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AMERICAN CATHOLICISM

'Restore Lost Confidence'

By GERARD E. SHERRY

Following Vatican Council II American Catholics lost confidence in their ability to "bring a unique perspective on society to the American dialogue which shapes national values and public policy."

Msgr. John J. Egan gave this appraisal in a banquet speech to delegates to the 69th Annual Convention of the Catholic Press Association of the United States and Canada yesterday in Fort Lauderdale.

MSGR. EGAN, Assistant to the President, University of Notre Dame, Indiana, and a nationally recognized urban specialist, said the loss of confidence flowed from United States domestic troubles and "what seemed a slow and inconsistent approach to renewal on the part of our Bishops."

"In disappointment, we turned away too quickly from our earlier liberalism and Americanism to take up ideas and approaches to change which had little or no basis in the pastoral and political experience of American Catholics," Msgr. Egan said. "We lost that sense of mission and purpose which our deeply held faith in the promise of America had long given us."

"Many of us turned away from the effort to build a distinctively American Catholic culture in the parishes of the newly educated middle class. We let schools close in the cities and did not build new ones in the suburbs. We let our colleges

and universities drift towards a colorless, unchallenging mainstream. We let the banner of a liberal, progressive, democratic Catholicism

drop and have not yet picked it up.

"I believe the time has come to pick up the banner once again—the banner of an authentic Christian

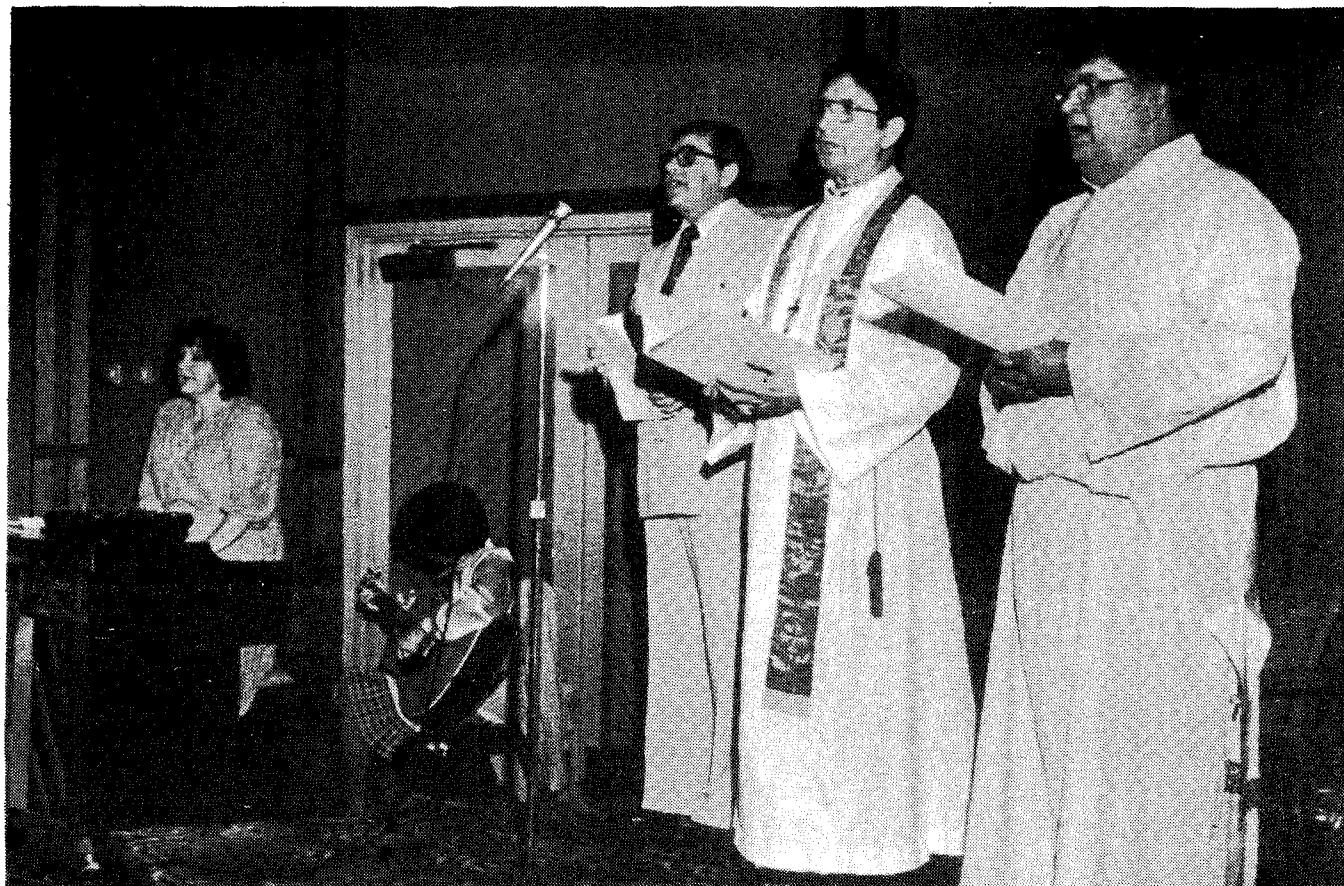
humanism, the apostolate of the laity, the social mission of the Church, and all the truths of 'the American proposition,' as John Courtney Murray called it. We must recapture something of the optimistic confidence in the human enterprise, in reason, in democracy, in social progress, which informed pre-conciliar humanism and found its crowning point in *Gaudium et Spes*.

"OF COURSE, WE must reflect on the experience of the last 15 years, which taught us some needed lessons about faith and politics. We need to pay more careful attention to the content of faith, the unity of the Church and the fabric of community. We need to bring to the service of our idealism a tough-minded critique of all nations, systems and ideologies.

"What, after all, is renewal all about? Is it not about the revision of mission and ministry in order to more effectively address the questions and the agonies of people in our day?"

Msgr. Egan said that the Church in this country has talent, energy and commitment in abundance, and what we now need "is a

(Continued on Page 8)



Bishop Rene Gracida of Pensacola-Tallahassee (center) leads opening prayer service at National Catholic Press Convention in Fort Lauderdale. At right is

Deacon Arthur Runnels, St. Anthony Messenger; and Henry Libersat, Jr., of the Florida Catholic.

St. Petersburg's new Bishop

Msgr. W. Thomas Larkin, pastor of St. Cecilia Church, Clearwater, Fla., has been appointed Bishop of the Diocese of St. Petersburg by Pope John Paul II. He succeeds Bishop Charles B. McLaughlin who died in December.

Bishop-designate Larkin will be ordained May 27 at the Vatican by the Holy Father along with Bishop-designate John J. O'Connor, chief of Chaplains of the U.S. Navy, who will become auxiliary bishop to the military Ordinary, Cardinal Terence Cooke of New York.

Archbishop Edward A. McCarthy said of the appointment of Bishop-designate W. Thomas Larkin:

"THE PRIESTS and faithful of the Archdiocese of Miami rejoice with me at the naming of Bishop-

Elect W. Thomas Larkin to succeed the late beloved Bishop Charles McLaughlin as Bishop of St. Petersburg.

"Bishop Larkin is highly regarded by the priests and faithful of our state. He is a Florida priest. He has served in the Archdiocese of Miami. On behalf of the Archdiocese and of the Province, I congratulate the new bishop and the priests, Religious and faithful of the Diocese of St. Petersburg. I assure the Bishop-elect of our prayers and good wishes as he assumes the responsibility of shepherding his great diocese to holiness and happiness in the name of the Lord and with the help of Our Lady."

Bishop-designate Larkin was appointed vicar general and officialis of the St. Petersburg Diocese in 1968.

He was associate pastor of Holy Family Church, North Miami, Fla., from 1950 to 1954 and pastor of Christ the King in Jacksonville, Fla., from 1954 to 1967, when he was named pastor of St. Cecelia, Clearwater, Fla.

The bishop-designate was born in Mount Morris, N.Y., March 31, 1923, and was ordained in Syracuse May 15, 1947. He earned a doctorate in theology in post-ordination studies at the Angelicum University in Rome.

Bishop Stephen A. Leven of San Angelo, Texas, resigned for reasons of health and age. Bishop Leven, 74, has headed the San Angelo Diocese for 10 years.

Bishop Leven was installed as the third bishop of San Angelo No. 25, 1969.

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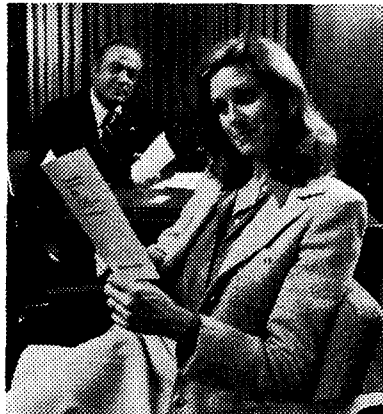
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Weekend retreat for handicapped

A complete retreat weekend for handicapped adults (17 and over) at Cenacle Retreat House Lantana is being planned for June 29-July 1 by a group of lay volunteers from Boca Raton.

"We have been working since last September to get a program together," said Bernie Molinski. He, his wife Harriet and Eileen Kenney conceived the project.

"It will be much like the Cursillo and Search weekends," he said. "We have a team to give a series of talks, there will be discussions and group involvement, quiet times, singing, community involvement, counseling and Masses.

"To our knowledge it hasn't been done in South Florida before. But we want to try to bring Jesus to these people who are locked in and get them involved in a community of Christians and the Christian community involved with them," he said.

Molinski added that there would be a one on one relationship, with each handicapped person having a team member to assist them in any need.

The weekend is called AIM (Achieve, Inspire, Motivate).

For information call 391-3720 in Boca.

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Bp. Gracida opposes capital punishment

TALLAHASSEE, Fla. - (NC)—“Do unto others as they did to someone else is not part of our Christian heritage,” Bishop Rene Gracida of Pensacola-Tallahassee said in a statement opposing the death penalty.

“Killing people who kill people to prove killing people is wrong is not only poor logic, but it is counter-productive to the true end of society,” he said.

“Murderers must be dealt with justly,” he said. “But justice is not served by the brutal and barbaric actions of a firing squad, hangman’s noose or electric chair, or even by more sophisticated forms of killing.”

He cited the parable of the woman at the well in which Jesus came to the defense of an adulteress and said “Those who are without sin cast the first stone.”

“Christ could have cast a stone, but he did not,” Bishop Gracida said. “Is it reasonable to think that Christ would have served on the firing squad of Gary Gilmore?”

Gilmore, who was executed in Utah in January

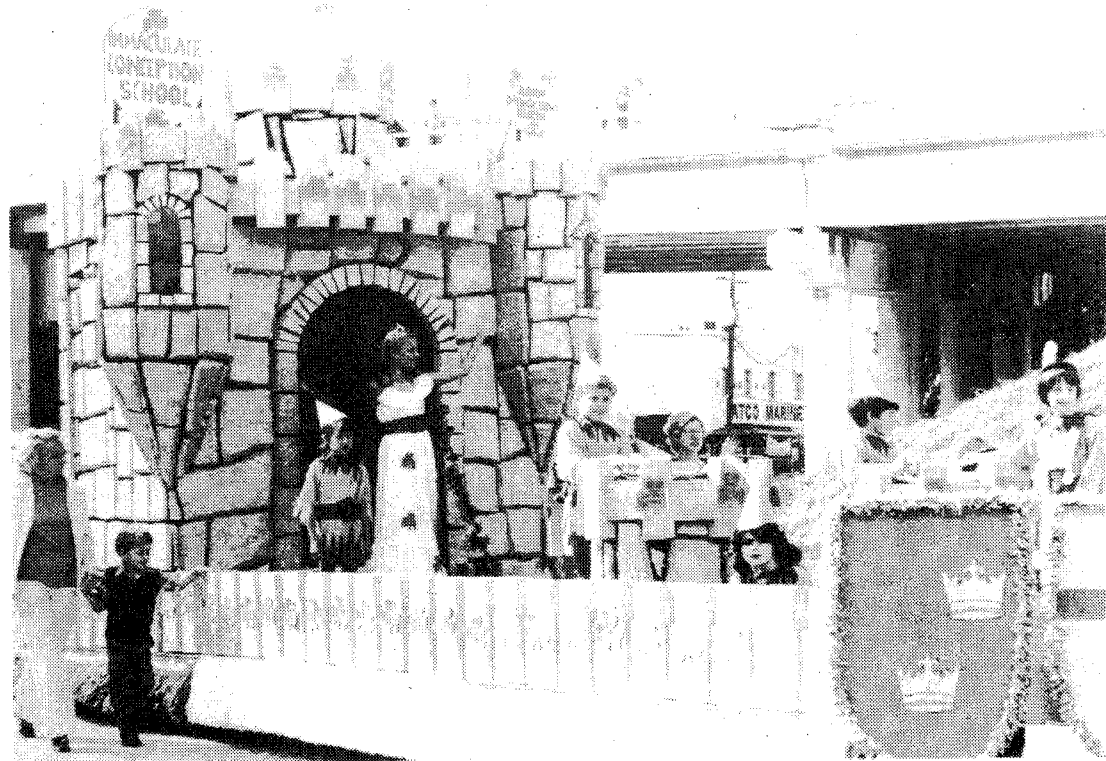
1977, was the first, and so far the only, persons executed since the Supreme Court’s 1976 decisions upholding the constitutionality of some capital punishment laws. Florida has a number of inmates on death row and some face execution in the near future.

Bishop Gracida said that while society has the legal right to use the death penalty to protect itself, the practice is counter-productive from a practical viewpoint and highly questionable from a moral viewpoint.

“The poor and the powerless are all too often executed while the rich and influential person guilty of the same crime escapes with a light sentence,” he said. “We have a standard of justice.”

“A society that allows itself to demean its moral life by destroying respect and reverence for human life sentences itself ultimately to the death penalty,” Bishop Gracida said.

He said society should not “coddle criminals.” But, he said, “crimes of sickness and passion are not deterred by threats of capital punishment.”



Immaculate Conception school featuring Ye Olde Irish Castle, was named the outstanding unit of the day of activities. It captured the spirit of the parade.

St. Augustine Bishop retires because of age

WASHINGTON — (NC)— Bishop Paul F. Tanner, who was the U.S. bishops’ voice on a number of public issues during his 10 years as general secretary of the bishops’ conferences, has resigned as head of the Diocese of St. Augustine, Fla.

Archbishop Jean Jadot, apostolic delegate in the United States, announced April 21 that Pope John Paul II had accepted the resignation, which was submitted because Bishop Tanner is approaching the mandatory retirement age of 75. The bishop will serve as apostolic administrator of the diocese until a successor is named.

BISHOP TANNER, the last general secretary of the National Catholic Welfare Conference and the first general secretary of its dual successors, the National Conference of Catholic Bishops-U.S. Catholic Conference, had been bishop of St. Augustine since March 1968.

Born Jan. 13, 1905, in Peoria, Ill., he studied for the priesthood at Kenrick Seminary, St. Louis, and St. Francis Seminary, Milwaukee, where he was ordained on May 30, 1931. He later pursued graduate studies at Marquette University and

the Catholic University of America.

In the Milwaukee Archdiocese, he was a parish curate, high school religion teacher, CYO director, CCD director, and head of the Catholic Action program. He also served as director of Camp Jerome, archdiocesan CYO camp, and was resident chaplain and professor of religion at St. Mary’s Convent, Milwaukee.

His work at the National Catholic Welfare Conference began in August 1940 with his appointment as assistant director of the NCWC’s Catholic Youth Bureau. Two years later he became director of the youth department and in 1945 he was named assistant general secretary.

When he was appointed NCWC general secretary in January 1958, Bishop Tanner became the first in that post to have come up from the various offices of assistant department director, department director, assistant general secretary and general secretary.

As NCWC general secretary, Bishop Tanner spoke out against the use of public funds for birth control programs and addressed a variety of other issues, including abortion and the United Nations. More than 30

years ago, when he was assistant general secretary, he wrote about the “current discussion of church-state relations in the United States,” a subject of renewed interest to the bishops today.

“The generality of American Catholics are scarcely conscious of the very real fear and haunting terror that scourges the souls of many sincere Protestants on hearing” the slogan, “separation of church and state,” he wrote. “Thus, the agitation of the last few years over the ‘separation of church and state,’ while headlined in Protestant circles, has been noticed only slightly in Catholic publications.”

Pope promotes kid apostolate

VATICAN CITY — (NC)— On the occasion of the International Year of the Child, Pope John Paul II expressed a special concern for the missionary apostolate of children to children. The pope praised Catholic Holy Childhood Associations around the world for their spiritual and material help to children. The Holy Childhood Association was founded 130 years ago by French Bishop Charles de Forbin-Janson.

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The annual Parish Burse Collection will take place Sunday, April 29, 1979. I again call upon your generosity in supporting our seminarians who will later serve you as priests of the Archdiocese.

Thanking you in behalf of your future priests and asking God to bless you and your loved ones, I am,

Very sincerely yours in Christ,
Abp. Edward A. McCarthy

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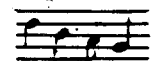
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Family planning classes in PB

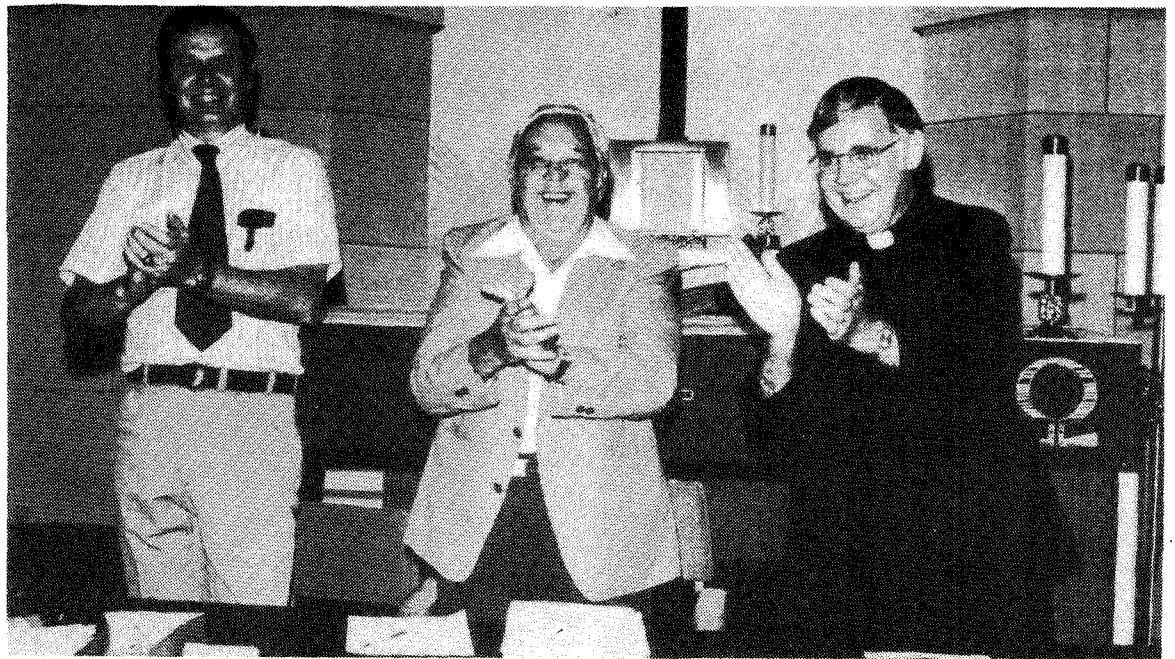
Natural Family Planning classes will be offered for West Palm Beach by the Couple to Couple League of the Family Enrichment Center.

The classes are at St. Vincent Ferrer Church, 740 Palm Trail, Delray Beach, on May 8th, May 22nd, June 12th, and June 26th, from 7:30 p.m. to 9:30 p.m. For registration please call Flip and Judy Brooks at 278-9612.

Serra offers free materials

Serra Club of Broward County will make available on request to Pastors, Parochial Schools, Archdiocesan High Schools, Vocations Committees and other religious posters; 31 Club literature for hand out and attachment to Parish Bulletins; Vocations Prayer Cards.

For material, phone Richard Lill at 427-2171.



It's all smiles at St. Joseph Church in Stuart, which has raised over \$1 million in pledges for a new church which will seat 850 in the nave and 110 in the chapel. Fr. Matthew Morgan and chairmen Charles Homann and Joseph Grusauskas are pictured. Thomas Rossetti, head of the firm which conducted the drive, said he believes this to be one of the first church fund drives in the

Clergy meet set at Villa Maria

A special luncheon meeting is being held at Villa

Maria Nursing and Rehabilitation Center on May 3rd to acquaint local clergy with the needs of the geriatric patient. Father Richard P. Sherer, Director of the Pastoral Care Department of Mercy Hospital will be the guest speaker.

The program will include a slide presentation of the special Mission and Charism of the Sisters of Bon Secours who sponsor the Institution, and brief presentations by

departments which contribute more directly to the care and rehabilitation of the patients. The program will close with a tour of the facility.

It is hoped that other special events for local clergy will follow from this first meeting and that an advisory board of local clergy will be formed as part of the Pastoral Care Department now in the process of being developed at Villa Maria.

For information call 891-8850.



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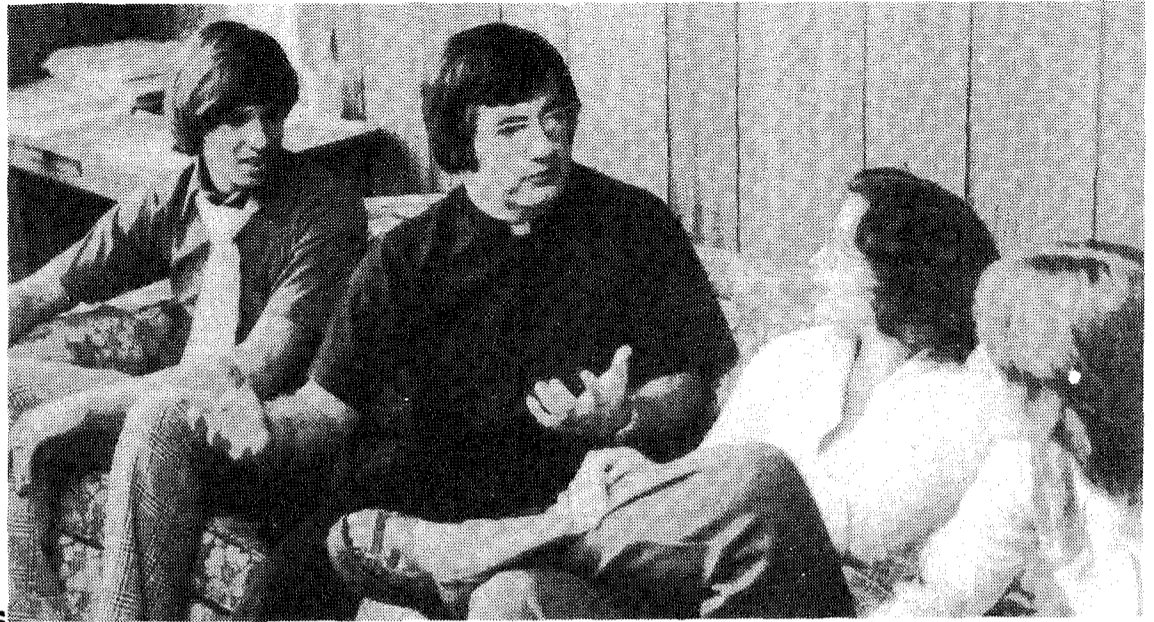
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Priest Psychotherapist helps the hurt

"...says all depression is caused by how people talk to themselves about situations in their lives."



Father Mike Flanagan talks with kids in a 'rap session.'

By GERARDE E. SHERRY

A priest as a psychotherapist?

Yes, that is Father Michael Flanagan, S.P., of the Division of Family Services in the Central Catholic Service Bureau of the Archdiocesan Charities. He is one of a staff of eight counselors, most of whom are social workers with degrees. There are two part-time psychiatrist-consultants. The priest's own training is in psychology counseling.

WHAT TYPE of people go to him and the Bureau for counseling? All kinds, according to Father

Flanagan—Christians and non-Christians.

"Most of the people who come, come because they are hurt", the priest said. "I specifically deal with people who are depressed. I have a lot of training in counseling depression. People come because they are hurting in their marriages, they want help in dealing with their children, they want help in dealing with themselves, learning more about themselves and being able to cope.

"Depression is a state of tension and anxiety to such a degree that it interferes with your normal daily function.

It's a little bit different than ordinary sadness or ordinary frustration. It goes to a degree that it interferes with your daily functioning. This particular state of depression affects people obviously in all walks of life.

"I'm an Adlerian psychotherapist. Alfred Adler had the answer, I think, to depression. His answer was that if there is no chemical imbalance in the body, all depression is self-caused. His theory is further expanded by Albert Ellis, the psychiatrist in New York City who developed what he called rational-emotive behavior

therapy. He says all depression is caused by how people talk to themselves about situations in their lives.

"SO, IF A MAN'S wife leaves him, and he is severely depressed, then the depression is caused not by his wife's leaving him, but what he is telling himself about what it means that his wife has left him. 'I'm no good. I blew it. I must be a louse. It's terrible what's happening to me.' He's making an unfortunate and a too bad situation an awful and terrible one."

Father Flanagan said that some people think that there is a difference between depression and a guilt complex, "but there really isn't."

"Guilt is also caused by how one talks to himself about what he's done. So, if a person commits a bad act, and recognizes that the act is bad, that's one thing. But then, if he says that because he committed that bad act—I am no good. I'm a terrible person. I'm not worthy to be loved—that's what causes guilt. One can change his bad behavior without necessarily feeling guilty about it. A lot of people believe that unless I'm guilty, I'm not going to change my behavior, and that's not true.

"It's really not a matter of telling people about their problems. It's working with them so they can work through their own difficulties and problems, and usually in a bad marriage situation, there are two things that can be done. One is if it's feasible to reduce their problems—to split. If they're here and they say

'No, we don't want to split, but we want to learn how to cope with each other,' I try to work with them.

"I GIVE THEM a lot of readings, and so on, and try to point out to them that many of their problems—much of the pain that they are going through—they're causing to themselves. So, if this lady is married to me and she nags me or she hassles me, that's a fact. What she's doing is a fact—but, if that upsets me and drives me up a wall, I do that to myself by what I tell myself.

"She shouldn't nag me—she shouldn't speak to me that way—she has no right to talk to me that way. It's terrible what she's doing.' And, after a lot of practice, the husbands and the wives start talking to themselves in a different way. 'It's really o.k. that my husband uses this foul language, or that he hides behind the paper and doesn't talk to me. I don't like the fact, but I don't have to make that fact a terrible, unbearable burden.'

"It is all a matter of degree. Depending upon how much work these couples do, they can reduce the problems. If a woman is always nagging, and it is pointed out to her that this is working against her relationship—that she is really not getting out of the marriage what she wants to—with practice she can reduce the intensity of the nagging and the frequency of it, and so can the man."

Father Flanagan said there are three main reasons

(Continued on Page 13)

April Mental Health Month

By Fr. Mike Flanagan, S.P.

Do you worry a lot? Are you constantly edgy, irritable and upset? Do you fear new situations and meeting new people? Do you mistrust others? Do you have a poor self-image? Do you get moody or depressed without knowing why?

If you answered "yes" to any of these questions, you would most likely find counseling helpful. Tension, stress and anxiety are so prevalent today that some psychologists refer to our times as "The Age of Depression." It is well known that most hospital beds are taken by mentally disturbed people.

The Mental Health professionals, psychologist, social workers, guidance counselors, etc., dedicate April to making the public aware that your emotional

health is important to the community and that help is available. Rational-Emotive Therapy is one therapy among many that can teach you to live happily and without depression and worry. When you know how to think rationally, then depression and worry cease. Most people do not know that worry and guilt are caused by how people talk to themselves about events in their lives. A skillful R.E.T. counselor is able to teach clear thinking in a relatively short time.

Just as different medications affect people in varying ways, so too, different therapies. You may be restored to better mental health via Gestalt therapy, primal therapy, transactional analysis or whatever. But be assured that there is plenty of help available.

The Mental Health Association of Dade County will host a community Day of Mental Health at Miami Dade South Campus on April 27 from 8 to 4:30 p.m. Among the 50 seminars are "Menopause: Myth and Stigma," "A Child's Death: How Can a Family Cope?," "Human Sexuality."

More information is available by calling 379-3642.

The Archdiocese of Miami reaches out to the community, too, and serves it in the mental health area by providing the Family Service Division of the Catholic Service Bureau. A staff of skilled therapists do counseling, train parish consultants, teach parents effectiveness and facilitate group discussion.

Observe Mental Health Month — Support a Mental Health Agency.

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Ever since you were old enough to count pennies, your mother was telling you to save them.

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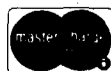
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Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

'Our God Is A Consuming Fire'

(The following is an extract of remarks made by Executive Editor Gerard E. Sherry in a Welcoming Address to the Members of the Catholic Press Association of the United States and Canada meeting in Fort Lauderdale this week.)

The Council Fathers made it clear in all of their documents, but more especially through the decree on the church in the Modern World that through the chemistry of a burning match, to the atomic blaze on the surface of the sun, to the final thrust of a space rocket, to the intense spiritual fire of the Holy Spirit, there is a definite and real continuity.

St. Paul knew little chemistry and less nuclear physics. But when he wrote "Our God is a consuming fire" (Heb. 12:29), he expressed a profound truth. Fifty days after the Resurrection on Easter Sunday, ten days after Our Lord's Ascension, the Holy Spirit came down upon the Apostles in the form of "what seemed to be tongues of fire." Today what we editors need above all else is vital contact with this same fire of the Holy Spirit—an intense contact that will raise to the burning point our own generosity and charity, and so enable us to rekindle the world's rapidly-cooling embers of faith, love and hope.

This is how it was with the first Apostles. Once they had been set on fire by the Holy Spirit, they could not help communicating that fire to others. These others in turn communicated it still further to the ends of the earth. Have we editors ever approached the Holy Spirit close enough to be burned? Have we opened chilled hearts to His transforming flame? Are we on fire with His charity? Our Lord said, "It is fire that I have come to spread over the earth." (Lk. 12:49) To test whether or not we are on fire spiritually, we ought to observe what affect we have on our readers. Do they set down their papers transformed, eager to pass on the flame?

Do we bring the warmth of divine charity to the poor, to the under privileged and the under-paid—to the minorities and migrants exploited in the city and in the rural areas? Do we burn with a Catholic (universal) desire to help rather than merely criticize the Pope, our bishops, our priests and religious and laity.

In general, are our Catholic neighbors better persons for having come into contact with the Catholic Press? If so, then we ourselves have indeed been touched by the fire of the Holy Spirit, for again it is not our flame, but that of the Spirit that they feel.

But if we find that the Catholic reader is not changed from his contact with us, then it is time to take the spiritual temperature of the Catholic Press and to start looking for all possible contacts with the Source of the new fire.

This points to the fact that there must be an on-going reexamination of the purposes and goals of the Catholic Press. This reexamination must involve not only the editors, but also their Bishop publishers,

pastors and competent laity.

The primary task of the Catholic newspaper is to present news and views and information, viewed from the angle of the whole man. Our product differs from the secular newspaper because for us, the best techniques in journalism are not the only things to be considered. While it is necessary to have these techniques to have a good newspaper, the Catholic newspaper is not good merely by having them. Something more is necessary—viewing the formation of public opinion from the vision of faith. As far back as Pius XXI, dealt with this was in a talk in 1950 on public opinion within the Church. He said:

"The Church is a living body, and something would be lacking to her life if expression could not be given to public opinion within it. For such a lack, both pastors and the faithful might be to blame. Here the Catholic Press can render useful service...

"The Catholic writer must know how to guard himself against mute servility as well as against uncontrolled criticism. With a firm clarity he should contribute toward the formation of a Catholic opinion within the Church. This is particularly true today, when opinion vacillates between an illusory and unreal spirituality and a defeatist and materialistic realism.

"Keeping itself from these two extremes, the Catholic Press must exercise among the faithful its influence upon public opinion within the Church. It is only in this manner that it will be able to avoid the ideas which are false by excess or defect regarding the role and possibilities of the Church in the temporal order, and in our days particularly, on the social question and the problem of peace."

Much of the tensions that exist within the Church today can be mitigated in large measure through positive action by editors of the Catholic Press. There are differences and we ought to try and compose them. We ought especially avoid a deliberate publicizing of the sensational merely to bolster our positions.

Moved not by any outside pressures from anyone whatsoever, but solely by the desire to maintain the "bond of peace and love," we must undertake an examination of this whole problem of tensions; of the Liberal vs. Conservative debate; of the dispute between so-called Right and Left within the Church. If we make an objective examination and study of the problem, I think we will find little malice in the majority of our readers. We will probably also find that there is little need to change too much in our editorial conduct or direction. From my own observations, I have arrived at the conclusion that the heart of the matter in relation to tensions within the Church lies in the area of ignorance of some basic principles.

When I say ignorance, I do not mean stupidity, which implies an inability to learn. All that is wrong is that some of our fellow

Catholics just have not studied the principles which underlie the Catholic approach to many questions. The source of the Catholic approach—doctrine, papal encyclicals and Hierarchical guidance, have not been made available, in manageable ways, to this level of readership. This is the main reason why some editors are at pains to publish Church documents in their entirety. Still, the further task of breaking open these doctrinal and Papal packages remains to be done. We must try to do this in editorials and other articles.

We must attempt to present in our newspapers and magazines healthy and permitted diversity (outside of faith and morals) while still retaining the paper's editorial identity or personality. What is important is that our readers are not "cheated" through editorial pride or prejudice of essential news, information or instruction. The Catholic editor must give a good example when expressing the freedom which he so rightly demands.

While these are troublesome times for the Catholic Press, they are also times of opportunity to produce a product worthy of the New People.

The freedoms of the Catholic Press carry with them tremendous responsibilities. And one of the reasons for our present decline can be traced to some abuse of these freedoms. All of us are touched by it. All of us must accept some responsibility for confusing liberty with license. There has also been the spectacle of public "brawling" by some editors in disputes with their Bishop-publishers. Nothing is more demeaning to authority and nothing is more hurtful to authority, than to be made the scapegoat for some of the personal inadequacies from which we editors (among others) suffer.

I don't think anyone has any more scars than I have in crusading in and out of the Catholic Press for what I have believed to be right and just. But I do not now think that there ever should be a time when we should use "scatter gun" tactics to publicize real or imagined suffering of abuses of authority. There was a time when I was perhaps tempted to think differently. I don't think it's a question of one mellowing. I think it's a question of one learning.

What I am getting at is that the Fathers of Vatican II settled an awful lot for Catholic editors and gave us, as well as the rest of the members of the People of God, a lifetime of work in reform and renewal, personal and collective. The bishops who lead us have assumed awesome responsibilities. The documents of Vatican II have created a heavier burden for bishops in their ministry of service.

I think it's time that at least editors quit sniping at those in authority—if for no other reason that it's hurting us more in the eyes of the majority of the People of God.

(Continued on Page 7)



Resurrection has something for everyone

By MSGR. JAMES J. WALSH

All during these weeks the Church insists we reflect on the truth of the resurrection of the Lord.

It sounds like a cliché, it has been said so often, but Easter makes life worth living. There is a freshness to the thought, however, when the imagination tries to construct a world in 1979 without the reality of the resurrection.

Let's say, for example, that the Roman soldiers had handed to the Roman authorities a mere routine report with a bored joke about the strain of guarding a tomb; that the Pharisees never had reason to stop gloating for the rest of their lives; that the apostles faced each unwelcome dawn with the settled feeling of despair and disillusionment as they were forced to return to their boats.

THE HUGE stone remained before the tomb as immobile as Mt. Thabor. The people, who had put their trust in Christ, turned back to their drab, meaningless lives with enduring bitterness and cynicism. The cross remained what it always was—an instrument of torture and a symbol of disgrace, and no one dreamed of associating it with love nor of linking suffering to happiness.

Who can imagine what the world would be like now — two millennia later?

No. Even the atheist should be grateful to the fact of the resurrection, as he mocks Christian doctrine, because he has been living off its substance, warmed unconsciously by the fire of its eternal hope, enjoying a civilization made possible by its ideals.

It is indeed Easter which makes life worth living. These last couple weeks peoples of all nations have lifted up their hearts with joy and gratitude. Why? Because the soldiers did see the tomb burst open as Jesus emerged; the Pharisees did indeed stop their strutting and once again set about plotting against Jesus, now trying to kill the fact of his victory over death; the apostles were indeed roused from their grief at the sight of the risen Lord.

Therefore as the centuries rolled on, uncounted millions of people in every part of the world found a new, valid meaning in life, a reason for hope, a sure direction to follow through life. They came to embrace the loathsome cross lovingly. They learned to turn pain and oppression, trials and heartaches into super-

natural assets in imitation of their redeemer. They believed in this so firmly they willingly gave their lives.

THE FACE of the earth began to change as men, women and children shaped life in this world towards residence in an eternal home and expressed their love and longing in works of mercy and treasures of art.

At the basis of it all was the unshaken belief that Someone had at last come back from the grave. Christ had kept his promise. He conquered the enemy man had never defeated — death. He threw open the mysterious doors of death and showed the clear way to another world and another life.

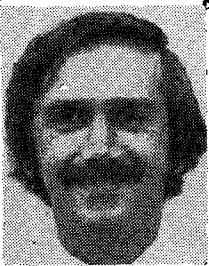
History tells of the impact this fact made on the pagans. To them death was the supreme tragedy — the end of all things. With good reason they buried their dead with faces towards the west — as if they had seen their last sunset. When life was intolerable, death had no better promise than annihilation.

Now this dreaded doom was proved by the Lord to be a fable. To all the homeless of earth, Jesus offered a kingdom of lasting happiness and membership in the family of God.

The new religion preached as its foundation the fact of the resurrection. This was the basis of all faith. On this the teachings of Christ rested. On this belief the Church was built. An empty tomb, angelic witnesses, transformed apostles in the upper room, hundred of privileged ones who saw Jesus in the forty days after his return. They heard his voice, saw him eat, touched his wounds. He was the same Lord — and yet different. He was glorified.

To the unbelieving, the resurrection remains a stumbling block. Each new generation always has its cynics who try to explain it away — often with the kind of "proof" that demands more faith than the Risen Jesus does.

However, to the believers this crowning miracle of his mortal life has lost none of its power. In our time the Church is stressing the whole Paschal Mystery of the sufferings, death and resurrection of our Redeemer. To the well disposed, it gives as much hope as the apostles received. To the weary and sad and suffering, it offers the same comfort and assurance the early Christians received.



Local man authors population study

By DICK CONKLIN

If you ever give a pro-life talk to a group of high school or college students you can expect a lively question and answer session. One of the subjects that is sure to come up is population, and the claims by some people that abortion is needed to prevent a "population explosion" in our country. In reality the reverse may be true, since the American birthrate has dropped off sharply since 1973, plunging below the original "zero population growth" goal.

An important study on population has been published by the United States Coalition for Life, which was written by a South Florida man, Col. Robert X. de Marcellus, of Palm Beach. He is the Inspector General of the Florida Army National Guard and in civilian life is an advertising and marketing executive and a mutual fund director. He is married and has six children, ages 4 through 16. He is a brother of Palm Beach County pro-life leader Roland de Marcellus.

ALTHOUGH HIS paper, "The Population Slowdown — A Challenge to the Military", was written to draw attention to the impact of the falling birthrate on our nation's defense capabilities, it also projects some effects upon the various groups that make up our population, as well as the impact on social security benefits, taxes, and labor produc-

tivity.

People who study population trends, called demographers, are able to study the birth and death rates among various "subgroups" in the population, and use these trends to predict some conditions in the future. For example, over the last century France moved from a nation with the lowest fertility rate to one of the highest. One of the reasons given for this was the high birthrate of family-oriented Catholics while others in the population had fewer children. Thus the Catholic minority became the majority over a period of time.

It is expected that the number of young people in the population base will remain fairly constant, while the number of people over 65 will increase sharply — over 40 per cent in 25 years. The Social Security Ad-

ministration expects that, within a few years, expenditures for old age survivors will exceed taxes coming in. New sources will have to be used.

De Marcellus, in his observation of the high rise in the number of abortions, said that other factors, such as the ability to predict the sex of the child (many parents would abort one of the unwanted sex) would cause this rate to climb even farther. (Not mentioned, but sure to become a factor, is the recent introduction of home pregnancy test kits and Upjohn's research on a do-it-yourself abortion drug.)

A study of population trends will define the "replacement level" as the average number of children per family needed to maintain a stable population. That number is always 2.0, ideally, since two children

will replace their parents. A fertility rate that is less than 2.0 will eventually cause a decrease in the population. (Technically, slightly more than 2.0 children per couple is needed to allow for children who die before they replace themselves with offspring or are infertile.)

Col. de Marcellus used New York City as an example of the effect abortion can have on the population. Right after the Supreme Court ruling the "white, non Catholic" fertility rate dropped to 1.0, lowering the city's overall rate to 1.6.

High school and college students should be particularly interested in this study when the subject comes up. But it should be recommended reading for anyone not yet convinced that the abortion mentality is having a negative effect on our society.

Our God is consuming fire

(Continued from Page 6)

Furthermore, our position as modern evangelists give us the opportunity to constructively assist the hierarchy in disseminating the Good News in all its manifestations.

Editors have a special obligation to loyalty, inspired by charity, and in greater understanding of the post-Conciliar role of bishops. We must never be subservient, but we do need to extend that spirit of

service and concern which should be the hallmark of the American Catholic Press.

If we treat our editorial vocation as a part of the general Christian apostolate; if we can rekindle the spirit of objectivity; if we can refind the courage to defend and propagate essential truths, then our current decline will be arrested. Our readers will then support us willingly because we will have become a service, essential to their Salvation.

Catholic editors, writers convene



It's a full first day for the Board of Directors of the Catholic Press Association meeting at the Bahia Mar Hotel, Ft. Lauderdale, for their 69th National Convention. Over 350 delegates from throughout the United States and Canada registered for the 4-day meeting. All aspects of the Catholic Press, through workshops and spe-

akers, will be covered during the sessions. While it will be a busy schedule for the participants, the convention committee has included programs of social activities.



Gerard E. Sherry left, executive editor of the Voice and convention general chairman gave the welcoming address—which included a valiant effort explaining away the torrential rains that hit South Florida—on the opening day of the con-



vention. Executive Director of the CPA James A. Doyle, right, gave an operational report of his office to the delegates. Seated are Robert L. Fenton, president; Patricia Kern, secretary and Gerald M. Costello, treasurer.

American Catholicism: restore our lost confidence

(Continued from Page 1)

sense of purpose, a renewal of mission, a challenging program of action."

"We need Catholic doctors who will take the lead in reshaping our medical system to insure that the health needs of our people are met. We need Catholic lawyers and judges and policemen and correction officials to reform our criminal justice system. We need men and women of Catholic wisdom, committed to justice and peace, sitting in corporations and trade unions and community organizations and government agencies. We need scholars unafraid to deal with science and society, with the humanities and the arts with reference to basic human values and transcendent human possibilities.

"OUR COUNTRY needs a renewal of purpose and hope, and we can provide it. We must put the pieces together, proclaim and indeed propagandize on behalf of the teachings of our Church, affirm all those who are struggling to make those teachings work in the day to day life of our country, call upon all

our people to find new joy and satisfaction in work that is truly meaningful in light of the great human needs so readily apparent to us all.

"It can be done. I think I have seen more of the Church and its ministers in every part of this country than anyone in this room. Let me assure you that it can be done, that the people are there, some already hard at work, some discouraged by the lack of progress, many more than you might think ready to respond to a credible, authentic call to action.

"I believe we can and must recapture something of that vision of a distinctive American Catholicism enriching both Church and nation to the benefit of all people, awakening the enormous potential of our talented, faithful people to the service of the real needs of the human community. If we can do that, we will cross the threshold to that new era in Church history, finding there enormous challenges which will call forth in action the greatness that is in us."

Msgr. Egan said the first priority is caring about the Church because in the midst of conflict, all of us tend to become angry, "maybe even to forget about the common good of the Church itself."

"SECONDLY, IT is important to do what Pope John Paul II did in the opening sections of his first Encyclical," he said, "remind ourselves that we need the Church, care about it, and be prepared to subordinate some of our own personal needs and concerns to its communal well-being. Why? Not because the Church as an organization is so special, but because it represents, it is, the living presence of Christ in the world. The Church is important because each person is important; the Church is important because it knows, truly knows that every person is of fundamental worth, possesses that amazing dignity, that human history has meaning and human life has purpose.

"Getting all that straight, you and I can return to the fray, to the nitty-gritty of Church work, knowing

that we have some clear priorities. We can evaluate proposals for action in the Church on the basis of that question. Do they contribute to the building up of the Church as a community of faith and to the promotion of its evangelical mission of redemption and liberation?

"So, let's turn the key, let's determine here and now that we are going to learn about and talk about the social mission of the Church. We are going to teach it in our publications. We are going to apply it to our communities, that we are going to begin to examine the great issues confronting the Church and the world in light of our faith which includes the social teaching of the Popes, Vatican II and the Synods. The times are alive with promise and peril; we can, we must, make a difference."

Nearly 400 editors, business managers and their staffs attended the Convention which opened Tuesday, and closes today. Also present were observers from Catholic newspapers in Europe. A full report will appear in next week's Voice.

for their 69th National Convention



Thomas A. Brennan, General Counsel CPA; Barbara Lennox, The Morning Star, Lafayette, La., and Henry P. Libersat, The Florida Catholic, Orlando, Fla.

Allen C. Bradley, The Advocate, Newark, N.J.



James Feely, Columban Mission, St. Columbans, Ne., Penelope Sandoval and Moises Sandoval, Maryknoll Magazine, Maryknoll, NY.



John Meyer, Liguorian, Liguori, Mo., and Mrs. Meyer.



Bishop Thomas J. Grady, Diocese of Orlando, Fla.

Coffee breaks and social hours gave delegates the opportunity to renew old acquaintances and make new ones. Some were serious discussions, others were light, with a surprise thrown here and there such as the birthday cake, food, refreshments and exhibits. Convention time can be a nice time to remember — as you get back to the old grind. And just you wait 'till next year!



Frank M. Lukas, Chicago Studies, Mundelein, Ill. and Mrs. Lukas.



Bishop Joseph R. Crowley



Bill Holub, Paulist Press, Ramsey, N.J., and John F. Fink, Our Sunday Vaisitor, Huntington, In.



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 Night of Praise hosted
 by the Community of Healing
 Love May 3 at 7:30 p.m. at St.
 Paul of the Cross Church,
 North Palm Beach.

CLUB CORPORATE COMMUNION
 and breakfast with daughters
 April 29 at 11 a.m. Mass;
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 under 12.

Bereaved parents meet at
 the Family Enrichment
 Center from 2 to 4:30 May 6,
 18330 NW 12 Av. Call Ann
 Kearney at 653-2507.

DADE COUNTY
 Christopher Columbus
 High School Parents
 Association family BBQ and
 auction April 29, BBQ 1-7
 p.m.; auction 10-3 p.m. with
 live band, food.

BROWARD COUNTY
 St. Boniface Women's
 Club officers election meeting
 May 2 at 8 p.m. in the parish
 hall.

St. Bernadette Golden
 Years Club meeting May 4
 Mass at noon with covered
 dish luncheon following.

**Dominican Laity
 Reception Day**
 Members of the
 Dominican Laity, Third Order
 of St. Dominic, will meet on
 Sunday, April 29, 1979, at
 10:30 A.M. in the Board
 Room of Thompson Hall,
 Barry College, for the pinning
 and blessing of the roses.
 The Rosary will be recited
 at 11:10 A.M. in Cor Jesu
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 Reception and Profession
 will take place during the
 mass which begins at 11:30
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 following the services.

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Hispanics creating Church model

By ARACELI CANTERO
Voice Spanish Editor

A new model of the Church is emerging among Spanish speaking Catholics in this country and such a model is not being created by an elite of theologians.

It is the result of a process of reflection by the people at the grassroots level and one where the voice of the migrant worker counts as much as that of the sophisticated professional.

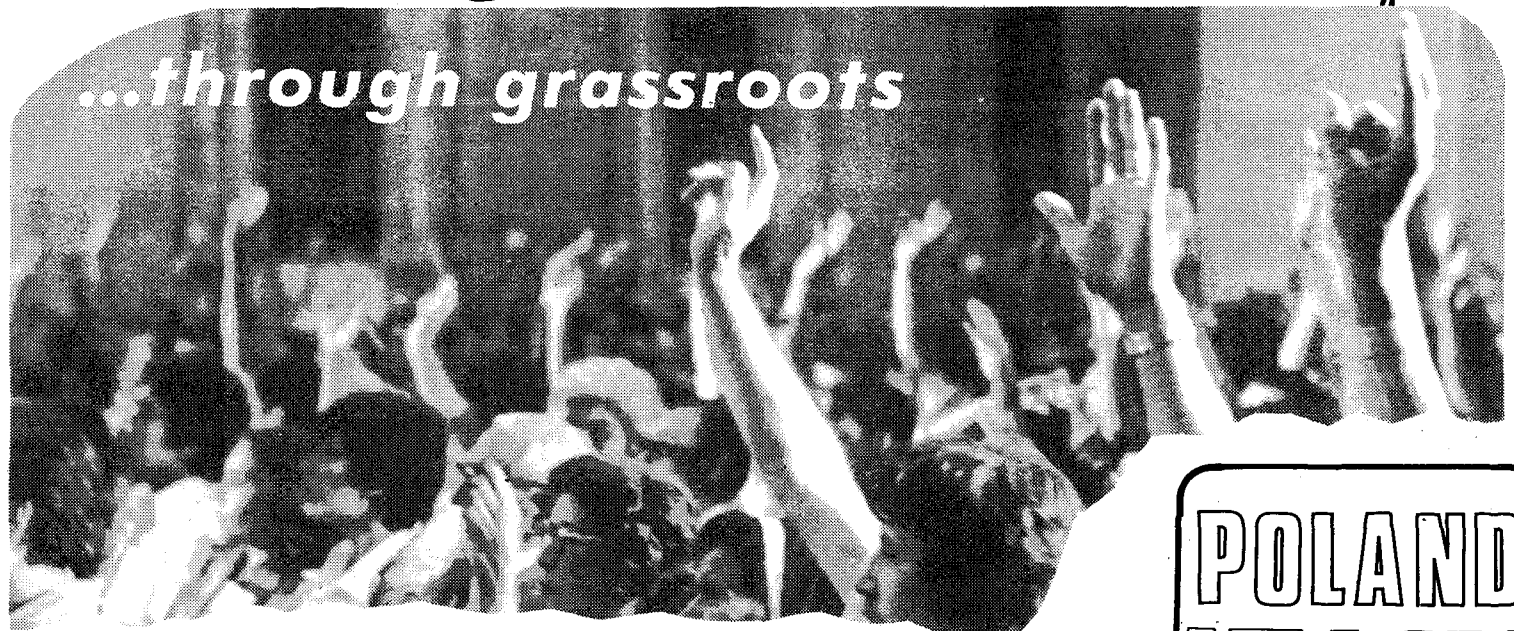
At least this is the opinion of the handful of people who make up the Advisory Council of the Spanish Speaking Secretariat which functions under this nation's bishops.

HEADED BY Pablo Sedillo Jr., the Secretariat is the only structure of its nature directly connected to the National Council of Catholic Bishops (NCCB), and it is under direct collaboration with them that, in the few years of its existence, this body has managed to raise national awareness about the pastoral needs of Spanish speaking Catholics, and about their potential as evangelizers and leaven of their own people.

"We are building our own pastoral model, and we are doing without relying on external forces," says Father Edgar Beltran, a pastoral expert from the national Secretariat.

From his post in Washington, D.C., Fr. Beltran has followed the life of the Hispanic groups around the country. He has also visited them and responded to their hunger for expertise in the building of 'Basic Ecclesial Communities' (Comunidades eclesiales de Base), where the people can share their faith in a more personal way.

Both through Fr. Beltran's visits and the dialogue of Pablo Sedillo with



local bishops, a whole network of communications has been established among the various Hispanics groups of the nation. This process has also produced, in less than ten years two national gatherings — Encuentros as they are called in Spanish — the last of which involved the active participation of over 100,000 people from all walks of life.

Held in Washington, D.C., almost two years ago, this ENCUESTRO II was the culmination of a long process of reflection in each diocese. For months, before the national meeting, every group, community, parish or apostolic movement, organized study groups, along the lines of six topics. Their ideas were then collected at the diocese level and compiled into a short document which was then redrafted at the diocesan and regional levels, by elected delegates. Conclusions from each region on the six themes, were gathered by a national team in charge of preparing a working

document for the ENCUESTRO, where delegates from the whole nation would vote a final document.

"And they did," says Father Mario Vizcaino who heads the Hispanic South East Region.

"HISPANICS have already chosen their church

model. They want to be a "People of God on the go", he adds. As part of the national team, Fr. Vizcaino is now involved in the implementation of the Encuentro conclusions

In February of 1978, the
(Continued on Page 16)

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Family programs are on the move

By Mimi and Terry Reilly

So what is happening to families in the Archdiocese these days?

What is happening in our parishes, specifically in strengthening family life these days? From what we are hearing at the Family Enrichment Center, we'd say plenty. Over forty parishes have installed Parish Family Life Couples, trained by the Center.

These couples promote family awareness, projects and programs in their parishes. Programs from "Evening for Parents", Family Celebration Days,

Parish Marriage Preparation Evenings, Family Night monthly meetings, and monthly anniversary Masses, are but a few things going on in our parishes for Family Life.

AT THE CENTER itself the Bereaved Parents organization continues to meet the 1st. Sunday of each month. A group of Bereaved Parents for Spanish speaking is beginning Holy Saturday and will be hosted by Little Flower in Coral Gables. These groups are so important because the grief of a parent for a child's death is very

difficult and unnatural. Parents expect to die before their children. The Ministry is run by Bereaved Parents to Bereaved Parents. This type of Ministry is termed "like to like" by our Bishops in their National Pastoral Plan for family life.

Another "like to like" Ministry, are the divorced support groups, set up now in eleven locations in the Archdiocese. Perhaps you may have one in your own parish. South Florida Marriage Encounter, affiliated with the Enrichment Center offers Encounter weekends in English throughout the Archdiocese three couples with a

priest put on the weekend for other married couples. Priests and Sisters are also welcome on the weekend. Marriage Encounter is but another example of "like to like" ministry.

As spring approaches it is time again for the archdiocesan celebrations 25 and 50 year Marriage Jubilee celebrations. This year the Archbishop will celebrate with jubilarians in three diocese locations. The first will be May 19th, in Naples, the second will be May 26th in Miami, and the third Mass will be in Boca Raton on June the 2nd.

For Jubilarians, yourselves or friends be sure to let your parish priests know you are interested in attending

and they will forward the names for reservations here at the Family Enrichment Center.

The Center ran two pilot programs this year. The first, done in the fall, trained married couples as "Marriage Ministry teams", to work in about a dozen parishes. The couples underwent 50 hours of training, put on by our Dade Catholic Social Service Office. The couples are now helping other couples in their parish who may be experiencing some marriage difficulties. Don't we all? How reassuring to know there are trained couples to listen to us and help when we ask.

THE OTHER pilot program introduce this spring, trained people to teach parents how to teach their own children about sex. As parents we need all the help we can get in sharing with our children about sexuality. Living in a cockeyed world and having negative attitudes constantly, bombarding us and our children on T.V. and in the movies makes this task very difficult. These days it is so hard to share the true beauty of sex within the sacrament of matrimony. This fall this course will be offered in your parishes.

A course called Positive Parenting has been done in various places in the Archdiocese this school year and has been warmly received by the people who attended. Natural Family Planning classes have also been offered in a number of locations in the archdiocese. Yes, lots of things are stirring around our diocese for strengthening families.

COME ANOTHER few months 1980 FAMILY YEAR will arrive. Last May in Chicago the United States Bishops voted unanimously for a pastoral plan for families in the United States. Part of the plan is to celebrate 1980 as Family Year. Come November all the parishes in the country will receive idea kits to help celebrate the year within the parish and within the families themselves. Of course as an Archdiocese we have hopes and dreams to make 1980 and the years to follow a continuous celebration of Family values.

Calvin Coolidge back in the twenties said, "Look to the hearth stones, there lies the hope for America". With strong family life our country and our church will flourish. Let's all stay committed to that goal!

with joy and pride,
Mimi Reilly

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Priest counselor helps ease hurt

(Continued from Page 5)

for people having trouble in their marriage—children, finances and sex—in that order.”

“I THINK IT IS generally agreed upon by psychiatrists, psychologists and marriage counselors, that if there's trouble in the sexual area, that's more of a symptom than a cause. But, it's such an obvious symptom that generally it would bring a couple to counseling. Why do you want counseling... well, we don't have good sex, or I'm impotent or something like that. But what's not obvious to them is that before they got to that point, there was

Father Flanagan said that faith is an important part of family and marriage problems, but he only brings it up if they bring it up.

“If they bring up religion, if they mention God, then I will use it as an issue in counseling,” he said.

“A lot of these people are disappointed if I don't give them some Bible reading—others are turned off if I even mention it. That's not why we came here—we came because of our marriage problems, and we're not religious people.” In their mind it's a purely physical problem. They want com-

munication techniques, how to talk with one another, how to share, how to become better listeners. ‘Father, we didn't bring this up before... maybe we should try to get closer to God... maybe we should try to get back to church.’”

FATHER FLANAGAN said that the Division of Family Services has branches also at Fort Lauderdale and Palm Beach Counties. Most of the people referred are friends of those who have received the counseling, or referrals of priests and doctors. He said that the general situation in relation to family problems is more serious than many imagine.

“One of the reasons I was a lot of people hold back about getting help or assistance. They are too embarrassed, they think they are unusual, whereas most of the persons who come for counseling are normal everyday people who have their troubles and have finally decided they are tired of handling it themselves. That is why they come to us.”

The Division of Family Services' Miami Office address is: 4949 N.E. 2nd Ave., Telephone (305) 754-2444. In Fort Lauderdale: 1300 S. Andrews Ave. Telephone: (305) 522-2513. In Palm Beach County: 106 S. Clematic Street. Telephone: (305) 655-6342.

Abp. Furey, San Antonio, dies

SAN ANTONIO, Texas—(NC)— Archbishop Francis J. Furey, the 74-year-old head of the San Antonio Archdiocese who had “offered up” his cancer for Lent, died shortly before midnight April 23 at Community Hospital in San Antonio.

The archbishop, who had recently been in the news because of a dispute with President Jimmy Carter over a plan to convert four old Spanish missions owned by the archdiocese into a national park, had been auxiliary bishop of Philadelphia and bishop of San Diego before coming to San Antonio in August 1969.

His funeral Mass was scheduled for 10 a.m. April 28 at San Fernando Cathedral. Burial was to follow at Holy Cross Cemetery in San An-

Furey told Today's Catholic, newspaper of the San Antonio Archdiocese, that he believed “this sickness, toward the end of my life, has been sent to me by God for his own special reason... and I must offer it up, at Lent.” He had had prostate surgery in August 1977, at which time he was found to have cancer.

As head of the San Antonio Archdiocese, he established a commission for Mexican-American Affairs, believed to be the first diocesan agency of its kind in the United States, took a controversial stand in favor of the death penalty, and was among signers of a newspaper

advertisement supporting a Texas Supreme Court decision upholding the state's Saturday-Sunday closing law.

Archbishop McCarthy said, “I mourn the death of Abp Furey. I had come to know and admire him during the years I served with him in the southwest. He gave the

inspiring example of a bishop who had totally embraced his people. He loved and was proud of his archdiocese and his state. He served with enthusiasm and optimism and joy. In that same spirit, may he now be enjoying the eternal happiness which the Lord has prepared for his good and faithful servant.”

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LEGAL NOTICES & FICTITIOUS NAMES ANNOUNCEMENTS ACCEPTED

1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 79-2187 FILE NO. 2

IN RE: ESTATE OF DOROTHY B. GIBSON TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of DOROTHY B. GIBSON deceased, late of Dade County, Florida, File Number 79-2187 is pending in the Circuit Court in and for Dade County, Florida, Probate Division Courtroom, 73 West Flagler Street, Miami, Florida 33130. The personal representatives of this estate are JOY E. DOROBAN and DOROTHY C. BIZET, whose address is 850 West 67 Street, Hialeah, Florida and Route 1, Box 238-A-2, Fort Meade, FL 33841. The name and address of the attorney for the personal representative are set forth below.

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

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

ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 18 day of April 1979.

Joy E. Doroban
As Personal Representative of the Estate of DOROTHY B. GIBSON
Dorothy C. Bizet, Personal Rep.
Deceased
First publication of this notice of administration on the day of April, 1979.
Of Law Offices of MALSPIES, LOCOCO & BROWN, P.A.
901 N.E. 125 Street
North Miami, FL 33161
Telephone 891-6100
Attorney-For Personal Representatives
412/779 5/4/79

1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 79-2819 Division 03

IN RE: ESTATE OF CHARLES PAYNE TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of CHARLES PAYNE, deceased, File Number 79-2819, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 W. Flagler Street, #1209, Miami, FL 33130. The personal representative of the estate is NANCY J. PAYNE whose address is 9135 Fontainebleau Blvd., #9, Miami, FL. The name and address of the personal representative's attorney are set forth below.

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

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

ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration:

NANCY J. PAYNE
As Personal Representative of the Estate of CHARLES PAYNE
Deceased
ATTORNEY FOR PERSONAL REPRESENTATIVE
ALFRED J. ANTON
1209 Biscayne Building
19 West Flagler Street
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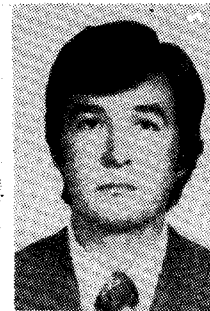
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First permanent deacons to be ordained

St. Mary's Cathedral will be the setting for the ordination of eighteen candidates to the Order of The Permanent Diaconate. The ordaining prelate will be the Archbishop of Miami, The Most Reverend Edward A. McCarthy, on Sunday, April 29th at 2 o'clock in the afternoon.

The Candidates, eleven Anglo and seven Hispanic, represent the first class of Ordinandi of the Program which was begun by the late Archbishop Coleman F. Carroll in May, 1977.

Since the covering of the first class in October 1977 for spiritual formation, both at St. John Vianney College Seminary, Miami, one evening a week, and at St. Vincent de Paul Seminary, Boynton Beach, one weekend a month, October through April, the Candidates have undergone a regimen of training and formation not too different from that

of candidates for the priesthood, but in a much more modified form. The regular seminary staff, and a number of priests involved in pastoral work throughout the Archdiocese, have comprised the faculty.

The Candidates, upon ordination for the most part, will serve part time in a variety of apostolates in their home parishes in close cooperation with their parish priest and his associates. They are all married with responsibilities to their families and their full time occupations which take precedence over their life-long commitment to the Church through the Permanent Diaconate.

Inasmuch as the Program is now of three years' duration, the ordinandi will be required to undergo an additional year's post ordination formation, beginning in September 1979. Including the ordination class, there are twenty-eight candidates

now in the program, eighteen in the second year and ten in the first year. An additional number of men are now in the final stages of consideration for admission into the program this coming September. The program will then have reached its full complement of candidates for a complete three year program.

The Candidates who will be ordained on April 29th at the Cathedral, are:

Jose Alonso, Commercial Artist, St. Brendan Parish; Manuel Canovaca, Office Manager, St. Timothy Parish; Norman Carroll, Chiropractor, St. Anthony Parish; Diego Chavez, Plant Manager, St. John Bosco Parish; Anthony D'Angelo, Manufacturers Representative, Visitation Parish; Jose Garcia, Executive Manager, St. Brendan Parish; Tom Gato, School Principal, St. James Parish; Jorge

Gonzalez, Medical Sales Representative, St. Agatha Parish; Manuel Gonzalez, Co-owner, Marina, St. John The Apostle Parish; Gerald Humphreys, Director, American Medicorp Management Services, St. David Parish

Louis Johnson, Lieutenant, Palm Beach County Sheriff's Office, St. Luke Parish; George Mickwee, Banking Executive, St. Maurice Parish; Walter Moncsko, Swimming Pool Contractor, St. Peter Parish, Naples; Ray Ortega, Lead Maintenance Engineer, St. Benedict Parish; Rodolfo Padron, President, American Export Trading, St. John Bosco Parish; Wilbur Rollins, Attorney, St. Louis Parish; Richard Shaw, Insurance Agent, St. Timothy Parish; Richard Tourigny, Senior Buyer, Pratt and Whitney Aircraft, St. Luke Parish.

Hispanics are creating Church model

(Continued from Page 11)

Administrative Committee of the NCCB, created a special Task Force to study the Encuentro conclusions and see that they would become integrated into national policy.

"Thus the vision of Hispanics that emerged from the bottom up, becomes policy at the national level," says Sedillo.

"But our role does not end there," he adds. "The structural process at the level of committees is something very slow which does not

interest the majority of the people at the grassroots. Our task is to keep the people in constant reflection so that more and more Hispanics get into the process, and become active participants."

Most dioceses in the country have now established an office for Hispanic Catholics, and these are linked to the National Secretariat through one of the five regional directors in the nation. Regional directors as well as the heads of Regional Pastoral Centers, and the

heads of national apostolic movements, meet periodically with Sedillo and his staff, and make up his advisory body. "We share about what is going on in our areas... and we reflect about the image of the Church which is emerging among our people," says Father Ricardo Ramirez, who heads the Mexican American Center in San Antonio. He believes this is the beginning of deep theological reflection from "our Hispanic perspective in this country. Something never done before," he adds.

World Rosary march slated

The International Rosary March, which is observed throughout the world on the same date and at the same hour, will take place in West Palm Beach on Sunday May 6th at 3 p.m., from "Providencia Park" (across from Good Samaritan Hospital) to St. Anne's Church.

This year the general intention of the march is: "worldwide humility."

This march which was started only 3 years ago, has now spread to all the continents. Here in the States, it was held last year in over 150 cities with 120,000 people participating.

What is significant is that this march is held at the

same hour around the world: our 3 p.m. Eastern Standard Time means 10 a.m. in Alaska, 7 p.m. in Spain, 8 p.m. in Italy etc. Thus people marching and reciting the Rosary feel spiritually united all around the world.

This march in West Palm Beach is sponsored by several parish groups with the approval of the local Ecclesiastical authority.

All people, Catholics and non-Catholics, are cordially invited to participate and to assemble in the Providencia Park around 2:30 p.m., on Sunday May 6th. All those who wish to volunteer their services in organizing the march, please contact Mrs. Connie Showen 832-1561.

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Dice Juan Pablo II

La persona antes que los intereses políticos

CIUDAD DEL VATICANO (NC)—“La persona humana nunca debe ser sacrificada a intereses políticos nacionales o internacionales,” dijo Juan Pablo II ante la Junta de Directores del Instituto Internacional para los Derechos del Hombre.

Señalando que la doctrina de la Iglesia siempre ha sido clara sobre el aspecto, el Papa recordó que Pío XII “incansablemente urgió a los católicos para que colaborasen activamente con los hombres de buena voluntad en las organizaciones destinadas a proteger los derechos humanos, tales como Las Naciones Unidas y otras honorables instituciones.”

El Papa alabó a su antecesor por causa “considerable

progreso en la reflexión de la Iglesia sobre el carácter inviolable de la persona, la dignidad de las familias, las prerrogativas y los límites de la autoridad pública, los derechos de las minorías étnicas, el derecho a la pública expresión de opiniones, el derecho a la libertad política, los derechos de los refugiados, presos, perseguidos.. y el derecho al culto de Dios, privado o público.”

El Papa dijo que sus sucesores Juan XXIII y Pablo VI habían desarrollado aquellas ideas y señaló que el compromiso de la Iglesia en la defensa y la promoción de los derechos humanos “brota del Evangelio, donde se puede encontrar la más profunda expresión de la dignidad del hombre y la más urgente motivación para los esfuerzos en la promoción

de sus derechos.”

“La Iglesia, Ustedes ya lo saben,” dijo el Papa, “concibe su tarea dentro del marco de su misión de servicio a la plena

salvación del hombre, redimido por Cristo, como he presentado en mi primera encíclica “El Redentor del Hombre,” dijo el Papa.

El trabajo por los derechos humanos, dijo el Papa, debe ser ocasión de una mayor unidad entre los hombres de buena voluntad.

Nuevo obispo en St. Petersburg

WASHINGTON (NC)— El Papa Juan Pablo II ha nombrado dos nuevos obispos para la nación aceptando también la resignación de otros dos, según anunció el Delegado Apostólico de Su Santidad, el arzobispo Jean Jadot.

Monseñor W. Thomas Larkin, párroco de Santa Cecilia en Clearwater Fla., ha sido Obispo titular de St. Petersburg, Fla. El futuro Obispo de 56 años, sucede al obispo Charles B. McLaughlin, quien falleció el pasado mes de diciembre. Fue también nombrado Obispo Auxiliar del Ordinariato Militar, cardenal Terence Cook, de Nueva York, el sacerdote de 59 años monseñor John J. O'Connor.

El Santo Padre aceptó la resignación de los obispos Stephen A. Leven de San Angelo, Texas, y la del obispo

Paul F. Tanner, de la diócesis de San Agustín, Fla., que queda vacante

El obispo electo Larkin fue Vicario General de la diócesis de St. Petersburg desde 1968. Anteriormente sirvió como párroco asistente en la parroquia de Holy Family en North Miami, Fla. los años 1950 a 1954.

Natural de Mount Morris, N.Y., fue ordenado sacerdote en Syracuse en 1947. Durante sus estudios para el doctorado en teología en la Universidad Angelicum de Roma tuvo como compañero al sacerdote Karol Wojtyła, hoy Juan Pablo II.

Los dos nuevos recibieron la plenitud del Sacramento del Orden de manos de Juan Pablo II, quien celebrará ordenaciones episcopales en el Vaticano el próximo 27 de mayo.



Hispanos de toda la nación acudieron a Washington hace dos años para compartir la fe, y la cultura. También celebraron con los bailes de sus pueblos el compromiso de convertirse en Iglesia evangelizadora.

Hispanos están creando modelo eclesial propio

Por ARACELI CANTERO

Un nuevo modelo de Iglesia está cobrando vida entre los católicos hispanos de esta nación, y tal modelo no es el fruto de las elaboraciones te-

ológicas de los expertos.

Es un modelo dinámico y en constante cambio, surgido de la reflexión sencilla de las bases, en donde la voz de los campesinos trabajadores agrícolas, tiene tanto eco como la de los intelectuales y hombres de negocios.

Al menos esto es lo que piensa el puñado de personas que forma el Consejo Asesor del Secretariado Nacional Hispano de la Conferencia de Obispos de la nación.

“Nos reunimos como equipo para profundizar y analizar las implementaciones de las conclusiones del II Encuentro Nacional de Pastoral Hispana,” dice Pablo Sedillo Jr. director del Secretariado Nacional

“Queremos establecer una visión comunitaria de Iglesia que responda realmente a las necesidades pastorales del pueblo hispano. Y no es que nosotros seamos los únicos a reflexionar, sino que tratamos de que el pueblo continúe reflexionando a nivel de base,”

añade.

El Secretariado Nacional Hispano es el único secretariado que funciona directamente bajo el Consejo Nacional de Obispos. Durante los pocos años de existencia, ha logrado crear conciencia nacional sobre las necesidades pastorales de los hispanos y sobre su capacidad evangelizadora.

Anteriormente, la atención prestada a los hispanos había sido mayoritariamente de tipo social.

“Estamos creando un modelo pastoral propio, y lo estamos haciendo sin depender de fuerzas externas,” dice el padre Edgar Beltrán, asesor pastoral del Secretariado Nacional.

Desde su puesto en Washington, D.C., el padre Beltrán ha seguido la vida de los grupos hispanos en todo el país. También los ha visitado, respondiendo al hambre que han ido expresando por saber más sobre los procesos para la formación de pequeñas comunidades de base, donde la gen-

(Pasa a la Pág. 4A)

Eduque a un seminarista diga sí a colecta del 29

Queridos amigos en Cristo:

Todos nos damos cuenta de la importancia de proveer sacerdotes para las necesidades futuras de la Arquidiócesis de Miami. La preocupación personal de ustedes en este sentido ha quedado bien demostrada en sus continuos esfuerzos por promover las vocaciones en la parroquia y en su aceptación de la pesada responsabilidad de educar a nuestros seminaristas.

Por medio de los intereses de un Fondo Parroquial por la cantidad de \$50,000.00 es posible educar a un seminarista durante los años que toma su educación en el seminario. Es-

te Fondo Parroquial para el Seminario se establece a perpetuidad; tan pronto se ordena un candidato, se asignan a otro seminarista los beneficios que el Fondo produce. De esta forma, cada persona que contribuye al Fondo tiene la oportunidad de compartir año tras año en las oraciones y el ministerio de sus sacerdotes.

Un Fondo para el Seminario usualmente se obtiene mediante donaciones que pueden ser grandes o pequeñas. Aunque hay pocas personas que podrían costear un Fondo completo, muchos miles de personas si pueden contribuir para completar un Fondo mediante sus donaciones a esta colecta anual o también

pueden dejar una cantidad destinada a este fin de su testamento.

La Colecta Anual para el Fondo Parroquial del Seminario tendrá lugar el domingo 29 de abril de 1979. De nuevo quiero hacer una llamada a la generosidad de ustedes para que ayuden a la educación de nuestros seminaristas, los cuales en el futuro les servirán como sacerdotes de la Arquidiócesis.

Agradeciéndoles en nombre de nuestros futuros sacerdotes y rogando al Señor les bendiga a ustedes y a sus seres amados, quedo

Suyo affmo. en Cristo,
Edward A. McCarthy
Arzobispo de Miami

Diáconos Permanentes a ordenarse el domingo

Después de dos años de intensa preparación, 18 hombres casados de la Archidiócesis recibirán la Orden del Diaconado, el próximo domingo 29.

El acto tendrá lugar en la Catedral de St. Mary a las 2 pm. Durante una Eucaristía concelebrada por el Arzobispo McCarthy, sus auxiliares los obispos John Nevins y Agustín Román y los directores del programa del Diaconado Permanente, los padres David Punch y Lawrence Lyons, los 18 candidatos profesarán su voluntad de convertirse, con carácter permanente, en servidores del pueblo de Dios.

Asistirán a la ceremonia los párrocos de los candidatos y también sus familiares. Las esposas de éstos entrarán en procesión llevando los ornamentos de los futuros diáconos y serán ellas mismas las que

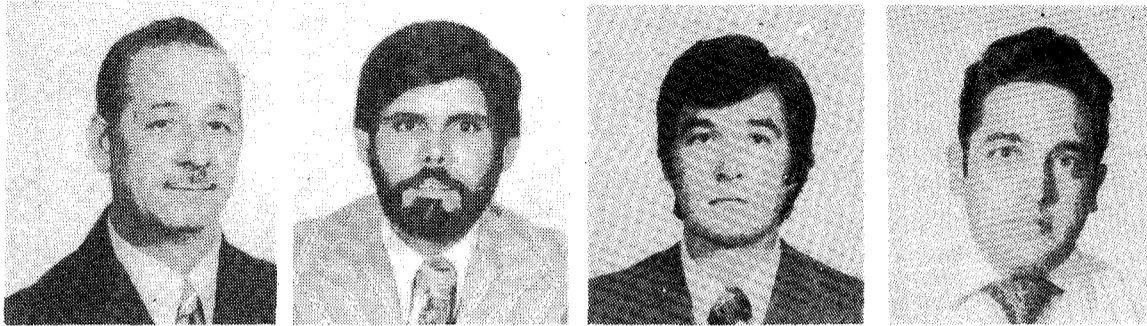


José García

Rodolfo Padrón

Diego Chávez

José Alonso



Manuel González

Ray Ortega

Jorge González

Manuel Canovaca

les ayuden a vestir la dalmática y la estola.

Los 18 candidatos a ordenarse el domingo continuarán todavía por un año más participando en clases de formación, aunque ejercerán ya sus respectivos ministerios en parroquias o apostolados específicos, según sus talentos y

las necesidades de la Archidiócesis.

La Orden del Diaconado Permanente, aunque existente en la Iglesia primitiva, vino a asimilarse posteriormente como un paso previo al sacerdocio. En 1967 Pablo VI decretó la restauración del Diaconado y dio a su vez orientaciones pa-

ra la iniciación de programas de preparación. En la Archidiócesis de Miami el programa se inició hace dos años bajo la dirección del padre David Punch.

Para información escribir al padre David Punch, 1400 Miller Rd. Coral Gables 33146, Telf. 661-1648.

El Vaticano condena escritos de teólogo

CIUDAD DEL VATICANO (NC)— La Congregación Vaticana para la Fe y la Doctrina ha condenado las ideas expresadas por el teólogo dominico francés Jacques Pohier, sobre la resurrección de Cristo y la vida después de la muerte.

En una declaración hecha pública el pasado 3 de abril, la citada congregación vaticana dijo que el libro "Quand je dis Dieu" (Cuando yo digo Dios) del padre Pohier, contiene afirmaciones "que manifiestamente no están en conformidad con la revelación y el magisterio de la Iglesia".

El Vaticano había ya iniciado un contacto con el padre Pohier a través de sus supe-

riores. El sacerdote dirige un grupo de investigaciones teológicas en el Instituto Católico de París. El Vaticano dijo que había invitado al teólogo "a retractarse públicamente sobre las opiniones expresadas en su libro y a expresar su plena adhesión a la doctrina de la Iglesia".

El padre Pohier no dio suficientes clarificaciones a la demanda, según informó la congregación vaticana.

Según el Vaticano, entre los errores más evidentes de la obra en cuestión, deben notarse la negación de las siguientes verdades: "la intención por parte de Cristo de dar un sentido redentor y sacrificial a su pasión; la resurrección corpo-

ral de Cristo y su permanencia como sujeto real al final de su existencia histórica, la existencia eterna, la resurrección y la vida eterna con Dios como vocación del hombre y la mujer. También la presencia de una verdadera doctrina en la Escritura, con sentido objetivo reconocible por la fe y que el magisterio de la Iglesia con la asistencia del Espíritu Santo puede determinar como auténtico".

"A estos errores se añaden y mezclan toda una serie de afirmaciones peligrosas," dice la Congregación Vaticana, "tan ambiguas y de tal naturaleza que dan lugar en la mente de los fieles, a incertidumbres sobre artículos fundamentales

de la fe", dice.

La declaración está firmada por el cardenal Franjo Šeper, Prefecto de la Congregación para la Doctrina, y por el arzobispo Jerome Maher, su secretario. En ella se afirma que el mismo Juan Pablo II la aprueba y ordena su publicación.

El Vaticano, en su declaración, llama la atención "sobre la gravedad de los errores mencionados y sobre la imposibilidad de considerarlos materia opinable para los teólogos".

Es la primera vez que desde el Concilio, el Vaticano hace una condena pública de esta categoría sobre la obra de un teólogo.

Religiosas a revivir ENCUENTRO II

Religiosas hispanas de la Archidiócesis se reunirán mañana sábado 29 en la Ermita de la Caridad para reflexionar sobre la realidad pastoral de los hispanos en la nación.

Durante la jornada, de dos a cinco de la tarde, escucharán al padre Mario Vizcaino, director de la Oficina Regional del Sureste. También verán una presentación audiovisual sobre "Nosotros Hispanos." El obispo Agustín Román presidirá un rato de oración comunitaria antes de concluir la jornada.

Abierta matrícula para cursos en Instituto Pastoral

Continúa abierta la matrícula para los cursos de formación pastoral que ofrecerá durante el verano el Instituto de Pastoral Hispana de la Región-Sureste. El primer curso dará comienzo el 11 de junio hasta el 23, y tendrá como profesores a Casiano Floristan, del Instituto Superior de Pastoral de Madrid, Virgilio Elizondo, del Centro Cultural México-Americano de Texas, y el padre Mario Vizcaino, Director del Instituto Pastoral del Sureste.

Para información sobre los cursos llamar al 223-7711.

Los "Panthers" campeones 1979

En partido de semifinales de baseball, el equipo "Panthers" de St. Peter and Paul se llevó el título de "campeón 1979" de la Liga Atlética Católica (sexto grado).

Son parte del equipo ganador: el entrenador Bill O'Harris, Robert Pozo, Nelson Doual, Luis Méndez, Henry Hernández, José Piélagos, George de Goti. También Luis García, Robert Moreira, Frank Cardelle, Pablo Polvok, Angel Fernández, Enrique Villar y Ricky González.

Bazar en San Benito

El Bazar-Subasta de la Parroquia de San Benito tendrá lugar este fin de semana en el Malecón Plaza, 5908 West, 16 Ave. de Hialeah.

El sábado 28 desde las 3 pm hasta las 11 pm, y el domingo 29 desde las 9 am. hasta las 11 pm, la parroquia ofrecerá comidas, kioscos, entretenimientos y premios para grandes y chicos. Todo en beneficio del fondo de construcción para terminar la Iglesia de San Benito que ya se levanta en la 7750 West y la 7 Avenida de Hialeah.

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Hispanos: pueblo de Dios en marcha

(Viene de la Pag. 1A)

te puede compartir la fe de modo más familiar y personalizante.

Tanto a través de las visitas del padre Beltrán como por el diálogo constante de Pablo Sedillo con los obispos de cada diócesis, el Secretariado ha ido estableciendo una red de comunicaciones que ha dado lugar a toda una estructura surgida de la base, con oficinas diocesanas y regionales y también Institutos pastorales para la formación de líderes y promoción de encuentros. De este modo el pueblo hispano ha pasado de una etapa de concientización a un proceso de profundización sobre su propia identidad como Iglesia. Durante menos de diez años, los católicos hispanos han vivido dos Encuentros Nacionales de Pastoral, el último de ellos contó con un proceso de participación activa de más de 1000.000 personas.

Realizado en Washington, D.C. hace dos años el Segundo Encuentro fue la culminación de un proceso de reflexión en las diócesis, en el que participaron tanto los campesinos como los intelectuales. Durante meses antes de las reuniones, cada comunidad, parroquia o movimiento apostólico recibió

materiales de trabajo sobre seis temas. La reflexión de los grupos fue recogida a nivel diócesis y redactada en forma de documento que fue luego votado a nivel región por delegados elegidos por las comunidades. Los documentos regionales se recopilaron a nivel nacional por un grupo de expertos que crearon un documento de trabajo para el Segundo Encuentro al que asistieron delegados de toda la nación, y en el que se votaron unas conclusiones.

Al terminar el Encuentro, el episcopado nacional creó un comité de obispos para estudiar las conclusiones y lograr que sus contenidos pasaran a integrarse en los respectivos departamentos de la Conferencia Episcopal.

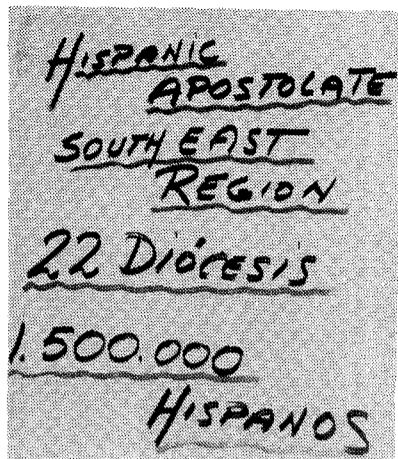
"De este modo, la visión creada por los hispanos desde la base, va pasando a norma." Dice Pablo Sedillo.

"Pero nuestra labor no acaba ahí, añade." El proceso estructural a nivel de comités es algo lento que no dice nada al pueblo. Nuestro papel es lograr que más y más gente entre en nuestro proceso de reflexión y se conviertan en agentes activos," dice.

Casi todas las diócesis con población hispana ya han es-



Miembros del Consejo Asesor del Secretariado Nacional, durante su última reunión en Miami. A la derecha uno de los carteles describe la Región del Sureste.



tablecido una oficina de pastoral que se mantiene en contacto con el Secretariado Nacional a través de uno de los seis directores regionales de la nación. Los directores regionales, así como directores de los Institutos Pastorales, coordinadores de movimientos apostólicos y organizaciones nacionales, se reúnen periódicamente con Pablo Sedillo y su equipo y todos forman el Consejo Asesor del Secretariado Nacional. El grupo reflexiona en equipo sobre el proceso en sus regiones, y planifica en conjunto para la continua par-

ticipación de las bases.

Para el padre Ricardo Ramírez, Director del Centro Cultural México Americano, MACC, el proceso hispano se desarrolla a dos niveles: por un lado la reflexión del pueblo sobre su realidad y su fe, y por otro la de los teólogos o expertos que elaboran un esquema hacia una eclesiología desde esa realidad y que facilitan que el pueblo siga reflexionando.

"Pudiera pensarse que se trata de manipulación desde arriba, pero de hecho es un proceso de mutualidad: tiene

que darse algún tipo de estructura para que pueda darse la participación de la base. Luego ha de existir un grupo— en nuestro caso el Secretariado y su equipo—que pueda reflexionar sobre lo que habló el pueblo, dándole dirección, para luego volver a la profundización en la base. "Es un proceso siempre abierto hacia el futuro, nunca terminado o cerrado."

De ahí, quizás, que los católicos hispanos de esta nación hayan querido definirse como "Pueblo de Dios en marcha."

Religiosas hispanas: evalúen su hispanidad

El próximo domingo seis de mayo la Iglesia celebra la Jornada Mundial de oración por las vocaciones. Presentamos a continuación una reflexión de la coordinadora nacional del grupo HERMANAS

MARGARITA CASTAÑEDA
Coordinadora Nacional de Hermanas

¿Existen o no existen? Si existen, ¿dónde están* y ¿cómo funcionan? Según las estadísticas hay muchas mujeres hispanas religiosas aquí en los Estados Unidos y de éstas, muchas no están trabajando con el pueblo hispano. Por eso, si el pueblo hispano no puede ver el testimonio de una mujer religiosa no se dan cuenta de la posibilidad de ser religiosa. Las que sí están trabajando con el pueblo deben hacerse unas preguntas:

sobre la vida religiosa y los hispanos en esta nación. (La reflexión apareció originalmente en el periódico "Entre Nosotros" que publican PADRES Y HERMANAS).

1) ¿Estamos promoviendo la idea de que tengamos religiosas hispanas en nuestras congregaciones?

2) ¿Queremos reformar lo que es nuestra vida religiosa? ¿Cómo?

3) ¿Podremos tratar de establecer alternativas para la mujer hispana en los programas de formación que ya existen en nuestras congregaciones? ¿Cómo podemos nosotros participar en estos programas? 4) ¿Creemos en la vida religiosa como es o tenemos otra visión del futuro? ¿Cuál es?

POBREZA

¿Hemos dado el ejemplo de

una iglesia pobre comprometida con los pobres de la tierra? Lo que veo es que vivimos como gente de la clase media o la clase alta. Nuestra gente ha vivido sin estas cosas por mucho tiempo—ellos sí viven la pobreza—nosotras la profesamos.

Las oraciones nuestras en qué idioma se hacen? ¿con qué contenido? Nuestra manera de ser está muy influida por otras culturas, pero falta nuestra cultura hispana. Se necesitan casas de promoción de la vocación hispana en este país— es decir— casas donde puedan vivir, estudiar y rezar las mujeres hispanas que quieren ser religiosas o las que quieren servir al pueblo sin ser religiosas de una congregación. Ya existen programas de estudio como los de MACC y Mundelein College en Chicago. Debemos promover la idea de que nuestras mujeres hispanas asistan a estos programas de estudio además de las alternativas que tenemos hoy en día

en nuestras congregaciones.

EDUCACION

¿Y qué requisitos tenemos en cuanto a la educación? Muchas de nuestras jóvenes no han tenido las mismas oportunidades que nosotros. Debemos darnos cuenta de su nivel de educación. Yo creo que existen las vocaciones entre los que no pueden leer muy bien y que ellos pueden predicar por su manera de ser muchas veces mejor que nosotros, que tenemos mucha educación. Según lo que sé yo, no existen programas de formación que sean alternativas para nuestra gente hispana que quiere entrar en las congregaciones de religiosas. Pero juntos tenemos las posibilidades de desarrollarlas.

El hecho de que no existan muchas ahora no quiere decir que no puedan existir! Nuestro desafío es de tratar de desarrollarlas y de traer a nuestras jóvenes hispanas a que compartan en nuestra vida que debe ser "religiosa". Podemos empezar como empezó Cristo, con una invitación. ¿Cuántos hemos invitado a un joven hispano o a una joven hispana a que "venga y vea" lo que es la vida religiosa o la vida sacerdotal? ¿Cuántas ve-

ces les hemos dado la oportunidad de reemplazarnos en el trabajo que estamos haciendo? Nos gusta nuestro trabajo y a veces es difícil dejar que otra persona (laica o religiosa) nos reemplace.

¿Vivimos una vida sencilla o hemos acumulado muchas cosas? ¿Tenemos demasiado? ¿Es verdad que necesitamos todo lo que tenemos? ¿Estamos viviendo con los pobres de la tierra? o ¿nos hemos dejado asimilar a la vida americana que necesita tantas cosas materiales? ¿cómo es nuestra manera de ser? ¿y nuestra vida espiritual? ¿nuestras horas de oración? ¿Cuándo y cómo rezamos? ¿Creemos en Dios o en nosotros mismos?

Son preguntas que hago porque son las cosas que ven nuestros jóvenes y ellos quieren rezar y participar en una vida sencilla basada en la vida del evangelio. Tenemos que ayudarnos los unos a los otros a profundizar nuestras propias vocaciones y a vivir verdaderamente lo que profesamos ser—cristianos, mujeres y hombres comprometidos a vivir como María la virgen, obediente a la voluntad de Dios y comprometidos a responder a la Palabra de Dios. (Tomado del boletín informativo: Entre Nosotros)

También La Voz se equivoca

En nuestro reportaje la semana pasada sobre la nueva sede de las actividades pro-vida, indicamos que el padre Kubala y sus voluntarios pueden contar con la ayuda de una secretaria,

gracias al apoyo económico de un grupo local. Este grupo es el de los Caballeros de Colón, y no los Caballeros Católicos, como indicamos. De vez en cuando La Voz también se equivoca!!

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