

# COURIER-JOURNAL NUESTRA VIDA

## Familia y Eucaristía

Con la finalidad de ayudar a descubrir que la Eucaristía es el centro de la familia y de la comunidad, se llevó a cabo en templo de San Francisco Xavier de la calle Bay, la tercera semana del pasado mes de febrero, una semana de oración por las familias de las parroquias de Monte Carmelo y San Francisco Xavier.

Las familias que se reunieron en torno al altar fueron convocadas de diversas formas, teniendo una asistencia regular de 60 personas. Ayudaron en la reflexión bíblico-pastoral, el P. Eduardo Golden, el P. Jack Podsiadlo, Hna. Maria Edith Lugo,

Juan Lebrón y Jose Malavé que son de los laicos más comprometidos en dicha parroquia. La familia de Pedro Santiago animó la participación de la comunidad a través del canto y también el coro parroquial de Monte Carmelo bajo la dirección de Pedro Núñez.

El último día la familia de Pablo H. Rivera representó a las familias del área en una oración conclusiva.

Con la organización de esta primera semana de reflexión la Hna. Isabel Escamilla, ha iniciado un trabajo más intensivo a nivel familiar.



Paciencia, concentración y sobre todo hacer silencio son las "reglas del juego."

Patience, concentration and silence are the "rules of the game."



La familia de Pablo H. Rivera representando a las familias de San Francisco Xavier y Monte Carmelo concluyó una oración la semana de Eucaristía y Familia.

The Pablo H. Rivera family closes the Eucharist and Family week with a prayer.

## Club Huracán

El Torneo de Dominó que auspicia el Club Huracán ya ha entrado en la séptima semana de su temporada regular. Las parejas que actualmente ocupan los primeros dos lugares son: Lucas Vázquez y Pedro Delgado; Pablo Figueroa y Carlos Figueroa.

## Club Huracan

The domino tournament at the Club Huracán is now in the seventh week of its regular season. Lucas Vazquez and Pedro Delgado and Pablo Figueroa and Carlos Figueroa are leading.

## Eucharist and Family

A week of prayer for the families of Mt. Carmel and St. Francis Xavier churches was held during the third week of February. The event took place at St. Francis, and its goal was to help bring to light the importance of the Eucharist in the family and in the community.

The families that gathered around the altar were convened in several different ways, maintaining a regular attendance of 60 persons.

Fathers Edward Golden, and Jack Podsiadlo, Sister Maria Edith Lugo and laymen Juan Lebron

and Jose Malave led the event. The participation of the community was encouraged with songs by the family of Pedro Santiago and the choir from Mt. Carmel Church under the direction of Pedro Nunez.

On the last day, a closing prayer was said by the family of Pablo H. Rivera, who represented all the families of the area.

Intense work at the family level has been initiated by Sister Isabel Escamilla, as a result of the organization of this first week of meditation.

## Retiro de Evangelización

El Apostolado Hispano auspiciará un retiro de evangelización con el Padre Segundo Galilea, pastoralista latinoamericano, los días 22 y 23 de mayo del 1981. Se invitará muy

especialmente a las personas activas en Cursillos, Grupos de Oración, candidatos al Diaconado Permanente y Sacerdotes y Religiosas que trabajan con la comunidad.

## Evangelization Retreat

The Spanish Apostolate will sponsor an evangelization retreat May 22 and 23. Father Segundo Galilea will be the guest speaker. Those attending will represent the Cursillo movement, prayer groups,

Hispanic candidates for the permanent diaconate, Hispanic lay leaders in parish ministry, and religious men and women in Hispanic ministry.

Fr. John Reedy



Looking for the Lord

## It's Time To Come Back Home

What has happened to the large number of Catholics who turned away — or drifted away — from religious observance during the 60s and 70s?

I seem to recall that Father Andrew Greeley reported that a significant number seemed to be returning to some kind of involvement in the life of the Church.

No one would claim that the total number returning comes close to the number who left, but here I'm not thinking about statistics, but about what religion means in the life of individuals.

It's certainly a huge mistake to think that "faith" or "being a Catholic" or "being religious" means the same things in the lives of different people.

When a group of persons talk about "love" or "patriotism" or "honor," they have sufficient common understanding to allow for discussion.

But each person brings his or her own experience of love, patriotism and

honor to the conversation. The abstractions take on reality, with an emotional response, from the personal experiences we identify with love, etc.

The same thing is true of much of our religious terminology.

When two people of quite different experience talk about "the Church," they usually are not talking about a theological concept. Instead, they are talking about their personal experiences with parish priests, teachers in Catholic schools, the participation of their parents in the Church community.

Some of those people who left the Church during the 60s and 70s were responding with anger to particular actions or practices which made no sense to them.

Some left because developments in the life of the Church shattered assumptions which lay behind their observance. One of the major assumptions for my generation of Catholics was that the Church was absolutely sure and absolutely right on all matters of doctrine and morality. The very public actions of Vatican II, with its aftershocks, hit hard at that assumption.

But the fundamental human needs which prompt us to turn to religion go very deep. We need some sort of understanding of the meaning and value of life, an understanding that gives perspective to our experience of tragedy and joy, of failure and love.

And we need to integrate into our lives some of those basic emotional experiences of religious belief and practice which were part of our childhood formation.

Among my acquaintances, I see a number (not a large number) who seem to be saying, "Yes, I was angry or disappointed or disillusioned by specific elements of Church life. But, with the passage of time, those specifics seem less important. I might still be angry or disillusioned by the specifics, but I need a way to express the religious dimension of my life."

A few years ago, the Bishop of Memphis developed an elaborate diocesan campaign to extend an invitation to these angry, hurt, disillusioned Catholics to "come back home." Time had passed; perspectives had changed; many things which had seemed important no longer seemed critical.

The response indicated that many people were only waiting for an opportunity, for an invitation.

During the season of Lent, it would be good for all of us to look around at our friends and acquaintances. We are the Church. With tact and sensitivity, we can do the same thing Bishop Dozier did. We can extend the invitation.