y de trabajo, "ha sido tema de reflexión seria por parte de los obispos en Puebla," según comentó el obispo de Santiago de los Caballeros, Rep. Dominicana, durante una entrevista con *La Voz*, en el Seminario Palafoxiano de Puebla.

El Obispo indicó que en la reflexión de su comisión de trabajo "Acción por la persona en la sociedad internacional" se reflexionó sobre los problemas de los "desubicados" de cualquier tipo, pidiendo una actuación en tres líneas.

- En la línea de la denuncia profética, de situaciones inhumanas, y de los sistemas que provocan estas situaciones.

- En la línea del anuncio,



El Obispo de Santiago de los Caballeros, República Dominicana, fué entrevistado en Puebla por Araceli Cantero.

proclamando ante las sociedades, el mundo, y los poderosos, "que hay una obligación frente

a este tipo de personas y frente a las sociedades que las producen.

- En la línea de servicios: "insistiendo en que se las acoja, se las integre, se las defiendan en sus derechos. Que tengan voz y organismos que puedan hablar por ellas y que no se les despersonalice."

El prelado añadió que desafortunadamente en muchos países "se entiende a los emigrantes como a una masa que hay que digerir, y esto no puede ser," añadió.

"Es preciso respetar la personalidad de todos," dijo, comentando que el documento final de los obispos iría dirigido "no sólo a Latinoamérica, sino al pueblo de Latinoamérica donde quiera que esté."

"Y como ya hay muchos millones de latinoamericanos en Estados Unidos, también serán nuestras palabras a la sociedad y la Iglesia norteamericana," añadió.

Dijo que jurídicamente no

es posible que los hispanos en USA dependan del CELAM, pero sí que debe existir espontánea colaboración entre las diócesis con gran número de hispanos y las iglesias locales de origen.

Monseñor Adames cuenta con numerosos de sus fieles en el noreste de Estados Unidos, y con frecuencia les visita para saber de sus necesidades.

No a la violencia y opción por los pobres

Por ARACELI CANTERO

PUEBLA, México.—¿Se puede acaso evangelizar a los pobres cuando estos tienen el estómago vacío?

"Es precisamente porque hay miseria y represión e injusticia que los pobres deben ser evangelizados en el sentido que Cristo lo hizo," dijo el cardenal Dom Avelar Brandao, de Brasil, respondiendo a preguntas de periodistas en Puebla.

"Hay que valorar y dar importancia al pobre, demostrando que la condición de ser pobre no coloca a las personas en posición secundaria y marginada dentro de la familia humana," añadió.

El cardenal resumió los aportes de las anteriores conferencias generales del episcopado latinoamericano y dijo que la reunión de Río de Janeiro en 1955 resultó en la creación del CELAM, Consejo Episcopal Latinoamericano que anticipándose al Concilio Vaticano II inició la colaboración y encuentro entre los obispos.

"La conferencia de 1968 en Medellín tuvo como fruto los 16 documentos que daban respuesta a temas candentes de la realidad latinoamericana," dijo, también señalando que



Cardenal Avelar Brandao

tales documentos han sufrido interpretaciones erróneas. "Pero eso pasa con todo documento importante. También la Biblia y el Concilio Vaticano II han sido mal interpretados," comentó.

"Medellín," dijo el cardenal, "llamó la atención al mundo sobre un pecado no ya sólo personal, sino sobre el pecado colectivo sobre la situación colectiva de pecado en la sociedad."

Para él los documentos también determinaron que el amor y la justicia son factores determinantes de la paz social.

Con palabras valientes hacia documento

(Viene de la Pág. 9)

situación de permanente violación de la dignidad de la persona.

"A esto se suman las angustias que han surgido por los abusos de poder, típicos de los regímenes de fuerza. Angustia por la represión sistemática o selectiva, acompañada de delación, violación de la privacidad, apremios desproporcionados, torturas, exilios. Angustias en tantas familias por la desaparición de sus seres queridos de quienes no pueden tener noticia alguna. Inseguridad total por detenciones sin órdenes judiciales. Angustias ante una justicia sometida o atada. Tal como lo indican los Sumos Pontífices, la Iglesia, "por un auténtico compromiso evangélico", debe hacer oír su voz denunciando y condenando estas situaciones, más aún cuando los gobernantes o responsables se llaman cristianos (Conferencia Juan Pablo II, Doc. inaugural IIII). Angustias también por terrorismo y secuestros realizados por extremismos de distintos signos".

CRISTO CENTRO DE LA HISTORIA

"No hemos de parcializar, ideologizar, desfigurar, la persona de Jesucristo ni reduciéndolo a la de un político, líder, revolucionario o simple profeta, ni reduciéndolo al campo de lo meramente privado, porque él es el Señor de la historia.

"En nuestra tarea de evangelizadores debemos anunciar claramente, sin lugar a dudas o equívocos, el misterio de la Encarnación: tanto la divinidad de Jesucristo tal como lo enseña la fe de la Iglesia, cuanto toda la fuerza y realidad de su dimensión humana e histórica. Debemos presentar al Jesús de Nazaret compartiendo la vida, esperanzas y angustias de su pueblo que es el mismo Cristo creído, proclamado y celebrado por la fe de la Iglesia. A Jesús de Nazaret, consciente de su misión,

fundador de su Iglesia que tiene a Pedro como cimiento visible, (Mt. 16,18) y a Jesucristo vivo, presente y actuante en la historia y en la Iglesia".

DIGNIDAD HUMANA

"Desde el seno de los diversos países que componen América Latina, está subiendo hasta el cielo un clamor cada vez más tumultuoso e impresionante. Es el grito de un pueblo que sufre y que demanda justicia, libertad, respeto a los derechos fundamentales del hombre y los pueblos". Añaden que en Medellín se comprobó este hecho: "El clamor pudo haber parecido sordo en ese entonces (en Medellín). Ahora es claro, creciente, impetuoso y, en ocasiones, amenazante".

"Es nuestra grave obligación proclamar ante los hermanos y hermanas de América Latina la dignidad que a todos, sin distinción alguna, les es propia y que, a pesar de eso, vemos conculcada tantas veces y en forma tan extrema...

"Condenamos todo menoscabo, reducción o atropello de las personas y sus derechos inalienables: todo atentado contra la vida humana, incluso la que no nace todavía, la que se ha vuelto inútil, la que está agotando su curso temporal; toda violación o degradación de la convivencia entre los individuos, los grupos sociales y las naciones.

"El Evangelio nos debe enseñar que, ante las realidades que vivimos, no se puede hoy en América Latina amar de veras al hermano, y por lo tanto a Dios, sin comprometerse a nivel personal, y en muchos casos incluso estructural, con el servicio y promoción de los grupos humanos y estratos sociales más desposeídos y humillados, hasta las últimas consecuencias en el plano de esas realidades temporales".

CARRERA DE ARMAMENTOS

"La carrera armamen-

tista, que vemos con grave preocupación como gran crimen de nuestra época, es producto y causa de las tensiones entre países hermanos. Ella hace que se destinen ingentes recursos en compras de armas en vez de emplearlos en solucionar problemas vitales".

PARA EVANGELIZAR

"La evangelización ha de calar en el corazón del hombre y de los pueblos y de dilatarse a todas las gentes. Los dos aspectos son de actualidad para evangelizar hoy y mañana en América Latina.

"...La primera tarea es de hacer a nuestros cristianos más fieles, más maduros en su fe, alimentándola por una catequesis adecuada y una liturgia viva, presentándoles una atención incansable. Ellos serán fermento en el mundo, dando a la evangelización vigor y extensión.

"Otra tarea es la de atender las situaciones más misioneras en nuestro continente:

"Situaciones permanentes: nuestros indígenas no suficientemente, apenas y en algunos casos no evangelizados, habitualmente marginados de la vida; los afroamericanos tantas veces olvidados. Todos ellos con el aporte de sus valores que enriquecen a nuestros países y a la Iglesia universal.

"Situaciones difíciles: en particular estos grupos cuya evangelización urgen pero queda muchas veces postergada: universitarios, constructores de la sociedad, militares, obreros, jóvenes, mundo de la comunicación".

LA FAMILIA

"La familia aparece también como víctima de quienes convierten en ídolos el poder, la riqueza y el sexo. A esto contribuyen las estructuras injustas, sobre los medios de comunicación, no sólo con sus mensajes de sexo, lucro, violencia, poder, ostentación, sino también destacando lo que contribuye a propagar el

divorcio, la infidelidad conyugal y el aborto o la aceptación del amor libre y de las relaciones prematrimoniales.

"En todos los niveles sociales, la familia sufre también el impacto deletéreo de la pornografía, el alcoholismo, las drogas, la prostitución y trata de blancas, así como el problema de las madres solteras y de los niños abandonados. Ante el fracaso de los anticonceptivos químicos y mecánicos, se ha pasado a la esterilización humana y al aborto provocado, para lo cual se emplean insidiosas campañas".

"En la pastoral familiar ocupa un lugar preferente educar a los esposos para una paternidad responsable que los capacite no sólo para una honesta regulación de la fecundidad y para incrementar el gozo de su complementariedad, sino también para hacerles unos buenos formadores de sus hijos.

"Ante las campañas antinatalistas de origen gubernamental o promovidas desde otros países las familias deben disponer de suficientes conocimientos sobre los múltiples efectos negativos de las técnicas imperadas en las filosofías neomaltusianas y proceder a aplicar íntegramente las normas éticas, claras y repetidamente enunciadas por el Magisterio.

"Para lograr una honesta regulación de la fecundidad se requiere promover la existencia de centros en donde se enseñen científicamente los métodos naturales por parte de personal calificado... La pastoral por el respeto al derecho básico de la vida no debe ser circunscrito al crimen abominable del aborto, sino extenderse su defensa en todos los otros momentos y circunstancias de la existencia humana".

LOS DESUBICADOS

"El hombre latinoamericano sobrevive en una situación social que contradice (Pasa a la Pág. 12)

Dios presente en Jesús liberador

Por ARACELI CANTERO

En su mensaje a los pueblos latinoamericanos, los obispos del continente reunidos en III asamblea general en Puebla, hacen una profesión de fe "en los hombres, en los valores y en el futuro de América Latina" y proclaman que "Dios está presente, vivo, en Jesucristo liberador," en el corazón del continente.

El mensaje, no es el documento final de las reuniones en Puebla, pero en él los obispos resumen en términos generales las ideas fundamentales de sus deliberaciones, partiendo de una toma de conciencia de los 10 años transcurridos desde las reuniones en Medellín, y agradeciendo la presencia de Juan Pablo II para la inauguración de las sesiones en Puebla.

"No podemos partir de Puebla hacia nuestras iglesias particulares sin dirigir una palabra de fe, de esperanza y de caridad al pueblo de Dios en América Latina, extensiva a todos los pueblos del mundo," dicen.

"Ante todo, queremos identificarnos: Somos pastores de la Iglesia Católica y Apostólica, nacida del corazón de Jesucristo, el Hijo de Dios vivo," añaden.

PEDIMOS PERDON

Los obispos se preguntan si el Evangelio de Cristo se vive en el continente y afirman que "el cristianismo que trae consigo la originalidad del amor no siempre es practicado en su integridad por nosotros los cristianos... reconocemos que aún estamos lejos de vivir todo lo que predicamos. Por todas nuestras faltas y limitaciones, pedimos perdón, también nosotros los pastores, a Dios y a nuestros hermanos en la fe y en la humanidad.

"Queremos no sólo convertir a los demás, sino también convertirnos juntamente con los otros."

Al mirar al continente los obispos observan que "va aumentando cada vez más la distancia entre los muchos que tienen poco y los pocos que tienen mucho. Los valores de nuestra cultura están amenazados. Se están violando los derechos fundamentales del hombre," añaden.

NO SOMOS EXPERTOS

Los obispos se preguntan sobre su contribución al bienestar de sus pueblos, en donde "algunos persisten en mantener privilegios a cualquier precio mientras otros se sienten abatidos." Declaran que al tratar los problemas económicos, sociales y políticos "no lo hacemos como maestros en la materia, sino como intérpretes de nuestros pueblos, confidentes de sus anhelos, especialmente de los más humildes, la gran mayoría de la sociedad latinoamericana."

Afirman que su mensaje se



"Ya es tiempo de que América Latina advierta a los países desarrollados que no nos inmovilicen, que no obstaculicen nuestro progreso, no nos exploten, sino al contrario nos ayuden con magnanimidad a vencer las barreras de nuestro subdesarrollo, respetando nuestra cultura, nuestros principios nuestra soberanía, nuestra identidad, nuestros recursos naturales..."

siente "iluminado por la esperanza", a pesar de las dificultades. Añaden que "el contexto socio-cultural en el que vivimos es tan contradictorio en su concepción y modo de obrar, que no sólo concurre a la escasez de bienes materiales en la casa de los más pobres, sino también, lo que es más grave, tiende a quitarles su mayor riqueza que es Dios" por lo que hacen una llamada a los miembros conscientes de la sociedad para una revisión de sus proyectos y la lucha por la conservación y profundización del sentido de Dios en la conciencia del pueblo.

NO ESTAMOS DIVIDIDOS

"Hermanos, no os impresionéis con las noticias de que el Episcopado está dividido," dicen. "Hay diferencias de mentalidad y opiniones, pero vivimos en verdad el principio de colegialidad, complementándonos los unos con los otros, según las capacidades dadas por Dios. Solamente así podremos enfrentar el gran desafío de la evangelización en el presente y el futuro de América Latina," afirman.

Siguiendo las prioridades señaladas por Juan Pablo II en su discurso inaugural, los obispos exhortan a la familia para que se transforme "cada día más en ambiente privilegiado de evangelización, de respeto a la vida y amor comunitario." A los jóvenes les dicen que "ya pasó la hora de la protesta, traducida en formas exóticas o exaltaciones intempestivas. Vuestra capacidad es inmensa," dicen. "Ha llegado el momento de la reflexión y la plena aceptación del desafío de vivir en la plenitud los valores esenciales del verdadero humanismo integral."

Los obispos también se di-

rigen a los agentes de pastoral, y a todos los hombres de buena voluntad invitándoles a la construcción de la civilización del amor. Afirman que el amor cristiano supera las categorías de todos los regímenes y sistemas, produce la felicidad de la comunión e inspira los criterios de participación. También que el amor repudia "la violencia, el egoísmo, el derroche, la explotación y los desatinos morales... propone a todos la riqueza evangélica de la reconciliación nacional e internacional..."

NO NOS EXPLOTEN!!

"La civilización del amor repele la sujeción y la dependencia, que es perjudicial a la dignidad de América Latina," dicen. "No aceptamos la condición de satélite de ningún

Palabras valientes

(Viene de la Pág. 11)

su condición de continente mayoritariamente cristiano: son evidentes las contradicciones existentes entre el orden social injusto y las exigencias del Evangelio.

"Con profunda pena constatamos el agravamiento de la situación de violencia institucionalizada, subversiva y represiva, en la cual se atropella la dignidad humana hasta en sus derechos más fundamentales. De manera especial tenemos que señalar que, después de los años cincuenta, fracasadas las esperanzas amplias del desarrollo, han aumentado también la marginación de grandes mayorías y la explotación de los pobres."

"El hombre latinoamericano encuentra una sociedad cada vez más desequilibrada en su convivencia..."

"El desequilibrio socio-político a nivel nacional e internacional está creando numerosos desubicados, como son los emigrantes, cuyo número puede ser de magnitud insospechada en el próximo futuro. A éstos deben añadirse los desubicados políticos, como son los asilados, los refu-

giados y los desterrados. país del mundo, ni tampoco de sus ideologías propias. Queremos vivir fraternalmente con todos, porque repudiamos los nacionalismos estrechos e irreductibles."

"Ya es tiempo de que América Latina advierta a los países desarrollados que no obstaculicen nuestro progreso, no nos exploten, sino al contrario nos ayuden con magnanimidad, a vencer las barreras de nuestro subdesarrollo, respetando nuestra cultura, nuestros principios, nuestra soberanía, nuestra identidad, nuestros recursos naturales."

Los obispos condenan la carrera de armamentos "no apta para la paz", y después de varias profesiones de fe, invocan para el peregrinar del continente la compañía solícita de la Virgen de Guadalupe, Patrona de América Latina.

giados y los desterrados.

"La Iglesia hace un urgente llamado a la conciencia de los pueblos y también a las organizaciones humanitarias para que:

— "Se fortalezca y se generalice el derecho de asilo, institución genuinamente latinoamericana..."

— "Los países amplíen sus cuotas de recepción de refugiados y emigrantes y que agilice la implementación de los acuerdos y mecanismos de integración competentes en estas acciones;

— "Se ataque a la raíz del problema ocupacional con políticas específicas de tenencia de la tierra, de producción y comercialización, que cubra las necesidades urgentes de la población y que fijen al trabajador en su medio;

— "Se posibilite la amnistía como signo de reconciliación para conseguir la paz;

— "Se creen centros de persona humana que trabaje con el objeto de 'que se quiten barreras de explotación hechas frecuentemente de egoísmos intolerables y contra los que se estrellan los mejores esfuerzos de promoción. (Juan Pablo II, Oaxaca, 29-1-79).

• **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, religiosos, 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.

• **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).

• **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.

• **Concierto de Pedro Tamayo**, cantante y guitarrista y exponente de la trova cubana, el sábado 24 de febrero a las 8:30 p.m. en el auditorio del Museo de Ciencias y Planetarium, 3280 South Miami Ave. Actuará también el compositor cubano Rodolfo Guzmán. Son productores de esta presentación del Teatro Espacial No-Identificado, Tony Wagner y Siro del Castillo.

★★★

Miguel Angel Abadía y Connie Ramirez, interpretarán a partir de esta noche — viernes 16— la obra del israelí Arieh Chen, 'representando a Karim'. Las funciones de esta comedia — estrenada con gran éxito en Madrid en 1969, tendrán lugar en el estudio La Danza, 354 N.W. 27 Ave., viernes y sábados a las 9 p.m. y domingos a las 7:30 p.m. desde hoy 16 hasta el 25 de marzo. La presentación está bajo la dirección de Tony Wagner y bajo los auspicios del Teatro Espacial No-Identificado en colaboración con el Estudio La Danza.

Why should we be giving to causes in another country?

By FATHER DONALD McCARTHY

Several years ago when baseball's Cincinnati Reds soundly defeated the New York Yankees in the World Series they were affectionately called the "Big Red Machine" by their admiring fans.

The picture of a machine that rolls along with power and majesty expresses the abstract notion of teamwork between ballplayers. St. Paul used another picture to express the unity of Christians: the body of Christ.

St. Paul spoke of baptism uniting people in a way that far exceeds the teamwork of a baseball team. "It was in one Spirit that all of us, whether Jew or Greek, slave or free, were baptized into one body" (1 Corinthians 12:13).

How can the unity of Christians in one body be made visible? Returning to baseball comparisons one may reply by suggesting "teamwork." Every parish community practices teamwork in the multiple activities that it sponsors. Teachers join the team by volunteering to teach religious education programs, younger parishioners often drive senior citizens to Mass or to parish activities, electricians string lights for parish festivals and business executives join the ways and means committees of parish councils.

Thus teamwork develops through the unselfish efforts of all members to contribute toward the team's success. President John F. Kennedy referred to this in his famous slogan, "Ask not what your country can do for you but what you can do for your country."

But members of the body of Christ are everywhere. It circles the globe and encompasses millions of persons outside any individual community. In fact, every living person potentially belongs to the body of Christ since he died for and redeemed all people. Hence contributing to the teamwork of the body of Christ means participating in an international effort which makes even the United Nations pale by comparison.

Christ's worldwide body functions as leaven in a loaf of bread. It lifts up all of humanity in a praising and worshipping movement toward the Father. It reaches out to the most miserable actual or potential member of the body with the care and compassion of Christ.

Sometimes devoted and unselfish Catholics lose patience with the frequent church collections for the work of the church in foreign lands of the international programs to fight poverty and disease. They find it much more satisfying to concentrate on parish works of charity or the support of a parish school.

No one can object to concentrated concern for individual units of the body of Christ. But worldwide teamwork can't be achieved without serious efforts toward the good of the whole at least by spiritual and moral if not by visible and tangible support.

St. Paul exemplified this corporate concern by his famous collection for the poor of Jerusalem. He brought help from the new gentile Christians of Galatia, Macedonia and Achaia, saying that, "if the gentiles have shared in the spiritual blessings of the Jews, they ought to contribute to their temporal needs in return" (Romans 15:27). Pope Paul in his last Mission Sunday appeal written last summer said, "Local churches of recent foundation need to feel the warmth of effective communion with their sister churches and of practical help from them."

Hence in terms of sacrificial giving, the arithmetic of belonging to the body of Christ should include a form of tithing to the worldwide needs of that body. Parish communities which successfully raise thousands of dollars in support of parish works of education and charity should consider pledging at least a portion of that income for use in foreign lands as a manifestation of unity with the whole body of Christ.

Despite the occasional scandals in the use of charitable funds, no one in the United States can remain indifferent to the worldwide needs of the people of Christ or consider "only" the needs of those closest to home.

Parochialism in charitable concerns neglects the teamwork of the whole body of Christ. The "Big Red Machine" was not successful because of one or two strong and healthy players, even including Pete Rose.

Or, in the language of religion, charity may begin at home, but the charity of Christ can never end there.

"It is not possible to be a saint and invoke the Gospel we preach without doing all we can to assure for all men conditions of work, housing, food, rest and human culture without which life ceases to be human." Emmanuel Suhard, "The Church Today,"

"Christian charity is friendship to all the world;...-friendship expanded like the face of the sun when it mounts above the eastern hills." -Jeremy Taylor, "Nature and Office of Friendship,"



...while charity may begin at home, the charity of Christ can never end there...



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**NEXT
ISSUE
Is any
kind of
permanent
commitment
really a
good
thing?**

MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced 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)

The meaning of Puebla

The meeting of the Latin American Bishops at Puebla, Mexico, ended this week. The documents emanating from it will affect the Church in Latin America and beyond for decades to come.

One thing stands out clearly—the secular press, and, indeed, Conservative Catholic newspapers in the United States, have totally misinterpreted the opening speech of Puebla by Pope John Paul II.

Banner headlines proclaimed that the Pope had condemned "Liberation Theology," and had urged that priests "stay out of politics." However, an examination of the Papal speech and his remarks in other parts of Mexico shows no such thing. In fact, he didn't even use the term "Liberation Theology."

Still, the term is used in Latin America and in many parts of the Third World where dictators abound and their upper middle class supporters economically oppress the majority of people.

What Pope Paul was saying is that if the liberation of peoples from oppression and poverty means following the Marxist or extreme Socialist line, then that is wrong. The only theology of liberation that can be accepted is that which applies the Gospel message in improving the spiritual and material condition of peoples.

As to priests in politics—the Pope was not denying the right of the clergy to participate as citizens in the political or economic life of the country in which they

A decade

This month the Florida Catholic Conference celebrates its Tenth Anniversary. It was established by the Bishops of the State for the following purposes:

To take an active and cooperative role in health, education and welfare activities that promote the material and moral well-being of the people of the State of Florida.

To provide an easily accessible channel of communication by which Catholics in Florida may be contacted by, and may communicate with, church and secular agencies and other groups in matters affecting the common good, and assist in the solution of problems pertaining to the general welfare.

The State Catholic Conference in its first decade has proved its worth dealing with an awful lot of issues which affect us as members of the Church and as citizens. These issues include education, the right to life, agricultural problems of labor and management, welfare reform and social services.

When the Legislature is in session, Conference representatives are available in Tallahassee to speak the mind of the Church on the pressing concerns of the day. We salute the Conference on this Anniversary and congratulate it on all its worthwhile endeavors for the Church and State.

live. Rather, he was stating that their priestly role was to minister to the people through a prayer life, the preaching of the Gospel, and in organizing the laity to become activists in programs of improvement for justice sake.

In other words, it was the laity's role to be the real politicians; to be active in the political parties and government; that the motivation of the laity was the Gospel message preached by the clergy and manifested in the lives of the clergy.

As one of the participants at Puebla declared: It is not Marxism or socialism which should condition the Faithful. Instead, "Christian Faith should condition the form in which we are going to struggle for justice."

There are some who have painted the Puebla meeting as a classical struggle between the Liberals and Conservatives, Progressives and Traditionalists within the Church. However, a reading of the document issued by the Latin American hierarchies on Tuesday decries that notion. There was no semantic tangle in the final document. No so-called wing of the Church



"I'M PROTESTANT, BUT YOU'RE WELCOME TO USE SOME OF MY KITTY LITTER."

won. Rather, the cool-balm of reason prevailed and the Gospel message was proclaimed.

Letters to the Editor

Conklin tells it right

To the Editor:

The secular press gives us no news at all about Right to Life activities. What they do write is derogatory and full of twisted half-truths. Dick Conklin not only tells it the way it is, but he also is a great writer.

I see no reason why we can't have Mr. Conklin's column every week.

Rita Knight
Coconut Grove

Mass for handicapped?

To the Editor:

Being a shut-in, I deeply appreciate the Mass on television each Sunday. Would it be possible, especially at Christmas and Easter, to have an outdoor Mass for the handicapped? The parking lot in each parish could be used for the cars necessary to hold the ill. Even outdoor theater parking might be used for a few hours on Sunday.

I dearly love the Mass, thank all who are participating in the Mass on television, and hope that a "live" Mass for the handicapped once or twice a year would be possible.

Helen Ankenbrandt
Lake Worth, Florida

Uncle Tom Greeley?

To the Editor:

Elayne Gilbert of Miami may feel that the liberalism Andrew Greeley spouts produces great works and ideas within the church, however, I suggest Fr. Greeley is our Catholic Uncle Tom.

Can we regard Fr. Greeley's recent letter of advise to our present Pope, as a prelude of advise and then dissent — as was his criticism of our late Pope Paul VI encyclical, Human Vitae. Greeley's defense of Hans Kueng who denies papal infallibility — the very principle of order and unity in the church is really evidence that he is dancing to the tune of anti-Catholic bigotry.

Andrew Greeley may defend Catholic Civil Rights, however, in the long run his statements against Catholic doctrine cancel out his positive

ideas.

Let him reverse his present views advocating contraception, women priests, and the secularist understanding of theological freedom, then we shall see how he is shunned by the modernist he is spokesman for.

Yes! Fr. Greeley is what you look for when searching for a Catholic Uncle Tom.

Joan Reilly
Cooper City, Fla.

Rosaries needed

To The Editor:

Two years ago I wrote to you making an appeal for Rosaries and Medals and small religious objects for the missions. I received thousands of Rosaries, etc. in the mail. I sent them to the Dioceses of Kenema and Freetown in Sierra Leone; to the Dioceses of Kumasi and Accra in Ghana; to Monbasa, Nairobi and Machakos in Kenya; to Owerri, Port Harcourt, Onitsha, Enugu and Makurdi, Dioceses in New Guinea (in all of which areas Irish Holy Ghost Fathers are working.)

I have had dozens of enthusiastic letters of thanks from the missionaries in the above places—and appeals of more. The Rosary is BIG on the missions. In many places, the villagers gather each evening for a common rosary. I have to appeal to you once again for your help.

Fr. Patrick Kinnerk, C.S.Sp.
Irish Holy Ghost Fathers
48-49 - 37th Street
Long Island City, New York 11101

New columnists excellent

To The Editor:

Dolores Curran and Charles Martin are excellent additions to the already outstanding Voice.

Especially important is the article written by Fr. Andrew Greeley. Jesus tells us that He will be with us until the end of time. Thank God that He is with Fr. Greeley.

Javier M. Aceituno
Miami



3rd World poverty not our fault

By REV. ANDREW M. GREELEY

The Third World, we are told, is poor because the rest of us are rich.

Let us look at two rather special Third World countries, Tanzania and Venezuela. The former country is noteworthy because it has a Christian Socialist (indeed, Roman Catholic) president and because the Northern Hemisphere has poured billions of dollars into it in the last 17 years. Venezuela is noteworthy because it is one of the few countries in the Third World that has political democracy; indeed, in a free election recently it changed ruling parties.

THEY ARE also interesting examples because Tanzania is a very poor country and Venezuela is a very rich one (because of its oil exports). The latter has received billions of dollars in oil payments and the former billions of dollars in grant from "Northern" nations.

Both are economic disasters. Julius Nyerere, the idealistic dictator of Tanzania, was convinced that socialized collective farming and "barefoot socialism" would transform one of the world's poorest nations. Ninety-five percent of the

population has moved into collective farming villages — a forced ruralization of the economy. Not everybody was enthused by the "ujamaa" approach, as this collectivization was called. When necessary, they were persuaded to cooperate at gunpoint.

Despite his visionary idealism, Nyerere had not apparently read about the failure of collectivized farming in other countries. Tanzanian agriculture went down the same path as has collectivized agriculture everywhere on the earth. The health clinics, schools and agricultural development aid that were supposed to materialize after collectivization simply did not appear. Low incentives did not challenge idealism—they never do—but only guaranteed even more inefficient management. Per capita income is \$198 per year. There are almost no foreign exchange reserves. Tanzania is in worse internal and external economic shape than it was when Nyerere came to power.

IN OTHER WORDS, the ideological mistake of Tanzanian leadership caused that nation to

waste the billions of dollars of foreign aid that was poured into it. Despite all the money, 17 years later Tanzania is as desperately impoverished a place as it ever was.

Venezuela gets lots of foreign money, too: \$11-billion a year in petroleum income. It has freeways and highrises and luxury imports which grow at the annual rate of 30 percent. But despite the billions of dollars it more or less extorts from the rest of the world, 40 percent of Venezuela's 13-million people live in abject poverty. One out of three lives in a slum; the slums are growing. A million children are abandoned every year and 10 percent of the children born in the country suffer physical or mental defects of malnutrition. Its unemployment rate is 25 percent. Its inflation is astronomical. The government and ruling class are permeated with corruption.

Still the Venezuelan government is able to afford an expensive public relations campaign. A couple of years ago I wrote a column critical of the government of the country and promptly got on the mailing list for its American image-makers. If you

can't do anything about poverty, at least you can try to change the image of poverty. President Carter and Mr. Rafshoon would understand.

Venezuela, then, is a Third World country which has more money than it knows what to do with, the result of a superabundance (temporary) in natural resources. The result is more poverty, inflation and unemployment. Tanzania is a poor Third World country because it lacks natural resources. Both have received enormous contributions from the Northern Hemisphere: voluntary contributions in the case of Tanzania, compulsory in the case of Venezuela. Both have squandered the money they have received. In both, the condition of the poor people is worse than ever before.

WHEN THE theorists, the ideologues and the liberation theologians are finally willing to face the harsh reality that nations like Tanzania and Venezuela are not impoverished because of Northern Hemisphere affluence but because of their own internal inefficiencies and corruption, then perhaps poverty in the Third World will begin to decline.



Where do I fit in? Year of the Family IV

By DOLORES CURRAN

Three questions I'm frequently asked by parish leaders on the Plan of Pastoral Action are: "Where do I fit in?", "What do you see as the major pitfalls?" and "Do you really think parishes will do it?"

They are related questions. One major problem, for example, is where the various personnel fit in. In some parishes, the director of religious education is simply going to be handed the job along with religious education. This will insure failure because that one parish person is already over-extended. Another is that Family Life Offices in some dioceses are basically inactive. Yet, they are the umbrella under which the Plan is to operate. A third is in the leadership of the parish and

diocese itself.

Just as nearly fifty dioceses failed to listen to their people in 1976, there will be hundreds of parishes where the pastor, parish council, principal, and parishioners won't do anything, in spite of the bishops' pleading, USCC's materials, or diocesan paper articles.

Rather than focus on the problems, I want, in this last column of the series, to share some general observations and suggestions.

Consider suspending formal religious education for a year.

If you are already understaffed in your parish and you see no one who is free enough to take on the responsibility of setting up listening procedures, you might want to consider suspending formal religious

instruction for one year to really focus on the total parish family. Several parishes have already announced that there will be no CCD or adult education in 1979-80 or 1980-81 so the parish can utilize the time to assess needs and plan to meet them. In light of the fact that the major religious education documents stress the primacy of adult education, the idea is sound.

Don't be overwhelmed by parish needs.

When we first began trying to draw up a Pastoral Plan to meet the literally hundreds of articulated needs nationally, we were overwhelmed. How could we possibly meet all these needs? We should begin with one or two small efforts in the parish or rather than tackling them all at once and throwing up our hands in despair. Some needs will rise to the top, as did the problems of the divorced in our consultation. And our bishops chose to address that need first. Already we are seeing the fruits of their efforts in dioceses.

The Plan belongs to everyone.

When your pastor or diocesan leadership team introduces the Plan, offer your services. If it looks as if your bishop or pastor isn't going to initiate interest in listening in the parish, respectfully initiate it yourself. Go before your parish

council and ask to be part of a listening team. If you are a principal, initiate some listening procedures among your school parents. If you are part of a couples' group, get your group to buy Sounds of the Family (see last column) and find out how you can listen to other couples and individuals.

If you are single and feel abandoned by your parish, invite other parish singles to join you and articulate your needs together.

If you complain about lack of real parish ministry to your needs but explain away your inactivity with "I'm just a layperson," then update your vision of laity. Read the Documents on the Laity from Vatican II which stress that laity are obligated to speak out and to serve in areas where they are especially competent. If you are a pastor, a parish family life director, or a president of the altar society, help your parish to "own" the Plan of Pastoral Action as a total parish family aid.

Just as the healthy family must recognize and help solve its need together, in order to become a true community, so must the parish family. Until it does, we will remain individuals in the pew, not brothers and sisters in the family of Holy Mother Church.

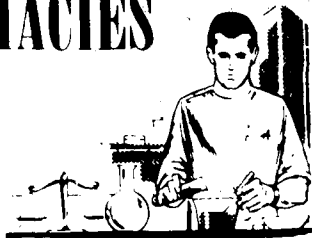
SERRAN PRAYER FOR VOCATIONS

O God, Who will not the death of a sinner *but rather that he be converted and live * grant we beseech you * through the intercession of the Blessed Mary, ever Virgin * Saint Joseph, her spouse * and all the saints * an increase of laborers for your Church * fellow laborers with Christ to spend and consume themselves for souls * through the same Jesus Christ * Your Son * Who lives and reigns with You * in the unity of the Holy Spirit * God forever * and ever. Amen.

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Youth federations mean time

By JOE IERISI
ASSISTANT YOUTH
DIRECTOR

A few months ago, the staff of the D.Y.A. came to the conclusion that in order to effectively minister to Catholic youth in South Florida some changes in approach were necessary.

One was the creation of area "Federations" to facilitate better communication and mutual support among those working with parish youth groups. At that time we asked for patience as we lay the foundation for effective Youth Ministry throughout the Archdiocese. Effective Youth Ministry WILL become a reality, but not without the necessary commitment, time and effort needed to make it happen.

YOUTH MINISTRY involves first and foremost, not programs, but relationships. Within accepting relationships, young people are enabled to face and to

accept themselves and others, to clarify their goals and values, and to dare to become the persons they are called to be. Quality relationships require proper cultivation, and that means commitment, time and effort.

It has been interesting to see that each of the five federations is beginning to develop its own personality," depending on the make-up of the group. Each has varied in its understanding of what we are trying to accomplish, as well as in its approach to planning activities. A few very successful federation activities have taken place, such as the North Dade "Sports-Picnic" day, and the Palm Beach "Youth Olympics." Both events proved to be fun community builders, providing a good sense of "praying through playing" which is an important aspect of Youth Ministry. And the upcoming day of reflection in North Dade promises to be good as well.

The success of activities

is relatively easy to gauge. Sometimes, however, our accomplishments are more subtle, and it is only in retrospect that we can fully appreciate the positive ways in which the Lord is working in our lives.

I believe such a thing took place last week at the North Broward Federation meeting. The fact that only a handful of people showed up might have been disheartening to those who were there. Because only a few parishes were represented it was difficult to do any solid planning of activities. But before the evening was through, a commitment was made to start meeting together regularly at each other's homes, to get to know each other better and share ideas. I believe that this commitment to develop a "support community" will prove to be the foundation necessary to develop activities and programs that will effectively minister to the needs of the youth in North Broward.

THE GOOD VIBES felt at that meeting brought to mind the sign posted over the desk of Tony Cordileone, Youth Minister at Our Lady Queen of Heaven in Fort Lauderdale: "When leaders grow in love for one another, they lay the foundation for all those who follow!"



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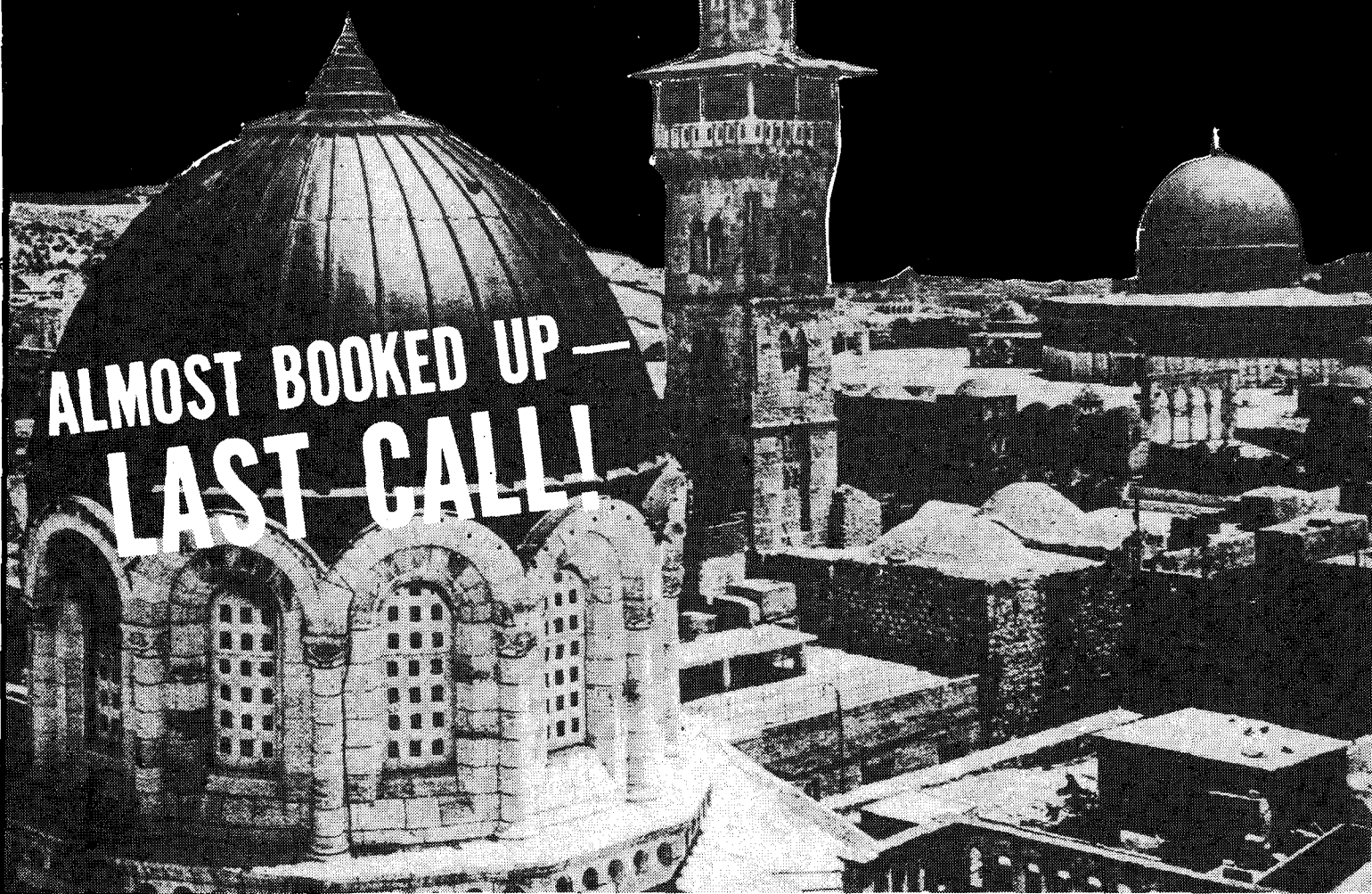
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It's a Date

DADE COUNTY
Miami ACCW annual interfaith meeting Feb. 21 at St. Mary Cathedral, 9:30 a.m., \$4.50 donation includes lunch.

Separated or divorced support group meeting at Our Lady of the Lakes, Feb. 22 at 8 p.m., 756 W. 53 St. Slides, coffee, get-acquainted.

St. Joseph Women's Club and Homes and School Assn. luncheon-fashion show of European designs at Americana Hotel, Bal Harbour, Feb. 22 noon. Reservations, 861-2517.

St. Rose of Lima parish carnival, Feb. 16-18.

St. John Fisher Fiesta, Sunday Feb. 25, 4001 N. Shore Dr., 1 to 5, food, games, booths.

Villa Maria flea market, Feb. 25, NE 10 Ave. and 125th St.

St. Michael CCW family

day, with entertainment, band, talk, Feb. 18, from 2 to 5 in cafeteria.

Third Order of St. Francis meeting on Feb. 18, at 2, St. Francis Hospital.

Holy Family carnival Feb. 22-25 from 1-11 p.m., - 24500 NE 11 Ave.

BROWARD COUNTY

Catholic Daughters of America, Pompano Beach, dessert-card party Saturday, Feb. 17, at St. Elizabeth Gardens; \$1.25 donation, public invited.

St. Charles Borromeo Country Fair Feb. 23-25 at 600 NW 1st St., Hallandale

St. Sebastian Council of Catholic Women fashion show at Pier 66, Feb. 21, at 11:30 a.m.

Nativity Ladies Guild fashion show Feb. 19 at Sweden House, 11:30 a.m. Reservations 989-2247.

St. Boniface Women's Club annual card party Feb. 21 in parish hall.

St. Boniface Bible study, Feb. 23 at the church, 7:30 p.m., with Fr. George T. Montague, scripture scholar.

St. Jerome Women's Club fashion show, Feb. 24, at Patricia Murphy's Candlelight Room at 1 p.m. Reservations 523-8660.

St. Bartholomew carnival Feb. 22-25, Miramar.

St. Elizabeth fashion show, Feb. 24 at Sea Garden Hotel, 11:30 a.m. Pompano Beach. Reservations 942-0520.

PB COUNTY

St. Paul of the Cross Women's Guild fashion show, Feb. 17 at the Breakers, 11 a.m. Call 844-8433.

Cardinal Newman High School Home and School Assn. fish fry dinner Feb. 18 from 1 to 6 in cafeteria; \$3.50

St. Vincent's fashion show Feb. 21 at the Breakers. Call 276-8713.

Mary Immaculate parish Valentine social at Cardinal Newman cafeteria Feb. 25 from 3 to 6. Families, music, foods, dance. \$2.50

Awareness program for parents beginning Feb. 19 at St. Juliana Parish, under direction of pastor, Fr. Xavier Morass a series of 6 lectures on personal awareness and first in series of programs on family enrichment; 7:30 in the church; 6 Mondays in a row with various speakers and experts.

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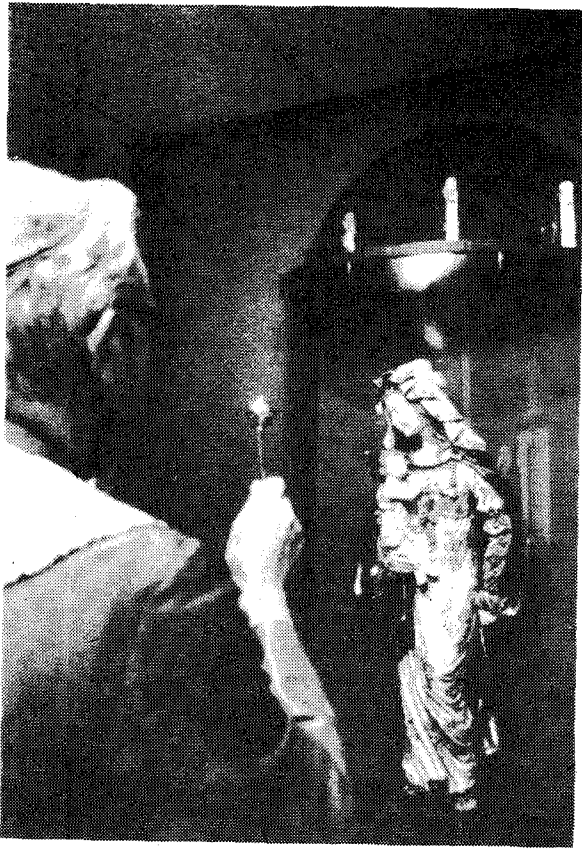
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Imported from Italy, the statue of the Blessed Mother, at the entrance of the Queen of Peace Hall of St. Timothy Church, is blessed by Archbishop McCarthy during dedication ceremonies. Fr. Michael Gigante, pastor, greets the parishioners in the cheerfully lit center.

Faith in action

The greatest sign of the growth of Faith in the Archdiocese of Miami is being demonstrated by the growth of participation of people, that is a "happening", within parishes.

To meet this force of involvement by parishioners of all ages, pastors are being supported in efforts to provide the physical building on the church grounds, as centers of community activities.

"This togetherness", beams Archbishop Edward McCarthy, "is in the true spirit of the

ministry of Christ", he said.

Within recent days St. Timothy Church, Miami, dedicated its new Queen of Peace Hall; and groundbreaking ceremonies for a parish center building was held at Sacred Heart Church, Homestead.

On Saturday, Feb. 17, Archbishop McCarthy will dedicate the new parish center for St. Richard Church, Perrine. Fr. Kieran Darcy, pastor, said a buffet for parishioners will follow the 5 p.m. ceremony.



Msgr. John O'Dowd, Dean of South Dade Deanery, was the chief groundbreaker for the planned new parish center of Sacred Heart Church in Homestead, joined by Fr. Vincent Andriuska, left, and Fr. Gilberto Fernandez, pastor. Msgr. O'Dowd, a former pastor of Sacred Heart renewed

old acquaintances "some of you I married", he smiled. Food and music climaxed the days activities. A scale model of the new parish community center is shown in the inset picture.

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