Who we are

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

Complete summary

Pages 10-11

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 may be true even if, in some specific areas, their views differ from the teachings of the Church.

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 it acceptable.

(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, 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...

- Married priests/celebracy, mentioned 280 times. Catholics said both that they wanted priests 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 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-
Archbishop Edward A. McCarthy, President, The Voice Publishing Co., Inc.

Robert L. O'Steen
Editor

PAGE 2 / Miami, Florida / THE VOICE / Friday, August 22, 1986

A-Bomb survivor

A statue of St. Agnes holding a lamb, from the Uragiima Cathedral in Nagasaki, Japan, is part of a partnership 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.)

"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 I 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, and envisioned no "open sacramental significations of our oneness in Christ."

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

WASHINGTON (NC) — A call by northern Mexican bishops for invalidating controversial ecclesiastical legislation in Chihuahua state figured prominently in a full-page Washington Post ad aimed at influencing the U.S. government to sever diplomatic relations with the Vatican. The ad was signed by more than 3,000 Catholic religious persons and groups around the country, including 26 U.S. Catholic universities, said many of the 235 U.S. Catholic college presidents and presidents of the National Catholic Educational Association (NCEA). The proposed ad was to contain excerpts from a statement signed by more than 3,000 Catholic religious persons and groups around the country, including 26 U.S. Catholic universities, said many of the 235 U.S. Catholic college presidents and presidents of the National Catholic Educational Association (NCEA).

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 their strong voice" and their efforts to "get beyond rhetoric on the economy. Since the first draft of the pastoral in November 1984, "our national attitude toward poverty has changed," Cuomo said in a statement on the third draft of the pastoral. He added that the conference, "which was spurred on by the Council for Inter-American Security, which describes itself as a 10-year-old organization specializing in hemispheric affairs.

USCC official: Feed hungry by sending surplus cheese

WASHINGTON (NC) — The federal government should release more surplus cheese for hungry people, said Msgr. Howard M. Hoye, secretary of the U.S. Catholic Conference. Msgr. Hoye endorsed proposed legislation which would require the Interior Department to send surplus food to states that can show proof of the need. In a letter to Rep. Leon Panetta, D-Calif., Hoye said that a bill "should release more surplus cheese for hungry people, aid the Carter administration and clear the way for future efforts." In a letter to Rep. Leon Panetta, D-Calif., Hoye said that a bill "should release more surplus cheese for hungry people, aid the Carter administration and clear the way for future efforts."

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 prayer each week as we address: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

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PAGE 2
School tells girl: turn pro-life or leave

WASHINGTON (NC) — A pastor has told his 11-year-old student in his parish grade school not to change her position on abortion, or she will no longer be attending the school.

Father Richard Miller, pastor of St. Agnes parish in Youngstown, Ohio, said in an Aug. 18 telephone interview that he had been scheduled to enter sixth grade at St. Agnes school in the fall.

"Neither I nor anyone else relishes this controversy for its own sake... I hope the withdrawal of Father Curran is for your sake and for the sake of your family," the pastor wrote in a letter to Mrs. Eason.

"I think as so publicly supportive, you were never told who your 'accusers' and they alone... You will no longer be considered a Catholic and will continue to go to our schools," said Richards.

"You were never told who your 'ac- cess to the teachings of the church on crucial points cannot reasonably expect 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 letter to Mrs. Eason, former Father Curran's most basic contention, that his writings constituted legitimate, responsible dissent from non-infallible teaching of the Church on crucial points cannot reasonably expect to accept it in a similar spirit.

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Mexican bishops: Government aids drug traffickers

MEXICO CITY (NC) — Southern Mexican bishops have charged federal officials with "complacency" 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 abused people and addicted to cultivating drugs is increasing."

In the letter, titled "Narcotics Trafficking, A Pastoral Letter," the bishops said that 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."

They 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 combating 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, they said, are tempted 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 the "pervasive" climate of the drug trade "we foresee a greater and more serious 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 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.

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

LONDON (RNS) — A postman who came to London from St. Lucia in 1971, he said he hoped the event might lead others to the altar. 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.

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. Lut Janet Alfaro Pena, 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.
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.

Trailering 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 children’s religious education. School activities or sports were listed among the top three by 17 percent of the pastors; devotional activities by 12 percent, social or fraternal organizations by 7 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)
Louisville, Ky. (NC) — Kentucky's five bishops have urges Catholic leaders 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."

"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. Kenrick 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 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."

They urged community efforts to set standards and urged people to complain effectively about "pornography flourishing and corrupting their own neighborhoods."
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 eclesiastical 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.

**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 Communions or confirmations.

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 indoor matches 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.
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 Catholic Church 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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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.

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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. The world is thoroughly informed about the plight of the Palestinians... The world knows little or nothing of the suffering of Christians in Lebanon.''

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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," 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 Maronites 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 Lebanon, as it could 'disappear' from the Middle East if the threat to Lebanese Christians continues, said a U.S. Maronite official.

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

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The Ministry of Eternal Life

Send for this informative booklet on the beliefs of the Catholic Church or call Our Lady of Mercy 305-212; 1041 NW 23rd Street Miami, Florida 33127; Our Lady Queen of Heaven in Fort Lauderdale 972-1234.
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 1985-86 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 Hispanics, 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 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. today, Monday 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 Masses to accommodate about 500 persons. In addition the multi-purpose chapel for Sunday and weekday Masses to accommodate about 500 persons.

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

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San Lazaro dedication set

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A wealth of information for Church Synod to study

My beloved in Christ:

The approach of the 25th anniversary of the convocation of the First Synod of the Archdiocese of Miami prompts the completion of the first phase of one of the most historic events in the life of the church of South Florida; a three year convocation study process. Our Synod, consistent with our Catholic tradition and respect for the Synod of the Church, is an instrument for the renewal of our Catholic people, as well as a means of setting a clear direction for 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 the faithful were invited to come and express their concerns. Hearings about the Church. Over 19,000 issues were raised. The Synod Committee of Correspondence made 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 felt that thorough information regarding the issues people felt important and should be addressed by the Synod, as well as how well Catholics understand and adhere to the teachings of the Church. We hope that the survey will allow us to feel the survey has met these three objectives. And, we encourage all members of the Synod to read this report in the next step of the Synod process, which is to study these issues raised by our people at the local level of the Church. The Synod Members in order to assist the Church to faithfully respond to the needs of our people and fulfill their mission, are an important part of the Twenty First Century.

We count on your prayerful support of our efforts.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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 also much more important for Hispanics than for non-Hispanics. Divorce and lost interest are more important for non-Hispanics.
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 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 Jesus is really present in the Holy Communion.
  - 85% believe in life after death.

Parish life

- Asked of persons attending Mass at least three times per week.
  - 30% of those under 35 and males are less likely to feel that the parish meets their spiritual needs.
  - Women 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 community in their parish. 28% indicate some feeling, and 5% no feeling at all. Those under 50 years of age are much less likely to feel that there is a strong feeling. Females and Hispanics are more likely to feel a strong feeling.
  - 66% feel that the relations between the ethnic groups in their parish are generally positive. 7% indicate that they personally know of a Catholic family in which there is physical spouse abuse. 25% read The Voice/La Voz; 21%, the local paper. 25% read The Voice/La Voz; 21%, the local paper. About one-third listen to Catholic Mass.

Catholic education

- 54% of adults attended Catholic elementary school. 13% attended a Catholic high school. 66% attended CCD classes. Most adults recall their Mass experience.
  - 18% of Catholic children currently go to a Catholic parochial school, 21% are in CCD or Catholic elementary school. Hispanics do not attend Catholic religious instruction more than non-Hispanic children.
  - 57% of those who attend Mass 3 or more times per year feel that there is a strong feeling of community in their parish. 28% indicate some feeling, and 5% no feeling at all. Those under 50 years of age are much less likely to feel that there is a strong feeling. Females and Hispanics are more likely to feel a strong feeling.
  - About one-third listen to Catholic Mass.

Issues

- 79% of respondents believe that religion has 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 and unacceptable.
  - 33% find premarital sex to be generally acceptable. 55% of those under 35 find premarital sex to be generally acceptable as do 40% of non-Hispanics and only 26% of Hispanics. 43% of men find it acceptable, versus 25% of women.
  - 57% of those who attend Mass 3 or more times per year feel that there is a strong feeling of community in their parish. 28% indicate some feeling, and 5% no feeling at all. Those under 50 years of age are much less likely to feel that there is a strong feeling. Females and Hispanics are more likely to feel a strong feeling.

Catholic family problems

Spouse abuse

- 74% find divorce and remarriage to be generally acceptable. Those 65 and over find divorce and remarriage less acceptable than those under 65. 76% find the use of artificial birth control to be generally acceptable. This is true for 82% of those over 35, 69% of those 35-49, and 48% of the elderly. 72% of males answered generally acceptable, versus 66% of females. 76% of Hispanics answered generally acceptable, versus 70% of non-Hispanics 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.

Drug abuse

- 3% find sterilization to be generally acceptable. Those with higher levels of Catholic education, greater levels of education, and greater income levels are more likely to find birth control generally acceptable.

Cult

- 34% find sterilization to be generally acceptable. Those with higher levels of Catholic education, greater levels of education, and greater income levels are more likely to find birth control generally acceptable.

Percentage indicating they personally know of a Catholic family with each problem

- 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 a nuclear freeze. This is true for 82% of those under 35; 80% of those 35-49; and 72% of the elderly.
  - 69% find the use of artificial birth control to be generally acceptable. This is true for 82% of those under 35, 70% of those 35-49, and 56% of the elderly.

Other important issues included evangelism, drug abuse, abortion, family unity, community feelings, 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 were most interested in the youth. Hispanics are much more interested in the youth than non-Hispanics.
Synod survey paints portrait of South Florida's Catholics

How survey was done

The Archdiocesan Synod survey was conducted last February under the direction of Dr. Ira M. Shekin, 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, remarriage; 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.

The Synod cannot change the teachings of the Church, both the Archdiocese and the Synod's response to concerns raised by South Florida's Catholics. The Secretariat of the Synod is a tool for administrative and communicative goals, not for theological questions. The people of God as to their faith life, understanding their faith life, is the broad consultation of the Synod. "It's the voice of the Church's response to concerns in these 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 Synod's response to concerns in these 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." "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 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 where people stand and feeling and doing before you go anywhere from there," said Margaret Robinson, archdiocesan commissioner of St. Louis Church in Kendall.

"It's very helpful for the Archdiocese because it tells us what we have, what we lack, and how we need to communicate," said 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 were the lower numbers residing in the Archdiocese and going to confession, for example — 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, marking 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 90 percent of them are children and teenagers.
- About 14 percent of Catholics are elderly (over 65) and 40 percent of single persons living alone are elderly.
- About 50 percent of Catholic households; of those who have been divorced only 14 percent have changed church membership by the Church.
- More than one-third of Catholic households have two working parents or a single parent working fulltime, with non-Catholic 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 Dade County and one in three of those 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 principal reasons for not getting married in the Church are, in order: a previous divorce (25 percent); same sex commitment, not Catholic (14 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 residents who are in church every other week...
The vast majority of South Florida Catholics ascribe to the basic beliefs of [the faith]:

- 85 percent believe there are 3 persons in one God — Father, Son and Holy Spirit;
- 90 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

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.

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.

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

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

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 read one of the devotionals, with the rosary being 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 leadership of the parish priest.

Almost two-thirds of Catholics say they regularly follow one of the religious programming much more often than non-Hispanics. Hispanics also are more likely to get their news from the radio rather than television.

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Miami, Florida / THE VOICE / Friday, August 22, 1986 / PAGE 13
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.

**UNIVERSITY CONGRESS—1986**

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<th>POLL QUESTIONS</th>
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<td>1. UNBORN CHILD: Protection of the unborn child by every legal means including ratification of a constitutional amendment.</td>
<td>B. Graham</td>
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<td>2. ABORTION FUNDING: The use of public funds for abortion.</td>
<td>R. Kunst</td>
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<td>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 superpowers.</td>
<td>P. Hawkins</td>
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<td>4. HEALTH CARE FOR THE POOR: Expansion of federally funded health care programs (i.e., Medicaid) for the uninsured working poor.</td>
<td>J. Shudlick</td>
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<td>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.</td>
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<td>7. HOUSING: Funding for housing programs that would create credit, public housing, and housing assistance payments for the poor.</td>
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**GOVERNOR and FLORIDA LEGISLATURE—1986**

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<td>1. UNBORN CHILD: Protection of the unborn child by every legal means including ratification of a constitutional amendment.</td>
<td>M. Goldstein</td>
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<td>2. PARENTAL CONSENT: Requiring parental consent or court order before a minor has an abortion.</td>
<td>H. Johnston</td>
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<td>3. CAPITAL PUNISHMENT: Making a jury's verdict of life imprisonment binding on a judge in a capital case.</td>
<td>S. Pajic</td>
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<td>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).</td>
<td>J. Smith</td>
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<td>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.</td>
<td>J. Wollin</td>
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<td>6. SCHOOL-BASED HEALTH CLINICS: Public school health clinics which provide abortion or contraceptive counseling, referral or services.</td>
<td>C. Clem</td>
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<td>7. HOMELESS: Establishment of a program of emergency financial assistance to families in crisis to prevent them from becoming homeless.</td>
<td>L. Frey</td>
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Big guests
Father Felix Oehler, 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 may 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 the triumph of good. He referred to the apocalyptic descriptions made in Revelation, the last book of the New Testament.

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 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.
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 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 even a matter of time before she’d be robbed, raped, or beaten up like her cousin?

Even from criminologists to sociologists to Father Panganan—who-never-mention-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 in those who 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 jail: “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 Euro-porean 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.
- How?

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

Harvard sociologist Q. Wilson, an expert on criminal behavior, points out that random crime is not irrational. Criminals follow an un-written set of rules. The chief rule is to 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, walk the streets nervously watching — while pretending not to — everyone they can out of the sight of both eyes. I think that’s at least part of the problem. Everyone’s walking around suspecting everyone. 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 Clarient Publication

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 “Reader’s Digest” column on July 8, 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 spiritual as well as a physical malady. 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, the Garden of Eden. Our first parents were very happy there, at peace with themselves, with the animals, and with their environment. However, the present-day human race is symbolized by the eating of the apple, and the contract between 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 result, 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 generation of expectation, the generation of temptation, the generation of lightning-quick fads; a generation where many cannot postpone the immediate gratification for a greater good. It is no wonder that many youth, living in this spiritually 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 religious 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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The story surfaced eight or 10 years ago in Illinois and has since traveled around the world several times. It goes like this: The Illinois attorney general's office received more than 6,000 letters and电话s about the makeup and origin of the Etruscan symbol for things more sinister. That, contrary to numerous rumors such as “Uncle Sam” being a satanic symbol or the unicorn symbolizing the Christian religion, is as nearly as I can determine, no factual basis to this one at all.

Q. I believe any attorney would warn that, contrary to numerous rumors such as “Uncle Sam” being a satanic symbol or the unicorn symbolizing the Christian religion, is as nearly as I can determine, no factual basis to this one at all.

A. Possibly the main reason you have not heard about it is your own church is that, contrary to numerous rumors such as “Uncle Sam” being a satanic symbol or the unicorn symbolizing the Christian religion, is as nearly as I can determine, no factual basis to this one at all.

By Fran
John Dietzen

Worshipping money

By Antoinette
Bosco

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, 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 caricatures. He also ran off and married the daughter of the man who was teaching him to paint.

In ancient times a low, level region on the western bank of the Tiber River was known as Agar Vidusus (Vatican Field) which was derived from the name of an Etruscan settlement there that was later used by the Romans. It was the site of early Christianity and was later called Civitavecchia.


The Communications media reflect society’s values. On television, favorite shows people watch include “The Lifestyles of the Rich and Famous,” “Dallas” and the glossy, highly sensational kind featured in the New York Journal. But he accepted an enormous salary from the New York World. The Français artist Honore Daumier became known as the French caricaturist. He drew cartoons of French politicians and served six months in prison in 1832 for his caricature of King Louis Philippe that he had entitled, “Gargantua.”

In the 1840’s, William C. Nast of Harper’s Weekly ranked among the most influential weekly cartoonists. He was Nast who changed Santa Claus from the 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, “Hogaran’s Alley,” which featured a mischievous little creature known as the “Yellow Kid.”

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Q. Why do you think people are turning to the comic book as a form of entertainment? I was reading a book about the history of the comic book and I was wondering about this. Why do we not hear about these in our own church’s pulpit? (Miami, Florida)

A. Possibly the main reason you have not heard about it is your own church is that, contrary to numerous rumors such as “Uncle Sam” being a satanic symbol or the unicorn symbolizing the Christian religion, is as nearly as I can determine, no factual basis to this one at all.

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By By
\[\text{John Dietzen}\]
Family Life

Doing what's right for you

Dear Mary: For 31 years of marriage I worked full time outside the home. My husband, who has always been a delineate 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 money is my own to spend. For a long time I felt guilty about ever wanting anything for myself. My husband has always been a generous contributor to charities. I asked him if I could spend one-half day a week away from home. My husband never helped with the housework. Believing that the husband is head of the family, he never helped with the children. The housework has been a communal chore. There have been arguments. For many years I felt like my life was empty, my health is failing. I quit work a year ago. My husband never helped with the 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. As you develop your sense of self-esteem, your action toward your husband should be clearer and easier. You can spend time working for the church. You do not need to ask him. Tell him it is very important to you thing to do. Your ultimate goal is to become a loving person. Your final goal of that goal is to love yourself. You may make some progress in this area, you are apt to become a more confident and happy person. This is the best 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 next issue. Address questions: The Kennys; Box 872, St. Joseph's College, Rensselaer, Ind. 47978)

They don't want to change'

By Dolores Curran

A reader wrote, "I agree wholeheartedly with your columnist on use of family time. I realize this is a silly question 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 family for family to change?"

It's a question that needs addressing on a much deeper level than a specific issue. When one in a 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 change."

Almost always in such cases, the ones refusing to acknowledge the problem have a greater need of a change than those who 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 change."

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 that get in the way of healthy interaction. He and the kids view problems as her responsibilities. 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 change, but only 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 nag, 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 they are supposed to be, the lack of responsibility isn't punishing as it once did. It has to cost the family more change.

It's difficult for some women to stop serving the family even when women are angry. Yet, service is what this is all about. Family therapists suggest that the solution to the issue of non-cooperation is to step back, to 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 anymore. If you refuse to improve, they are going to have to improve, too.

Some women simply say, "I'm not going 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 does mean refusing on spouses and children who refuse to change because they know mom will continue to try..." (All Publishing Co.)

Family matters

by Linda DiPrima

Marriage Lifeline: help for married couples

In April of this year twelve married couples participated in the first Marriage Lifeline Workshop. The Marriage Lifeline Workshop is designed to help couples improve their relationship 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 strong relationship. This session will be held 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 two-day workshop is $60 per couple and reservations may be made by contacting the Family Enrichment Center at 651-2020. Registrations are limited to the first fifteen couples.

Those who attend 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 fact, Mr. McGarry is director of the Center for Pastoral Counseling, St. Thomas University.

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

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 "heart" 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 20 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. They shriek 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. 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. Try to share with some women Religious in your parish might help you develop your own self-esteem as a woman. Perhaps a prayer group or a Bible study group with other women will help you. Try to share with some women Religious in your parish might help you develop your own self-esteem as a woman.

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

releases and I take no blame for the laudatory press 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?

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

“The Last Electric Knight” is a disbelieving or spectacular detective who is a bachelor. “He becomes the guardian for us. Here they are: ABC, which has nine new series lined up for us. Here they are:

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 foil in this program is Gale Gordon.

“Head of the Class” is the flip side to ABC’s which also has 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 foil in this program is Gale Gordon.

“Life with Lucy” resurrects Lucille Ball from retirement and places her in yet another sitcom with Gale Gordon as her slow-burn partner, her children and her grandchildren living under the same roof. Some of her old friends from earlier shows may return. Lucy, who is, after all, not the same spry grandmother living under the same roof in a new sitcom, will also have a new love interest, played by Howard Hesseman. (ABC).

The rest 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 Ignatian Christ, particularly under the title of the Sacred Heart. His call 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. Both of them had many other things in common.

This excellent anthology deserves to be in every Catholic library.

Fall TV previews

Plenty of puns and plaudits

The grass doesn’t get that sinking feeling. O ciąg babs spiral through the air. It’s almost time for a new TV season to erase memories of last year’s disasters, like “Mists 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

“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 fall TV show from Bob Viola. It’s a comedy about a macho private eye who “makes Dirty Harry and Rambo look like Paa Woe Herman.” As “Get Smart” spoofed spy shows this one is going to take aim at Brasson-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!

“Starm an” 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 humanity. And maybe viewers will be out to get sandwiches in the kitchen...we’ll see.

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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 two-year program begins on Sept. 11 at St. Clements parish at 9:30 a.m. The program will be offered by the offices of lay ministry and St. Thomas University. The program will continue throughout the fall. picked lock God out of their lives and have become that way by society. A parish ministry training program will be offered by the offices of 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 7 to 9 p.m. to 5 p.m. The cost is $20, which includes snacks 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 prayer. Registrations must be made in advance.

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

The Institute for Pastoral Ministry at St. Thomas University will offer two weekend courses this fall. "Scriptural Foundations" taught by Brother Ray Agnella, C.S.C., will be held on Oct. 4 and 5. The course will involve exegetical work on the synoptic gospels. Classes start on Sat. 3.

The second course will be a scripture seminar on "The Advent Scripture" with guest lecturer Dr. Pheme Perkins, a professor at Boston College. The course will begin on Nov. 2.

For more information on these courses, contact the Institute for Pastoral Ministry at St. Thomas University, 16400 N.W. 32 Ave., Miami, FL 33056, tel: 625-6000, ext. 141.

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, Aug. 14-17.

State Deputy Kocol has been asked to head the committee in charge of greetings to the Holy Father, Supreme Knight Virgil C. DeCesare, 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 Marian Holy Hour devotions in honor of Our Lady of Częstochowa. Over one hundred icons of Our Lady of Częstochowa will be circulated to K of C Councils throughout the nation in the coming year. Each local council will hold a Marian 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, glucometer 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.

What's Happening
Bingo very popular

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 churches.

The new report, No. 8 in a series on the church name study, was written by sociologist David Leeger, 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 said, "The money is not theirs, but the staff is translator's burden."

We ask for your prayers that the Lord will bless and comfort them in their efforts to help others in need.

The Voice
Parents must set example

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 the seventh-graders in our school system rates her achievement. That test, coupled with classroom work and teacher comments, 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 as 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?

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 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 religion is integrated into family life rather than left unchallenged or to an 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 not learn much about what parents oppose, but little about what parents truly favor.

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 Sacrament of Reconciliation.

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Thinking it over

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

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 14:1-14). So that we might be enshrined as the first-called in the kingdom of God (second reading, Hebrews 12:18-19, 22-24).".

Scriptures

Humility, God and the poor

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

Foreword

They’re commonplace items now. Most homes have several, and some automobiles have one. They come in a variety of shapes, including a statue 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 ever one of which is familiar to us, and capable of being put together by an artisan, the disappointment arising from its humble appearance was only partially relieved on finding that it was really capable of accomplishing such marvellous things." He was speaking of the telephone, of course, which Sirach would have been amazed at, but for the parent who was present at the moment of the telephone's first use.

Current events give us another occasion for showing the same humility after which Sirach advises us. The humble appearance of the telephone, it seems, is contained in its "humble" appearance. But he would have been even more amazed at 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 a subject for his mind.

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
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:

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

2. Inquiring and listening: Often our children's attempts to talk about spiritual issues reveal that they are seeking to understand God better.

3. Ritual/Symbol making: We try to make our home faith experiences concrete by creating various rituals and symbols. These carry a significant and value of humility, delighted him greatly.

"Loyal humility" for Sirach was something that gave God "delight," for it was a recognition of the goodness of God. It is the opposite of pride, which overestimates itself at the expense of others.

Sirach's intended audience was 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 soon an accurate summary of one's true value — that is, including the recognition of one's true 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 handwork.

This view reflects Luke's portrayal of Jesus as one who valued the lowly and the poor. He went to them to teach us 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. Hailigan has run a training center aimed at helping the poorest Ecuadorian 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. Hailigan 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 center in what Fr. Hailigan described as a total development program.

Fr. Hailigan said the center is aimed at bucking a "general trend" in impoverished Ecuador and other Latin American countries "toward a gradual impoverishment of civil or ecclesiastical legality," Fr. Hailigan 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. Hailigan's operations.

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

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. Hailigan, 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.

Candy-priest has a sweet hobby

Chocolate lovers love Fr. Beerntsen

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.

Yet candy-making was only a hobby until his parishioners started purchasing the pastries as gifts. As a result, the pastor has been able to take the family business to a higher 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. Hailigan said.

The rule is intended to draw the "poorest of the poor," but "it is a question of who gets decent training," he said.

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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 carmelts and toffees and wrapped lollipops. I worked part-time in the 8th grade and through high school.

The priest's first pastorate was at St. Joseph'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..."