



Who we are

Survey finds 1.1 million S. Florida Catholics, 62 percent Hispanics, most believe in basic tenets

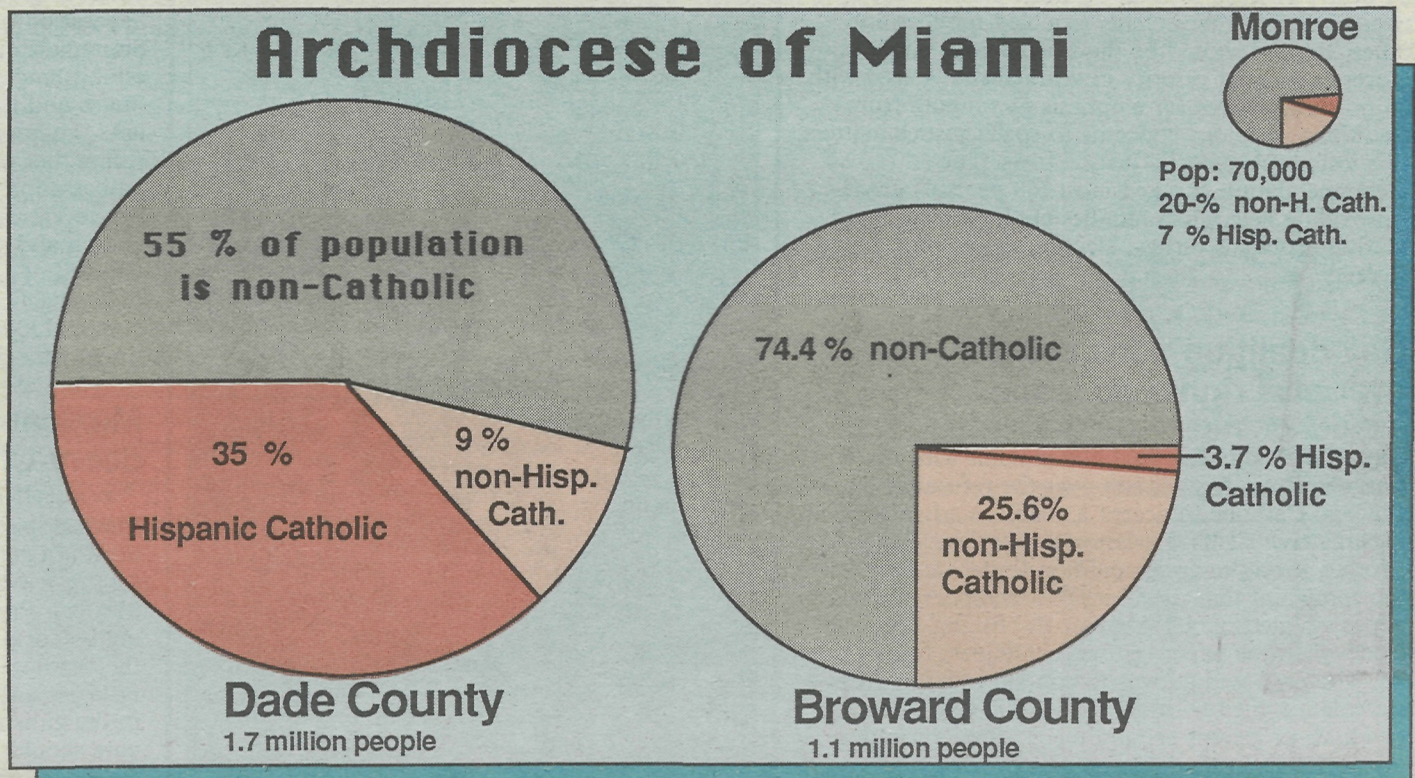
Complete summary
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By Ana Rodriguez-Soto
Voice News Editor

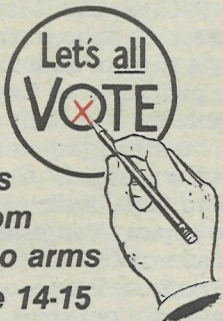
A massive phone survey commissioned by the Archdiocese of Miami has painted, for the first time, a scientifically accurate portrait of South Florida Catholics, their beliefs and practices.

The survey, undertaken as one of the first steps in the Archdiocese's three-year Synod or consultation process, shows that Catholics now make up about a third of this area's population, and more than half of them are Hispanic.

It also reveals that the vast majority of South Florida Catholics — both active and inactive — believe in the basic doctrines of the faith and consider religion an important part of their lives. This is true even if, in some specific areas, their views differ from the teachings of the Church.



Candidates are polled



on various issues from abortion to arms
...page 14-15

Among the most important of the survey's many findings:

- More than half of all South Florida Catholics, practicing or not, pray regularly at home as a family.
- Close to two-thirds attend Mass regularly or fairly regularly.
- Three quarters of those who attend church regularly are satisfied with the way parishes meet their spiritual needs, and eight in 10 are happy with the current Mass.
- More than two-thirds believe it is important or very important for the Church to have Catholic schools.
- A similar number believe religion

has the answer to many of today's social problems.

- About one-third are more religious today than they were five years ago, with 10 percent less so.
- Almost nine in 10 say abortion is not acceptable or is acceptable only under extreme circumstances.
- More than half favor women priests; almost two-thirds favor priests marrying; and eight in 10 favor altar girls. Active Catholics are less in favor of women priests than inactive or semi-active ones.

But the survey, which cost about \$25,500 to produce and involved more

than 2,000 volunteer hours (see box, page 12), also revealed some areas of concern:

- About half of the Catholic children in South Florida are receiving no formal religious instruction.
- More than half of adults never go to confession, and about half never receive Holy Communion, even if they attend Mass regularly.
- More than two-thirds see nothing wrong with using artificial means of birth control and almost half find

(Continued on page 12)

HEARINGS IN SOUTH FLORIDA

Here's what parish people think

By Ana Rodriguez-Soto
Voice News Editor

At the Archdiocesan Synod office, the stacks of computer printouts line the walls and clutter the desktops. There's no way to hide from all the papers — or, more accurately, from the views of South Florida Catholics, whose suggestions and opinions fill those pages.

Listening to what Catholics are saying was the first step in the Archdiocese of Miami's three-year Synod process, and it was accomplished in two ways: through a random telephone survey (the results appear in this week's *Voice*), and through public hearings held in every parish, school and Church institution last spring.

The outcome of those hearings is typed neatly on the computer printouts which inundate the Synod office: More than 600 different issues in all,

'Some issues were mentioned only once, others hundreds of times. Those that came up repeatedly provide a good glimpse of what practicing Catholics here deem important...'

and the exact words of every Catholic who mentioned them. This, so that no nuance of meaning will be lost when Synod commissions begin their work: to study what Catholics here have said, what Christ said and what the Church teaches, and come up with ways of living the Gospel more vigorously in South Florida.

• After Synod commissions do their work, parishioners once again will be asked for their input, comments and suggestions.

Some issues were mentioned only once, others hundreds of times. Those that came up repeatedly provide a good glimpse of what practicing Catholics here deem important — and what they want the Archdiocesan Synod to address.

The top 15 issues raised in local hearings were as follows:

• **Married priests/celebrity**, mentioned 280 times. Catholics said both that they wanted priests to be able to marry and that they wanted priests to

remain celibate, which is the current Church practice. Generally, however, the sentiment leaned toward allowing priests to marry.

• **Birth control/Church teaching/human sexuality**, mentioned 250 times. Mainly, people asked that the teaching of the Church be changed to permit the use of artificial means of birth control.

• **Recruitment, increased vocations**, mentioned 144 times. Catholics were concerned about the shortage of priests and religious and anxious to find ways of reversing the trend.

• **Ordination of women**, mentioned 143 times. The general feeling was, 'why not?' although there were some who said the Church should never ordain women priests.

• **Cost of Catholic education and sacrament of reconciliation**, each men-

Catholic colleges 'catching up' with tuition hikes

Catholic colleges are raising tuition this year in what may be an effort "to play catch up" to other private institutions, a Catholic college association of officials suggested.

A sampling of Catholic colleges around the country indicates undergraduate costs may be up more than the 6 percent average increase for private institutions. Bur Ursuline Sister Alice Gallin, executive director of the Association of Catholic Colleges and Universities, said many of the 235 U.S. Catholic colleges may be getting more in line with higher tuition already charged by other private schools.

Although the association does not keep statistics, Sister Gallin said she believes that Catholic colleges

tend to be less costly than their private school counterparts.

Private college tuition costs, for example, include \$11,390 at Harvard University, Cambridge, Mass. (7 percent increase), \$11,208 at Stanford University, Stanford, Calif. (7 percent increase), and \$9,250 at Emory University, Atlanta, Ga. (10 percent increase). Brigham Young University, Provo, Utah, charges \$1,550 for members of the Church of Latter-day Saints and \$2,320 for non-members (4.7 and 9 percent increases respectively).

The trend in the past few years has been for schools themselves to offer more aid to students, Sister Gallin said. "The schools have to pick up

what the (federal) government has dropped down," but Catholic colleges "have been lagging behind other independent schools" in such aid to students, she said.

Catholic schools "are also playing catch up on faculty salaries" and endowments, she said, and must make up for the decrease in contributed services from faculty members who are members of religious orders.

Barry University in Miami, a school of about 4,600 students run by the Dominican Sisters, has raised tuition to about \$6,000, an increase of approximately 8 percent.

L. A. Catholics say helping others is the first priority

LOS ANGELES (RNS) — In a survey answered by nearly 320,000 Roman Catholic parishioners, two-thirds said that helping troubled families and others in need should be the Los Angeles Archdiocese's greatest priority in years ahead. Faced with 45 possible choices for emphasis — ranging from traditional religious concerns to social justice matters — most checked social justice areas. The recommendation checked most (68 percent) urged "providing help when families are in trouble from marital problems, drugs, alcohol, detention, violence, etc."

Gay coalition sues press over civil rights ad issue

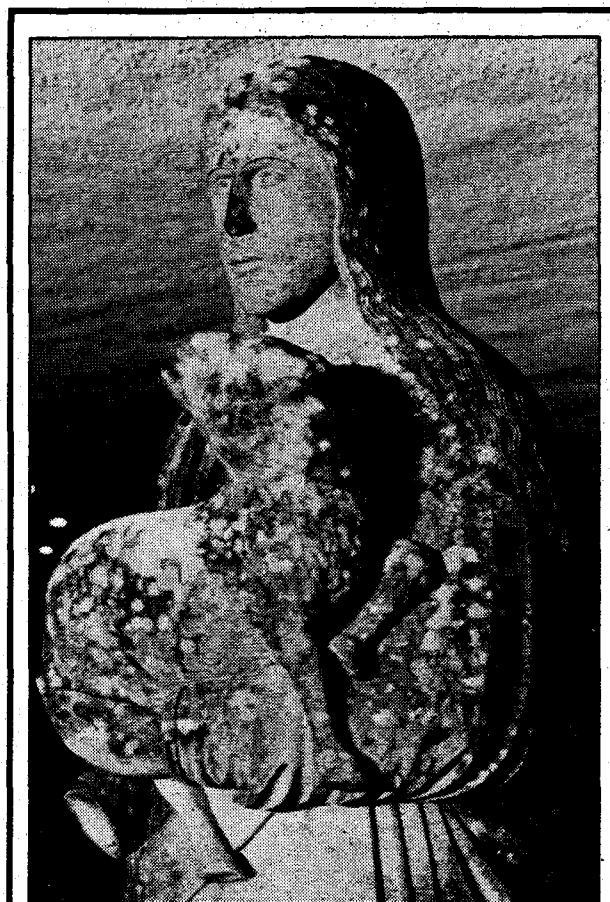
CHICAGO (NC) — The Catholic Coalition for Gay Civil Rights has filed a complaint with the Catholic Press Association over the refusal of The Chicago Catholic to accept a coalition advertisement backing civil rights legislation for homosexuals. Brother Rick Garcia, a coalition leader, argued in the complaint that the Chicago archdiocesan newspaper violated the CPA's Fair Publishing Practices Code when the paper refused his request to place the ad. The proposed ad was to contain excerpts from a statement signed by more than 3,000 Catholic individuals or groups around the country, including about 200 from the Chicago area.

Senate approves abortion funds for rape, incest cases

WASHINGTON (NC) — Proposing a change in a 5-year-old federal policy on abortion funding, the Senate Appropriations Committee voted 13-12 to allow government-funded abortion for rape and incest victims. Father Edward M. Bryce, director of the National Conference of Catholic Bishops' Office for Pro-Life Activities, strongly criticized the vote, calling it a "great disappointment." But Sister Deborah Barrett, coordinator of the Justice Campaign, an ecumenical group seeking to add abortion funding for cases of rape and incest, said her group was "very pleased" by the committee vote, which now goes to the full Senate. Sister Barrett is a member of the Sisters of Christian Community, which does not have official church recognition.

Knights of Columbus renew their fight against abortion

CHICAGO (NC) — Bolstered by words of support from President Reagan, the Knights of Columbus vowed to embark on a new nationwide campaign against legalized abortion during their recent convention in Chicago. Declaring that "without life, there is no liberty or pursuit of happiness," delegates of the 1.4 million Knights called for a constitutional amendment or congressional legislation to overturn the 1973 Supreme Court decision legalizing abortion virtually on demand. They also vowed an educational campaign to convince the American people and elected officials



A-Bomb survivor

A statue of St. Agnes holding a lamb, from the Urugami Cathedral in Nagasaki, Japan is part of a permanent exhibit at the United Nations headquarters in New York. The statue, blackened by the radiation following the atomic bomb blast in 1945, is among items from World War II attacks on Japan. (NC photo from the U.N.)

that abortion is an attack on humanity and reason, not a concern limited to religious belief. President Reagan addressed the convention by satellite Aug. 5.

'Ecumenism is dead,' says Methodist theologian

ST. LOUIS (NC) — Official ecumenism today is "dead in the water," a leading Methodist theologian and ecumenist told the Conference of Major Superiors of Men at its annual assembly in St. Louis. "An ecumenical apathy has settled in, as dangerous as partisan bigotry and triumphalism used to be," said the Rev. Albert Outler, one of the Second Vatican Council's invited Protestant observers. Dr. Outler, 77, a theology professor emeritus at Southern Methodist University in Dallas, said that weaknesses in the Vatican II document on ecumenism and serious internal troubles in Christian denominations today are among the causes of ecumenical malaise. The council moved Catholics and other Christians "beyond grudging tolerance toward truly mutual love," he said, but envisioned no "open sacramental significations of our oneness in Christ."

Religious coalition fights for severing U.S.-Vatican ties

WASHINGTON (NC) — A coalition of 20 religious groups, led by Americans United for Separation of Church and State, have asked the Supreme Court to rule unconstitutional the establishment of diplomatic ties between the United States and the Vatican. A brief filed by the coalition asks the Supreme Court to overturn a lower court ruling that upheld the 1984 appointment of an ambassador to the Vatican, arguing that formal ties to the Vatican violate the principle of separation of church and state. The coalition includes the National Council of Churches and the National Association of Evangelicals and two Catholic organizations, the National Coalition of American Nuns and the National Association of Laity.

Mexican bishops publicly decry Chihuahua elections

WASHINGTON (NC) — A call by northern Mexican bishops for invalidating controversial elections in Chihuahua state figured prominently in a full-page Washington Post ad aimed at influencing Mexican President Miguel de la Madrid, in Washington for a meeting with President Reagan. Under the heading "A Moral Judgment" three Chihuahua bishops said that because of serious "irregularities" in the gubernatorial and municipal elections, the vote should be voided and a new vote taken. The statement was one of three in the ad, published in The Washington Post. The ad was sponsored by the Council for Inter-American Security, which describes itself as a 10-year-old organization specializing in hemispheric affairs.

N.Y. governor lauds bishops for writing about poverty

ALBANY, N.Y. (NC) — Gov. Mario Cuomo of New York credits the U.S. bishops with a major role "in making poverty a topic of national concern once again" through the pastoral letter they are preparing on the economy. Since the first draft of the pastoral in November 1984, "our national attitude toward poverty in America has changed," Cuomo said in a statement on the third draft of the pastoral. His commentary was to appear in an issue of Our Sunday Visitor, a national Catholic weekly. The final version of the pastoral letter is scheduled to be voted on by the National Conference of Catholic Bishops in November.

USCC official: Feed hungry by sending surplus cheese

WASHINGTON (NC) — The federal government should release more surplus cheese for hungry people, said Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference. Msgr. Hoye endorsed proposed legislation which would require the U.S. secretary of agriculture to release more surplus cheese to states that can show proof of the need. In a letter to Rep. Leon Panetta, D-Calif., chairman of the House Agricultural Subcommittee on Domestic Marketing, Consumer Relations and Nutrition, Msgr. Hoye wrote that many Catholic parishes and social service agencies distribute surplus food and are aware of the need.

Prayer Petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sister of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls), to us at this address: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

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Vatican fires Cath. U. theologian

By Jerry Filteau

WASHINGTON (NC) — Moral theologian Father Charles E. Curran may no longer teach as a Catholic theologian because of his dissent from church teachings, the Vatican said in a statement released Aug. 18 in Washington.

"You will no longer be considered suitable nor eligible to exercise the function of a professor of Catholic theology," wrote Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, the Vatican agency that has been investigating Father Curran's teachings since 1979.

Archbishop James Hickey of Washington, chancellor of The Catholic University of America where Father Curran has taught for the past 20 years, announced that he has "initiated the withdrawal of Father Curran's ecclesiastical license to teach Catholic theology."

"Father Curran," he added, "will enjoy the right to the procedures of due process set forth in the statutes" of the university.

Last March, when he announced that a final decision was drawing near in his case, Father Curran indicated that he was prepared to go to court if necessary to retain his teaching post.

Archbishop Hickey said he "fully" supported the Holy See's judgment on Father Curran. "The Holy Father and the bishops have the right and the duty to ensure that what is taught in the name of the church be completely faithful to its full and authentic teaching," he said.

Bishop Matthew Clark of Rochester, N.Y., Father Curran's home diocese, said, "In recognition of the ultimate authority of the Holy Father who has confirmed this decision and in a spirit of collegiality with him, I accept the decision as the final word on this matter and urge all members of our community to accept it in a similar spirit."

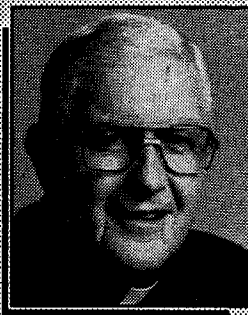
Bishop Clark earlier had urged a compromise which would allow Father Curran to continue teaching on the Catholic University theology faculty. In his statement he emphasized that Father Curran remains in "good standing as a priest."

Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said the basic issue in the Curran case "concerns the fact that someone who does not accept the teaching of the church on crucial points cannot reasonably expect to occupy a position which requires that he teach what the church teaches."

"Neither I nor anyone else relishes this controversy for its own sake.... I hope it will not become an occasion for prolonged confusion and bitter-

'Someone who does not accept the teaching of the Church on crucial points cannot reasonably expect to occupy a position which requires that he teach what the Church teaches'

—Bishop Malone



ness," Bishop Malone added.

In his five-page letter to Father Curran, dated July 25, Cardinal Ratzinger said the congregation's decision to strip him of his license to teach as a Catholic theologian was presented to Pope John Paul II and approved by him on July 10.

Father Curran wanted some modification in church teachings in the following areas:

- A right to public dissent from the church's "ordinary" magisterium, or teaching authority.
- Abortion, in a few cases.
- Euthanasia, in certain cases.
- Masturbation.
- Artificial contraception.
- Premarital intercourse.
- Homosexual acts.

The cardinal challenged Father Curran's most basic contention, that his writings constituted legitimate, responsible dissent from non-infallible teachings of the church.

"The church does not build its life upon its infallible magisterium alone but on the teaching of its authentic, ordinary magisterium as well," Cardinal Ratzinger wrote.

He also countered some objections Father Curran had raised in the course of the investigation, saying some aspects of the procedure "have become widely misunderstood."

"First, you publicly claimed that you were never told who your 'accusers' were," he wrote. "The congregation based its inquiry exclusively on your published works and on your

personal responses to its observations. In effect, then, your own works have been your 'accusers' and they alone."

To a complaint by Father Curran that he was never given an opportunity of counsel, Cardinal Ratzinger replied that all the proceedings were in written exchanges, so "you had every opportunity to take any type of counsel you wished."

He said Father Curran indicated in his correspondence that he had consulted with others, and the congregation at one point urged him "to continue the use of that very means."

Father Curran could not be reached immediately for comment.

Withdrawal of his license to teach Catholic theology would bar Father Curran from teaching in the theology department of Catholic University or on any other pontifically chartered theology faculty in the world.

In recent years, only one other Catholic theologian, Swiss-born Father Hans Kung of the University of Tübingen, West Germany, has had his license to teach Catholic theology stripped. After Father Kung was disciplined in 1979, he was dropped from the Catholic faculty at Tübingen but added to the university's ecumenical faculty.



From Time of Christ

A boat dating from the days of Jesus has been dug up from the mud on the shore of the Sea of Galilee. The boat was found near the village of Migdal halfway between Tiberias and the northern shore. The boat was discovered during low water levels. (NC photo)

School tells girl: turn pro-life or leave

WASHINGTON (NC) — A pastor in Toledo, Ohio, has said that an 11-year-old student in his parish grade school must change her position on abortion if she wants to continue attending the school.

Father Richard Miller, pastor of St. Agnes Parish, stated his position in an Aug. 10 letter to Concepcion Eason, mother of Sarabeth Eason, who had been scheduled to enter sixth grade at St. Agnes school in the fall.

In his letter to Mrs. Eason, former assistant director of a Toledo abortion clinic, Father Miller asked that Sarabeth "desist and stop from public and exposed support of" a pro-choice position and asked that she "write a letter to the principal that she does not personally support abortion."

Last January, Sarabeth, with her parents, signed a pro-choice newspaper ad celebrating the 1973 Supreme Court decision permitting abortion. In January, the pre-teen also spoke in

favor of a right to abortion during an interview by a television reporter at a pro-choice rally.

Father Miller, who prior to sending his letter had spoken personally with Mrs. Eason about her stand on abortion, said in his letter that he took his position "because Sarabeth is carried along with your enthusiasm, made out of sympathy, feelings of mercy and rightness, as you understand it, and has been so public" in her support for abortion through TV appearances and in the ad in the public press.

Father Miller told Mrs. Eason that her position with the Catholic Church is "very awkward."

"I think as so publicly supportive, as associate director (of the abortion clinic) and as so determined, and publicly so, you yourself, possibly, could be asked to leave the Catholic Church," he said.

Neither Mrs. Eason nor her

daughter could be reached for comment but Glen Eason, Sarabeth's father, said in an Aug. 18 telephone interview that he was angered by the letter which, he said, was telling his daughter she could not attend the school "because she had exercised her constitutional right to free speech."

He said that Sarabeth would not comply with the demands, and quoted her as saying, "There's no way I'm going to do that."

Eason also said that he is considering a lawsuit against the school which, he said, receives government funding for textbooks and busing.

Eason, a Lutheran, also objected to what he called the "thinly veiled threat of excommunication" against his wife. He said that his wife's position is that she was "born and raised Catholic and will continue to go to church and receive the sacraments" even if excommunicated. He added

that his wife and daughter disagree with the Catholic Church only on the issue of abortion.

Eason also said that his wife has left her job at the abortion clinic, which was firebombed last May, because after the bombing she "felt the clinic was not operating at full potential..."

Frances Kissling, head of Catholics for a Free Choice, called Father Miller's position "very unfair."

Toledo Bishop James Hoffman backed Father Miller in his stand, said the Toledo diocesan communications director, James Richards, in an Aug. 18 telephone interview.

"The reason for the actions and the bishop's endorsement are a conviction on the part of Bishop Hoffman that the pro-life teachings of the church are not merely reserved for Sunday homilies but must permeate all the institutions of the church, particularly our schools," said Richards.

Mexican bishops: Government aids drug traffickers

MEXICO CITY (NC) — Southern Mexican bishops have charged federal officials with "complicity" in a sophisticated system of illegal narcotics cultivation and trafficking in their region.

The nine bishops of Chiapas and Oaxaca states also warned in a pastoral letter that the traffic "could lead us in no time toward a generalized social disaster, given that with each day the amount of arable land dedicated to cultivating drugs is increasing."

In the letter, titled "Narcotics Trafficking, A Pastoral Concern," they said drug traffickers in southern Mexico have a network for providing seed, credit, fertilizers and transport "which would be impossible without the complicity of high state and federal officials."

The bishops warned those involved in promoting the traffic that "God will take revenge on those who kill his people."

The bishops, whose dioceses comprise the Mexican church's Southern Pacific Pastoral Region, praised Mexican President Miguel de la Madrid's administration for combatting illegal drugs, but warned that people will become skeptical if the problem is not addressed in depth.

Drug cultivation in the region is tied to land problems and poverty, the bishops said. Indian communities and small farmers are forced to grow marijuana and opium poppies for profit, they said.

"We don't want pressure brought upon innocent campesinos and Indians, or the beginning of a witch hunt or the end of regional political groups, but rather a solution," the bishops said.

They said, however, that given the "pervasive" climate of the drug trade "we foresee a greater and more generalized deterioration of the social situation of the people and communities of our region, who because of drugs, are losing their culture and dignity."

Fear of terrorism keeps tourism low at Vatican

VATICAN CITY (NC) — American fears of terrorism have hit the Vatican museums in the cash register, say museum officials. With millions of U.S. tourists staying away from Europe this summer, attendance and revenues at the Vatican museums have dropped about 40 percent, the officials said. In June alone, 89,000 fewer tourists passed through the museums' gates compared with 1985. At about \$5 per ticket, that represented an admissions loss of \$445,000. July figures are expected to show a similar decline, said Carlo Pietrangeli, museum director.

London's first black deacon may bring others to the altar

LONDON (RNS) — The recent ordination of Britain's first black Roman Catholic deacon is being viewed as a possible turning point for black Catholics here. Charles Gaillard, a 47-year-old West Indian, was ordained recently in Southwark, London. A postman who came to London from St. Lucia in 1971, he said he hoped the event might lead other blacks to join him at the altar.

CRS resumes food airlifts to famine-stricken Ethiopia

NEW YORK (NC) — Catholic Relief Services has resumed airlifting food to Ethiopia because of a "dangerously low" food supply. William Schaufele, CRS senior director for Africa, said, however, that after the relief arrives in Ethiopia, the government cannot guarantee safe passage to the truck convoys taking the food to embattled Tigre province. The Tigre province has been one of the hardest hit by famine in recent years. The situation is compounded by the fact that food transport is often blocked by fighting between the Marxist government and guerrillas seeking regional independence.



Innocent victim

Rescue workers carry the charred body of a child killed in a car bomb blast in a busy West Beirut shopping area. At least 10 people were killed in the explosion, bringing the death toll to 70 in that troubled city. (NC photo)

Pope tells scientists their efforts will aid world peace

VATICAN CITY (NC) — Pope John Paul II told scientists gathered to discuss the effects of nuclear war that he hoped their "important initiative" would further the goal of world peace. American, Soviet and Chinese scientists gathered in Erice, Sicily, for the sixth such conference on nuclear war. This year's conference, which began Aug. 18, was to consider the theme "International Cooperation: The Alternatives."

Cardinal Sin urges clergy to keep low public profile

HONG KONG (NC) — Since playing a leading role in the toppling of the government of former President Ferdinand Marcos last February, Cardinal Jaime Sin of Manila has kept a low public profile and urged his colleagues in the clergy to do the same. "The church — and here I speak of only the clergy — should have a low profile in its nation-building work, avoiding the limelight," he said in Asia Focus, a publication of the Hong Kong-based UCA News. "We will give the laity their chance to restore the temporal order of things, which is their prime duty." The cardinal said he makes fewer speaking tours in the provinces, and his talks are more church-centered than before the revolution.

French agencies plea for aid for hungry, homeless

GENEVA (NC) — French religious and voluntary agencies urged long-term government help for their work among the hungry and homeless. A group of eight agencies also said that in an effort to fight the deteriorating situation of the "new poor" — found especially in Paris — they will cooperate in raising awareness of the problem at national and local levels, the Geneva-based International Catholic Press Agency reported. Sixteen public shelters for the homeless were closed in early 1986 after one-time government funding expired. The groups include the St. Vincent de Paul Society, Emmaus Association, the Little Brothers of the Poor and "Secours Catholique," Catholic Aid.

Marcos plantation is now in the hands of farmers

MALAYBALAY, Philippines (NC) — Backed by their church leaders, 400 Filipino farm families took over a sugar plantation of nearly 3,000 acres formerly leased to a friend of deposed President Ferdinand Marcos. The action was part of a wider movement by landless families to occupy and work on large estates once owned by Marcos cronies. The plantation in Bukidnon province, 600 miles south of Manila, had been seized by the government of President Corazon Aquino. Government officials said they will not take action against the squatters. Bishop Gaudencio Rosales of Malaybalay celebrated Mass for them and promised the church's full support.

Ailing priest climbs 60 feet to stop man from suicide

CHIPPENHAM, England (RNS) — A middle-aged Catholic priest recovering from a triple-bypass operation climbed more than 60 feet up a steep viaduct to talk down a man who was threatening to commit suicide. Father Desmond Millet, 55, was in his residence at the Assumption of the Blessed Virgin Mary Church in this Wiltshire market town when police called to ask if he would talk to the man.

Salvadoran church leaders face criticism, death threats

SAN SALVADOR, El Salvador (NC) — Salvadoran church officials faced death threats after an ex-rebel said that church-backed humanitarian efforts were manipulated by left-wing guerrillas. Luz Janet Alfaro Peña, an official of a human rights group who was arrested last spring for rebel activity, said that San Salvador Archbishop Arturo Rivera Damas and other church people knew of or participated in diverting church relief supplies and money to guerrilla groups. Since those and other accusations, members of the archdiocesan social welfare office said they received death threats, the head of the Salvadoran Lutheran Church said he was accused of being a communist, and the Salvadoran head of the Baptist refugee program fled the country.

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Only Mass more attended than Bingo

Religious ed found to be distant 3rd

NOTRE DAME, Ind. (NC) — Only Mass beats bingo in attracting participation in U.S. Catholic parishes, said a report released in August by the Notre Dame Study of Catholic Parish Life.

Coming in as a distant third and fourth were adult religious education and children's religious education, the report said.

Trailing still further in popularity were parish school or sports activities, Lenten services or devotions to Mary, and parish social and fraternal organizations.

"Bingo is a curious phenomenon among Catholics," the report commented.

"Bingo as a social phenomenon has a staying power among many parishioners that has outlasted the concern expressed by many bishops, pastors and fellow parishioners about bingo as part of the regular parish budget and stewardship program," it said.

Among pastors or administrators of 1,099 U.S. Catholic parishes who were surveyed as part of the Notre Dame study, virtually all listed Mass at the top of "three activities... most well attended by parishioners," said the report.

Following Mass, it said, "60 percent of the parishes listed bingo, 21 percent listed adult religious education, 20 percent listed religious education of children."

School activities or sports were listed among the top three by 17 per-

cent of the pastors; devotional activities by 12 percent, social or fraternal organizations by 10 percent.

When pastors were asked to list three main activities in terms of their importance to the vitality of the parish, bingo again came in second after Sunday Mass, although the figure was not as dramatic.

Among activities that were a major source of vitality, the report said, the list after Mass included, in descending order, "bingo (29 percent), children's religious education (25 percent), parish school activities and sports (24 percent), adult religious education (20 percent), social and fraternal organizations (18 percent)."

Parish councils, social services, justice activities, liturgical preparation and youth ministry also got mentioned with some frequency, but less than the other categories listed.

Data on bingo's popularity and importance in parish life were a sidelight in the report, which was devoted mainly to technical analysis of different kinds of services parishes offer people and how these relate to the needs that people feel.

On how parish services relate to felt needs, the report provided extensive data indicating that people are most likely to turn to the parish for faith support, religious education, counseling or help at key times such as marriage, sickness or death in the family, or as an outlet for a desire to serve others.

For the most part, the study found, there was a fairly close correlation between the expectations of Catholics in

(Continued on page 21)

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State bishops urge 'war on porn'

LOUISVILLE, Ky. (NC) — Kentucky's five bishops have urged Catholics and others in the state "to enlist now" in the "war on pornography."

The bishops' statement also called for a campaign to enact an effective state "cable decency" law to keep televised pornography out of the home. They urged community efforts to set standards and urged people to complain effectively about "pornography flourishing and corrupting their own neighborhoods."

make a consistent effort to "enlist the good will of media professionals in self-regulation."

The bishops also asked people "to demonstrate public interest in the dignity of the human person" and "to ally with other interested citizens to seek to remove pornography" through public opinion and legislation.

The bishops' statement came about a month after the release of the final report of the U.S. Attorney General's Commission on Pornography but was not a response to it.

In their statement, the bishops asked for a "serious attempt" to get the Kentucky Legislature to pass a law preventing the distribution of pornographic films on cable television.

The state Catholic conference supported a bill in the 1986 Legislature to make it a crime for cable television companies to transmit obscene material. The measure passed the House but died in the Senate.

"Contrary to the widely disseminated opinion, pornography is not protected by the First Amendment," the bishops wrote. "There are federal statutes against the mailing, importing, broadcasting and interstate transportation of obscene material."

Despite claims that there are no victims of pornography, "all of us are its victims," the bishops wrote. "Families and children are special targets. Pornography distorts the goodness and beauty of human love and sexuality and undermines those beliefs and values which are essential to the stability of any society."

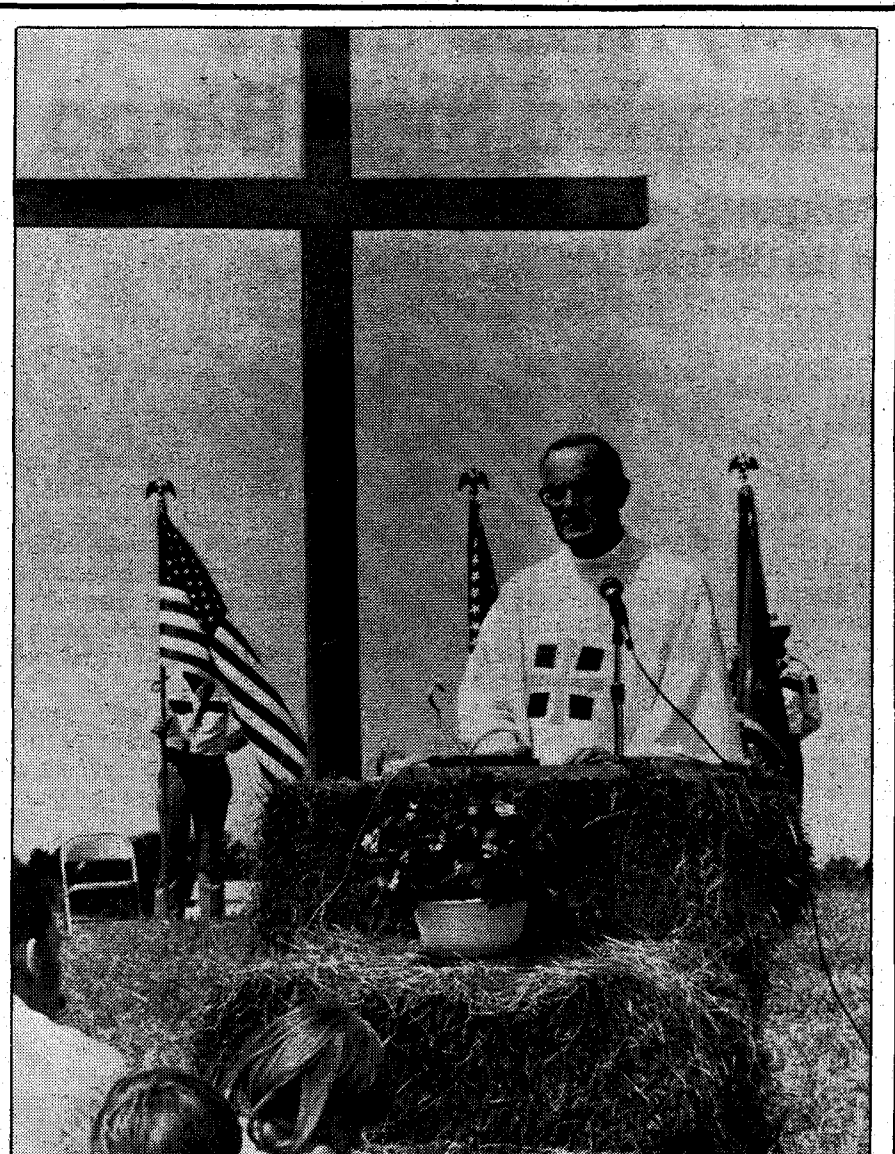
'Pornography distorts the goodness and beauty of human love and sexuality...'

The letter was developed and signed by Archbishop Thomas C. Kelly and Auxiliary Bishop Charles G. Maloney of Louisville; Bishop William A. Hughes and Auxiliary Bishop J. Kendrick Williams of Covington; and Bishop John J. McRaith of Owensboro.

Calling pornography an evil that "degrades us as a people and as a nation," the bishops asked each parish to

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Rural Mass

With bales of hay as a lectern, Bishop George Speltz of St. Cloud, Minn., delivers his homily during an outdoor Mass on the farm of Gerald and Alicia Kohnen at Roscoe, Minn. At the second annual "Day of Prayer for God's Blessings on Rural America," Bishop Speltz called for farmers to unite, to decide their own futures and cut out the middle-man in selling crops. (NC photo)

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The parish pope

Pope John Paul II takes role as bishop of Rome seriously, makes informal visits to local parishes on Sundays

By Agostino Bono

VATICAN CITY (NC) — On many a Sunday in Rome, Pope John Paul II can be found in a parish church somewhere, celebrating Mass and bantering informally afterward with parishioners.

For the pope is not only the spiritual leader of the world's 840 million Catholics. He is also a diocesan bishop, directly responsible for the spiritual welfare of the people in his diocese.

The pope's diocese is Rome, with 2.6 million Catholics, the oldest diocese and most important historically in the Catholic Church. It was founded by St. Peter in the first century and led by him until he was martyred around A.D. 67.

Among the pope's titles are bishop of Rome and archbishop and metropolitan of the Rome province. The latter title reflects the growth of the ecclesial jurisdiction beyond the confines of the city of Rome.

Pope John Paul, since being elected in October 1978, has taken his diocesan pastoral tasks seriously and with the enthusiasm that marked his years as head of several dioceses in his native Poland.

The pope has visited more than one-third of Rome's 310 parishes, usually on Sunday afternoons.

Give-and-take

His only formal, written talk during these visits is the Mass homily, usually a spiritual message based upon the Gospel reading. The rest is informal give-and-take with parish groups and individuals.

Papal remarks range from comments on the day's soccer matches, as soccer is the national sport, to praise and criticism of specific parish actions.



Pope John Paul II signs an autograph for a young boy during a visit to Grande Madre di Dio (Great Mother of God) Church in Rome. (NC photo)

The pope prepares for these visits by meeting several days before with the parish priests and diocesan officials responsible for that part of the city. Many times, these meetings are working lunches or dinners in which the pope picks up anecdotes about parish life he can use to make points during the visit.

Parishes announce the papal visit by sending out formal printed invitations to special guests and by plastering posters of a smiling pope on walls throughout the neighborhood inviting everyone to attend. As poster art is a popular form of advertising, the parish posters often vie for attention

with circus announcements, calls to political rallies and listings of classical and pop music concerts.

Whenever possible, visits are planned around a special parish event, such as the local feast day, first Communion or confirmation.

Even when acting as head of the worldwide Catholic Church in ceremonies at St. Peter's Square, the pope often notes the presence of Rome

groups in the audience and refers to local Rome events, customs and the weather.

Many Rome church groups organizing protest marches or outdoor social events begin or end their activities with a papal blessing in St. Peter's Square.

Not administrator

Although the pope takes his pastoral tasks as bishop seriously, his responsibilities as head of the Catholic Church do not allow him the time to become deeply involved in diocesan administrative affairs.

For centuries, the day-to-day affairs have been handled by a papally appointed vicar, currently 71-year-old Italian Cardinal Ugo Poletti.

Cardinal Poletti is assisted by two archbishops and six auxiliary bishops responsible for different geographic areas or pastoral concerns. There are about 1,500 diocesan priests, who staff about half the parishes; the rest are staffed by religious order priests.

Ironically, the pope's resident church, St. Peter's Basilica, is not the cathedral church of the diocese.

Vatican City, in which the pope lives and where the basilica is located, is a separate vicariate with its own papal vicar for the slightly more than 1,000 people who live in the 108.7-acre independent state.

The cathedral for the Rome Diocese is the Church of St. John Lateran, located outside Vatican City. Next to the church are the diocesan offices.

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Christ could 'disappear' from Middle East

Maronites say Christians in Lebanon are threatened

PHILADELPHIA (NC) — Christ "will disappear" from the Middle East if the threat to Lebanese Christians continues, said a U.S. Maronite official.

According to Father John D. Faris, chancellor of the Brooklyn-based Diocese of St. Maron, "all of Christianity is threatened in Lebanon. If we don't do something, Christ will disappear from the Middle East."

'The world is well-informed about the Holocaust of six million Jews during the Third Reich. The world is thoroughly informed about the plight of the Palestinians... The world knows little or nothing of the suffering of Christians in Lebanon.'

Christian and Moslem factions are waging a bloody civil war in Lebanon.

"For 11 years the Lebanese Christians have fought to maintain their independence, and yet, in the world's eyes, they have not died as heroes," said Msgr. John Esseff, former director of the Pontifical Mission in Lebanon.

"The world is well-informed about

the Holocaust of six million Jews during the Third Reich," Msgr. Esseff said. "The world is thoroughly informed about the plight of the Palestinian refugees that came about after the establishment of Israel.... The world knows little or nothing of the suffering of Christians in Lebanon."

Maronites, Eastern-rite Catholics who are in communion with the pope, form one of the oldest branches of Christianity. They are centered in Lebanon, where they are the largest Christian denomination.

Officially, there are 55,000 Maron-

ites in the United States, members of the Diocese of St. Maron. However, Father Faris said the actual count is probably much higher.

Archbishop Francis M. Zayek, who heads the diocese, said "as human beings and as Christians, we look for justice everywhere. Being in a great part of Lebanese descent, we look for justice in Lebanon."

Father Faris said that "Lebanon is the only truly pluralistic society in the Middle East. The basic problem is that it has not been permitted to be Leban-

ese," he added. "If the people were left to themselves, they could solve their own problems."

Referring to a recent car bombing in Christian east Beirut which claimed at least 32 lives and a similar incident a day later which killed at least 25 people in Moslem west Beirut, Father Faris said, "There have been criminal acts, inhuman acts on both sides. But there is always hope. It is a hope not only for Maronite Christians."

He said Maronites want Lebanon to return to political structures that ensure that "Moslems, Christians and Jews can live in peace."

Ecumenical efforts help rebuild Irish Catholic church

TULLAMORE, Ireland (NC) — Local Anglican, Methodist and Presbyterian congregations pitched in with money and provided facilities for Catholic worship after the Church of the Assumption was destroyed in a devastating blaze three years ago.

As a result, last week Tullamore celebrated the rededication of the church, 50 miles west of Dublin in Offaly County.

Support also has come from the small number of Moslems, Hindus and Bahais living in the town of approximately 8,000.

Additional aid came from Irish-Americans and a New York based group with ties to the county, known as the Offaly Association.

Three youths were arrested for vandalizing the church at the time of the fire. One was charged with arson, but the charge was later dropped.

After the fire, local Protestant churches offered their premises for Catholic worship. Several Catholic weddings took place in St. Catherine's Anglican church.

Collections were taken up in St. Catherine's and in the Presbyterian and Methodist churches. The new church's baptismal font is a gift from the rector of St. Catherine's, Canon Albert T. Waterstone and his congregation.

The old church, built in 1906, was regarded as one of the most beautiful in Ireland. The reconstructed building blends remnants of the old with new-style architecture.

Cardinal: Nicaraguan Church, state to meet next month

By NC News Service

Cardinal Miguel Obando Bravo of Managua has announced that Nicaraguan church and state officials will meet Sept. 4 to discuss church-state relations, Vatican Radio reported Aug. 16.

But an official at the Nicaraguan Embassy in Washington said the meeting has been scheduled for Sept. 9, following Nicaraguan President

Daniel Ortega's return from a meeting of non-aligned nations in Zimbabwe.

Vatican Radio reported that the cardinal made the announcement Aug. 15 while in San Salvador, El Salvador. He also reiterated a call for the Nicaraguan government to allow the return of two exiled church leaders, Bishop Pablo Antonio Vega of the Juigalpa Prelature and Msgr. Bismarck Carballo.

Sophia Clark, first secretary at the Nicaraguan Embassy in Washington, said Aug. 18 that Ortega would meet with Cardinal Obando Bravo Sept. 9 to set an agenda for a meeting with the full bishops' conference.

The government wants to do

"everything in its power to better relations" with the church, she said.

She added that the expulsions of Bishop Vega and Msgr. Carballo will be discussed, but the agenda will address the overall situation of church-state tensions.



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Back to school time

It's that time of year again, and children are not the only ones getting ready for the start of classes in the Archdiocese

Aug. 25. Ten first-time principals gathered at the Archdiocesan Pastoral Center last week for an orientation session with the staff of the Department of Schools. The new principals are, from left: Thomas Sessman of St. Bartholomew in Miramar; Brother John Krol, Msgr. Pace High School in Miami; Beth Harris, assistant principal at Mary Immaculate Star of the Sea in Key West; Maria Fernandez, St. John Neumann in south Dade; Joyce Hojnacki, St. Timothy in west Miami; Sr. Vivian Gomez, St. Jerome in Fort Lauderdale; Sr. Mary Paula Hughs, St. Coleman in Fort Lauderdale; Valerie Phagon, St. Bernadette in Hollywood; Charlie Pulizzi, Blessed Trinity in Miami Springs; and Belinda Klau, principal of Mary Star of the Sea.

(Voice photo/Prent Browning)



Day care helping truly needy

By Prent Browning
Voice Staff Writer

As day care offered by Catholic Community Services in Dade County comes into increasing demand, a recent survey has shown a large number of those making use of the facilities are single parents.

According to a case statistics report for the year ending this August, 60 percent of those taking their children to Archdiocesan operated day care centers in Dade County are either single, divorced, separated, or widowed. A total of 43 percent of the mothers and 62 percent of the fathers are unemployed.

No statistics were available on the average annual income; however, a survey for 1983-84 showed that 80 percent of the parents using Archdiocesan day care were earning less than \$10,000.

Other statistics compiled for 1985-86 reflected the demand for pre-school programs and the rising number of Latin Americans, particularly Nicaraguans, who are using the services. A total of 12 percent of the parents are from Nicaragua.

Of the 1,130 children attending eight CCS day care centers, 77 percent are enrolled in pre-school programs, eight percent are enrolled in after-school programs, and 14 percent are enrolled in infant day care.

Alicia Abreu, Director of the Division of Day Care for Dade and Monroe counties for CCS, remembers



Alicia Abreu, directs day care services in the Archdiocese of Miami.

that when she joined the staff 14 years ago there were only three day care centers operated by the Archdiocese.

The Centro Mater Child Care Center, 418 S.W. 4th Ave. in Miami, which used to be a facility for after-school children only has expanded its pre-school and infant care and will be dedicating two new classrooms this September.

The Good Shepherd Day Care Center in Perrine, which also provides infant care, recently joined with CCS Family

Day Care and is placing babies and toddlers into supervised homes.

Day care in homes is "smoother for the infant," says Abreu. "By having the homes spread out it gives you a facility where you have homes that are closer to where the parents live."

The Overtown Child Care Center will be moving to expanded facilities at the site of the old Notre Dame Catholic High School in Little Haiti, 130 N.E. 62nd st. and there are plans for a new day care center in Hialeah.

CCS, however, sees their

responsibility as more than merely babysitting, says Abreu.

"We work with both the children and the families," she says. "We are trying to meet the needs of the children and the families in order to strengthen the family and keep it from breaking down whether through financial stress or other pressures."

This often means that the child care centers act as a referral source to other Catholic agencies that provide services the family may need.

Currently, there are about 800 children on the waiting list for CCS day care facilities in Dade county.

Statistics compiled by the Metro-Dade County division of Child Development Services, which is a funding source for numerous private day care operations, show approximately 6,000 parents are waiting for placement of their children in facilities in the county. According to Dr. Joyce McCalla, director of county Child Development Services, this figure is just the tip of the iceberg of the need for child care in Dade county.

"It seems that more and more people are saying we don't have places to put our kids," says Dr. McCalla.

Dr. McCalla praises CCS, the largest agency provider of day care services in Dade, but says there are several areas that are chronically short of services.

Centers are needed particularly in Overtown, Little Haiti, Carroll City, Hialeah, and the area directly South of Homestead, the director says.

San Lazaro dedication set

HIALEAH — A new parish center and chapel will be dedicated by Archbishop Edward A. McCarthy in San Lazaro parish at 3 p.m., this Sunday at 4400 W. 18 Avenue, just off the Palmetto Expressway.

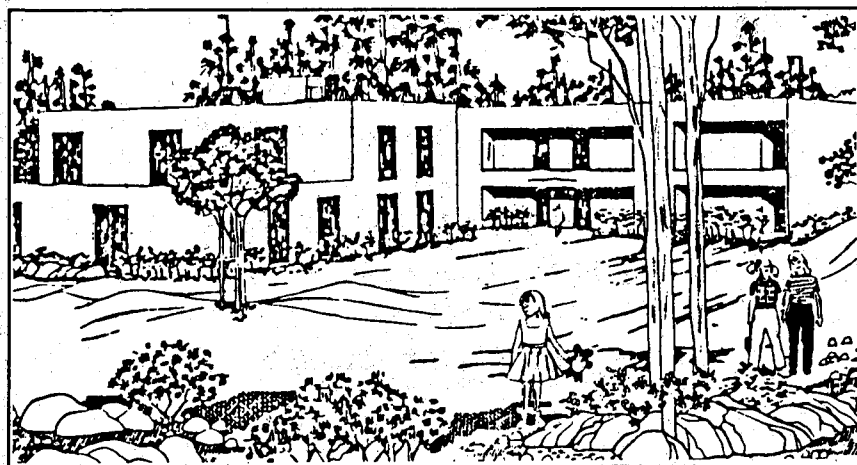
According to Father Pedro Luis Perez, founding pastor of the parish, established early in 1982, the first parochial building is of Mediterranean Colonial Style and will provide a chapel for Sunday and weekday Masses to accommodate about 500 persons. In addition the multi-purpose structure will be utilized for Religious Education classes and other parish activities.

The parish is named for Lazarus, friend of Jesus, who according to

Scripture was raised from the dead by Christ. (He is not to be confused with a fictional character in one of Christ's parables in the Gospel of St. Luke, referred to by some as a "saint.") A statue of Lazarus, friend of Jesus, has been placed in the new chapel.

Auxiliary Bishop Agustin Roman will preach during the Mass of dedication. Also participating will be Bishop Fabio Rivas Santos of the Dominican Republic.

Masses in the predominantly Hispanic parish will be celebrated on Sundays in Spanish at 8:30 a.m. and 11 a.m. and at 1 and 6:30 p.m. An English Mass will be offered at 9:45 a.m.



St. Agatha School's new classrooms will be blessed this Sunday after the 9:30 a.m. Mass.

Survey report: Catholics here...

By Dr. Ira Sheskin
Associate Professor
Department of Geography
University of Miami

This section presents some of the major findings of this study. The reader is cautioned that some of the statements below are, for the sake of brevity, oversimplifications of sometimes complicated issues.

Demographic profile

- Approximately 1.1 million persons live in Catholic households in the Archdiocese of Miami: 800,000 in Dade, 300,000 in Broward, and 20,000 in Monroe County. The Archdiocese of Miami is now the tenth largest diocese in the United States.
- Catholics comprise about 28% of the population of Monroe County, 45% in Dade, and 26% in Broward.
- Overall, Hispanics constitute 62% of the Catholic population of the Archdiocese of Miami. In Dade, Hispanics are 80% of Catholics. 27% of Catholics in Monroe are Hispanic; only 14% of those in Broward are Hispanic.
- In Dade County, only about 25% of adult Catholics were born in the United States. About 70% were born in Latin America. In Broward and Monroe, on the other hand, more than 75% were born in the US.
- 72% of adults are United States citizens. 93% of non-Hispanics are US citizens, versus only 54% of Hispanics.
- 59% of adults are first generation Americans, 12% are second generation, 30% are third generation or higher. 91% of Hispanics are first generation; only 19% of non-Hispanics are.
- 95% of Catholics are white, less than 4% are black, about 1% are Asians.
- The Catholic population of the Archdiocese of Miami is young. About half the population is under 35 years old. 14% is 65 and over. In Broward, however, about 18% is 65 and over. Hispanic Catholics are younger than non-Hispanics: almost 20% of non-Hispanics are elderly, versus about 12% of Hispanics.
- 66% of Catholic households contain a married couple, while 34% are currently single. About 20% of households contain a person who has been divorced — about half of these involve remarriages, half are divorced and not remarried. In Broward, about 15% of households contain someone who has been widowed.
- Among persons between 35-64 years of age, divorce affects about 25% of Catholic households. 39% of elderly respondents were widows. Males are much more likely to be single and never married than are females. Over 17% of active Catholics have been divorced.
- On the average, a Catholic household contains about 2.93 persons. For Hispanics, this number is 3.3; for non-Hispanics, 2.5. Dade County Catholic households contain 3.1 persons each, Broward County households contain 2.5 persons each. Broward has a much greater share of 1 and 2 person households, as would be expected given its older age structure.
- 14% of Catholic households contain a single person living alone. 33% contain a married couple with no children. 31% contain a married couple with children; 7% contain a single parent family. Hispanic households are more likely to contain married couples with children; non-Hispanic households are more likely to contain single persons living alone.
- Only 15 households out of the almost 1,000 households surveyed contained four or more children. Only 5 contained 5 children. One household had 6. Thus, the number of children in Catholic households is most often 1, 2, or 3.
- 40% of single persons living alone are elderly.
- 36% of children have two working parents or a single parent working full time with no other adult at home. 16% of children live in a single parent family.
- 95% live in South Florida all year round.
- About 25% of the Catholic population has moved here in the past 5 years. 25% have lived here for 20 years or more.
- 25% of adults have no high school diploma. 50% have a high school diploma or a 2-year college degree. 25% have graduated a 4-year college. Educational levels are increasing. Only 11% of those under 35 have no high school degree, versus 44% of those 65 and over. Non-Hispanics have a higher educational level than do Hispanics. Males have a higher educational level than females.
- 56% are employed full time, 9% are employed part time, 5% are students, and 21% are retired. Within Dade County, only 17% are retired, while in Broward, about 30% are retired.
- About 6% of Catholic households have a gross household income of under \$5,000. Another 10% are between \$5,000-\$10,000. Only 30% earn over \$35,000. The median income is \$25,000. The median income for those under 50 is about \$30,000, but only \$20,000 for those between 50-64, and \$11,000 for the elderly.
- Non-Hispanics (median — \$29,000) have significantly higher incomes than Hispanics (me-

'A wealth of information' for Church, Synod to study

My beloved in Christ:

As we approach the anniversary date of the convocation of the First Synod of the Archdiocese of Miami, we complete the first phase of one of the most historic events in the life of the church of South Florida: a three year consultation process which we have undertaken, consistent with our Catholic tradition and required by Canon Law. It is an instrument for the renewal of our Catholic people, as well as a means of setting the Pastoral direction of the Church of South Florida for the next 10 years.

This past year can best be characterized as one of preliminary planning, listening and information gathering for the Synod. Hearings have been held in each parish, apostolic movement, organization and institution in the Archdiocese and all of the faithful were invited to come and express their concerns about the Church. Over 19,000 issues were raised.

A random digit dialing telephone survey was conducted in February 1986 in Dade, Broward and Monroe counties. Enclosed is a copy of the Synod Survey Report. It was felt that this sampling method would be the most accurate way of obtaining valuable demographic data, including the number of Catholics in the Archdiocese, the number of active and inactive Catholics and their ethnic composition.

It was also necessary to gather information regarding the issues people felt were important and should be addressed by the Synod, as well

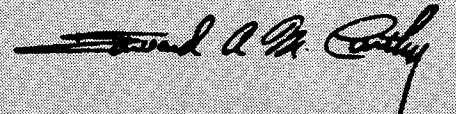
as how well Catholics understand and adhere to the truths, teachings and practices of our faith. I feel the survey has met these three objectives.

At this point in time, we are ready to move to the next step of the Synod process, which is to study these issues raised by our people at the local levels of the Church, together with the information we have gathered from the Archdiocesan Synod Survey. This will be done in light of pertinent documents of the universal and local Church which relate to the particular issues and concerns.

I am very pleased to be able to share with you the results of our Survey project. I feel that the Survey has been very professionally conducted and that the Report contains a wealth of information that needs to be carefully studied by the Synod Preparatory Commissions and the Synod Members in order to assist the Church to faithfully respond to the needs of our people and the signs of our times, as we move forward into the Twenty First Century.

We count on your prayerful support of our efforts.

Devotedly yours in Christ,



Edward A. McCarthy
Archbishop of Miami

dian — \$21,500). Those with higher levels of Catholic education and higher levels of education have greater incomes.

Religious background

- 96% of baptized Catholics were raised as Catholics.
- About 5% of baptized Catholics are currently members of some other denomination.
- 64% of Catholics consider religion to be "very important" in their lives, 26% "fairly important," and 9% "not very important." Only 51% of those under age 35 find religion to be very important, compared with 63% of those between 35-49, 72% of those between 50-64, and 78% of those 65 and over. Thus, the importance of religion decreases among the young. Women answered very important much more often than men (71% versus 56%).
- The level of Catholic education of a respondent made little difference in how they answered this question. Those of lower education and income feel religion is more important.
- 35% claim to be "more religious" than they were five years ago; 10%, less; and 55%, "about the same." Women (39%) were more likely to answer "more religious" than men (30%).
- 33% claim to have had a deepening religious experience that represents a turning point in their lives. 42% of non-Hispanics claim such an experience, versus only 27% of Hispanics.

Religious practices

- 96% of adults have received first communion.
- 87% of adults have been confirmed in the Catholic Church. Only 82% of those under 35 were confirmed, versus 95% for those 65 and over. 93% of non-Hispanics were confirmed, versus 82% of Hispanics. 92% of active Catholics were confirmed, versus 83% of inactives.
- 65% of married Catholics were married in the Catholic Church. Only 54% of those under 35 were

married in the Church, compared with 65% of those aged 35-49, and 70% of those over the age of 50.

Hispanics are somewhat less likely to marry in the Church than non-Hispanics. Spouse not Catholic is a more popular reason for not being married in the Catholic Church among those under 50.

Divorce is the more popular reason for those over 50. Divorce and spouse not Catholic are much more important reasons for non-Hispanics whereas cost is a much more important reason for Hispanics.

- 15% of Catholics are married to someone who is not Catholic. Such is the case for 25% of those under 35 and for 25% of non-Hispanics.

- 8% of marriages involve a Hispanic and a non-Hispanic.

- Of those who have been divorced, only 14% have had their marriages annulled by the Church.

- 91% of children in Catholic households have been baptized. 94% of Hispanic children are baptized, versus 84% of non-Hispanics.

- About 46% of households claim to be registered members of a parish. About 52% of non-Hispanics are registered, versus 41% of Hispanics.

- 7% belong to some type of Catholic movement or organization.

- Not counting Christmas, Easter, weddings, and funerals, 33% have gone to Mass 2 or fewer times in the past year. 23% go between 3-24 times, and 44% go 25 times or more. Attendance is much lower in Monroe than in Broward or Dade.

Attendance at Mass on a regular basis is much lower among the young, although all age groups contain similar percentages of inactives. Those with greater levels of Catholic education are more likely to be active Catholics.

- The major reasons people do not attend Mass is that they do not have the time or have lost interest. Does not have the time is the most important reason for those under 35 and for women. Does not have the time is also much more important for Hispanics than for non-Hispanics. Divorce and lost interest are more important for non-Hispanics.

- 46% never receive Holy Communion. Thus, there are large numbers who attend Mass without receiving Holy Communion. About 27% receive Holy Communion 25 or more times per year.

- 59% never go to Confession. Another 22% go only 1-2 times per year. Less than 2% go on a weekly basis. There is no difference among the age groups on this question. Women are more likely to go to Confession than men: 51% of women never go, versus 67% of men. Those with greater levels of Catholic education are more likely to go.

- 47% never read the Bible. Another 22% read it less than 1 time per month. 22% read it several times a month or more. Women are more likely to read the Bible than men.

- 56% regularly pray at home as a family. About 10% pray the rosary (as a family), about 20% say grace at meals, about 1 in 5 say a prayer at bedtime.

Praying the rosary (as a family) is practiced by

'The major reason people do not attend Mass is that they do not have the time or have lost interest...Does not have the time is much more important for Hispanics than non-Hispanics. Divorce and lost interest are more important for non-Hispanics.'

... are mostly young, Hispanic

only 3% of those under 35, by 8% of those 35-49, by 12% of those 50-64, and by 20% of the elderly. Thus, praying the rosary would appear to be much more popular among the older age groups.

- About 37% claim to regularly follow one of the devotions. Praying the rosary leads the list by a wide margin, with 25% of respondents indicating this practice. Women are twice as likely as men to pray the rosary. It is practiced by only 15% of those under 35, by 24% of those 35-49, by 30% of those 50-64, and by 43% of the elderly.

Religious beliefs

- About 96% of Catholics find each of the following statements to be generally true:

- I believe there are 3 persons in one God—Father, Son, and Holy Spirit.
- I believe God loves me no matter what I do.
- I believe Jesus is the Divine Son of God who became man.
- I believe Jesus died and rose from the dead to save me.
- I believe that sin exists.

There are no significant differences among the age groups in the answers to these questions.

- 91% believe that Jesus is really present in Holy Communion.
- 85% believe in life after death.

Parish life

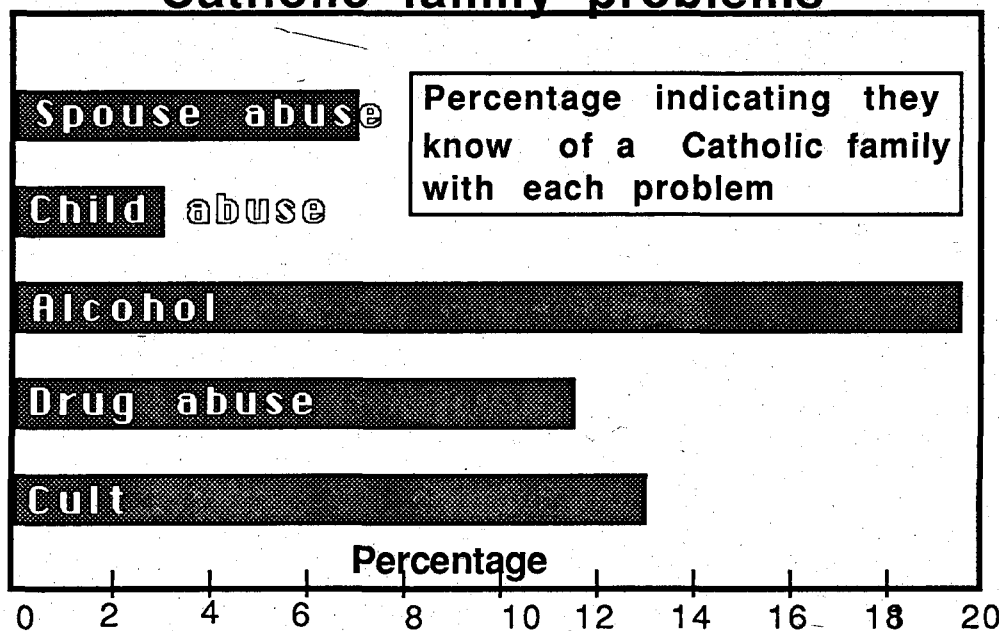
(Asked of persons attending Mass at least three times per year.)

- 30% claim that the parish completely meet their spiritual needs. 47% claim that the parish meets their spiritual needs very well. About 18% appear to be dissatisfied with the way the parish meets their spiritual needs.

Those under 50 are much less likely to feel the parishes meet their spiritual needs completely. Those of lower educational and income levels are more likely to indicate that the parish meets their spiritual needs.

- 57% of those who attend Mass 3 or more times per year feel that there is a strong feeling of

Catholic family problems



blems of today. 86% of Hispanics believe religion has the answers, versus only 69% of non-Hispanics. Those under 35 years old and males are less likely to have responded positively.

- 10% find extramarital sex to be generally acceptable. Twice as many men as women find extramarital sex acceptable.

- 33% find premarital sex to be generally acceptable. 55% of those under the age of 35 find premarital sex to be generally acceptable as do 40% of non-Hispanics and only 28% of Hispanics. 43% of men find it acceptable, versus 25% of women.

- 34% find living together before marriage to be generally acceptable.

- 54% find divorce to be generally acceptable. Those 65 and over find divorce less acceptable than those under 65. Divorce is less acceptable to Hispanics than to non-Hispanics.

Catholic family in which there is physical child abuse (12,000 cases).

- 19% (70,000 cases) indicate that they personally know of a Catholic family in which there is alcoholism.

- 12% (45,000 cases) indicate that they personally know of a Catholic family in which there is drug abuse.

- 13% (47,000 cases) indicate that they personally know of a Catholic family in which there is involvement in a cult. (Much of this would appear to be Santeria.) Alcoholism is a more serious problem among non-Hispanics.

- About 66% generally favor a verifiable nuclear freeze, 20% generally oppose this, 13% don't know. Younger age groups were more likely to favor a nuclear freeze: 74% of those under 35 were so inclined, versus 56% of those 65 and over. Non-Hispanics were more in favor than Hispanics. Those of greater education and income are more likely to favor a nuclear freeze.

- 58% believe it very important for the Catholic Church to have parochial schools. 33% believe it important, 6% indicated that this is not important. Only 46% of those under 35 think Catholic schools are very important, compared with about 66% of those over 35. 65% of Hispanics feel parochial schools are very important, versus 49% of non-Hispanics.

- On a question about the feelings between the ethnic groups in the county, 52% of Hispanics indicated that they were generally positive, versus only 35% of non-Hispanics.

- 55% generally favor women priests, although women are not more likely to favor women priests. 60% favor priests marrying. 71% favor women deacons. 80% favor altar girls.

Younger people were more likely to favor women taking a greater role in the Church. Women are more likely to favor priests marrying, but are not more likely to favor women deacons or altar girls. Active Catholics are less likely to favor women priests and priests marrying.

Those with higher levels of education and income are more likely to favor women priests, priests marrying, women deacons, and altar girls.

- 17% volunteer their time to some type of community organization. Those between 35-49 are most likely to volunteer their time. Those 65 and over are least likely.

- In a completely open ended question: "What is the major issue that you believe the Catholic Church in South Florida should address?" the overwhelming answers were "the youth" and "the poor."

Other important issues included evangelism, drug abuse, abortion, family unity, community feeling, and divorce. Those under 35 seemed to be less interested in the youth, and more interested in drug abuse, abortion, divorce, and birth control. Those between 35-64 seemed most interested in the youth. Hispanics are much more interested in the youth than non-Hispanics.

Media

- 63% listen to no religious programming on television or radio. 15% listen to less than 1 hour per week. 19% listen to 1-5 hours. Only 4% listen to more than 5 hours per week. 75% of those under 35 do not listen to any religious programming, compared with about 54% of those over 50. Hispanics listen to more religious programming than do non-Hispanics, particularly Catholic Mass.

- Of those who do watch religious programming, about one-third listen to Catholic Mass. Father Villaronga captures 9% of the audience, Channel 45 pulls in another 7%. Other popular shows include Jimmy Swaggart and the 700 Club. Only 26% of those under 50 watch Catholic Mass, compared with 39% of those over 50.

- 23% regularly read the religion section in the local paper. 25% read The Voice/La Voz; 21%, the Archbishop's letters; 48%, a parish bulletin; and

(Continued on page 21)

'Adults with no religious education are not likely to provide their children with religious education. However, half of the adults who went to Catholic high school or college are currently providing no religious education for their children...Fifty-five percent [of Catholic children in South Florida] are receiving no religious instruction of any type.'

community in their parish. 28% indicate some feeling, and 5% no feeling at all. Those under 50 years old are much less likely to feel that there is a strong feeling. Females and Hispanics are more likely to indicate a strong feeling than males.

- 66% feel that the relations between the ethnic groups in their parish are generally positive. 7% indicate generally negative. 7% indicate that some things were positive, while others were negative. About 20% did not know. The young feel more positively about ethnic relations than do the old. Non-Hispanics indicate a somewhat more positive feeling than do Hispanics.

- 84%-89% of those who attend Mass at least 3 times per year are generally happy with the current Mass, with the homily, with the music, and with the participation of lay leaders. 81% are generally happy with the leadership of their parish priest; 75% with the availability of devotions other than the Mass; 71% with instruction on the Bible. Those under 50 are less happy with the parish priest. Hispanics and women indicate a somewhat higher degree of happiness than do non-Hispanics.

Catholic education

- 54% of adults attended Catholic elementary school. 34% went on to high school. 13% attended a Catholic college. 65% attended CCD classes. Males were more likely to attend than females.

- 18% of Catholic children currently go to a Catholic parochial school. 21% are in CCD or Catholic youth group. 6% are receiving non-Catholic religious instruction. 55% are receiving no religious instruction of any type.

- Adults with no religious education are not likely to provide their children with religious education. However, half of the children of adults who went to Catholic high school or college are currently providing no religious education for their children.

Issues

- 79% of respondents believe that religion has the answer to many of the important social pro-

- 74% find divorce and remarriage to be generally acceptable. Those 65 and over find divorce and remarriage less acceptable than those under 65.

- 69% find the use of artificial birth control to be generally acceptable. This is true for 82% of those under 35; 76% of those 35-49; 60% of those 50-64; and only 48% of the elderly. 72% of males answered generally acceptable, versus 66% of females. 64% of Hispanics. 76% of active Catholics answered generally acceptable.

Those with greater levels of Catholic education, greater levels of education, and greater income levels are more likely to find birth control generally acceptable.

- 77% find giving birth control information to high school students to be generally acceptable. This is true for 82% of those under 35; 80% of those 35-49; 71% of those 50-64; and only 65% of the elderly. 80% of males answered generally acceptable, versus 75% of females. 76% of Hispanics answered generally acceptable, versus 79% of non-Hispanics. 76% of active Catholics answered generally acceptable.

Those with greater levels of Catholic education, greater levels of education, and greater income levels are more likely to find giving birth control information to high school students to be generally acceptable.

- 42% find sterilization to be generally acceptable.

- 3% feel abortion is always acceptable. 9% feel it is acceptable under most circumstances. 64% find it acceptable under certain extreme circumstances. 25% find abortion unacceptable under any circumstance. Those under 35 took a more favorable stand toward allowing abortions. Hispanics are less favorable on the abortion issue.

Active Catholics are relatively unfavorable toward abortion. Those with higher levels of education and income tend to be more favorable.

- 7% indicate that they personally know of a Catholic family in which there is physical spouse abuse. This translates to 26,000 cases of physical spouse abuse.

- 3% indicate that they personally know of a

Synod survey paints portrait of South Florida's Catholics

(Continued from page 1)
sterilization to be acceptable.

- About one-third find pre-marital sex and living together before marriage to be generally acceptable.
- More than half say divorce is acceptable and almost three-quarters say divorce and remarriage are acceptable.
- Active Catholics are somewhat less likely to find artificial means of birth control, pre-marital sex, divorce and remarriage acceptable. However, Catholics with higher income and higher levels of education are somewhat more likely to find them acceptable.

Step one: Listen

The survey findings — along with hundreds of issues raised by parishioners during public hearings held last spring — are part of the "listening phase" of the three-year Synod process. The Synod's goal is to reflect on how Catholics in South Florida are living the Gospel and seek ways to improve and strengthen that faith life.

The issues raised in the survey and in the parishes (see accompanying story), together with the teachings of the Church and Scriptures, will be studied this fall by the 100 members of the Synod body — half lay, half clergy — as well as mostly lay experts who have been appointed to Synod commissions.

From these deliberations will come the Synod's final documents: recommendations, policy statements, and other responses to the concerns raised by South Florida Catholics. These documents will be issued in May (Pentecost) of 1988, after additional consultations with Catholics in the parishes.

"I'm excited about [the survey]," said Archbishop Edward McCarthy. "It's going to be valuable to us not only in the Synod but in everything we do in the diocese."

He said he was not really surprised by the survey's findings — even those that were somewhat negative — and was in fact pleased that "a fairly good percentage of people felt they had grown spiritually in the past five years. There seemed to be general satisfaction with the services of the Church and our people, generally, thank God, practically unanimously accept the

How survey was done

The Archdiocesan Synod survey was conducted last February under the direction of Dr. Ira M. Sheskin, a researcher and associate professor of geography at the University of Miami. He was assisted in the formulation of questions by an Archdiocesan committee made up of Synod members and professionals in the polling and social science fields.

More than 100 trained volunteers made close to 25,000 phone calls over 17 days to reach 1,000 Catholics in Dade, Broward and Monroe counties. The phone numbers were randomly selected by a computer and, based on the size of the sampling, the findings for the Archdiocese as a whole are accurate to plus or minus three percent.

Surveys were done in Spanish and English, and a Creole-language version for Haitian Catholics was prepared, although it could not be completed because of the general chaos caused by joy over the fall of the Duvalier regime.

The survey consisted of 61 questions grouped under eight general categories: demographic information; religious background; religious practices; religious beliefs; parish life; Catholic education; issues (such as abortion, birth control and the ordination of women); and media (which sources do Catholics rely on for information).

Correlations also were made according to: county, age, gender and ethnicity, annual Church attendance, level of Catholic education, level of education and income.

A detailed, 360-page report on the survey's findings has been published and issued to Synod and commission members.

Copies of a 40-page executive summary are available from the Synod office for a nominal fee. The address is 9401 Biscayne Boulevard, Miami Shores, FL. 33138.

basic doctrinal teachings of the Church."

As for those areas where Catholics' beliefs don't match the Church's teachings, "the diocesan Synod is the Church's response to concerns in these

"Our consideration of [those issues] may raise a need for new responses, or alternatives in resolving problems that result," added the Archbishop. "We start with the faith that we have to communicate and the vision the Lord

'About two-thirds (66 percent) of respondents believe that there is a positive feeling between the various ethnic groups in their parish.... Non-Hispanics were somewhat more likely to answer positively than Hispanics, by 69 percent to 63 percent. This finding is interesting in view of a general belief in Dade County that some non-Hispanics feel somewhat negatively toward Hispanics.'

From Synod Survey Report

areas," said Fr. Kenneth Whittaker, general secretary and promoter of the Synod. "It's the broad consultation of the people of God as to their faith life, and the survey has given us this invaluable, extraordinary document in understanding their faith life."

has given us but then, in a sense, we study how to best apply the living of the faith to contemporary concerns."

The Synod cannot change the teachings of the Church, both the Archbishop and Fr. Whittaker noted, but it

will convey to Rome how the people of South Florida view and live out those teachings.

Other Synod members saw the survey as a great learning tool for the Church. "I think you have to know what people are thinking and feeling and doing before you go anywhere from there," said Margaret Robinson, a parishioner of St. Louis Church in Kendall.

"It's very helpful for the Archdiocese because it tells us what we need, what we lack," added Inaki Rezoli, a junior at Christopher Columbus High School in Miami and one of four high school students named to the Synod body.

Robinson said the more negative findings of the survey — the low numbers receiving Communion and going to confession, for example — point to the need for more "education, training and communication" between the Church and Catholics.

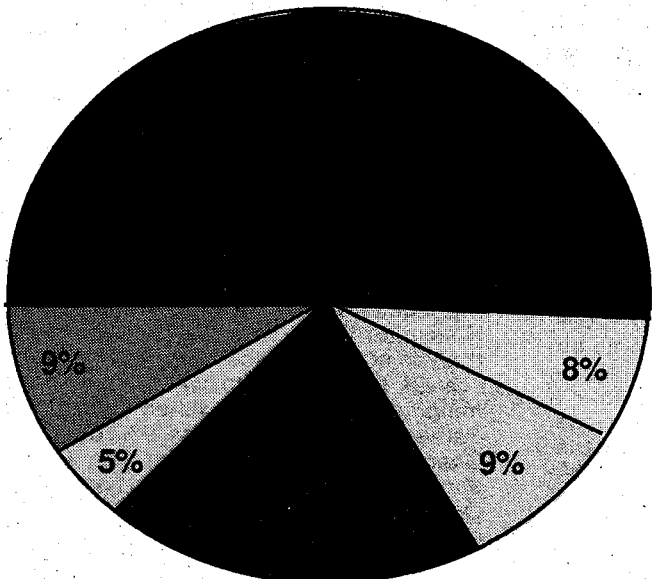
That, she suggested, "is going to be the biggest plus that comes from the Synod... It's just a marvelous opportunity to communicate and teach and learn together."

More findings

Among other major findings of the Synod survey:

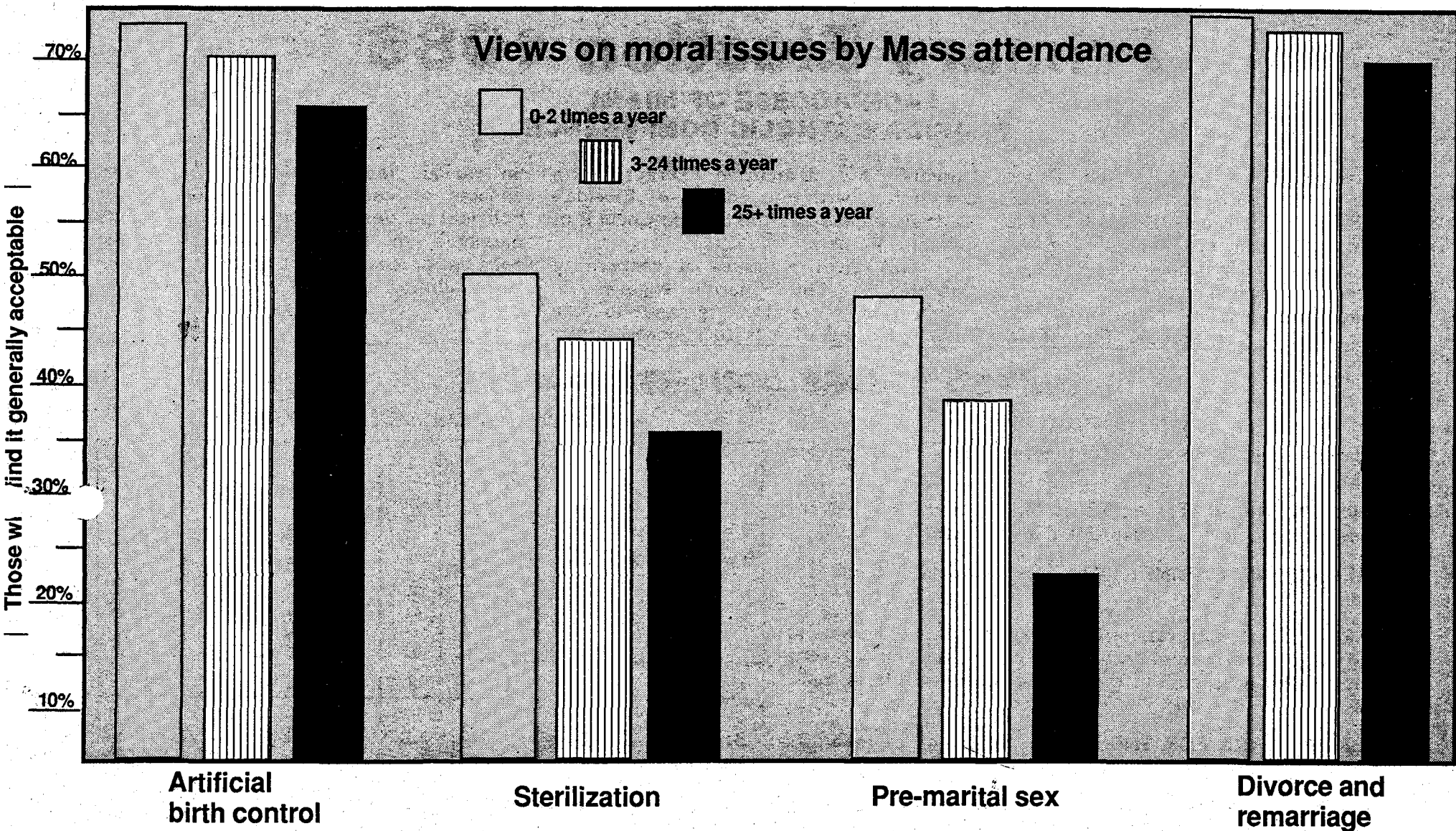
- About 1.1 million persons live in Catholic households in South Florida, making the Archdiocese the 10th largest in the United States.
- Eighty percent of the Catholics in Dade County are Hispanic.
- About half the population of the Archdiocese is under 35 years old and almost 25 percent of those are children and teenagers.
- About 14 percent of Catholics are elderly (over 65) and 40 percent of single persons living alone are elderly.
- Divorce has affected 19 percent of Catholic households; of those who have been divorced only 14 percent have had their marriages annulled by the Church.
- More than one-third of Catholic children have two working parents or a single parent working fulltime, with no other adult in the home; 16 percent of children live in a single-parent family.
- One in four Catholic households have moved into South Florida during the past five years; the figure is 40 percent for Monroe County alone; new residents are somewhat less likely to be active church members.
- About five percent of adults baptized as Catholics are currently members of another denomination.
- Catholics in the Archdiocese of Miami believe religion to be more important in their lives than does the average American and the average American Catholic (based on Gallup poll figures). They also are more likely to favor women priests and married priests.
- One-third of Catholics in the Archdiocese say they have had a "deepening religious experience, one that has been a turning point" in their lives; those who attend church regularly are more likely to have had such an experience.
- The three principal reasons for not getting married in the Church are, in order: a previous divorce (25 percent); spouse not Catholic (17 percent); costs too much (almost 9 percent, and cited much more often by Hispanics than non-Hispanics).
- A little less than half the Catholics in South Florida have registered in a parish, and almost a third of those who are in church every other week

Marital status of South Florida Catholics



- Married/first time
- Divorced/remarried
- Widowed/remarried
- Never married
- Divorced/not remarried
- Widowed/not remarried

Those who find it generally acceptable



are not registered.

- Younger Catholics attend Mass less regularly than older ones, but they are not more likely to be totally inactive.

- Almost half of Catholics never read the Bible, but more than a third say they regularly follow one of the devotions, with the rosary being by far the most popular one. However it is much more popular among the elderly than the young.

- About eight in 10 of active or fairly active Catholics are happy with: the homilies at Masses; the music; the participation of lay ministers; and the leadership of the parish priest.

- Catholics between the ages of 35 and 49 were more likely to be dissatisfied with the way parishes meet their spiritual needs than Catholics in other age groups, although the vast majority in all cases were "completely" or "very well" satisfied.

- Almost two-thirds of Catholics find giving birth control information to high school students to be generally acceptable.

- Two-thirds support a verifiable nuclear freeze; the portion of those in favor increases among the young and decreases among those over 65.

- The vast majority of Catholics listen to none or less than one hour a week of religious programming on television and radio; among those who do, however, the televised Mass is the most popular program, especially among the inactives, semi-actives and Hispanics.

- Hispanics listen to religious programming much more often than non-Hispanics; Hispanics also are more likely to get their news from the radio rather than television.

- About one-quarter of Catholics regularly read *The Voice/La Voz* and almost half regularly read the parish bulletins. Readership levels increase with age, attendance at Mass and level of education.

- In an open-ended question, Catholics cited youth (21 percent) and the poor (11 percent) as the "major issue... the Catholic Church in South Florida should address."

'The vast majority [of South Florida Catholics] ascribe to the basic beliefs of [the faith]:

- 95 percent believe there are 3 persons in one God --Father, Son and Holy Spirit;
- 96 percent believe "God loves me no matter what I do;"
- 96 percent believe Jesus is the divine Son of God who became man;
- 85 percent believe in life after death;
- 95 percent believe "Jesus died and rose from the dead to save me;"
- 91 percent believe Jesus is really present in Holy Communion;
- 97 percent believe that sin exists.'

Issues raised at parish hearings complement findings of survey

tioned 139 times. There was concern that the former is too high and the latter should be made more available, with some calling for the use of general absolution instead of private confession.

- **Better formation of youth/quality of religious education**, mentioned 130 times — the need for more and better programs.

- **Interfaith activities**, mentioned 126 times — the need for more contact with people of other denominations.

- **Increase adult formation programs**, mentioned 117 times. Catholics wanted more of everything, from basic catechism classes to advanced studies on the Bible and the documents of Vatican II.

- **TV programs**, mentioned 114 times. The Catholic Church doesn't have enough of its programs on the air.

- **Assignments of priests**, mentioned

'Divorced/reception of sacraments was brought up as an issue 109 different times at parish hearings. People questioned why Catholics who are divorced and remarried outside the Church cannot receive Holy Communion. There was some evidence of confusion and lack of knowledge of this teaching, however, since the same concern was voiced about Catholics who are only divorced and not remarried. According to Church law, they are not barred from the sacraments.'

ed 112 times. Many said parishioners should be consulted before changes are made. Other concerns dealt with the length of time priests are assigned

to parishes.

- **Increased lay involvement**, mentioned 111 times. The general sentiment was that the laity should take a

more active role in the running of the parishes, so that priests will be free to attend to spiritual matters.

- **Information on annulments**, mentioned 110 times — the need for more education in this area.

- **Divorces/reception of sacraments**, mentioned 109 times. People questioned why Catholics who are divorced and remarried outside the Church cannot receive Holy Communion. There was some evidence of confusion and lack of knowledge of this teaching, however, since the same concern was voiced about Catholics who are only divorced but not remarried. According to church law, they are not banned from the sacraments.

- **Content of homilies**, mentioned 106 times. Catholics urged better preparation and more emphasis on topics of everyday life.

- **Availability/role of priests**, mentioned 101 times. Again, the need for priests to attend more exclusively to spiritual matters.

Candidates' Poll Primary Election 1986

ARCHDIOCESE OF MIAMI FLORIDA CATHOLIC CONFERENCE

The following poll of all major national and state candidates for political office is being published this week by the Catholic diocesan papers throughout Florida as an informational aid to voters in the coming election.

The poll was developed by the Florida Catholic Conference, Thomas A.

Horkan, Jr., Executive Director, in conjunction with the editors of Florida's Catholic papers and the Florida Council of Catholic Women.

This involves issues of concern to Catholics. The Church engages in registration and get-out-to-vote campaigns and efforts to educate voters

on various moral issues. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

UNITED STATES CONGRESS—1986

POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

- 1. UNBORN CHILD:** Protection of the unborn child by every legal means including a constitutional amendment.
- 2. ABORTION FUNDING:** The use of public funds for abortion.
- 3. WAR/PEACE:** Bilateral, verifiable agreements for a halt to the testing, production and deployment of new nuclear weapons systems and for deep cuts in the nuclear arsenals of both super powers.
- 4. HEALTH CARE FOR THE POOR:** Expansion of federally funded health care programs (i.e., Medicaid) for the uninsured working poor.
- 5. TUITION VOUCHERS:** Changing Chapter 1 (Federal aid to educationally and economically disadvantaged students) to a voucher system for use at public or nonpublic schools.
- 6. E.R.A.:** The Equal Rights Amendment Resolution in its original form, without language excluding abortion from its scope.
- 7. HOUSING:** Funding for housing programs that would create credit, public housing, and housing assistance payments for the poor.

QUESTION NUMBERS AND ANSWERS

D = Democrat R = Republican	P A R T Y	D I S T R I C T	UNBORN CHILD	FUNDING ABORTION	DISARMAMENT	HEALTH CARE-POOR	TUITION VOUCHERS	ERA	HOUSING
			1.	2.	3.	4.	5.	6.	7.
SENATE									
B. Graham	D		NR	NR	S	S	O	S	S
R. Kunst	D		NR						
P. Hawkins	R		S	O	O	S	S	O	S
J. Shudlick	R		S	O	O	NR	S	O	O
HOUSE									
M. Collins	R	16	S	O	S	O	S	O	O
M. Kostiw	R	16	S	O	S	S	S	NR	S
J. Clay	R	19	S	O	S	S	NR	O	S
B. Flanagan	R	19	NR						

GOVERNOR and FLORIDA LEGISLATURE—1986

POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

- 1. UNBORN CHILD:** Protection of the unborn child by every legal means including ratification of a constitutional amendment.
- 2. PARENTAL CONSENT:** Requiring parental consent or court order before a minor has an abortion.
- 3. CAPITAL PUNISHMENT:** Making a jury's verdict of life imprisonment binding on a judge in a capital case.
- 4. EDUCATION:** Assistance to students in nonpublic schools with services which have been held to be constitutional (i.e., loan of text books, bus transportation, remedial services, counseling).
- 5. HEALTH CARE FOR THE POOR:** Use of the state Public Medical Assistance Trust Fund to provide health care for the uninsured working poor who cannot qualify for Medicaid.
- 6. SCHOOL-BASED HEALTH CLINICS:** Public school health clinics which provide abortion or contraceptive counseling, referral or services.
- 7. HOMELESS:** Establishment of a program of emergency financial assistance to families in crisis to prevent them from becoming homeless.

QUESTION NUMBERS AND ANSWERS

D = Democrat R = Republican	P A R T Y	D I S T R I C T	UNBORN CHILD	PARENTAL CONSENT	JURY OVERRIDE	EDUCATION	HEALTH CARE-POOR	SCHOOL CLINICS	HOMELESS
			1.	2.	3.	4.	5.	6.	7.
GOVERNOR									
M. Goldstein	D		NR						
H. Johnston	D		NR						
S. Pajcic	D		RR						
J. Smith	D		O	S	O	O	NR	S	S
J. Wollin	D		O	O	S	S	S	S	S
C. Clem	R		S	S	O	S	S	O	S
L. Frey	R		NR						
T. Gallagher	R		S	S	NR	S	S	O	S
B. Martinez	R		S	S	O	S	NR	O	NR
SENATE									
B. Kimmel	R	26	NR						
D. Smith	R	26	S	S	S	S	S	O	S
T. Armstrong	D	30	O	S	S	S	S	O	S
J. Berni	D	30	O	S	S	S	S	S	S
T. McPherson	D	30	NR						
B. Rod-Inclan	R	34	NR						
Ros-Lehtinen	R	34	S	S	O	S	S	O	S
C. Dominguez	R	40	S	S	S	S	S	O	S
D. Lehtinen	R	40	S	S	O	S	S	O	S
HOUSE									
C. Hansen	R	87	RR						
T. Whalen	R	87	S	S	S	S	S	O	S

KEY TO POLL

- S = Support
O = Oppose
NR = No response
RR = Refused to respond after additional contacts

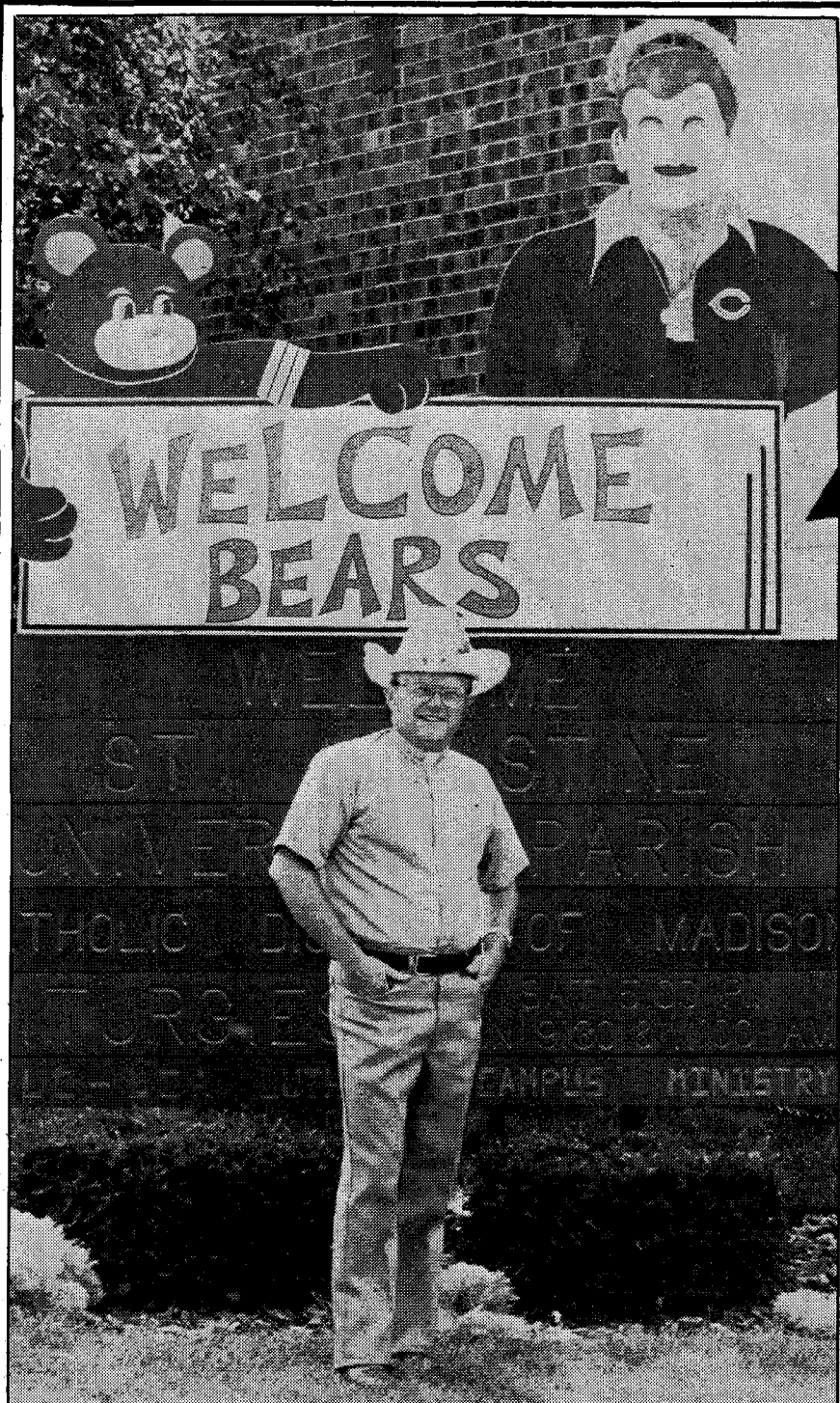
(continued)

QUESTION NUMBERS AND ANSWERS

HOUSE continued	P ARTY	D ISTRICT	UNBORN CHILD	PARENTAL CONSENT	JURY OVERRIDE	EDUCATION	HEALTH CARE-POOR	SCHOOL CLINICS	HOMELESS
			1.	2.	3.	4.	5.	6.	7.
N. Kent	D	89	NR						
J. Titone	D	89	NR	S	S	S	S	O	S
R. Macon	R	92	NR						
R. Shelley	R	92	S	S	S	S	S	O	S
D. Sanderson	R	93	S	S	S	S	NR	O	S
F. Wright	R	93	S	S	O	S	O	O	O
F.B. Carneal	R	94	S	S	O	S	S	O	S
C.L. Clarke	R	94	S	S	S	S	S	NR	S
M. Abrams	D	101	O	O	S	O	S	S	S
J. Ostronic	D	101	NR						
R. Falin	D	103	S	S	S	S	S	O	S
M. Friedman	D	103	O	O	S	S	S	S	S
A.J. Daoud	D	105	NR	S	O	S	S	S	S
B. Malver	D	105	NR						
R. Bartoli	R	105	NR						
A. Gutman	R	105	S	S	S	S	S	O	S
J.L. Kershaw	D	106	S	S	NR	S	S	O	S
J. Reeves	D	106	NR						
B. Cowins	D	108	NR						
W.B. Kelly	D	108	S	S	S	S	S	O	S
W. Logan	D	108	O	S	S	S	S	S	S
R. Garcia	R	109	S	S	S	S	S	O	S
T. Roca	R	109	NR						
Diaz-Balart	R	110	S	S	O	S	S	O	S
R. Martinez	R	110	NR						
A. Penedo	R	110	S	S	S	S	S	O	S
L. Rojas	R	110	S	S	S	S	S	O	S
C. Valdes	R	110	S	S	O	S	S	O	S
G. Marin	R	113	NR						
L. Morse	R	113	S	S	S	S	S	O	S
C. Quesada	R	113	S	S	O	S	S	O	S
E. Metcalf	D	114	O	O	S	S	S	O	S
R. Petrey	D	114	NR						
W. Albornoz	R	114	S	S	S	S	S	O	S
B. Hoffmann	R	114	NR	S	O	S	O	O	S
J. Campbell	D	117	S	S	S	S	S	NR	S
S. Guber	D	117	NR						
E. MacKenzie	D	117	NR						
A.M. Ross	D	117	O	NR	S	S	S	NR	S
M. Simonhoff	D	117	O	NR	S	O	S	S	S
R. Tischenkel	D	117	O	O	S	O	S	S	S
J. Brodie	R	117	NR						
J. Crum	R	117	S	S	O	S	NR	NR	NR
N. Edmond	D	118	S	S	S	O	S	O	S
T. Murphy	D	118	S	S	S	S	S	O	S
N. Ventura	D	118	S	S	S	S	S	O	S
B. Starks	R	118	S	S	S	S	S	O	S
G. Flinn	R	118	S	S	S	S	S	O	S
D. Bohler	D	119	NR						
C. Brannock	D	119	NR						
J. Cosgrove	D	119	S	S	S	S	S	O	S
C. Hawkins	D	119	NR						
I. Vinger	D	119	O	S	S	S	S	S	S
D. Wood	D	119	O	O	O	S	S	S	S
R. Chappell	R	119	S	S	S	S	S	O	S
A. Sola	R	119	S	S	S	S	S	O	S
W. Harvey	D	120	NR						
H. Rosenthal	D	120	NR						
R. Saunders	D	120	NR						

S=Support
O=Oppose
NR=No response
RR=Refused to respond after additional contacts

KEY TO POLL



Big guests
Father Felix Oehrien, pastor of St. Augustine Parish in Platteville, Wis., stands before a sign welcoming the NFL champion Chicago Bears and coach Mike Ditka to the University of Wisconsin campus for their summer training camp. Ditka and his wife attend Mass at St. Augustine during camp. The Miami Dolphins, which train at St. Thomas University, were the only team to defeat the Bears last year. (NC photo)

Pope cites exorcism of 'bad angels'

VATICAN CITY (NC) — While Satan's power is "not infinite," it often causes serious damage and in some cases might require exorcism, Pope John Paul II has said.

Speaking to pilgrims and tourists at a weekly general audience at the Vatican Aug. 20, the pope concluded a series of talks on "God, creator of visible and invisible things," in which he spoke frequently of the devil, good and bad angels, and their relationship to good and evil in Christian life.

"The existence of bad angels requires of us a sense of vigilance, so we will not give in to their flattery," the pope said. The devil, as "head of the demons," is a real power, he said, and "the action of Satan certainly causes much damage — of a spiritual and, indirectly, physical nature — to individuals and society."

The death of Christ, however, "dethroned" the devil and ensured that good will triumph over evil, the pope said.

Citing the Gospels, the pope noted that Christ "gave to his disciples the power to cast out demons."

"The church uses such victorious power through the faith in Christ and through prayer, which in specific cases can assume the form of exorcism," he said.

In earlier talks, the pope had reminded his audience that the devil can assume such "extreme" forms as "diabolical possessions."

Resisting temptation is part of a struggle against evil that is bound to become more violent as time goes on, the pope said, but it will end with the triumph of good. He referred to the apocalyptic descriptions made in Revelation, the last book of the New Testament.

'The existence of bad angels requires of us a sense of vigilance so we will not give in to their flattery.'

The pope also reiterated the main theme of his talks, saying that the existence of evil and suffering "is not an erroneous or bad decision by God, but his choice — and in a way his risk — of creating us free in order to have us as friends."

After the audience, the pope traveled to Rome's Gemelli Hospital to visit his personal secretary, Msgr. Emery Kabongo, who has been hospitalized with broken bones and head injuries since Aug. 12, when he fell off a bicycle at the papal villa outside Rome.

The two met privately for about 20 minutes, the Vatican said, before the pope returned by helicopter to the villa at Castel Gandolfo, 15 miles south of Rome.

The fear of living dangerously

As she waited for the elevator at the fifteenth floor, she realized how quiet it seemed. A man passed her in the hall without a word and without looking at her. The elevator door opened, and she joined two women and a man — going down. But the women got off on eight. When the door closed again, it was just she and he. No words; just a silent man and woman looking at the floor numbers above the door until they reached the lobby.

She took a cab, since it was late and the bus was four blocks away. The cab driver didn't acknowledge her directions; he just drove her home. She walked swiftly into her apartment building, relieved to see the man in the lobby was a neighbor. Home safe and sound, and no worse for the wear. Or was she? Home free for tonight, maybe; but what were her chances for tomorrow night; the night after? And was it really just a matter of time before she'd be robbed, raped, or beaten up like her cousin?

Everyone from criminologists to sociologists to Father-Flanagan-who-never-met-a-bad-boy seems to have a theory, perhaps a prejudice, about the background fear that shadows even the sunniest moments of modern living. But only a fool, likely to become a victim, pretends the fear itself is foolish. One out of three American households is *directly* victimized each year, according to the director of the Newark police department. And the victim of random violence brings a whole new set of questions to Bible-study groups interpreting passages about loving one's neighbor and forgiving seven-times-seventy. What happens to the soul, the spirit of the three out of four women in heavily urbanized areas who, in a *Reader's Digest*/Gallup poll, said they are afraid to walk within a mile of their own homes at night? Roger Starr, of the *New York Times*, says "nothing is more dangerous to the web of urban living than the fear that prevents people from assembling."

Starr has some hard questions for Christians opposed to locking up criminals in jails: "Many of us were taught that advanced morality consists in hating the crime, but not the criminal... (But) if we are not allowed to hate the criminal, why do we send him to prison? What right have we to punish him? If society should not punish him, why waste good money and disturb nice neighborhoods by building jails?"

Ignorance of the causes and the workings of urban crime magnifies the fear for most citizens. A quick checklist, with grossly oversimplified answers:

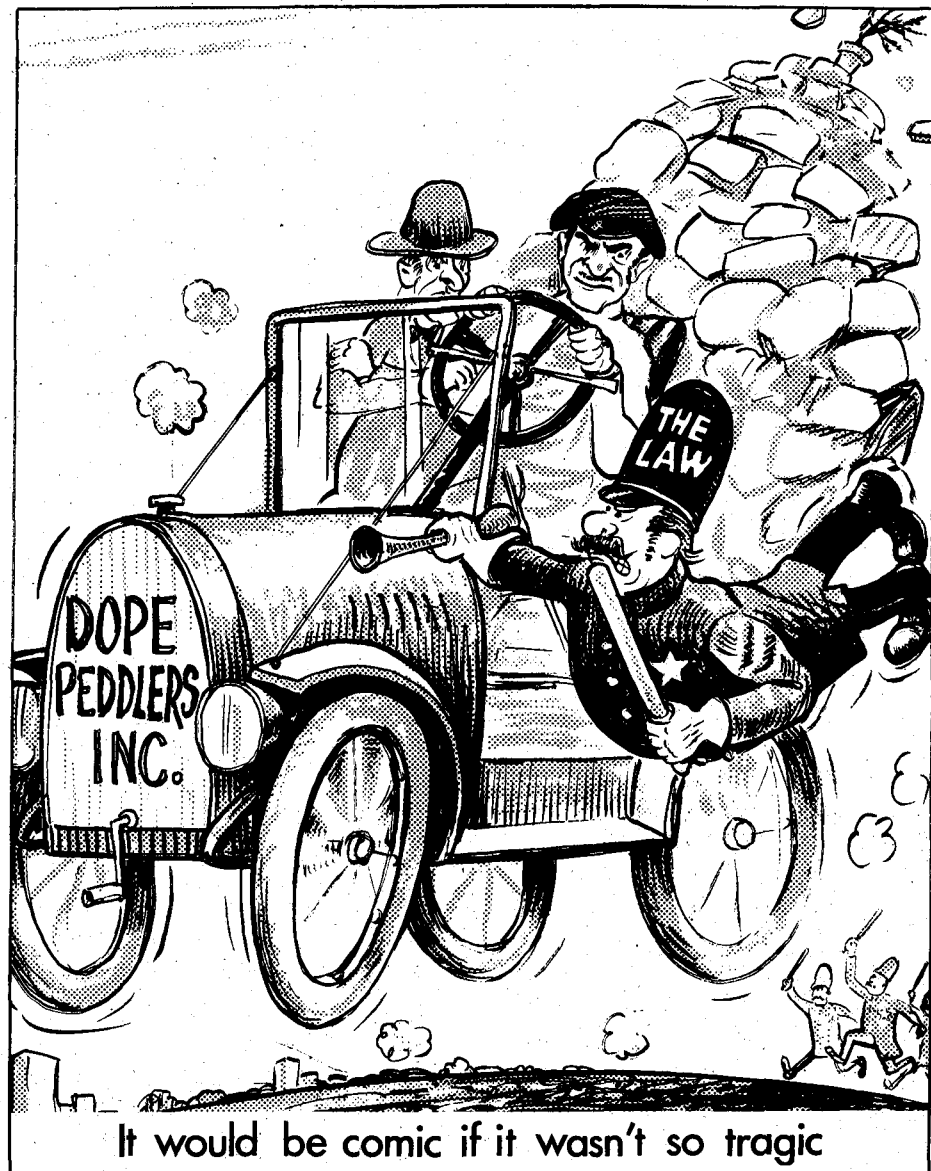
- Is the crime rate going up? Yes.
- Is the U.S. soft on criminals? Yes, at least compared to any major European country.
- Is the vast majority of crime committed by young males? Yes.
- Are these young males intrinsically evil? No.
- But are they poor, underprivileged, more numerous, and longer-lived than their counterparts in former years? Yes.
- Do they commit crimes because they don't have jobs? No.

Huh?

Crime *is* their job! Would you wash dishes for \$150 a week, when you could make \$1000 a day dealing drugs?

Harvard Professor James Q. Wilson, an expert on criminal behavior, points out that random crime is *not* irrational. Criminals follow an un-written set of rules that could rival those of a legitimate business. And the first rule is do whatever you need to put the most money in your pocket. Wilson, and other experts, say there's no quick fix for crime: the cure will take years and major changes in society.

Meanwhile, frightened citizens, love-your-neighbor Christians included,



It would be comic if it wasn't so tragic

walk the streets nervously watching — while pretending not to — everyone they can out of the sides of both eyes.

I think that's at least part of the problem. Everyone's walking around suspecting everyone else. That's not civil. Why live in a city and not be civil?

I tested this out last week. Forced civility. I forced myself to talk to strangers: said good morning to the stock clerk in the drugstore, nodded hello to people on the street, on the train, even strangers at church. No one ran away screaming in terror. But, after all, this was pretty low-risk civility. Would I do it at night on a dimly lit street?

Probably.

What if there were three guys, young guys, walking toward me at midnight?

I'd cross the street.

—Kevin H. Axe
Salt, A Claretian Publication

Letters

Religion can be cornerstone in battle against drugs

By Fr. Sean P. O'Sullivan

The great moral resources of church and synagogue are strangely silent in the battle for the soul of America, so threatened by an enemy from within. Those institutions entrusted with her spiritual care are notably absent from the public debate on drug abuse and the concomitant rise in violent and corruptive crime.

At the Metro-Miami Crime Symposium on July 22 and 23, when the names of those institutions considered influential in helping solve the problem of substance abuse and crime were flashed on the screen, there was no mention of the role of church or synagogue.

Miami Herald Publisher Richard Capen, in his "Open Letter to the President" on July 6, described the ravages that substance abuse has wrought in our community. However, when he pinpointed those institutions that could be part of the solution, religious institutions were not listed.

In the battle against drugs, religious institutions have a unique role to play because drug addiction is a crystallization of total spiritual impoverishment. It is a source of grave concern to many in our community that these institutions do not give more leadership in this battle.

The book of Genesis tells us that God created Adam and Eve and bequeathed to them a place of great natural beauty, called the Garden of Eden. Our first parents were very happy there, at peace with themselves, with the animals, and with their environment. Then something happened, symbolized by the eating of the apple, and the contract between

'It is those religious values of prayer, patience, discipline and perseverance, among others, that can give our youth the direction and determination to turn from the seduction of drugs...'

God and our first parents was broken. Adam and Eve were ejected into a world like ours, filled in part with suffering and pain. Man and woman would have to earn their happiness by the sweat of their brow, and there would be no easy short-cut back into Eden.

This biblical story can be understood as an allegory about addiction. People take drugs to feel good, to feel that ecstasy that we have been created to enjoy. However, illegal and dangerous drugs are the great lie, because instead of ecstasy they deliver death.

The religious institutions have an important role to play in teaching those time-tested values that are an antidote to the poison of our day. Our age has been called the age of boredom and anxiety, the throw-away generation, the era of those who believe in the quick fix; a generation where many cannot postpone the immediate gratification for a greater good. It is no wonder that many youth living in this spirituality impoverished milieu are tempted to take the disastrous

short-cut to easy ecstasy by way of drugs.

It is those religious values of prayer, patience, discipline, and perseverance, among others, that can give our youth the direction and determination to turn from the seduction of drugs to the lasting values that can bring them enduring happiness. This is where the religious institutions excel, in having a captive audience and in their potential to communicate these life-giving realities.

Governor Graham appointed 17 religious leaders in March 1986 to form a religion-leadership committee and to develop an action plan for the churches and synagogues in the state's fight against drugs. These religious leaders represent a cross-section of the Catholic, Protestant, and Jewish faiths in Florida.

With the help of a similar plan that was developed for Minnesota, Florida's edition of the Religious Community and Substance Abuse was finished in June. It is presently at the printer's and should receive wide distribution through the governor's office.

We hope the document will spark the great moral resources of church and synagogue to take their rightful place in the vanguard of the battle for the soul of America.

Fr. Sean P. O'Sullivan is the director of the Substance Abuse Division of Catholic Community Services for the Archdiocese of Miami and chairman of the Religious Leadership Committee of the Governor's Commission on Drug and Alcohol Concerns.

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An old rumor

Q. Through one of our Protestant churches we learn that a company is making a blasphemous movie on the sex life of Jesus. What can be done about this? Why do we not hear about these things in our own church? (Massachusetts)

A. Possibly the main reason you have not heard about it in your own church is that, contrary to numerous rumors such as the one you heard, the story is not true.

By Fr.
**John
Dietzen**



The story surfaced eight or 10 years ago in Illinois and has since traveled around the world several times.

In one year alone, the Illinois attorney general's office received more than 180,000 letters from organizations and individuals urging legal action against the reported motion picture about the sex life of Jesus.

The rumor persists in spite of efforts even by many church organizations.

How did the rumor start in the first place? An investigation by National Catholic News Service traced the story to a late-1970s report that a Danish film director wanted to produce a film on this subject but scrapped his plan.

A Chicago gossip magazine reported his project. People confused the magazine with the producer and began demands for legal action.

As with so many bizarre rumors, there is, as nearly as I can determine, no factual basis to this one at all.

Q. My son's wife divorced him in 1980 after 20 years of marriage and three children.

She remarried and after five years divorced her second husband. She is now living with my son again and the children are happy they are together.

For some reason they have never remarried. What is their position as far as the Catholic Church is concerned? How about the law? (Pennsylvania)

A. I assume from your letter that at least your son is Catholic and that they were married in the Catholic Church originally. If so their marriage is most likely still valid in the Catholic Church.

Civil law is another matter. If they were legally divorced, they are no longer husband and wife according to state law. I believe any attorney would warn them of the grave risk they are taking financially which could cause serious harm to their family, not to mention other types of damage their situation could cause each other and their children.

If you are able to influence them with your advice, I would suggest that they speak to an attorney and to a priest about a civil remarriage and about returning to a fully active Catholic life if they have not done so already.

Q. I have heard many people say the unicorn is a satanic symbol yet I have seen it on church ceilings. Could you explain the church's position on this? (New York)

A. For some reason that seems lost in antiquity, Christian tradition frequently sees the unicorn as a symbol of chastity and virginity.

As most other common ancient symbols, including the cross, the unicorn has in some instances been a symbol for things more sinister. That, however, would not prevent its use in the past or at present in Christian art.

(Questions for this column should be sent to Fr. Dietzen at Holy Trinity Parish, 704 N. Main Street, Bloomington, Ill. 61701.)

Worshipping money

Something scary is happening. It's exactly what the Bible in its wisdom warns against when it says, "The love of money is the root of all evil."

Let me give some examples:

An article in New York Magazine, citing more than a dozen recent cases of money-related white-collar crimes, says:

"Ethics in America seem to have dropped to one of the lowest levels in history.

The communications media reflect society's values. On television, favorite shows people watch include "The Lifestyles of the Rich and Famous," "Dallas" and the gloss and glitter of "Miami Vice."

When society places primary emphasis on the pursuit of money, ethics are in big trouble. Love of money has a way of squeezing ethics right out of the picture. And when money itself becomes a value the next step for some people is to say: "I need money and it doesn't matter how I get it."

The Harvard Business Review says that the old American ideal that hard work builds character is on its way out. Our society has "little patience" with those who don't turn a good profit. The journal adds: "It is success that matters... that makes work worthwhile."

A New York City councilwoman says that "greed has become accepted as a totally legitimate force."

The editor of Commentary claims that, in the current ethics crisis, selfishness has become "an absolute moral principle."

The more we want money, the more we worship at the altar of private interest. The sense of public purpose drifts away. A survival of the fittest mentality takes over and the fittest do prosper.

But, as former Gov. Charles Robb says, "Laissez faire

By
**Antoinette
Bosco**



may be good economic policy but it's terrible social policy."

"Horrendous" is the word I would use. Current economic policies have brought greater prosperity to a major segment of the population. But, meanwhile, the percentage of children in the United States living below the poverty level has shot up due to cutbacks in social programs.

A society that accepts greed and deliberately promotes social policies that make the rich richer and the poor poorer is toying with moral disintegration. We risk becoming like the ancient, doomed city of Carthage where, as the historian Polybius said, "nothing that results in profit is regarded as disgraceful."

The saddest part is that when we value the love of money, we've lost what is really valuable.

I am reminded of my father who, late in his life, would turn over his checks to my mother, saying: "What's money? The only thing that matters is the love of my children." He knew what was important and what wasn't.

Some of today's thinkers believe that the pendulum will swing back to a commitment to public purpose when the cycle of private interest runs its course.

Historian Arthur Schlesinger Jr. predicts that "there will be revulsion against all this crookedness and scramble for the fast buck as after a time people realize there's something more to life."

Let's hope that the optimists are right.

(NC News Service)

To single women

So many single women would make fine wives and mothers, but Prince Charming never seems to come along. The following letter is written with some trepidation, since advice to the lovelorn is not my specialty, but a few ideas might be of help.

Dear _____,

Being single when you want to be married is not easy, but it's probably more a sign of your good judgment than your inability to attract men. Please don't get down on yourself. Despise self-pity, it's your worst enemy.

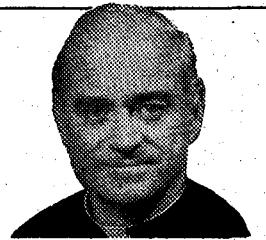
Be self-affirming, my dear friend, you're beautiful and precious before God and besides, you may be better off than you realize. I spent 10 years working with failing marriages and I saw a lot of divorce-related misery. You're free of that, so count your blessings.

No matter how lonely you get, never marry a big boy who needs you. If he can't stand up on his own two feet, and figure out what he wants, and what he has to do to get it, drop him. He'll drain you of everything you've got and in the end walk away sulking. You have a right to be selective, remember, your self-respect depends on you. Now, having said that, here are some tips to help you get something going.

Increase your opportunities. If you meet only one or two eligible men a month, find a decent way to double that number.

Reexamine your standards. If you insist on good looks, money and a great dancing ability before you accept a date, you've got tunnel vision. Don't react negatively until

By Fr.
**John
Catoir**



you have more information. If you give yourself a chance to get to know him, you may find he has other qualities which are equally important and which you may not have considered.

Take initiatives. If you find someone attractive, let him know in some way that you would like to see more of him. If you do nothing, you narrow your odds of meeting Mr. Right. So what if he doesn't respond? It just means that God probably has other plans for you.

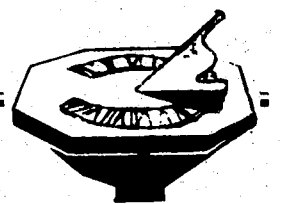
Don't be afraid of intimacy. That doesn't mean going along with a sexual relationship, it simply means be human, but don't be a toy. A good man wants a good woman for his wife, so be good.

And last but not least, pray for the grace of a happy marriage. Just remember, to get there you have to hold on to your self-respect. That means you should take a real interest in your spiritual life.

(For a free copy of the Christopher News Notes, "The Single Life," send a stamped self-addressed envelope to the The Christophers, 122 East 48th ST., New York, NY 10017.)

Time capsules

By Frank Morgan



Cartooning's long history

Comic art dates back to ancient times. Caricatures have been found on Egyptian walls and Greek vases. During the 1700's British artist William Hogarth drew and sold prints of caricatures. He also ran off and married the daughter of the man who was teaching him to paint.

In 1754, Benjamin Franklin drew the first cartoon in the American colonies. It urged the colonies to unite against the French and Indians. It showed each colony as part of a snake with the caption, "Join or Die." Paul Revere engraved a new version of the cartoon during the Revolutionary War to urge unity against England.

The French artist Honore Daumier became known as the father of modern cartooning. He drew caricatures of French leaders for French newspapers and served six months in prison in 1832 for his caricature of King Louis Philippe that he had entitled, "Gargantua."

In the 1850's, Thomas Nast of *Harper's Weekly* ranked among the most influential weekly cartoonists. It was Nast who changed Santa Claus from a skinny old man to a jolly fat man. He also drew the first accepted picture of "Uncle Sam."

Newspaper comics grew out of an 1895 circulation war

between the *New York World* and the *New York Journal*. They competed for Richard Outcault's strip, "Hogan's Alley", which featured a mischievous little creature known as the "Yellow Kid".

This was the first comic strip printed in color (1896) and led to the term "yellow journalism" which means a highly sensational kind of newspaper writing.

Outcault had introduced "the Yellow Kid" in the *New York World*. But he accepted an enormous salary from the *New York Journal* to draw the strip for its pages. *The World* hired another artist to draw "the Yellow Kid" and the papers started a fierce rivalry.

In ancient times a low, level region on the western bank of the Tiber River was known as Ager Vaticanus (Vatican Field) which was derived from the name of an Etruscan settlement there that had vanished before Rome began. In Latin, vates means "prophet" and some authorities believe that a legendary priestly king revealed oracles to his people there.

The popes acquired possession of Vatican Hill by purchase during the early Middle Ages. A papal residence of 1000 rooms was built on the site by Pope Summachus in 498. It is the largest palace in the world.

Doing what's right for you

Dear Mary: For 31 years of marriage I worked full time away from home. My husband never helped with the housework. Believing that the husband is head of the family and the wife is heart, he has been absolute ruler. Every check I ever got went into our joint bank account, but the only checks he gave me permission to write were for groceries. Now our sons are grown and my health is failing. I quit work a year ago.

My husband has always been cheap on donations to the church, so I desired to donate some time to charities. I asked him if I could spend one-half day a week for the church and he told me no, never to volunteer for anything. Please tell me how much duty a wife owes her husband. I resent him forbidding me to volunteer such a small amount of time. Should I submit to his selfishness? I feel I owe God some time. (Alabama)

'Your ultimate goal is to become a loving person...the greatest gift you can give your family.'

You seem to have thought through your situation rather well. I do not think you want me to outline your "duties" so much as to support you in your rightful anger.

You suggest that your marriage is built on the model of husband the head of the house and wife the

By
Dr. James
and Mary
Kenny



heart. Yet your letter is filled with words like "duty" and "selfishness." There does not seem to be much "heart" in your relationship, nor does your husband's style of absolute dictatorship represent the "head" of the home.

The ideal marriage, according to Scripture, is the one in which the partners cherish each other. "Cherish" is a beautiful word which means each partner wants the very best for the other.

The pattern in your marriage has existed for over 30 years. Changing such patterns will not be easy. However, you have another factor on your side. You are angry and, in a situation such as you describe, you have every right to be.

Anger is not one of our favorite feelings, but in cases like yours, it can serve a vital function. It can get you moving. Recognize and use your anger to develop the courage to change.

You recognize that you have done more than you "owe" to your husband. Now you want to do what you

"owe" to God. What seems lacking is any sense that you are an O.K. person. God loves you just because you are.

Walk over to a playground and watch some small children. Notice how they praise God. They move and shout and tumble and totally enjoy being alive. While I am not suggesting you go down the slide, try to reflect on how much God loves carefree, joyful people even as he also loves serious, duty-conscious people.

Try to develop a sense of yourself as a beautiful person. Perhaps a prayer group or a Bible study group with other women will help you. Talking with some women Religious in your parish might help you develop your own self-esteem as a woman.

As you develop your sense of self-esteem, your action toward your husband should become clearer and easier. Of course you can spend time working for the church. You do not need to ask him. Tell him it is very important to you then do it.

Your ultimate goal is to become a loving person. Your first step toward that goal is to love yourself. As you make some progress in this area, you are apt to become a more contented and happy person.

This is the greatest gift you can give your husband and family. In fact, you just may become the "heart" of your home in the best sense of the word.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872, St. Joseph's College, Rensselaer, Ind. 47978)

'They don't want to change'

A reader wrote, "I agree wholeheartedly with your column on use of family time. I realize this is a silly question but when you recognize a problem, how do you get the family to cooperate?"

She goes on, "It makes me feel bad when I know things can improve and my husband ignores the fact and thinks it's all in my head—a real copout. It's very frustrating."

Frustrating it is and familiar, as well. The number one question I get from women in workshops is, "How do I get my husband (and/or family) to change?"

It's a question that needs addressing on a much deeper level than a specific issue. When one in the family recognizes problems that interfere with establishing a healthier family climate and the others refuse even to acknowledge the validity of the issue, it says much about the family.

It says, "family life is your responsibility, not mine." "Life is fine the way it is." "It's your hangup." And, "I refuse to change."

Almost always in such cases, the ones refusing to acknowledge the problem and change get a payoff by having life remain the way it is. They know they will lose something. Maybe they will have to cut back on personal activities, contribute more to household responsibilities, or take more initiative in communicating and reconciling.

Whatever it is, they know change will cost personal comfort and they aren't willing to sacrifice it for better family life. Many women complain, "we talk about problems but nothing happens. Nothing changes. To them, it's as if just talking about it solves it."

The problem goes back to expectations in family life. She expects the family to cooperate on problems

By
Dolores
Curran



that get in the way of healthy interaction. He and the kids view problems as *her* problems and responsibility. When she tries to deal with these issues, they nod and listen, but don't take any action.

After so long, her only seeming alternative is to get angry and lay down the law. The family changes briefly but when her anger dissipates, they revert to old patterns.

This kind of hassle is demeaning and lowers a woman's self-esteem. She begins to feel like a servant and a nag. Nobody but she cares enough about establishing a happy family life to change. She can become resigned and bitter.

If such a family is to improve, the payoff has to change. When meals aren't as good, clean laundry doesn't automatically appear and shoes are left lying where everyone drops them, the lack of responsibility isn't paying off as it once did. It has to cost the family *not* to change.

It's difficult for some women to stop serving the family even though women are angry. Yet, service is what this is all about. Family therapists suggest that

the solution to the issue of non-compliance is to step back and allow the family to suffer from lack of responsibility or lack of communication.

If the kids refuse to do their chores without argument, then refuse to chauffeur them until they do. If a husband refuses to communicate, then stop trying to make his life pleasant. Families soon get the message that a pleasant family life is not just mom's responsibility but everyone's, and that if life is going to improve, they are going to have to improve, too.

Some women simply say, "I'm not going to try

'Tough love maybe, but it beats being angry all the time. And it serves notice on spouses and children who refuse to change because they know mom will continue to try...'

anymore until the rest of you do. This family is yours as well as mine. When you want a better family life, let me know and I'll work on it with you."

Tough love, maybe, but it beats being angry all the time. And it serves notice on spouses and children who refuse to change because they know mom will continue to try, no matter what.

(Alt Publishing Co.)

Family matters

Marriage Lifeline: help for married couples

by Linda DiPrima,
Director of Ministry
to Engaged and Married Couples

In April of this year twelve married couples participated in the first Marriage Lifeline Weekend Workshop offered by the Archdiocese of Miami's Family Enrichment Center. The response was positive and included such comments as "I have a deeper understanding of why we react to each other the way we do", "until now we never knew how to deal with our personality differences", and "we feel hopeful rather than helpless about new ways for resolving conflict in our marriage."

As we all know, at least intellectually, building closeness and intimacy in marriage does not always come that easy. Particularly if our different ways of viewing reality have never been fully clarified or understood. Personality differences, unrealistic or non-verbalized expectations, individual family backgrounds and many other dimensions of our personhood can sometimes create tension and that "misunderstood" feeling in a relationship.

How many times have we felt or thought "He (or she) is just not the person I married... he has changed so much"? Truer words were never spoken. We are certainly not the same people we were when we walked down the aisle, whether that happened to be 5 years

'As we all know, at least intellectually, building closeness and intimacy in marriage does not always come that easy...'

ago or 25 years ago. Each of us, as well as the relationship itself, experiences gradual, subtle changes over the years. This, in turn, precipitates new needs, new expectations and potential new conflicts. The challenge is to begin to find ways of experiencing these times as opportunities for growth and deeper

unity rather than frustration, confusion and disillusionment. Oftentimes we need help in doing that!

Marriage Lifeline Weekend provides the insights, skills, time and environment necessary for dealing with

these significant issues. It is open to couples of all ages who want to invest themselves into rebuilding a stronger relationship. The weekend is being offered again on Oct. 4 from 9 a.m. to 5 p.m. and Oct. 5 from 9 a.m. to 1 p.m. Couples will also attend a preliminary session on Sept. 19 from 8 to 9:30 p.m. All sessions will be held at the Family Enrichment Center, 18330 NW 12 Ave., Miami. Cost for the weekend is \$60 per couple and reservations may be made by contacting the Family Enrichment Center at 651-0280. Registrations are limited to the first fifteen couples.

Presentors of the Marriage Lifeline Workshop are Frank and Rosemary McGarry and John and Lynda DiPrima. Both couples have experience in couple education, counseling and human growth and development. In addition, Mr. McGarry is director of the Center for Pastoral Counseling, St. Thomas University.

Fall TV previews

...Plenty of puns and plaudits

The grass doesn't get that sinking feeling. Oblong balls spiral through the air. It's almost time for a new TV season to erase memories of last year's disasters, like "Misfits of Science."

Let's look at what new programs the major networks have in mind for us... at least for a few weeks until we get wise to them. As always, my fall preview columns quote from network press

By
**James
Breig**



releases and I take no blame for the laudatory prose to be found there.

This year's theme for all three networks seems to be parents, extended families and martial arts. You don't suppose anyone saw the "Karate Kid" do you?

We'll start, alphabetically, with ABC, which has nine new series lined up for us. Here they are:

"The Last Electric Knight" is a disheveled but appealing detective who is a bachelor. "He becomes the guardian of a young martial arts expert. Together they thwart criminals." Gil Gerard, once Buck Rogers, plays the private eye.

"Jack and Mike" stars Shelley Hack and Tom Mason as "one of Chicago's most beloved couples." She's a newspaper columnist who does not resemble Mike Royko, at least not anatomically. He's the owner of three bars. Will this show, therefore, be as funny as "Cheers?" By the way, she is the one named Jack.

"Head of the Class" is the flip side of "Welcome Back Kotter." The teacher, played here by Howard Hesseman, is assigned to "a high school of gifted and talented students" who understand molecular science but not how to get along with their peers.

"Our World," is a news program which will take a major event in recent history, and offer "a nostalgic look" and reminiscences by people who were there. If you watch, you will be among the few witnesses, since the show will compete with Bill Cosby's sitcom.

"Sledge Hammer" is not a new fix-it-up show from Bob Vila. It's a comedy about a macho private eye who "makes Dirty Harry and Rambo look like Pee Wee Herman." As "Get Smart" spoofed spy shows this one is going to take aim at Bronson-Stallone-Eastwood tough guys. Also in the cast is Sledge's sidekick, a woman who has a background in terrorist psychology and defense tactics. There go the martial arts again!

"Starman" follows up on a movie of the same title in which an ET visited earth and took on the form of a dead man. Now, he's back, 14 years later to raise his orphaned son, yet another "foster" child. Scientists are out to get the ET, he's out to help his boy grow up; the boy is out to teach his dad about

'The grass doesn't get that sinking feeling. Oblong balls spiral through the air. It's almost time for a new TV season to erase memories of last year's disasters...like Misfits of Science...'

humanity. And maybe viewers will be out to get sandwiches in the kitchen...we'll see.

"Life with Lucy" resurrects Lucille Ball from retirement and places her in yet another sitcom with Gale Gordon as her slow-burn foil. This time, Lucy's got an extended family with her business partner, her children and her grandchildren living under the same roof. Some roof! Some risk for Lucy, who is, after, all, not the same spry



LUCY'S BACK--Lucille Ball returns to weekly television this fall with a new fall comedy series, "Life with Lucy," on Channel 10. (ABC). It will be Ball's fourth series in her long career. Her newest foible in this program is Gale Gordon.

woman who stomped grapes with Vivian Vance. Some people say Willie Mays stayed around too long. Will Lucy fare better?

"The Ellen Burstyn Show" contains yet one more extended family. This time, it is a "witty, iconoclastic college professor who insists on her independence even though her mother, divorced 25-year-old daughter and grandson share her Baltimore brownstone."

"Heart of the City" used to be called "Cold Steel and Neon" but ABC was wise

enough to recognize a clunker of a name when they hear one, right? Wrong. This is about a "widowed police detective whose dangerous occupation is further complicated by the fact that he has two young children who are at the center of his life."

Those are the series. ABC also has made-for-TV films about Casanova, starring Richard Chamberlain; Nazi-hunter Beate Klarsfeld, with Farrah Fawcett; Betty Ford; and the birth of the U.S. Constitution (the document, not the ship).

A Jesuit's inner life

RECOLLECTIONS AND REFLECTIONS OF PEDRO ARRUPPE, SJ, translated by Yolanda T. DeMola, SC, Michael Glazier (Wilmington, Del., 1986). 175 pp. \$7.95. Reviewed by Msgr. Charles Dolan

According to the hoary clerical joke, among the things known to God alone are, "what a Jesuit will do next." With that in mind, it is fascinating to watch the development of the mind of a Jesuit in this new volume of the works of Jesuit Father Pedro Arrupe, former general of the Society of Jesus.

The first third of the book contains Father Arrupe's description of the atomic bombing of Hiroshima, Japan. He was at the Jesuit house in the suburbs of that city on that fateful day. The memory of the destruction lived on in his memory and colored all the rest of his life.

His tale of that event should be required reading for every person who

wants world peace.

The rest of the book contains various writings that the author presented in periodicals and speeches all over the world.

A deeply spiritual man, his inner life was devoted to the Incarnate Christ, particularly under the title of the Sacred Heart. He calls it, "the mystery of merciful love."

But his spirit roamed through questions as various as justice, peace and Marxist philosophy. He was an anti-communist because he understood their philosophy so well.

He was also completely dedicated to the spirit of St. Ignatius and the apostolate of the Jesuits. It should be noted that he and St. Ignatius were the only two Basques ever to rule the Society of Jesus. With that as a starting point, they had many other things in common.

This excellent anthology deserves to be in every Catholic library.



WON-DERFUL VISIT--Singer composer Stevie Wonder talks with a young patient at St. Mary's Hospital in Saginaw, Michigan where he was born 35 years ago. The hospital was one stop on a 65-city tour.

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What's Happening

Fall classes for Catholics

Throughout the Archdiocese this fall, there will be a variety of religious courses offered for Catholic men and women interested in deepening their commitment to Christ, the Church and the community.

First, the office of lay ministry of the archdiocese will begin its two year program in September in Broward and Dade Counties.

The Broward program begins on Sept. 11 at St. Clements parish in Ft. Lauderdale and in Dade County, at St. John Vianney Seminary. Both area classes will meet weekly from 7:30 to 9:30 p.m.

To obtain further information call the office of lay ministry at 757-6241, ext. 371.

"I was in prison and you came to visit me..." (Matthew 25:36).

The prison ministry of the archdiocese can use volunteers who would like to bring the Good News to those who have perhaps locked God out of their lives and have been shut away by society. A prison ministry training program will be offered by the offices of prison and lay ministry and St. Thomas University beginning Friday, Sept. 5 from 7 to 9:30 p.m. and continuing on Sat. and Sun. Sept. 6 and 7 from 9 a.m.

to 5 p.m. The cost is \$20, which includes snack and lunch on Sat. and Sun.

The weekend will provide a basic orientation of prison ministry including presentations on spirituality to the prisoners and their families, needs and problems of prisoners, evangelization, bible sharing, prayer and more.

Registrations must be made in advance.

For more information, call Deacon Dan Blaha at the office of lay ministry, 757-6241.

The Institute for Pastoral Ministries at St. Thomas University will offer two specialized courses this fall. "Scriptural Foundations" taught by Brother Ray Apicella, C.S.C., will be held on Tuesday evenings. The course will involve exegetical work on the synoptic gospels. Classes start Sept. 3.

The second course will be a scripture symposium on "The Advent Scriptures" with guest lecturer Dr. Pheme Perkins, a professor at Boston College. The course will begin on Nov. 22.

For more information on these courses, contact the Institute for Pastoral Ministries at St. Thomas University, 16400 N.W. 32 Ave., Miami, Fl. 33054, tel: 625-6000, ext. 141.

Office of Worship workshop schedule

EUCCHARISTIC MINISTER WORKSHOPS: (Saturdays 10 a.m. to 3 p.m.)

1986 September 27... St. Clement
October 18... Visitation
November 15... Epiphany
November 15... St. Dominic

(Spanish)
1987 March 7... St. Brendan

March 21... Holy Family
April 4... St. Coleman

Fee: \$10 per person (inc. lunch).
Reservations required. Deadline for reservations: Wednesday prior to workshop being attended.

LECTOR WORKSHOPS: (Saturdays: 10 a.m. to 3 p.m.)

1986 October 4... St. Henry
October 11... Sts. Peter and Paul (Spanish)

November 22... Our Lady of the Lakes

1987 January 17... St. Augustine
February 7... St. Stephen

(Spanish)
March 28... St. Boniface

Fee \$10 per person (inc. lunch).
Reservations required. Deadline for reservations: Wednesday prior to workshop being attended.

EVENINGS FOR LITURGICAL MINISTERS: (All bi-lingual on Monday evenings from 7:30 to 10 p.m.)

1986 September 23... St. Bartholomew

November 11... St. John the Apostle

December... Time and location yet to be announced

1987 February 17... St. Thomas the Apostle

May 5... St. Elizabeth

Reservations requested. No fee.

Reservations for all the above should be made through the Office of Worship and Spiritual Life, 9401 Biscayne Blvd., Miami, Fl 33138. Telephone is 757-6241 (Dade) or 522-5776 (Broward), ext. 351.

For further information on procedures please call the Office of Worship and speak with Mrs. Blank or Mrs. Lopez.

It's a Date

Dade Catholic Singles Club

Mass will be held on Aug. 24 at St. Agatha's parish, 1111 S.W. 107 Ave. at 11 a.m. Please meet at 10:45 a.m. in front of the church. Lunch will follow at the Sizzler restaurant at S.W. 8th St. and 122 Ave. For more information call Maria at 552-6858.

On Aug. 30 the club will hold "bowling night" at the Don Carter Kendall lanes, 13600 N. Kendall Dr. Meet there at 8 p.m. For information, call John at 448-0195.

New Beginnings Divorced and Separated Group of St. Maurice Church in Ft. Lauderdale is sponsoring a "Hometown Dance" at the church social hall at 2851 Stirling Rd. on Sept. 5 beginning at 8 p.m. D.J. Tickets on sale after Masses. Wear T-Shirt with your hometown or state name.

The North Dade Catholic Widow and Widowers Club will hold a meeting-social on Aug. 22 at 7:30 p.m. at the Visitation Church Social Hall, 100 N.E. 191st st., Miami. Call 651-5539 or 652-3052. All faiths welcome.

Happenings Singles is having an Outstanding Singles Party on Aug. 22 at 9 p.m. at the Diplomat Hotel in Hollywood. Dancing, live band. Admission \$6. For more information call Sharon Silver at 385-1255.

St. Timothy Separated and Divorced Ministry meets every Monday

night at 7:30 p.m. in McDermott Hall, 5400 S.W. 102nd Ave.

The Widow and Widowers Club of Broward County has social gatherings every 1st and 3rd Sunday at the Wilton Manors Recreation Hall, 509 N.E. 22nd Dr., Wilton Manors. For more info call 564-7394 or 731-2915.

The Catholic Widowers Club of Hollywood will hold its monthly meeting on Sept. 5 at the Nativity Parish Hall, 700 Chamade Drive, Hollywood at 7:30 p.m. The club will honor its 7th anniversary. Guests \$3. Music and refreshments. For more information call Mary 921-0685. After 6 p.m. call Lee at 922-5114.

Caring and Sharing of Holy Family Catholic Church will meet on Sept. 8 at 7:30 p.m. in the school room behind the church at 14500 N.E. 11th Ave. N. Miami. The widows and widowers group is planning a trip to Busch Gardens on Oct. 8-10. For more information call 895-5941.

The Respect Life Office will be having their annual luncheon at the Holiday Inn at Calder on Sept. 13 at 11:30 a.m. Mayor Xavier Suarez will be the guest speaker. All proceeds to benefit women and their families. Tickets \$15. For information contact office at 653-2921.

Florida Knights of Columbus attend annual convention

The Knights of Columbus State Deputy, Leon Kocol of Cocoa, and eight elected delegates represented 28,000 Florida Knights at the 103rd annual Supreme Convention of the K of C in Chicago from August 5th to 7th.

State Deputy Kocol has been asked to head the committee in charge of greetings to the Holy Father. Supreme Knight Virgil C. DeChapelle presided over the Supreme Convention which set new programs and guidelines for the 1.5 million Knights throughout the world.

According to Kocol the main issues discussed at the convention were the Knights leadership in the Pro-life

movement, the Knights involvement in the Special Olympics, and "the need for more action by our brother knights in the fields of social justice and anti-pornography."

At the convention, the Knights conducted the first of thousands of Marion Holy Hour devotions in honor of Our Lady of Czestochowa. Over one hundred icons of Our Lady of Czestochowa will be circulated to K of C Councils throughout the nation in the coming year. Each local council will hold a Marion Holy Hour in their community.

Shopping for Wellness

While you're out on a shopping this weekend why not take a few minutes out for a free health evaluation? Aug. 22 and 23, St. Francis hospital will be offering their "shopping for wellness" exposition at the 163rd Street Mall from 10 a.m. to 9:30 p.m.

The varied free health screenings will include blood pressure and pulse checks,

and spinal assessments, glaucoma and biofeedback screenings for pulmonary function testing, skin and colon cancer screenings and blood sugar screenings.

This third annual health awareness program is co-sponsored by the South Florida Hospital Association and WSVN-Channel 7.

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J. L. Jr., Lawrence H.

Survey report

(Continued from page 11)

17%, some other Catholic magazine or newspaper.

For all these media, the old read them much more often than the young. Hispanics are much less likely to read the religion section in the local paper, the Archbishop's letters, the parish bulletin, and other Catholic magazines and newspapers. Women read all of these media more than do men.

- 31% get most of their news from the newspaper; 15%, from radio; and 55%, from television. Radio is a more popular source of news in Dade than in Broward. Hispanics are much more likely to get their news from the radio than non-Hispanics.

- Only 13% of respondents had prior knowledge of the survey before being called. 7% of those under 35, 12% of those between 35-49, and 19% of those over 50 knew about the call before it came. 18% of non-Hispanics had heard about the survey, versus 10% of Hispanics, as did 17% of women but only 10% of men.

Bingo very popular

(Continued from page 5)

those areas and the kinds of services parishes were most likely to offer.

The largest "opportunity gap," or "unrealized potential" for parishes to provide services which people say they would want, came in the field of what the study called "severe personal or family problems."

These areas — help with marital or family crises, unwanted pregnancy, drug or alcohol abuse, unemployment or serious money problems — were the group in which people most often indicated that they thought current parish programs were inadequate, the report said.

It also reported that urban, suburban or rural location, age, education level and income level, all made a difference in the kind and degree of expectations people had from their parishes.

The new report, No. 8 in a series on the Notre Dame study, was written by sociologist David Legee, senior research director of the study.

Recently, Cardinal Joseph L. Bernardin of Chicago expressed concern that the church relied so heavily on raising funds by playing bingo and Bishop Warren L. Boudreaux of Houma-Thibodaux, La., banned it by 1991.

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PRAYER TO THE HOLY SPIRIT

Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. AGNES

PRAYER TO THE HOLY SPIRIT

Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. A.J.P.

5A-NOVENAS

NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present, and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. Publication promised. C.O.

ST. JUDE NOVENA

May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, maker of miracles pray for us. Thank you for prayers answered. Publication promised. P.A.M.-C.S.I.

THANKS TO SACRED HEART
BLESSED MOTHER for favors granted.
Publication promised. A.J.P.

Thanks to St. Jude
For prayers answered. Publication
Promised. F.K.

Thank you Blessed Mother for special
prayers answered. Publication promised.
I love you and Jesus. Maryann.

THANKS TO ST. JUDE
ST. ANTHONY for prayers answered.
Publication promised. J.S.B.

THANKS TO THE HOLY SPIRIT
& ST. JUDE for prayers answered.
Publication promised. A.M.C.

A very special thanks to St. Jude for
helping to obtain my request. Pub.
promised. Olga.

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Parents must set example



Planting a rose bush takes more than just putting it in the ground if it is expected to grow. The soil must be fertilized, cultivated, watered and protected against insects. Likewise, children cannot be left on their own if they are expected to grow in their faith. (NC photo)

By David Gibson
NC News Service

My wife and I know almost exactly where our oldest child stands in math. A quarterly math skills test administered to seventh-graders in our school system rates her achievement.

That test, coupled with classroom work and teacher conferences, spells things out pretty clearly and simplifies our role as parents. If there were a problem we would be told what, if anything, we needed to do to help her.

Not so with religious education. We have no quarterly skills test to gauge the development of our daughter's religious awareness. We have clues to whether she is growing as a person of faith. But progress in this area is hard to measure with precision. So the parents' role here is particularly challenging.

That's only part of the parents' plight when it comes to participating in a child's religious education. The parent also quickly discovers that the boundaries of religious education as a field are hard to locate.

Under its umbrella will be found education in church doctrine, morality, Scripture, church history, liturgy and worship, prayer. This education is meant not only to communicate the facts of religion, but to influence attitudes and foster a special way of living.

Considering all that, it is not surprising that parents sometimes feel at a loss when it comes to contributing to their children's religious education. They may ask: Where does a parent begin? What is the parent's goal?

Of course, parents contribute to their children's religious education, even if only willy nilly, for actions speak louder than words.

Actions tell a child whether faith really matters to the parent; whether participation in the Sunday Mass is a source of happiness; whether faith is considered interesting or boring; whether the Christian way -- loving God and neighbor -- means anything in practice.

But children also learn something

'Parents contribute to their children's religious education, even if only willy nilly, for actions speak louder than words.'

from what parents say. If too little is said, it is possible that children won't hear anything about what their parents believe and why parents consider their values worthwhile. Thus the importance of those ordinary conversations in which a parent has the opportunity to say: "I believe..."

Some teaching opportunities arise rather naturally at home -- in reaction to moral situations viewed on TV programs, for example. This provides a concrete setting for a parent-child discussion of values, and means that television is not allowed to go unquestioned as an educator.

There is a risk to consider, however, if this becomes a parent's sole approach. If religious education at home occurs only in reaction to various situations that arise, children may learn much about what parents oppose, but little about what parents truly favor.

When it comes to religious education, many parents take comfort in the fact that they don't have to go it alone. There are parish education programs, schools and books, the Sunday liturgy and social-action programs, youth retreats and Lenten sacrificial suppers -- all of which influence children's developing Christian life.

Actually, participation in the community's life of faith is a key way to foster growth in faith. So at our house, opportunities for the whole family to participate in special parish events are sought out especially.

It is much easier to foster a child's religious education if parents take steps to foster their own growth in faith. And when parents do so, children may learn an important lesson from that very point; that religious education is a lifelong enterprise, as necessary for adults as for children.

Thinking it over

Faith lessons from daily life

By NC News Service

It was a familiar scene: a young child scribbling on a wall with a crayon while her mother's attention was occupied elsewhere. Then the mother asked, "Did you do that?" The child, frightened by what she had done, blamed her little brother.

That night, however, the youngster went to her mother and confessed that she really did color on the wall. Then the mother responded warmly: "I'm glad you told me and I forgive you. But I hope you'll never try to get your brother in trouble again."

That experience of forgiveness became a "moment that stood out" many years later for the girl, said Sister Catherine Dooley. She explained that the girl told that story in the sacramental catechetics class Sister Dooley teaches at The Catholic University of America. It recounted an occasion when the student said she had learned something about the meaning of forgiveness.

Sister Dooley, a Sinsinawa Dominican, taught on the primary education level for 14 years. She recommends that parents teach about faith by beginning with the usual activities of home life.

In the tradition of St. Thomas Aquinas, she tells

parents to "move from the known to the unknown" in teaching their children. For example, family meals and home experiences of forgiveness can become the basis for discussing the sacraments, she said.

For a child who already knows what it is like to participate in a family meal where everyone shares, a parent "can make a connection" to the ways in which the Eucharist is a nourishing meal that unites people, Sister Dooley suggested.

"Children need a context for religion," she added, explaining that she advises parents to be consistent in what they do in religious education.

The most valuable way for young children to learn to pray is for parents to pray with them regularly, Sister Dooley said. For instance, each night before bed a parent could bless a child and say a simple prayer with the child.

Praying with children regularly is important because it shows children "this is a real value" in the family's life, Sister Dooley said. It provides children a "sense that whoever this God is, they are cared for and loved."

And it helps children see that they can have a relationship with God, that "they belong to Jesus and to Christian life," she concluded.

Scriptures

Humility, God and the poor

Reflections on next
Sunday's first reading,
Sirach 3:17-18, 20, 28-29

Introduction

In wisdom, Sirach advises us to conduct our affairs with humility, that we might find favor with God (first reading, Sirach 3:17-18, 20, 28-29). Jesus, who is wisdom incarnate, asks of us a humility that places others ahead of us, especially those whom this world places last (Gospel, Luke 14:1, 7-14); so that we might be enrolled as the first-called in the kingdom of God (second reading, Hebrews 12:18-19, 22-24).

Foreword

They're commonplace items now. Most homes have several, and some automobiles have one. They come in a variety of shapes, including a statuette of Mickey Mouse, and colors to match any decor.

Shortly after they were invented, the Scottish physicist James Maxwell wrote, "When at last this

little instrument appeared, consisting as it does of parts every one of which is familiar to us, and capable of being put together by an amateur, the disappointment arising from its humble appearance was only partially relieved on finding that it was really able to talk."

He was speaking of the telephone, of course, which Sirach would have been amazed to see, let alone use. But he would have been even more amazed by its "humble" appearance.

Background

The ordinary things delighted Sirach. There wasn't a thing, it seemed, that escaped his attention or his fascination. Family affairs, money matters, food and drink -- all were grist for his mill.

His work is something of a handbook, offering lessons about life and drawing lessons from the Scriptures. One of life's hardest lessons, the virtue

Telling children about God

By Neil Parent
NC News Service

In the beginning was Sister Mary Margaret. Looking kindly at us first-graders on the opening day of school, she seemed to be from another world. The wimple of her black habit caressed her face like two hands cupped in prayer. A large rosary hung from the wide leather belt around her waist, its crucifix gently swinging when she moved.

Over the months, she spoke to us of God, Jesus, grace, sacraments, church, heaven, hell and a thousand other topics that introduced us to the mysterious world of divine.

She ushered in for me 16 years of formal Catholic education, elementary school through college.

During those years my faith was shaped and nourished by a rich collage of intellectual, emotional and sensory experiences: gilt-edged holy cards, scapulars, the pungent smell of incense, cassocked professors.

My children are growing up in a vastly different world from the one in which I did. Their faith is being formed differently too. As a result, my wife and I find ourselves heavily involved in their faith formation.

Pastors and catechists often plead for parents to take an active role in instructing their children in the faith. With good reason. A study done by the Princeton Religious Research Center found a significant correlation between adults who regularly attend church and their having received home instruction in faith as children.

Too often, however, in trying to communicate faith to our children, we parents approach it like icing a cake: hoping that what we say and do will stick to the outside.

But faith is formed from the inside. We have to know our children and their world, to experience life through their eyes, ears and hands. Only then can we hope to effectively share our faith with them.

In discussing faith with our children, my wife and I discovered after a while that we were operating out of some unconscious assumptions.

Those assumptions often caused us to begin in the wrong place; we failed to enter first into our children's world.

This realization prompted us to approach sharing our faith at home along the following lines:

Listening and responding: Children are deeply spiritual, though not always in a church-related sense. Their questions show they are thinking about spiritual issues.

As parents, we try to be on the lookout for spiritual "revelations" from our children. When such occasions surface, often expressed in their thoughts, feelings and questions, we try to build on them by inviting further explanation.

First we seek to understand our children's views on the matter; then, if appropriate, we respond with our own reflections. This enables us to approach the discussion primarily from their perspective rather than ours.

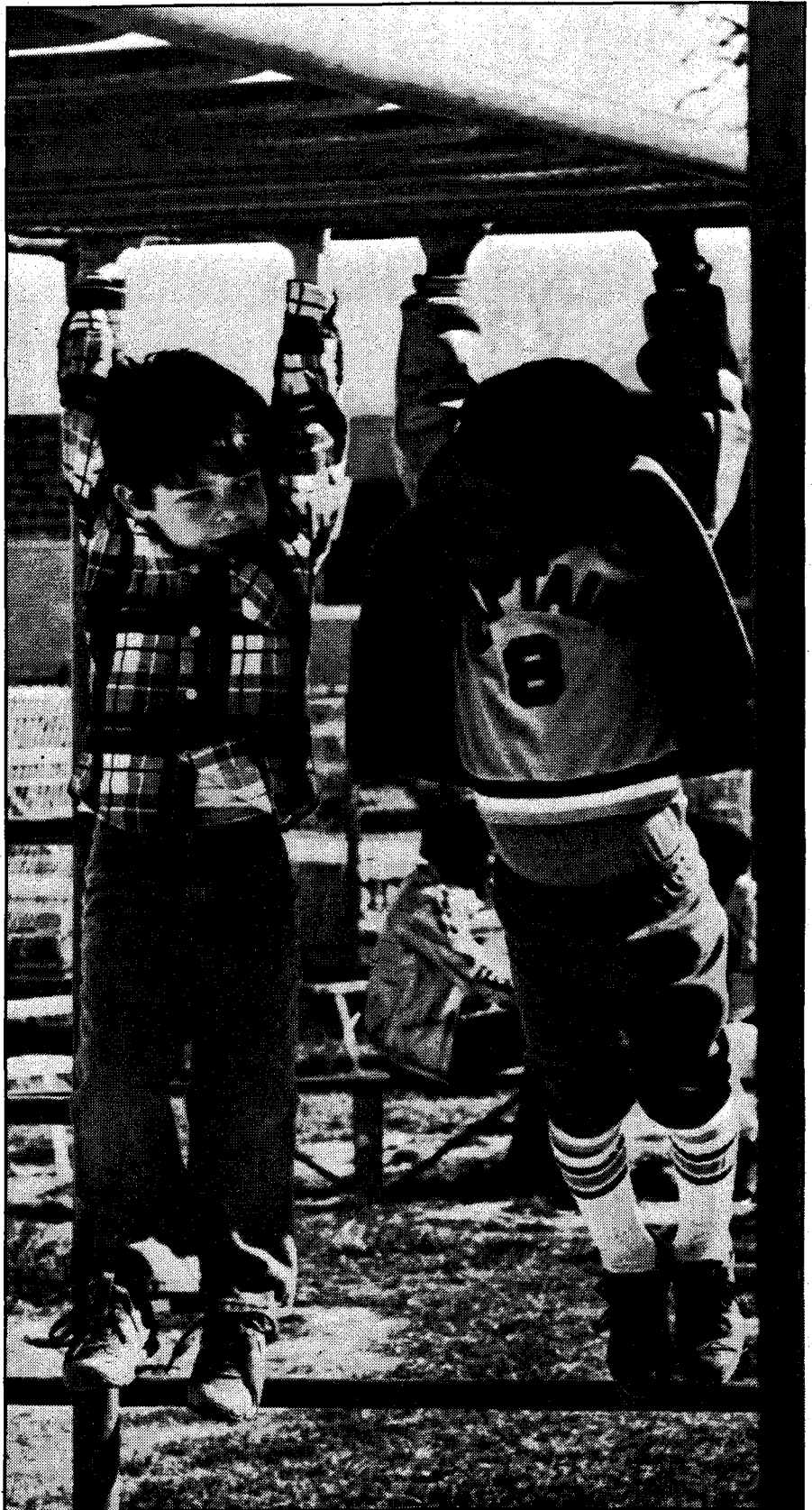
Inquiring and listening: Often my wife and I make gentle inquiries into religious issues when our children seem to be receptive or when circumstances prompt discussion. This approach works better than introducing a religious topic at the dinner table when a child has been pressing for an answer to staying overnight with a friend.

Among the times our children seem more receptive are when they are in bed waiting for a good-night kiss or as we sit together before a crackling fire.

A recent funeral is a good example. Driving away we could tell from the quiet in the car that it was an appropriate time to talk so we asked: "What did you think of the funeral?"

Our daughter replied: "Why was his face so white?" That led to a discussion of what happens at death and afterward.

Ritual/Symbol making: We try to make our home faith experiences concrete by creating various rituals and symbols. These carry a significant



Faith is formed from the inside. We have to know our children and their world, to experience life through their eyes, ears and hands. Only then can we hope to effectively share our faith with them. (NC photo)

Christian message and often help set the stage for discussion.

Our children have grown fond of the many things we do as a family to ritualize our faith, from use of Catholic Relief Services' Operation Rice Bowl to the creation of Advent calendars and the use of special blessings.

All of us with children seek to share with them a faith that has been seasoned by our own experience of life. We can do this best when we lovingly offer it to them in a way that speaks first to their hearts.

Isn't this the way Jesus taught?

and value of humility, delighted him greatly.

"Loyal humility" for Sirach was something that gave God "delight," for it was a recognition of the sovereignty of God. It is the opposite of pride, whereby one gives the impression of being God's equal, or whereby, giving no mind to God at all, one leaves the impression that God is inferior.

Humility is not a denial of one's worth, but an honest evaluation of that worth. "Have self-esteem with humility," Sirach can caution, "and prize yourself as you deserve." We are God's creation, and humility asserts the lordship of God and the truth that his creation is valuable.

Sirach's intended audience was his students, people who would be noticeable in society. They were "upwardly mobile," as we might put it today; a good future and a promising position were in store for them. Pride was all too obviously a danger.

Commentary

Sirach has already discussed the behavior of children toward their parents. He would not have them "haughty" but respectful of their parents. That thought leads into our present passage, where he would have God's "children" respectful of their true parent's authority over them.

Humility, for Sirach, is seen as an accurate summary of one's true value -- that is, including the recognition of one's limitations. (His logic proceeds, next, to discuss the "poor," those who face limitations in resources and influence.)

Such an accurate assessment of one's own worth can only lead to a true appraisal of the worth that all have as God's creatures, especially the poor. Sirach encourages all to place others ahead of one's self, enhancing the value that God has placed on his handiwork.

This view reflects Luke's portrayal of Jesus as

one who valued the lowly and the poor. Aid to them is a source of genuine wealth, of growing "rich in God's sight," as Jesus will put it.

This wise sage known as Sirach sees God giving rewards to those who aid the poor. It is a view consistent with what Jesus will say on the subject.

For Sirach, each must have a "humble appearance" before God and others, like the telephone in Maxwell's view. As a result, he would have each person be a "little instrument" in God's hands, for God's use and purpose.

This column is excerpted from "Share the Word," a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3031 Fourth Street, N.E., Washington, DC, 20017.

Ecuador priest offers hope to poor families

By NC News Service

For the past 22 years Jesuit Father John J. Halligan has run a training center aimed at helping the poorest Ecuadoran families to make a better living.

His Working Boys' Center produces everything from furniture to cushion covers shaped like Galapagos turtles. It trains adults and youth in carpentry, textile production, auto mechanics, the three Rs and other subjects.

The center, although it has "Boys" in the title, is focused on improving the lot of the families in Quito, Ecuador's capital, the Bronx, N.Y. born Fr. Halligan said in a written description of the facility.

"Human development can be good business. There is a comedy of deception here that there are no jobs for certain people."

There are "plenty of jobs," but "it is a question of who gets decent training," he said.

In addition to vocational training, the center's two facilities in Quito, Ecuador's capital, also offers day-care, primary and secondary education and adult education programs.

Participants are required to eat regularly, take care of hygiene, save money, attend classes, and contribute to the running of the centers in what Fr. Halligan described as a total development program.

Fr. Halligan said the center is aimed at bucking a "general trend" in impoverished Ecuador and other Latin American countries "toward a gradual conversion of working boys into non-working aliens from their own family groups and from society."

Membership in the center is limited to members of family groups.

One of the requirements is that the groups include boys who have been working since they were 6 years old. The rule is intended to draw the "poorest level of society," the priest said.

"We hope that the little girls working in the streets will never become as numerous as the boys before our program of total family education has done its work."

The center defines family groups as "all the persons who live together as a family unit with or without the benefit of civil or ecclesiastical legality," Fr. Halligan said.

The operation is funded mostly by private donations from the United States. About 10 percent of the cost of the operation comes from sales of the center's products and services.

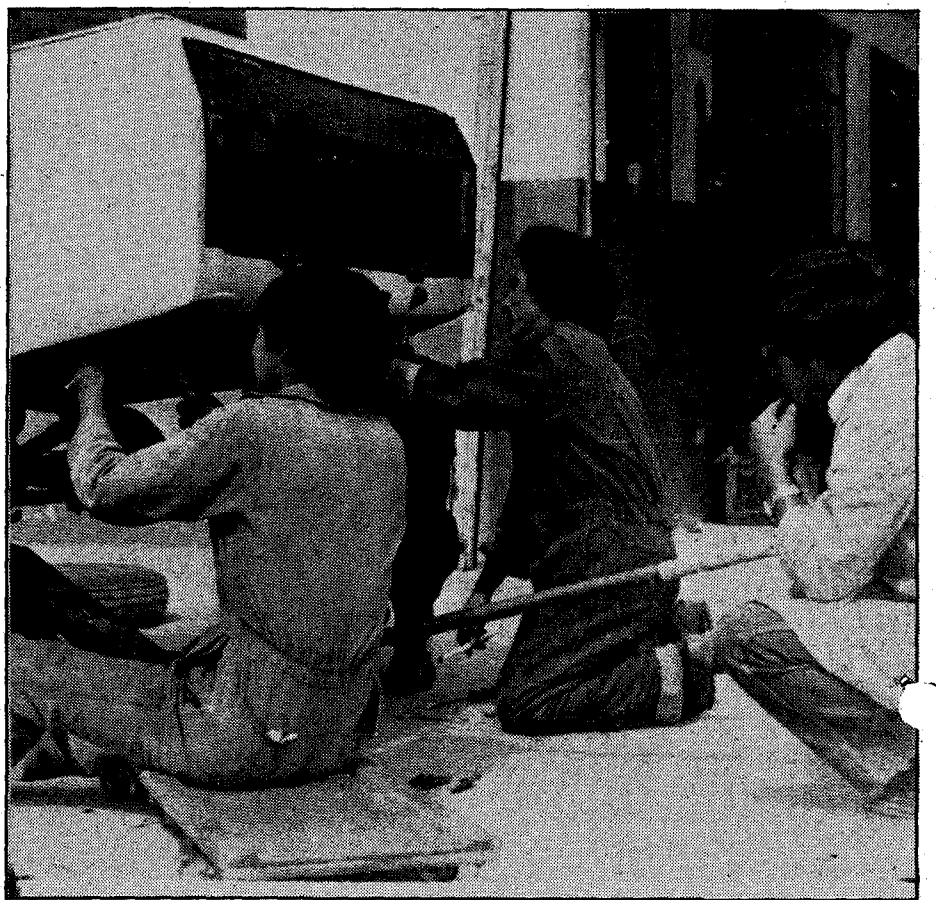
The Washington-based Inter-American Development Bank, a lending agency created by the Latin American nations for economic development in the region, recently approved a \$500,000 loan from its Small Projects program for Fr. Halligan's operations.

Another \$76,000 worth of technical assistance for organization and training for center staff is being underwritten by the bank.

The loan will enable the center to launch a credit and technical assistance program for small-scale entrepreneurs, according to bank officials.

Other loans and grants have come from institutions such as the Milwaukee-based De Rance Foundation and the U.S. Agency for International Development.

To Fr. Halligan, dollars and cents mean progress, but what means even more is to see a family earn its own income and begin the long climb toward self-sufficiency.



In the automotive program of the Working Boys' Vocational Center, founded in Quito by Fr. John Halligan, a Jesuit priest, an instructor lets two young men try their skills. (Below) Fr. Halligan looks out over some of the slum areas, which he hopes his vocational center will help vanquish. (NC photos).



Candy-priest has a sweet hobby

Chocolate lovers love Fr. Beerntsen



The 56-year-old pastor of St. Philip parish in Green Bay, Wis., thought candy-making would be his life's work. But a different divinity intervened. (NC photo)

GREEN BAY, Wis. (NC) -- Who can take a rainbow, sprinkle it with dew, cover it with chocolate and a miracle or two? In Green Bay, the Candy priest can!

"I thought I was going into the candy business as my life's work."

As a member of Green Bay's famous candy-making family, Father Herald Beerntsen once thought that candy would be the sweetest thing in his life. But a different kind of divinity intervened and Beerntsen was ordained in 1961.

Still, the 56-year-old pastor of St. Philip parish in Green Bay loves to make candy. He prepares huge batches at least three times a year for parish and school fairs.

The Beerntsen family owns candy shops in Green Bay and Manitowoc, Wis. It was while working in the Green Bay business, which his father founded in 1925, that Fr. Beerntsen first began to master the art of candy-making.

"At one time I thought I was going to be in the candy business as my life's work," said Fr. Beerntsen. When I was in the 8th grade, I started and eventually blanched peanuts, cut and wrapped caramels and toffee and wrapped lollipops. I worked part-time in the 8th grade and through high school.

The priest's first pastorate was in St. Josaphat's parish in Oshkosh, Wis. During his 1971 to 1982 stint at the parish, he was involved for about a year-and-a-half with a candy business there called, "The Candy Kitchen."

"During that time I learned more about the candy business and particularly about chocolate dipping by hand. On occasion, I now dip various clusters in chocolate--peanuts, raisins, coconut, pecans, almonds, cashews, walnuts and hickory nuts. Also I dip marshmallows, dates, English toffee and turtles. These are used mostly for Easter and Christmas gifts."

The priest said he enjoys making candy "for about two hours at a time. If (it's) more than that, it becomes work. So that helps me keep it in its place..."