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The Voice

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LIBERATION THEOLOGY

Pope says he approves



"If it will help the poor children, okay... just don't tell me it's good for my eyesight." Well, not in those exact words, but Patty Lopez, St. Hugh Elementary first grader seemed to make herself quite clear as she eyed an economical lunch of raw carrot, boiled egg, quartered tomatoe and cottage cheese — and gamely ate it in support of "Operation Rice Bowl," a drive to aid the poor. (See story Page 16)

By JERRY FILTEAU

VATICAN CITY (NC)—Pope John Paul II endorsed "the theology of liberation" and the recent deliberations of the Latin American bishops. The endorsements came Feb. 21 during the pope's general audience.

In a strongly worded talk at this weekly audience; the pope said "the 'theology of liberation' is often connected, sometimes too exclusively, with Latin America. It is necessary, however, to grant reason to one of the great contemporary theologians, Hans Urs von Balthasar, who demands a theology of liberation on a Universal radius."

THE POPE endorsed the double stress on evangelization and liberation by the third general assembly of the Latin America bishops, which ended in Puebla, Mexico, Feb. 13.

The pope linked the two, saying that in evangelization and in the Gospel message are found "the most profound source of the liberation of man."

Liberation "is certainly a reality of faith, one of the fundamental themes of the Bible, inscribed profoundly in the saving mission of Christ, in the work of redemption, in his teaching. This theme has never ceased to constitute the content of the spiritual life of Christians," he said.

"The conference of the Latin American bishops witnesses that this theme returns in a new historical context. Therefore it must be taken up again in the teaching of the church, in theology and in pastoral work," he added.

THE POPE WAS interrupted by applause several times as he called for the church to be a prophetic voice

denouncing injustices and declared that Christ is the liberator of men.

Speaking of the need for a universal theology of liberation, he said, "only the contexts are different, but the reality itself of the liberty 'by which Christ has liberated us' is universal. The task of theology is to discover its true significance in diverse and concrete historical and contemporary contexts."

He added, "Christ himself connects, in a particular way, liberation with the awareness of truth. 'Know the truth, and the truth will make you free.'"

Truth, he said; has "a prophetic force... we find this prophetic force of truth in the teaching of Christ. As a prophet, as a witness of truth, Christ repeatedly opposed untruth."

FATHER HANS Urs von Balthasar is a 73-year-old Swiss theologian. He is a member of the papal Theological Commission and the author of more than 50 books. In the past, Father von Balthasar has warned that some theological trends being developed in Latin America are producing a "false liberation theology" because they look to Marxism as the answer for curing the region's social ills.

The pope, at his general audience, stressed the need for the church to be involved in social issues.

"This service to the truth as participation in the prophetic service of Christ is a task of the church, which seeks to accomplish it in diverse historical contexts," said the pope.

"It is necessary to call by their names injustice, the exploitation of man by man, or the exploitation of man by the state, of institutions, of

(Continued on Page 16)

Archbishop's Lenten Pastoral Letter

My beloved in Christ:

Once again we have reached the Season of Lent. I suppose all of us find Lent somewhat disagreeable. It hurts to admit we are sinner. Discipline is painful in our comfort-crazed world. It is mortifying to face up to the fact that we have betrayed God's love and need to do penance.

But to live in an unreal world of spiritual indifference is as dangerous to the health of our souls as ignoring warning signs of disease is to our physical health.

Yet Lent is not a grim season. It is meant to be a time of growth, new discovery of life, new commitment, new joy in being God's people. It is a sort of "clean up and beautify" season. A time for taking stock of our spiritual development and for charting new courses of progress.

Physical fitness buffs jog and diet with zest. Lent should be a similarly exhilarating time as we exercise little used virtues, overcome the flabbiness of indifference, put a new tone in our spiritual lives.

And as members of Christ's

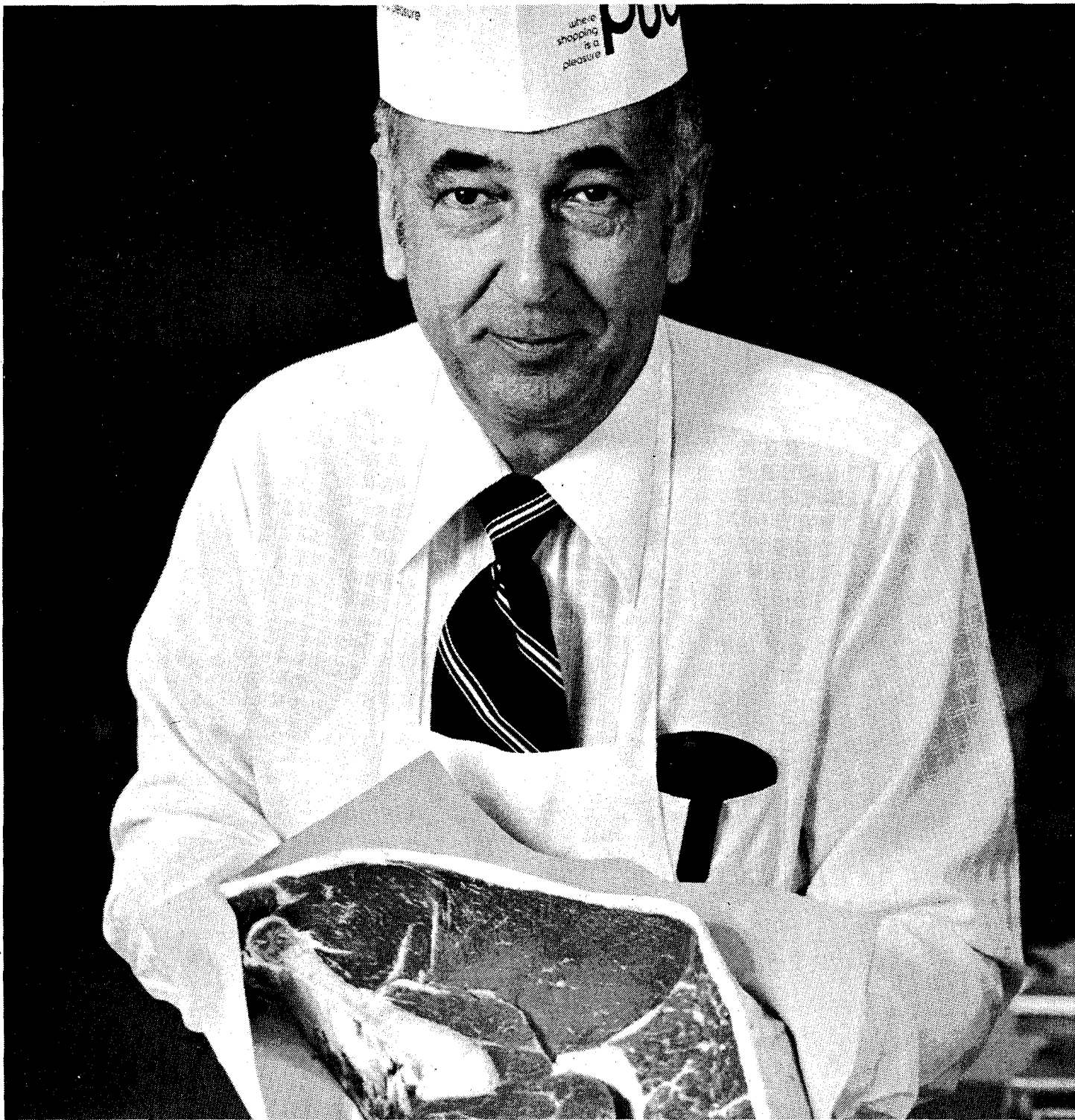
Church we need to support each other in this joint effort of spiritual growth. Christ meant His Church to be a brotherhood of people working together, sharing a concern about each other. This community of loving concern includes, of course, the Bishop, the parish priests and the religious. But it includes as well each one of us. Each of us has been baptized and confirmed as active partners in the Kingdom. In the Sacrament of Matrimony spouses take on a concern for each other's holiness and for that of their children.

In the Christian family children need be concerned about the spiritual growth of their parents as well as of each other.

Godparents should be concerned about the holiness of their godchildren, sponsors about the confirmed, members of the wedding party about the spiritual growth of the newlyweds. There should be a spiritual dimension in all human relationships of Christians. It should be revealed in the doctor's concern for his patients, the lawyer's for his

(Continued on Page 3)

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**Pope welcome
- UN Waldheim**

UNITED NATIONS— (NC)— U.N. Secretary General Kurt Waldheim would "be happy to welcome" Pope John Paul II if he decides to come to New York this fall to address the opening session of the General Assembly, said a U.N. spokesman.

But no official arrangement has been made with the Vatican for a visit, he added at a press conference.

Speculation about a papal trip to the United Nations has been strong since the election of the Polish pope. Informal conversations between U. N. officials and Vatican representatives have taken place.

The pope has stated on various occasions a desire to travel outside of Italy as much as his schedule will allow.

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Chancery is ministry, not work

By GERARDE E. SHERRY

In any Chancery Office "its extremely important activities should not be work, but ministry," Archbishop Edward A. McCarthy of Miami told Department Heads and their staffs at a "Day of Reflection" held at the Cathedral Hall.

The Archbishop said that the Reflection Day, which is to be held regularly, has as its purpose "efforts to enrich our experiences, transform work to joy, and encourage growth in appreciation of each person with whom we deal.

"THE CHANCERY OFFICE is a very special place," the Archbishop said. "Because we use typewriters, adding machines, ledgers and the like, we are inclined to think it is like any other office. It's a problem, and we get into a pattern of this thinking. This is partially good because it preserves and perfects experiences. But sometimes it becomes merely mechanical and routine. We forget who we are; lose the thrill of the call and sense of direction.

"Now and then we have to take a new look; reexamine our bearings; find out who we are—what are we—as Archdiocesan officials and staff members. As the Chancery goes, so goes the diocese, is the popular thought. Still worse—as the Chancery, so the people."

Archbishop McCarthy wondered aloud when Jesus was establishing His Church "whether he gave much

thought to His Chancery Office.

"What would Jesus look for in his first disciples?" the Archbishop asked. "Efficiency? Perhaps—nothing is too good! Messengers—speed typists—for a sense of urgency; loyalty, for sure—take up the Cross—but we are not worthy but suspect. Still, all this is secondary."

ARCHBISHOP Mc CARTHY said the special spirit of a Chancery Office, and all the diocesan offices linked with it, must include a sense of union with God. Its members must be "authentic and be genuine. They must not only be doers of the Word, but lovers of the Word.

"We must learn to accomplish more by witness," the Archbishop said, "as a community of faith, of prayer and of love. If we are promoting the idea of supportive communities of faith, then by all means the Chancery should be one.

"The Jesus Chancery," Archbishop McCarthy said, "rejects the impersonal, rejects the idea of bureaucracy. Not only are we judged by what we do, but by what we are as people getting along together—living the ideals we stand for as a Faith community.

"To many, the Chancery Office is a foreboding place—where people dislike coming. They unfortunately, think of it as a painful place devoted to tax collections—almost a police station. We must make it a loving,

warm, encouraging, supportive place. Then people will view it as a haven for coming home. Those tired or in trouble will then find understanding and the loving, helpful hand of encouragement. We must create the feeling that Jesus has been here—has just left the room!

"SO, IN JESUS' Chancery there must not so much be work, as ministry. The staff members are not employees, but brothers and sisters of a Faith community in Christ. And our communion with each other within the Archdiocese must be not so much by letter, phone or memo (with 15 copies)—but more powerfully by witness; by the example of earnest, serious putting into practice of the Faith.

"For many—the public, the laity, the priests and religious—the Chancery is the image, the personification of the attitudes of the Archdiocese, the Church, Christ Himself. How often do we betray

him, let him down. The Chancery should be the model, the loadstar—to inspire, to exemplify, to radiate all that we stand for.

"The question is, do we fail by disillusion—by disedifying, by discouraging those who had expected so much more of us? The community of the Chancery has tremendous potential, not only for what it does, but more basically for what it is. It has the opportunity to enrich the Archdiocese and its members in another way, to infect and create and epidemic of love."

Archbishop McCarthy said that all diocesan personnel are important, "immensely, frightfully important."

THIS HAPPENS to be true no matter what you do," the Archbishop said, "because you are the core community of the Church. Even for the Chancery Office and its subsidiaries, Evangelization is the top priority."

Lent regulations of Archdiocese

Ash Wednesday and Good Friday are days of both fast and abstinence (only one full meal; no meat).

All the Fridays of Lent are days of abstinence (no meat).

Those who have reached the age of 14 are obliged to abstain from meat on Ash Wednesday and all the Fridays of Lent

Those between the ages of 21

and 59 are obliged to fast on Ash Wednesday and Good Friday.

Taken as a whole, the above regulation's bind gravely. This means that failure to observe a substantial number of penitential days would be considered a serious infraction of the spirit of the penitential season.

Catholics of all ages are called to practice voluntary self-denial.

Archbishop's lenten pastoral letter

(Continued from Page 1)

clients, the businessman's for his customers, the worker's for fellow workers, neighbor's for neighbors. In all our relationships we should reflect our commitment to Gospel values. We should give encouragement and good example to each other. We should work together to create a supporting atmosphere that is conducive to living as Jesus would have us live.

Jesus said we should be the light on the mountaintop, the salt, the leaven. And this is especially urgent in our day when creeping secularism is undermining Gospel values. The Lenten Season is an appropriate time for us to recommit ourselves in prayer and fasting to our prophetic role of proclaiming the Gospel of Jesus by the way we live. It is time of commitment to evangelization, to a new awareness of what Jesus taught, a new effort to conform our lives to His message.

During the Lenten Season, let us pause to reflect, first of all, on the all-important role of God in our lives. Let us try to become more prayerful. Let us be true to the serious moral obligation of worshipping God by

earnest participation in Mass every Sunday and holy day. Let us frequently receive the Sacrament of Reconciliation (Penance). Let us read and reflect on the Sacred Scriptures regularly. Let us renew our devotion to His Mother, especially by praying the rosary. By our actions of love and concern, let us grow in commitment, be true to Our Saviour who said that His followers would be recognized by their love.

Let us refuse to be among the fools who, at the expense of their own virtue and decency, are enriching those who are making money on smut, indecent motion pictures and broadcasting, and on the instruments of the artificial contraception industry.

May we stand with Christ Jesus uncompromisingly rejecting the travesty of Christian love and family life that is infidelity, divorce and remarriage, premarital or extramarital relations, artificial birth control, and other violations of the Commandments of God which a corrupt society is attempting to present as respectable and in keeping with the times.

Especially I would ask that during this Lent Season efforts be

made to strengthen family life. The home is key to the spiritual life of the members of the family. It is the basic Christian community, the little church that shapes the destiny of its members. Too often a family lives in a house but not a home. The family has ceased to be a loving, supportive community. Each goes his own way, communication, enjoyment of each other is destroyed by the intrusion of television, radio or blaring phonograph. I would urge that during Lent families make a deliberate effort to spend more time together, perhaps to develop the excellent practice of setting aside a weekly family night for fun, discussion and prayer, for discerning how well the family reflects Gospel values.

Families might ask how much at home Jesus would be if He were to be a family guest. Is a Christian family atmosphere revealed by ready expressions of love, help, support, understanding and forgiveness? Does the family pray together, especially at meals and other occasions? Is the Bible and religious literature evident on the reading table or bookshelves? Are the images of the Lord and the

Saints at least as prominent in the young people's rooms as worldly idols such as athletes or singing stars?

Spiritual growth, our eternal destiny, peace and joy in union with the Lord in this life—these are no light matters. They are top priority. Now, my beloved, now is the acceptable time.

The Lord is saying to you what He said to the prophet Joel (2:12 - 13) "Return to me with your whole heart, with fasting, and weeping, and mourning; rend your hearts, not your garments, and return to the Lord, your God. For gracious and merciful is He, slow to anger, rich in kindness, and relenting in punishment." Let us hear the words of Saint Paul to the Thessalonians (I Thessalonians 4; 1,7): "My brothers, we beg and exhort you in the Lord Jesus that, even as you learn from us how to conduct yourselves in a way pleasing to God—which you are indeed doing—so you must learn to make still greater progress. God has not called us to immortality but to holiness."

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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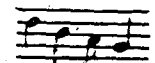
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Ash Wednesday

By FATHER JAMES V. SCHALL, S.J.

During the decade or so I lived in Rome, I liked to do two things especially on Ash Wednesday, that extraordinarily rich day that begins Lent.

The first was to attend the moving liturgy at the great Dominican Church on the Aventine Hill, Santa Sabina. This church is much older than the Dominicans themselves, a place where St. Thomas Aquinas had lived. The pope usually presided.

The Ash Wednesday liturgy, particularly, brought to mind that even the pope was, like me, a man in need of penance. And here, at the same time, was a place older even than Christianity, a church whose mosaics recalled the Eastern and Latin Rites, a religious order from the Middle Ages, a living pope, masses of Catholics from all over the world in the Eternal City that always went busily on its seemingly indifferent, chaotic way.

I LIKED BEING present at such a ceremony because it made me realize that my faith was not invented by me, but came from a long history of human beings who had the same faith as mine. So I liked to begin Lent by realizing that neither I nor my generation concocted this religion, that it was handed down from the apostles as a way to prepare for baptism and the coming of the Lord.

The second thing I liked to do was to re-read T.S. Eliot's poem, "Ash Wednesday," with its haunting rhythms and powerful questionings — "Teach us to care and not to care, Teach us to sit still."

Eliot talked of time and place and rejoicing that things are as they are, of not hoping to return again, yet of praying not to be separated, of petitioning that our cry come unto the Lord. And so a second thing about Ash Wednesday always seemed special, that it was introducing a season whose emphasis was on the great Christian truth that we are each unique in our own time and in our own place. No one ever existed like us and never will. Each of us relate directly to God, regardless of when we are born—before Christ, in the time of Santa Sabina or Thomas Aquinas or Paul VI.

Eliot's poem reminded me that there is a time to sit still and listen. Our faith, which believes in our interiority, wants us to realize that each of us, brothers and sisters though we be, transcends our time and our place.

And so when I wanted to find out how this church looked at Lent, its penitential season, I could read the Office, that collection of daily prayer the church gives us especially if we are priests or Religious or laity conscious of the sanctification of time and season. For Ash Wednesday in this liturgy of the Hours, there is a letter from St. Clement, a letter almost as old as the New Testament, wherein this pope whose name is still in the First Canon told the Romans, "Brothers, we should be humble in mind, putting aside all arrogance, pride, and foolish anger." This ancient pope leaves us words we are still to recall and act upon. And when we sit still, we can listen to them.

ASH WEDNESDAY did not always begin lent. The day itself is the result of a kind of mathematical scruple of the Roman Christians, who began in the fourth century or so to exclude Sundays from the 40-day-fasting time. They had to add the days to lent to get the 40. The result was a partial week beginning with Ash Wednesday.

And the ashes? Originally, they were signs for "public" sinners of repentance. Gradually, the ashes were given to everyone as a sign of our sinful state — "Remember, Man, that thou art dust and to dust thou shalt return," says the priest as he puts the "dust", the ashes on our bowed heads — and also of our own personal failings.

We, unique persons that we are, are related to God directly in what we are, even at our worst. On Ash Wednesday, we sit still for a time. We recall the long past of our faith, of our kind. We hear ancient bishops tell us we can and ought to be otherwise, better, that we can indeed change if we want, if we pray, put aside our arrogance, pride, and foolish anger, still the great scourges of our lot.

Yet, we are what we are even in our fallenness. This too is Ash Wednesday.

Archbishop visits Haiti

Archbishop Edward A. McCarthy visited Haiti last week at the invitation of Apostolic Nuncio Archbishop Conti.

"Archbishop Conti had been my guest at Thanksgiving," said Archbishop McCarthy, "and the purpose of my visit as his guest was to better understand the culture and history of the Haitians who are coming to the Archdiocese, and to explore ways of improving our pastoral ministry."

THE ARCHBISHOP spent time during five days there in Port Au Prince, and Las Cayes and visited schools

and slums and other areas. "Only about 15 percent of children receive an education," he said, "and half of these are in Catholic parish and mission schools."

"I also visited the poor areas," said Archbishop McCarthy. "They were a nightmare. Many people living in houses about seven feet by seven feet, sleeping on dirt floors, no water, no plumbing or electricity, and crowded close to each other on all sides, with open sewers and stench."

The bright spot, he said, were the clinics of Haitian, Canadian and American Sisters. "There were long lines of mothers with babies

suffering from malnutrition and tuberculosis."

The average income is only \$100 a year, the Archbishop said, yet tourists pay that much for a room for one day. "And graft and corruption of government officials stifles what progress might be made" Lack of natural resources also makes progress hard.

The Archbishop said of the liturgies he participated in, "there was marvelous participation, a full church, great singing."

The priests and Sisters there are very active in the face of difficult odds, said Archbishop McCarthy.

It's a Date

BROWARD COUNTY

St. Anthony Women's Club annual luncheon and musicale, Feb. 27, at noon, Williamson's restaurant; entertainment by Nova High School Singers. Tickets \$7.50. Call Dina Rich 763-4244

Our Lady Queen of Martyrs PTO fashion show-luncheon March 3, Sheraton Hotel; tickets \$8 in advance, call school, 583-8112

OLQP Bible Study course by Valerie Arena, Sunday March 4 at 7 p.m. fee \$10, bring Bibles, register by Mar. 1; For young adults (17-25) Jesus in the Gospel, by Fr. Juan Sosa, March 4, at 7, call the office by Mar. 1; Men's retreat March 9 weekend at Passionist Monastery in WPB, call Lou Besterda, 583-3366; women's retreat March 9 at Cenacle in Lantana, call June, 587-8702.

... "Catholic Daughters of America Pompano Beach, will sponsor a Dessert Pokeno-Card Party, on Feb. 24th, 12 noon at St. Elizabeth's Gardens, Pompano Beach, Donation \$1.25 Refreshment served- Anyone May attend.

St. Bernard Women's Guild will host the Annual World Day of Prayer on Friday March 2 at 10 a.m. in the church.

St. Stephen's CCW covered dish supper Tuesday Feb. 27 at 6:30 p.m. in the Social Hall, 6040 SW 19 St. Miramar. Meeting March 1 at 8

Our Lady Queen of Heaven Holiday Crafts

Workshop each Monday and Tuesday from 1 to 3 in parish hall.

St. Bernadette Golden Years Club meets March 2 for Mass and business, at noon. Plan for Key West trip.

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DADE COUNTY

St. Kevin Lenten retreat with Fr. Leo Dionne, March 5 from 9:15 to noon. Public invited, 12525 SW 42 St.

Carrollton School presents Fr. Roger Radloff (clinical psychologist) in a lecture, "Personality Growth in Marriage" on Feb. 27 Snacks at 1, lecture at 1:30.

St. Francis Hospital Bazaar, Feb. 23 from 10:30 to 3:30 in the auditorium.

St. James Lenten meditation Feb. 26 at 7:30 p.m. with Father Donald Walk. Public is invited.

Holy Family retreat films on three Thursdays of Lent, beginning March 1 at 8 p.m., KC hall, 1300 Memorial Highway.

Dominican Laity, Third Order of St. Dominic day of recollection March 4 at Barry College, with Fr. Daniel Madden. Registration, 9:30 a.m.; Mass 11:30, then lunch.

Lunch reservation by Feb. 24; 685-0183.

St. Mary Magdalen Women's Guild white elephant sale March 2-3 from 10 a.m. to 3:30 p.m. in recreation hall next to the church. Also a Bake Sale March 4, 11, 18, 25 from 8:30-11:15 a.m. Please bring an item to sell. St. Lawrence renewal mission Feb. 25-March 1

PALM BEACH COUNTY

St. Francis of Assisi Ladies Guild salad luncheon and card party Feb. 24 at Fr. Borg Memorial Hall, 12:30 to 4. Tickets \$3 at door.

St. John Fisher Annual Fiesta Feb. 25 from 1 to 5 p.m. at the parish. Also, information gathering on Marriage Encounter at the Jone's home on Singer Island, Feb. 23 at 8 p.m. Call 842-7922.

St. Pat's alumni join a parade

St. Patrick School and Alumni have been invited to participate in the first annual St. Patrick's Day Parade to be held in Miami at 2 pm Saturday, March 17, 1979. Volunteers are needed to assist our school with their parade plans. If you can help please call Carole Pollard 538-2827 or Pat Dougherty 532-1375. — All St. Patrick's Alumni who wish to participate in the parade, please call Marilyn Healey 652-5539 or Marianne Cotter Martin 681-7853.

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61st Independence Day celebrated

Lithuanian Americans presented Archbishop Edward McCarthy a "wayside" hand carved cross, symbolic of the crosses that dot the roads of the villages and countryside of Lithuania, during anniversary ceremonies held at the Lithuanian American Citizens Club in Miami. Lithuanians from around the Archdiocese of Miami, who's country has

been under suppression by communist Russia since 1940, gathered to celebrate Lithuanian Independence Day established in 1918. The guests ate a traditional festive luncheon of homemade sausage and "kugelis" (potatoe pancakes) climaxing the day's activities.

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St. Lawrence parish slates renewal mission

St. Lawrence Church in North Miami Beach will hold a parish renewal mission from Sunday evening Feb. 25 at 8 o'clock until Thursday March 1st at 8 p.m. Father Arthur Meloche of Retreats International in Boynton Beach will lead the renewal.

Special Masses will be celebrated on Monday, Tuesday, Wednesday and Thursday at 9 a.m. and 8 p.m.

In addition, on Tuesday at the services there will be a communal penance observance and on Thursday there will be a communal anointing of the sick. Father Meloche's theme will be "Growth in Christ" in which he will consider growth to freedom, in faith, in hope, in love and in eternal life. The mission is for young and old, Catholic or non-Catholic. All are cordially welcome.

Father Meloche has impressive credentials. He was ordained in 1941 for the Diocese of London, Ontario. For over 30 years he has been

a most active leader in the Retreat Movement. He is especially qualified in matters pertaining to family life, having been the Diocesan Director of Family Life (1956-1965) a Cana Conference Director for 25 years.

During the time of the mission, Father Meloche will also address in special meetings the children of St. Lawrence School as well as children enrolled in the parish Confraternity of Christian Doctrine program. High school students other young people are invited to attend the regular mission services. Each day's program will include a film, a talk and a liturgy.

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Los pobres, prioridad de Puebla'79

La Tercera Asamblea General del Episcopado Latinoamericano "no ha sido un paso hacia atrás," en el compromiso social de la Iglesia, según el obispo Candido Padim de Bauru, Brasil.

El documento final "clarifica el papel contemporáneo de la Iglesia en el mundo," dijo durante una entrevista al finalizar la conferencia.

Según el prelado brasileño la conferencia de Puebla "ha producido más compromiso que la Conferencia de Medellín, entre los obispos, por estar éstos más enterados que entonces. Añadió que el documento final contó con 113 votos y una abstención. Y algunos obispos dejaron Puebla antes de finalizar las reuniones. De los 187 obispos con poder de voto, 12 fueron nombrados por el Vaticano, y el resto por las respectivas conferencias episcopales.

El documento, de 200 páginas defiende la dignidad humana a nivel nacional e internacional y deja bien clara la opción prioritaria en favor de los pobres. En palabras del arzobispo Marcos McGrath de Panamá, la Iglesia es la única institución que puede ayudar a los pobres a organizarse en cooperativas, federaciones de campesinos etc. El prelado dijo que los gobiernos latinoamericanos están desfasados precisamente porque no dan lugar a grupos intermediarios que les presionen hacia el cambio.

Además de referirse a la situación de los "desubicados" —migrantes, exiliados etc., el documento también define los términos evangelización, liberación y desarrollo humano y trata el tema de las ideologías, la política, las comunidades de base y el papel de los laicos en la parroquia y la Iglesia local.

Después de una primera lectura del documento, los comentaristas opinan que éste no deja de mostrar ambigüedades, indicio de las divisiones que tuvieron lugar en la asamblea. Afirman que al igual que los teólogos, los obispos interpretaron los discursos del Papa según sus propias creencias. Pero una gran mayoría están de acuerdo en afirmar que los debates y diferencias de Puebla '79 han sido positivas, logrando mayor conocimiento entre los obispos y aclaración abierta de temas tenidos como "controversiales" hasta el momento, más por ignorancia y falta de diálogo que por otra cosa.

La siguiente cita del documento final es muestra de la opción fundamental por los pobres por parte de la Conferencia de Puebla '79. Dicen los obispos:

"A la luz de la fe, vemos
(Pasa a la Pág. 9)



"El tiempo de cuaresma es el tiempo apropiado para comprometernos de nuevo, con la oración y el ayuno, a nuestra misión profética de proclamar el Evangelio de Jesús con nuestro testimonio de vida.

Pastoral de Cuaresma del Arz. McCarthy, 1979

**Miércoles
de Ceniza el 28**

En Latinoamérica

Comunidades de base: reto pastoral

Por ARACELI CANTERO

Las comunidades Eclesiales de Base (CEB) son la única esperanza para Latinoamérica, según el teólogo de la liberación Gustavo Gutiérrez, presente en Puebla, '79 aunque no incluido oficialmente como experto en las deliberaciones del episcopado latinoamericano. Para Gutiérrez, una de las causas de incomprensión y

cuestionamiento de las CEB, es su clara opción por los pobres: "Si afirmo que mi prioridad es evangelizar a los pobres, inmediatamente los ricos me dicen que eso es comunismo, porque cuestionar el orden establecido resulta subversivo," dice Gutiérrez.

Aunque Gutiérrez habló ante un centenar de personas fuera del Seminario Palafoxiano—sede de las

reuniones de los obispos— palabras semejantes fueron tema de debate entre los prelados reunidos en tercera asamblea general.

Para Monseñor Anival Marievich, de Concepción, Paraguay, las comunidades de base promovidas en su diócesis por él mismo, han inspirado "en los campesinos un amor profundo y una mística que les

hace más interesados en el crecimiento humano y la solidaridad que en la acumulación de riquezas y bienes materiales."

El obispo formó parte de la comisión que elaboró el tema "Comunidades de Base" para el documento final de Puebla '79, y dijo que la incomprensión de tales comunidades parte del miedo de que éstas se interesen sólo en asuntos económicos y políticos. Pero él mismo ilustró lo contrario, señalando con un ejemplo la opción hecha por los campesinos de su diócesis: una fundación norteamericana ofreció a los campesinos la dirección de una gran planta industrial para procesar semilla de algodón, y los campesinos rechazaron la oferta en la convicción de no tener la capacidad para una operación de tales dimensiones. En su reflexión los campesinos plantearon que

(Pasa a la Pág. 9)

También en la cancillería hay que ser comunidad

Por ARACELI CANTERO

"Si Jesucristo se diera una vuelta por la Cancillería, ¿qué cosas alabaría, reprocharía o cambiaría?"

Con esta pregunta triple lanzada por el arzobispo Edward A. McCarthy, todo el personal de las oficinas centra-

les de la Arquidiócesis dedicó la mañana del martes a la reflexión conjunta y a la evaluación del vivir comunitario del grupo. La motivación para una reunión de este tipo partió del mismo arzobispo McCarthy, porque como él mismo dijo al iniciarse la sesión: "Si hay algún lugar donde el verdadero

espíritu comunitario debe resplandecer es en la cancillería."

"El centro administrativo de la Arquidiócesis ha de ser un lugar donde todos se sientan en casa," dijo.

"Un lugar donde todo el que acude a él pueda encontrar

(Pasa a la Pág. 8)

Científicos sociales colaboraron en Puebla '79

Por ARACELI CANTERO

La teología de la Liberación ha contado con científicos sociales que le ayuden a hacer el análisis de la realidad latinoamericana, afirmó el sacerdote jesuita panameño, Xavier Gorostiaga, durante una de las sesiones no oficiales en conexión con las reuniones de los obispos latinoamericanos en Puebla, la semana pasada.

El sacerdote, director del Centro de Estudios y Acción Social Panameño, y asesor de las negociaciones del Canal de Panamá, afirmó que "los científicos sociales no sólo colaboramos con la teología, sino que

"La estructura de represión hace que el sacerdote sea un ente político en América Latina. Pero esto no es una deformación del sacerdote, sino del sistema."

Xavier Gorostiaga S.J. Científico Social

recibimos de los obispos y de la Iglesia una cantidad de inspiración de valores que nos ayudan a pensar soluciones para la mayoría de nuestros pueblos".

A pesar de no haber sido incluidos oficialmente en las reuniones de los obispos, tanto teólogos como científicos sociales latinoamericanos expresaron en varias ocasiones estar en contacto con ellos y al "servicio de la Conferencia".

Ante unas 200 personas en el Puebla Paralelo, Gorostiaga afirmó que el aporte analítico de los científicos "pretende romper los mitos que existen sobre la realidad y que han abundado dentro de la Iglesia; y además intenta descubrir las causas de la situación en la que nos encontramos. Pretendemos descubrir el sistema que produce la pobreza, el sistema de "Seguridad Nacional" y la represión, el sistema que produce un millón y medio de exiliados latinoamericanos actualmente."

El economista mexicano Fernando Danel, dijo durante la misma sesión que a la problemática de América Latina se le han dado variadas interpretaciones, algunas de ellas carentes de rigor científico, y citó al sector conservador del CELAM (Consejo Episcopal Latinoamericano) que a través de sus intelectuales plantea la situación de A.L. en un proceso de avance en la industrialización, la cual por definición "va a lograr satisfacer las necesidades prioritarias de las clases trabajadoras."

Danel dijo que "frente a esta posición debemos cuestionar el mito del progreso" bajo el signo de la industrialización como capaz de satisfacer las necesidades de las mayorías. Podemos demostrar, —añadió— "que las mayorías populares en A.L. —que son las verdaderas productoras de la riqueza, no reciben más que el 5 por ciento, o menos, de lo que producen."

El investigador socio-económico norteamericano Joe Collins se opuso al mito "de

que la escasez es la causa del hambre" y dijo que hoy "en L.A. la producción agrícola es mucho más que suficiente para la población total", pero que "la razón del hambre es la desigualdad sobre el control de los recursos productivos."

Dijo que "las empresas transnacionales han creado un supermercado global en que los hambrientos del mundo están en competencia con las personas que tienen dinero, para comprar los productos de sus propios países, mientras los latifundistas, como en el caso de Chile, prefieren cultivar productos suntuarios, por ejemplo flores para la exportación."

"La Iglesia en América Latina está montando centros de investigación al servicio de las organizaciones populares, porque pretendemos buscar modelos populares de sociedad," añadió el jesuita Gorostiaga.

"Modelos frente al fenómeno de la transnacionalización que estamos viviendo en América Latina, donde se encuentra invertido el 76 % del capital de las transnacionales dentro del Tercer Mundo," dijo. El sacerdote agregó que la transnacionalización —aumento del poder de las grandes empresas internacionales— es un fenómeno global no sólo económico, pues afecta a la cultura, los medios de comunicación, la educación..."

Dijo que "tenemos que conseguir un sistema político democrático que dé participación en la producción de la propiedad," y agregó que "la frase del Papa "toda propiedad tiene una hipoteca social" tenemos que estudiarla muy profundamente los científicos sociales."

Sobre el papel del sacerdote en la consecución de este nuevo orden, el jesuita panameño dijo:

"Creo que el sacerdote no debe intervenir en política cuando hay una sociedad que tiene sus organizaciones políticas elementales: ligas agrarias, sindicatos, partidos políticos, universidades populares, prensa obrera y campesina... Pero hoy la libertad de prensa y la libertad de organización popular desaparecen y el sacerdote queda encarnado en las comunidades de base como única figura en favor del pueblo sus intereses y la misma represión política hacen del sacerdote un ente político... El apoyo natural a las demandas naturales del pueblo, hacen que incluso el arzobispo se vea como subversivo —si subversivo es ayudar a un pueblo que está indefenso ante la opresión," señaló el sacerdote.

"La estructura de represión hace que el sacerdote sean un ente político en América Latina. Pero esto no es una deformación del sacerdote, sino del sistema que desubica el papel natural y lógico del sacerdote y le hace jugar un papel supletorio y llenar el vacío político ocasionado por haber eliminado la estructura la democracia y la libertad en América Latina..."



Patty López, Aileen Curras y Robert Calay comparten un simbólico 'plato de arroz' a base de huevo cocido, tomate y zanahoria cruda. Los tres son alumnos de St. Hugh Elementary, y están dispuestos a hacer algo por los que tienen menos, todo a través de la operación PLATO DE ARROZ, que se hace presente de nuevo entre nosotros para ayudarnos a vivir una cuaresma en solidaridad con nuestros herma-

nos necesitados. Sólo un poco de sacrificio, una comida frugal a la semana, podrá ser motivo de alivio para los que padecen hambre en países lejanos. El proyecto pide a cada familia la donación del dinero ahorrado con una comida más austera, dinero que a través del colegio o la parroquia se canaliza en proyectos internacionales a través de la Oficina Católica de Ayuda (Catholic Relief Services).

Diócesis Pensacola-Tallahassee modelo de evangelización

WASHINGTON — (NC) — Un comité nacional de comunicaciones ha elogiado a la Diócesis de Pensacola-Tallahassee en Florida por su extraordinario esfuerzo evangelizador, y ha acordado ayudarla para que desarrolle un programa diocesano modelo para la evangelización a través de los medios de comunicación.

Durante su reunión de febrero, el comité 'de evangelización a través de los medios de comunicación' se reunió en Washington con el obispo René Gracida, de Pensacola-Tallahassee y su director de comunicaciones Jerry Butterfield, para examinar las realizaciones logradas en los tres pasados años y planear para el futuro, en la diócesis.

En dicha diócesis los católicos son sólo el 4.9 por ciento de la población total: Cada dos



OBISPO RENE H. GRACIDA

semanas la diócesis invierte fondos para incluir una página

de "Buenas Noticias" en todos los diarios del área. Además utilizan un semanario diocesano, artículos semanales por el obispo en 12 periódicos seculares, programas religiosos en 21 estaciones de radio, un programa de televisión y una hoja informativa para el personal de la diócesis.

El obispo Gracida dijo que los católicos han notado cambio de actitudes en la gentes que antes no conocía a los católicos y el catolicismo.

Según informó John Fink, presidente del Sunday Visitor y chairman del Comité, la diócesis de Pensacola-Tallahassee es la primera en ser elegida como modelo para un programa evangelizador a través de los medios de comunicación. Se espera que si tiene éxito, el programa pueda duplicarse en otras diócesis.

También comunidad en la cancillería

(Viene de la Pág. 7)

comprensión, bondad... incluso los que vienen con problemas," añadió.

Después de un rato de oración y una motivación por parte del arzobispo, los participantes se dividieron en pequeños grupos para responder a las preguntas lanzadas.

El informe final señaló entre las cosas que Jesús alabaría; la dedicación de las personas, el sentido de lealtad a la Iglesia, la flexibilidad especialmente por parte del clero, para adaptarse a variedad de responsabilidades, la generosi-

dad de los seglares en trabajar por la Iglesia aun con menos beneficios económicos y el esfuerzo del arzobispo por crear un espíritu familiar en la cancillería, y facilitar la celebración diaria de la Eucaristía.

Entre los puntos negativos y dignos de cambio se hicieron resaltar: la necesidad de reforma o ampliación del edificio de la cancillería, especialmente el área de recepción que resulta limitada y poco acogedora. También se sugirió un lugar permanente de oración, mejor

comunicación interpersonal, más cuidado y acogida en recibir y responder a las llamadas, más oportunidades sociales o de intercambio entre los diferentes departamentos, y más toma de conciencia de que la labor en la cancillería no es un negocio o trabajo cualquiera, sino un servicio a todos en la archidiócesis.

La sesión terminó con una Eucaristía, y con la promesa por parte del arzobispo McCarthy de que "sesiones como esta tienen que repetirse" para ir haciendo juntos en fe, oración, y amor.

Un trovador que canta por los que no pueden

Por ARACELI CANTERO

"Yo soy un trovador con ínfulas de juglar, un individuo que canta porque nació para



Pedro Tamayo actuará mañana sábado 24 a las 8:30 pm., en el auditorio del Museo de Ciencias y Planetarium, 3280 South Miami

eso." Así se define Pedro Tamayo, un joven cubano de voz cálida y recia que sabe poner ternura y enfado en sus can-

ciones. Pedro se siente ante todo libre y no le gusta ser catalogado o encerrado en definiciones. "Cuando canto puedo desarrollar estilos distintos porque me gusta ser versátil. No

Miami como me dueles dentro del pecho clavado, puñal de filo encerrado que rompe mi carne triste, en tus aceras se viste de olvido, mi pueblo amado.

Miami te busco en vano semejanza con mi tierra algún matiz de mi sierra algún color de mis valles algún sabor de mis calles algún valor de mis guerras, de nuestra desesperanza, surco estéril que no alcanza a redimir el derecho de morir bajo otro techo y arar en otra labranza.

Miami dolor doblado que empieza en tu boulevard. Me sangra el pecho de amar a tanto hermano perdido en tí se viste de olvido mi pueblo allende la mar.

Canción de Pedro Tamayo sobre unas décimas de Alina Hernández

creo que a un artista se le deba limitar, aunque de hecho el comercialismo reinante a veces exija eso de los artistas, dice. "Pero yo no puedo venderme por unos cuantos dólares," añade. "Tengo que tener libertad de crear, de expresar lo mío y lo que otros sienten. Además Dios no me ha dado control sobre lo que siento y

veo, ¿cómo van a tratar de tenerlo otros sobre mí?"

Como Martí, Pedro cuenta entre sus valores el "culto a la dignidad plena del hombre," y cree firmemente que el hombre "como ser creado por Dios necesita el respeto a su dignidad. De ahí se deriva todo," añade.

Agradece los valores recibidos de su familia —de su madre "gran amiga y consejera" y de la formación religiosa de su juventud.

"Yo no soy un predicador, siempre me sentí muy libre, pero mis principios hicieron que esa misma libertad no me despedazara, porque en los momentos de crisis los principios son los que salvan.

"Si yo no creyese que existe un Dios, todopoderoso, creador de todas las cosas y que es bueno y comparte conmigo todas las cualidades que poseo... yo no pudiera cantar," dice convencido.

Pedro salió de Cuba en 1965, vivió después hasta hace dos años en New Jersey y dice que allí tomó conciencia de ser cubano, "antes lo había dado por hecho."

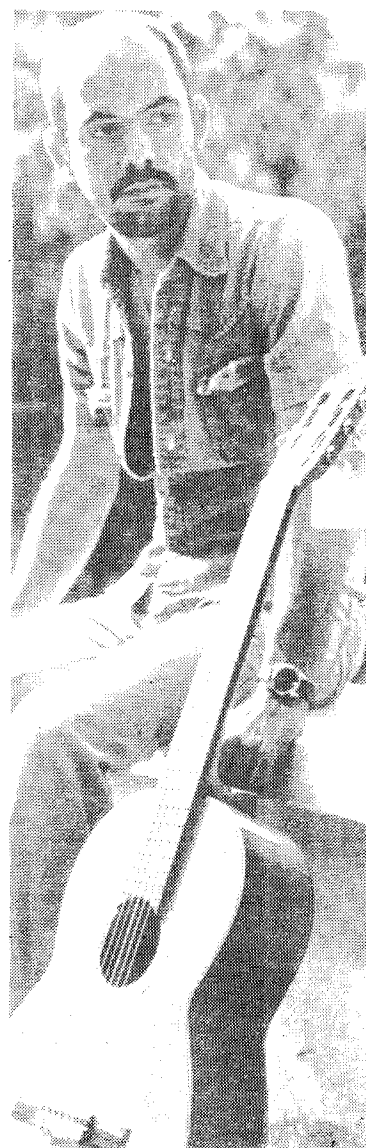
Se vino a Miami hace cosa de dos años porque presiente que "culturalmente algo se está forjando aquí" y porque vislumbra futuro, aunque se atreve a decir con franqueza que no espera nada de Miami. "Yo no vine a recibir, vine a dar," dice.

"Por medio de mi canto quisiera dar voz a otros y expresar lo que todo un conjunto de gente siente y piensa y quiere decir sin lograr hacerlo quizás.

"Sigo mi intuición y trato de canalizar sentimientos humanos edificantes, porque me niego a convertir mi canto en vehículo de destrucción," añade. A Pedro le interesa enormemente el proceso del exilio, "las vivencias de un pueblo en desarraigo, trasplantado a otro país." El tema es con frecuencia parte de su canción, ya sea en palabras propias o con temas prestados de otros poetas, como el "Romance de la Casa Soñada" de Miguel Sales o versos de la cubana Alina Hernández a la que conoció en New Jersey.

Sobre sus décimas, Pedro hace canto a su oración al "Aguador de lluvias suaves" o grita el dolor de un Miami "donde se viste de olvido mi pueblo allende la mar."

Pedro también tiene can-



Oye tú no, hables tanto, habla contigo primero. Mira tú, no abarques tanto, la bolsa tiene agujeros. Mira tú no corras tanto que todavía tienes tiempo. Oye tú no llores tanto, busca a Dios, canta mi canto.

(Letra y música, Pedro Tamayo)

ciones propias "sobre cosas de cada día que hace todo el mundo" "cuando veo algo en la sociedad lo incluyo en mi canción. Me gusta ser pionero y ser el primero en hacer pensar," comenta.

Para él, la religión es la fuente de donde bebe todo lo que es edificante, y piensa que sin principios religiosos es más difícil la sensibilidad artística. Aunque se emociona al oír cantar a Edith Piaf y al argentino Alberto Cortés, se siente bien contento de ser Pedro Tamayo. "Tengo mucha fe en el futuro musical de Latinoamérica y quisiera formar parte de ese futuro," dice.

Comunidades de Base...

(Viene de la Pág. 7)

por hacer más dinero, tendrían que pagar el precio de la destrucción de su comunidad.

"Los campesinos prefieren el progreso lento a través de proyectos pequeños bajo su control," dijo el Obispo. "Su educación es integral, de formación continua... y el hacer dinero es algo secundario," añadió.

Esta conciencia de grupo es en gran parte fruto de la labor de comunidades de base en muchos lugares del continente, y es por eso quizás que muchos obispos ven en esas comunidades el principal agente de evangelización integral y cambio social en América Latina.

Un informe brasileño reciente apuntaba que desde 1976 el número de comunidades de base en el país ascendía a más de 80,000, y la Confederación de Comunidades de Base, con sede en México indica que pasan de 100,000 las existentes en el continente.

Censos eclesiásticos sobre tales comunidades de base indican que éstas varían según el contexto en que se desarrollan pero también mantienen características comunes, entre ellas:

- Están compuestas en su mayoría por adultos.
- Las forman no más de 15 a 20 personas.
- Se dan con más éxito en zonas rurales con gente sencilla y en general vecinos de un

barrio.

- Fomentan el trabajo en equipo y combaten el individualismo.
- Valoran el servicio sobre el mando.

Tales comunidades se reúnen regularmente para reflexionar sobre la Biblia y para ayudarse mutuamente a aplicar tal reflexión a la vida de cada día, —un proceso que se viene conociendo como cientización.

En las zonas rurales y muy remotas, tales comunidades son la única forma de evangelización con la que cuenta la Iglesia, y van aumentando el número de líderes surgidos entre los mismos campesinos.

En 1974 la jerarquía brasileña extendió su apoyo oficial a las comunidades que habían ido surgiendo y de hecho las comunidades más dinámicas y efectivas se han ido dando allí donde cuentan con el apoyo de sus obispos. Tal es el caso de comunidades en Santo Andre, Brasil que se saben con total apoyo del cardenal Paulo Evaristo Arns de Sao Paulo, Brasil.

En Puebla el debate sobre las comunidades de base fue recio. No faltaron testimonios de obispos que afirmaban ver en las comunidades de sus países cebo para la infiltración marxista. Pero tampoco faltaron testimonios como el del

prelado Marievich o como la experiencia viva de la diócesis de Apucarana, Brasil, estructurada toda ella según una concepción de Iglesia como "comunidad de comuniones o comunidad de comunidades" desde agrupaciones mínimas desde la base hasta la parroquia, y el obispado... El borrador inicial sobre el tema fue rechazado "por flojo" por la comisión de empalme.

Según el obispo Marievich las tensiones fueron disipándose después del diálogo y los testimonios y "hasta el mismo Cardenal Sebastiano Baggio, que trabajó en la misma comisión con el prelado paraguayo, "Ahora opina que estando bien organizadas las comunidades de base pueden ser una maravillosa creación de Iglesia."

Pero la aceptación de tales comunidades por parte de la Iglesia no implica aceptación por parte de los gobiernos que pueden considerarlas amenaza para su "status quo". Según el mismo Marievich las comunidades son un reto para los partidos políticos del continente, ya que, según el prelado, "la mayoría de los campesinos en la comunidad del Paraguay ignoran la participación en los partidos políticos porque "no nos ofrecen nada," y porque tanto en partidos de derecha, o izquierda, los pobres no se sienten representados."

Los pobres prioridad

(Viene de la Pág. 7)

como escándalo y contradicción de lo que significa ser cristiano, la creciente distancia entre los ricos y los pobres. La riqueza de unos pocos se hace insulto a la miseria de las grandes masas. Esto es contrario al plan del creador, a la dignidad de la persona humana. En este dolor y en esta ansiedad, la Iglesia discierne una situación de pecado social que cobra magnitud aun mayor por tratarse darse en países que se dicen católicos y que tienen la capacidad de cam-

biar."

Valga añadir, sin embargo, que en Puebla los pobres no han sido objeto de un paternalismo episcopal, ya que los obispos y el mismo documento repetidamente señalan que son precisamente los pobres los primeros agentes de evangelización, conversión y cambio en la Iglesia Latinoamericana. En Latinoamérica, los mismos obispos han adoptado una posición sumamente evangélica. En la pobreza y la debilidad cobra fuerza el poder de Dios.

Mundo

• Religiosa a dirigir hospital
WASHINGTON, DC (NC)— La Hermana Irene Kraus, Directora del Hospital Providence en Washington, D. C., fue nombrada Presidenta de la Asociación Americana de Hospitales, convirtiéndose de ese modo en la primera mujer y la primera monja en detentar esa posición.

• Futuro negro para los niños

NACIONES UNIDAS (NC)— Unas 120 millones de personas nacerán este año en un mundo que está lejos de haber solucionado los problemas que afectan a los niños. Las organizaciones internacionales especializadas en la atención y cuidado de los niños generalmente concuerdan que la mayoría de los niños de hoy tienen un negro futuro. De acuerdo con las estimaciones de las Naciones Unidas, más de 15 millones de niños de menos de 5 años de edad morirán en los países del Tercer Mundo durante 1979.

Comunidad

• Baile de la Juventud, del grupo junior de la parroquia de Corpus Christi, mañana sábado 24 en el salón parroquial. Empieza a las 8 pm., con el grupo "Hot Cherry Disco."

• Examen de Entrada, para Immaculata La Salle, el jueves 22 de marzo, a las 9 am., 3601 South Miami. Información Sra. González 854-2334.

• Fiesta Guajira, del Centro Mater los días 3 y 4 de marzo, con toda clase de kioscos, comidas, refrescos, y diversiones para los jóvenes. Todo en el local de Centro Mater, 406 S. W. 4 Calle.

• Fiesta Cubana, en San Juan Bosco, este fin de semana —24 y 25 de febrero: tómbola, kioscos, comida... preparado por la parroquia.

• Jornada de música y liturgia

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

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Así piensan los teólogos de la liberación

Por ARACELI CANTERO

Se ha hablado mucho de los teólogos de la liberación presentes en Puebla—aunque no oficialmente—durante las reuniones de la III Asamblea General del Episcopado Latinoamericano.

Se ha hablado mucho y se ha misinterpretado su presencia fuera del Seminario Palafoxiano, como si se tratara de un grupo reaccionario y hostil a la Iglesia. No faltaron quienes—incluso entre los obispos—mostraron con sus observaciones, y después admitieron, saber poco de tales teólogos, economistas, científicos sociales. Pero también es verdad que tanto ellos mismos, como miembros de la jerarquía dentro del seminario, dejaron claramente a entender que existía una colaboración cercana entre ambos grupos.

¿Qué piensan estos teólogos de la Iglesia, de Jesucristo, y de la misma teología de la liberación con la que se identifican? Sus comentarios durante conferencias y entrevistas concedidas por ellos mismos a la prensa durante su estancia en Puebla pueden acercarnos quizás brevemente a su pensamiento. He aquí unas cuantas:

TEOLOGIA DESDE LOS POBRES

"La perspectiva del pobre es uno de los puntos centrales en la teología de la liberación, y su base está en la experiencia del mundo de la pobreza y del intento de comprometerse con los pobres", dice Gustavo Gutiérrez, autor del libro de fama mundial "Teología de la liberación."

"El acto primero es el compromiso con los pobres, con su vida, con sus sufrimientos, con sus luchas con sus esperanzas. La teología viene

Para mi amar a la Iglesia es amar a Jesús es amar al pueblo pobre que está en la Iglesia y que cree en El que espera en El...

Gustavo Gutiérrez

después y es una reflexión que supone el acto primero del compromiso. La distinción entre estos dos actos no es sólo una cuestión de método, es la idea clave de un estilo de vida, de una espiritualidad.

Nuestra metodología en teología de la liberación es nuestra espiritualidad, es decir, este compromiso y solidaridad con los pobres. Y la reflexión teológica, la reflexión sobre nuestra fe se hace a partir de ahí. Por eso insistimos tanto en una reflexión a partir del pobre y de la pobreza concreta de América Latina... Por eso, la teología de la liberación se ha desarrollado fundamentalmente a partir de comunidades cristianas de base, populares, en las que se daban ese compromiso con los pobres y la tarea evangelizadora, mucho más que en ambientes académicos.



Leonardo Boff

NO QUEDARSE EN TEORIAS

Leonardo Boff es un franciscano brasileño que enseña teología sistemática en la Facultad Teológica de Petrópolis, cerca de Río de Janeiro, y para él "la teología de la liberación ha de suponer una previa conversión del teólogo."

"Yo no creo en una teología de la liberación que no implique una conversión permanente del teólogo, que lo oriente cada vez más hacia los pobres y hacia una Iglesia comprometida con los pobres."

Para él dicha teología nació de "una indignación ética. Frente a la pobreza y la marginación de las grandes mayorías de nuestro continente."

"No se entiende esa teología sin esa espiritualidad que se conmueve frente al pobre, y ve en el pobre el rostro sufriente de Jesús."

"La teología aparece después como una elaboración más crítica, más sofisticada de esa experiencia," dice Boff.

"Y al hacer esa elaboración, utiliza categorías científicas, por una parte, y teológicas por otra. Científicas para analizar con ellas las causas de esa pobreza y miseria, ver los nexos causales," dice. "Y al hacer esa elaboración, utiliza categorías científicas, por una parte, y teológicas, por otra. Científicas para analizar con ellas las causas de esa pobreza y miseria, ver los nexos causales," dice. "Porque la pobreza no nace por generación espontánea ni cae del cielo, sino que es generada por relaciones injustas entre los hombres, por la mediación de los bienes terrestres."

"Por otra parte," dice Boff, "utiliza categorías teológicas, asumiendo la tradición bíblica, la enseñanza del magisterio, el sentido de los fieles a lo largo de la historia, intentando captar los temas de fraternidad, o comunión, sentido social de la propiedad, y con esas categorías intentamos juzgar, leer esa realidad de la miseria, ahora ya interpretada científicamente. La teología de la liberación es la convergencia de este esfuerzo racional y teológico."

Para Boff el intento más fundamental de tal teología es

no quedarse a nivel teórico sino descender a la práctica efectiva que ayude a la Iglesia a encontrar junto al pueblo caminos de liberación... Junto con el pueblo, hacer un proceso de liberación que tenga como resultado una sociedad menos inícuca, donde sean más fáciles el amor y la fraternidad."

Para el teólogo brasileño, "la Iglesia es solamente Iglesia de Cristo, en la medida en que ella actualiza esa liberación que fue el mensaje y la práctica de la vida de Jesucristo."

NO PUEDE SER NEUTRAL

"Hacer cristología supone una toma de postura explícita e implícitamente sobre sus propios condicionamientos materiales, históricos, culturales, sociales, económicos y políticos..." señala el jesuita salvadoreño Ion Sobrino.

Para él la cristología ha de tener una repercusión histórica, social económica y política. No puede ser históricamente neutral, por acción o por omisión, y tendrá que repercutir en los intereses conflictivos de la historia, porque ignorarlo "sería mantener automáticamente los intereses de los poderosos."

Dice Sobrino "Una teología que deje intocados los intereses de los poderosos, o porque no los combate en nombre de Jesús, o porque presenta a un Cristo que está más allá de la alternativa entre opresores y oprimidos, o porque lo reduce al sentido del sujeto creyente, es una cristología ideologizada."

"Una teología que no suponga una amenaza a los opresores, que no provoque la reacción y la persecución en su cuenta, es una cristología altamente peligrosa."

"Una cristología que pretende ser igualmente para todos y pueda ser elaborada desde todos, que no encuentre su inspiración y relectura de los textos desde los pobres de la tierra, es altamente sospechosa, porque inexorablemente hace el juego al 'status quo' y sería irrelevante para la transformación del mundo de pecado."

Para Sobrino lo que ha fallado en la cristología es el haber "separado a Jesús de su radical NO a la opresión del hombre por el hombre, y de su radical SI a la construcción de la fraternidad humana, de su propia historia y proceso personal, al menos en sus rasgos fundamentales, como son el discernimiento de la voluntad de Dios, la aceptación del conflicto, el destino de su persecución histórica, el proceso de su propia fe y confianza en el Padre: haber ignorado la parcialidad de Jesús hacia los oprimidos de su tiempo, su llamado a seguirle en el anuncio y en la realización del reino y en la denuncia del pecado contra el reino."

"Por eso," dice Sobrino, "la cristología latinoamericana dice: Así no puede ser."



Segundo Galilea

UNA TEOLOGIA SANA

Para el teólogo Segundo Galilea la Teología de la liberación nace de un desafío pastoral de la Iglesia... "una urgencia actual que va generando una mística o una espiritualidad, un poner al día las exigencias y las motivaciones de nuestra fe. Es definir cómo somos cristianos hoy, cómo seguimos a

Durante su última audiencia general Juan Pablo II subrayó la necesidad de la Iglesia de comprometerse en cuestiones sociales y dijo que la liberación social también tiene como comienzo el conocimiento de la verdad.

En su discurso, el Papa dio su apoyo a la verdadera teología de la liberación, según ha sido tratada por los obispos reunidos en Puebla.

Jesús en América Latina.

"La cristología liberadora no cae para nada en los extremos que con toda razón condenó el Papa: Jesús, un jefe guerrillero político o Jesús que no es Dios. La cristología latinoamericana, tanto en el pueblo como en los teólogos es sumamente sana. Ninguno que yo conozca pone en duda la divinidad de Jesús. Lo único que hemos hecho es valorizar aspectos o lecturas del Evangelio donde se resalta la relación de la acción de Jesús y su significación en la liberación humana de sus hermanos. Eso había quedado muy en sombra. Resaltamos también el hecho de que Jesús estaba en un proceso histórico y sufrió no solamente el pecado general de los hombres sino el pecado de hombres concretos y la reacción del mal concreto que él encontró de injusticia y de egoísmo."

"Acentuar una dimensión social no es negar nada de lo demás. Y el hecho de acentuar ciertos temas en la lectura del Evangelio es también muy tradicional. Ninguna generación católica ha leído el evangelio en toda su plenitud. Siempre se privilegiaron los temas que más respondían a las necesidades y las aspiraciones de cada generación católica. Nosotros vivimos en una experiencia de desafío de la justicia, de los pobres, y es totalmente obvio que queramos ver cómo Jesús se situó ante esas situaciones."

Youth ministry training March 10



By JOE IERISI

Assistant Youth Director

For some time now, I've been putting out information concerning our Training Program for Parish Youth Workers. With our first session only two weeks away, I thought I'd respond to some questions we've been receiving, to clarify our program.

This program was designed with a twofold purpose: 1) to increase our faith in God and support for one another, and 2) to sharpen our ministerial skills.

In developing the program to be 30 hours in length, we are seeking a certain level of commitment. We believe that amount of time is necessary to do justice to what we need to know and how we need to grow. We can't probe the values of youth culture and personality development, or learn techniques of counseling in one evening. Nor can we spend an hour or so on program planning without any background, and expect to create and implement activities that will be fun, stimulating and edifying week

Chaminade entrance test

Chaminade High School's Entrance Exam for the fall class will be given at 8:30 a.m. on Saturday, Feb. 24, for students unable to attend the earlier testing program. The test fee is \$10.00.

Chaminade H.S. is located in Hollywood on 52nd Ave. between Hollywood Blvd. and Johnson St.

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after week.

Likewise, we need a certain amount of time together to deepen our understanding of our faith and our roles as ministers, and to develop the mutual support necessary for effective Youth Ministry. Ultimately, we need to acknowledge that we are all in the same boat. We are all unique vessels, chipped here, tarnished there. It is the Spirit of God in all of us that gives us the power to minister effectively, and all our efforts must be rooted in that Spirit.

With this in mind, we are asking participants to make a serious attempt to attend all four sessions. However, we realize that this is impossible in some cases, so we ask that you send, someone in your place who could share the day's experience with you.

As far as content goes, here's a brief breakdown of each session: March 10, an overview of Youth Ministry, plus a Prayer and Meditation workshop; March 17, Youth - Culture, moral and psychological development, the school environment and counseling; March 31, the faith community, Word and Worship, Evangelization and youth catechesis, developing youth leadership; April 7, practical implementation of programs and activities, utilizing resources, and federation planning.

Each session will be held from 9:00 a.m. till 4:30 P.M. The first two at St. Michael school library, the last two at St. Joan of Arch in Boca Raton. To register send \$25.00 (per Parish) and the names of each participant to the Department of Youth Activities: 6180 N.E. 4 Ct., Miami, 33137, or call me at the chancery if you have any more questions.

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For the 3rd year in a row the St. Brendan "Sabres" won the senior division in the annual Archdiocesan cheerleaders competition, open to all catholic high schools and youth groups. Coached by Mrs. Mary Jane Washa, the team members, demonstrating one of the routines that won them first place, are; Teri Cull, Cris Fonts, Marie Brennan, Sue Dunn, Jackie Pagley (capt.), Doreen Nash, Barbie Wilkie (co-capt.), Marilyn Johnson and Kathy Wilken. Not pictured, Bridget Molloy.

Retreat House Ash Wednesday service

Schedule of events at the Dominican Retreat House, 7275 SW 124 St., Kendall (238-2711) is:

Feb. 28 - Day of Reflection 9:00 - 1:45 p.m. "Return to me with your whole heart", with Father Roger Paider, O. Praem. Contact: Sr. Elizabeth Ann 238-2711.

Feb. 26 - C.C.D. Evening of Reflection St. Agatha's C.C.D. Rev. Peter La Maire

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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)

Morality Based on Faith

Many of our neighbors have a weird idea about the Church, not because they are malicious or even because they are blind, but because we fail to show her to them in all her splendor.

Look at what the issues of abortion and birth control do to them. They think that a group of foreign, unmarried clerics put their heads together, mumble about some long lost moral principle and come up with a heartless, unrealistic moral judgment. Then they impose it on a herd of docile laity and cruelly leave them to struggle in futility against this unlivable ethic. Some of our neighbors see tyranny coupled with cowardice.

We, on the other hand, know that in listening to the Church we are not listening to men, but to God. We know that in living this austere morality we are not left to our own weak resources, but rather that we have the very strength of God to assist us. If we are to avoid misunderstandings we must make an effort to present any aspect of the Church or her teaching in a balanced framework which will assure a faithful image of her.

In the problems of abortion and family planning we should not speak merely of a dictate of the Natural Law, but rather of the Church as God's own teaching instrument. We are not fools who would submit ourselves to any mind less than the mind of God. We are not cowards who abdicate responsibility, but rather free men who willingly submit ourselves to God. Who alone is worthy of our allegiance.

We are most grateful that God has chosen to use us as an instrument for teaching. We thank Him for not leaving us alone as orphans in the face of the tempests of this world. We are realists who have a humble appreciation of our almost infinite capacity for self deception, and so we freely accept His judgment, as expressed through His teaching device. If we are merely listening to fellow human beings we are indeed the most pitiable of humanity, but if we are listening to God, then indeed we are the most blessed of people because in the midst of such darkness, we know where we are going.

But even more important for a balanced presentation of the Church is the fact that within the Church we receive not only God's teachings and God's judgment, but also God's strength and God's life. The treasure of the Church is the Divine Life of Grace, and Her most precious possessions are the Sacraments, through which that Divine Life is channeled to each of us. To live God's judgment on the issues of abortion or birth control is no easier than to turn the other cheek or to walk the second mile; and yet in all of these demands of a most practical Faith, we do not rely on our own power, but rather on God's assistance.

When He baptized us, Christ gave us His own life, grafted us onto His own Body, made us members of Himself. When Christ confirmed us, He gave us His own Spirit to

be our mainstay. When Christ forgives our sins in the Sacrament of Reconciliation, He, not we, wipes the slate clean; gives us the Divine life again and enables us to keep up the struggle. When He feeds us on His own Body and Blood, He is the food of the hungry, the strength of the weak and the medicine of the sick.

When Christ binds this husband to this wife, He binds them together, not merely in a contract of marriage, but in the Sacrament of Matrimony, so that His divine Love is their Bond, His power is theirs to withstand the onslaughts of ancient or neo-paganism.

Reborn, matured, cleansed, fed and married through Christ, we become capable of the highest moral ideas. All of this is given by the same Church which takes such a strong position on abortion and birth control. If we never say all of this, can we be amazed that our neighbors pity us? Mock us?

One word of caution must be made. Since ours is a response of Faith, we would be guilty of rash judgment if we were to impute immorality or evil intent to all those who are not graced by this Faith, but relying



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

merely on human wisdom have arrived at another answer to these vexing problems. The answer is Faith manifested in our lives and in our neighborly contacts.

LETTERS TO THE EDITOR

On Church 'weeds'

To the Editor:

Since the Church is living and growing, "weeds" do spring up and we need Fr. Greeley to point them up and then we the members can root them out. Hiding the abuses is not going to help the growth of the Church. Keep Fr. Greeley's articles coming. I've enjoyed them for years. Since humility is the truth about ourselves, let's have the truth about our Church.

Fr. McBride's article on Spirituality and Msgr. Walsh's article of the Holy Spirit in Feb. 9 Voice were excellent.

Ann East
Lantana,

No Modernism

To the Editor:

I promise not to draw this out any further, but Elaine Gilbert's letter warrants my rebuttal. In my letter, I posed no question as to Fr. Greeley's insights into eternal values. There's a big difference between religious truths, and personal insights.

Being a Roman Catholic, I therefore oppose the Modernist view. To me religion is not meant to be thought provoking, or speculated about. I believe in God's Word, not man's, and there is no greater, or more rewarding experience than living according to His Word.

There has been too much liberty taken, by too many, who profess to know too much, by straying too far from the truth.

Mrs. Sara Quinn
Palm Beach Gardens

Flat Earthers

To The Editor:

More and more the pro-abortionists remind me of the Flat Earth Society.

Until very recently, the Flat Earth Society numbered over 100 adherents, a number which didn't decrease until an American satellite beamed back to earth the first complete pictures of the earth, showing convincingly its spherical shape. Even after those photos were published, the Flat Earth Society continued to exist, though with a reduced membership.

The pro-abortionists were shocked when Nielsen's photographic magic brought the likeness of a live human being from his mother's womb to the cover of Life magazine. More recently, they have been further disturbed when motion pictures appeared in educational channels showing the full development of the child inside the womb. Still, many cling to a totally unscientific credo which disclaims the existence of human life before birth.

We who have fought abortion can hardly take credit for the progress of science, and the enlightenment such progress is bringing to our abortion-prone society. Rather, we find ourselves involved in a movement which must eventually succeed in convincing all but a few die-hard skeptics, just as the theory of a round earth has convinced all but a handful of flat-earth believers.

The only reason for the urgency of our pro-life efforts is the saving of millions of babies who were unfortunate to have been conceived before our people were exposed to a movie showing the unborn child sucking his thumb, having hiccups, or swimming around to find a more comfortable position inside his mother.

Xavier L. Suárez
Miami



For Lent—prayer, almsgiving, fasting

By MSGR. JAMES J. WALSH

Since the Church revised regulations concerning the Lenten season, you hear almost as many interpretations of the "true meaning" of Lent as you do in December of the true meaning of Christmas. Everyone with a typewriter (including me) has an idea about it, and after a while the fog gets heavier, and Lent slips into the mists of the new terminology of "celebrating new life...being Church... making the Word home...going from ashes to fire..."

So many are complaining they can't get a clear picture of Lent anymore. The fog may lift before Ash Wednesday if we reflect on what Jesus had to say about the "good works" we are obliged to do in life. (Mt. 5:1-6, 16-18)

IN THESE few lines the Lord presents us with a full Lenten program which embraces thoughts, words, actions. It involves my interior life and my neighbor's well being. It incorporates all the features of traditional Lents, as well as the new emphasis in doing penance today.

What is it? A program of prayer, fasting and almsgiving. Three good works, so flexible they can be used by anyone, no matter what the cir-

cumstances of life. But first, Jesus warned that all three can be useless, unless the right motive infuses them. "Beward of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven."

The church in Lent has always insisted from the beginning in paying serious attention to these three duties. She is no less insistent today. It used to be she felt rightly that her children needed rather severe regulations, binding one's conscience, to fast and abstain. She has mitigated these rules, but still strongly urges us to practice voluntarily self denial.

Prayer in Lent should be something special. Everyone has heard the past few years about the rediscovery of prayer. Much of this has been stimulated by the reading of Sacred Scripture, especially the Gospels. People are praying in ways new to them. I mean they are not just reciting the prayers composed by the saints, many of which cannot be understood by the average Christian. Nor are they merely repeating memorized formulas, while their mind wanders.

They are getting into the realm

of a more intimate prayer through conversation after a period of meditation. They are seeking a breakthrough to God by means of heart and mind. They are reflecting on Jesus, his words of love and mercy, and our trying to apply them to life situations in the daily round. They are getting beneath the surface of Christian truths by this kind of prayer, and they are finding joy and inspiration in it.

BECAUSE OF this meditative aspect, some have rediscovered the Stations of the Cross and the rosary. Both of these ancient practices can push a person from routine, memorized prayers to genuine reflection on God, the soul, eternity, the meaning of life and death, grace, compassion and so on.

In Lent, needless to say, those drawn to prayer find there is none greater or more transforming than the Mass, the Eucharistic celebration.

Almsgiving. We are gradually getting away from what used to be an almost total preoccupation with our own salvation and well being, and are now becoming more convinced of our responsibility towards our neighbor.

Throughout history, almsgiving has always been one powerful means

of bettering the lot of the less fortunate. Lent's spirit should stimulate us to share with others, even when it hurts. The Archbishop's Annual Charities Drive offers a wonderful opportunity for sacrifice here and for doing good where it is most needed.

Fasting. The food crisis in the world, the revelation that many millions are dying of hunger, the nagging thought that our own tables some time may not be so heavily laden, if there is an economic crisis, have turned many once again to the idea of fasting.

Many plan to cut down on the quantity of food and send that money saved to the Catholic Relief Service to help the starving.

WE MAY have forgotten this fact. When the Church a few years ago changed the fast and abstinence regulations she urged us a voluntarily to go on with the same practices, because if done by personal choice, they would be very valuable spiritual helps. We are at the point now where the wisdom of the church once again is justified.

There is a full Lenten program—prayer, almsgiving, fasting, all of which can be adjusted and applied to the life of each, according to our circumstances.



Prioritizing the 'one issue' issue

By DICK CONKLIN

A recent story in The Voice publicized a statement by NETWORK, an organization of "3200 persons, mostly nuns", that was critical of one-issue groups. The Sisters were particularly miffed at the defeat of some congressmen by their own constituents, largely because of their stand on the human life issue. In fact, NETWORK sent its condolences to many of the losers, whom they supported in the 95th Congress.

Now, many people would simply write off NETWORK as a radical group, out of touch with mainstream Catholicism and the religious orders they seek to represent. Other might cite their indifference to family issues, while embracing many of the political causes that Pope John Paul II has asked Religious to stay out of.

But such people fail to see the importance of NETWORK's new crusade against narrowmindedness. After all, it say right here in the

NETWORK newsletter (January, 1979) that NETWORK is a true "multi-issue organization at a time when many one-issue groups have emerged." Since they have come out against "single issue" organizations, we must assume that Respect Life won't be the single "single issue" group that they single out. Why, just think of the possibilities!

First, they might go after all of those other nasty one-issue people and organizations. Take Danny Thomas, for instance. All he ever talks about is his St. Jude's Children's Hospital. Doesn't he care about all of the other hospitals in the country? And there's that 'narrow-minded' Jerry Lewis, with his yearly Muscular Dystrophy drive. What has he done for Cerebral Palsy? And Leukemia?

The Audubon Society is so concerned about animals. What about people? And don't forget the Heart Association. The Cancer Society. Save the Whales. Save the

Seals. All single-issue causes. Go get 'em NETWORK! But let's take a look at that one issue that got NETWORK so riled up (and may have cost some politicians their jobs.) Examine the wording of the Human Life Amendment that all of those nice congressmen refused to support. It says that the United States Constitution "applies to all human beings, irrespective of age, health, function or condition of dependency, including their unborn offspring at every stage of their biological development". Does that sound like narrow, special-interest legislation to you?

But wait. Even NETWORK is having a little trouble remaining truly multi-issue-oriented. In that same newsletter they ask their members to prioritize all of the issues before them. They say, "Prioritizing can advance the goal of a preferred world. If the whole vision is kept in mind, the analysis prioritization demands is a creative way to infuse

social justice into the legislative process." Oh.

Maybe what they are saying is that every voter, every congressman, every religious body, must examine all of the issues and gibe some a higher priority than others. It's entirely possible that a bill on tuition tax credits or aid to migrant families might receive more attention than farm price subsidies or the new energy plan. And some voters just might decide that their elected representative had disqualified himself over a basic constitutional issue—the individual's right to be born.

Of course this difficult process could be a whole lot simpler in the future. If those pro-abortion congressmen can get their old jobs back, that Human Life Amendment might never get passed, and abortions will continue to rise each year. With fewer people around, we'll have less disease, fewer problems, fewer issues, and less prioritizing to do.

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Cantata Singers to Perform

The Cantata Singers, a division of Ecumenical Festivals of Greater Miami Inc., will present its Winter Concert Series on 3 succeeding Sundays; Feb. 25th, March 4th, and March 11th.

The featured work to be sung will be George Frederick Handel's "Passion according to St. John", which was written by the great composer of "Messiah" fame at the age of 18.

The 40-voice Cantata Singers may be heard:

MARCH 4th. 3:30 PM
St. Andrews Episcopal Church 14260 Old Cutler Road; 7:30 PM, Olympia Heights United Methodist 3801 SW 97 Ave.

MARCH 11th, 3:00 PM
St. Charles Borromeo Catholic Church 1st. Street and 6th. Avenue NW Hallandale, Florida.

St. William CCW

St. William Council of Catholic Women recently held installation of its new officers for the year 1979.

Mrs. John Pahl is the new president. Other officers are: Vice President, Mrs. Thomas McBride; Recording Secretary, Mrs. Carol Minahan; Treasurer; Mrs. John Burgan and Corresponding Secretary, Josephine Bocchino.

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Birthright meet

The next meeting of Birthright, the alternative to abortion, is scheduled for Tuesday, Feb. 27, at Our Lady Queen of Martyrs Hall, 2731 S.W. 11 Court. Ft. Laud., 7:30 pm. Anne Reilly, a Birthright "angel", reports that her son and daughter-in-law in Texas, the parents of five children ages 9 to 17, enjoyed a lovely addition to their family Christmas adopting one of the Birthright babies.

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1—LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE 11TH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA, PROBATE DIVISION PROBATE No. 79-940

IN RE: ESTATE OF WALTER WIPPRECHT, III, Deceased.

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of WALTER WIPPRECHT, III, Deceased, File Number 79-940 is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida 33132. The Personal Representative of the Estate is MARION H. WIPPRECHT, whose address is 1515 Mataro Avenue, Coral Gables, Florida 33146. The name and address of the Personal Representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above Court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each Personal Representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's Will, the qualifications of the Personal Representative, or the venue or jurisdiction of the Court. ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: February 16th, 1979.

MARION H. WIPPRECHT, as Personal Representative of the Estate of WALTER WIPPRECHT, III, Deceased.
ATTORNEY FOR PERSONAL REPRESENTATIVE: S. HAROLD SKOLNICK
1119 A.I. duPont Building
Miami, Florida 33131
Tel: 371-7587
2/16/79 2/23/79.

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA, PROBATE DIVISION 03 FILE NO. 79-1065

IN RE: ESTATE OF JOSEPH ANTHONY KROEPIL, a/k/a JOSEPH A. KROEPIL Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of JOSEPH ANTHONY KROEPIL, deceased, late of Dade County, Florida File Number 79-1065 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is JOSEPH A. KROEPIL, whose address is 1440 Southwest 22nd Terrace, Miami, Florida. The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 13 day of February 1979

JOSEPH A. KROEPIL
As personal Representative of the Estate of JOSEPH ANTHONY KROEPIL, a/k/a Joseph A. Kroepil
Deceased

First publication of this notice of administration on the 23 day of February, 1979.
GEOFFREY E. BARKET
Of Law Offices of
2935 Southwest 3rd Avenue
Miami, Florida 33129
Telephone 854-3505
Attorney for Personal Representative
2-23-79 3-2-79

1—LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 79-806 Division 02

IN RE: ESTATE OF ANN B. BARENTHALER Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of ANN B. BARENTHALER, deceased, File Number 79-806, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida. The personal representative of the estate is MARGARET B. BEAUMARIAGE whose address is 2038 Doormar Drive, Tallahassee, Florida 32308. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: February 16, 1979.

As Personal Representative of the Estate of ANN B. BARENTHALER Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE: JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
Telephone: 445-2551
2/16/79 2/23/79.

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 79-807 Division 01

IN RE: ESTATE OF DENNIS L. MURPHY, SR. Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of DENNIS L. MURPHY, SR., deceased, File Number 79-807, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida. The personal representative of the estate is EILEEN E. MURPHY, whose address is 2512 Columbus Boulevard, Coral Gables, Florida. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: February 16, 1979.

As Personal Representative of the Estate of DENNIS L. MURPHY, SR. Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE: JOSEPH H. MURPHY
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Pope approves 'liberation'

(Continued from Page 1)

mechanisms of economic systems and of regimes operating so often without sensitivity," added the pope.

"IT IS necessary to call by name every social injustice, discrimination, violence inflicted on man against his body, against his spirit, against his conscience and against his convictions," he said.

"Christ teaches us a particular sensitivity to man, to the dignity of the human person, to human life, to the spirit and the human body," he said.

The pope said that "liberation in the social sense also has its start in knowledge of the truth."

He called this a "great theme that has many aspects and, above all, many levels," and said it would be difficult to discuss all aspects in a

short talk.

"FOR NOW LET us stop on this point. The theology of liberation must above all be faithful to all the truth about man in order to place in evidence, not only in the Latin American context but also in all contemporary contexts, what kind of reality this liberty is 'by which Christ has liberated us,'" said the pope.

He added that the Latin American bishops' meeting "gives witness to the availability" of the church to take up the work of liberating man, freeing his energies for good and making him strong against evil.

"We wish not only to commend this work to God, but also to pursue it for the good of the church and of all the human family," he said.

How you can help the poor

Msgr. John Glorie, Archdiocesan coordinator for Catholic Relief Services, has announced that South Florida Catholics will again have the opportunity to participate in Operation Rice Bowl this year, to help poor people throughout the world.

Operation Rice Bowl, a six-week program of family prayer and sacrifice, is sponsored by Catholic Relief Services, the official overseas aid and development agency of American Catholics. Each week of Lent, families are requested to eat a low-cost meal and pray for other less fortunate families around the world.

The difference between Ascension holds first carnival

Ascension Church, 7250 No. Federal Highway, Boca Raton, will hold its first annual carnival on Sunday, Feb. 25th, from Noon to 6:00 p.m., on the church grounds. The public is invited. Food and refreshments served. A midway with games for all ages.

the price of the sacrificial meal and their regular meal is placed in a "rice bowl" or a can which is kept on the dining table," said Msgr. Glorie.

Each Sunday during Operation Rice Bowl, families are encouraged to bring their offerings to the parish rice bowl at Mass.

Twenty-five percent of the proceeds of ORB are used within this Archdiocese to alleviate poverty and suffering on the local level. Catholic Relief Services uses its 75 per cent share for self-help and community development work in 86 countries.

Most of the projects aided by ORB are financially small, but their value to the people who benefit from them is immense. In Jordan, for example, 45,183 fruit trees distributed to small farmers in the past two years have helped stop erosion and have increased the income of the farmers. The farmers contributed 50 per cent of the planting cost and are responsible for maintaining the orchards.

Projects such as these depend on the generosity of the American people. Last year, Catholic Relief Services channeled \$2.7 million in Operation Rice Bowl funds to the needy of the world. Archbishop McCarthy has requested that the people in the Archdiocese take this opportunity to share their blessings with the poor and suffering. "Operation Rice Bowl," he said, "is one of the most effective ways available for Catholics to take part in the corporal works of mercy dictated by Christ. It combines both prayer and sacrifice here at home to benefit 'the least of Christ's brethren.'"

Art auction benefits hospital

Important collections of art will be auctioned to benefit St. Francis Hospital on Sunday, Feb. 25, at Seacoast Towers East on Miami Beach.

A preview at 1 p.m. will precede the two auctions which will be held at 2:30 p.m. and 7:30 p.m. in Seacoast Tower's Palace Playhouse.

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□ Father Ronald Roberts (from England) must get help to feed his 'family' of 47 deaf-mute Arab boys in Harissa, Lebanon. Boys nobody wanted, they are becoming self-supporting typists, watch-makers, beauticians, thanks to him. To feed the 'family' for one day costs only \$70.50 (141 meals at 50¢ each). Your gift in any amount—\$100, \$50, \$25, \$10, \$5, or whatever you can share will help Father Roberts care for a handicapped boy in war-torn Beirut.

The Franciscan Sisters are working among the poor in Puthenpedika, a small village on the western coast of India, where there is a strong Communist influence. The Sisters hope to build a hospital and nursery school open to all regardless of creed or caste and thus combat Marxism by spreading the message of Christ by their example and prayers. Just \$5000 will complete the project, but gifts in any amount are most welcome.

The Diocese of Kottayam erected Assumption Church in 1974 to serve the 150 families of the Syro-Malabar Rite in the village of Arayangad. Though very poor, the faithful contributed to the purchase of four acres and a semi-permanent building for religious instruction. What is still needed is a rectory for the pastor, Father Thomas Cawanan. His parishioners have already over-extended themselves financially and \$1,000 is still needed to complete the building. Can you help in whole or in part?

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