

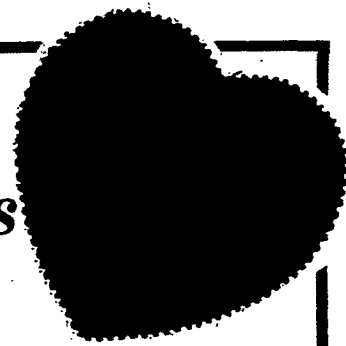


**Farewell Scene
For Trio at
McQuaid . . . 12**



**New Ministry
For Legion
Of Mary . . . 8**

**The Legends
Of Valentine's
Day . . . 20**



COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

20 Pages

Wednesday, February 14, 1979

OUR 96th YEAR

20 Cents



Photo by Susan McKinney

Prelude

Beneath a pale mid-winter sun, the wind casts a fine veil of snow over a country road. Yet, for all its barren surface, the earth harbors deep

within itself a new life which shortly will rise into bud and leaf and blossom.

BY JAMES BROCKMAN, SJ
Religious News Service

Puebla, Mexico — The key decision in the Conference of Latin American Catholic Bishops (CELAM) meeting here may have taken place just moments after Pope John Paul II addressed the assembly Jan. 27.

At that time, the three-member CELAM presidency decided not to appoint but to let the bishop-delegates elect the steering committee to coordinate and oversee the work of the conference's 21 working groups.

The delegates responded by electing five open-minded, progressive prelates, including Bishop Luis Bambarén of Peru who is known as the "bishop of the shanty towns" for his work in the barrios that ring the city of Lima, Bishop Juan Flores of the Dominican Republic, and Bishop Luciano Mendez of Brazil who is

Puebla . . . progressives elected to key committee

auxiliary to human rights leader Cardinal Evaristo Arns of Sao Paolo.

The work of the steering committee has become increasingly important as the working groups hammer out the components of what will be called the Puebla Document, a lengthy statement on evangelism that will tackle the controversial issue of the Church's participation in social action.

Bishop Thomas C. Kelly, one of the three U.S.

observer bishops, told reporters that the sessions have been very cordial so far. He illustrated by noting that Archbishop Helder Camara of Brazil and Archbishop Alfonso Lopez Trujillo of Colombia were sitting next to each other on one of the 21 committees. Dom Helder is considered the most prophetic of Latin America's progressive bishops and the Colombian prelate, secretary-general of CELAM, the most powerful bishop of the conservatives.

In his speech to the CELAM assembly, the Pope did not mention "collegiality," the concept of shared papal authority with the bishops. But actions speak louder than words. The Pope gave permission for the Puebla conference to publish its final document as soon as the assembly produces it, without awaiting Vatican sanction. This indicates that John Paul is willing to let the Latin American bishops chart the course for the Catholic Church in their part of the world.

Obituary Premature for Liberation Theology?

By JAMES BROCKMAN, SJ
Religious News Service Correspondent

Puebla, Mexico — With the "Vivas" of Pope John Paul II's visit still echoing and the emotional overtones of his Mexican pilgrimage permeating the assembly, the 350 participants in the third Conference of Latin American Bishops (CELAM) spent the first week of the 17-day meeting tackling the theme of evangelization, including the controversial question of social activism.

Contrary to some reports, the pope did not rule the Catholic Church out of the human promotion or social

justice arenas, although he did warn against confusing religion with politics, or theology with ideology. Nor did the pope condemn "liberation theology," although he did warn against confusing theological speculation with Church doctrine.

Some obituaries on Catholic social action began to appear because the pope's first sermons and addresses in the Mexico City Cathedral and at Guadalupe and Puebla seemed rather cautious and conservative, exhorting the Mexican people to be faithful to the Church and warning the bishops to correct "erroneous interpretations" of the Medellin documents.

At the same time, he urged the bishops to take the

progressive social teachings of the CELAM Medellin conference, held ten years ago in Colombia, as their starting point. But the caution of the pontiff's remarks prompted reports that the pope had somehow "condemned" liberation theology, the uniquely Latin American theological current that grew in the years since Medellin, committing the Church in Latin America to promote human development and defend human rights.

Perhaps as a reaction to the false reports, perhaps because of a growing understanding of the needs of

To 3