



Miccosukees: people living in two cultures

Very spiritual by nature, the Indians of South Florida, have struggled for centuries to maintain their heritage and identity.

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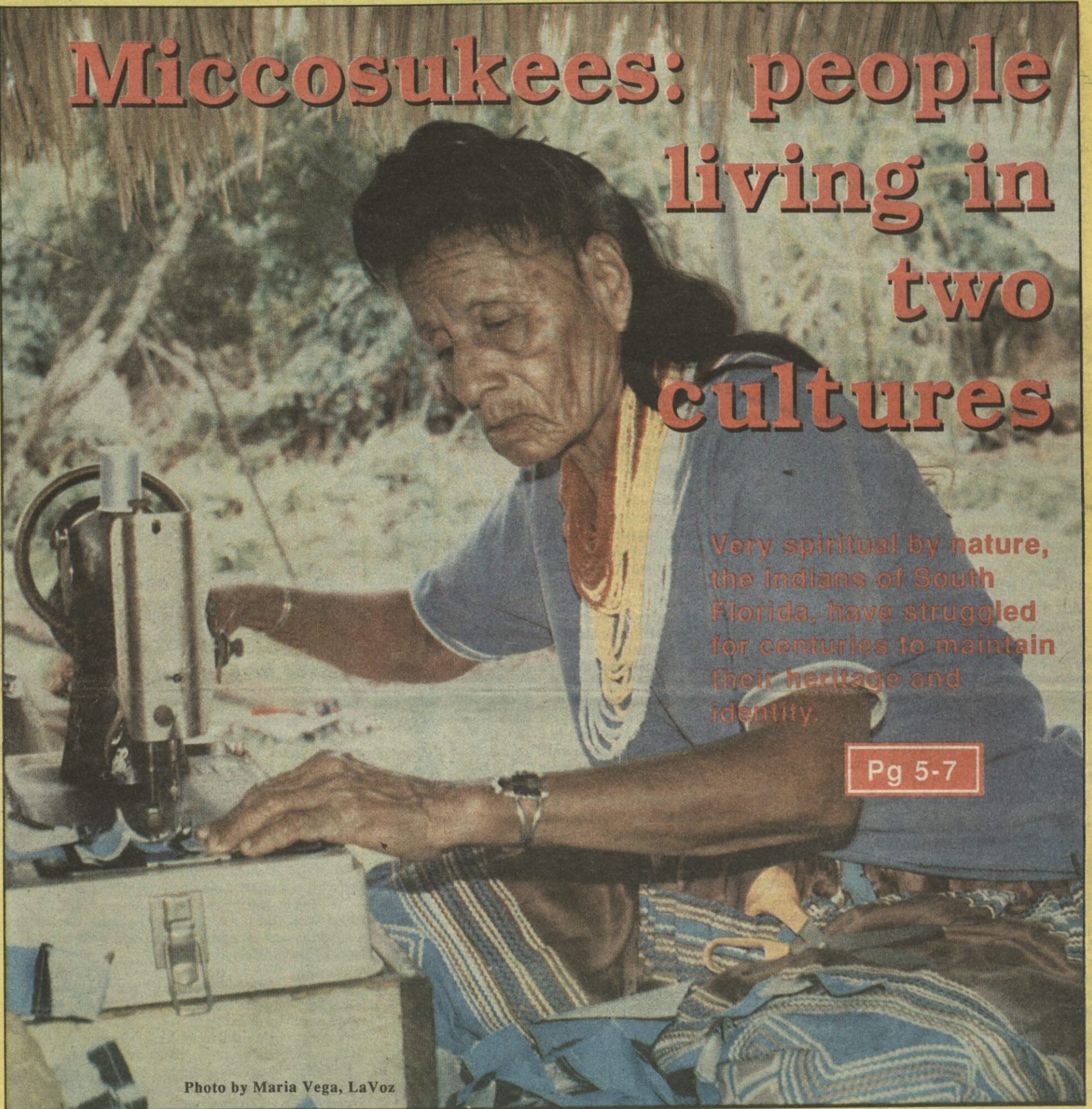


Photo by Maria Vega, LaVoz

Maggie Tiger Tail sews traditional native costume in native chikee hut in Everglades tribal grounds, using modern machine.

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Bishop urges override of anti-abortion measure veto

NEW ORLEANS (CNS) — Archbishop Francis B. Schulte of New Orleans urged Louisiana legislators to vote for a special session to override Gov. Buddy Roemer's veto of a bill restricting abortions. Roemer announced earlier July 27 that the bill, which would have banned abortions in the state except to save the life of the mother and in cases of rape and incest, did not meet "even the minimum standards set forth by me long ago." He specifically cited its provisions on rape. The archbishop issued a statement saying he was "very disappointed" and concluded: "I urge the Legislature to vote for a veto session at which the governor's veto can be overridden." A veto session will be held automatically Aug. 18 unless legislators, by a simple majority, vote in a mail ballot against one. No veto session has been held since the 1971 Constitution went into effect.

Center for Concern says drop pastoral letter on women

WASHINGTON (CNS) — The Washington-based Center of Concern has urged the U.S. bishops to scrap their proposed pastoral letter on women's concerns, citing "inconsistencies" in the document's second draft. "Do not attempt this document even in an amended form. Do not attempt a pastoral letter on women's concerns at this time," says the center's 10,000-word report, which is especially critical of the document's treatment of the church's ban on ordination of women to the priesthood. The report was issued in June. The Center of Concern is an independent cooperation center created in 1971 as a result of cooperation between the U.S. bishops and the Society of Jesus.

Hibernians disqualify anyone who publicly favors abortion

ARLINGTON, Va. (CNS) — Publicly favoring abortion disqualifies a man from membership in the Ancient Order of Hibernians in America, the Irish-American group resolved July 19 at its 85th national convention. According to the resolution adopted by more than 500 attending the convention in Arlington, the new rule applies to renewal of membership as well to new applicants. "We are proud to take this stand," said outgoing president Michael Coogan of Dayton, Ohio.

Companies can protect future unborn life, Bishops' unit says

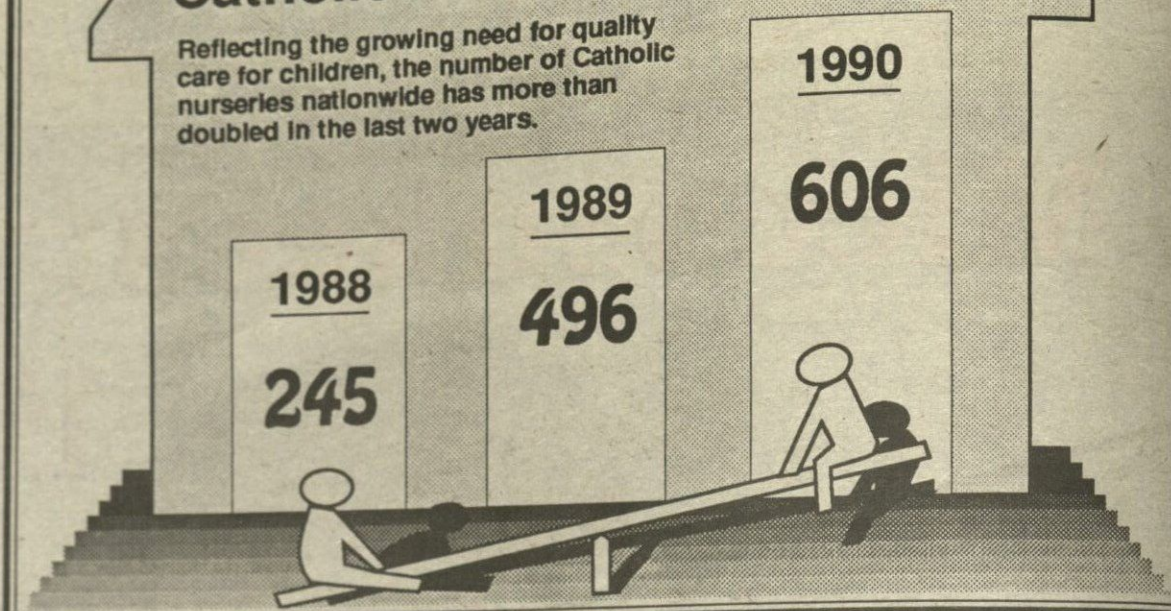
WASHINGTON (CNS) — Law does not prohibit companies from protecting future, unborn life, the U.S. Catholic Conference said in regard to a firm that barred women with child-bearing potential from certain jobs. "Employers are properly obliged to protect broadly workers and the public, including future generations, from substantial and foreseeable harm," the USCC said. The USCC, public policy agency of the U.S. bishops, commented in a friend-of-the-court brief filed at the U.S. Supreme Court in *United Auto Workers vs. Johnson Controls*. The case stems from a refusal by Johnson, a car battery manufacturer, to allow women who might someday bear children from holding jobs involving exposure to lead, harmful to fetuses.

Hispanic center defends observance of centennial

NEW YORK (CNS) — A National Council of Churches resolution opposing church observance of the 500th anniversary of Christopher Columbus' 1492 voyage has been challenged by the director of the Northeast Hispanic Catholic Center in New York. In a statement, Mario J. Paredes said those planning to celebrate the anniversary did not intend to praise the offenses against Indians, blacks and others which resulted from the discovery of America. Instead, he said, many people from throughout the Americas "want to celebrate what is in fact a milestone in the making of their identity."

Catholic Nurseries on the Rise

Reflecting the growing need for quality care for children, the number of Catholic nurseries nationwide has more than doubled in the last two years.



NURSERY NUMBERS RISE--The number of Catholic nurseries nationwide has soared from 245 in 1988 to 606 in 1990, according to the 1990 Official Catholic Directory.

Hispanic Church leaders form independent council

WASHINGTON (CNS) — A group of prominent U.S. Hispanic Catholic leaders has announced it will establish an independent national council in response to the disbanding of an Hispanic Catholic advisory group by the U.S. bishops' Committee on Hispanic Affairs.

Called the National Catholic Council for Hispanic Ministry, the new organization will be a "broader network of Hispanic Catholic organizations throughout the country" and serve as a "forum for Hispanic Catholic professionals," said Jesuit Father Allan Figueroa Deck, one of the council's organizers, in a July 10 telephone interview.

Father Deck directs Hispanic ministry studies at the Jesuit School of Theology in Berkeley, Calif., and is founder and former president of the Academy of Hispanic Catholic Theologians of the United States.

Representatives of several major national and regional Hispanic Catholic organizations and movements met in mid-June at Mundelein College in Chicago, where they decided to establish the council.

Among member organizations participating in the council will be the U.S. bishops' Secretariat for Hispanic Affairs.

Father Deck said council members planned to work on bylaws at their next meeting, slated for Sept. 19.

One issue of "great concern" to council organizers, he said, was a trend toward "placing of Hispanic ministry within the framework of multicultural ministry" at parish, diocesan and national levels of the church.

"We find it very problematic," said Father Deck. "I'm convinced that it waters down the effectiveness of what the church is doing with Hispanics."

Given "the immense numbers" of Hispanic Catholics in the United States, he said, Hispanics should be given "special care and privilege" rather than being grouped with other ethnic minorities. Too often parishes convinced they must take a "multicultural" approach create a "forced integration," overlooking steps that must be taken to have a genuine integration, said Father Deck.

He said formation of the new council was a result of the disbanding of the 12-year-old National Advisory Committee to the Secretariat for Hispanic Affairs, known as NAC. Many of the new council's founding members were NAC participants.

Members of NAC were told in January by Bishop Raymond J. Pena of El Paso, Texas, chairman of the U.S. bishops' Committee on Hispanic Affairs, that the 17-member group would be disbanded and replaced by

a team of five consultants to advise the bishops' committee.

The decision prompted concern among NAC members, one of whom told Catholic News Service in March that the action spoke "poorly" of church concern for Hispanics at a "very crucial moment."

Bishop Pena, however, said the new structure "would provide better representation" of Hispanic leaders to their bishops and would be more consistent with the structures of other bishops' committees and their consultants.

The new council, Father Deck said, will have a broader focus than NAC, analyzing Hispanics' participation not only in church but also in society.

He said there would be "advantages and disadvantages" to working outside the church structure rather than within it. NAC was part of the formal church structure.

Father Deck called formation of the council "long overdue."

He said for the past 25 years Hispanic Catholics have worked closely with the U.S. Catholic Conference, the U.S. bishops' public policy arm, participating in three major national meetings, called "encuentros."

"Without impugning anyone's intentions," said Father Deck, "the fact of the matter is this has created a certain amount of dependence and lack of maturity" among Hispanic Catholics.

In his view, the result has been a "lack of ongoing articulation" of Hispanics' needs and of "advocacy of issues important to us."

He added that council members "sincerely hope to work in cooperation with our pastors."

Pablo Sedillo, executive director of the U.S. bishops' Secretariat for Hispanic Affairs, said in a July 11 interview that his office would participate in the council "to continue in a spirit of collaborative ministry" and would "adhere to (U.S. Catholic) Conference policy" on issues brought up by the council.

Other participating organizations are: the National Conference of Diocesan Directors of Catechesis for Hispanics; the National Federation of Pastoral Institutes; the Academy of Hispanic Catholic Theologians of the United States; the Northeast Hispanic Pastoral Center; the Midwest Office of Hispanic Affairs; the Southeast Pastoral Institute for Hispanics; the Mexican American Cultural Center; Hispanic ministry programs at the Jesuit School of Theology at Berkeley; and the Northwest Office of Hispanic Affairs.

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Souter: Litmus test that wasn't

Devotedly yours

A visit with fellow bishops



Abp. McCarthy

Dearly beloved:

I am in the air again! At this time we are at 29,000 feet on a trip home from Santa Clara, California. Bishop Roman and I joined our fellow Bishops of the United States for a week of prayer, reflection and relaxation. We met at Santa Clara University, of the Jesuit Fathers. It is located on the site of one of the twenty-one mission chapels of California that were founded by Junipero Serra and others as the Faith came to the West.

The University was truly a delightful experience. The campus is beautiful in its buildings, an old one which is adobe, palm trees and flowers, lovely gardens, and a cool sunny climate. The hospitality was exquisite, the food too tempting!

I am always impressed by their simple faith, zeal and prayerfulness, by their gifts as they reflect a wide diversity of skills, education, cultures and experience, by their graciousness in dialogue and debate.

We prayed together at the Eucharist and in morning and evening prayers in the mission chapel. At each service one of our confreres preached a homily giving the entire week the spirit of a retreat. We also had talks and workshops on matters of interest to our ministry. They included presentations on dealing with stress, preparation for retirement, time management, caring for infirm priests, scriptural elements that enrich the picture of the Bishop as a priest, the Bishop as leader, cultural barriers to understanding leadership and priesthood in America, the Bishop as facilitator, the Bishop and his relationship with priests, religious, the media and consultative bodies, the Bishop and the pastoral challenges of the contemporary world, the teaching ministry of the Bishop and the Bishop as symbol and agent of communion. All of the presentations were excellent, enriching and quite relevant to our lives and ministry.

A very special feature was the presentations made by Cardinal Godfried Danneels, of Belgium, a world renowned scholar on evangelization.

Fashion, movies

To add to the relaxing atmosphere, we were invited to wear sports clothes (I am not so sure that we would win any prizes for fashion in that attire!) and movies, including popcorn, were offered in the evening. They included "Driving Miss Daisy," "Weapons of the Spirit," "Romero" and "The Dead Poet Society."

There are many advantages to having a priest of the Archdiocese serving as General Secretary of the Bishops' Conference, as does our Monsignor Robert Lynch. Somehow I always find myself in a particularly comfortable room!

I have been meeting with the Bishops for twenty-five years now. It is a special experience. The Bishops—there were some 220 of them present—form a true brotherhood of men who truly enjoy each other's company. They are men who live somewhat isolated lives, finding camaraderie in sharing their experiences, their concerns and their joys. I am always impressed by their simple faith, zeal and prayerfulness, by their gifts as they reflect a wide diversity of skills, education, cultures and experience, by their graciousness in dialogue and debate.

Before the meeting of the Bishops, I met

for two days with our committee preparing for the observance in 1992 of the Quincentenary of the Gospel in the New World. We gave a final review to the pastoral letter being drafted to be issued later this year by the United States Bishops. We decided to entitle it "Heritage and Hope—Evangelization in the United States."

Many things coming

We discussed many other things: the handbook being prepared for use in the parishes, the Extension calendar for 1992 which will indicate significant dates in the history of the Church in the United States, the assembly in 1992 in Santo Domingo of the Bishops of North and South America to reconsecrate the hemisphere, the special Mass that has been approved for use in 1992, a television program on the history of evangelization being prepared for viewing in ABC, the conferences being prepared by the History Departments of the leading United States Catholic Universities (I expect both Barry and St. Thomas to be involved in our Archdiocese—Barry plans to deal with the history of evangelization by United States women over the centuries). A staff person of the committee is a former Miamian, Maria Luisa Gaston, formerly of SEPI. (South Eastern Pastoral Institute) She is doing marvelously as Coordinator of our efforts.

TV production

On the way home, I also made a visit to Burbank, Cal., to the TV Studios that produce Catholic television programming for use throughout our nation. I was asked to make a taping of five half-hour programs dealing with evangelization, the 500th Anniversary of evangelization in the New World, our Archdiocesan Synod, and with my life as a Bishop.

It was a very pleasant experience. I met with a number of friendly men and women, all skilled and creative in the art of television, prayerful and highly committed to the Faith. Among them was Father Liam Kidney, the interviewing host of the show. It is called "Inner Vision" and airs weekly. The producer is Kathleen Callan. She is assisted by a great number of other people at cameras, monitors and even in a "make-up" room (I am rather new to the cosmetic business!).

The production of such programs is intriguing. Kathleen had studied our Synod, my statements on evangelization and the Quincentenary and drew up from that a series of questions and discussion topics to be raised. Before each program, Father and I met briefly to review the approach.

There was a television prompter which gave Father introduction material to read and questions he might ask me. There was also phone-in questions. In between tapings, somehow occasional voices would be heard giving instructions over a loudspeaker somewhere in the studio. They came from the numerous adjoining dark rooms where people were engaged in adjusting the color, the sound, sounding the count down, synchronizing music and the art work, inserting other segments and managing all of the other mysterious functions that produce the magic of television.

The marvelous coordinating teamwork in this new form of proclaiming the Gospel would, I am sure, be a delight to such a master at proclaiming the Word as St. Paul. God bless you!

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Activists on both sides worried

WASHINGTON (CNS) — Take it from the president himself: An abortion "litmus test" was no "must" in nominating a new Supreme Court justice.

Not that some activists on both sides of the abortion issue wouldn't have preferred one. Determining where Judge David H. Souter stands on abortion soon became the best guessing game in Washington, with uneasiness in both anti- and pro-abortion camps.

According to President Bush, who tapped Souter July 23 to fill the vacancy left by the retirement of Justice William J. Brennan, "it is not appropriate in choosing a Supreme Court justice to use any litmus test."

Bush emphasized repeatedly that he did not know — or ask — Souter's views on abortion. Appointing a new Supreme Court justice is "far broader than that. I have too much respect for the Supreme Court to look at one specific issue and one alone."

Some pro-lifers worry that Bush may have glossed over the abortion issue.

"The red flag went up when George Bush said there has been no litmus test," said Judie Brown, president of the American Life Lobby. "I don't know how many times Republicans think they can hoodwink pro-life people but this is about the last straw."

The American Life Lobby is circulating a petition questioning Souter's background. "We are officially withholding support until our questions are answered," said Robert Evangelisto, press spokesman for group.

Pro-lifers cite three concerns about Souter.

The first is Souter's vote with the majority, while on the New Hampshire Supreme Court, to accept the concept of a "wrongful birth" of a child. In so doing, he and other judges ruled that doctors should test for birth defects and inform pregnant women, allowing them to decide on an abortion.

"When parents are denied the opportunity to make this decision" about giving birth to a deformed child "important personal interests may be impaired, including ... personal autonomy, which may include the making of informed reproductive choices," the New Hampshire court said.

In a concurring opinion, Souter discussed the hypothetical plight of a doctor who opposes abortion but has a pregnant patient who carries a deformed fetus and might want an abortion.

A "timely disclosure of (the physician's) professional limits based on religious or moral scruples, combined with timely referral to other physicians who are not so constrained, is a question open for consideration in any case in which it may be raised," he wrote.

One case awaiting Supreme Court action involves rules preventing doctors at federally funded family planning clinics from providing abortion counseling or referrals to pregnant patients. Right-to-life forces vociferously oppose such referrals.

Souter is also drawing attention because of a 1981 letter he wrote at the behest of New Hampshire judges. The letter discussed judges' reactions to proposed state legislation demanding parental consent to a teenager's abortion, unless the minor had obtained a judge's approval.

Souter wrote that the judges objected because the legislation would allow society "to leave it to individual justices of this court to make fundamental moral decisions about the interests of other people" without any standards to guide them.

He said some judges believe abortion under such circumstances would be morally wrong while other judges believe they could not make such a decision for another person. The measure, he said, also would encourage "shopping for judges," producing inconsistency.

Souter's involvement as a member of the boards of two New Hampshire hospitals providing abortions also is being scrutinized. Former colleagues at the facilities say they do not remember that Souter ever suggested abortion is wrong.

While associated with the hospitals, "did he ever do anything to stop the slaughter," Mrs. Brown asked. "If not, why?"

As a hospital board member, "Souter's role in these pro-abortion policies remains unclear," the National Right to Life Committee said July 26.

The National Right to Life Committee disagreed with the decision in the "wrongful birth" case.

Yet, the group added, the ruling "reveals nothing regarding Judge Souter's views on whether Roe vs. Wade is a correct interpretation of the Constitution." Similarly, his letter opposing a judicial role in teen-agers' abortions "reveals nothing regarding Judge

(continued on page 4)

Official These churches are not Catholic

Regarding the traditional Catholics associated with "Our Lady of Victories", (Society of St. Pius X) in Broward County; "St. Philomena: in Miami; "Our Lady of Fatima Academy" and Annex "Sacred Heart Chapel" in Coral Gables; and other similar Congregations:

These congregations are not affiliated or in union with the Roman Catholic Church or the Roman Catholic Archdiocese of Miami. (This was not an action precipitated by the Archdiocese of Miami.) These groups have chosen to follow a schismatic orientation and have come into existence independent of the Archdiocese of Miami and the Roman Catholic Church.

Roman Catholics who knowingly attempt to fulfill their Sunday obligations by participating in a Mass which the Church does not recognize as licit and is not in union with the Holy Father commit a grave act of insubordination and ecclesial disobedience. (Congr. For Divine Worship, 2-16-85)

The Archdiocese of Miami does celebrate a licit Tridentine Mass at the following locations:

Second Sunday of the month, 8:30 a.m., Mercy Hospital, 3663 South Miami Avenue.

Fourth Sunday of the month, 9:30 a.m., Blessed Sacrament Church, 17001 E. Oakland Park Blvd., Fort Lauderdale.

There also is a fraudulent "Catholic" church in Hialeah called "Santuario de Nuestra Senora del Cobre" at 1691 W. 37 Street, Hialeah, 33012. This church's phone answering machine announces Masses and novenas but is not an authentic Catholic Church.

Archdiocese of Miami

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

June 16, 1990.

Rev. Frank Kudlo - Chaplain of the John W. Adamson Council, Number 5972, of the Knights of Columbus, Miami, effective July 6, 1990.

Rev. Anthony O'Brien - to higher studies at Barry University, with residence in Annunciation Church, West Hollywood, effective Aug. 1, 1990.

Rev. Mr. Arthur G. DeNunzio - to Permanent Deacon to St. Bonaventure Church, Davie, effective July 11, 1990.

Rev. John P. McLaughlin - to Chaplain of the South Florida branch of Legatus, effective July 12, 1990

Rev. George Sardinias - to higher studies at the University of Florida, effective Aug. 1, 1990.

Rev. Jose Luis Menendez - to Pastor of Corpus Christi Church, Miami, effective

Priests need deep spiritual life--Synod paper

VATICAN CITY (CNS) — The discussion document for the 1990 world Synod of Bishops says priests need to develop an intense spiritual life to be effective ministers and avoid demoralization.

It also says that secular influences and splits within the Catholic community over changes following the Second Vatican Council have led to confusion over the role of priests in church and society.

Some candidates for the priesthood have been influenced by secularism, materialism and sexual promiscuity, it says, and those influences must be considered when designing seminary programs.

The synod's "instrumentum laboris," or working document, calls for efforts at "human formation," fostering maturity, responsibility and fidelity to church teaching.

But the document, which was released at the Vatican July 13, says the spiritual life of a priest "takes precedence over every other aspect" of his life and must be the primary focus of formation.

The theme for the Sept. 30-Oct. 28 synod is "The Formation of Priests in the Circumstances of the Present Day."

The world Synod of Bishops meets on the average every three years to discuss major themes affecting the universal church. Most of the delegates are elected by local bishops' conferences. The last synod, held Oct. 1-30, 1987, dealt with the role of the laity.

The 60-page working document for the 1990 synod is a Vatican compilation of reflections on the theme submitted by bishops, bishops' conferences and other church organizations. It is a guide for preparation, reflection and discussion at the synod.

The need for "a specific priestly spirituality, total and complete," is seen against the background of changes in the church and

Associations of priests, support and collaboration with religious and laity, encouragement from family needed throughout life

society over the past 25 years.

Most of the changes in the church since the Second Vatican Council have been positive, the document says, although "improper knowledge, bad intent or mistaken interpretation" of the council's teaching have led to some problems.

In many countries, the church community is "polarized" with some people thinking the changes have been "insufficient," and others feeling the changes go "beyond what they consider just."

A more direct challenge for those responsible for formation programs for priests is the "deep crisis in the minds of some people as to the identity of the priest, i.e., his function and place in society," the document says.

"In this situation a priest can become totally isolated and misunderstood to the point of becoming deeply demoralized," it says.

The document says associations of priests, support and collaboration with religious and laity, and encouragement from the family are needed throughout a priest's life.

Helping seminarians understand "the demands of the Gospel," requires "a pedagogy of faith, of the real nature of communion with Jesus Christ the Good Shepherd, of self-mortification and of the cross."

Such an understanding leads to "interior freedom, authentic realization of self, and fruitfulness in the apostolate," the document says.

Seminaries and religious formation

houses must impose a disciplined lifestyle on their students in order to help them mature, it says.

"Human and spiritual maturity does not come about by selfishly seeking to fulfill oneself," the document says. "It results from the gift of self, self-renunciation and the acceptance of a rule of life."

While the number of candidates for priesthood is "rapidly increasing" in some countries, the numbers are dropping dramatically in Western Europe and North America, it says.

"Secularization, the crisis in institutions and conscience, eroticism and the degrading of family life" all contribute to the decline, the document says.

Cuban Bishop: Stop anti-religious bias

VATICAN CITY (CNS) — Cuban Archbishop Jaime Ortega y Alamino of Havana has asked the communist government for a religious anti-discrimination law.

Although the Cuban Constitution guarantees religious liberty, legislation is needed to guarantee that believers are not victims of bias, the archbishop said.

The archbishop's request was made in an article published in the July archdiocesan bulletin, Vatican Radio reported July 19.

"The abolition of all forms of discrimination against believers must be evident at the beginning of any process to normalize the situation of Catholics in Cuban society," he said.

Such a law would have "more sociological, psychological and political implications than the possibility for Catholics to participate in the inner workings of the party," he said.

The archbishop also said the Communist Party should drop its ideological ties to atheism if it wishes to attract Catholics.

"Proposing the extension of atheism as the best response for man and society" creates "an insupportable problem of conscience for a Catholic," he said.

New tensions have arisen between church and state in Cuba following a period of apparently thawing relations.

One sign of a deterioration in relations has been a difference over the timing of a papal visit to the island-nation.

Also, during a visit to Brazil last March, Cuban leader Fidel Castro sharply criticized the bishops of Cuba for what he

"The reduced number of candidates should not lessen the number of requirements," it says. And "insistence is placed on the necessity of a rigorous examination of attitudes and motivation."

Programs of ongoing formation "so that priests can continue their learning and acquire better methods in evangelization and the apostolate" also are discussed in the document.

"Ongoing formation helps a priest resist various temptations which are always present and lived with varying degrees of consciousness" — such as "considering himself as an employee or functionary in service to an institution; of limiting his time of availability to others; or of restricting himself to certain kinds of persons only," the document says.

The priest's life of "selfless dedication to neighbor," it says, "occasions a strong reaction in that he becomes a silent yet challenging indictment to the selfishness of a secularized world."

said was their failure to support the socialist system he has championed since taking power in 1959.

Church sources said Castro's reproach was apparently in response to a letter sent by the bishops to the Cuban president criticizing some aspects of Cuba's political, economic and social situation.

Souter: No litmus test

(Continued from page 3)

Souter's views on Roe vs. Wade or ... abortion or the legality of abortion."

Joseph M. Scheidler, president of the Chicago-based Pro-Life Action League, said a judicial nominee's abortion position "should be a litmus test." But that doesn't mean Bush needed to the litmus test public, he added.

"I think Bush knows exactly where Souter stands on abortion," Scheidler said. "I think it's smart" of the president to downplay the issue, he added. "I don't want it to be public."

An abortion rights backer agreed that Bush knows Souter's views on abortion.

"I don't believe it was not a litmus test for Bush, no matter what he says," said Frances Kissling, president of Catholics for a Free Choice. But once Souter's judicial philosophies were apparent, for Bush "it was real easy not to have to ask" specifically about abortion, she said.

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Local Section

The Voice

Miami, Fl.

Aug. 3, 1990

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Miccosukees--living in 2 cultures

For centuries Indians have struggled to maintain their cultures while living partly in white man's world

By Maria Vega

Staff Writer, La Voz Catolica

Their history is that of a people struggling to survive amid two cultures. Aided by a profound spirituality and strong family ties, Florida's Miccosukee Indians centuries have preserved their values, their traditions and their traditions. And they plan to continue doing so for centuries to come.

A ride on an airboat would lead to be for these natives. The immutable landscape of the more than 330 acres of national parklands where the Miccosukees live is only altered by the soft undulations of the famed "river of grass."

But the reality is that the community struggles to survive culturally in two separate worlds.

Still visible are the "chickees," open-air,

'Even though we don't have a church, religion is part of our lives. Our traditions are religious and our religion consists of what we do and how we do it'

palm-frond buildings which, when used as kitchens, include a stove fueled by four cypress tree trunks, the first of these facing east. In a neighboring chickee, the Miccosukees make their traditional handicrafts: baskets, wooden sculptures, bead necklaces with complicated designs, and garments of brilliant colors.

In another part of the reservation, however, Miccosukees sit in front of modern computers; work as teachers, policemen and nurses; dress in western clothing; and answer the telephone with a "Good morning, Miccosukee tribe," in perfect English.

At night, everyone returns to the bosom of the community, some to modern homes, others to the peace of the chickees' refreshing breeze. What never changes is the honored place of the elderly at the center of the Miccosukee family.

"What characterizes our people is our spirituality," says Stephen Tiger, public relations director for the tribe.

And the Miccosukee ritual with the

greatest spiritual content is the Dance of the Green Corn. Performed once a year in June, it brings all the families and clans of the tribe together to the deepest part of the Everglades for a four-day ceremony. The ritual celebrates the passage from boyhood to manhood, and non-Indians are not allowed to witness it.

"For us it's like a spiritual renewal," says Tiger. During the dance, tribute is offered to the "Great Spirit," young couples get to know each other, and weddings are performed.

(LaVoz photo by Maria Vega)

The two worlds meet at Indian villages where you, or, at right, wrestle alligators to entertain tourists, selling Tail works in a tourist shop, or other Indian crafts.



The Dance of the Green Corn is organized by the tribal medicine man and his assistant. The dancers move toward the east, a reminder that people are part of the harmonious workings of the universe. They also dance a circle, because for the Miccosukees life is an unending circle that constantly ends only to begin again.

"Our moral laws are similar to Christians' Ten Commandments: do not steal, do not kill, in essence, don't do unto others what you do not want them to do unto you," explains Tiger.

"Our family ties are very strong, very similar to that of Hispanics, adds the tribal spokesman, who has traveled throughout Spain, Central and South America.

And, he notes, the Miccosukees hold no grudges toward Hispanics.

"Our problems didn't start with the Spaniards; they started with the United States. The Spanish [colonizers] had a good relationship with us." He adds that, today, Hispanics are a group that, like us tries to preserve its cultural heritage and traditions."

Although thousands of tourists visit the reservation each year, the intimate life of the Miccosukee community remains a mystery to the white man. The smooth, slow gliding of canoes has given way to the noise of the airboats that crisscross the Everglades. Modern homes now outnumber



the traditional chickees. Writing no longer seen as "a danger that brings us closer to the white world," and children are no longer forbidden to speak English.

Nevertheless, at Miccosukee rituals and traditional festivals, the white man is completely excluded.

"We teach our children to be 'Indian-Americans' and to feel proud of it," says Louis, a young Miccosukee who works in the tribe's tourism office and proudly retains her Indian name. While maintaining the Miccosukee culture, she notes, "we want them to understand both worlds and get an education."

"I know our people must have a good education to survive in this country," says Tiger. The Miccosukees have their own government, justice system, police, fire department, a health clinic and schools, "and these jobs must be held by members of the tribe."

Currently, however, for lack of trained native personal, some non-Indians do work on the reservation.

"Our people must learn to read and write English well and to know [U.S.] laws," Tiger says, adding that they also must learn about business from the white man.

However, the dropout rate on the reservation is high, says Joshie Maymi, who directed the Miccosukee daycare center for eight years and remains a consultant. "The children," she says, "leave school in the fifth grade, basically because the [Miccosukee] constitution does not make education mandatory."

(Continued on Page 7)

Blessed Tekakwitha example for all people

By Araceli M. Cantero

Executive Editor, La Voz Catolica

To celebrate the feast of the first Native American saint, South Florida's Miccosukee and Seminole Indian tribes didn't dance in a sacred circle.

They simply occupied the front pews of St. Marys Cathedral while Father Thomas Wenski praised Kateri Tekakwitha as a model saint for the whole Church.

But the priest stressed that, to be Catholics, Indians don't have to reject or forget their own identity and traditions. The proof is in Kateri Tekakwitha's own beatification.

"Kateri Tekakwitha accepted Christ without rejecting her Indian identity, because that very identity was already 'fertile ground' for the seed of the Gospel," Father Wenski said during the celebration for the young woman known as "lily of the Mohawks", who died in 1680 at the age of 24. The Mohawks are a North American tribe which settled in New York state, an area that is now part of Canada.

Kateri Tekakwitha was beatified by Pope John Paul II on June 22, 1980. Since then, the Church in the United States has celebrated the feast day as a means of reinforcing



its evangelization efforts among Native Americans and deepening its ties of friendship with the tribes.

The Archdiocese of Miami has done the same thing for the past seven years, inviting representatives from the Miccosukee and Seminole tribes for a celebration at the

Cathedral. That same day, a layette set is given to the baby from each tribe born closest to the feast day.

The layettes and celebration are organized by the Archdiocese's Ministry to Cultural Groups with the help of the Archdiocesan Council of Catholic Women.

Katheran Frank, of the Seminole tribe, was due to have her baby the same day of the celebration. But the child took a little longer to come into the world, and Frank was able to attend the Mass. Next to her sat her husband Larry, dressed in the typically colorful garb of the Seminoles.

In fact, the entire Frank family had travelled from Hollywood for the occasion, and they heard Father Wenski praise the Indian culture, with its 'rich spirituality centered on the 'Great Spirit' who created the earth, its people and the universe."

Also present at the Mass, at which Auxiliary Bishop Agustin Roman was the chief concelebrant, was Minnie Burt, representing the Miccosukee tribe.

"This celebration is important to us," said Ed Nagel, a retired policeman who works with the Seminoles and hasn't missed any of the celebrations at the Cathedral.

At the national level, the feast of Kateri

Tekakwitha is marked by celebrations and an annual gathering of more than 2,000 Catholic Indians from 100 tribes, including both Native American bishops.

In 1989, the Tekakwitha Conference celebrated its 50th anniversary, during which participants agreed to a national pastoral plan — similar to that devised by Hispanic and Black Catholics — which stresses the need for more intensive evangelization efforts among the tribes, as well as religious education, anti-drug programs and the encouragement of priestly and Religious vocations.

In addition to the two Native American bishops, there are currently a dozen Indian priests, 50 women Religious and 8 men Religious in the United States.

Cardinal Frances Arince, of the Vatican Secretariat for Interreligious Dialogue, who took part in this year's conference on behalf of Pope John Paul II, told those gathered, "You need more native priests."

While stressing the need to foster religious vocations within Indian families, conference participants also pointed out that until there are more Native American priests and Religious, the sacred circle will be incomplete.

In nation's 3rd century: choose life

STATEMENT ON ABORTION July 4, 1990

By Archbishop Edward A. McCarthy

The issue of abortion is tearing our beloved nation asunder. Dialogue has become emotional and uncivil, ecumenical relations strained, the election process askewed. Attention has been diverted from other critical national issues. There is a fierce struggle between what some perceive as American freedom of choice without which our democracy cannot survive and others as the American right to life without which our society is gravely threatened.

Of considerable relevance in appraising the controversy is the cultural context in which it has arisen. As our nation enters its third centenary, it is experiencing the turning sour of the enlightenment period which was flourishing at the birth of our nation. Franklin, Paine and Jefferson were members of it. Originally the enlightenment was a period of new, spirited intellectual awakening. It brought with it great progress in the arts and sciences, in economic and political development, in human relations and the pursuit of freedom and social justice.

The movement, however, was marked by growing skepticism. It questioned and at times ignored or rejected whatever could not be demonstrated by empirical scientific evidence. Over the following decades, as religious or natural law moral standards were questioned, a vacuum of norms of behavior developed. The traditional standards of conduct of the Judeo-Christian morality yielded to pragmatism, expediency, expressive individualism, the self-indulgence of the secular humanism of our day.

As a result, today a confused society is inclined to judge that whatever is legal is moral, whatever is possible is permissible, morality is determined by the opinion poll or the ballot box. Society is losing its time-honored common standards of morality.

Only recently American society has begun to recognize the impoverished state to which the enlightenment movement gone awry is bringing it. We are aghast at the deterioration of family life, the rising crime rate, the corruption of political and business leaders, the drug culture, rising teenage suicide, the increasing need for psychological counseling.

We are beginning to question the lack of values, the lack of a sense of moral responsibility, of religious motivation in our schooling. We are beginning to recognize the need in our society for self-restraint, for saying no—no to drugs, no to alcohol, no to smoking, no to sexual misconduct. We are discovering in the twelve steps of Alcoholics Anonymous, Overeaters Anonymous, Narcotics Anonymous, Gamblers Anonymous, Sexaholics Anonymous, Workaholics Anonymous, etc. the need to turn to a Supreme Being in controlling self-indulgence gone awry.

The confusion and deterioration of the

spirit that has made our nation strong is revealed in our losing not only our Judeo-Christian values but our American ideals as well. Our Declaration of Independence is based on the "laws of nature and of nature's God."

Somehow we have become less American as we become indifferent about God. The father of our country said, "Let us with caution indulge the supposition that moral-

than "pro-life" the term "anti-abortion" is used, rather than "pro-abortion," "pro-choice." There is little reference to the fact that the National Organization of Women which is promoting abortion so strongly has also lesbianism as one of its top priorities.

Abortion is presented as a feminist issue. There is little mention of the fact that 80 percent of pro-life activists are women.

concern only.

3. Abortion is not a private affair of the mother—the rights of the child, the father and society are at stake.

4. Abortion needs to be rejected by society, not only by pregnant mothers. Community attitudes, community morality, needs to counter such abortion motivating forces as the stigma of an illegitimate child, the hardship of childbirth and child rearing.

How is the debate over the abortion issue to be carried on?

It must not be ugly. The sides need to talk to and listen to each other. Violence, name calling, manipulation of the facts and of people all are counterproductive in an earnest, reasonable dialogue over this grave issue.

The pro-life crusade must never be enfeebled by division within its ranks. Division must never be allowed to destroy the unity that will be the strength of the cause.

In the face of distortions by the media and manipulation by public relation agencies, the reality, the wickedness, the abhorrence, the betrayal of our American respect for human life that is abortion needs constantly to be clearly and forcefully emphasized.

Biased reporting should no longer be tolerated by readers, listeners or advertisers. All distortions of the issues need to be challenged, to be corrected publicly and in every legitimate way. Attention needs to be called to the violation of the consciences of young pregnant mothers by those who pressure them to have their children put to death.

Attention also needs to be called to the eternal destiny and the immortality of the human soul, attention needs to be given to the spiritual tragedy of terminating the child's life before he or she has the possibility of experiencing the divine life of faith, and prayer, and love through Baptism, and of growing spiritually as children of God in age, grace and wisdom.

Political leaders chosen need to be men and women of integrity. They need to have the courage of their conscientious convictions, not willing to trivialize the gravity of the issue by compromising at the cost of the lives of the innocents. Political expediency cannot be regarded as justifying the annual holocaust of 1.5 million defenseless human lives.

Love, understanding, compassion, and assistance need to be offered by the Church and the community to the mother facing the traumatic temptation of destroying the fruit of her womb by an abortion. Abortion must never become a means of escaping ridicule or excessive burdens of child rearing. There needs to be greater moral and legal insistence on the responsibility of the father of the child.

Efforts need to be made to reveal and reduce the root cause of the vast majority of the annual abortions in America—namely, the current acceptance in our society of adultery and fornication. There needs to be a greater insistence on saying no to immoral sexual relations that are destroying our soci-

(Continued on page 7)



ity can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

We have been losing our American awareness that there can be no freedom in a democratic society without a corresponding sense of "responsibility." The right of "privacy," of "choice," cannot be separated from the duty to respect the rights of others and of society at large. Separation of Church and State must not come to mean separation of religion and society.

The abortion debate is also colored by the fact that the pro-life position is often associated with the Catholic Church and, fortunately, as a result, there is at times a subtle anti-Catholic bias at work in the debate.

Despite the best efforts of all of us, many Americans are still haunted by ghosts of the colonial days when Catholics were illegal as having allegiance to a foreign power, the Pope. Later the great number of Catholic immigrants occasioned the anti-Catholicism that blemished our heritage and our thinking as evidenced in the church burnings, the "Know-nothing" movements and the KKK.

In our time the media and the public relations industry have become have become powerful means for influencing public perceptions of issues. Used well, they provide an invaluable service to the people of our nation. Misused, failing in objectivity and impartiality, they become a new dangerous form of censorship, of manipulating public opinion.

A reflection on the context of the abortion controversy needs to consider the role of the media and the public relations professionals. Frequently editorial and news coverage is clearly biased to favor abortion. Rather

Little concern is reported over the fact that girl babies are aborted more frequently than boy babies when the purpose of abortion is sex selection. Protests are seldom raised or reported over the conduct of males abusing women by placing them in the position of experiencing an abortion.

Little is said about the responsibility of the father of the unborn baby. In the media one finds little reference to the fact that the vast majority of women undergoing abortions are not married, that very, very few conceived as a result of rape, or incest, or would be in life-threatening danger in giving birth.

Little is publicized about the great opportunities available to place a child for adoption. Misleading questions are asked in compiling statistics. There is little exposure of the profits made by the big business abortion industry. The integrity is seldom questioned of politicians who vote for abortion contrary to their personal beliefs.

Church people are commended when they speak out for the hungry, the homeless, the oppressed but they are told not to meddle in politics when they speak up for the unborn. Abortion is seldom put in the context of having roots in a devastatingly immoral period of our society, when the vast majority of babies being aborted have been conceived in adultery or fornication.

In the abortion debate, the underlying fundamental concerns are frequently lost.

1. Abortion is not simply the termination of a pregnancy or an exercise of freedom of choice. It is the taking of a life, not of a "tissue" or a "thing," but an unborn human being. From conception every human life is sacred and marvelous.

2. Abortion is objectively immoral—a sin against child and God, against motherhood. It is against natural law that is common to all of humanity. It is not a religious

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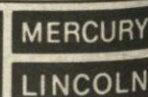

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Miccosukees fled war, stayed in this area

The Seminole Indians began arriving in Florida in 1700, pushed south by the white colonizers. The Calusa and Tequesta Indians, Florida's original inhabitants, had either died off or moved elsewhere by this time.

The Spaniards who owned Florida until 1831, settled only a small portion of the state and left a great deal of virgin territory to the natives, with whom they had little contact and upon whom they placed few restrictions.

But this peaceful era was followed by a war-filled one. North American colonizers were upset that the Indian gave refuge to runaway slaves, and the 19th century saw three great Seminole wars that ended in what is now known as the "Way of Tears," when tribe members were forced to move to reservations in Oklahoma.

Some families refused to do so, however, and hid in the Everglades. Today, their descendants are known as Miccosukees, and the tribe consists of about 500 members.

"During the time I spent in Chile, I came to know of the great cultural richness of the Araucan Indians," says Miami Auxiliary Bishop Agustin Roman.

And since arriving in Miami, he has tried to develop bonds of friendship with South Florida's natives.

When he first began to visit the Miccosukee tribe, he was told of their fear that religion would destroy their culture. But "the Catholic religion incorporates cultures, rather than destroying them. The Church illuminates and purifies primitive cultures little by little," explains the bishop. "There is no primitive religion which is not the seed of faith."

The bonds of friendship between South Florida's Catholic Church and the Miccosukee tribe are best exemplified by Sister Maria Ester de la Cruz, who since 1985 has taught music at the reservation schools, free of charge.

For her, music is a bridge of friendship that always remains open.

And it is a truth evidenced currently in her life. Ill and unable to teach since January, she is still invited by the Miccosukees to send them music on a regular basis. They feel so warmly toward her that "they've even given me a present—a statue of Our Lady."

--M. Vega



Estehen Tiger paints the life of the people. (LaVoz photo by Maria Vega)

A people living in 2 cultures, keeping theirs

(Continued from Page 5)

She adds that, for her, it was a great experience to work on the reservation and "the children have a desire to learn and become accustomed to white people."

Despite the high dropout rate, Tiger says the tribe stresses the need for education, and encourages its children to stay in school by sponsoring sports and other activities. Still, "it's up to the parents to decide whether their child will not go to school."

Before 1962, no Miccosukee attended school. Today, they attend nearby public schools or the elementary and secondary schools on the reservation, where the teachers speak both Miccosukee and English. The reservation also provides after-school classes on the Miccosukee culture, as well as adult education and

vocational programs.

Tiger, a painter and musician, is the son of Buffalo Tiger, who was chief of the tribe for a number of years. He notes that, in 1962, the Miccosukees split with the Seminoles and became an independent tribe thanks to a political maneuver by the Cuban government of Fidel Castro.

"He invited my father to come to Cuba, and offered to give us whatever we wanted and recognize us as a tribe. When [my father] returned, the federal government recognized us as a tribe independent from the Seminoles and gave us aid."

In no way, he stresses, does this mean the Miccosukees "sympathize with communists or Castro."

In the old days, the tribe was led by a council of the elderly and a medicine man. But after 1959, in order to gain the recognition of the U.S. government, a

constitution was adopted in which the government consists of a tribal council and chamber of commerce.

"Living here is a way to preserve our cultural traditions," Tiger says. "Outside the reservation we feel like strangers in our own land." The Miccosukees have lived in this area "since before Miami became a city," he notes.

Tiger himself lives in Hialeah, whose Indian name loosely signifies "the reflections of the sun on the water." He recalls his life as a child on the reservation, and how the Miccosukees would paddle their canoes to the Miami river. There, they had campgrounds where they lived while conducting business in the then-small downtown Miami. The campgrounds disappeared when the land on the river banks was sold to developers.

"We feel more secure on these lands," Tiger says, noting that the tribe is optimistic about its future. "We have another reservation which means more land and soon we will begin bingo games with which we hope to raise the income of the tribe."

Today, as in the past, any attempt to reach from one culture to another requires finding common ground. Or so Louis seems to say when she points out that "even though we don't have a church, religion is part of our lives. Our traditions are religious and our religion consists of what we do and how we do it."

She adds, "We all believe in God even though there are many religions. In that we are all alike. But we have to respect each other and respect one another's religion. There is only one God. We all believe in that same God."

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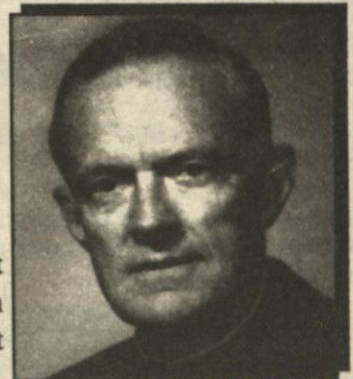
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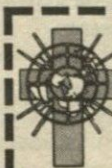
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8 Silver Jubilee Message

Who are we?--community of faith

Offered, on my Silver Jubilee as a bishop, to the beloved clergy, religious and laity of the Archdiocese of Miami, with whom I have been privileged to live more than half of my episcopal years.

My beloved:

We live in a world of confusion, of questioning the wisdom of the past. However, it is also a world of searching, sometimes with anguish, sometimes with hope. It is a world of emptiness for those who have been impoverished by secular humanism.

I have attempted in these pages to present the vision of how we, as earnest followers of the Lord, as members of the Archdiocese of Miami, see ourselves. I hope that these will prove to be words of assurance, encouragement, affirmation and excitement.

I hope that what I have written might also serve as an answer for friends who inquire what it is like to be a Catholic and who, by God's grace, may be interested in joining us in our community of faith, prayer and love.

God bless you!

Devotedly yours in Christ,

Edward A. McCarthy
Archdiocese of Miami

Life in the Church "imbues the everyday activity of man with deeper meaning and importance."

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(Lumen Gentium, Vatican II)

The Archdiocese of Miami

"Impersonators" of Christ at work in South Florida

WHO ARE WE, the members of the Church of Miami?

We are a people who, through Faith and Baptism, have within us the life of the risen Jesus. God, our Father, won us for Himself by the blood of His own Son.

Jesus is living and acting in South Florida in us and through us as His instruments. Jesus' Holy Spirit dwells with in us, assisting, enlightening and guiding us.

The mystery and meaning of our lives is that our happiness, our fulfillment, blessings now and in heaven thereafter, lie in the growth of Jesus within us and in our sharing Jesus by our deeds, with our associates and our fellow Floridians. As members of the Church of Miami,

our commitment above all else is to Jesus. He is our fundamental option in life.

There is a sense in which our calling is to be impersonators of Jesus. He comes into our persons.

"...The life I live now is not my own; Christ is living in me." (Galatians 2:20) He is in my heart and on my lips. As "impersonators" of Christ, we are called to reveal Christ to each other, to have Christ experienced in us so that in this encounter with the goodness of Christ we and our world might be more and more transformed into Him, more and more renewed, more and more won by His redemption.

In us, in our families, our parishes, our communities, Jesus lives in South Florida. He glorifies the Father, for whom and through whom all things exist. (Hebrews 2:10) in us Jesus' love comes alive. His thirst for justice comes alive. His spirit of peace comes alive. His anger at hypocrisy comes alive. His sense of suffering and abandonment on the cross comes alive. His resurrection victory comes alive.

WHAT ARE WE?

We are teenagers and adults, men and women, rich and poor, educated and not, black, yellow, red and white. We are happy, confident, earnest, faltering "impersonators" of Jesus. We are new men and women in Jesus, weak of ourselves but able to do all things in Jesus Christ. Committed and constantly recommitting ourselves to a growing transformation of our lives and the lives of our families, our parishes, our communities, in love, faith and prayer—into perfect living image of Jesus. We are the yeast, the salt, the light, bent on transforming our dull, dreary, cynical, hostile, indifferent, despairing worlds with the new life of Christ...until the final splendid day when the Lord comes to His faithful servants, and we meet merrily together again in heaven with the Father, Son and Holy Spirit to enjoy the full splendor of this life in Jesus.

The Archdiocese of Miami is a gift of God to help us live our lives and destinies in Jesus, to help us achieve true happiness, fulfillment and eternal life. As the Church of Miami, we are: a community of Faith, a community of Prayer, a community of Love, an organic community, an apostolic community.

I. A COMMUNITY OF FAITH

We are a community of faith, growing in faith. "Whoever believe in the Son has life eternal" (John 3:36) By a community of faith we mean that we are a

people who, by God's grace, accept and are committed to the Good News that God has revealed about Himself and about us, especially through His Son Jesus, as found in the Sacred Scriptures and in the authentic teachings of the Church. We accept it on the word of God whom we love and trust. Our acceptance is not mere intellectual assent to a series of dogmatic formulas. Our response is rather a joyful, total commitment in love and in personal fidelity to Jesus that permeates our entire lives. Our faith gives life, for through the Father shares with us His Divine Life. Our faith creates our sense of values, shapes our judgements, fashions our attitudes, gives us a sense of purpose, meaning and dignity. It animates and motivates our behavior. Faith gives us hope, it is the substance of things to be hoped for. Living faith, informed by love, it reveals the loveliness of God and impels us to seek Him.

Our faith is a commitment, not so much to beliefs, but to a

person, who is Jesus. We live our faith to the extent that we totally accept Him as Lord and Redeemer, to the extent that we live in total dependence on Him. We are in love with Him, and aware of His presence shaping our lives, and we

seek to transform our lives so as to conform totally to the model he gave us.

"I am the way, the truth, and the life;

No one comes to the Father but through me." (John 14:6)

As a community of faith, we truly come to know the Father through His Son Jesus. To know, love and serve Him in order to have eternal life is our purpose in life.

The Church of Miami is here to help us acquire this faith—in liturgy, in preaching of the Word, in scripture reading, in prayer and meditation, in schools, CCD, adult education, in retreats and other common prayer and faith experiences, in our art and culture, in the Spirit-aided witness of the living of the faith in parish life, family life, and the diocese in general, in the authentic teaching, fostering and

'We are the yeast, the salt, the light, bent on transforming our dull, dreary, cynical, hostile, indifferent, despairing worlds with the new life of Christ...until the final splendid day when the Lord comes to His faithful servants, and we meet merrily together again in heaven with the Father, Son and Holy Spirit to enjoy the full splendor of this life in Jesus.'

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II. COMMUNITY OF PRAYER

We are a priestly people endeavoring to grow deeper in our life of worship, prayer and grace. "You too are living stones, built as an edifice of spirit into a Holy Priesthood offering spiritual sacrifices acceptable to God through Jesus Christ." (I Peter 2:5)

With Catholic everywhere, we are awakening to a new consciousness of the importance of prayer in our lives. By our liturgy, the Mass and the sacraments, it is we who bring the living memorial of Jesus' death and resurrection to south Florida. At mass we are present and involved, as Jesus is present again in the supreme moment of our redemption. As we, in whom Jesus lives, relive that moment in human and



ful servants, and
er again in heaven'
--Abp. McCarthy

divine history, we are at our finest moment, supremely fulfilling our highest destiny, glorifying the father for whom and through whom all things exist, singing his praises with the voices of thunder because they are joined, by our baptismal unity, with the voice of Jesus dying and rising again.

We are a people of sacraments. We see in the sacraments,

high and personal moments of encounter with Jesus in whom we live. They are faith signs of our recommitment to him at various special moments in our lives, and signs proclaiming Jesus' saving love for us, his transforming and supportive grace.

We are a people who depend heavily on the Mass and the Sacraments to nourish the life of Jesus within us. We know that in this mystery, as we profess our faith in redemption and our commitment, God responds in sharing with us His life more deeply.

We are a people who are committed to enriching the life of Jesus within us by private prayer as well. Praying in the family or in prayer groups, mentally or vocally, formally or spontaneously, in whatever language, in words of old or modern idiom, we praise God, we thank God, we beg His pardon and tell Him of our needs. Expressions of our faith and love are frequently on our lips: "Pray for me," "You will be in my prayers." We pray for ourselves, our dear ones, our friends, even for our enemies, for the Church, for civil society.

We cultivate devotions to the saints, learning to imitate their virtues, and plead for their intercession. Mary, the Mother of Jesus has a special place in our prayer life. She adds an enriching unique feminine dimension to our spirituality.

We are a people who recognize prayer in pain and suffering. "If a man wishes to come after me, he must deny his very self, take up his cross and follow in my steps." (March 8:34)

We have special reverence for those who offer the prayer of suffering. We expect suffering, and we do our best to accept it as the tell-tale gift of the Lord to His friends, inviting them to share even the cross of His life. We undertake penance in atonement for our sins. We see the cross embraced as the sign and zeal of our willingness to renounce self to accept Jesus.

We are a people who are aware of the utmost importance of prayer for our growth in the life and mind of Jesus. Unless we are a people of prayer, we will not be a people of faith and love.

The archdiocese of Miami is committed as a prayer community to assist us to grow in the life of prayer to which we have been called in Christ Jesus. Our parishes, our families, are our first prayer communities. The liturgical movement, retreat houses, prayer groups, conferences on the spiritual life, the Cursillo Movement, Marriage Encounter, Movimiento Familiar Cristiano, the Charismatic Movement, sodalities, third orders...all wait to serve us in the Archdiocese of Miami. Clergy, religious and faithful are dedicated to creating an attitude and atmosphere of prayer among us.

III. COMMUNITY OF LOVE

"This is the first (commandment): 'Hear O Israel! The Lord our God is Lord alone! Therefore you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the second: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

These are the words of Jesus in Mark 12:29-31... If there is any characteristic by which we, the people of the Church of Miami, seek to be recognized, it is by our love. It is a love transcending selfishness, indifference, insincerity, cynicism, apathy, hostility, formality, hesitancy, reaching out to the image

of Jesus that we see in each other. We wish to mark the members of our diocese not by fish on Friday, Latin at Mass, but love. "This is how all will know you for my disciples; your love for one another." (John 13:35) "I give you a new commandment, love one another." (John 13:34)

The love of the people of the Church of Miami reaches out to God first of all, for He has first loved us. We love Him not as a mighty creator and frightening avenger of evil. We know He does not want that kind of love. We love Him tenderly and warmly as our Father. Our only fear is lest we offend Him. Our filial love grows out of and is linked with the love of His Divine Son for Him. It is the love of Jesus who is dwelling within us. To live a life consistent with this love within me, to love the FAther above all else, is the fundamental direction, the radical choice, the fundamental option to which we are committed.

We believe that every act of ours motivated by this love, by this decision for God, is virtuous, and good, and is creative of a more perfect Christian. Any act that betrays that love is evil and sinful and destructive of the man and of the Christian.

Therefore, as a community of love, we are a people committed to all the forms of goodness that flow from the love of God... love is the source of all goodness, all virtue. We are committed to the moral life. The love of God animates our faith. It is the basis of our hope by which we yearn for God, and place our trust in Him...

As a community of love, however, we experience a new freedom in the freedom of Christ. We reject legalism. Yet we give obedience to law. For true obedience is the eager response of the lover, not to law, but to the beloved. True law is the voice of the Beloved beckoning His lover to Him.

Inseparable from being in love with God is being in love with each other. Each of us in the Church of Miami is precious to each brother or sister in the faith because we are children of the same Father and because we have the life of the same Jesus within us.

There is no one of us who is not accepted, who is not appreciated, wanted. Everyone has the dignity of the human person, is a child of God in whom Jesus and His Holy Spirit live.

This love of the Church of Miami includes self-respect and self-esteem. No one may have an inferiority complex. The aged and the infirm must love themselves as we love them. The teenagers must love themselves as we love them. The Hispanic, the African-Americans, the Anglos—all must love themselves as we love them. This love, we are determined, will establish the spirit of the people of the Church of Miami. Without it we are sounding brass and tinkling cymbal. We may have faith strong enough to move mountains but yet, without love, we are nothing. We may dole out all we possess but, unless we do so out of love, we are none the better. The love we are committed to as the Miami spirit is patient, kind and envies no one. It is never boastful, nor conceited, nor rude, nor selfish, nor quick to take offense. Our love will keep no score of wrongs, will not gloat over others' sins. There is nothing such love cannot face, no limit to its faith, its hope, its endurance.

Our love of each other is sealed and proclaimed in the Sacrament of the Eucharist. The love of our husbands and wives is sacramentalized in Matrimony and profaned in divorce. The love of our clergy and their people has its source in the Sacrament of Orders. Our love is lived by teenagers for parents, teachers for students, doctors for patients, even enemy for enemy; in myriad ways our loving interpersonal relationships are multi-faceted reflections of the love of Jesus for His people.

Love is the key to the relevancy of Christianity to the contemporary social problems. A commitment of untold strength in Jesus, Christian love has a potential enormously greater than hatred, violent revolution and meaningless wars to solve the problems of human wretchedness.

The Archdiocese of Miami is a community dedicated to assisting its members to grow in love. As brothers and sisters, we have opportunities for growth in faith and prayer as a means of growing in love. Especially, we are encouraged in the renewal of family life, greater liturgical and parish expressions of our mutual love for each other, the establishment of smaller communities in which Christian love may be experienced more deeply. Our Catholic Charities, Catholic Social Services, programs for children, the aging, the infirm, the homeless, the St. Vincent de Paul Society, are some of the agencies and programs by which we give witness as a diocese to the love of Christ which urges us on.

IV. THE CHURCH OF MIAMI IS AN ORGANIC COMMUNITY

"The body is one and has many members, but all the

members, many though they are, are one body; and so it is with Christ." (I Corinthians 12:12)

"You then are the body of Christ.

Every one of you is a member of it." (I Corinthians 12:27)

We of the Church of Miami are not unrelated to each other like so many strangers riding on a bus. Our spiritual destinies have been entrusted to each other. We are inter-related. We are inter-dependent. We are a community. We need each other.

We are related because we have the same life of Jesus in us, the same Holy Spirit dwells in us, directing us to our common purpose. "There are different gifts, but the same Spirit; there are different ministries, but the same Lord; there are different works but the same God who accomplishes all of them in everyone..." (I Corinthians)

We belong to many communities--the Church Universal, the Archdiocese of Miami, the parish and the family. The latter two touch our lives almost immediately. Each is an instrument of Jesus in fostering His life within us. As we depend on the culture in which we grow up for the language we speak, our clothing styles, our ways of thinking, so we are indebted to our families and the religious communities in which we grow for the vigor of our faith, the depth of our prayer life, the vitality of our love.

We are interdependent for the various roles and functions we play in the Church of Miami. Everyone is in a position to encourage and give good example to another in his or her faith life. Husbands and wives support each other, parents their children, priests their people and people their priests, religious support each other and those they serve, teachers their students, nurses their patients...

The bishop, and in his name the pastor, is the humble servant of the administration of our Church, uniting, leading in faith, prayer and love, directing, affirming, personifying and watching solicitously and lovingly over all the flock given him as shepherd by the Holy Spirit.

The members of the Church are members of yet another sharing community--the Communion of Saints. They are united with the deceased in purgatory for whom they pray, and with the saints of heaven who are their heroes, models and intercessors...

As members of the Archdiocese, we are welcome to participate in all forms of activities on the diocesan and parish levels. We are urged to be true to the Christian responsibilities of our calling in life, to be active members of planning and policy making committees, to consider volunteer activities in various ministries.

V. AN APOSTOLIC COMMUNITY

We are an apostolic community.

"I have come to light a fire on the earth.

How I wish the blaze were ignited." (Luke 12:49)

We of the Church of Miami are thrilled that our religious lives are lived in a personal relationship with the Lord. Whatever we do, we do in communion with Him. For physical health we go through impersonal actions—dieting, exercising, resting. But for spiritual health our lives are lived in a personal relationship with Jesus—conscious of His presence, responding to His desires, pleasing Him, helped by Him—in a lover relationship. Yet we members of the Church are aware that our relationship with Jesus is not exclusive. It is not one on one. We cannot save our souls alone. Saving our souls means saving other souls as well. As Pope Paul VI said, every Christian needs reflect that while persons may gain their salvation by God's mercy even though we do not proclaim the Gospel to them, "can we gain salvation if through negligence, fear or shame...we fail to preach it?" ("Evangelii Nuntiandi," 80)

We of the Church of Miami need be conscious that, in entrusting the treasures of Life in Jesus to us, the Lord expects us to share our blessings. Goodness irresistibly must spread itself. The life of Jesus cannot be contained. We are unescapably committed to evangelization, to living and sharing our faith.

We, therefore, are a people who wish to share not only with those within the faith. The Jesus within us must touch everyone with whom we come in contact—His love, His peace, His justice, His grace, His voice of condemnation, His invitation to the Father.

We of the Church of Miami respond by supporting and engaging in and urging each other to engage in programs of benefit to all members of our society. We encourage ecumenical initiatives in joint projects and programs directed to bringing us all together into the one Body of Christ. We lovingly welcome and reach out to prospective new members without any restrictions. We invite them to share with us the most precious gift of our faith and life in Jesus and with each other as members of His Church.

We accept what Pope Paul VI said in his exhortation
(Continued on page 11)

Speak up about all injustices

Recently I've become painfully aware of injustices and unfair practices. When we think of injustice we often think of neighborhoods, government, and society in general. Perhaps first we should look at and correct our more immediate world.

Whether in our families (and homes) or in the work place putting up with injustices is not heroic. We have to realize such tolerance is a cover-up for fear and cowardliness.

If we are men and women of prayer we must challenge injustices, work for peace, and promote respect for human right. Just to pull back and not voice a right opinion is an unspoken way of promoting injustices.

Exposure to the goodness and love of God makes us sensitive to the personal destructiveness of evil. We need to come and share more deeply in God's repulsion for all that corrupts goodness, that destroys life and love, and that disrupts the harmony of the home and work place (sometimes called our second home). In our families speaking out against injustices can be painful and risky. In order to protect the human rights of family members it may be necessary to do so. For a wife to confront her spouse and tell him that his behavior is unfair and unacceptable may be necessary when he doesn't help with any of the household chores. In the situations where both the husband and wife work outside of the home this need may be obvious, but where the wife is a full time homemaker and mother she may have a difficult time telling her husband that his help is needed.

By
**Vicki
Owoc**



You may have to tell your mother or father that they cannot continue to advise you as to how to raise your children. Years ago I had a painful situation with my mother when I had to confront that issue. She was continually telling me, "Don't let the kids do that stop them," and her famous, "make them." Finally I had to confront her and tell to stop it. It worked.

Obviously, as parents, we correct unjust behavior in our young children. But we must also correct this behavior in our grown children. As Christian parents, we also are sinners who only imperfectly know, love and follow Christ. Therefore, we need to pray and let it change our perspective, enhance our sense of justice, and strengthen us to confront wrong and enrich the human life of our children.

In our work places, where we spend a great deal of our time, we can certainly encounter injustices. "Don't rock the boat" is the motto in many places. I can vividly recall when my husband worked for a large corporation as a

member of the board was asked by the president to explore the wishes of the employees as to what reward they wanted to receive for their service years. Unanimously they stated to abolish the pen and pencil sets and gold watches and have a money gift comparable with their years of service. When Jack presented this to the board he was told, "Don't open that can of worms!" The next year he was not reappointed to the board.

Many of us know of injustices: lack of due process, dishonesty or bullies who intimidate co-workers. To speak out against these injustices can be real test of your commitment to be Christian. It is essential for us to protest injustices in the work place, whether the protest is about injustice against ourselves or a co-worker.

Only through prayer we find the inspiration and courage to embrace the pain and suffering that is inevitable when we choose to raise our head and voice above the crowd. Sometime it is only one person in a crowd or it may be many who are prodding us on to support an injustice. Prayer will give us the strength to speak out against evil, in spite of the accusations that you most certainly will encounter.

Our action as true Christians in our daily lives need not be extraordinary. Most of us have no call be out of the ordinary. But we all have a call to protest evil as we meet it in our ordinary life and to improve the human condition wherever we can.

(Vicki Owoc is Director of Ministry to Engaged and Married Couples)

An inheritance not worth the price

Dear Mary: My 65-year-old mother lives with us. We do not have any children yet. My mother became a widow 25 years ago.

We live on a little farm where my mother spent the first 12 years of her married life. We lost our farm during the farm crisis. My mother later moved in with us.

She has a big beautiful old home, but it is full of her pet dogs and cats. This home was truly grand, and now it looks awful.

We have good jobs and want to make repairs and start over with our lives, but my mother is resistant. She threatens and may have removed my name from her will because I want to clean and repair the buildings.

She refuses to socialize. She refuses to do any household tasks. That is my job.

My husband and I did all her chores and farm work for five years. We never received a dime or a thank you.

My cousins work for her. She pays them a wage and takes them to eat. My cousins think she will give them her farm when she dies. They live off welfare.

My mother tells me she hates my husband. I truly love my depressed mother and my husband. He's a good decent man and a good provider. — Iowa

By Dr.
**James and
Mary Kenny**



I applaud your efforts to respond lovingly to both your husband and mother.

You face a host of factors: your mother's failure to accept her husband's death; her preference for your cousins and unkindness toward your husband; her failure to do household tasks.

In view of all these problems, you and your husband need to review your priorities. You say that you want to fix up your home and start over. These are reasonable priorities. I doubt that you can realize them in your present circumstances.

I suggest you plan to move as soon as possible. You can begin to invest your time and money in a place of your own.

Tell your mother at a time when your relationship is at its best. Tell her you are moving to develop a place you can call your own, much as she had in the early years of her marriage.

Do not say anything about the housework, the pets or your frustrated efforts to help her. Simply tell her what you seek as you look toward the future.

This move could change your relationship with your mother. As you recognize, she seems to be immobilized by depression, and your presence has enabled her to live this way.

Now you are leaving. You might become bogged down in guilt and attempt to do everything for her. This would be a mistake. You and your husband need to think through when and how you can help your mother. Perhaps you can offer to help her with housework for two or three hours on Saturday.

Perhaps you can invite her to dinner at your new home once a week, forcing her to socialize. Plan specifically what you will do for her and stick to it.

Your move might cost you your inheritance. On the other hand, you might already have lost it. Unless you are willing to relinquish it, you will spend your whole married life trying to please your mother.

Your desire to preserve and improve the home of your childhood is understandable and admirable. But the odds are against you. Put your efforts into a new home and a new life.

Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.

Relieving the empty nest syndrome

Who suffers more from the empty nest, dad or mom? In a study of fifty families in which at least one child had moved away from home, it was the fathers who suffered the greatest sense of loss.

Dr. Clifton Barber, a professor at Colorado State University, explained that while none of the mothers studied expressed a sense of regret, 25 to 30% of the fathers, ranging in age from 48 to 70 did.

Why this surprising turnaround? We've all heard about empty nest mothers who supposedly lose their purpose and identity when the children leave home but we've rarely focused on the fathers' reactions. Dr. Barber found that the fathers who suffered most were the ones who were gone the most the the children were younger.

On dad who travelled said, "I guess in the back of my mind I kind of rationalized it and kept thinking that the time would come when I could spend more time with the kids.

But I never did. All of a sudden they're gone. That's what's really bad about seeing them go. I can't make up for it."

Fathers with the fewest children were most vulnerable to a sense of loss when the children left. So were older fathers and those with a higher degree of marital dissatisfaction.

According to Roger Barkin, author of *The Father's Guide*, part of the father's empty nest loss may be due to the growing awareness that nurturant fathers get more satisfaction out of parenting than fathers who

By
**Dolores
Curran**



view their primary role as breadwinners. Ten years ago, these dads may not have experienced regret, Barkin said. Only now are they discovering what they missed.

Interestingly, the mothers studied by Barkin found the empty nest freeing. Most worked outside of the home by choice.

"Many of the mothers said it's neat now; I have more time to myself, more privacy," Barber said. "Mothers has a sense of 'mission accomplished.' They didn't mean they would stop mothering but direct day-to-day responsibility was over."

It's sad whenever we find it's too late to be kind of parents we wanted to be but this study has its hopeful side.

If fathers are beginning to express regret at passing up closer interaction with their children at formative times in their young lives, other younger fathers might heed their warning. They might examine their priorities,

realizing there's less time with children than they realize.

Robert Bly, poet and philosopher, believes that men's pain is based on grief over the loss of a relationship with their own fathers.

He explains that in earlier times when boys worked long hours alongside their dads, a deep attachment took place which served them both well. All that ended with the Industrial Revolution.

When fathers became absent, by necessity, choice, or, more commonly, choice excused by necessity this attachment weakens and men long for it their entire lives. When they try to develop an adult attachment to their too-busy fathers of childhood, it's often too late.

Where gender roles are rigid and mom spends too much time with children and dad not enough, it's reasonable that women will feel freed by the empty nest while men can feel betrayed by it.

In a life span of eighty years, childhood consumes a mere fourth. Most couples will live more years together without children than with them.

Regrettably, these are the very years men are striving the hardest to make their mark on the career ladder. But there's no second chance. Children will grow up while fathers are absent, physically or emotionally. And they will leave home when fathers are ready to spend postponed time with them.

It's understandable, then, why fathers express loss at the empty nest.

(Copyright 1989 Alt Publishing Co.)

Handling a genuine inability to confess

Q. For many years I have had a phobia about going to confession, along with several other phobias. I have undergone treatment for this but am still unable to receive the

By Fr.
John
Dietzen



sacrament.

Several years ago I had an extramarital affair.

I told my therapist about it, but cannot speak of it to anyone else no matter how hard I try.

Because of my inability to confess this to a priest I have stopped going to church.

My therapist believes I am forgiven because of my disability. Am I?

I want so much to be a part of the church again but I don't know if I have been forgiven by telling another person.

Can I receive Communion again? (Indiana)

A. We are obligated to confess any mortal sins in the sacrament of penance before receiving Communion unless it is just impossible to do so.

There are different kinds of impossibility.

One could be physical, for example: if no priest were available for confession during an unreasonably long period of time.

Another would be one you appear to be experiencing.

In your case, the impossibility is not physical but emotional. I'm assuming, of course, that the information you give is accurate.

You apparently are confident that your therapist is aware of the spiritual seriousness for you of the sacrament of penance, and that you are satisfied in your own mind that you suffer from a disorder that goes beyond the usual 'fear' of going to confession.

(Few people get a large thrill out of telling their sins to someone else, in confession or not.)

The type of phobic neurosis you claim to have is quite possible, especially given the usual context of the sacrament of penance.

If the above is true for you, as it appears to be, you would not be obligated to receive the sacrament of penance before Communion.

"No one is obligated to do what is impossible," is a fundamental principle of moral theology.

This seems to apply to you, since it is emotionally impossible for you to do what is required to receive this sacrament.

Express your sorrow to God as well and as honestly as you can, and get back to Mass and Communion.

You have been away long enough.

(A free brochure, "Infant Baptism: Catholic Practice Today," is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

(Questions for this column should be sent to Father Dietzen at the same address.)

Aging, a celebration of life

Aging, it has been said many times, is happening to all of us. That's why when a book comes out with a title like "The Courage to Grow Old," it is an immediate eye-catcher.

This particular book, published by Ballantine last fall (\$8.95), contains essays by 41 prominent men and women from ages 66 to 92 who share their wisdom about growing old. The book is, however, much more. It is also a heart-catcher, full of wisdom, generosity, faith and poetry.

Surprisingly, the book was edited by a 30-year-old, Philip Berman, a graduate of Harvard Divinity School. He admits that at first he had some anxiety at the prospect of someone his age editing the essays of people like film critic Judith Crist, psychologist Albert Ellis and journalist Malcolm Muggeridge.

But he says in his introduction that he was "soon overcome by a quiet joy born from the knowledge that I was helping to assemble a rich, inspiring patchwork of wisdom drawn from more than 3,000 years of collective human experience."

There is so much here to reflect upon.

For Rosemary DeCamp born in 1910, the actress who played James Cagney's mother in the movie "Yankee Doodle Dandy" and acted in so

many other films and television shows, one needs courage in old age to "forgo complaints" and conquer the fear of examining one's life. She writes poetically:

'The hardest thing of all to explain is that death's nearness in some mysterious way makes what is being left behind - I mean our earth itself, its shapes and smells and colors, all that one has loved and lived with - the more entrancing.'

"Our youth and most of our middle years are spent like the life of a dragonfly skimming the water; we seek the sun, flowers and food, unaware of the depths below or the sky above.... As the years pass by, the dragonfly disappears, hopefully replaced by a being with enough curiosity to search the past, to ask the perennial questions: Who am I? How did I become what I seem to be?"

Some in the book, like the British journalist, social critic and Catholic convert Malcolm Muggeridge, born in 1903, contemplate the "prospect of death." In beautiful prose he

Hope is contagious

Here is my favorite quote from Pope John Paul II: "If we look only at ourselves, with our own limitations and sins, we quickly give way to sadness and discouragement. But if we keep our eyes fixed on the Lord, then our hearts are filled with hope... We cannot live without hope. We have to have some purpose in life, some meaning to our existence. We have to aspire to something. Without hope we begin to die." (Message to the Youth of America, 1989).

Hope is an inner power which gives us "confident assurance that what we hope for will come to pass." (Hebrews 11:1) Starting with the promise of heaven this is good news indeed.

Having a purpose in life can help stabilize a person in all kinds of circumstances. Without a sense of direction, it becomes so easy to sink into self-pity. Those who have a sense of mission usually find the courage to carry on.

J. Copeland Gray lost his sight at the age of 60. It took time before he found his purpose, but he surely did. He decided that, instead of brooding, he would make a positive contribution to the world. He began visiting a veterans hospital in Buffalo with the goal of giving as much hope as he could to the lonely patients. Going from ward to ward, he persuaded the men to channel their energies constructively and count their blessings.

We are a community of love

(Continued from page 9)

on evangelization in the modern world ("Evangelii Nuntiandi, 80), "It would certainly be an error to impose something on the consciences of our brethren. But to propose to their consciences the truth of the Gospel and salvation in Jesus Christ... far from being an attack on religious liberty is fully to respect that liberty, which is offered in the choice of a way that even non-believers consider normal and uplifting... And Why should only falsehood and error, debasement and pornography, have the right to be put before people and often unfortunately imposed on them by the destructive propaganda of the mass media, by the tolerance of legislation, the timidity of the good and the impudence of the wicked? The respectful presentation of Christ and His Kingdom is more than the evangelizer's right; it is his duty."

My beloved, this is who we are as members of the Archdiocese of Miami. With the grace of God, we have clarified the vision, the mission of the Archdiocese through the Synod which is now being implemented. In the Synod we spell out more specifically and practically what our faith is asking of us today, in these days of



By
Antoinette
Bosco

writes:

"I can say with truth that I have never, even in times of greatest preoccupation with carnal, worldly and egoistic pursuits, seriously doubted that our existence here is related in some mysterious way to a more comprehensive and lasting existence elsewhere.... It must be admitted that as the years pass ... our world and living in it come to seem decidedly overrated; as St. Teresa of Avila put it, no more than a night in a second class hotel."

Still Mr. Muggeridge acknowledges, "The hardest thing of all to explain is that death's nearness in some mysterious way makes what is being left behind — I mean our earth itself, its

shapes and smells and colors, all that one has known and loved and lived with — the more entrancing."

I interviewed one of the contributors, psychologist Marion Pease Davis, and she told me something that indicates how seductive is the theme of this book. She related that she carried a copy with her on a plane "and people from California to Connecticut asked to see it." After they read some of it, virtually all said they were deeply touched and "turned the book back to me with tears."

The clue for the enduring energy of the people in the book, so full of life, may lie in what the editor wrote: "If there is a single message in this book, a common wisdom that unites these men and women, it is surely their belief that one must continue to create or at least live creatively right up to the end."

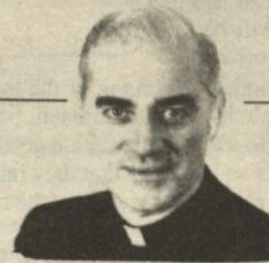
This very act of seeing himself as a healer instead of a victim made all the difference. His life became a joyful adventure and his good example gave the vets the boost they needed. Many began to become healers themselves.

"You help yourself when you reach out to help others," said Gray. He grew in self-esteem and self-confidence, forgetting about his disability. "I know I've done a good job when they ask me to come again."

What J. Copeland Gray learned was the little acts of kindness done for others can awaken life-giving hope in them. Hope is contagious.

No wonder the Lord said, "Let your light shine in the sight of all, so that seeing your good works, they may give praise to your Father in heaven." (Matt. 5:16)

By Fr.
John
Catoir



This very act of seeing himself as a healer instead of a victim made all the difference. His life became a joyful adventure and his good example gave the vets the boost they needed. Many began to become healers themselves.

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subtle attacks, of questioning an discouragement in our society we are to continue to live lives of peace and joy in the Lord.

May we recommit ourselves to the life to which we have been called through God's providence. May we recommit ourselves to following the Lord by living lives of goodness, by avoiding offending Him through sin.

And, again in the words of Pope Paul VI: "Let us therefore preserve our fervor of spirit. Let us preserve the delightful and comforting joy of evangelizing even when it is in tears that we must sow. May it mean for us... an interior enthusiasm that nobody and nothing can quench. May it be the great joy of our lives. And may the world of our times, which is searching, sometimes in anguish, sometimes with hope, be enabled to receive the Good News not from those who are dejected, discouraged, impatient or anxious, but from those whose lives glow with fervor, who have first received the joy of Christ, and who are willing to risk their lives so that the Kingdom may be proclaimed and the Church established in the midst of the world." ("Evangelii Nuntiandi," 80)

Being more selective on what we see on TV

Summer school is in session, but my class is easy and you get an "A" if you follow my simplified, three-part lesson on why you have to be more selective in what you view on television. Your homework is equally easy: Contact one or more of the five resources I will list to help you be selective.

Lesson # 1: Television is an addictive drug which causes drowsiness, boredom, sadness, loneliness and hostility. That was the conclusion of a 13-year study conducted by a Rutgers University psychologist and a professor at the University of Chicago. The

By
**James
Breig**



study, "Television and The Quality of Life: How viewing Shapes Everyday Experience," estimates that Americans spend an average of two hours per day watching the tube. What to they see? Read on.

Lesson #2: In remarks at Hillsdale College's Center for Constructive Alternatives, movie critic Michael Medved of "Sneak Previews" on PBS spoke about "the over and pervasive hostility to religion and religious values that has taken root in Hollywood.... If someone turns up in a film today wearing a Roman collar or bearing the title 'reverend,' you can fairly sure that he will be either crazy or corrupt —

or probably both... For many of the most powerful people in the entertainment business, hostility to traditional religion goes so deep and burns so intensely that they insist on expressing that hostility, even at the risk of commercial disaster."

Lesson #3: According to a report in The New York Times, X-rated videotapes "trail only children's tapes and new releases in popularity." In some places, sexually-explicit videos account for 20 percent of a store's rentals.

What have we learned? We have learned that television can kill the soul and that moviemakers will cheerfully attend the wake. Now for your homework assignment. Get in touch with one or more of the following five outlets which sell videos that don't demean you, your faith or your family:

- Such tapes as "Shadowlands," about C.S. Lewis and his wife; "Roses in December," about the missionary women slain in El Salvador; and "Thomas Merton: a Film Biography" can be purchased from Palisades Institute for Research Services, 153 Waverly Pl., New York, NY 10014. Also offered are tapes on "Christ is Art" and "Therese." A French film about the Little Flower. Call toll-free at 800 229-8575.

- Liguori Publications offers videotapes on marriage, baptism, first communion, the Mass, death and dying, teens and sex, and many other topics of interest to Catholic families. For a catalog of their video and audio releases, write Liguori Publications, 1 Liguori Dr., Liguori, MO 63057-9999. Call toll-free at 800 325-9521, ext. 845.

- Rev. Richard McBrien on theology, Rev. Joseph Champlin on marriage and baptism, Rev. Anthony de Mello on spirituality and Rev. Barry Brunson on "Growing in faith after divorce" are four of the six video releases from Tabor Publishing aimed especially at Catholics who want to discuss their faith. For information about those six and other programs write Tabor, PO Box 7000, Allen, TX 75002. Call toll-free at 800 527-4747.

- Church history and family spirituality are two of the series of videotapes available from Twenty-Third Publications, PO Box

'If I were a pastor, I'd start a lending library of religious videos. A rental fee would pay off the investment.'

-Bill Holub
Twenty-Third
Publications

180, Mystic, Ct. 06355; call toll-free at 800 321-0411. Bill Holub of Twenty-Third has a suggestion for parishes; "If I were a pastor, I'd start a lending library of religious videos. A rental fee would pay off the investment." That's a good idea.

- Cartoon versions of St. Francis, St. Nicholas and Fatima can be had from CCC of America, 600 Hampshire Rd., Suite 204, Westlake Village, CA 91361. Call toll-free at 800 328-4411.

Okay, class dismissed.



DAYS OF THUNDER - Race car driver Cole Trickle, played by Tom Cruise (center), wins a race in "Days of Thunder." Crusty race car builder Harry Hogge, played by Robert Duval (right) comes out of retirement to train Trickle, a cocky, yet ambitious young racer. The "plot about an underdog builds to an exuberant conclusion that results in a rousing feel-good movie," says the U.S. Catholic Conference. It classifies the film A-III -- adults. The Motion Picture Association of America rating is R -- restricted. (CNS photo)

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Catholic television and radio schedule

Television programs

- ☐ **'En Busca de la Felicidad'** In Spanish, with Father Federico Capdepon as host, also with a spiritual message from Bishop Agustín Roman every Sunday at 9 a.m. on WLTV Channel 23.
- ☐ **'La Palabra de Vida'** In Spanish, at midnight five minutes on a nightly basis on cable HIT-TV Channels 41 and 20.
- ☐ **'Living Faith'** In English every Wednesday and Friday at 2:30 p.m., on Selkirk Cable Company, Channel 23.
- ☐ **'Rosary'** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- ☐ **TV Mass in English** Every Sunday, at 7:00 a.m., on WPLG-CH. 10.
- ☐ **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-CH. 2 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- ☐ **'Raíces Cubanas'** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- ☐ **'El Día del Señor'** with Father Federico Capdepon, every Sunday at 10:30 a.m., on Channel 40, also every Sunday at 5 p.m. on Channel 51.
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.

- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 8 p.m. in Spanish and in English at 8 p.m.; Sundays at 1:30 a.m. in Spanish on Channel 51.
- ☐ **Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on

Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 38 in Dade.

- ☐ **'Mother Angelica'** Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida: check with your local cable company.
- ☐ **'Catholic Focus'** on Channel 6, WCIX, Father Thomas Wenski will air at 6 a.m. on August 19th.

Radio programs

In English

- ☐ **'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM.

In Spanish

- ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.
- ☐ **'Los Caminos de Dios'** Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 9 to 10 a.m. on WRHC, 1550 AM.
- ☐ **'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQL.
- ☐ **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.
- ☐ **'Había el Obispo Roman'** Hosted by Bishop Agustín Roman,

at 12 midnight on La Cubanísima, WQBA AM.

- ☐ **'Caminos de Fe'** Hosted by Bishop Agustín Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.
- ☐ **'Mensaje de Fe'** Hosted by Bishop Agustín Roman, at 9:30 a.m. on Radio Mambi WAQL, 710 AM.
- ☐ **'Encuentros Familiares y Temas de Actualidad'** Hosted by Father Florentino Azcoitia, S.J., on Sundays from 8:00 to 8:30 a.m. on Radio Mambi WAQL, 710 AM.
- ☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays to Fridays from 11 a.m. to 12 noon on WQBA, 1140 AM.
- ☐ **'Alabamos al Señor'** Hosted by Father Oscar Brantome, every Sunday at 6:45 a.m. on WRHC, 1550AM.

In Creole

- ☐ **'Kok la Chante'** (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays at 7 a.m. on WVCG, 1080 AM.

It's a Date!

New Kids on the Block invite fans to bring canned food to their concert at Joe Robbie Stadium Aug. 12, which will go to Camillus House to feed the homeless.

St. Bernadette's Annual Rummage Sale will be Aug. 11 from 9 to 4, and Aug. 12, from 9 to 1 at 7450 Sterling Rd.

San Isidro's 1st Sunday Revival by Father Ricardo, continuing topic "Overcoming fear" at 2 p.m., Aug. 5, 2310 Hammondville Rd., Pompano Beach.

Bereaved Families Support Groups in English and Spanish formed by Catholic Hospice Inc., at 7:30 p.m. Thursdays at 14100 Palmetto Frontage Rd., Miami Lakes. Call MYrna at 822-2380.

Archdiocesan Council of Catholic Women--S. Broward Deanery board meeting Aug. 18, 9:30-noon at St. Maurice Church, 2851 Stirling Rd.; FCCW biennial meet Oct. 1-2, Pensacola Hilton.

Volunteers needed by Hospice

Catholic Hospice Inc. provides support care for terminally ill patients and their families in Dade County. Volunteer assistance is needed in the patients' homes, as well as in our administrative office in Miami Lakes. Training and certification will be provided. If you can spare some time, your skills, and love, Please call 557-6915 - Trudy Lechner, RN, Volunteer Coordinator. Qualified Volunteers are welcome regardless of age, sex religion, race, ethnic origin, or handicap.

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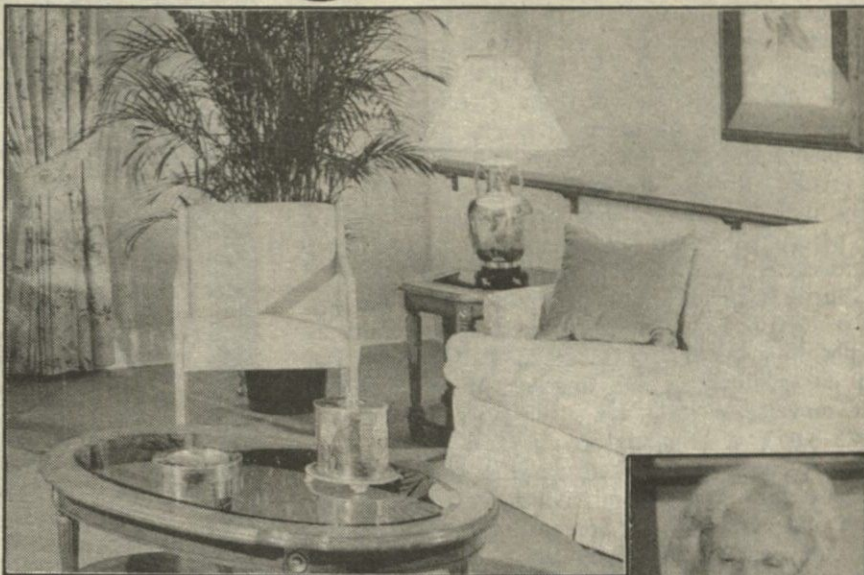
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Knowledge about the supernatural...

...It has nothing to do with superstition

By Father Eugene LaVerdiere
Catholic News Service

A deep blue planet, swathed in cloud, floating in space, in a dark field of unimaginable depth. Such is the image of our Earth seen from a tiny satellite as it moves through outer space.

Nearly everyone has seen that picture. Usually we human beings stand on the Earth and look out at the moon, the sun and the stars.

This picture is different. We stand away from our planet and look back on it. We see the earth in relation to the rest of the universe.

By itself that image has done more to reshape our perception of the Earth than anything else since the discovery of America when explorers returned to Europe with tales from a world beyond the sea.

For centuries we have known that the Earth is a sphere, a satellite of the sun, and that the sun and its satellites are but a speck in an incredibly vast universe.

We knew it. But to see it!

One picture, a thousand words. How beautiful, but also how insignificant and inconsequential our Earth and everything on it now appear! Of course, how tremendous those who took the picture.

We might conclude, "Who needs God? What a credulous, superstitious lot we have been!"

But then we might think also of Psalm 8 and find new reason to wonder.

"When we look at the heavens, the work of God's hands, the sun, the moon and the stars that God set in place, and when we look at the earth on which we li

ve, so luminous, so beautiful in its garment of cloud, a special place God created for us, who are we poor human beings that God should be mindful of us?"

This reaction, for which Psalm 8 helped us find words, recognizes the supernatural. It flows from a faith that has been challenged but not destroyed.

We live in an age of discovery, science and technology, when many things we were certain were impossible keep moving into our grasp. Thirty years ago, in 1960, going to the moon was still a joke.

Over and over again, our faith is challenged. So it is quite reasonable to ask, Is the supernatural anything more than superstition?

The supernatural and superstition may seem to be related, but they are worlds apart. For those who know or at least sense the difference, the image of our luminous blue planet's place in the universe is no

threat to faith. It is a challenge.

The difference between the supernatural and superstition is quite simple.

The supernatural is about persons, human and divine. It is a matter of relationships and interpersonal knowledge.

Superstition is about power. It has nothing to do with relationships and personal knowledge. It is a matter of things happening beyond human control and how human beings can acquire control over them.

Knowing a person is different from knowing a fact, idea or thing. We best appreciate the difference in speaking of someone we love. We open our hearts to that person. And the relationship is mutual.



We are not afraid to share feelings and secrets.

Our knowledge of God is like that. It is a personal and mutual knowledge. On the human side, we call the knowledge faith.

On the divine side, we call it revelation. On both sides, it is a personal disclosure.

When we look out at the universe through the eyes that inspired Psalm 8, we stand with God, one we know and love, whom we trust and with whom we continually share secrets. Our knowledge expands.

Perhaps we are surprised at the universe we see, even shaken.

But that does not threaten our relationship to God. It leads us to wonder how many more secrets God has to share with us.

That is how it is with personal knowledge. There is no end to the mystery. There always is more to be disclosed.

But superstition short-circuits personal knowledge. It has no interest in faith, revelation, mystery and disclosure. Its sole interest is in power and control.

Superstition tries to steal and appropriate powers beyond human grasp. When it cannot do so, it tries to neutralize that power.

I remember visiting a prestigious African university at examination time. The students there study physics, chemistry, mathematics and all the sciences one finds in an American university.

At the same time, many seek out soothsayers and diviners for objects, incantations and potions to guarantee their success in the exams. It becomes plain that ordinary knowledge does not do away with superstition.

Superstition, however, is not compatible with supernatural knowledge of God. It never occurs to faith that it might manipulate or limit or control the supernatural.

Instead, looking at our blue planet floating in the darkness of space, faith says, "I knew God was great, but look at this!"

This kind of knowledge is supernatural. It has nothing to do with superstition.

Scriptures

Biblical people and the supernatural

By Father John Castelot
Catholic News Service

King Saul was strong physically but weak emotionally. The Old Testament prophet Samuel had chosen him to lead the people against the Philistines and Saul had succeeded in keeping them in check, at least temporarily.

The two men had their differences and Samuel eventually withdrew his support, but the king had developed a psychological dependence on the older man.

And now Samuel was dead. Saul felt lost and recent developments brought him to the verge of panic.

When he looked from the heights of Mt. Gilboa

and saw the Philistine army camped at its base, "he was dismayed and lost heart completely" (1 Samuel 28:4). Abandoning trust in an apparently indifferent Lord and frantically grasping at straws, Saul consulted a woman reputed to be a successful medium, the witch of Endor. It turned out to be a shattering experience and he went completely to pieces. The irony was that he had taken steps personally to banish all such superstitions from the land.

God's people had a keen sense of the supernatural and, at least officially, they did not let this degenerate into superstition. The commandment forbidding the making of "graven images" guarded against attributing supernatural power to man-made idols. Of course,

Speaking of God without garbling our words

By Father Paul J. Schmidt
Catholic News Service

In the good old days of memorized catechisms, I asked a youngster: Who is Jesus Christ?

He fired back the answer: Jesus Christ is a man with three bodies, the Father, the Son and the Holy Ghost!

That young theologian had learned some words about God; he just did not have all of them in the right place.

In the book of Revelation we read: "I saw ... a lamb that seemed to have been slain. He had seven horns and seven eyes" (Rev. 5:6). Even the inspired Word can scramble our imagination with its God-talk at times.

When we talk about God we are as likely to become tongue-tied as to make sense.

Perhaps the befuddled Bottom in Shakespeare's "A Midsummer Night's Dream" summed it up best: "The eye of man hath not heard, the ear of man hath not seen, man's hand is not able to taste, his tongue to conceive, nor his heart to report."

"We cannot know what God is, only what he is not," wrote St. Thomas Aquinas in the Prologue to the "Summa Theologica."

Can we say anything about God that will not come out garbled?

Something about God always will escape us. But we also will be able to grasp so

much, said philosopher Joseph Pieper. In "The Silence of St. Thomas," he writes:

"For St. Thomas, the unknowable can never denote something in itself dark and impenetrable, but only something that has so much light that a particular finite faculty of knowledge cannot absorb it all. It is too rich to be assimilated completely."

Our eyes cannot look at the sun. But we can separate the sun into colors through a prism, so that we can look at the light a bit at a time.

Our words about God never will say it all, but they will say something. And they may say it rather well.

"God sent his Son born of a woman," says St. Paul in the letter to the Galatians (4:4). God translated the Word into our "language" by sending the Son into our world.

God wanted to be known in terms we could absorb. It is not blasphemy, therefore, to study those words and to come up with our own words.

We take our cue from the Bible. It speaks of God as shepherd, mother, rock, fortress, lover, father, thunder, lightning, tempest, flame, water and as a still, small voice.

Sometimes one word will not do; a whole story is needed. Jesus told parables to teach us about God's justice and mercy.



Artists try to express God with paint. Sculptors carve images. Composers express God with musical sounds. No human endeavor says everything there is to be said about God. But we are given a glimpse — and perhaps a sense of wonder. How impoverished we would be if we did not have them.

The church uses sacramental signs to speak of God — water, bread, wine, oil, gesture, ritual. These signs act out the story of God's love for us given

in the death and resurrection of Jesus.

We believe the sacraments contain what they signify, Jesus acting to save us.

We embellish the sacraments with every form of artistic expression to try to make their meaning more evident. And we succeed, up to a point.

But there always will be more than all our art can contain. That great Mystery we shall not exhaust in a lifetime or a millennium, or in all eternity.

Do not be afraid to speak about God

age-old instinct that you just can't pin God down. A realization that whatever we say about God is inadequate keeps us from talking about God at all.

Again, in a society characterized by continual scientific breakthroughs that yield new insights into the workings of the universe, people may fear that what they say about God will sound outmoded to someone.

Third, if someone has participated in groups where people were impatient with each other's understandings of God, or reduced "God-talk" to a debate, the person could develop an inclination to avoid conversations mentioning God.

Finally, to speak of God is to make known — to yourself, as well as others — that you have a notion of God, that you have a God. This may seem risky.

But this last reason for avoiding conversations that mention God may be just the reason to enter into them in the first place.

Within parish renewal groups, Scripture study groups or even at home, to speak openly of God — challenging as it may be — is an important way to express faith and share it.

—David Gibson

FAITH alive!

Conversations about God can make people uncomfortable. Why?

First, the discomfort people feel may reflect an

even sophisticated people often betray a superstitious streak. But the Israelites knew the difference between the supernatural and superstitious. Strict monotheists, they attributed supernatural power to God alone.

If some of their attitudes and practices strike us as superstitious, it is because they had a lively sense of God's all-pervading presence. A pre-scientific people, they tended to ascribe all the ordinary workings of nature directly to God, who is everywhere.

Of course, you may remember that when the first Soviet spacecraft made its successful flight, an astronaut made the snide observation that he hadn't run into God anywhere "up there." But what did he expect? God is not "up there." God is everywhere (see Psalm

139:7-12). For anyone to "run into him," God would have to be localized, visible, tangible.

Sometimes the scientific mind can be theologically

'...An astronaut made the snide observation that he hadn't run into God anywhere "up there." But what did he expect? God is not "up there." God is everywhere.'

naive and even rather superstitious.

Unfortunately, the tendency to attribute everything directly to God created problems for biblical people.

Certainly God could not be held responsible for evil. And the supernatural mindset could slip easily into attitudes bordering on the superstitious. Baffled by diseases they could not explain medically, the people attributed them to evil spirits and demons.

All in all, however, God reigned supreme in the Israelites' thinking. For them it never simply rained. God sent the rain and the snow, and made the winds blow. Of course, this was true ultimately. And if it sounds somewhat "superstitious" to people today, it actually indicates an amazing sense of God's presence and power.

Helping the poor by working side by side

STEUBENVILLE, Ohio (CNS) — As bishops' days go it was a different kind of day for Bishop Albert H. Ottenweller of Steubenville when on a recent Saturday he arose early, donned a pair of old trousers and shirt, picked up his lunch bag and went to work.

Bishop Ottenweller joined volunteers at a Habitat for Humanity renovation project, preparing a house to be a home from a family selected from the working poor.

"It's one thing to make a donation or write a letter to make a recommendation of some program," the bishop told the Steubenville Register, his diocesan newspaper. "It's another thing to put some hours into doing the work."

Bishop Ottenweller said he enjoyed being with the volunteers, whom he called down-to-earth people who seemed used to doing unselfish things and giving their time to good causes.

"I felt very much at home with them," he said.

His job was a sloppy one — applying a plaster mixture over prepared walls and ceiling to create a textured design that would cover flaws. The mixture was applied with a brush in corners and where the walls met the ceiling, and with long-handled rollers on the walls.

Before work began, the volunteers of various faiths gathered for prayer led by the bishop in the room to be renovated.

They prayed about the work ahead of them and for the family that would live there.

The soon-to-be homeowner and her two sons worked beside the volunteers and made coffee for breaks. At midday, Bishop Ottenweller and the others sat down with their bag lunches.

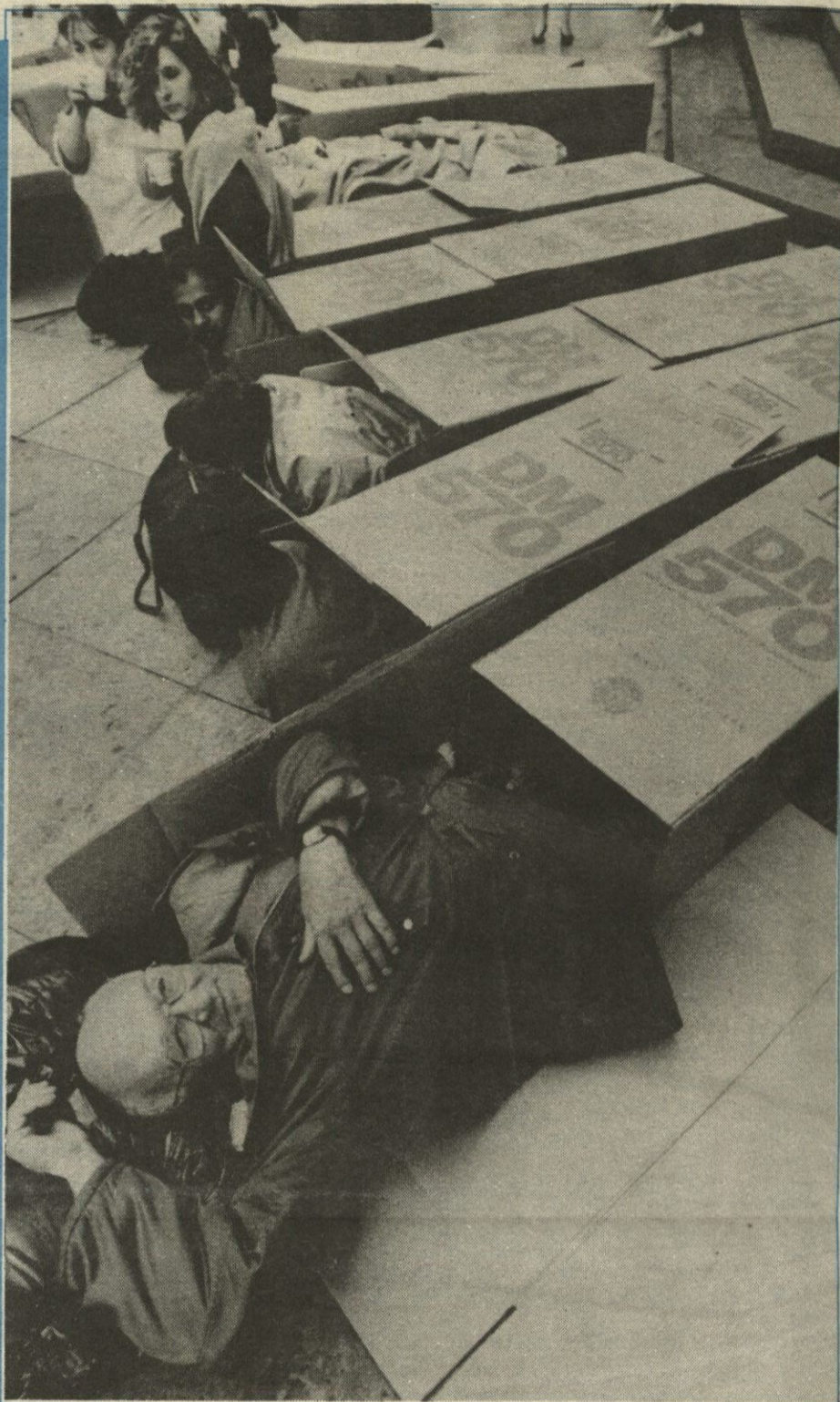
Habitat for Humanity/Greater Steubenville Area is an affiliate of Habitat for Humanity International, the non-denominational, non-profit Christian organization that builds simple, energy-efficient houses or renovates residences for those unable to obtain conventional loans.

A Lutheran pastor is president of the local Habitat board. Qualifying families are required to provide their

BOX BEDS

A cardboard box on the steps of Westminster Cathedral is home for the night for 70-year-old Auxiliary Bishop Victor Guazzelli (foreground) of Westminster, England. Bishop Guazzelli joined about 100 others in a June 4 sleep-out to raise awareness of the homeless.

(CNS photo)



own "sweat equity" by doing work on their own homes or other Habitat projects.

"I don't know how much I contributed to the finished product of making that house a place that will be home for the family to live in," said Bishop Ottenweller. "But at least I felt good that I was there

and that I put my body and talents to work for the project."

Habitat, he added, "goes right to the heart of what we as Christians should do in helping the homeless, in making things possible for them to have a decent place to raise their families."

A dozen cousins in eight grades share one school

By Mary Ann Wyand
Catholic News Service

INDIANAPOLIS (CNS) — A dozen cousins are school mates in the eight grades at Our Lady of Lourdes School in Indianapolis.

They are the grandchildren of Nicholas and Frances Bozzelli, longtime members of the parish, in the middle of the city's historic Irvington community.

A number of families have lived in Irvington for two or three generations, said principal Antoinette Schwing.

"That has had a stabilizing influence in our school," she told The Criterion, Indianapolis archdiocesan newspaper. "Our Grandparents Day is very well attended."

Catholic couples, statistics show, now have fewer children, and they frequently move away from the home parish.

The Bozzelli family's longtime membership in the parish, therefore, has become an exception.

When the Bozzellis visited their grandchildren in school recently, the children emerged from eight different

classrooms.

First-graders Sara Campo and Jacob Phillippe had lots of hugs and kisses for their grandparents.

"It's always like this when we're together," Mrs. Bozzelli told The Criterion.

Next to arrive were second-grader Stephen Burrows, third-graders Frances Burrows, Gabrielle Campo and Monica Phillippe, fourth-grader Joshua Phillippe, and fifth-grader Gina Bozzelli.

They were joined by sixth-graders Joseph Burrows

and Anthony Campo, seventh-grader Nick Bozzelli and eighth-grader Cicely Campo.

"They're beautiful children," their grandmother said. "Seven of our nine children attended school here," she said.

"We've in the parish for 33 years. We also have grandchildren at Seccina (Memorial High School)."

Saying that the family has always been close-knit, Mrs. Bozzelli said that the "children play together at recess," adding, "They are all good friends."

