LIBERATION THEOLOGY

Pope says he approves

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 linked the two, saying that in evangelization and 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.'"

He said: "has a prophetic force... we find this prophetic force of truth in the teaching of Christ. As a producer, 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 church's social concerns is a task of the church that seeks to accomplish it in diverse historical contexts," the pope said.

"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," the pope said.

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 comforted 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)
"I make sure there's always somebody here to help. That's what personal service is all about."

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Archbishop's Lenten pastoral letter

(continued from Page 1)

Archbishop's Lenten pastoral letter

in the sense that he has called us to immortality but to doing—so you must learn to make

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 each grow in combined, 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 smudging 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 treachery 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 Lenten 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 concern. Each goes his own way. Communication, enjoyment of each other is destroyed by the insularity of radio or of a 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 easy ex- pressions 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 Bible and religious literature evident on the reading table or bookshelves? Are the images of the Lord and the Bible and religious literature evident on the reading table or bookshelves? Are the images of the Lord and the Bible and religious literature evident on the reading table or bookshelves? Are the images of the Lord and the Bible and religious literature evident...
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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 extraneously 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 place that even the pope was, like me, a man in need of penance. As the pope reminded us, there are some times, even in the same time, 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 I 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..."

This poem reminds 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 we were wanting 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 withdrawal beginning with Ash Wednesday.

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

For me, the ashes on Ash Wednesday 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 falleness. This too is Ash Wednesday.

Archbishop visits Haiti

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

"Archbishop Conti had been my guest 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 there."

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

"Only about five 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, "where they lived in 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 lieges which 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

OLQP Bible Study course by Msgr. James Underwood, 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 Bestera, 583-3366; women's retreat March 9 at Crescent in Lantana, call June, 587-8702

Catholic Daughters of America-Pompano Beach, will sponsor a Dessert Pokeno- Workshop each Monday and Tuesday from 1 to 3 in parish hall.

St. Bernadette Golden Years Club meets March 5 for Mass and business, at noon. Plan for Key West trip.

DADE COUNTY

St. Kevin Lenten retreat with Fr. Leo Dienne, March 5 from 9:15 to noon. Public invited, 12525 SW 42 St. Carrollton School presents Fr. Roger Radiold (clinical psychologist) in a lecture, "Personality Growth in Marriage," March 6 at 7:30 p.m. at the school, tickets $1.50. Call 842-7622

St. Bernard's 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 5:30 p.m. Last St. Stephen's Social Hall, 6040 SW 19 St. Miramar. Meeting March 1 at 8 p.m.

Our Lady Queen of Heaven Holiday Crafts Luncheon reservation by Feb. 24; 685-5050.

St. Mary Magdalene Guild's white elephant sale March 3 from 10 a.m. to 3 p.m. St. Mark Technical Hall, 1111 SE 17 St. 10% of sales to AIDS in Breast Cancer. Call 398-9729.

St. John Fisher Annual Fiesta Feb. 25 from 1 to 5 p.m. at the parish. Also, information gathering on Marriage Encounter at the John's house on Singer Island, Feb. 23 at 8 p.m. Call 842-7622.

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 538-2897 or Pat Dougherty 532-1575. The priests and Alumni who wish to participate in the parade, please call Fr. Donald Walker 662-5559 or Marianne Cotter Martin 681-7853.

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Shepard Broad, Chairman of the Board Morris N. Broad, President
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" (potato pancakes) climaxing the day's activities.

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 p.m. 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 Cara 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.

The Parish Renewal Mission offers an opportunity to achieve true peace and happiness in spite of hardships and heartaches that one encounters in life. For people who come to the Mission with total openness, success is guaranteed!

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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 contexto 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 estos 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 nombados 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. Afinan que el énfasis de los textos, juzgados como "controversiales", ha sido hacia la comunidad de base, y que la posición del Papa en este aspecto del trabajo de la conferencia ha sido reiterada.

"En Latinoamérica, el tiempo de cuaresma es el tiempo apropiado para comprometerse 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

En Latinoamérica, 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, su misión de proclamar el Evangelio del Seminario Palafoxiano —sede de las reuniones de los obispos— labradas semajantes fueron tema de debate entre los prelados reunidos en tercera asamblea general.

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

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Miércoles de Ceniza el 28

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**Científicos sociales colaboraron en Puebla ’79**

Por **ARACELI CANTERO**

La teología de la Liberación ha contado con científicos sociales que le ayudan a hacer el análisis de la realidad latinoamericana, afirmó el sacerdote jesuita panameño, Xavier Gorostiaga, durante una de las reuniones 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 solo colaboramos con la teología, sino que 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.

De los empresarios 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 sacerdote Gorostiaga.

“Estos 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, el sacerdote agregó que la transnacionalización —aumento del poder de las grandes empresas internacionales— es un fenómeno que no sólo económicamente, sino también a la cultura los medios de comunicación, la educación...’’

Dijo que “tenemos que conseguir un sistema político que permita participar en la producción de la propiedad’’ y agregó que “la iglesia debe participar en la producción de la propie-"dad’’ y agregó que “la iglesia de Puebla ‘toda propiedad tiene una hipótesis social’’ tenemos que estudiarla muy profundamente los científicos sociales...’’

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

“Creo que el sacerdote no debe intervenir en política cuando hay una sociedad que tiene sus organizaciones políticas elementales: ligas agrícolas, sindicatos, partidos políticos, universidades populares, prensa obrera y campe- sina... 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 que el sacerdote sea un ente político... El apoyo natural a las demandas naturales del pueblo, hacen que incluso el arzobispo se vea como subversivo...’’

También en la cancillería como modelo para un programa evangélico a través de los medios de comunicación.

En dicha diócesis los católicos son el 49 por ciento de la población total: Cada dos 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 las gentes que trabajan con los católicos y el catolicismo.

Según informó John Fink, director del Sunday Visitor y chairman del Comité, la diócesis de Pensacola-Tallahassee es la primera en ser elegida como modelo para un programa evangélico a través de los medios de comunicación. Se espera que no existe, el programa pueda duplicarse en otras diócesis.

**Diócesis Pensacola-Tallahassee modelo de evangelización**

WASHINGTON — (NC) —

Un comité nacional de comunicaciones ha elegido a la Diócesis de Pensacola-Tallahassee en Florida por su extraordinario esfuerzo evangélico, y ha acordado ayudarlo para desarrollar un programa diocesano modelo para la evangelización a través de los medios de comunicación.

Durante su reunión de febrero, el comité de evangeli-"zación a través de la comunicación’’ se reunió en Washington con el obispo René Gracida, de Pensacola-Tallahassee y su director de comunicaciones Jerry But- terfield, para examinar las realizaciones logradas en los tres años pasados y planear para el futuro en el evangelismo.

En dicha diócesis los católicos son el 49 por ciento de la población: Cada dos semanas, días de trabajo.

(Viene de la Pág.7) comprensión, bondad... inclu- so los que vienen con problemas...’’

Después de un rato de oración y una motivación por parte del arzobispo, los participantes se divieron en pequeños grupos para responder a las preguntas lanzadas. El informe final señaló entre las cosas que Jesús alaba- ba: la dedicación de las perso- nas, el sentido de lealtad a la Iglesia, la flexibilidad espe- cialmente por parte del clero para adaptarse a variedad de responsabilidades, la generosi- dad de los seglares en traba- jar por la Iglesia aun con me- nos beneficios económicos y el esfuerzo del arzobispo por cre- ar un espíritu familiar en la cancillería, y facilitar la ce- lebración diaria de la Eucarisi- a.

Entre los puntos positivos y dignos de cambio se hicieron resaltar: la necesidad de reforma y 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 reci- bir y responder a las llamadas, más oportunidades sociales o de intercambio entre los dife- rentes departamentos, y más tiempo 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 ‘‘secciones como esta que tienen que repetirse para ir recienh tuntos en fe, oración y amor. **También en la cancillería**
Un trovador que canta por los que no pueden

Por ARACELI CANTERO

"Yo soy un trovador con infusas de juglar, un individuo que canta porque nací para eso." Así se define Pedro Tamayo, un joven cubano de voz cálida y recia que sabe poner ternura y enfado en sus canciones. 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 creo que un artista se le deba limitar, aunque de hecho el comercialismo reine a veces entre el propio artista. Digo que no puedo venderme por unos cuantos dólares, que no puedo que no espero nada de Miami. "Pero yo no puedo venderme porque debo a mi pueblo allende la mar."

Pedro Tamayo actuará mañana sábado 24 a las 8:30 pm., en el auditorio del Museo de Ciencias y Planetario, 3280 South Miami Ave., junto con el compositor cubano Rodolfo Guzmán. Es una presentación del Teatro Espacial No Identificado.

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 basado en su control," dijo el Obispo. "Su educación es integral, de formación continua...y el hacer dinero es algo secundario," añadió. "Su educación es integral, de formación continua...y el hacer más dinero, tendrían que pagar el precio de la destrucción de su comunidad.

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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 el Seminario de la colonia —no oficialmente— durante las reuniones de la III Asamblea General del Episcopal Latinoamericano.

Se ha hablado mucho y se ha minimizado su presencia fuera del Seminario de la colonia, como si se tratará de un grupo marginal 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 cierta acercamiento entre ambos grupos.

¿Qué piensan estos teólogos de la Iglesia, de sus enseñanzas y de la misma teología de la liberación con la que se identifican? Sus comentarios durante conferencias y entrevistas conferencias y entrevistas, demostraron a un erudito en su enseñanza durante su estancia en Puebla pueden acercarnos quizás un poco a su pensamiento. He aquí unas cuantas:

TELOGÍA DESDE LOS POBRES

"La persectiva del pobre es desde los puntos centrales en la teología de la liberación, y su base está en la actitud de comprometerse con los pobres y del intento de comprometerse con los pobres," dice Gustavo Gutierrez, autor del libro de fama mundial "Teología de la liberación."

"El acto primero es el compromiso con los pobres, con los problemas de los pobres, con sus luchas con sus esperanzas.

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

Nuestra teología en teología de la liberación es nuestra espiritualidad, es decir, este compromiso y solidaridad con los pobres. Y la reflexión teológica, la reflexión sobre los pobres, no debería existir de otro modo. Por eso insistimos tanto en una reflexión a partir de los pobres con el pobre, no con otro pobre, con otro concreto de América Latina... Pero eso, la teología de la liberación es una reflexión fundamental a partir de comunidades cristianas de base, profundamente en las que se vivan ese compromiso con los pobres y la tarea evangelizadora, mucho más que en ambientes académicos..."

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

Para él dicha teología se convierte en una cuestión de método, es la teología de la liberación que no puede ser históricamente neutral, por acción o por omisión, y tendrá que repensar en los intereses conflictivos de la historia, porque podría "seria mantener automáticamente la Iglesia con el pobre y de los poderosos.

Dado Boff "Una teología que quiere curar heridas de dolor y de liberación que se identifica en la Iglesia, en los negros, en los campesinos, en los pobres, y ve en el pobre el rostro de Jesucristo..."

"La teología que no se entiende es una teología que no se entiende es una espiritualidad que se conviene frente al pobre y la marginación de las grandes majorías de nuestro continente.

"No se entiende esa teología si se ignora que la actitud previa tiene que tener en cuenta también el otro aspecto, de la Iglesia, de la Iglesia, la Iglesia como iglesia, la Iglesia que conoce su llenitud con el pobre..."

Para mía amor a la Iglesia es amar a Jesús es amar a los pobres, y amor a la Iglesia y que cree en El que espera en El...

Gustavo Gutierrez

Para Boff el intento más..."

NO QUEDARSE EN TEORÍAS

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Gustavo Gutierrez

Para Boff el intento más..."
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 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 24: 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.

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, Barb Wilkie (co-capt.), Marilyn Johnson and Kathy Wilken. Not pictured, Bridget Molloy.

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 I-95 and Hollywood Blvd. and Johnson St.

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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 impose it on a herd that a group of foreign, unmarried clerics are malicious or even because they have no idea about the Church, not because they think they can do to them. They think 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 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 but His 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 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.
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’re obliged to do in life. (Mt. 5:14, 16-18)

IN THESE few lines the Lord presents us with a full Lenten program which embraces thoughts, words, actions. It involves my inner life and my neighbor’s well being. It incorporates all the features of traditional Lent, 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 circumstances of life. But first, Jesus warned that all three can be useless, unless the right motive infuses them, “Beware 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, 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’ 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 be helpful to the 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 wherever 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 be too 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 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, of which can be adjusted and applied to the life of each, according to our circumstances.

For Lent—prayer, almsgiving, fasting

By MSGR. JAMES I. WALSH

Prioritizing the ‘one issue’ issue

A recent story in The Voice publicized a statement by NET WORK, an organization of “2200 persons, mostly nuns”, that was critical of one-issue groups. The Sisters were particularly miffed at the defeat of some congressmen by person, mostly nuns”, that was a crusade against narrowmindedness.

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 the President says “Priorities. The time and the 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.

By DICK CONKLIN

Miami, Florida | THE VOICE | Friday, February 23, 1979 | Page 13
**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 with the George Frederick Handel’s “Passion according to St. John,” which was written by the great composer of “Messiah,” fame at the age of 18.

**Walsh & Wood**

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72nd Street at Albion Avenue

**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 Bocchio.

**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. Lauderdale, 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.

**Becker Funeral Home**

Ron E. Becker
Funeral Director
Phone (305) 424-1444
144 S. Federal Hwy.
DEERFIELD BEACH
IN ESTATE OF JOSEPH ANTHONY KROEPIL, 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 above-deceased, JOSEPH ANTHONY KROEPIL, deceased, File Number 79-1065, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 3315 S.W. 2nd Avenue, Miami, Florida. The personal representative of the estate is MARGIE FREDERICK, whose address is 1830 Ponce de Leon Blvd., Coral Gables, Florida 33134.

NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF Dade COUNTY, FLORIDA

IN ESTATE OF

JOSEPH ANTHONY KROEPIL, deceased.

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ATTORNEY FOR PERSONAL REPRESENTATIVE:

MARGIE FREDERICK

IN PERSONAL REPRESENTATION

IN THE CIRCUIT COURT OF Dade COUNTY, FLORIDA

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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 to enjoy the midway with games for all ages.

AID THE POOR
by donating usable furniture, clothing, etc. . . . . . . . . . . to
The St. Vincent de Paul Stores
2647 OLD DIXIE
RIVIERA BEACH
2560 WEST GATE AVE
WEST PALM BEACH
538 24TH ST
WEST PALM BEACH

or call
845-0562
for a free pick up. Tax receipts given.

Our Profit Goes To The Poor

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 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 liberation 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.

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 McCardy has requested that the people of 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 this global work 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. The auction will be held at 1 p.m. and 7:30 p.m. in SeaCoast Tower's Palace Playhouse.

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 semipermanent building for religious instruction. What is still needed is a rectory for the pastor, Father Thomas Cawanan. His parishioners have already offered money and have already over-extended themselves financially and $1,000 is still needed to complete the building. Can you help in whole or in part?

Please send your intentions to Father Thomas Cawanan, 2614 S. 21st St., Hollywood, Fla. 33019.

The Franciscan Sisters are working among the poor in Puttsapetkula, 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 example and prayers. Just $5000 will complete the project, but gifts in any amount are most welcome.

The Holy Father's Mission Aid to the Oriental Church

Yes, there are people who keep voluntarily the old Lenten laws 365 days a year. They are priests, Sisters, lay missionaries by the hundreds who give up good overseas so their hungry neighbors can stay alive. Share what you have this Lent!

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 cents 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.

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