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

Photo by Maria Vega, LaVoz

Inner-Voice

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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 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 it to 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, reject the bill’s language. The 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 for Concern has urged the U.S. bishops to scrap their proposed pastoral letter on women’s concerns, citing a “newness” to a “seven-year-old” document. “Do not approve this document even if in an amended form. Do not attempt a pastoral letter on women’s concerns. It is simply not time to take a new tack,” 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, was written by the center. The report was released in June. The Center of Concern is an independent Catholic study center created in 1971 as a result of a consultation between the U.S. bishops and the Society of Jesus.

Hibernians disqualify anyone who publicly favors abortion

ALBANY, N.Y. (CNS) — Publicly advocating abortion disqualifies a man from membership in the Ancient Order of Hibernians in America, the Irish-American group said in a policy statement. “A member is obliged to protect 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, was written by the center. The report was released in June. The Center of Concern is an independent Catholic study center created in 1971 as a result of a consultation between the U.S. bishops and the Society of Jesus.

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Companies can protect future unborn life, Bishops’ unit says

WASHINGTON (CNS) — Law does not prohibit companies from protecting unborn life, the U.S. Catholic Conference said in a report. The conference said companies would not be violating the First Amendment “God would want to make it a fact in the making of their identity.”

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Dearists with fellow bishops

App. McCarthy

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Souter: Litmus test that wasn't

Activists on both sides worried

WASHINGTON (CNS)—Take it from the president himself: An abortion “litmus test” is 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 hottest gaming of political chess, with unease 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 “an appropriate approach 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.”

The pro-life forces 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 Robert Brown, president of the American Life Lobby. “I don’t know how many times pro-life people or pro-life people but this is about the last straw.”

The American Life League is circulating a petition questioning Souter’s background.

“We are officially withholding support until questions are answered,” said Robert Evangelista, press spokesman for group.

Pro-lifers cite three concerns about Souter.

First is Souter’s vote with the majority, while on the New Hampshire Supreme Court, to accept the conclusion of a “wrongful birth” of a child. In so doing, he and other judges ruled that doctors should test for birth defects and inform parents about their right to terminate, thus deciding to decide on an abortion.

Two were denied the opportunity to make this decision about a deformed child “important personal interests are to be impaired, not only the birth child’s, but the parents’,” 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 another physician who is 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 two genetic counselors at fiderally funded family planning clinics from providing abortion counseling or referrals to women being given genetic counseling, forces vociferously oppose each other’s efforts.

Souter is also drawing attention because he is the current Supreme Court justice from the New Hampshire judges. The letter discussed judges’ reactions to proposed state legislation demanding parental consent to a teen-ager’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.

He said some judges believe abortion under such circumstances would be morally wrong, but others believe they could not make such a decision for another person.

The measure, he said, also would encourage “selective abortion.”

Souter’s involvement as a member of a task force of two New Hampshire hospitals providing abortions also is being scrutinized.

Some caseworkers doubt that Souter’s role in these pro-life politics remains “clear,” the National Right to Life Committee said July 26.

The National Right to Life Committee, already at variance with the decision in the “wrongful birth” case.

Yet, the group added, the ruling “reveals nothing about Justice Souter’s views on Roe v. Wade is a correct interpretation of the law. The posthumous, the late abolitionist who opposed slavery and was not at all an abolitionist Catholic Church.

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, 3563 South Miami Avenue. Fourth Sunday of the month, 9:30 a.m., Sacred Heart Church, 11001 E. Oakland Park Blvd., Fort Lauderdale.

There also is a “fraternal ‘Catholic’” church in Hialeah called “Sanctuario de Nuestra Señora de Dolores” at 1161 W. 37 St., Hialeah, 33012. This church’s phone answering machine announced “Manse is now novitiate but it is not a Catholic Church.”

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


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

Rev. Jose Luis Menendez— to Pastor of Corpus Christi Church, Miami, effective June 15, 1990.

Rev. Frank Kudlo — to Chaplin of the John B. Kelly School, South Miami. To St. Margaret Mary School, Coconut Grove. To the Knights of Columbus, Miami, effective July 6, 1990.

Rev. Alexander O’Brien—to higher studies at Barry University, with residence in Annapolis, Maryland. To St. Vincent Church, West Hollywood, effective Aug. 1, 1990.

Rev. Mr. Arthur G. DeNunzio—to Permanent Deacon at St. Vincent Church, Davie, effective July 15, 1990.
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 integral spiritual life for effective ministry 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 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, totality and completeness," is seen against the background of changes in the church and 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 intention or mistaken interpretation" of the council's teaching has led to some problems.

In many countries, the church community is "polarized" with some people thinking the changes have been "insufficient," and others fearing 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 process of growth 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.

"Human and spiritual maturity does not come about by selflessly seeking to fulfill one's vocation," 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, secularism and the deteriorating 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 archdiocese 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 aim to attract Catholics if it wishes to attract Catholics.

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

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

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

Souter: No litmus test (Continued from page 1)

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 right backers agreed that Bush knows Souter's views on abortion. "I don't believe it was a litmus test for Bush, no matter what he says," said Frances Kissling, president of Catholics for a Free Choice. "Once Souter's judicial philosophies were apparent, for Bush it was really not necessary to ask specifically about abortion, she said.

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ADVANCED PROTECTION
Local Section

Miccosukees--living in 2 cultures

For centuries Indians have struggled to maintain their cultures while living part 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. Added by the spirituality and strong family ties, Florida's Miccosukee Indians have preserved their values, they plan to keep these traditions. And they're going to contest this.

A ride on an airboat would be nice for these natives. The immovable 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 community struggles to survive culturally in two worlds.

Still visible are the "chickens," open-air 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 chicken, the Miccosukees make their traditional homemade bread, roasted squash, and cornmeal, woodlands, 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 chickens 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.

(Bay photo by Maria Vega)

The two worlds meet at Indian villages where palm fronds meet utter alligators to entertain tourists, and"at other Indian cradles."

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. And individual expression for the tribe.

Our moral laws are similar to Christians' Ten Commandments: no steal, no kill, in essence, don't do unto others what you don't 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 color the country, and 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 cross over the Everglades. Modern homes now outnumber the traditional chickens. 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, the 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 personnel, 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 Maymii, 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 Ancel M. Cantero

Executive Editor, La Voz Catolica

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

They simply occupied the front pews of St. Mary's Cathedral while Father Thomas Wenski praised Kateri Tekakwitha as a model for modern Native Americans. But the priest stressed that, to be Catholic, 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 "little ground" for the root of the Gospel," Father Wenski said during the celebration for the young woman known as "Sílvia del Mo- havwak," or "Our Lady of the Mohawks." The Mohawks are a North American tribe which settled in NY-New York, an area that is now part of Canada.

Kateri Tekakwitha was beatified by Pope John Paul II on June 2, 1980. This year, 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 layette and celebration are organized by the Archdiocese's Office to Native Catholic Groups with the help of the Archdiocesan Council of Catholic Women.

Katherin Frank, who represents the Seminole tribe, was due to have 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 traveled 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 Agustín Romero was the chief celebrant, was Minnie Bart, representing the Miccosukee tribe.

"This celebration is important for us," said Ed Nagel, a retired policeman who works with the Seminole 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 enforcement of friendly and Religious vocals.

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 Arinze, 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 reli- gious 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. Democracy has become emotional and uncivil, emotional reactions seized, policy turned. Attention has been diverted from the core national issues. There is a fierce struggle between what seems to be an American freedom of choice without which our democracy cannot survive and others as the American right to life without which our society is greatly 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 over 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, spiritual intellectual awakening. It brought with it great progress in the arts, 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 means. Evidence for the following assertions, as religious or natural law, rational standards were questioned. The concept of norms of behavior developed. The traditional standards and religious or natural-Christian morality yielded to pragmatism, expediency, expressive individualism, the self-idealization 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 using its time-honored common standards of morality.

Only recently American society has begun to recognize the phase in the enlightenment period which in which the enlightenment movement gone away is bringing it. We are at the beginning of a new era, which is the new crusade, the corruption of political and business leaders, the drug culture, rising juvenile suicide, the increasing need for psychological counseling.

We are beginning to question the lack of value, the lack of a sense of moral responsibility, of religious motivation in our schooling. We are beginning to recognize the importance of prayer, of saying no, no to drugs, no to alcohol, no to smoking, no to sexual misconduct. We are discussing topics such as Anonymity, Overeaters Anonymous, Narcotics Anonymous, Gamblers Anonymous, Sexaholics Anonymous, Workaholics Anonymous, etc. the need to turn to a Supreme Being in controlling self-indulgence gone away.

The confusion and deterioration of the spirit that has made our nation strong is reflected in a change: 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 chosen rather than "pro-life" or "pro-choice." There is little reference to the fact that the National Organization of Women which is opposed to abortion to say nothing of all has also a strong Catholicism 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 who have an aversion to birth control or adoption.

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 when a biological male cannot be 

2. The abortion controversy needs to consider the role of the media and the public relations profession.

3. 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 few, very few conceived as a result of rape, or incest, or would be in life threatening danger in giving birth.

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

5. 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, fornication or fornication. In the abortion debate, the underlying fundamental concerns are frequently lost. Little is said about the responsibility of the father of the child.

Efforts need to be made to reveal and redress the issue of the alacrity of the annual abortions in America—especially, the current acceptance in our society of adultery and fornication. The need for a greater insistence on saying no to all sexual relations that are destroying our society.

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CORAL GABLES LINCOLN MERCURY
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 3 Spaniards who owned Florida until 1811, leased 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 Araucanians, 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 illumines and preserves 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.

Estefan 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 with 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 the time I spent in Chile, I came to know of the great cultural richness of the Araucanians, 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 illumines and preserves primitive cultures little by little," explains the bishop. "There is no primitive religion which is not the seed of faith."

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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 Miccosukee 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 Miccosukee's "sympathize with communists or Castro."

In the old days, the tribe was led by a council of the elderly and a medicine man. By the 1950s, the tribe began 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 councilors. "Living here is a way to preserve our cultural traditions," Tiger says. "Outside the reservation we feel like strangers in our own land." The Miccosukee 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 he 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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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, and 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 “imbrues the everyday activity of man with deeper meaning and importance.”

“The mystery of human life and death can only be lived and understood in the life and death of Jesus Christ” (Lumen Gentium, Vatican II)

The Archdiocese of Miami “impermissory of Christ at work in South Florida

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

When 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 us in, 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 all things.

There is a sense in which our calling is to be “impermissory of Jesus. He comes into our present, 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 “impermissory” 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 “impermissory” of Jesus. We are new men and women in Jesus, weak of ourselves but able to do all things in Jesus Christ. Committed and consistently 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 the perfect living image of Jesus. We are the yeast, the salt, the light, the beam, transforming our dull, dreary, listless, indifferent, dispirited world with the new life of Christ...until the final splendid day when the Lord comes to His faithful servants, and we meet in the peace of the Father with the 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.

A COMMUNITY OF FAITH

We are a community of faith, growing in faith. “Whoever believes 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 Good News that God has revealed about Himself and about us, especially through His Son Jesus, as found in the Holy 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 more intellectually assented to as a series of dogmatic formulas. Our response in a rather joyful, yet serious, commitment to love and in personal fidelity to Jesus that permeates our entire lives. Our faith is for the Father, for the Son, with us His Divine Life. Our faith contains in itself the sense of values, shapes our judgments, fashion our attitudes, giving us a sense of purpose, meaning and significance. Our faith animates and motivates our behavior. Faith gives us a purpose in the substance of things to be hoped for. Living faith is informed by love, it reveals the lovelessness of God and us to us. All together.

Our faith is a commitment, not so much to believe, but to be a person, who believes. We live the 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 reveal 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)

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 teaching 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-filled way of living of the faith in parish life, family life, and in diocesan in general, in the authentic teaching, fostering and

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safeguarding of the faith by the Archbishop, Auxiliary Bishop, clergy, religious and those other spiritual leaders who have been provided by divine providence.

II. COMMUNITY OF PRAYER
We are a specifically-endangered people to grow deprive of our life, prayer and grace. You too are living stones, built as an edifice of spirit into a holy Priesthood of all believers: to offer spiritual sacrifices acceptable to God through Jesus Christ.” (1 Peter 2:5)

With Catholic everywhere, we are awakening to a new consciousness of the importance of our prayer in life. By our prayer, we grow remember the life of Jesus and the thought of the Church. As we are Jesus lives, relive the moment that human and divine history, we are in communion with those before us, sufficiently fulfilling our highest destiny.

We pray with the voices of thun-der because they are filled with the baptismal unity, the voice of Jesus dying and rising again.

We are a people of sacraments. We see in the sacraments, high and momentous moments of encounter with Jesus in whom we are conformed to God. They are our form of education and commitment, God responds in sharing with us His love and life.

We are a people who depend heavily on Jesus Mass and the Sacraments to nourish the life of Jesus within us. We know that sacraments form and transform us. We commit to the liturgy and to the sacraments and the people of Jesus Christ.

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 formally, or spontaneously, in whatever language, in words of old or modern days, we praise God, we thank God, we beg pardon and tell our needs. Expressions of our faith and love are in everyday life.

We can celebrate services with the nations, koinonia, imitate their virtues, and plead for their intercession. Many, the Mother of Jesus has a special place in our prayer life. She adds an intercessory fervor that enriches our life. We are a people who recognize prayer in pain and suffering, and we long to change for the better and to change the world.

We have special reverence for those who offer the prayer of Jesus Christ and expect suffering, and we open our hearts to this source of comfort. We are a people of Jesus who love the Church, and we see the Church growing in the world.

We are a people of prayer, we will not be a people of faith and love. The Archdiocese of Miami is committed as a people of prayer to help us to grow in the life of prayer to which we have been called in Christ Jesus. Our parishes, our faith are the first prayer communities. The liturgical movement, retreats and prayer groups, conferences on the spiritual life, the Church Movement, Mariast Encounter Movement, the Marian Movement, the Charismatic Movement, sodalities, third orders, the Archdiocese of Miami, the Archdiocese of Miami, religious and faithful are dedicated to creating an attitude and atmosphere of prayer among us.

III. COMMUNITY OF LOVE
This is the first (communion): "Hear O Israel! The Lord our God, the Lord is one.
You shall love the Lord your God with all your heart, with all your soul, with all your might, and with all your strength.”

This is the second: "You shall love your neighbor as yourself.”

You shall commandment greater than these.”

The world of Jesus in Mark 12:28-31:
You are in any church, in any community by which you live in love by love. It is a living, constituting selflessness, indifference, insincerity, cynicism, truth, honesty, formality, honesty, 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 rather by love: “How all will know for my disciples: your love for one another.” (John 13:35) You give a new commandment, love one another.” (John 13:35)

The love of the people of the Church of Miami reaches out to O God first of all, for He has first loved us. We love God and the neighbor because He loved us first. Our love is Christ. Our love grows out and is linked with the love of His Divine Son and then to the love of Jesus who is dwelling within us. To love the Father, we live with this love within me, to love the Father above all else, is the fundamental direction, the fundamental option to which we are committed.

We believe that every act of our motived by this love, by this desire to love God, creation, and is a 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 forms of goodness that flaw from these values, and to all forms of all virtuous commitment. We are committed to the moral life of the love of God and the father and mother of Jesus. It is the basis of our hope by which we yearn for and place our trust in Him.

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

Ineptitude from being in love with being in God is our love of the Church in the Church of Miami is precious to each brother or sister in the faith is that we are children of the same Father and because we have the same Father. In the Church of Miami.

There is no one of us who is not accepted, who is not appreciated, everyone has the dignity of the image of God, every child of God in whom Jesus and His Holy Spirit live.

The Church of Miami includes self- respect and self-love. It is not enough that we may have an inferiority complex. The aged and the infirm must love themselves as we love them. The HIPAN, the African-Americans, the Anglos—all must love themselves as we love them. The teenagers must love themselves as we love them. Those who love others in the Church of Miami are united in love.

We have a special reverence for those who invite the prayer of Jesus Christ and expect suffering, and we open our hearts to this source of comfort. We are a people of Jesus who love the Church, and we see the Church growing in the world.

We are a people who are aware of the utmost importance of the love of God in our life and in the life of each of us. We are united in the love of God and we will stand firm in the love of God.

We are a people of prayer, we will not be a people of faith and love. The Archdiocese of Miami is committed as a people of prayer to help us to grow in the life of prayer to which we have been called in Christ Jesus. Our parishes, our faith are the first prayer communities. The liturgical movement, retreats and prayer groups, conferences on the spiritual life, the Church Movement, Mariast Encounter Movement, the Marian Movement, the Charismatic Movement, sodalities, third orders, the Archdiocese of Miami, the Archdiocese of Miami, religious and faithful are dedicated to creating an attitude and atmosphere of prayer among us.

IV. THE CHURCH OF MIAMI IS AN ORGANIC COMMUNITY
This 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. And each one of you is a member of it.” (I Corinthians 12:27)

We of the Church of Miami are not related to each other like so many independent members of spiritual destinies have been entrusted to each other. We are inter-related. We are inter-dependent. We are a community.

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 and giver. We have our hearts set on the same Spirit there are different ministries, but the same Lord. Each of us is given what he needs, and we all accomplish all that is in every one of us. (I Corinthians 12:6)

We belong to many communities—the Church Universal, the Archdiocese, 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, we are indebted to our families if and when we grow for the vigor of our faith, the depth of our prayer, 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 of advantage and give good example to another in his or her faith and life, and support each other, parents, their children, priests, their people, religious and non-religious support each other and each serves, teaches the nurses their patients.

The bishop, and the his name the pastor, is the humble servant of the administration of our Church, unionizing, leading in faith, prayer and love, directing, affirming, teaching and watching lovingly 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 each other and with the Church for whom they pray, and with the saints of the Church who are their heroes, models and intercessors.

For the Church of Miami, 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 APPOSTOLIC COMMUNITY
We are an apostolic community.
We have come to be beacons to the earth. How I wish the blazes were extinguished.” (Luke 12:49)

The Church of Miami are thrilled that our religious lives are being lived in Jesus Christ with the Lord. Whatever we do, we do in communion with the Lord. We are united with the Church through personal actions—dieting, exercising, resting, and fasting. But for the health and health our lives are lived in a personal relationship with Jesus. Censure of our intentions, responding to His desires, pleasing Him, helped by Him—in a loving relationship.

Yet we members of the Church are aware that our relationship with Jesus is not perfect. It is not one on one. We cannot save our souls alone. Our souls means saving others as well as our soul. As Pope Paul VI said, every man who uses his power to help others may gain their salvation by God's mercy even though we do not proclaim the Gospel to them, "can we gain salvation through being good to them?" (Evagelii Nuntiandi, 80)

We of the Church of Miami need to be conscious that, in entrusting the treasures of Life in Jesus Christ, the Lord expects us to share our blessings. Goodness irresistibly must spread itself. And, as Jesus taught, we must not be afraid to be concealed. We are unnecessarily committed to evangelizing, to living and sharing our faith.

For, therefore, are not to us in the same way those who share not only with those within the faith. Within the Jesus within us must touch everyone with whom we come in contact.—His love, peace, joy, life, we spread like infection of condemnation, His invitation to the Father. We of the Church of Miami respond by supporting and encouraging in and through our church programs of benefit to all members of our society. We encourage the church programs in joint projects and programs directed toward the general populace, the Body of Christ. We lovingly welcome and reach out to our prospective new inquirers and groups.

We accept what Pope Paul VI said in his exhortation (Continued on page 11)
An inheritance not worth it

By Dr. James and Mary Kenny

I applaked your efforts to respond lovingly to your husband and mother.

You face a lot of facts: your mother’s failure to accept her husband’s death, her preference for your cousins and uncles to be the family’s priority, her decision to do household tasks and talk to you.

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

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

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, as much as she had in the early years of her marriage.

Relieving the empty nest syndrome

By Dolores Curran

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 turnarround? We’ve all heard about empty nest syndrome and why it causes such purpose and identity when the children leave home. We’ve rarely focused on the fathers’ reactions. Dr. Barber found that the fathers who were most upset were the ones who were gone the most the children were gone.

On dad who travelled said, “I guess in the back of my mind I kind of rationalized and kept thinking that I 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 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 gather more satisfaction out of parenting than fathers who

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

Regrettably, the mothers studied by Barkin found the empty nest syndrome. 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 says. “Mothers have a sense of mission accomplished. They mean they are not needed anymore but direct day-to-day responsibility was over.”

It’s sad whenever we find it’s too late to be kind to our parents 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 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 were long enough to leave their dad, a deep attachment place, which served them both well. All that ended with the Industrial Revolution.

When fathers became absent, by necessity, choice, or, more common, because consumed by necessity, this attachment weakened and men long for it their entire lives. They struggle to develop an adult attachment to our too-busy fathers of childhood, it’s often too late.

Where gender roles are rigid and men spend too much time with children and dad more, it’s reasonable that women will feel freed by the empty nest syndrome, the mom says it by it.

In a life span of eighty years, children consume a lot of family time. Most couples will live more years together without their children. Regrettably, these are very many years are striving the hardest to make their mark on the career ladder.

But there’s no reason parents of children will grow up while parents are absent, physically and emotionally. They will have home when their fathers are ready to take over with them.

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

(Copyright 1989 All Publishing Co.)
Aging, a celebration of life

By Antoinette Bosco

"I can say with truth that I have never, even in times of greatest preoccupation with carnal, worldly and egotistical 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 at the years pass... our world and living in it is come seemingly inevitably; as St. Teresa of Avila put it, no more than a night in a second class hotel." Still Mr. Muggerditch 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 oneself, itself, its shapes and colors, all that one has loved and lived with - the more entrancing."

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

Hope is contagious

By Fr. John Catoir

"This very act of seeing himself as a healer instead of a victim made all the difference. Life became a joyful adventure and his good example gave the vats the boost they needed. Many began to become healers themselves. "You helped me to see that I, too, am one of those others," said Gray. He grew in self-esteem and self-confidence, forgetting about his disability. "I know I've done a good job," he would confess to others." What J. Copeland Gray learned was the little acts of kindness done for others can awaken life-giving hope in him. Hope is contagious.

No wonder the Lord said, "Let you 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)
Being more selective on what we see on TV

Summer school is in session, but my class in easy and you get an "A" if you follow 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 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 study conducted by a Rutgers University psychologist and a professor at the University of Chicago. The 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 Hillside 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 'rev- erend,' you can fairly sure that he will be either crooked or corrupt or probably both... For many of the most powerful people in the entertainment business, hostility to 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 in their tarts and new releases in popularity." In some places, sexually-explicit video accounts for 20 percent of a store's rental.

What have we learned? We have learned that television can kill the soul and that moviemakers will cheatffly wind 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, "Rosses in December," about the missionary work in El Salvador, and "Thomas Merton: A Film Biography" can be purchased from Pali-sades Institute for Research Services, 153 Waverly Pl., New York, NY 10014. Also offered are tapes on "Christ is Art" and "Theorem," 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 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 Champin 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 as Catholics who want to discuss their faith. For information about these six and other programs write Tabor, PO Box 2000, Allen, TX 75002. Call toll-free at 800-372-4847.
- Church history and family spirituality are two of the series of videotapes available from Twenty-Third Publications, PO Box 180, Mystic, CT 06355; call toll-free at 800-321-0411. Bill Holub of Twenty-Third Publications has a suggestion for parishioners: "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"

DAYS OF THUNDER - Base 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 exhilarating 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. (CBS photo)

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Television programs

- "En Busca de la Felicidad" in Spanish, with Father Federico Capdevila as host, also with spiritual message from Bishop Agostino Romeny every Sunday at 9 a.m. on WJTV Channel 21.
- "La Palabra de Vida" in Spanish, at midnight five minutes on a nightly basis on cable WFTV Channels 11 and 20.
- "Living Faith" in English every Wednesday and Friday at 2:30 p.m. on WJTL Catholic Company Channel 23.
- "Un Nuevo Jefe" in Spanish with Auxiliary Bishop Agostino Romeny, every Sunday at 5 a.m. on Telé Milennio 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 100 a.m., on WFLX Channel 10.
- "TV Mass in Spanish" every Sunday, 7:30 a.m. on WFTV Channel 3.
- "Tomato Soup" with Father John Nieder, and 7 a.m. on WJTV Channel 51, with Father Francisco Santini.
- "Paseos Cuba" with Father Santini, every Saturday at 5:30 a.m. on WJTL.
- "El Dijital del Senor" with Father Federico Capdevila, every Sunday at 10:30 a.m., every Sunday at 5:30 p.m. on WFTV Channel 3.
- "Habla de Familia" in Spanish, at 7:30 a.m. on Sunday on WJTV Channel 21.

Radio programs

- "Now Brand of Man" or "El Hombre Nuevo" sponsored by Fisher Rice Company, on the Trinity Broadcasting Network (WJFT-CH 455), Saturdays 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 p.m. in Spanish on Channel 51.
- "Cable Programming" on Store Cable (Auto / Public Access) Tuesdays, Wednesdays and Thursdays from 7 pm to 10 pm. on WJTV Channel 21.
- "Voice of the Poor" on WBIA-AM 950.
- "The Rosary" (sponsored by the World Apostolate of Prayer), "Sunday at noon on WFTV Channel 51.

Catholic television and radio schedule

- "New Brand of Man" or "El Hombre Nuevo" sponsored by Fisher Rice Company, on the Trinity Broadcasting Network (WJFT-CH 455), Saturdays 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 p.m. in Spanish on Channel 51.
- "Cable Programming" on Store Cable (Auto / Public Access) Tuesdays, Wednesdays and Thursdays from 7 pm to 10 pm. on WJTV Channel 21.
- "The Rosary" (sponsored by the World Apostolate of Prayer), "Sunday at noon on WFTV Channel 51.
- "Panorama Católico" sponsored by Sister Rasha Prasad and Father Joseph Nieder, on Sundays at 7:35 a.m. on WQRA, 11:40 am, and at 5:30 a.m. on Super Q 107.5 FM.
- "Los Camellos de Osa" hosted by Father José Hemandez, Sundays at 8 a.m. WQRA.
- "Domingo Festivo" hosted by Father Angel Villagran and Bishop Agostino Romeny, Sundays at 9:10 a.m. on WCRR, 1550 AM.
- "Unas Historias de Las" Hosted by Pope Albeniz, produced by Kargwals, Sundays at 5:15 a.m. on Radio Maris, WQRA.
- "Una Vida Mayor" Hosted by Pope Albeniz, Thursdays at 12:30 a.m. on Union Radio WCRR.
- "Habla el Obispo Romeny" Hosted by Bishop Agostino Romeny, Channel 14 on Monday and Tuesday and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 49 in Dade.
- "Mother Angelica" on Eternal Word Television Network (EWTN) is seen on several cable channels in South Florida. Check with your local cable company.
- "Catholic Focus" on Channel 6, WCDX. Father Thomas Hendriks will air at 6:45 a.m. on August 19th.

In Creole
- "Kok la Chante" (The Black Creole) Sponsored by the Haitian Catholic Center, Sundays at 3 p.m. on WVCX, 1550 AM.
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St. Bernardette Annual Rummage Sale will be Aug. 11 from 8 to 4, and Aug. 12 from 9 to 1 at 7450 Sterling Rd.
San Isidro's 1st Sunday Revival by Father Ricardo, continuing BOCO "Overcoming Fear" at 2 p.m., Aug. 5, 2310 Hammondville Rd., Pompano Beach.

Bereaved Families Support Group in English and Spanish formed by Catholic Hospice Inc., at 7:30 p.m. Thursdays at 14100 Palmetto Frontage Rd., Miami Lakes. Call 455-2080.
Archdiocesan Council of Catholic Women - S. Broward Deeney board meeting Aug. 18, 9-10 a.m. at St. Maurice Church, 2851 Stirling Rd.; FDOW biennial meet Oct. 1-2, Pensacola Hilton.

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BUSINESS SERVICE GUIDE

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14 Know Your Faith

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 humans 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 know 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 live, 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 a 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.

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 28:3). 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 army 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 creeds, I asked a youngster: Who is Jesus Christ? He first 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 throne that seemed to have been made... He had seven eyes” (Rev. 1:6). 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 “Midsummer Night’s Dream” summed it up best: “The eye of man hath not yet seen, the ear of man hath not heard, nor can man 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 something, said philosopher Joseph Pieper. In “The Silence of St. Thomas,” he writes:

“For St. Thomas, the unknowable cannot even 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.”

“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 use his 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 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.

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.

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.

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

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’s because they had a deeply held 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 naive observation that the ship “ran 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 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. Battle by diseases they could not explain medically, the people attributed them to evil spirits and demons.

All in all, however, God reign ed 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 something like 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 unseemly things and giving their time to good causes.

“I felt very much at home with them,” he said. His job was a simple 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-handed 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 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.”

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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 Ann Marie Schr Huecking.

“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-graders Nick Bozzelli and eighth-grader Cleary Campo.

“They’re beautiful children,” their grandmother said. “Seven of our nine children attended school here,” she said.

“We’re in the parish for 33 years. We also have grandchildren at Sccina (Memorial High School),”

Saying that the family has always been close-knit, Mrs. Bozzelli said that the “children play together at meals,”

Adding, “They are all good friends.”