

Archdiocese of Miami

Miami, Florida USA

THE BLACK CATHOLICS SURVEY REPORT 2008-2009



Under Patronage of St. Martin de Porres

Prepared by:

The Office of Black Catholic Affairs

Implementation Team

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ARCHDIOCESE OF MIAMI

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December 19, 2007

Dear Monsignor/Father:

The celebration of the fiftieth anniversary of the Archdiocese of Miami is an opportunity to celebrate our wonderful ethnic and racial diversity. The Archdiocese of Miami has the distinction of being one of the most diverse dioceses in the United States. In keeping with the evangelical mission of the Church, it is important that we assess the pastoral needs of those whom we serve.

The Office of Black Catholic Affairs and the National Black Catholic Congress X Implementation Team for the Archdiocese of Miami will conduct a pilot census to gain information about Black Catholic spiritual growth through the practice of the Roman Catholic faith and reception of the sacraments. The information acquired through this census will be available for use by the Archdiocese and priests of individual parishes to determine ecumenical and evangelical needs of Black Catholics in the Archdiocese of Miami. The implementation Team's focus on the sacraments is in conjunction with Congress X of the National Black Catholic Congress that was held July 12-15, 2007, in Buffalo New York.

The Black Catholic census will begin in the new calendar year and continue until July 31, 2008. A team of census takers will visit your parish and attend all Masses on Saturday and Sunday (dates will be scheduled for your parish). They will need your cooperation, including your designation of someone to serve as a liaison with the census team. It is hoped that this census instrument can be used to conduct future information gathering for others in our diverse community of faith.

For further details, please contact Mrs. Maria Jerkins at the Archdiocesan Office of Black Catholic Affairs at (305) 762-1120.

May the Lord continue to bless you and your priestly ministry abundantly. With personal good wishes, I am

Sincerely in the Lord

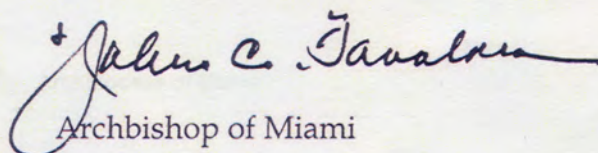

Archbishop of Miami

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A. Brief History of the Black Catholic Congress and its Relationship to Ministries to Black Catholics. History tells us that Black Catholics were the first to hold a national lay Catholic Congress in the United States on January 1, 1889. The Congress offered opportunities for Black Catholics to speak for themselves on the issues of evangelization, spirituality, education and the plight of Black Americans. The initiator of this movement was Daniel Rudd. Rudd was born August 7, 1854 to Robert and Elizabeth Rudd. Daniel was one of 12 children. His father was a slave on the Rudd estate near Bardstown, Kentucky and his mother was a slave of the Hayden family in Bardstown. Both parents were Catholic. Daniel Rudd moved to Springfield-Ohio to live with his older brother, Robert Rudd in order to get a secondary-school education which was illegal in Kentucky for slave children. There in 1886 he began a Black newspaper which was called the "Ohio State Tribune." The same year, Rudd changed the focus of this weekly newspaper and gave it a new name, "American Catholic Tribune." This newsletter is presently published by the National Black Catholic Congress (NBCC) as the "African American Catholic Tribune" newsletter. William H. Smith was the acting and temporary chairman at this first NBCC congress held at St. Augustine Catholic Church in Washington, D.C, while addressing the assembly, Mr. Smith stated the purpose of the Congress. " We have come to talk about our needs as a people, and by conference and consultation to try and devise ways and means of bettering our condition both religiously and socially." This purpose permeated throughout the following ten Congresses, which includes the most recent one on July 12-15, 2007 in Buffalo, New York.

William Smith also addressed the community saying, "Truth is the strongest armor a person can possess, and we are told, you shall know the truth, and truth shall make you free. Our object is, or should be, the Truth." Two hundred delegates met with President Grover Cleveland at the White House at the end of the first Congress. Robert L. Ruffin of Boston was the spokesman for the delegation. Rev. Augustus Tolton celebrated High Mass at the end of this Congress; the role of Women's in evangelization of Black Catholics was recognized (NBCCW).

In the early Twentieth Century, the Knights of St. Peter Claver (celebrating its 100th year in June, 2009), the Federated Colored Catholics, and the National Catholic Interracial Federation were formed. The annual conventions echoed the spirit of the past Congresses and addressed the spiritual and human needs of the Black community. In the late 20th Century, organizations such as the National Black Catholic Clergy Caucus, the National Black Sisters Conference, followed by the National Black Lay Catholic Caucus, the St. Martin de Porres Society, and the National Office of Black Catholics have taken up the cause of Black Catholics. Since 1985, The National Black Catholic Congress has served as the leading organization establishing Black Catholic Implementation teams in several Archdioceses and

Diocese in the United States. Operating within the guideline of the local diocese, members of the Implementation Team represent their diocese at the National Black Catholic Congress and are responsible for carrying out the mission of Congress at the local level.

The NBCC Mission: We, The National Black Catholic Congress, comprised of member organizations, represent Black Roman Catholics, working in collaboration with National Roman Catholic organization. We commit ourselves to establishing an agenda for the evangelization of African American/Blacks: and to improve the spiritual, mental and physical, conditions of African American/Blacks, thereby committing ourselves to the freedom and growth of Black Catholics as full participants in church and society. Aware of the challenges, we are committed to evangelize ourselves, our church and unchurched African American/Blacks, thereby enriching the Church. We hold ourselves accountable to our baptismal commitment to witness and proclaim the Good News of Jesus Christ.”(NBCC Web)

NBCC Official Scripture Passage:

Then I heard the voice of the Lord saying, “Whom Shall I send? Who will go for us?”

! Here I am,! I said! Send Me! (Isaiah 6:8 - This passage in Isaiah speaks of a call to a special mission. The mission of Isaiah was to restore the people of God to full citizenship in the Kingdom)

Acacia Tree-NBCC Symbol



The Acacia Tree is native to Africa, and is mentioned in the Bible in the Book of Exodus and the Book of Isaiah. The wood of the tree was used to build the Ark of the Covenant. It is mentioned in Isaiah as a sign of the Messianic restoration. Since biblical times, the Acacia Tree has been a symbol of stability and resilience.

B. Background and Purpose of the Black Catholic Survey: The idea of a Census was born over the past ten years to provide a count of the number of Black Catholics membership in the parishes of the Archdiocese of Miami, Florida. The specific aim of

this survey is to provide basic planning and outreach data on the number of Black Catholics registered in parishes and residing in the Archdiocese of Miami, Florida. The data collected in this survey may also be used for other religious and educational planning and development purposes within the Archdiocese.

Black Catholics: For the purpose of this survey, “Black Catholics” are defined as individuals and families of African descent, regardless of place of birth or origin, who believe and practice the teachings of the Roman Catholic Church. The term “African Americans” is used interchangeably in some information related to this survey, to describe information on Black Catholics born in the United States of America.

Church/Parish Notifications and Visits: At least three weeks prior to visiting each parish a letter requesting the visit (including a proposed date and time) was sent to each Pastor, accompanied by a copy of the Archbishop’s letter commissioning the census survey. Pastors were asked to assign a liaison who could assist in the setup and to provide a table and two chairs near the entrance of the Church. The Pastor or his liaison would then call the Office of Black Catholic Affairs to accept the invitation to visit his parish.

If the Pastor or his representative did not respond one week before the proposed date of the visit, a follow up call was made to that Parish. At that time the Parish was given the opportunity to reschedule and/or refuse the proposed visit. At least three more letters were sent to non-responsive parishes, followed by two phone calls. **Parish visits**

1. A total of 103 Churches/Parishes and/or Missions were visited;
2. A total of 5 Churches/Parishes were visited two or more times (to accommodate different Languages or multiple Masses);
3. A total of 4 Parishes asked us not to visit “because there were no Black Catholics in the Parish;”
4. A total of 8 Parishes/Missions were non-responsive after several letters and phone calls;
5. One Pastor sent the Office of Black Catholic Affairs a letter stating that no Black Catholics were in the Parish, although two members of the Implementation Team have family members who were registered and attended Mass at that Parish for more than three years.

C. Background of Project Staffing: The census data collection and analysis staff was composed of members of the Archdiocese of Miami's Office of Black Catholic Affairs Implementation Team (Research, Education and Outreach Committee) individual members of the Implementation Team were trained and commissioned by the USA National Congress on Black Catholic Affairs, to carry out the congressional mission in local dioceses. The Research, Education and Outreach committee members include; a Clinical Psychologist, Educational Psychologist, Retired School Principals, Teachers, Black Catholic Historians, and other professionals and community activists.

The data collection staff included paid Catholic youth census enumerators, and adult census survey volunteers. The data collection staff composition was multi-racial and multi-ethnic Catholics in the Archdiocese. Average age of census enumerators was 32 years, and represented over twenty different parishes. Some volunteers received an allowance of fifty-eight cents (.58C) per mile to cover their fuel costs, and were paid housing fee for travel to the Florida Keys.

D. Description of Data Collection Procedures:

1. The survey consisted of questions about parish members, number of years as a Catholic, marital status, frequency of attendance at Mass, sacramental completion, ethnic/racial self description, house ownership, place of birth, age of children in the household, participation in parish and community ministries, and reporting of spiritual and human service needs (see appendix A-Confidential Black Catholics Parish Census).
2. Data collection included; self administered and/or interviewer administered questions, face-to-face ethnographic interviews and site and participation observations.
3. Data were collected at Vigil and Sunday Masses in English, Spanish, and Creole. Census takers visited local parishes upon the request and confirmation of local Pastors.
4. Ethnographic interviews were completed in the form of mini-community focus groups and open-ended interviews with Catholic and Community Historians.
5. Data analysis was completed by team members in consultation with outside voluntary consultants.
6. Difficulties in Data Collection procedures included: denial of requests to visit some parishes, some parishioners did not think the survey was necessary,

some parishioners were somewhat confused about their race/ethnic classification, language barriers and fear of sharing their personal information and some volunteers did not show up at assigned parishes.

E. Ethnographic Notes and General Catholic Archdiocese Data Trends

There were 111 Parishes and 7 Missions. One hundred and two (102) Parishes had Resident Priests and 143 Permanent Deacons in the Archdiocese of Miami at the end of 2008.

Ethnographic findings- indicate that the average Black Catholic in the Archdiocese often travel over thirty miles each Sunday to attend Masses at specific churches. Many stated that at particular churches they did not feel welcome; they felt like an intruder (e.g. Haitian Catholics living in Weston often travel to worship at Notre Dame and St Bartholomew; while Jamaicans travel from Margate to Visitation, and African Americans travel from Kendall, Coral Spring and Weston to St. Philip Neri.)

There was also a marked difference in the length of the Masses in Churches frequented by Black Catholics. The Mass is normally 15-20 minutes longer and followed by some form of parish social sharing among parish families. Elderly Blacks are often very respected and taken of care of by Pastors and parish families.

Elderly Black Catholics tend to live much longer in the homes of their children and grandchildren. Visits to Catholic Nursing homes have shown very few black Catholics residing, even those that are reasonably priced and located within a short distance from other family members. The focus group and participant observation narratives also indicate that Elderly Black Catholics even those with major disabilities attend Mass at least twice per month.

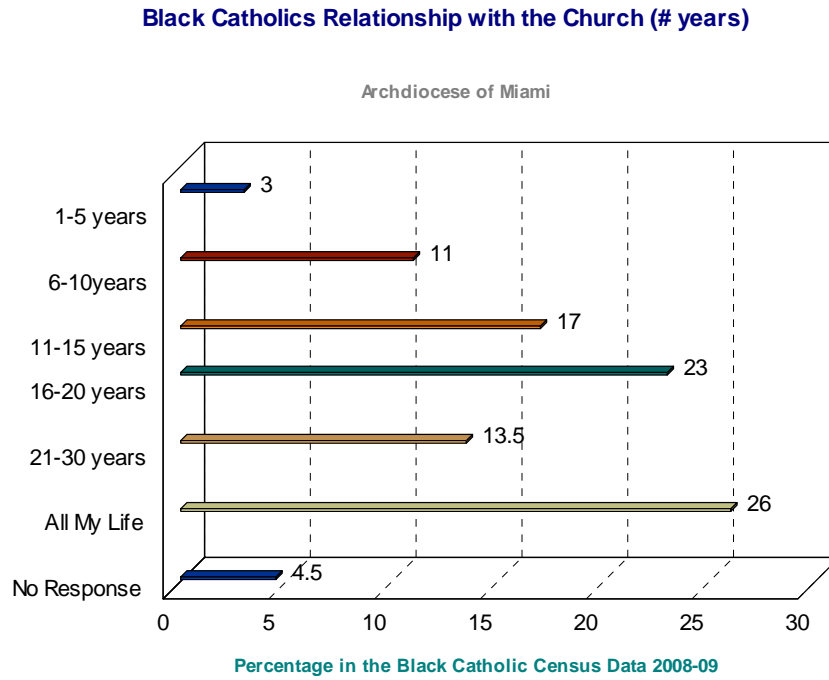
More than 89 percent of the Priests encountered during the census data collection was very welcoming and provided guidance on how to deal with their Parish populations.

F. Demographic, Socio-economic Survey Findings

1. According to the information listed on the survey cards; **there are 11,596 Black Catholics who frequently worship in Parishes/Missions in the Archdiocese of Miami.**

2. Participant **observation and head count at Masses indicated that 5,690 Black Catholics who attended Mass did not complete the survey**-with the highest percentage being in Broward County.
3. From the survey Black Catholics born in Caribbean Countries account for the largest number of Catholics in the survey. The distribution of the Black Catholics by place of birth for the family member completing the survey is shown below.
4. The graphic presentation on the following pages, highlight some very important information about Black Catholics in the Archdiocese of Miami (which include, Miami-Dade, Broward and Monroe Counties).

Figure 1.



All my life was the most popular response to the question “number of years Catholic” among middle age and senior Catholics.

Figure 2.

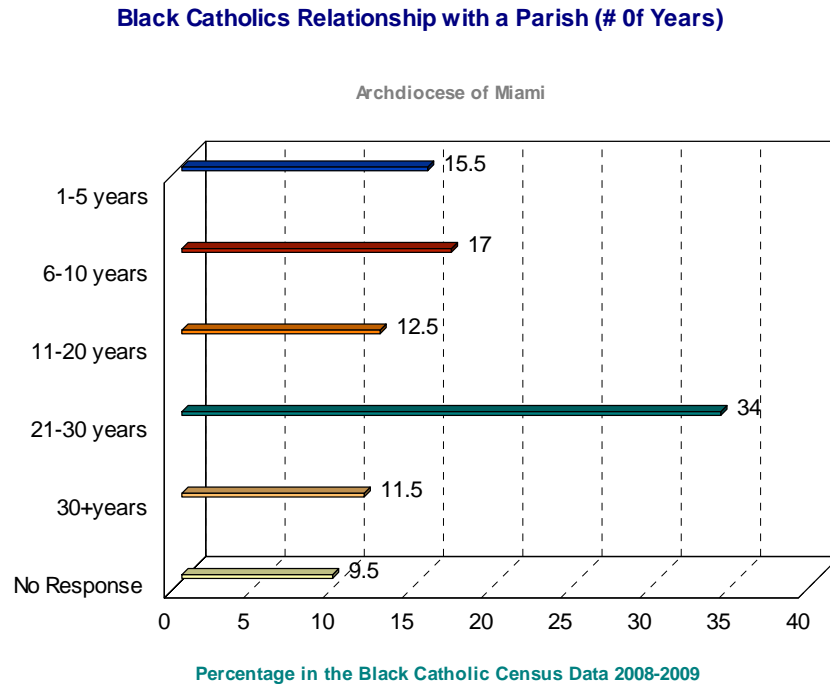


Figure 3.

Black Catholics Language Spoken at Home (Adults)

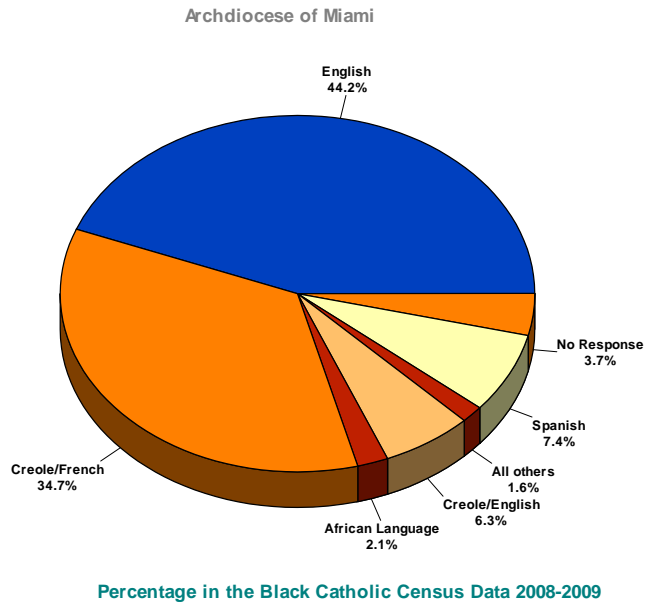
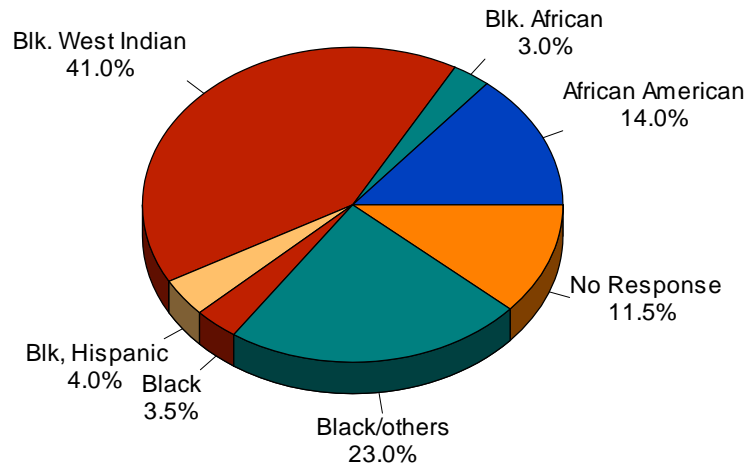


Figure 4.

Black Catholics Ethnic/Racial Self Description (Adults)

Archdiocese of Miami



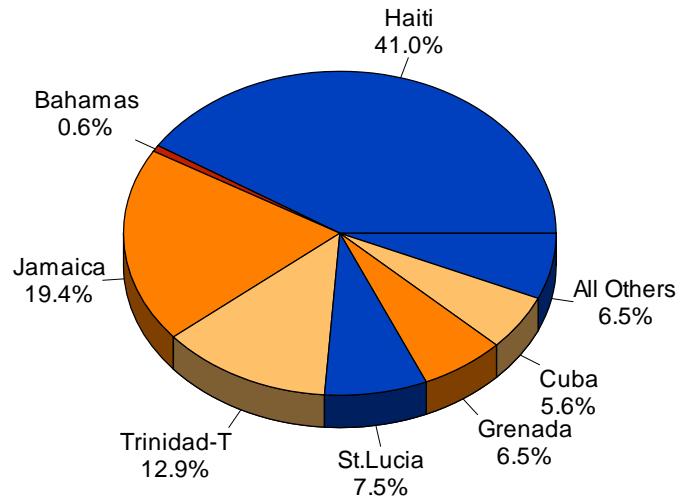
Percentage in the Black Catholic Census Data 2008-09

Black/others; include individuals who responded in the following manner (Black American, Black Haitian, Black Jamaican, Black European etc). Black West Indian category was a very popular description among Catholics born in Haiti and other parts of the Caribbean.

Figure 5.

Black Catholics Born in the Caribbean Countries

Archdiocese of Miami

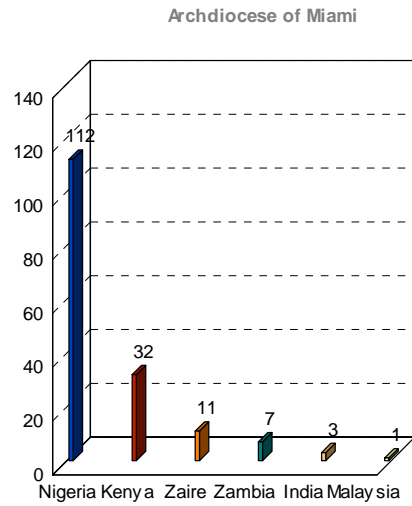


Represented in the Black Catholic Census Data 2008-09

Black Catholics born in Haiti accounted for 41% of the Catholics registered in the Archdiocese of Miami. While Catholics from other Caribbean countries not listed on the pie graph comprise 6.5% (including; Barbados, Belize, Dominica, St. Kitts, St Vincent and French Caribbean Islands)

Figure 6.

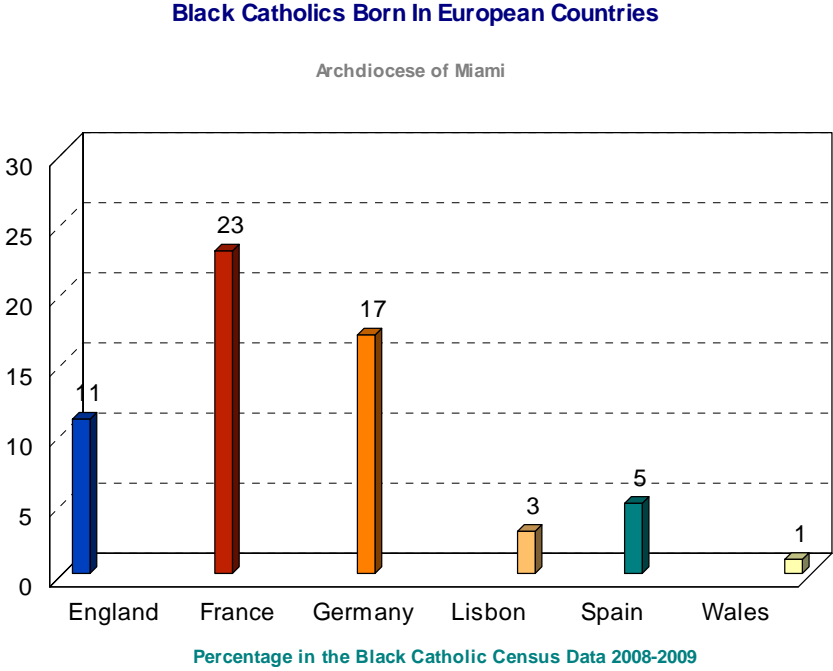
Black Catholics Born in Africa and Asia



Represented in Black Catholic Census Data

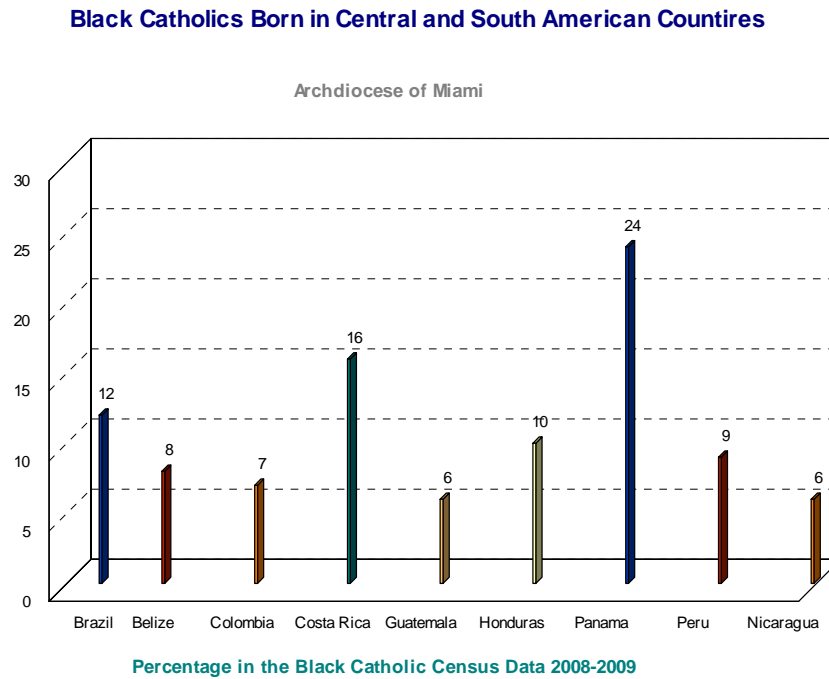
Black Catholics born in African and Asian countries are heavily concentrated in Broward County. Nigerians are the most active African born Catholics in the Archdiocese in term of attendance at Mass and doing voluntary work.

Figure 7.



In the ethnographic narrative, Black Catholics born in England and France often have roots in Africa and/or the Former British West Indies.

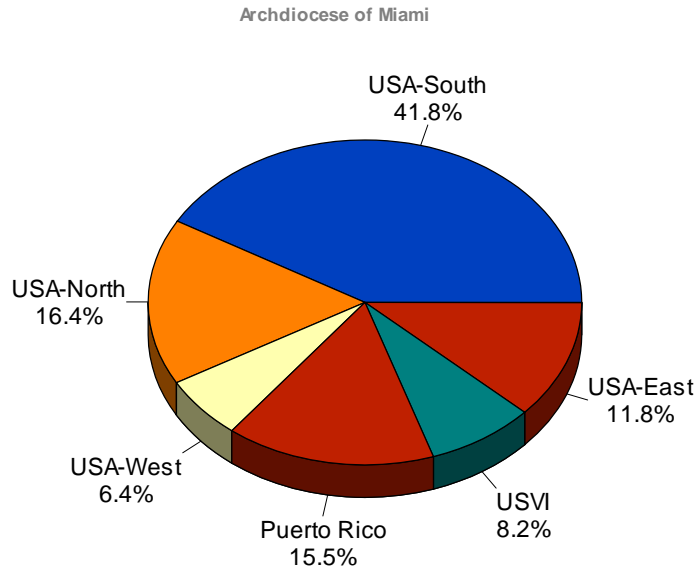
Figure 8.



Panama has the highest number of Catholics from Central and South American countries, who describe themselves as “Black Hispanic Catholics.” Black Catholics from Costa Rica and Honduras were most likely to speak about their Catholic roots from Cuba and British West Indies. Both Costa Rica and Honduras were former British Colonies.

Figure 9.

African American/Black Catholics Born in the United States



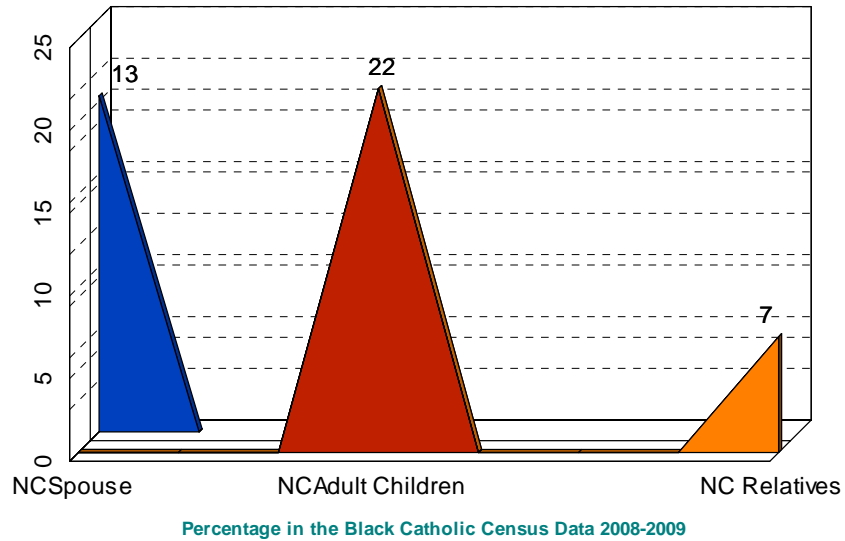
Most Elderly Black Catholics born in the USA identify their roots or descents are Bahamians, Jamaicans and Haitians. Louisiana and Florida were most frequently mentioned places of birth for Black Catholics born in the USA who are registered in the Archdiocese of Miami.

The high numbers of Black Catholics born in the East and North areas of USA are from New York and Chicago. Puerto Rico represents the highest number of Black Catholics born outside of Continental USA. Indication in census data shows that Black Catholics born in the United States are heavily concentrated in seven parishes. In Miami-Dade County; they are Holy Redeemer, St. Philip, Visitation and Christ the King; Broward County: St. Georges and St. Andrew; and in Monroe County: St. Mary Star of Sea Parish.

Figure 10.

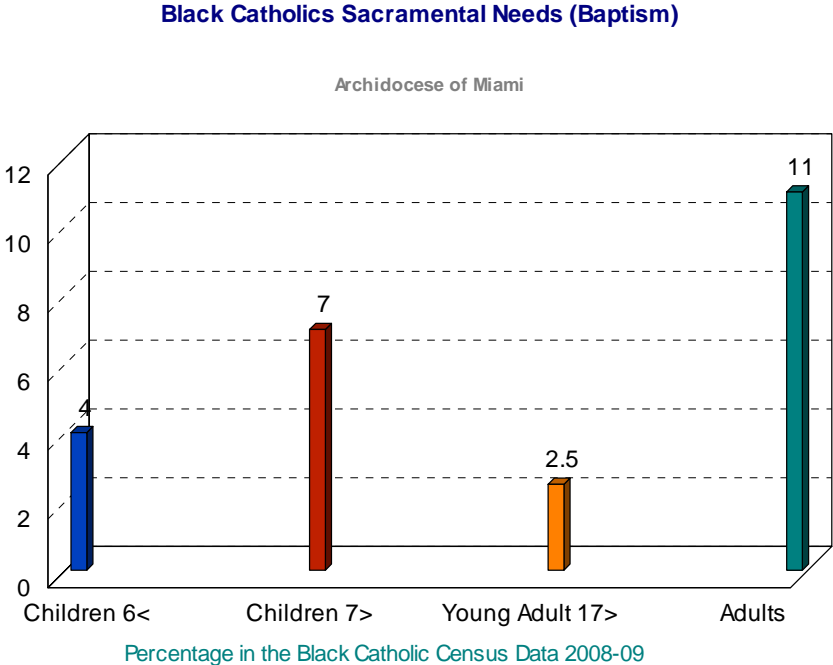
Black Catholics Living with Non-Catholic Spouse or Adult Children

Archdiocese of Miami



Please note: a very high percentage of participants did not respond to this question, most notable were Black Catholics born in European, South, and Central American countries. Black Catholics living with non-Catholic relatives include; Brothers, Sisters, Aunts, Uncles, and Cousins (Boyfriends and Girlfriends are considered relatives in some cultures).

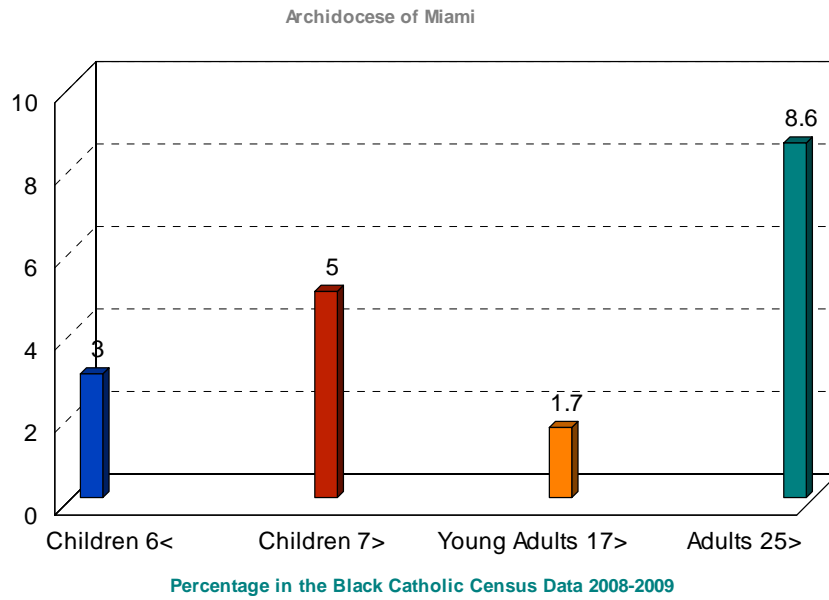
Figure 11.



Please note that many adults did not know if they were actually baptized.

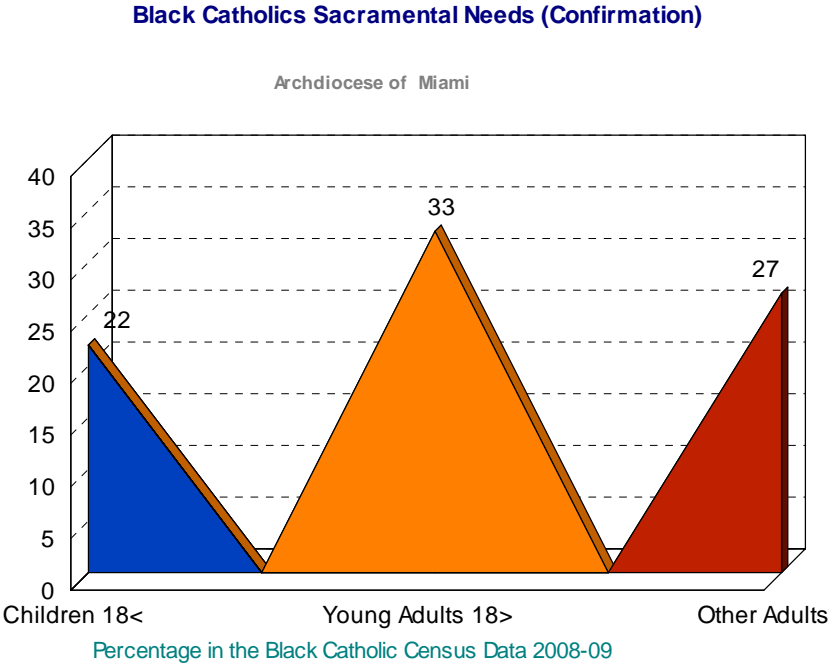
Figure 12.

Black Catholics Sacramental Needs (First Holy Communion)



Several Black Catholics could not recall their first Holy Communion experience, but are actively participating in that sacrament in their parish.

Figure 13.

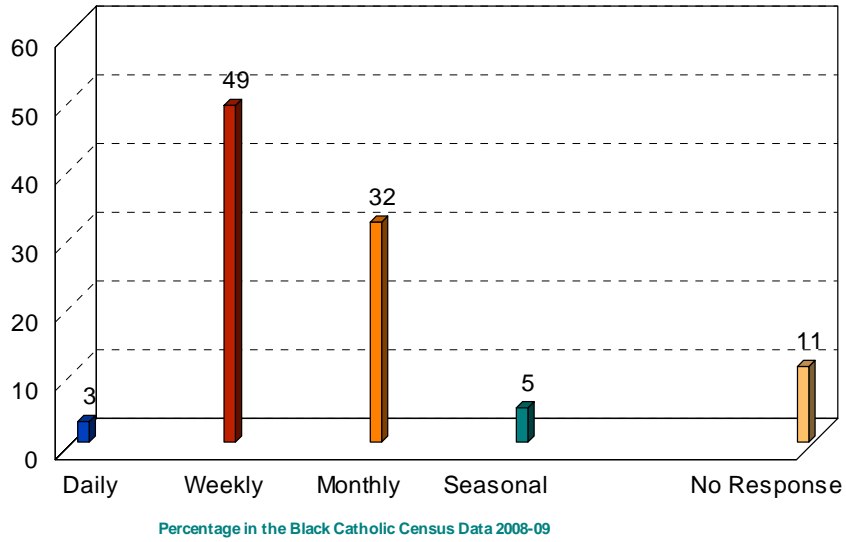


Please note; a very high percentage of participants did not respond to this question, most notably among Catholics born in European, South and Central American countries.

Figure 14.

Black Catholics Attendance at Mass

Archdiocese of Miami



This question caused some confusion and was often misinterpreted for which Mass you attend.

Figure 15.

Black Catholics Work/School Status (Adults)

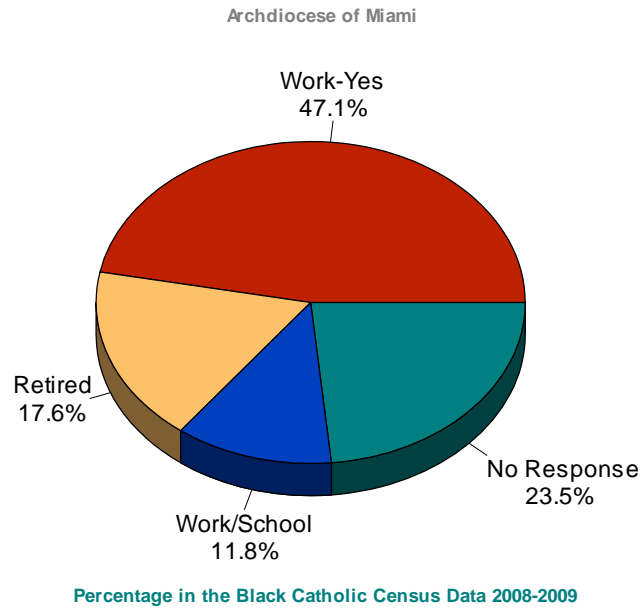
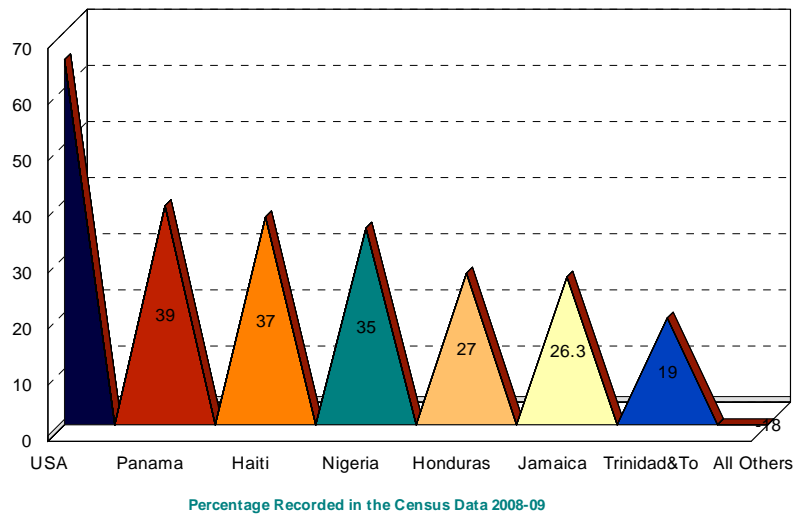


Figure 16.

Black Catholics Homeownership (% In the Specific Country of Birth Data)

Archdiocese of Miami

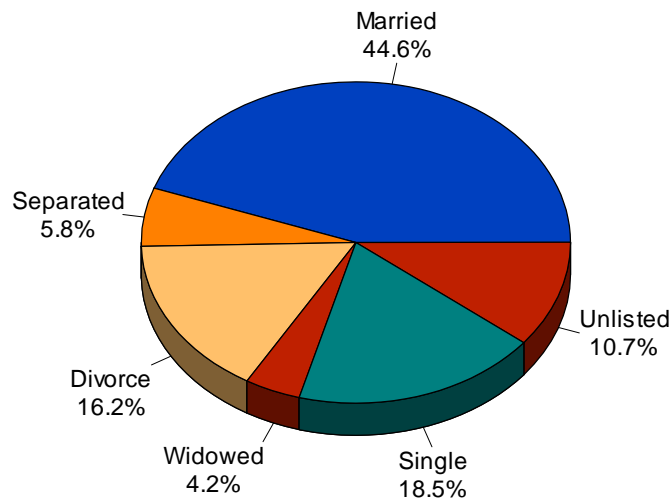


Black Catholic homeownership is the highest among the USA born survey participants at (63%) followed by Black Catholics born in Panama (39%); Haiti (37%); Nigeria (35%) and all others not named is rated less than (18%).

Figure 17.

Black Catholics Marital Status-of The Head of Household

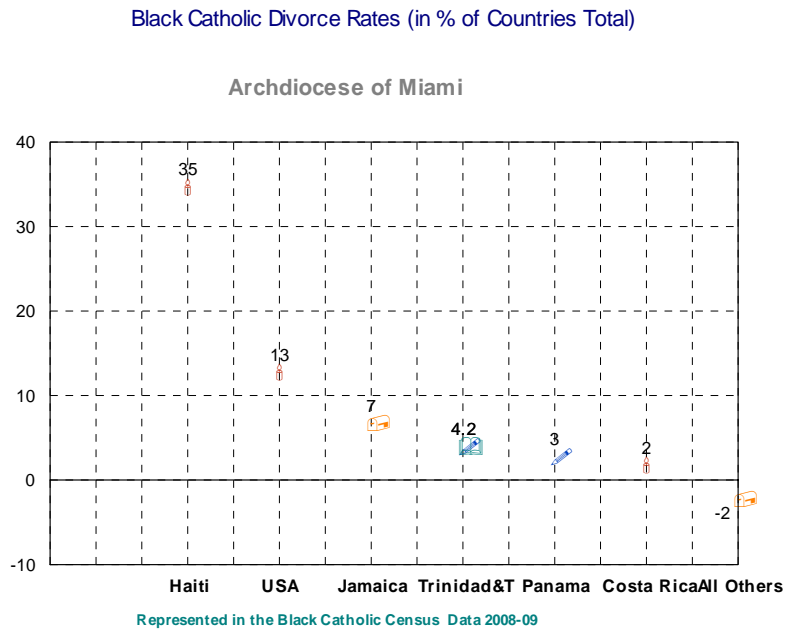
Archdiocese of Miami



Percentage in the Black Catholic Census Data 2008-2009

Black Catholic households had one of the highest rates of married heads of households, compared (USA Census Update 2008) to general population trends in the Archdiocese, where single head of households reign. Single household heads tends to be older and born outside of continental USA, with much older children (high school and college age) at home. The male-to-female ratio of survey participants were about 1-in-35.

Figure 18.

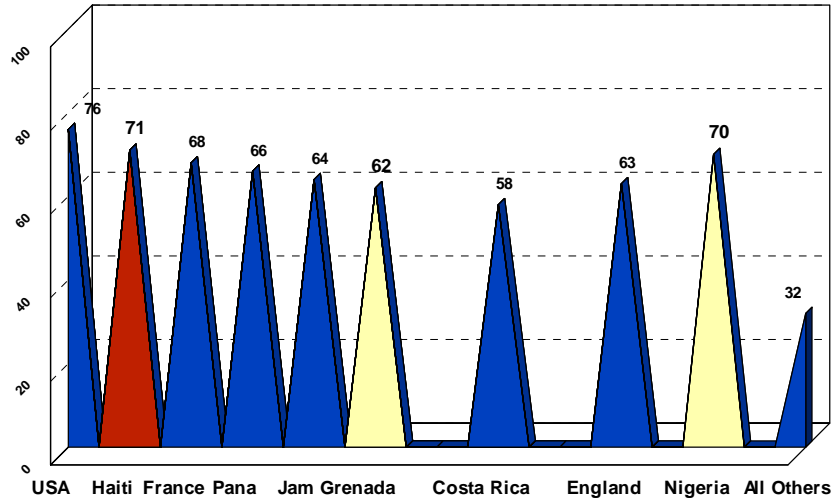


Divorce rates are highest among Black Catholics born in Haiti (35%), and in USA (13%). The data analysis team wonders what role immigration plays in high divorce rates among Haitians. Females tend to account for more than 70% of the overall divorcees.

Figure 19.

Number of Years Catholic (Life data in % of Countries Total)

Archdiocese of Miami

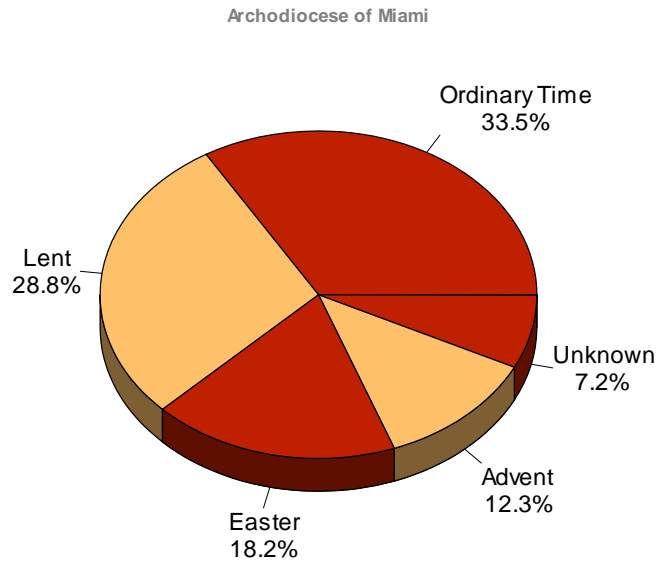


Percentage in the Black Catholic Census Data 2008-2009

Black Catholics born in USA (76%) Haiti (71%) and Nigeria (70%) have the highest rate of adults who are Catholics since birth; responding to survey question: number of years Catholic? most typical answer was “all my life.” In the all other countries category an average of 32% stated that they are Catholics since birth. Less than 12% of all participants completing the survey indicated that they are Catholics for fewer than five years. The ethnographic inquiry indicates that Black Catholics born in the USA and the English speaking Caribbean Countries were more likely to have had some form of Catholic Education.

Figure 20.

Catholic Liturgical Seasons and Black Catholic Mass Attendance



Participant Observation Head Count in Black Catholic Census Data 2008-09

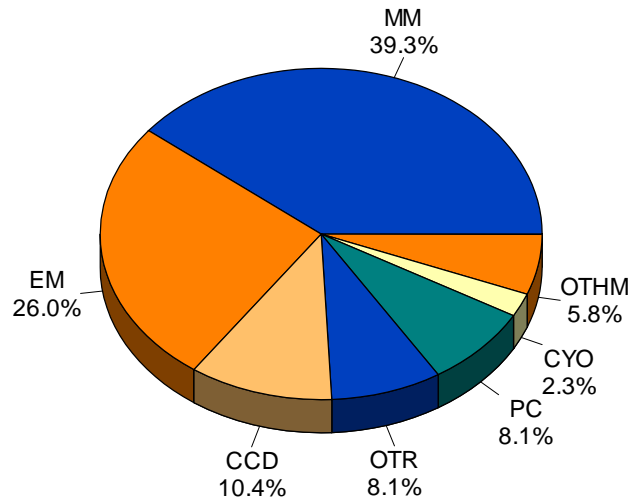
Unknown percent—indicate field note lack date codes.

Based on our observations Black Catholics attend Mass regularly, and not just seasonally.

Figure 21.

Black Catholics Participation in Church Ministries (Adults)

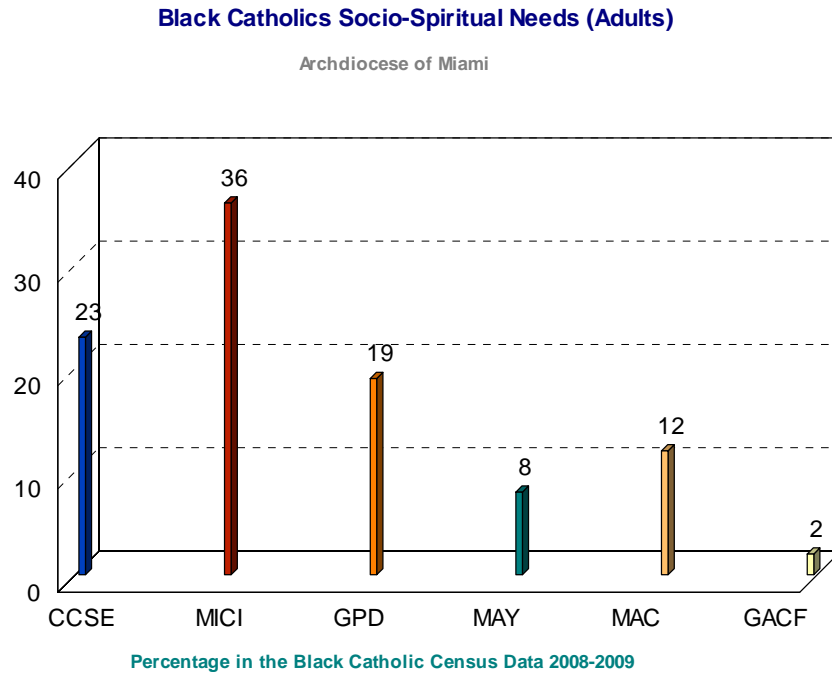
Archdiocese of Miami



Percentage in the Black Catholic Census Data 2008-2009

Key: MM= Music Ministry, EM= Eucharistic Ministry, OTR = Community Outreach Ministry, PC = Parish/Church Council, CYO = Catholic Youth Organization, and OTHM = Other Church Ministries (Lecturers, Legion of Mary, Ladies of St. Peter Clever and Men and Ladies Clubs).

Figure 22.



Key: **CCSE** = Need more continuing Catholic Spiritual educational activities (e.g., Bible study, advanced catechism, education on church rules and regulations), **MICI** = Need more involvement and communication in Church Issues, **GPD** = Need greater participation in parish decision making, **MAY** = Need more attention on youths, **MAC** = Need more accountability in parish financial matters, and **GACF** = Need greater access to Church affiliated facilities (e.g., Health Services, Congregate Housing and Charitable assistance). These needs are highlighted in the ethnographic interviews and focus group discussions and the human and social needs section of the survey questionnaires. More than 68% of the survey participants did not answer these questions.

Life of St. Martin de Porres-A Black Catholic Patron Saint.

Martin de Porres was born in Lima, Peru of Spanish and Negro parentage. Inheriting his mother's dark color, he was despised by his aristocratic father, and in early childhood, was badly neglected. An intelligent boy, he was befriended by a doctor who taught him the healing arts.

Martin began developing his prayer life at an early age. He had a deep devotion to our Lord's Passion, and continually prayed to know what he could do in gratitude for the immense blessing of the Redemption. Deciding upon the religious life, he applied to the Dominican Convent of the Holy Rosary and was accepted as a servant. He gave himself to the lowliest duties in the house, and, finally, after many years, he was commanded by his superior to accept the habit of a lay brother; he had considered that this was too great an honor for himself. **His Many Ministries**: The report of Martin's skill as a surgeon and healer soon spread abroad. As much by his prayers as through medical knowledge, he cured the most frightening diseases: bringing from near death a priest who had a badly infested leg; healing the fingers of a young student, who had feared that an accident had ruined his hopes for the priesthood; making whole again so many people afflicted with so many diseases that no one could attempt to count them. In addition to the gift of healing, he was endowed with that of bi-location; he was seen in Mexico, Central America, and even Japan, by people who knew him well, whereas he had never been out of Lima since entering the Order. He passed through locked doors by means that was known only to himself and God; he appeared at the bedside of sufferers without being asked and always soothed the sick even when he did not completely cure them. Even sick animals came to him for healing.

Great as his healing faculty was, Martin is probably best remembered for the legend of the rats. It is told that the Prior who objected to rats, ordered Martin to set out poison for them. Martin did as he was told, but he was very sorry for the rats. He went out into the garden and called softly and out came the rats. He reprimanded them for their bad habits, telling them about the poison. He further assured them that he would feed them every day in the garden, if they would refrain from annoying the Prior. This agreed upon, he dismissed the rats and forever after, so the stories go, there was no more trouble with rats at Holy Rosary Convent.

In our own day, the miracles continue. He lived a life of almost constant prayer, and he practiced unbelievable austerities. He worked at hard and menial tasks without ever losing a moment of union with God. His charity, humility, and obedience were extraordinary. Pope John XX111 raised Martin de Porres to the altar of the Church on May 5, 1962.

National Black Catholic Congress Prayer

O Lord our God,
under the shadow of your wings
we have found refuge, strength, and hope.

We know that you are with us today,
just as you were present with those gone before us,
upon whose shoulders we now stand.

You were with our ancestors
as they journeyed to this land;
their strength they gained from you.

You were with past generations,
who sojourned through tough times and rough places;
their hope they gained from you.

Time and again with an outstretched arm
you delivered them as they clung to you;
their faith they gained from you.

Lord, we call upon you
to do for us today
what you did for others in the past.

Lead us, your people, through this new place and time in history.
Bless the work of the National Black Catholic Congress.
Level the mountains of oppression we still face,
and make the crooked way straight.

Guide our feet to the place you want us to be,
and unite us in our struggle,
that we may be strengthened in our faith
and secure in your promise that
“the lame shall walk, the blind shall see, the oppressed shall be free.”
This we ask in the name of Jesus our Lord. Amen.

(Nihil Obstat: Carroll E. Satterfield, STD - Imprimatur: William H. Keeler, DD, JCD-Archbishop of Baltimore-USA)

Acknowledgments

Special thanks to members of the Archdiocese of Miami's Office Black Catholic Affairs Implementation team members who work as data collection teams for this survey.

The North Broward Census Team

The Central Broward Census Team

The West Broward Census Team

The North Dade Census Team

The Central Dade Census Team

The South and West Dade Census Team

The Monroe County Census Team

We are thankful for the Pastors who help to facilitate the work and mission of the Black Catholics Implementation team.

Rev. Fr. Ferry Brutus – St. Joseph Mission

Rev. Fr. John Cox - Holy Redeemer Catholic Church

Rev. Fr. Curtis Kiddy – Visitation of the Blessed Virgin Mary Church

Rev. Fr. Robert Tywoniak - St. George Catholic Church

We are especially grateful to the Implementation Team –Education, Research and Conference committee members for leading the Black Catholics Survey.

Bernadette Johnson, MA, LD., - St. Martha Church

Robert Brown, BA – Holy Redeemer Church

Beatrice Hudnell, BA – Holy Redeemer Church

Dr. Carlton Fisher - Holy Redeemer Church

Dr. Wilhelmina King (Co-Chairperson) –St. George Church

Dr. Prince C. Smith (Chairperson) - Visitation Church

Charles Thompson - St. George Church

Claire M. Worthy, MA – Holy Redeemer Church

Appendix and Survey Notes

- 1 National Black Catholic Congress Website.
- 2 Copy of the Confidential Black Catholics Census Card
- 3 Data margin of error +/-3.

CONFIDENTIAL BLACK CATHOLICS PARISH CENSUS

Official Use Only

Family Name: _____

Address: _____ Date: _____

Street Apt # City Zip Code

DO YOU CONSIDER YOURSELF/FAMILY A ROMAN CATHOLIC : (Circle One).....YES.....(How long) NO.....Regular Visitor to the Catholic Church
(If, NO or Regular Visitor-Complete Only Contact Information Above)

Telephone # _____ Language Spoken At Home: _____, Years in this Parish _____ # of years Catholic _____

Ethnic/Racial Self Description: African American, Black African, Black, Black Hispanic, Black West Indian (others) _____

Family Residence: Owner, Tenant Head HH: Yes No - M/Status: Married Separated Divorced Widowed Single

List Only Those Living With You (Include Last Name if Different)	Age of Children Only	Place of Birth	Religion	Baptiz		1 st Com		Confirm		Mass Attend		Work Or School Yes/No
				Yes	No	Yes	No	Yes	No	Yes	No	
Self:												
Husband:												
Wife:												
Children:												
Other Relatives:												
Others (Boyfriend/Girlfriend)												
Others												

Church Society or Ministry Actively Participates In: _____

Completed By: _____, Parish: _____

Spiritual Needs: (Official Use Only- Do Not Complete at Time of Interview)

- 1. Baptism..... YES NO
- 2. First Holy Communion..... YES NO
- 3. Confirmation..... YES NO
- 4. Adult Christian Rights..... YES NO
- 5. OBCA Outreach..... YES NO
- 6. Elderly/Senior..... YES NO
- 7. Catholic School..... YES NO

Human and Social Needs -Identify

Follow-Up Activities:

Need Information on Census Call Office of Black Catholic Affairs.....305:762-1120
Roman Catholic Archdiocese of Miami
9401 Biscayne Boulevard, Miami Shores-Florida 33138