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- **Paulinas** — Daughters of St. Paul — mark 50 years in the archdiocese.
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Gridiron glory

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Life after death

In word and deed, Catholic cemeteries propagate belief in 'the resurrection of the body and life everlasting'

ANNE DIBERNARDO
Florida Catholic correspondent

MIAMI — When Paul Johnson was hired by Archbishop John C. Favalora as director of the two archdiocesan cemeteries 11 years ago, he thought it would be spooky.

"It's actually very consoling," said Johnson. "When people come here feeling really upset and devastated, it's very important that we are able to minister to their feelings of brokenness and try to help them. When they leave they are not exactly happy, but they are more peaceful."

He remembers a lady standing in his office one Christmas day feeling totally lost because her mother had died on Christmas. Johnson consoled her by offering a different perspective.

"We have to celebrate Jesus' party in our mind, but your mother actually went to his party," he told her.

"You're right," she answered. "Why should I be sad?"

A few months later Johnson received a phone call from the woman. She told him, "I don't know who you are or where you came from, but you said the perfect thing at the perfect time."

Burying the dead is one of the Catholic Church's seven corporal works of mercy. Because the Church teaches that the human body is the temple of the Holy Spirit, burying the dead is an expression of faith and a life-affirming response to the universal mystery of death and resurrection.

The Church teaches that Cath-



COURTESY PHOTOS

This statue of Our Lady of Mercy welcomes visitors to the chapel at Our Lady of Mercy Cemetery in Miami.

olics should be buried on holy ground. For that reason, the Archdiocese of Miami operates two cemeteries: Our Lady of Mercy, located at 11411 N.W. 25 St. in Miami,

and Our Lady Queen of Heaven, located at 1500 S. State Road 7 in North Lauderdale.

Our Lady of Mercy, founded in 1959, was the first Catholic cem-

etery to be built in south Florida. Our Lady Queen of Heaven was founded in 1960. Both cemeteries encompass 125 acres of land and are a division of Catholic Health Services.

The beautifully landscaped cemeteries are designed to provide a sacred, tranquil environment. Family plots are marked off with shrubs, and various sections of the cemetery are segregated for deceased bishops, priests and religious. The cemeteries also have sections for deceased infants and unborn babies.

In addition to traditional burial grounds, both cemeteries offer chapels and mausoleums built from Italian marble. There are also many crypt selections and columbaria for inurnment of cremated remains.

Church law does not obligate Catholics to be buried in a Catholic



Pictured is the entrance to the mausoleum and chapel at Our Lady Queen of Heaven Cemetery in North Lauderdale, which were dedicated in September.

FIND OUT MORE

For information on the services provided by Catholic Cemeteries of the Archdiocese of Miami, go to www.catholichealthservices.org and click on "cemeteries."

- The phone number for Our Lady of Mercy in Miami is 305-592-0521.
- The phone number for Our Lady Queen of Heaven in North Lauderdale is 954-972-1234.

PLEASE SEE **CEMETERIES, A5**

Gridiron glory

Coaches say Catholic values are key to football success for three of the four Catholic high schools in Broward

DANIEL SOÑÉ

Florida Catholic correspondent

MIAMI — Archdiocesan football teams this year have been like saints marching in — all over their competition.

Three out of the four Catholic high schools in Broward are boasting undefeated records for the regular season and one of them, St. Thomas Aquinas, is ranked No. 1 in the country — after winning the state title and being declared national champion last year.

There's nothing in the water, coaches say. They point instead to something more significant: Catholic education not only produces better people, but also better players.

John Timmins, head football coach for the 10-0 Mavericks of Archbishop Edward McCarthy High School in Southwest Ranches, said, "It ain't about football. If they just learn about football, then we've done them a disservice."

Timmins said the Catholic values taught in Catholic schools translate well both on the field and off. "We understand more about teamwork."

Paul Herfurth, athletic director for Chaminade-Madonna College Preparatory in Hollywood, also gives credit for their 10-0 record to the values, education and experience a Catholic institution provides.

"It starts with the excellent coaching and the hard work the players put in, but I believe that we have the complete package," Herfurth said. "When you combine the strong academics, the spirituality and the athletics, you're going to have great players who are also great people."

The Lions were able to turn their previous, dismal season of 2-8 on its head, and Herfurth said it has changed the morale of the school. "Football sets the tone for the school year. There is a tremendous amount of pride circulating through the hallways."

Anthony Massaro, athletic director at McCarthy High, said having a successful football team is crucial to a high school.

"Football defines the school. Whether it is fair or not, that is just the case, especially here in Florida. Florida is a football state," he said.

Indeed, Florida's most prominent universities — University of Miami, Florida State and University of Florida — all boast nationally reputable football teams.

"Ten percent of the student body here (at Gibbons) plays football,



COURTESY PHOTOS

The St. Thomas Aquinas Raiders are ranked No. 1 in the country and are the undefeated reigning state football champions in their division.

and that's 20 percent of the boys here," said Michael Morrill, athletic director at Cardinal Gibbons High School in Fort Lauderdale. "A significant number of students physically play, and once you add the cheerleaders and fans and everything, it becomes a major part of the school. You cannot separate football from school."

Cardinal Gibbons' Chiefs have a 6-4 record, losing only to the top brass in their division, one of them being St. Thomas Aquinas' Raiders, who are also sporting a 10-0 record for the season.

"We're currently retaining our No. 1 spot and hope to keep it through the end of the season," said George Smith, the Raiders' longtime head coach. "However, we really don't bring it up because it doesn't matter until everything is said and done."

Smith doesn't believe in singing praises too early, but said there is a tremendous amount of pride at the school for having clinched the national championship last year and having a flawless season thus far.

The pride the football team's suc-



COURTESY PHOTO | BRYN-ALAN PRESTIGE PORTRAITS

Lions running back, junior Cody Edwards, carries the ball during Chaminade-Madonna's homecoming game versus Somerset.

cess has brought to the school is an important complement to the great academics provided at St. Thomas.

"When you have strong academics with a strong athletic program, you have a well-rounded institution. They go hand in hand," Smith said.

All three Broward Catholic football teams are working to keep any



Archbishop Edward McCarthy High School's Mavericks are undefeated for the first time in school history.

blemishes off their undefeated records on their way to the regional finals, which begin Nov. 27. (Results of the regional semifinals, which began Nov. 20, were not available at press time.) If they keep winning, they will be playing for the championship in their respective districts at the Citrus Bowl in Orlando the weekend of Dec. 12-13.

Smith said he plans to apply three not-so-secret ingredients to the Raiders' game plan for victory. "The hard work from our players and coaches, the supportive administration and parents, and a little luck are the three things we've benefited from and will use right through." ■

How Catholics help the poor

Spirit of gratitude permeates parishes, schools and youth groups year-round, but especially at Thanksgiving

STAFF REPORT

MIAMI — Most of them don't advertise it, except in their parish bulletins or school newsletters. But parishes around the archdiocese spend a lot of time raising funds to help the poor, activities that climax around Thanksgiving and Christmas. Here is just a small sample of what Catholic churches, schools and groups are doing to help the poor.

Archbishop Coleman Carroll High School in southwestern Miami-Dade County holds a Thanksgiving food drive for Camillus House. Some of the students also will be going to Camillus House to help with painting and landscaping projects.

Encuentros Juveniles, an archdiocesewide youth group, conducts a Thanksgiving food drive every year. Funds are raised by means of a car wash and donations. The group commits to helping 250 families each year. To donate, e-mail Matthew Gomez, coordinator of *Encuentros Juveniles*, at mgomez4@stu.edu.

Our Lady of the Lakes Parish in Miami Lakes collects food and distributes about 250 baskets plus turkeys to families in inner-city parishes. Father James P. Murphy, pastor, also cooks Thanksgiving dinner for any elderly parishioners who wish to come.

Our Lady of Lourdes Academy, an all-girls high school in Miami, hosts a big Thanksgiving drive where each student brings in \$5, or she can sponsor a family for \$50. The money collected is used to prepare Thanksgiving baskets for the needy which are prepared by students, members of the Parents' Guild and Alumnae Association, as well as faculty and staff. The baskets are then delivered by these individuals to the different families. In the past, the school has fed around 300 families.

Our Lady of Lourdes student council also hosts "Can Castles," where members of each grade bring in cans. Then, on a specific date, the classes come early in the morning to create a castle out of their cans. The castles are judged for the number of cans, creativity, etc., and the cans are then donated to St. Ann Mission in Homestead. The school also has an ongoing food drive for St. John Bosco and participates in building homes for the poor through Habitat for Humanity.

Sacred Heart Outreach Center in Homestead holds an annual Thanksgiving food drive and a Christmas toy drive to help needy families in the area. To donate items, call Tom Comerford at 305-498-8459.

St. Agnes Academy on Key Biscayne sponsors two service projects in November. The first is a Thanksgiving food drive where school families purchase food for migrant workers in the Redlands and the Missionaries of Charity homeless shelter and soup kitchen. The eighth-graders deliver the food as part of their confirmation service project. The second is Coins for Charity, where students collect loose coins with which the seventh-graders purchase food to deliver to poor families in Little Havana. This seventh-grade service project is done in coordination with the St. Vincent de Paul Society.

St. Andrew Parish in Coral Springs prepares a Thanksgiving

feast every year for Coral Springs residents who are alone for the holiday. The Men's Club prepares the meal and about 30 volunteers come and help serve. Volunteers also include students from St. Andrew School in grades four through eight, Life Teen youth group members and other parishioners. This year's feast will take place Nov. 26 at 11 a.m. and 1 p.m.

St. Bonaventure School in Davie is collecting school supplies for schools in Haiti in order to show gratitude for the blessings St. Bonaventure children are afforded on a daily basis. The youth group also collects food and money for the St. Vincent de Paul Society on an ongoing basis.

St. Elizabeth of Hungary Parish in Pompano Beach celebrates a trilingual Thanksgiving Day Mass. The collection at that Mass goes to the St. Vincent de Paul Society which serves the needy of the parish. The church also hosts a Thanksgiving dinner open to the whole community after the celebration of Mass.

St. Patrick Parish in Miami Beach hosts a Thanksgiving dinner for about 400 to 600 people, featuring parish volunteers serving as tuxedo-clad maître d's.

Sts. Peter and Paul School in Miami collects food for the poor and sends it to the parish to be distributed by the St. Vincent de Paul Society. The school also will celebrate a Mass on Wednesday, Nov.



FC FILE PHOTO

Brisa Yamilet, 9 years old, carries part of her meal to her mother's car on Thanksgiving of 2008. Former Miami Heat player Alonzo Mourning, in collaboration with Publix, UPS, and the Catholic Community Foundation of the Archdiocese of Miami, distributed completely cooked Thanksgiving dinners last year to dozens of families whose children attend the Leadership Learning Center at St. John Bosco Parish in Little Havana.

25, at 8:35 a.m.

St. Sebastian Parish in Fort Lauderdale participates in the "Shoebbox Christmas for Seafarers" drive. Parishioners decorate shoeboxes with Christmas wrapping paper and fill them with supplies such as toiletries, socks, work gloves, pens, games, etc. These are then taken to Port Everglades to be distributed to the many seafarers who work on the cargo ships.

During the week of Nov. 30 to Dec. 5, the parish also houses several homeless mothers and their children in the parish hall, in conjunction with the Coalition to End Homelessness. Parishioners prepare and eat meals with the guest

families, entertain the children in the evenings and prepare breakfast and bag lunches each day. The parish also celebrates a special Mass on Thanksgiving Day at 10 a.m.

St. Stephen Parish in Hollywood has an active St. Vincent de Paul group and a food pantry that distributes food twice a week. In November, the parish holds a food drive and offers Thanksgiving food baskets to a limited number of poor families in the area. One of the parish's Bible study groups also visits Camillus House once a month to feed the homeless. The parish has celebrated a special bilingual Mass each Thanksgiving for the past 21 years. ■

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Don't rush through Advent

My dear friends,

Halloween is over and Christmas is here. At least that is what store windows, television commercials and even some neighborhood homes are telling us — another example of the frenetic pace of modern life.

But there is a holiday before Christmas and a religious season that leads up to it, and I think all of us would benefit from not bypassing either one.

The holiday is Thanksgiving. The season is Advent. Both are coming up next week.

Thanksgiving remains, incredibly, one of the least commercialized holidays on our secular calendar. It is one of the few that does not revolve around gift-giving. In fact, it forces us to focus on the intangible gifts we have been given, the priceless gifts of family, friends and faith in a Creator whose generosity toward us is boundless — all celebrated in the context of a family meal together.

God is so generous that he gave us his only Son, the true gift we celebrate at Christmas. Advent is a

season of hopeful expectation and preparation to receive the Christ Child.

What better spiritual preparation than a sense of gratitude?

How can we appreciate the gifts we have been given if we stubbornly cling to the idea that we earned them, or deserved them or obtained them by virtue of our own prowess?

We may be smart. We may work hard. But our talents and abilities are God-given. In fact, our very existence is a gift from God. How often do we stop to give thanks for



FROM THE
ARCHBISHOP

**John C.
Favalora**

that?

Celebrated in the context of a family meal, Thanksgiving reminds us of the heavenly banquet we are all invited to, where God shares his love with all his children. It is the ultimate pure gift, and our Mass is a taste on earth of that eternal family reunion.

Gratitude is practically a commandment in the Old Testament. The Jewish people are instructed to offer their firstborn sons to the Lord. The feast of Sukkot or Booths

'So enjoy your Thanksgiving meal and remember how grateful the Pilgrims were to find the Lord's bounty awaiting them. Because they were so grateful to God, our tradition remains. Thanksgiving remains a day of thanks.'

is prescribed in the book of Exodus (23:16) as a time for people to give thanks for the harvest.

The idea of the tithe — giving 10 percent to the Lord — also comes from this sense of gratitude. The Jewish people were instructed not to harvest their fields a second time, not to make sure they picked every last fruit off the vine, in order to leave what remained for the passersby, the poor and the foreigners who were totally dependent on God's generosity.

Leaving some of the harvest behind was a way of reminding the people that God had given them

abundant rain and good soil on which to plant. Their labors had contributed to their success but alone did not account for it.

The same lesson applies to us in this 21st century, nonagricultural society. Tithing and giving to others is a way of acknowledging our dependence on the God who gave us everything. It is a way of imitating his generosity. And we cannot be generous if we are not grateful.

So let us not rush through the Thanksgiving holiday or these weeks of Advent. Let us take this time to reflect on how generous God truly has been to us and cultivate that attitude of gratitude in our daily lives.

I think we will find it is the best preparation for a Christmas holiday that focuses on the "Gift" and not the gifts, and on giving of ourselves instead of things.

So enjoy your Thanksgiving meal and remember how grateful the Pilgrims were to find the Lord's bounty awaiting them. Because they were so grateful to God, our tradition remains. Thanksgiving remains a day of thanks. Advent prepares us for God's ultimate gift: salvation from the Son of God, born to us of the Virgin Mary. ■

NEWSbriefs

St. Ann celebrates Our Lady of Guadalupe

Beginning Dec. 5 and concluding the weekend of Dec. 10-13, St. Ann Mission in Naranja will celebrate the feast of Our Lady of Guadalupe, which coincides with its annual fundraising festival.

The celebration begins Dec. 5 at 7 p.m. with "*la coronación de la reina*" (the crowning of the queen). The pageant-like event honors one teenage girl from among the residents of the three farmworker camps served by the mission. The honor goes to the one who raised the most funds for St. Ann.

The celebration continues Thursday, Dec. 10, with a night of prayer beginning at 7 p.m. On Friday, Dec. 11, at 7 p.m., there will be a special blessing for DJs, *sonideros* (a little more than DJs) and musicians. On Saturday, Dec. 12, the parish will celebrate a Mass at 7 p.m., followed at 8 p.m. by a re-enactment of Our Lady's apparitions to St. Juan Diego. The Mass will be celebrated by Auxiliary Bishop John Noonan.

The weekend will conclude Sunday, Dec. 13, beginning at 5 a.m. with the traditional "*mañanitas*" to Our Lady, followed by 11 a.m. Mass and folkloric celebration at noon. Retired Auxiliary Bishop Agustín Román will celebrate the Mass.

Food booths and entertainment will be featured at all the events.

St. Ann Mission is located at 13875 S.W. 264 St., Naranja. For more information, call 305-258-3968.

St. Pius X hosts concert series

The music ministry at St. Pius X Parish in Fort Lauderdale has a full schedule of concerts for the 2009-2010 season, which will begin and end with performances by students from Cardinal Gibbons High School.

The cost of most concerts is \$10 per person, with children under 8 getting in for free. The concert schedule is as follows:

- Dec. 13, 4 p.m., Christmas concert featuring Cardinal Gibbons High School music department.
- Feb. 28, 4 p.m., Kristen DiNonno performs music from her new CD, "If I Only Knew," whose songs range from intensely spiritual to classical.
- March 14, 4 p.m., St. Patrick's Day dinner, a night of eating, drinking and Irish dancing. Cost is \$20 per person; \$7 for children under 8.
- April 11, 5:30 p.m., Kristen DiNonno and friends perform selections of "The Music That Built Broadway."
- May 20, 7:30 p.m., Spring concert by Cardinal Gibbons High School's wind symphony orchestra, chorus and jazz band.

All concerts take place in the church, except the St. Patrick's Day dinner which takes place in the parish hall located beneath the church. St. Pius X is located at 2511 N. Ocean Blvd. (A1A), Fort Lauderdale. For tickets and more information, call 954-565-9935.

Christmas party for farmworkers

The *Centro Educativo De La Salle*, a nonprofit organization serving farmworker families in southern Miami-Dade County, invites the community to its annual Christmas party, to be held Saturday, Dec. 19, 1-4 p.m., at 31250 S.W. 134 Ave., Homestead. The party will feature Mexican food, a *paella*, music, dance and games.

Centro Educativo De La Salle, an outreach organization started by alumni of De La Salle Brothers' schools in Cuba, has provided vocational and self-improvement opportunities to underprivileged, minority children and youths in Homestead's South Dade Camp since 1981.

The center offers after-school programs for children, English classes for adults, sewing classes, a library and teacher improvement programs.

Donations are welcome and may be sent to: Centro De La Salle, P.O. Box 653836, Miami, FL 33265-3836.

Try Prayer! contest accepting entries

Entries are now being accepted for the 2010 "Try Prayer! It Works!" contest sponsored by Family Rosary, a subsidiary of Holy Cross Family Ministries. The contest, open to students in kindergarten through 12th grade, encourages children to express their faith through art, poetry and prose.

This year's theme is "The Family That Prays Together Stays Together," based on the ministry of Servant of God Father Patrick Peyton. Known as the "rosary priest," Father Peyton created that phrase as part of his mission to strengthen families and encourage them to pray the rosary daily. This year's contest asks contestants to use creativity to depict their thoughts and feelings on how their families pray together.

Each year, the "Try Prayer! It Works!" contest attracts more than 3,000 entries from more than 50,000 participants from across the country. Up to three winners will be chosen per grade: first-place winners are awarded \$100, while the sponsoring organization earns \$200. Runners-up win Holy Cross Family Ministries products.

For more information or to download an application, go to www.hcfm.org/tryprayer. All entries must be postmarked by Feb. 1, 2010. Information also can be obtained by calling 1-800-299-PRAY (7729).



COURTESY PHOTO

The chapel at Our Lady of Mercy Cemetery in Miami is located within a mausoleum.

CEMETERIES

FROM A1

cemetery, but the ambience there is a consoling confirmation of the Church's teachings.

"Everyone needs to know he is part of a master plan and that death is only a process, not the end of the individual, only the end of life on earth," said Johnson.

Unlike members of other faiths, Catholics believe in the resurrection of the body, and they profess that belief each week at Mass in the Creed: "We believe in the communion of saints, the resurrection of the body, and life everlasting."

The rules and regulations of Catholic cemeteries uphold those beliefs in the sacred dignity of the body. For example, no "voodoo" is allowed, there is a limit to the number of flower vases that can be placed at the burial site, and certain things, such as "smiley faces," are not permitted in order to maintain a sense of sacredness.

Johnson explained that anyone

can be buried in a Catholic cemetery provided they are willing to abide by the rules. However, only a Catholic can own a cemetery plot. A Catholic who owns a cemetery plot can assign the plot to anyone.

Esther Rodriguez's mother joined her deceased father and sister at Our Lady of Mercy almost four years ago.

"As a Catholic, I wouldn't have considered burying my mother at any other place," she said. "They have compassion, whereas at other places it is extra work to arrange a Mass and burial."

Although Rodriguez's faith tells her that her parents are not really there anymore, she said, "They are there in spirit. It's a good place to go for a memorial."

Mass is celebrated at the chapel on the premises of each cemetery three times a week, at which time prayers are offered for all of the people buried there. On Easter Sunday, there is a sunrise service which is very consoling for surviving family members.

According to the Catholic Cat-

echism, the Church "permits cremation, provided that it does not demonstrate a denial of faith in the resurrection of the body" (No. 2301). But the Church says that a cremated body's ashes should be treated the same as an embalmed body, which means the cremated remains cannot be scattered or stored at home.

According to Johnson, "A body can be cremated at the Florida Mortuary for less than \$500 and then be brought to the cemetery to be buried in the wall or in the ground."

Presently, about 60,000 people are buried at Our Lady of Mercy and about 45,000 are buried at Our Lady Queen of Heaven. Johnson estimated it will take approximately

40 years for the cemeteries to fill up, but he added that it depends on how many cremations take place. As the economy continues to suffer, cremations, which are less expensive, are becoming a more popular option.

Lawn burials at the Catholic cemeteries cost \$5,000. Inurnment of cremated remains costs between \$3,100 and \$4,400 depending on the type of niche selected.

Knowing exactly what people want and not having loved ones make those decisions during a very stressful time are some of the reasons why people should consider purchasing a plot while they are still alive, said Johnson, who was better known as Brother Paul before he became vice president of Catholic

Cemeteries.

As Brother Paul of the Little Brothers of the Good Shepherd, Johnson served the homeless for two decades as director of Camillus House in Miami. When he received a dispensation from the order and started his new vocation at the cemeteries, he brought with him his spirit of compassion and innovation, which helps defray costs by offering some services on site. For example, the cemetery has tombstones available for purchase as well as on-site engraving, which keep costs down.

"We bury so many young people. Lately it seems we are burying more people who have died prematurely as a result of motorcycle accidents and suicides, which is very sad," Johnson said. ■

CATHOLIC TEACHINGS ON DEATH

The following are excerpted from the Catechism of the Catholic Church's sections on Christian funerals and respect for the dead:

- No. 1681: The Christian meaning of death is revealed in the light of the Paschal mystery of the death and resurrection of Christ in whom resides our only hope. The Christian who dies in Christ Jesus is "away from the body and at home with the Lord."
- No. 1689: The Eucharistic Sacrifice. When the celebration takes place in church, the Eucharist is the heart of the Paschal reality of Christian death. In the Eucharist, the Church expresses her efficacious communion with the departed: Offering to the Father in the Holy Spirit the sacrifice of the death and resurrection of Christ, she asks to purify his child of his sins and their consequences, and to admit him to the Paschal fullness of the table of the Kingdom. It is by the Eucharist thus celebrated that the community of the faithful, especially the family of the deceased, learn to live in communion with the one who "has fallen asleep in the Lord," by communicating in the Body of Christ of which he is a living

member and, then, by praying for him and with him.

- No. 1690: A farewell to the deceased is his final "commendation to God" by the Church. It is "the last farewell by which the Christian community greets one of its members before his body is brought to its tomb." The Byzantine tradition expresses this by the kiss of farewell to the deceased: By this final greeting "we sing for his departure from this life and separation from us, but also because there is a communion and a reunion. For even dead, we are not at all separated from one another, because we all run the same course and we will find one another again in the same place. We shall never be separated, for we live for Christ, and now we are united with Christ as we go toward him. ... We shall all be together in Christ."
- No. 2300: The bodies of the dead must be treated with respect and charity, in faith and hope of the Resurrection. The burial of the dead is a corporal work of mercy; it honors the children of God, who are temples of the Holy Spirit.



Shown is the chapel at Our Lady Queen of Heaven Cemetery in North Lauderdale, which was dedicated in September.



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Health care reform: 'Not out of the woods yet'

Bishops won battle against abortion funding in the House bill, but will provision hold in the Senate?

DANIEL SOÑÉ
Florida Catholic correspondent

MIAMI — Passage of the health care reform bill in the House of Representatives earlier this month was a narrow victory that hinged on an amendment specifically forbidding taxpayer-funded abortions — a win for the U.S. bishops, who have long pushed for health care reform but made clear early on that liberal abortion provisions would derail their support for any bill.

Still, the bishops, Catholic moral theologians and Catholic doctors are not celebrating. The House bill must be reconciled with the Senate bill, where the vote margin is expected to be much tighter. Restrictions on taxpayer-funded abortions also could be removed before the reconciled legislation reaches President Barack Obama's desk.

"Although it is a good thing that happened ... we are not out of the woods yet by any means," said Father Alfred Cioffi, ethical consul-

tant for the Archdiocese of Miami, who holds doctorates in genetics from Purdue University and moral theology from the Gregorian University in Rome.

Father Cioffi said that Speaker of the House Nancy Pelosi "wanted no discussion" regarding abortion in the health care reform bill, but had to concede to conservative Democrats' desires in order to get their votes. Federal funding of abortions was one of the major sticking points for those withholding their approval.

The U.S. bishops had been very vocal in their opposition to the bill's previous inclusion of abortion, stating in an Oct. 8 letter to Congress, "If final legislation does not meet our principles, we will have no choice but to oppose the bill."

Father Cioffi said the directness of the bishops' language is unprecedented because of the implications of federally funded abortions.

"We cannot participate in this Nazi-like genocide. If the bill be-



comes law without protections against abortion, paying our taxes would directly fund genocide," Father Cioffi said.

Father Cioffi said Catholics and other pro-life supporters can breathe a sigh of relief that the Stupak amendment, which prohibits federal funding for abortions, was included in the House version of the bill, but added that such an amendment is being flimsily held together.

"It is very possible that the language of the final bill to be presented to the president may not have the Stupak (amendment) in it. By that time it will be extremely difficult to get it back in because of the pressure to pass the bill. Also, whoever opposes that bill would be committing political suicide. A lot

is on the line and we must be proactive to prevent the federal funding of abortions and other end-of-life issues such as euthanasia," Father Cioffi said.

Dr. Mark A. Reiner, chief medical officer for Catholic Health Services in Lauderdale Lakes, said he prefers the House's version of health care reform over the Senate's, provided abortion funding remains excluded.

"As a Catholic health care institution we cannot support abortions," Reiner said. "The good thing about the House bill is that it would extend coverage to 96 percent of people, and the poor are the ones who need health care too."

Reiner said including coverage for illegal immigrants would save money in the long run by providing

preventative care.

"It would be disingenuous to say we're not paying for illegal immigrants' health care now. Whenever they get sick enough or hurt they go to the emergency rooms, which are always more expensive than a primary care physician," he said.

But the extension of health care to the poor, and even illegal immigrants, presents a significant challenge to the already burdened health care system, he added. "We have plenty of specialists, but not enough primary health care physicians."

Dr. Pedro Jose Greer Jr., gastroenterologist at Mercy Hospital and assistant dean of academic affairs at Florida International University's College of Medicine, said he supports the public option in health care reform.

"I'm hugely for the public option because the other system is not working. We're living it," said Greer, who helped start Camillus Health Concern in 1984 and has been treating the poor, homeless and marginalized for more than two decades.

He said the American health care system has been moving toward a "for-profit, business model" rather than "a just health care system that cares for everyone within a society."

Because they cannot pay, the poor suffer and die.

"When did it become socially acceptable for doctors to turn patients away because of money?" Greer asked. "Nowhere in our oath or profession does it speak about borders in caring for others."

He said a partial solution to the problem is to motivate those in medical school to go into primary care, rather than follow the money

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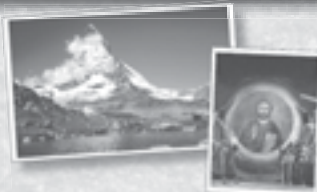
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PLEASE SEE **HEALTH, A7**

Health care reform and Catholic hospitals

An interview with John Johnson, president of both of south Florida's Catholic hospitals

MONICA HATCHER

Florida Catholic correspondent

MIAMI—John C. Johnson serves as president and chief executive of both Mercy Hospital in Miami and Holy Cross Hospital in Fort Lauderdale. Both hospitals are members of Catholic Health East, one of the nation's largest Catholic health systems. He shared his views with the *Florida Catholic* about the health care reform proposals being considered by Congress and how they might affect Catholic hospitals. The interview has been edited for brevity and clarity.

Q: Which bill do you prefer at this point, the Senate or the House?

A: To be honest with you I can't answer that question because I haven't really seen the detail on either of them. I don't think most people have. And, frankly, until the Senate passes a bill, which they haven't done, and the real horse-trading goes on ... I think the real action on the bill has yet to occur. But again, nobody has read them.

Q: Do these measures protect the conscience rights of health care providers regarding abortions and other procedures the Church objects to?

A: I don't know the answer to that. I think that the House bill, from what I read in the newspaper, seems to do that. But I don't have any assurance in that regard and from my perspective that is an absolutely essential ingredient. To ask somebody to do something that's absolutely against their conscience rights is just totally wrong and not something we would support as a Catholic health care facility.

Q: Will these measures by and large help Catholic hospitals financially or hurt them?

A: We don't know the answer to that. I think that is a wide open question because, first of all, to pay for this, people are going to be taxed and that is not being talked about very much. And the taxes I'm hearing about are fairly significant in a time when the economy needs more funds. Secondly, there are talks about cutting Medicare. There

are two ways they can do that. They can make the Medicare recipient pay more. They can make the benefits less. Or, they can do what they traditionally do, which is cut (the payments to) providers. To the extent they do that, that's going to have a negative impact on quality across the board.

Q: What are your views on the public option?

A: I think there are some things the insurance industry is being asked to do that may be difficult; for example, doing away with the pre-existing conditions provision, which I think is very important. I think that needs to be done away with. But having some sort of public pool that those people can go into and get reasonable rates, I think is a fair way of dealing with issues like that. It's been done in other insurance markets before where high-risk people have been put into a different market, so there is some precedent for that. Also, I don't know about a government option, but some sort of public option, maybe privately managed with federal oversight, has some benefit in terms of just improving the competitiveness within the health insurance market and perhaps dealing with some of the issues there.

Q: Do you feel these proposals will provide adequate coverage? They talk about covering 96 percent of Americans. Are you concerned about the other 4 percent?

A: I'm concerned about the other 4 percent and I am also concerned about what really is the coverage. I haven't yet seen exactly what that is, what it costs people and what it does to small businesses. We can help one segment (with) public policy and at the same time mess up a bunch of other things. On the other hand, access to health care for everyone in this country, in my point of view, is something that needs to be fixed. The uninsured and underinsured add cost to those who already have insurance. So to some extent we're

paying for it already. I've been told it's as much as \$1,200 per policy because these people, once they really get sick, get cared for in some way or another which has to be paid. So, the cost gets passed on. ... But from a human dignity (point of view), it's another thing. I think you have to get people the human dignity that they can go any place for health care and they ought to get the same quality and the same access that you and I have.

Q: Could these proposals overall lower costs?

A: They could. I haven't yet seen how they are going to do it. For example, there should be tort reform in this package that would do away with some of the costs. You would then be able to get away from all this defensive medicine, which is quite costly. So, I think that's an important issue. Paying for performance and encouraging high quality and high performance would be an important mechanism, but I haven't seen any of that in these bills.

Q: What about provisions to implement electronic medical records?

A: I think electronic medical records and electronic health records which (add) connectivity between providers are very important although we need to realize that it's not something that is going to happen overnight. It's a very, very expensive proposition and one of those things that is constantly changing. So, I think that is going to take some time.

Q: What about the undocumented? Will hospitals have to bear the burden of the cost of treating them?

A: When you talk about the 4 percent (who will remain without health coverage), yes, I am concerned. I am also concerned about the undocumented. Somehow or another they are going to show up at our door and we're not going to turn them away. We are going to take

care of them and somehow that care needs to be provided for. One of the things about south Florida, there are a lot more undocumented people here than in other parts of the country. ... I think the basic principle is if somebody shows up, we should care for them. We don't have a choice. It's part of our ministry. The last thing I would do is turn a patient away because they didn't have documents or insurance. We wouldn't even give that a thought.

Q: The abortion issue became the critical point in the passage of the House bill. They were able to pass a prohibition for government funding. Is there no deal if there is going to be increased federal funding of abortions?

A: If it requires a specific institution to do it, it's absolutely a deal breaker. I think anything that encourages additional abortions should be pretty much a deal breaker from our perspective as Catholic institutions. ... I mean, if we don't advocate for those who are unborn, who is going to? Now, (we have) three-dimensional ultrasounds of a baby just a few weeks in gestation; when you look at him in the womb, you can see the baby sucking its thumb. Tell me that is not a human being.

Q: What about this whole death panel issue people are so frightened by?

A: That's a bunch of baloney. It was simply a scare tactic. They were going to pay primary care physicians to have a conversation with people after they reached 65 about what they wanted. What's your living will? And they were going to pay the physicians to do that (something they don't do now). Some physicians will (talk about) it, some are uncomfortable doing it. So what happens is, when someone arrives here in the hospital, they don't have advance directives, and then the family is dealing with an end-of-life issue and has no guidance in terms of what to do. So this (provision) was simply to put the patient's wishes down on a piece of paper and I think having somebody to do that is important. End-of-life issues tear families apart. ■



John C. Johnson

Questions and answers: Campaign for Human Development

Campaign seeks to clear up misconceptions about its purpose and the groups it funds

Every November, Catholic churches across the U.S. take up a second collection to benefit the Catholic Campaign for Human Development. The following is an attempt to clear up misconceptions regarding the role of the campaign and the initiatives it funds.

Q: What is the Catholic Campaign for Human Development?

A: The Catholic Campaign for Human Development was founded in 1970 by the Catholic bishops of the United States as the Catholic Church's domestic anti-poverty program. For nearly 40 years, the campaign has helped make long-term changes in the economic condition of communities across the United States.

Q: What differentiates the Catholic Campaign for Human Development from other Church charities programs?

A: The campaign is a complement to the direct-assistance mission of Catholic Charities agencies and other Church emergency relief programs. It helps make long-term changes in the economic condition of communities by supporting projects that address the root causes of poverty, such as racism, unemployment, lack of education and lack of economic opportunities.

Q: What kind of initiatives does the campaign fund?

A: The campaign funds programs where poor and marginalized people are empowered to make decisions; seek solutions to local problems; and find ways

PLEASE SEE CCHD, A12

HEALTH

FROM A6

and pursue other specializations.

"Primary care doctors do all the hard work and save lives, yet they're paid miserably for their intellectual endeavors," Greer said. "I would like to see their pay at least doubled."

Greer said he tips his hat to pri-

mary care physicians because of their hard work in caring for patients and keeping them out of the emergency rooms. "It is the primary care doctors who will save lives and save money, even if they're treating 96 percent of the population," he said.

With 624 Catholic hospitals, the Catholic Church is one of the largest health care providers in the U.S., so the bishops are being par-

ticularly clear in their position with Congress.

"Catholic moral tradition teaches that health care is a basic human right, essential to protecting human life and dignity," the bishops wrote in their Oct. 8 letter. "Much-needed reform of our health care system must be pursued in ways that serve the life and dignity of all, never in ways that undermine or violate these fundamental values." ■

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Of illness, stem cells and faith

Father James Murphy, Our Lady of the Lakes' pastor, speaks about his battle with multiple myeloma, a cancer of the blood

ANA RODRIGUEZ-SOTO

Florida Catholic staff

MIAMILAKES — He had no idea how sick he was.

"I had felt back pain for about six months, but I kept putting it off thinking it was just a pulled muscle," said Father James Murphy, pastor of Our Lady of the Lakes Parish here.

By early June, however, when he celebrated the final Mass of the school year, the pain had become unbearable. He could not walk.

"That evening I ended up in the emergency room at Mercy (Hospital)," he recalled. "When they gave me morphine and the morphine didn't work, I knew this was serious."

The grim diagnosis: multiple myeloma, a cancer of the blood plasma considered treatable but not curable. The tipoff was the three broken vertebrae in his spine and microfractures in his hip — a standard symptom of the disease.

Ironical, too: a cancer of the blood in a priest who has a reputation for asking his parishioners to donate not just money but blood. Our Lady of the Lakes hosts blood drives four times a year and has set records for the number of pints collected by the blood bank at a single location.

"I never asked the question, 'Why, why me?' That never crossed my mind. I keep wondering why it didn't," the priest told the *Florida Catholic* at the end of October, just before leaving for Little Rock, Ark., for a final round of treatment — a lifesaving treatment he might not have received had it not been for Lucia Dougherty, a partner in the Greenberg Traurig law firm who had been his parishioner at St. Patrick Church in Miami Beach. She found out through a friend that he was sick.

"She knew I was very fond of Father Murphy. She didn't know I had the same disease," Dougherty recalled. "As soon as I found out, I made it my mission to find him. And I did."

A CURE

Father Murphy was spending his first weekend at Mercy Hospital when Dougherty called. She offered to fly him out to Arkansas to see the world-renowned expert who had treated her, Dr. Bart Barlogie, director of the Myeloma Institute for Research and Therapy at the University of Arkansas for Medical Sciences.

"I am a 10-year survivor," Dougherty told her former pastor. "Would you want to go to an institution that does two or three myeloma patients

a year or one that does 1,000 patients a year?"

Father Murphy told her he needed to think about it. Dougherty insisted. Sunday night, he got a call from Barlogie.

"We're not speaking of treatment," Father Murphy recalls the doctor telling him. "We're speaking of a cure."

Within days, the priest was in Little Rock. Barlogie and his staff first took care of his back and hip problems by injecting the broken bones with liquid cement.

Then they attacked the myeloma with chemotherapy — 36 hours straight, although Father Murphy never spent more than two hours at a time in the hospital. He took the chemo with him, administered through a port-o-catheter that had been implanted in his chest.

STEM CELLS

The chemotherapy is a standard treatment. The next step is becoming more routine. At Barlogie's institute it had been done 7,000 times as of October 2007: a transplant of the patient's own stem cells.

From Father Murphy, they harvested 54 million stem cells in one-and-a-half hours, an astoundingly short period of time. Dougherty remembers "literally being on a machine for a week."

The idea behind what is now known as the "Arkansas protocol" for treating multiple myeloma is to kill the cancer with chemo, remove the healthy stem cells, then kill all the rest of the bone marrow and rebuild it with the stem cells. Because they are the patient's own, the body does not try to reject them.

The use of adult stem cells is in keeping with Catholic teaching. In fact, the Church has argued consistently that adult stem cells already are yielding cures, while embryonic stem cells have not. The Church opposes therapies with embryonic stem cells because the only way to obtain those is by killing human embryos.

"I didn't even know it was possible to harvest your own stem cells," Father Murphy said. "It's very humbling when you hold up a small little bag of reddish material and say, 'Gee, that's my life right there.' Then you hook it up to yourself and it drips back in, in 10 minutes."

Even the nursing staff remains

awed by the procedure, he recalled. "You can see almost the miracle of life in their eyes."

According to Father Murphy, Barlogie's protocol turns experimental when he brings patients back for a second round of "really heavy-duty chemo," kills the immune system again and administers a second infusion of stem cells.

Not all of the stem cells that are harvested are used. "I think I have something like 42 million in the bank" should the disease recur, Father Murphy said.

His treatment is also experimental in that the second and third rounds of chemo are done 20 minutes at a time over four days. At certain intervals, samples of his bone marrow and hip bone are extracted for study.

"They're trying to minimize the effects on your body" while achieving the same results, Father Murphy explained.

'MONTHS OF HELL'

In all, Father Murphy has made three trips to Little Rock, the first being the longest, from early June to late August. He kept in touch with his parishioners by e-mail, with his updates read during the announcements at Sunday Masses.

He never told them the whole truth, however. "I literally went out there with the expectation of staying until Easter."

Indeed, Dougherty had told him, "It's nine months of hell but then you'll be over it."

He should finish in six. Although he does not expect his energy levels to return to normal until the end of January, by October he was able to celebrate two Masses on Sundays. He was hoping to return to his parish before Thanksgiving, when he traditionally hosts a meal for the elderly and those who would otherwise spend the holiday alone.

"I think Lucia saved my life with that telephone call," Father Murphy said.

When he was originally diagnosed, he thought he would have to retire. Then he thought he might be able to continue as a priest but not a pastor. Now, "I'm feeling a lot more optimistic."

Because his new immune system "is still taking root," he refrains from distributing Communion or greeting people after Mass.

Prayer helped him get through

'I never asked the question, "Why, why me?" That never crossed my mind. I keep wondering why it didn't.'

— **Father James Murphy, pastor, Our Lady of the Lakes**



COURTESY PHOTO

Father James P. Murphy, pastor of Our Lady of the Lakes, Miami Lakes, was diagnosed with multiple myeloma, a cancer of the blood, in June 2009. The hat, which reads "Father Murphy stronger than cancer" was a gift from the blood bank where he and his parishioners have contributed thousands of pints of blood over the years.

the most trying moments of treatment, although he admits it was "kind of difficult." He remembers being able to say only the first half of the Hail Mary, not the second half. He also remembers praying the rosary to get him through multiple PET scans and MRIs.

"With each mystery I would take a virtual tour of that particular place in the Holy Land," which he has visited a number of times.

He also found strength in the courage of children with cancer.

"I've dealt with so many cases and I've seen such incredible bravery," he said, recalling in particular a little girl named Paulette Lebed who was battling leukemia while he was pastor at St. Patrick.

She received stem cells from the umbilical cord of her sister and is "perfectly healthy" today, Father Murphy said. "If that little girl has so much courage, how can I not?"

WELCOME HOME

Throughout his stay in Little Rock, he received hundreds of cards and e-mails from current and former parishioners. His name was put on the parish sick list and became a part of the intercessory prayer at every Sunday Mass.

"I know my name was mentioned at countless Catholic churches. I know of at least three synagogues where they prayed for me," he said.

In July, he received a card from

a 12-year-old who said the only gift she wanted for her 13th birthday "was for my cancer to be in remission."

When he made his first appearance at Sunday Masses at the end of August, after his first trip to Little Rock, parishioners stood and clapped for a very long time.

"I was really surprised at the number of people who were crying," he said. "To be loved by so many people was quite extraordinary."

Apparently, Dougherty's appreciation for her former pastor is shared by others.

"He was so helpful to me in my life," she said. "He's one of the people who helped me in every crucial moment of my life. I figured this was my way of helping him."

"I know I've touched a lot of people very deeply in my priesthood, which kind of has astounded me as well," Father Murphy said. "I know that God has used me as an instrument to touch these people. With a whole new experience, I'm sure I'll touch people differently."

As for the future, "I keep wondering about the meaning of it all. I know God has something in store for me because of this. What the plan is, I don't know yet. I'm sure he will reveal it in his own time." ■

See a "Building the City of God" profile of Father James Murphy on Page A11.

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CONCERTS

Cathedral concert series, St. Mary Cathedral, 7525 N.W. Second Ave., Miami. Free. 305-759-4531 or www.cathedralofstmary.com: Sunday, Nov. 22, 4 p.m., “Opera and More, Encore!” featuring soprano Michelle Giglio, Opera National de Lyon and Radio France; and pianist Sergio Puig, the Florida Grand Opera, performing popular arias, love songs, selections by Verdi, Puccini, Rachmaninoff.

“Maverick Sound” Christmas show, Friday, Dec. 4, 7-9 p.m., Archbishop Edward A. McCarthy High School, 5451 S. Flamingo Road, Fort Lauderdale. Performances by wind ensemble, winter guard, concert and jazz bands. Proceeds benefit school’s music department and Florida Youth Orchestra’s S.T.E.P.S., which provides instruments and instruction for free to at-risk students in grades two through five. Tickets: \$7; \$5 for seniors and students. www.mccarthyhigh.org/mcc/fineartsprogram.html.

“The Heavenly Sounds of Christmas,” Dec. 4, 7 p.m., Our Lady of Mercy, 5201 N. Military Trail, Deerfield Beach. Features tenors Carlos Manuel Santana and Peter Castiglione, baritone William Stafford, soprano

Josephine Dolce and Our Lady of Mercy Parish choir. Free. dolcevoice@att.net.

St. Martha-Yamaha Concert Series, 9301 Biscayne Blvd., Miami Shores. Tickets include after-concert reception with artists. \$10 general admission; \$20 Blue Circle. www.saintmartha.tix.com or 305-751-0005: Sunday, Dec. 13, 3 p.m., flutist Nestor Torres and pianist Paul Posnak perform classical gems and holiday favorites.

St. Pius X concert series, 2511 N. Ocean Blvd. (A1A), Fort Lauderdale. Tickets: \$10; free for children under 8. 954-565-9935: Sunday, Dec. 13, 4 p.m., Christmas concert featuring Cardinal Gibbons High School music department.

Christmas festival of song, Sunday, Dec. 20, 3 p.m., St. Richard, 7500 S.W. 152 St., Miami. Features children’s musical, “Calling All Angels,” seasonal carols and Christmas choral music. Free-will offering. 305-233-8711.

COMMUNITY EVENTS

“Youn Renmen Lôt” World AIDS Day fundraiser, Saturday, Nov. 28, 7:30 p.m.-1 a.m., St. Bartholomew, 8005 Miramar

Parkway, Miramar. \$25. 954-981-9966 or letang@comcast.net.

Advent blessing, Friday, Dec. 4, 7 p.m., St. Michael the Archangel, 300 N.W. 28 Ave., Miami. All are welcome. 305-642-6732.

Arts and crafts bazaar, Dec. 5-6, 3900 S. University Drive, Davie. Tables: \$65 for both days. 954-581-7828.

Priests’ appreciation pancake breakfast, Sunday, Dec. 6, 9:30 a.m., St. Martha Church atrium, 9301 Biscayne Blvd., Miami. All are welcome to have breakfast with our priests. \$5. 305-751-0005 or stmartha33138@gmail.com.

Romería del Niño Jesús, Saturday, Dec. 5, St. Dominic, 5909 N.W. Seventh St., Miami. Fair on church grounds features lighting of Christmas tree, presentation of Nativity figures, Spanish carols from Spain, food, drinks, dance music. 305-264-0181.

Christmas sidewalk sale, Saturday, Dec. 5, 9 a.m.-2 p.m., St. Vincent de Paul Thrift Store, 1211 N.E. Fourth Ave., Fort Lauderdale. Get all your favorite Christmas decorating and gift needs. 954-462-0716.

Christmas bazaar, Saturday, Dec. 5, and Sunday, Dec. 6, 8 a.m.-5 p.m., St. Elizabeth of Hungary, 3331 N.E. 10 Terrace, Pompano Beach. Indoor booths: \$6 for two days; outdoors booths: \$35 for two days. 954-941-8117.

Christmas bazaar, Saturday, Dec. 5, 9 a.m.-8 p.m.; Sunday, Dec. 6, 8 a.m.-8 p.m., Our Lady of Lourdes Parish hall, 11291 S.W. 142 Ave., West Kendall. Homemade baked goods, unique gift items, arts and crafts. 305-408-9935.

St. Anthony Christmas bazaar, Sunday, Dec. 6, 8 a.m.-2 p.m., St. Anthony Club Room, 901 N.E. Second St., Fort Lauderdale. Bake sale, angel ornament Christmas tree, jewelry, religious items, Christmas cards, decorations, baby quilts, much more. 954-605-1086.

Christmas bazaar, Sunday, Dec. 6, 9 a.m.-4 p.m., St. Agnes Academy Auditorium, 122 Harbor Drive, Key Biscayne. Clothing, jewelry, perfumes, home accents, food, fun activities for kids. 305-361-3245, ext. 259; or St.Agnesbazaar@gmail.com.

Christmas bazaar/flea market, Saturday, Dec. 12, 8:30 a.m.-2 p.m., St. Rose of Lima, 415 N.E. 105 St., Miami Shores. Hosted by Emmaus Brothers of St. Martha Parish. 305-401-6222.

Christ Child tea, Wednesday Dec. 16, noon, St. Anthony Parish Club Room, 901 N.E. Second St., Fort Lauderdale. A 75-year-old St. Anthony tradition featuring tea sandwiches and desserts, presented by the Women’s Guild. 954-605-1086.

Flea market, Saturday, Dec. 19, 7 a.m.-2 p.m., St. Stephen, 2000 S. State Road 7, Miramar. Spaces: \$25. 954-987-1100.

FAITH EDUCATION

“Living Pentecost: A Process of Spiritual Growth,” Saturday, Dec. 21, 9:30 a.m., English; 11 a.m., Spanish, St. Catherine of Siena, 9200 S.W. 107 Ave., Miami. Adult formation for parish ministers. 305-274-6353.

MIAMI ARCHDIOCESE COMMUNITY PAGE SUBMISSION DEADLINES

The Florida Catholic welcomes calendar items of parish/organization events that are open to the whole archdiocese. There is no charge but items must be in the Miami office at least six weeks before the event. To list an event both on the Web site and in the newspaper, go to www.miamiarch.org, click on the banner “announce your event for free” and follow the instructions. For publication dates and deadlines, go to www.miamiarch.org and click on “news.” Notices may be sent by e-mail: arsoto@theadom.org; fax: 305-762-1132; mail: The Florida Catholic, 9401 Biscayne Blvd., Miami, FL 33138.

RETREATS/DAYS OF REFLECTION

MorningStar Renewal Center, 7275 S.W. 124 St., Pinecrest. Registration required for all programs. 305-238-4367, ext. 102, or visit www.morningstarrenewal.org:

- Prayer for MorningStar, Mondays, Nov. 23, Dec. 21, 5:30-6 p.m. Join in prayer for the effort to retain MorningStar Renewal Center.

- Advent family retreat, Saturday, Dec. 5, 9:30 a.m.-5:30 p.m., concluding with Sunday vigil Mass. Facilitated by Oblate Father Bill Mason, Michael and Sue DeFerrari, Verline Moore, and Alex and Mary Jesurun. \$100 per family, includes food, materials.

- “The Three Comings of Jesus” Advent series, Mondays, Dec. 7-21, 9:30-11:30 a.m., facilitated by Sue DeFerrari, Verline Moore, Oblate Father Bill Mason. \$10 per session, per person; or \$25 per person for series, reservations required.

- Advent evening of reflection, Thursday, Dec. 10, 7:30 p.m.-9 p.m., facilitated by Alex and Mary Jesurun. \$15, reservations required.

- Advent silent retreat, Saturday, Dec. 19, 9:30 a.m.-1:30 p.m., facilitated by Neida Perez. \$30, includes lunch.

SEPI (Southeast Pastoral Institute), formation in faith for Catholic laity, 7700 S.W. 56 St., Miami. 305-279-2333 or sepimiami@aol.com: *Retiro de Adviento*, Saturday, Dec. 5, 9 a.m.-4 p.m., led by Piarist Father Mario Vizcaino. \$10, bring your own lunch.

SAFE ENVIRONMENT

Virtus workshops: To help parents, teachers and anyone who works with children recognize signs of sexual abuse and spot abusers. Free. 305-762-1250 or jrayburn@theadom.org:

- Thursday, Dec. 10, 2 p.m., St. Pius X, Fort Lauderdale.

- Saturday, Dec. 12, 9 a.m., St. Louis, Pinecrest (Spanish).

- Wednesday, Dec. 16, 6 p.m. Archbishop McCarthy High School, Southwest Ranches.

SCHOOL EVENTS

Archbishop Coleman F. Carroll High School open house, Saturday, Dec. 5, 9 a.m.-12:30 p.m., 10300 S.W. 167 Ave., Miami. 305-388-6700 or mharris@colemancarroll.org.

“Into the Woods,” Thursday, Dec. 10, 7 p.m.; Friday, Dec. 11,

and Saturday, Dec. 12, 7:30 p.m.; Sunday, Dec. 13, 2 p.m. Stephen Sondheim musical performed by Maverick Players, Archbishop Edward McCarthy High School, 5451 S. Flamingo Road, Fort Lauderdale. Tickets: \$15 reserved seating; \$10 open seating. Eighth-graders from St. Mark, St. Bonaventure, St. David schools get one free pass when accompanied by paying adult. 305-984-3005.

Christmas show, Saturday, Dec. 12, 5 p.m., St. Michael the Archangel, 300 N.W. 28 Ave., Miami, performed by students. Tickets: \$15. 305-642-6732.

Talent show, Thursday, Dec. 17, 7-9 p.m., Archbishop Edward McCarthy High School, 5451 S. Flamingo Road, Fort Lauderdale. Watch talented student performers compete for cash grand prize. Tickets: \$5. tbsgss@yahoo.com or playpiano2@aol.com.

MASSES/PRAYER SESSIONS

Songs and prayer in the spirit of Taizé, Tuesday, Dec. 14, 7:30 p.m., Barry University, Cor Jesu Chapel, 11300 N.E. Second Ave., Miami Shores. Chant, Scripture, silent reflection, intercessory prayer. 305-899-3650 or 305-458-9919.

Contemporary Mass, Saturdays, once a month, 5 p.m., St. Maurice, 2851 Stirling Road, Dania Beach. For youths and young adults. 954-961-7777.

Eucharistic adoration, first Fridays, 9:30 a.m.-12:30 p.m., St. David Chapel, 3900 S. University Drive, Davie. joann33324@aol.com.

Praise and healing Mass, fourth Mondays, 7:30 p.m., St. Bernard, 8279 Sunset Strip, Sunrise, hosted by Spirit of Hope prayer group. 954-741-7800.

ANNOUNCEMENTS

Discerning a vocation to the priesthood? Meeting Mondays, Nov. 23, Dec. 7, Dec. 21, in English and Spanish, Pastoral Center, 9401 Biscayne Blvd., Miami. 305-762-1137 or vocations@theadom.org.

YOUNG ADULTS

Paulinas Coffee House, Saturday, Dec. 19, 7-11 p.m., Paulinas Books & Media, 145 S.W. 107 Ave., Miami. Unique, artistic, Christian event for those interested in connecting with other young adults around music, fellowship and faith. www.myspace.com/fillyourcup or 305-559-6715.

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BUILDING THE CITY OF God

When he knew he wanted to be a priest:

At age 6: "My uncle was ordained then. He was a Columban missionary" who, along with two dozen others, was being sent to the Philippines and Korea. Young James and his family were at the docks seeing them off. "I can remember them sailing away. We were waving my sister's diaper, which was nice and big. I heard 25 people say 'Goodbye, James' from that ship. It was literally impossible for the voices to travel that far. But that's what I heard. I made up my mind at that time that I was going to follow them."

His arrival in Miami:

"I had never set foot in the United States before." He remembers being surprised because "it rains warm water here. I found that quite extraordinary."

What he would be doing if he had not become a priest:

"I'd probably be in business." His dad was a businessman as well as both of his grandfathers. "It's kind of in my blood. I wouldn't have a problem being the CEO of Publix."

What the seminary did not prepare him for:

"Dealing with the pain in people's lives."

'I love to do funerals more than anything else.'

Favorite priestly assignment:

"I love to do funerals more than anything else. I think at funerals there's a reality that's not present at other times. Mourners are going to listen to the Scriptures with a lot more intensity than people do on a Sunday. There's a hunger for God's word present at a funeral that you don't see anywhere else."

On funerals:

"I immerse myself in the pain. I grow from that. I'd like to think I've been preparing for my mother's death for a long time. ... I treat that casket and that family as if it were my mother."

The most difficult aspect of being a priest:

"Unrealistic expectations on the part of just about everybody, from the bishop down to the people."

His description of the ideal priest:

"A priest that can overcome that human element (such as crying babies and ringing cell phones) and still celebrate each sacrament with joy."



Father James Murphy, seen here among his pots and pans, loves to cook. He hosts a Thanksgiving meal every year for people from his parish who would otherwise have to celebrate the holiday alone.

Favorite TV series:

"I just watch sports and news so I couldn't tell you what else is on."

Favorite type of music:

"When it comes to music, I'm all over the world" from classical to new age to opera to folk. "I like the folk music of just about all the world."

What he collects:

Music CDs; he has about 1,000.

Person he most admires:

"Single mothers who struggle to raise children on their own."

His greatest disappointment:

"I don't know if anything qualifies. ... The reform of Vatican II that threatens to be overturned, that kind of bothers me. I saw the Church going in a good direction, a positive direction, and I worry whether it will stay in that direction."

His greatest accomplishment:

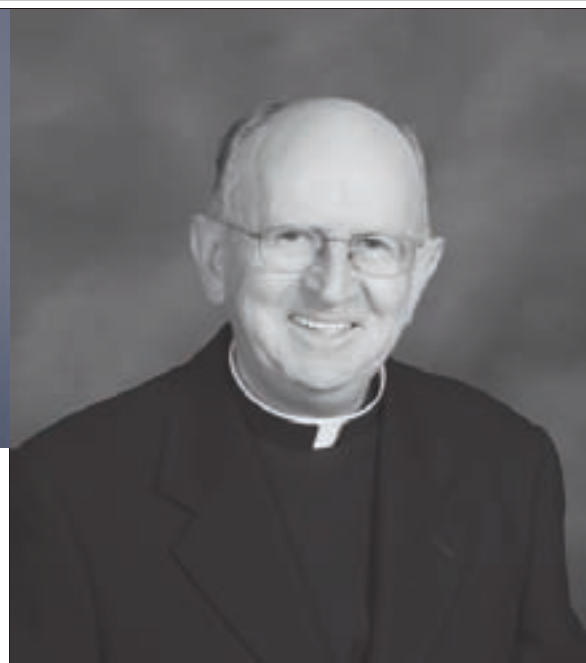
"Being able to speak in public. Shy is not even the word."

Thing he most fears:

"I don't have any fears. What I have difficulty in dealing with is when people question my motivation."

Regrets:

"If I had the wisdom 20 years ago that I have now."



FATHER JAMES P. MURPHY

Pastor, Our Lady of the Lakes, Miami Lakes

Born June 24, 1945, in Cork, Ireland, Father

Murphy is one of seven children. He entered

St. John's Seminary in Waterford, Ireland, right

after high school as a "freelance seminarian,"

unattached to a diocese. He chose Miami because

"it was a new diocese. I wanted a diocese

where I had the opportunity to exercise leadership

at a young age." He was ordained in Waterford

on June 7, 1970 and arrived in Miami in

September. Before becoming pastor of Our Lady

of the Lakes in 1996, he served as pastor of

St. Patrick in Miami Beach and before that as

director of youth ministry for the archdiocese.



Archdiocese of Miami
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CCHD

FROM A7

to improve their lives and neighborhoods. Economic development initiatives help poor and low-income people develop new businesses, create new jobs and develop assets that are owned by families and communities. The campaign also provides educational opportunities for Catholics to learn about poverty, interact with those affected by it and reflect on a faith response to it.

Q: How do initiatives get funded?

A: Those who seek funding submit their applications through their local dioceses. Diocesan staff evaluate the projects and submit them to the local bishop for approval. A national team reviews all applications submitted and, in consultation with the dioceses that recommended them, makes recommendations to the Bishops' Subcommittee on the Catholic Campaign for Human Development. The subcommittee decides which ones will receive national funding. Additionally, some projects are funded directly by the diocese from the 25 percent retained by the local diocese for smaller initiatives that are just starting out.

Q: Why doesn't the campaign fund exclusively Catholic programs

or initiatives?

A: The campaign is deeply integrated into the life of the Catholic community. For example, in 2008, funded initiatives involved 683 Catholic priests, 776 Catholic parishes, 18 Catholic Charities agencies and 51 religious communities. Some of the programs funded include partnerships with other communities of faith and secular groups. As long as the mission and actions of the groups requesting funding are in agreement with Catholic social teaching, the bishops believe Catholics can partner with others in the community to address the root causes of poverty and injustice, and advance the cause of human dignity and development.

Q: What about recent allegations that the campaign funds groups openly in conflict with positions held by the Catholic Church?

A: The campaign is always examining ways to strengthen and improve monitoring efforts to ensure that all grantees comply with the campaign's criteria. This is an ongoing process, involving both local dioceses and national campaign staff. We also hear from others who may bring to our attention concerns about groups or initiatives that the campaign is either considering for funding or currently funding. The bishops' subcommittee and staff take seriously any allegation that groups are not in compliance with

Catholic teaching or are participating in partisan political activity. The campaign immediately investigates each allegation in consultation with the local diocese and, if the allegations are confirmed, discontinues funding immediately.

Q: Out of the 250 grantees for 2009, how many groups have been found noncompliant?

A: Out of 250 grantees in 2009, there were three credible allegations. In one case, a group was found to be in support of abortion and had already been de-funded when an allegation brought their name to the campaign's attention. In the other two cases, the groups had taken actions in conflict with campaign guidelines after they were funded. Without the knowledge of the local diocese or the campaign, they produced voter guides that took positions on referendum opposed to Catholic teaching on same-sex marriage and, in one case, on parental notification and abortion. As soon as these facts were confirmed, and after consultation with the local diocese, the groups were de-funded. Charges against two other groups were investigated and, in consultation with the local dioceses, the charges were found to be inaccurate or based on a misunderstanding. In all five cases, prompt and decisive action was taken consistent with the campaign's policies and practices. In the past, funding also has

CCHD GRANTS

Following are the groups within the Archdiocese of Miami that received funding in 2009 from the Catholic Campaign for Human Development:

• **Broward Organized Leaders Doing Justice, \$30,000:** BOLDJ is comprised of 28 member churches. It seeks to build a congregation-based organization with the capacity to bring about systemic change on issues identified by the residents of Broward County. At present, the organization's top two priorities are affordable housing and dental care. Last February, 1,600 leaders were mobilized for the group's first public action on dental care and affordable housing. As a result of their efforts, \$808,000 in new funding was committed to providing low-cost dental care in Broward County.

• **People Acting for Community Together Inc., \$35,000:** PACT is a diverse coalition of 38 churches, synagogues, schools and community groups throughout Miami-Dade County. It is the largest grassroots organization in south Florida, representing more than 100,000 people. Founded in 1988, PACT's mission is to organize and train leaders to build a community voice capable of holding local officials accountable, achieving long-term systemic change, and pro-

moting fairness, justice and democracy in Miami-Dade County.

• **Power U Center for Social Change Inc., \$35,000:** Power U has worked since the late 1990s to increase low-income housing in Miami-Dade County. Its efforts recently resulted in securing \$1.5 million from the Community Redevelopment Agency to construct 40 low-income apartments. It also seeks to support countywide efforts to establish a Renters Bill of Rights and standard lease format, and organize residents around alternative models of home ownership.

• **WeCount! Inc., \$35,000:** Working in southern Miami-Dade County, WeCount! supports the struggles for economic and social justice of immigrant workers. Over the last three years, WeCount! and the Community Worker Center documented 97 cases of wage theft totaling \$109,012. As a result of their efforts and in collaboration with the South Florida Wage Theft Task Force, to date more than \$54,000 has been recovered in unpaid wages. WeCount! also assists workers fighting wage-theft disputes through the court system and proposes to win a countywide anti-wage-theft ordinance that will allow the county's Equal Opportunity Board to hear cases of nonpayment of wages.

been withdrawn promptly when allegations of political partisanship or mismanagement of funds were substantiated.

Q: Who is being funded by the campaign?

A: A list of recent grantees is available at www.usccb.org/cchd/grants. ■

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