New Bishops for Miami

Msgr. Nevins
Statement of Bishop-Elect
John J. Nevins

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

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

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

Msgr. Roman
Statement of Bishop-Elect
Aragon Roman

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

Feeling of fear because I am aware of my limitations and imperfections, but at the same time, in the words of St. Paul that I find strength: "I can accomplish anything with the strength: "I can accomplish anything with the grace of God." Pray that my ministry will help in the promotion of peace.

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

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

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

I wish to be an instrument of peace. Encouraged by the words of the Holy Father I say: "I will work for the unity of the People of God. I would like to join Archbishop McCarthy and my brother priests in promoting human dignity, continuing the spirit of our beloved first Archbishop, Coleman F.
Local Lithuanians note 'independence'

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

The occasions are both joyous and sad for the area community of about 1500 families. Joyous in the pride of their nationhood and sad in that their Eastern European country is no longer independent, occupied by Russia since 1941.

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

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

"This is something for which we are very grateful," said Father Vincent Andriuska, associate pastor of Sacred Heart parish, Homestead. Ordained in Lithuania and of Lithuanian descent, Father Andriuska will celebrate the Mass in their native language at St. Robert Bellarmine church, 3405 NW 37 Ave. at noon, Saturday, Feb. 17 to mark Independence Day. (A Lithuanian Mass also will be celebrated every 2nd Sunday at St. Robert's at 3 p.m.)

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

"Since 1944 up to this day Lithuania has been under the Soviet occupation where all basic human rights, such as freedom of religion, political affiliation and freedom of the press are suppressed by the state," said Silas. And the long history of deportations, concentration camps and commitment to mental asylum for dissidents continues under the Communists as it was under the Nazis, he said, with estimates in the hundreds of thousands of people deported or executed or escaped to freedom. The same is true of Latvia and Estonia, two other small Baltic countries bordering on Western Russia.

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

(Continued on Page 7)

Lithuanian Mass Sunday

A Mass for the Lithuanians, living in the Miami area, will be said at Lithuanian at St. Robert Bellarmine Church on Sunday, February 11 at 3:00 P.M. A homily in Lithuanian will be delivered by Father Vincent F. Andriuska, Associate Pastor at Sacred Heart in Homestead.
Bishop explains liberation theology

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

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

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

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

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

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

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

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

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

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

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

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

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

Father Gutierrez denied any collaboration between liberation theology and Marxists.

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

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

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

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

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

Priests Senate meeting Feb. 14

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

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

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

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

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

“And this the pope wanted them to avoid at all costs,” he said.

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

The social encyclical was written by Pope Pius XI. “But the socialism that Pope Pius XI condemned was then considered communism — not democratic socialism,” Father Hogan said.

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

San Salvador bishop up for Nobel peace prize

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

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

“In calling for social and economic reform and in condemning government-sanctioned violence that has taken the form of widespread disappearances, the representatives said in a letter to the Nobel nominating committee, “He has persevered in pursuit of these noble ends despite the ongoing vilification campaign that has been waged against him.”

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

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

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

There will be games, rides and food. Advanced ride tickets are now available at Chaminade High School, 4 tickets for $1.00. Call 965-0463.

Blessing slated at San Marco

Archbishop Edward McCarthy will administer the Sacrament of Confirmation and will bless the new San Marco Rectory on Saturday, Feb. 10, 1979 at 1 pm. Reception for the Archbishop and Confirmants will follow. An Open House for the Rectory will be on Sunday, Feb. 11, 1979 from 3 to 6 pm. Refreshments being served in the Multipurpose Room of the church.

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

St. Joseph Friendship Club Valentine Party

day, and will bless the new San

DADE COUNTY

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

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

St. Joseph Friendship Club Valentine Party

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

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


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

BROWARD COUNTY

Ancient Order of Hibernians spaghetti and meatball dinner and Irish-American dance Sat. Feb. 17 at 7 at 500 SW 25th Street, Ft. Lauderdale, 85 per person. Call 732-7303.


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

Catholic Daughters of America, Ft. Lauderdale, desert card party Wed. Feb. 21 at noon, K of C Hall, 333 SW 31 St. Ft. Lauderdale. $1.50 donation.

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


St. Bernard's Guild meeting Feb. 18 at 8 p.m. in parish center.

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

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

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

PALM BEACH COUNTY

Madonna Guild fashion show Feb. 15, The Breakers. Tickets outside the Chapel this weekend. $12.50 Holy Name of Jesus fashion show at Breakers Hotel in Palm Beach Feb. 10. Also men's retreat Feb. 23 and 24 at Our Lady of Florida Retreat House. Call Don Hoeeb, 683-1391.
An overflow group was present at the final Dinner at the Breakers in Palm Beach for the Archbishop’s Charities Drive.

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

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

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

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

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

We’ll probably remind you of your mother.

Ever since you were old enough to count pennies, your mother was telling you to save them. If you listened to her, you’re probably way ahead of the game today.

If you didn’t, well, it’s never too late. American Savings would tell you the same thing your mother did, and show you some ways to make your money work for you that she never dreamed of.

So take some well-intentioned advice and visit your nearest American Savings office soon. There’s one in your neighborhood.

Like Mother, we only want what’s best for you.
**Apostolic Delegate**

(Continued from Page 1)


As an Archdiocesan priest, Msgr. Nevins was an Associate Pastor at Immaculate Conception Parish, Hialeah, Fla.; St. Mary's Cathedral, Miami; and St. Hugh's Parish, Coconut Grove, Fla. He has served as Assistant Director of Archdiocesan Catholic Charities; Director of the Catholic Welfare Bureau; Director of Special Education for the Archdiocese; Director of Catholic Charities; pastor of St. Louis New Parish in Miami; and as Episcopal Vicar for Clergy. Named Rector of St. John Vianney Seminary and 1967, Bishop-elect Nevins has also been serving as Chairman of the Personnel Board and as Archdiocesan Director of Vocations. In 1974 he was named a Domestic Prelate by Pope Paul VI with the title of Right Reverend Monsignor.

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

Bishop-elect Roman has been pastor of Coliseo in Matanzas; Spiritual Director of a high school in Temuco, Chile, and while there was also pastor of Holy Spirit Parish and Spiritual Director of the Cursillo Movement. He was expelled by the Cuban government in September of 1961 along with Bishop Boza Mavridal and 135 other priests.

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

BISHOP-ELECT Roman's 12 years at Our Lady of Charity Shrine has brought it to national attention — Particularly in relation to the special courses he preaches for Hispanics Catholics. No one has as yet been announced for the Ordination of the two new Bishop-elects, but it is expected to take place in the open air at a site to be selected soon.

**World hunger meet at Barry**

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

**Pajama Game**

The musical comedy “Pajama Game” will begin a four day run at Barry College Feb. 15.
SEVEN NATIONAL BANKS KEEPING PACE WITH THE GROWTH OF GREATER MIAMI, FLORIDA

Observe our High-Grade Directors listed below. Study the figures in this report and realize that we conduct county-wide business on a strictly conservative basis for good people.

We have developed a position of one of the top ranking groups of banks in Florida. This is important from the standpoint of stability and liquidity.

December 31

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COMBINED FIGURES OF

PEOPLE'S FIRST NATIONAL BANK OF MIAMI SHORES

- WITH COMPLETE TRUST FACILITIES

Northwest 79th Street at 39th Avenue

Established August 1, 1949

Season's Greeting to the Good People of Miami

We have developed a position of one of the top ranking groups of banks in Florida.

DIRECCTORS OR MEMBERS OF ADVISORY COUNCIL

PEOPLE'S GROUP OF NATIONAL BANKS

7625 W. 20th Avenue (Hialeah)

PEOPLE'S HIALEAH NATIONAL BANK

1550 West 8th Street

Established September 3, 1969

PEOPLE'S DOWNTOWN NATIONAL BANK

405 N.W. Second Avenue

Acquired April 17, 1979

PEOPLE'S LIbrERTY NATIONAL BANK OF NORTH MIAMI

Northwest 7th Avenue at 123rd Street

Established October 10, 1950

PEOPLE'S NATIONAL BANK OF COMMERCER

Northwest 79th Street at 33rd Avenue

PEOPLE'S NATIONAL BANK OF NORTH MIAMI

Northwest 7th Avenue at 123rd Street

Hialeah Park Branch

PEOPLE'S Hialeah National Bank

1550 West 8th Street

Established September 3, 1969

Palm Beach Branch

PEOPLE'S NORTH MIAMI NATIONAL BANK

545 N.E. 125th Street North Miami

PEOPLE'S SOUTH MIAMI NATIONAL BANK

127 N.E. 15th Avenue

1979 CALENDAR IN BRAILLE

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

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

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

XAVIER SOCIETY
FOR THE BLIND

184 E. 3rd Street

New York, N.Y. 10010
As little children we learned prayers. These prayers have become a part of us. But how often do we talk to God the way we talk to our friends? And how often do we stop to listen to what he may have to say to us? Sister Virginia Ann Gardner reminds us that being "aware of God's loving presence takes concentration. When we go to pray, we should start by immersing ourselves in that presence. Just sit before him...and with him, aware we are creatures before the all-loving God who created us."

In the Gospel story of Jarius and his daughter, Jarius pleaded with Jesus to make his child well. And when friends of his came and told him that his child was dead, Jesus told Jarius to trust him. Jarius did not question Jesus but went with him. The professional mourners at Jarius' home made fun of Jesus when he told them to go to the child, "Little girl, get up." After they left, Jesus said to the child, "Little girl, get up." And she got up immediately. Jesus told the parents to give her something to eat.

This account shows us how often do we talk to God the way we talk to our friends? And you? It asked you to reciprocate spontaneously, generously.

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

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

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

TO BE AWARE of God's loving presence takes concentration. When we go to pray, we should start by immersing ourselves in that presence. Just sit before him, and with him, aware we are creatures before the all-loving God who created us.

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

The Catholic Worker last fall ran a sketch of the Prodigal Son falling into his father's embrace. It is consoling to realize that the father in that parable is a figure of God the Father. Surely Prodigal Son felt loved, knew he was liberated, could share his father all that was in his heart. Or, if his heart was too full, his words, both father and son would understand. When there is love, words aren't always necessary.

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

Our pastor spent a year developing one theme in his daily homilies: "Faith is my relationship with Jesus." To me, that was a different definition of faith. I had to turn it over and over in my mind. Suddenly I found it in my heart. Having always associated faith with belief, I had made it a mental exercise. When faith became a relationship, the experience actually did grow and develop. It is an incident among many in the Gospels that encourages us to talk to God, to trust him, and to listen to him so that our knowledge of him will grow. It is all a part of his invitation to follow him, for the kingdom of God awaits us.

How can I talk to God?

By SISTER VIRGINIA ANN GARDNER

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

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

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

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

MINISTERS OF JESUS -- Spirituality and Life

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

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

MINISTERS OF JESUS -- Spirituality and Life

By SISTER VIRGINIA ANN GARDNER

The Catholic Worker last fall ran a sketch of the Prodigal Son falling into his father's embrace. It is consoling to realize that the father in that parable is a figure of God the Father. Surely Prodigal Son felt loved, knew he was liberated, could share his father all that was in his heart. Or, if his heart was too full, his words, both father and son would understand. When there is love, words aren't always necessary.

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

Our pastor spent a year developing one theme in his daily homilies: "Faith is my relationship with Jesus." To me, that was a different definition of faith. I had to turn it over and over in my mind. Suddenly I found it in my heart. Having always associated faith with belief, I had made it a mental exercise. When faith became a relationship, the experience actually did grow and develop. It is an incident among many in the Gospels that encourages us to talk to God, to trust him, and to listen to him so that our knowledge of him will grow. It is all a part of his invitation to follow him, for the kingdom of God awaits us.
La VOZ

9 DE FEBRERO DE 1979

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

Declaraciones de McCarthy

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

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

Los obispos-electos Nevins y Román son sacerdotes extraordinarios. Se les ha escogido con gran alegría en la Iglesia y la comunidad.

Ahora ayudarán a servir mejor en el amor a nuestro pueblo, ensanchando nuestros servicios y el espíritu de oración —abiertos a todos— ya ordenados sacerdote.

Mientras tanto, les ruego que sigan con lo que han iniciado el domingo pasado.

Declaraciones del Arzobispo electo Nevins

Hace diecinueve años fui ordenado sacerdote. En ese tiempo, cuando el Paseo de los Religiosos de esta arquidiócesis, que trabajan celosamente en todos los ministerios.

La ceremonia de consagración de los nuevos Obispos tendrá lugar el sábado, 4 de Marzo a las 11 a.m. en el Seminario St. John Vianney en Miami.

Se une a esta alegría sacerdotal, la inesperada noticia de que nuestro Padre el Papa Juan Pablo II, quien ha expresado su santidad y consagración en esta gran fecha, sobreviene a todas las gentes y de ensanchar a toda la comunidad.

Enfatizan Unidad Obispos en Puebla

Por PUEBLA, MEXICO (NC) — La mayoría de los 300 participantes en la Tercera Asamblea General de Obispos Latinoamericanos predicaron en 49 parroquias de Puebla en las missas domingales del 4 de febrero para "mezclarse con las comunidades cristianas." El tema prevalente en sus homilías fue la hermandad y el entusiasmo en sus deliberaciones.

El Obispo auxiliar del Arzobispado, Obispo Auxiliar de la Arquidiócesis, en el cual no pocos carecen de valores espirituales. Reflejan los varios talentos de los obispos-electos.

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El Ministerio del ‘Signo’ en la Liturgia

P. Juan J. Sosa

Si la Palabra de Dios comunica la libertad prometida por el Padre, no se puede olvidar que “se abrió el cielo...”, que “en cuanto con la rutina en la vida y en la repetición estancamiento lleva a la desu-

El tiempo no está para el estancamiento, también lo requiere el ministerio de la acción o del signo que acompaña la Palabra.

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

RITUALISMO O RITO

Existe en la vida la tendencia a repetir nuestras acciones más aceptadas en una forma monótona y sin sentido. La familia que no rompe de vez en cuando con los horarios, los ciclos, las expresiones verbales como expresión simbólica de las relaciones familiares. Tal estancamiento lleva la desluc-

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

LA MUSICA LITURGICA:
1. Debe seguir las normas dictadas por los documentos conciliares y post-conciliares.
2. Debe ser expresión culta de la comunidad que celebra.
3. Debe expresar el tema central de la celebración de acuerdo con el ciclo litúrgico, en las fiestas de la Iglesia y no ser escogida en el último momento para llenar un vacío.
4. Debe ser parte de la celebración de todos los Sacramentos y no sólo de la liturgia dominical.
5. Debe requerir de ministros que además de sus buenas intenciones estén preparados musicalmente.
6. Debe permitir que el ministro crezca musicalmente con la comunidad y que no se estanque en el estilo musical impuesto.

La música en la liturgia puede contribuir enormemente a un ambiente litúrgico renovador y dinámico.

El por qué de las fiestas de los santos

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

Todos estas preguntas, que nos han pasado por la cabeza en alguna ocasión alguna que otra vez, y todas están relacionadas con el calendario y los calendarios que existen en el mundo, siempre que se ha referido al calendario de los litúrgicos.

El Concilio Vaticano II cambió algunas cosas del calendario litúrgico para centrarlo más en la figura de Jesús y aclarar el alegato litúrgico. A algunos de ellos los llamamos “fieles” y otros “pueblos”. A Santos y Fiestas que celebran al-

Con todo los calendarios litúrgicos universales actualmente en uso en el mundo son usados por su uso general para el culto y no por su uso en ámbitos de educación.

El ministerio del “Signo” en la Liturgia

La Palabra de Dios comunica la libertad prometida por el Padre por medio de signos por costumbre o tradicion repetida en cada sacramento.
Jóvenes se interesan por la vida en Cuba

Por Elena Muller

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

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

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

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

Así se les expresaron los jóvenes que asistieron a una charla ofrecida en la Iglesia Nuestra Señora de la Caridad, en Coral Gables, sobre "Mitos y Realidades de la Cuba Actual."

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

El profesor Clark compara la realidad de Cuba con un témpano de hielo. "Yo uso esta analogía en el caso de Cuba porque la realidad que ve el visitante es una realidad pequeña. Ve que hay escasez, que hay que hacer colas, que hay racionamiento, que las casas están despintadas, pero eso es el císpide del hielo. La realidad va mucho más abajo," dijo Clark. "Para poder comprender la realidad hay que vivir allá o poder tener contacto con los que las han vivido allá," agregó.

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

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

"Tomamos la educación. Es cierto que un humilde campesino tiene hoy en Cuba más oportunidad de llegar a la preparatoria universitario, pero siempre y cuando se integre a la revolución. En otras palabras, el señor de pueblo no ha sido sembrado los más altos ideales."

"Y aunque de acuerdo a la Constitución cubana se supone que hay libertad de religión, Clark hace notar que "el individuo que tiene ideas religiosas es un tardo, un apetitoso. No hay persecución religiosa pero la persona que manifiesta creencias religiosas pierde muchos derechos."

"Los campos de la sociología, las humanidades y las ciencias sociales están cerrados a los estudiantes que sean religiosos," agregó.

Un joven venezolano que asistió a la charla y quien ha visitado Cuba en tres ocasiones distintas corroboró las palabras de Clark sobre la discriminación que existe en Cuba en contra de las personas que profesan una fe religiosa.

"Cyerto como contacta a Cuba un joven cubano le confesó a una, de las razones por las cuales los jóvenes no asisten a las iglesias, es porque "el joven que va a la iglesia no puede participar en el deporte."

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

Clark fue invitado para esta charla por dos grupos católicos de jóvenes quienes han colaborado en bien informados sobre la realidad de Cuba. Aparecen en esta foto algunos de los asistentes. Adriano García, de "Amor en Acción," Luis Granados, visitante de Venezuela, María del Carmen Britz, de "Revolución" y Jorge Pi- zarro, visitante chileno.

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"El Papa no condenó la teología de la liberación"

**Dicen el Obispo Padín**

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

"No creo que el Papa Juan Pablo II condenó la teología de la liberación, como dicen algunos. No siento que él haya sido confundido en su discurso a los obispos," dijo el obispo Padín.

El obispo habló en términos indiscutiblemente críticos de ciertos sectores de los obispos latinoamericanos y afirmó que el Papa exhortó al obispo a que "él sigue la verdad y la justicia, en particular al tomar decisiones que contribuyen al desarrollo de la Iglesia en este continente", dijo el obispo Padín.

"Los obispos deben ser los primeros en la lucha contra el mal, en la defensa de los derechos de los pobres," agregó el obispo Padín.

"Pero no podemos dejar que este mal se profundice al no tomar medidas contra él," dijo el obispo Padín.

"No podemos dejar que este mal se profundice al no tomar medidas contra él," dijo el obispo Padín.

César Chávez Hablará

Hablará César Chávez en próximos días en el Centro de Música y Arte de Miami.

**SAN ANTONIO— César Jóvenes**

(Viene de la Pág.11)

En "El Joven," en el libro "Los Jóvenes," el obispo Padín habló de la importancia de ser un joven que trabaje por la justicia y la liberación de los pobres.

"El joven es el futuro de la Iglesia, el futuro de nuestro mundo," dijo el obispo Padín.

"El joven debe ser un ejemplo de amor y servicio, un ejemplo de amor y servicio," dijo el obispo Padín.

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

El tema del congreso será "Pueblo Hacia los 80's". Se reunirán el Hno. Tito Díaz Santiago, S. J. Director Ejecutivo de PADRES, el tema esencial de reforzar el compromiso a la evangelización del pueblo hispano, "en el campo de derechos humanos, educación integral y responsabilidad política."

"Un segundo objetivo será el fortalecer el apoyo mutuo entre los hermanos y las hermanas de la Iglesia, de auténtica liberación cristiana."
American Catholics have drawn their spiritual nourishment from a wide variety of sources as diverse as French and Italian piety, German liturgical sensibility, Spanish fervor, Franciscan humanism, Dominican and Jesuit transcendentalism and the Benedictine-Trappist-Carmelite sensitivity to contemplation.

The early part of the 20th century witnessed a Catholicism that revealed in the spiritual warmth provided by devotionalism characterized by novenas, eucharistic events like 40 hours, Marian practices of the rosary and other similar exercises—often made an integral part of the Jesuit-sponsored sodality movement. One may characterize the Dominican and Jesuit apostolates as essentially wedded to the quest for social reform. In great numbers they enrolled in Jesuit summer schools of Catholic Action and practiced adapted forms of the Ignatian exercises—mood persists as well. Houses of prayer usually become a standard feature of the Catholic landscape. The spiritual exercises of St. Ignatius are finding a whole host of new adherents. Directed retreats and spiritual journal writing witness the healthy survival of the contemplative instinct.

New growths. New shapes. New forms. You always find the one Spirit and the one Christ. Thus does the bark of Peter sail through heavy waves and light, weaving its way toward the final fulfillment in God. If church history, a record of the past, tells us nothing else, it reminds us joyously, "We have a future."

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

For an intensely active American people, nothing was more surprising or paradoxical than the phenomenal popularity of the Trappist monk, Thomas Merton. From the end of World War II until his death (and even now), he was a dominant spiritual presence appealing to a vast audience and leading them to see the value of contemplative prayer, while never forgetting the Christian responsibility to improve the social order.

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

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

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

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

In offering our congratulations to the Bishops-elect, we are confident that men of such spiritual and administrative status will perform great things as helpers of the Archbishop in his ministry of service to the People of God in South Florida.

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

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

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

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

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

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

Pledge Sunday

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

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LETTERS TO THE EDITOR

Bravo for Greeley

To the Editor:

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

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

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

Jon Krupa
Pompano Beach.

Will spend meal on ABCD

To The Editor:

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

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

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

Right on, dear Father Archbishop. In the nomenclature of today, we were really lucky when Pope Paul appointed you to us! I won’t come to your ABCD Dinner party—instead, spend my meal on your wonderful programs.

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

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

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

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

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

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

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

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

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

The Holy Spirit possesses in the supernatural life comes from the Holy Spirit. Think of the vast scope of that. In Baptism, we are indeed born again of water and the Holy Spirit. Bu the action of his grace we are made children of God and given the right to heaven and the fear of the Lord; But as adults we seldom think of them as capable of influencing our lives.

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

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

Once we realize some of this, the Holy Spirit no longer will be the vague, shadowy figure of the Trinity. Then we will indeed pray constantly to him, the Spirit of Truth, to enlighten us, to lead us, to comfort us, to strengthen us, to guide us and to teach us. Only then can we be able to understand what St. John means when he speaks of the Spirit as the witness to Christ in public. It gives us new power to live actively as a disciple of Jesus.

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

At Puebla: Christ the liberator

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

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

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

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

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

Some of the key topics assigned to committees include: Christ as the fountainhead of history, a church view of temporal and religious realities, overall goals and approaches of evangelization, human development, ministry of the hierarchy, Religious life, Inisy, vocations, popular religiosity, Ignatian spirituality in the United States, and entering into dialogue with religions and the world of secular culture.

Pope Paul’s visit and its powerful message had a great impact on the assembly. The bishops were encouraged to step up their work for the poor and to continue their attempts to improve the lives of the people of Latin America.

As one bishop said, “Our mission is to be agents of liberation for the poor and to work for a just and equitable distribution of resources.”

The bishops also emphasized the importance of education and the need for dialogue between the church and the state.

At the end of the assembly, the bishops issued a final document that called for a “new evangelization” and for the church to be a force for social justice.

New congressman eyes pro-life support

Don Mica looked over his morning mail. In one stack were yellow telegrams from angry lobbyists who had just arrived from the March of Life committee. In another pile were letters from pro-life supporters to their representative in Congress.

In the halls the first wave of citizen lobbyists was arriving for the day. The congressman’s eyes pro-life support New Mica said, “It may take a while to get my teeth into it, but we’re going to look at legislation first, then the amendment.” The amendment, under discussion was also on the minds of an estimated 100,000 people visiting the Capitol that day — an amendment designed to return equal protection for all human life, from conception until natural death — to the U.S. Constitution.

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

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

Son Mica may be one of South Florida’s next Congressmen, but he brings to the office a knowledge of the “system” that few freshmen can claim, which accounts for his recent election as chairman of the 42-member Democratic Freshman Caucus. He was elected by his peers to lead the hopes of the growing contingent of pro-life voters in his district.

Miami, Florida / THE VOICE / Friday, February 9, 1979
Q. A book we are discussing refers to the fact that some popes have been married, but doesn't go into detail.

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

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

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

To my knowledge, the last married pope was Adrian II (867-872). At least for a while after being married, he was a saint, St. Silverius (536-538).

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

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

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

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

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

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

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

By CHARLIE MARTIN

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

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

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

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

I got a problem can you relate
I got a woman callin’ love hate
I got a problem can you relate
I got a woman callin’ love hate.

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Promises should be made with care.
Broken promises can cause another hurt and disappointment, but struggling to remain faithful to our promises can renew another’s life again and again.

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

Jesus models for us the way to make promises. Authentic promises are born of courage and trust. We cannot be certain of the outcome or duration of our promises. We realize that our broken promises create indifference, hurt and disillusionment for others. Indeed, sometimes we will fail our promises, but God is our strength. His love is the invitation that we accept both our successes and our failures. God asks us that we look beyond ourselves to the needs of others. To make a promise is a step in this direction. To make a promise is to risk to give life.
To apologize is a sign of weakness; If I say, "I'm sorry," it will show others I might be wrong or I've done something wrong. God forbid! I laugh and chuckle at the saying, "I may not always be right—but I'm never wrong!" But really is that person me? Saying, "I'm sorry," puts me at someone else's bidding, they can choose to ignore my apology or give me a put down. They can imply that they are superior because I have humbled myself to say, "I'm sorry," I hate to say "I'm sorry." It's so much easier to say something nice like cook a favorite snack or meal or buy a little something for them. Hopefully they will get the message out actually having to apologize.

Then there are the people in my family or perhaps even myself, who apologize for everything: "I'm sorry," comes out like a water fountain, on and off, on and off. "I'm sorry," I'll get the garbage out." Three hours later it's still "I'm sorry."

I'm sorry I wore your slacks, your socks, your jacket, your dress, took your friend away to play, emptied the car of gas," I'll do it again when it's convenient.

What does, "I'm sorry," really mean? Am I really sorry for anything? I was out late last night, didn't call home, the family had supper without me. Shall I say, "I'm sorry? I'll do it again when the boss allows it. I think I'll be critical when I finally get home, maybe I won't go home at all. Am I sorry? Well, "I am lonely," perhaps I am sorry, but no one will ever know because something deep inside me says, "keep safe, don't be vulnerable. To say I'm sorry, to be sorry will make me weak," is an unanswerable sin to self. In 1 Cor. 12:9-10, Paul says, "He said to me, 'My grace is sufficient for you, for in weakness power reaches perfection.' And so I willingly boast of my weakness instead, that the power of Christ may rest upon me."

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

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

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

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

Saying, "I'm sorry," saying an honest, real, "I'm sorry," builds bridges not walls. Try it...
IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA.

This is a Notice of Administration of the Estate of Dorothy Vonier Carr.

You are hereby notified that the administration of the estate of Dorothy Vonier Carr, deceased, has been opened in Dade County, Florida. Persons claiming a right to demand against the above estate are requested to file a claim or demand within three months from the date of this notice, or be forever barred. Each creditor or his agent or attorney, and the personal representatives of the deceased, are hereby notified to assemble all creditors and to file their claims or demands against the above estate within three months from the date of this notice, or be forever barred.

DATED at Miami, Florida on this 25th day of January, 1979.

FLORENCE D. LEO
Clerk of Court

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA.

As Personal Representatives of the Estate of Dorothy Vonier Carr:

We, the undersigned, do hereby give notice to all persons claiming a right to demand against the estate of Dorothy Vonier Carr, deceased, to file a claim or demand within three months from the date of this notice, or be forever barred. Each creditor or his agent or attorney, and the personal representatives of the deceased, are hereby notified to assemble all creditors and to file their claims or demands against the above estate within three months from the date of this notice, or be forever barred.

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

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

TOM HONOLD said the Center "provides a necessary alternative to institutionalization. "The goal is to minimize placing elderly individuals in nursing homes," he said. "By having a friendly, home-like atmosphere here in the day time, it gives the opportunity for senior citizens who would not be able to get out of their homes by themselves a chance to come together for activities, a hot meal, and to meet other friends here at the Center. "It also gives their adult children the opportunity to continue working, or to do other activities that are necessary to maintain their own particular home life."

"THIS CENTER is much more for frail elderly," Honold said. "Those who are either physically handicapped, mentally confused, or for whatever reason need a protected, safe environment during the course of a day. "The funding for this program is through the Archdiocese of Miami, under Title III of the Older Americans Act, and also through United Way. In addition, we get contributions from participants and from other groups in the community. "This program is really a cooperative venture of all our funding sources and agencies involved. In addition to this funding, the Service Agency or Senior Citizens provides each day a hot meal for each of our participants. Also, Broward County Dept. of Social Services Transportation Component provides transportation for our frail elderly who would not have transportation to and from the Center, especially some of our wheelchair patients. "Without their cooperation and participation, we would not be able to run the type of program that we do. When we talk about the Archdiocese of Miami's contribution, we are not only talking about money made available through Catholic Charities, but also the generosity of St. George Parish where the facility is located. "Without the Parish's donation of the space, this program would not be possible. During the course of the year, parishioners also act as volunteers in our program, and the relationship that we have with the parish is a good example of cooperation between Catholic Charities and the parish."

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

Pat Miller said that the Day Care Center does not replace the nursing home, "but since so many were being placed in nursing homes because of the lack of community activities, we have been able to be supportive of both the senior citizens and their families in helping them to remain in the community. "The families that we see here are families who are trying very hard to maintain their senior frail elderly person who is in the home":

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

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

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