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OF MIAMI



Nativity village grows at St. Gabriel Parish

An array of figurines and miniatures hints at Holy Land's complexity 2,000 years ago

TOM TRACY

Florida Catholic correspondent

POMPANO BEACH — If your typical parish Nativity set is comparable to a high school musical, then Virginia Zimmerman's creation at St. Gabriel Parish is a set design for a Broadway-style blockbuster.

Zimmerman, a retired legal assistant, has installed an extensive landscape of Biblical figurines — some handmade — around all three sides of St. Gabriel's sanctuary — what she calls a Nativity village.

The idea was to make the Christmastime concept of a Nativity scene, but showing a more three-dimensional, spiritual and educational depiction of the Holy Family in Bethlehem by including much more peripheral information. The result is a breathtaking, well-organized array of miniature sets offering a glimpse of the universality and variety of the Holy Land, as well as its trade and cultural links to other regions.

"It's just gotten bigger and bigger and bigger so each year we add to it," said Zimmerman, who started the project three years ago at the suggestion of Father Anthony Mulderry, St. Gabriel's pastor.

"Father insisted that everything be absolutely accurate, so I made accurate colors and outfits and food which reflect the time of Christ," she added.

Armed with her trusty Encyclopedia Britannica and a growing collection of other historical and biblical reference books, Zimmerman started by collecting Nativity scenes and other miniature bric-a-brac that would be useful in creating the expansive display. Sometimes she took extra figurines from Nativity sets and Christmas displays, literally stripped them of their clothes and other telltale features, and redeployed them as new characters: lesser Biblical figures, fabric and jewelry makers, farmers, shepherds and olive oil and wine merchants to name a few.

In one instance, a Jerusalem money lender was created from what used to be a Santa. In another area, a woman stands near a kettle. "It was formerly an angel from one of the many Nativity sets I bought," Zimmerman said. "I chopped an angel's wings off and she is now the lady who is dying clothing. There is another angel converted into a little girl selling jewelry. And there is a



Above, Father Anthony Mulderry, pastor of St. Gabriel Parish in Pompano Beach, poses in front of the Nativity village that surrounds the sanctuary. Below, are two of the Biblical figurines — some handmade — that complete the Nativity village. (TOM TRACY | FC)



loom made out of a thread holder."

In all, Zimmerman estimates there is a cast of some 25 or 30 characters apart from the principal Holy Family.

The assembly of the Nativity village began this year just before Thanksgiving. Zimmerman and several volunteers pull the items from a year-round storage facility

and for three days unpack the items in the church, making any necessary repairs while assembling the village.

It's a busy visual and one that takes time to explore, but Zimmerman says it hints at the bustling and diverse dynamics of Jerusalem and the Holy Land 2,000 years ago.

"This is what Mary and Joseph

saw as they entered Bethlehem as they came for the census. There was no room at the inn, it was crowded with people, there were vendors, store owners, crowds," she said.

New elements this year include some figurines representing a woman making pottery, while a wealthy client nearby indicates he wants a mosaic on his pottery. Also new are a woman and her husband thatching. On the other side of the altar is a livestock tent, the wine merchant and a little grocery.

"I even baked the bread out of clay," Zimmerman said.

In all, there are three separate zones: the Nativity village in the center; the Three Kings traveling to Bethlehem on the left; and on the right, scenes showing the regions of the world just before and after the time of Christ. There are references to ancient Rome, Greece, silk robes, trade routes, precious gems, spices — everything coming in and out of the Asia Minor area.

Zimmerman also shows what

is going on in faraway places that would not know of Christianity for another 1,500 years, including the Far East and the New World.

"We show llamas of South America, potatoes which are not yet known in the Old World, poinsettias in Mexico, bison and blueberries in North America and of course the Native Americans."

There are also references to ancient China.

"I have always loved history and when this came up I thought this sounds like fun," Zimmerman said. "It makes it more real to people in terms of how biblical-era people lived. We are trying to bring out that these weren't plastic characters, but that there was a real spiritual movement at the time of Christ." ■

Zimmerman and Father Mulderry will give a lecture and a tour of the Nativity village following the 11 a.m. Mass on Sunday, Dec. 19. For more information, call 954-943-3684.

On to Africa

After 12 years as archdiocesan superintendent of schools, Brother Richard DeMaria is eager to embark on new adventure

ANA RODRIGUEZ-SOTO

Florida Catholic staff

MIAMI — His secretary says it's "nuts." His family is supportive but not thrilled. Even he is wondering if Africa is the place for a 68-year-old.

Yet Christian Brother Richard DeMaria definitely believes that is where God is calling him: to work at the Catholic Bible Foundation of South Africa and perhaps later at a novitiate in Johannesburg.

"Having the vow of obedience is a wonderful thing," he said. "I would spend so much time thinking, 'Where could I do the most good?' But that's where they want me to be, so I don't."

His last day on the job as director of Christian Formation and superintendent of schools for the Archdiocese of Miami was Dec. 15. He is expected in South Africa in January.

"I don't know what I'm going to do," said Brother DeMaria, noting that it might be clerical work in the institute's headquarters. All he knows is that it is a three-year

commitment, and his community likes to have the brothers who go to Africa work a year in another ministry before being assigned to the novitiate.

"I'll do whatever they want," said Brother DeMaria, who this year marked his 50th anniversary in religious life. He has been teaching at the high school or college level since 1964, and has been involved in administrative work in the archdiocese since 1993: first as principal of Archbishop Curley Notre Dame High School from 1993 to 1998, and since then as superintendent of schools.

"At least as principal you see kids every day," said Brother DeMaria, who for years continued to teach a class at Curley Notre Dame and most recently has been tutoring students one on one at the school.

The former president of Iona College in New York, where he worked for 17 years, said even if Africa were not on the horizon, "I would have asked out of this posi-

PLEASE SEE **AFRICA, A5**



Christian Brother Richard DeMaria, who has been assigned by his community to work in South Africa, is seen here during the archdiocese's employee recognition luncheon just before Thanksgiving. (ANA RODRIGUEZ-SOTO | FC)

About the front cover

The art on the cover of this month's edition was created by Aileen Escarpio, a member of St. Timothy Parish's Marriages in Victory group. *Matrimonios en Victoria*/Marriages in Victory is a lay movement aimed at supporting couples in their spiritual and married lives.

Begun in Guatemala in 1993, it came to the Archdiocese of Miami in 1998, by way of St. Augustine Parish in Coral Gables.

The St. Timothy group in Miami is the only one in English to date.

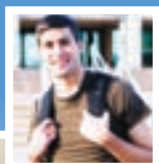
Escarpio donated her rendition of the Holy Family as a fundraiser for the group.

The funds raised from the sale of the image at St. Timothy will assist couples interested in attending the retreat, but unable to pay the costs in full.

For information, call 786-273-9MIV (786-273-9648) or st.timothy@marriagesinvictory.com.

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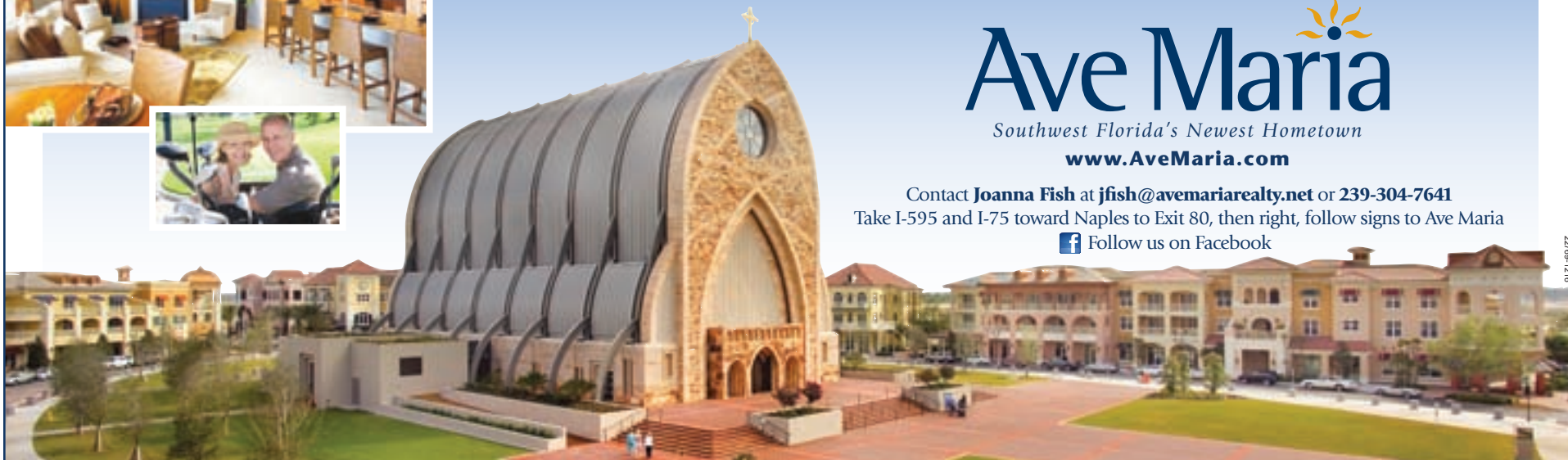
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Christmas: celebrating God's gift of love

"The Word became flesh and made his dwelling among us." This baby in the manger — so small, so helpless, so vulnerable — this child is the Son of the Most High God. The darkness of a long night — when God seemed so distant and his voice so silent — is lifted by the brilliant glow of a chorus of angels singing joyfully the good news: in Mary's child, God and sinner would be reconciled.

In the prologue to John's Gospel (Jn 1:1-18), read at Mass during Christmas Day, the complete fullness of God's plan of salvation is spread out before us. The One who was with God at the beginning before the whole world and who, as God, created, brought into life and enlightened everything in the world, has entered into the world — and he does so not in a grand style that would intimidate us, but in humility. He comes in the poverty of Bethlehem, born of a woman. He comes to us small and weak, so that we can draw near to him without fear, so that we can embrace him without hesitation.

A world without God, Pope Benedict tells us in "*Spe Salvi*," is a

world without hope. Such a world is a world grown cold — and dark. And such is the world of those who would live without God; or, worse, against God.

Yet, because of that child wrapped in swaddling clothes, surrounded by animals and ignorant shepherds, we dare to hope. "Christ does not save us from our humanity, but through it; he does not save us from the world, but he came into the world, so that through him the world might be saved" (Pope Benedict XVI, "*Urbi et Orbi*," 2006).

In the birth of Christ, the hope of mankind is restored. For this reason, at Christmas — more than any other time of the year — we can look toward the future with renewed confidence. Despite our sinfulness, despite our greed, our pride, our lust, our envy — these things that are at the root of human misery, poverty and war — we are not lost. God refuses to give up on his creation: It was through love he created us; and in love we are redeemed.

God has spoken. "At various times in the past and in different ways, God spoke to our ancestors

through the prophets" (Heb 1:1). But who could have guessed that one day God would speak a word like Jesus? His, as John tells us in his prologue, is the "glory as of the Father's only Son, full of grace and truth": truth, because in Jesus we see what God is really like; grace, because in Him, God is pure love, freely given.

We dare to hope because God has given us his Word, who is now and forever, Emmanuel — God with us. Christmas is not only about his birth; for as St. John tells us, "But to those who did accept him he gave power to become children of God." Christmas, then, is also about our birth in him "not by natural generation nor by human choice nor by a man's decision but of God."

Though the Son of God Most High, he is the Son of Mary. That is, true God but still true man. And so, in this Child, God gives the standard by which all humanity shall live. Christmas is, for us, a festival of gifts, precisely because we are to imitate God who has given himself as his gift to us. God, our Father, has shown us his merciful love in the birth of his only begotten Son — and he calls on each of us to follow his steps and turn our lives — as he did — into a gift of love. ■



FROM THE
ARCHBISHOP
**Thomas
Wenski**

La Navidad: Un regalo de amor

"Y la Palabra se hizo carne, y puso su morada entre nosotros". Este recién nacido en el pesebre — tan pequeño, tan desamparado, tan vulnerable —; este niño, es el Hijo del Dios Altísimo. Las sombras de una prolongada noche — en la que Dios parecía estar muy lejos y su voz permanecía en silencio — se levantan cuando un resplandeciente coro de ángeles canta, jubiloso, para anunciar la buena nueva: Dios y los pecadores se reconciliarán en el hijo de María.

En el prólogo del Evangelio de Juan (Jn. 1:1-18), que se lee en la Misa del día de Navidad, el plan de Dios para la salvación se expone ante nosotros en toda su plenitud. Aquel que estaba con Dios en el principio antes de que el mundo fuera creado, y que, como Dios, creó, trajo a la luz e iluminó todo lo que existe en el mundo, ha entrado en el mundo, y no lo ha hecho de una manera grandiosa y como para intimidarnos, sino humildemente. Ha llegado en la pobreza de Belén, nacido de una

mujer. Ha llegado a nosotros pequeño y débil, para que nos acerquemos a él sin temor, para que podamos abrazarlo sin dudar.

Un mundo sin Dios, nos dice el Papa Benedicto XVI en *Spe Salvi*, es un mundo sin esperanza. Un mundo así es un mundo frío, y oscuro. Y así es el mundo de quienes viven sin Dios, o — peor aun — contra Dios.

Pero gracias a este niño arropado en humildes pañales, rodeado de animales y de pastores ignorantes, podemos atrevernos a tener esperanza.

"Cristo no nos salva de nuestra humanidad, sino mediante ella; no nos salva del mundo, sino que vino al mundo para que, mediante él, el mundo pudiera ser salvo". (Papa Benedicto XVI, *Urbi et Orbi*, 2006).

En el nacimiento de Cristo se restaura la esperanza de la humanidad. Por estas razones, en la Navidad — más que en ninguna otra época del año — podemos mirar hacia el futuro con renovada confianza.

A pesar de nuestros pecados, a pesar de nuestra codicia, de nuestro orgullo, de nuestra lujuria, de nuestra envidia — de estas cosas que están en las raíces de la miseria humana, de la pobreza y de la guerra —, no estamos perdidos. Dios se niega a renunciar a su creación: fue por medio del amor como nos creó, y por el amor somos redimidos.

Dios ha hablado. "Muchas veces y de muchas maneras habló Dios en el pasado a nuestros padres por medio de los profetas" (Hebreos 1:1). Pero, ¿quién habría podido imaginar que un día Dios hablaría una Palabra como Jesús? La suya, como Juan nos dice en su prólogo, es la "Gloria que recibe del Padre como Unigénito, lleno de gracia y de verdad": verdad, porque en Jesús vemos la verdadera semejanza de Dios; gracia, porque Dios es en Él amor puro, que se da libremente.

Nos atrevemos a tener esperanza porque Dios nos ha dado su Palabra, que es ahora y para siempre: Emmanuel — Dios con

nosotros. La Navidad no es sólo la celebración de su nacimiento, pues, como San Juan nos dice, "a todos los que le recibieron les dio poder de hacerse hijos de Dios". La Navidad es también la celebración de nuestro nacimiento en Él, "no de sangre, ni de carne, ni de deseo de hombre", sino de Dios.

Aunque es el Hijo del Dios Altísimo, es el Hijo de María. Es decir: Dios verdadero, y verdadero hombre, de modo que, en este niño, Dios nos ofrece el patrón según el cual debe vivir toda la humanidad.

La Navidad es, para nosotros, un festival de dones, de regalos, precisamente porque debemos imitar a Dios, que se nos ha dado a Sí mismo como don, como regalo. Dios, nuestro Padre, nos ha demostrado su amor misericordioso en el nacimiento de Su Hijo Unigénito: y nos llama, a todos y a cada uno de nosotros, a seguir sus pasos y a convertir nuestras vidas, como Él hizo, en un regalo de amor. ■

APPOINTMENTS

Archbishop Thomas Wenski has made the following appointments:

Effective Oct. 26:

Father Roberto M. Cid — President of PAX Catholic Communications Corporation, for a period of five years.

Sister Elizabeth A. Worley, Sisters of St. Joseph — member of the board of directors of PAX Catholic Communications, for a period of one year.

Father Jesús Arias — member of the board of directors of PAX Catholic Communications, for a period of one year.

Jesuit Father Frank Permy — member of the board of directors of PAX Catholic Communications, for a period of one year.

Effective Nov. 1:

Msgr. Kenneth Schwanger, J.C.D. — continues as Adjutant Judicial Vicar for the duration of his appointment.

Father Kenneth D. Whittaker, J.C.L. — Defender of the Bond in the Metropolitan Tribunal, for a term of five years.

Father Chanel Jeanty, J.C.L. — Judge in the Metropolitan Tribunal for a term of five years.

Effective Nov. 15:

Father Alvaro Pinzón, J.C.D. — Defender of the Bond in the Metropolitan Tribunal, for a term of five years.

Father Mathew Thundathil, J.C.D. — Defender of the Bond in the Metropolitan Tribunal, for a term of five years.

AFRICA

FROM A3

tion. I'm just eager to be out of administration."

In fact, he had begun exploring options with his community about four years ago, after traveling to Zambia for a two-week immersion experience. He had decided that he would resign his position with the archdiocese when Archbishop John C. Favalora, who appointed him, reached the mandatory retirement age of 75 this December.

Archbishop Favalora actually retired a few months before his 75th birthday, but Brother DeMaria only found out this October where his community was sending him.

"I would have been more than happy to stay here for the rest of my life. I would have been happy to go wherever they sent me. But I'm really excited about going to Africa," he said, where vocations are flourishing.

The Christian Brothers' House of Formation in South Africa has 62 novices, compared to less than a handful in the United States. "That's the place where the brothers are growing. I always wanted to be a part of that," Brother DeMaria said.

'NUTS'

"I think they're both nuts:

him and the brothers that are sending him there," said his outspoken secretary, Hope Sadowski. But "it's a dream come true and you can't take that away from him."

Sadowski said his leaving, however, could not come at a worst time. "Economics are hard. Now more than ever there's a need for somebody to speak out for (the poor). And he has always been that voice."

Indeed, Brother DeMaria was instrumental in encouraging archdiocesan schools to start programs for children with learning difficulties.

Today, nearly 70 percent of archdiocesan schools offer those programs, compared to zero when he first arrived. He also was instrumental in convincing schools statewide to accept McKay Scholarships to help pay for those programs.

"This is a way to help us help the poor. We are certainly the largest participants in these programs," Brother DeMaria said, citing not only McKay but also the Step Up for Students (previously known as Florida PRIDE) scholarships for low-income students, which are funded by corporate tax credits.

"My main conviction was that we have to make Catholic schools less elitist. Catholic schools are not just for the wealthy. They're not just for the smart. They're not just for the tall or those who can dribble," he said.

"I'm brokenhearted that we

INTERIM SUPERINTENDENT NAMED

Brother Angelo Palmieri, currently associate superintendent of secondary schools for the Archdiocese of Miami, has been named acting director of Christian Formation and superintendent of schools while the archdiocese searches for a permanent replacement.

Brother Palmieri entered the Marist Brothers in 1969 and came to Miami in 1977 to teach at Christopher Columbus High School. He returned to New York in 1986 and served as principal of Archbishop Molloy High School there until 1995, when he returned to Columbus as principal. He joined the

archdiocesan Department of Schools in 2001 as associate superintendent for secondary schools.

"We are indeed grateful for Brother Angelo's willingness to guide the efforts of our schools, religious education and lay ministry offices for the next several months," said Sister Elizabeth Worley, chancellor for administration and chief operating officer of the archdiocese. "His background in schools and religious education as principal and associate superintendent will serve him well in this expanded leadership role."

had to close so many inner-city schools," he added, referring to the fact that 10 archdiocesan schools have closed since 2008, hit by a double whammy of dwindling enrollment and rising costs. "My heart is with those schools, so for me that's a real sadness."

He said the problem has "no easy solution," considering the stiff competition from charter schools, which are government-funded and charge no tuition.

"For a lot of the parents, that's what they really care about. They don't want the religion. They just want a small, safe school for their kids," Brother DeMaria said. "We have to convince every Catholic parent" not to assume that Catholic education is unaffordable. "You owe it to your child to at least

go and find out."

He said he remains convinced that "maintaining the Catholic school system is the best possibility for continuing evangelization, and it's not just the responsibility of the parents who send their children to the school."

"We have to make it clear that the school is a ministry of the parish," Brother DeMaria said. "We have so many students who have done so well in life because they went to Catholic schools. They have a debt to pay," by making it possible for other children to obtain a Catholic education.

'PRUNING'

Brother DeMaria is under no illusion about the difficulties he will face in adjusting to his new

life in South Africa, and said he will dearly miss the people he has worked with in the archdiocese's Department of Schools, especially Msgr. Vincent Kelly, vicar of Christian Formation, whose advice has been "invaluable."

"I'm sure they're wondering about the 70-year-old guy who's going down there," Brother DeMaria said of his African counterparts.

But as he wrote in his Christmas letter to friends and family members:

"I realize that I have become used to living a life of comfort, thanks to the generosity of others. I realize as well that I have also become used to having influence. To live in a place where I will have no position or influence or importance and where many comforts will not be available to me will be difficult, to be sure.

"Actually, I look forward to this, not because I am a masochist, but because I am a Christian who believes that new life always comes after death. At this point in my life, I need to be stretched, disoriented, broken down, so that a new strength and wisdom can emerge. I am hopeful that my experience as a 'stranger in a strange land' will result in a person who has a greater ability to wonder at beauty, truth and the good. I am eager to begin undergoing this pruning process." ■

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New missal translation is a plus for Catholics

A guide to the new English translation of the Mass, which Catholics will begin using in November 2011

JAMES BREIG

Microsoft Vista and "New Coke" have proved that not every change is for the better. Furthermore, when change comes to important elements of life, it is often resisted with the cry of "we never did it that way before."

However, experts who are enthusiastic about the changes to the Roman Missal — the book that contains the prayers for the Mass — think the alterations are improvements that will lead to a deeper spiritual experience.

"Because a new edition of the Latin Roman Missal was issued in 2002, it is necessary for all the countries of the world to translate this missal into the vernacular," said Msgr. Anthony Sherman, executive director of the U.S. bishops' Secretariat of Divine Worship, in explaining why the changes are being made.

But translation is not something easy to accomplish, conceded Msgr. Kevin Irwin, dean of the School of Theology and Religious Studies at The Catholic University of America in Washington. "We

all bring our own prejudices and ideas to translation," he said. "It is hoped that the new texts will be more accurate so that our faith and our statements of faith are reliable."

Msgr. Irwin said changes to the Roman Missal are rare.

"The previous Roman Missal (in Latin) was published in 1570, with minor adjustments (being made) in editions through 1962," he said. "After the Second Vatican Council, the new (Roman Missal) was published in 1970, followed by a 1975 edition with minor adjustments and then the third edition in 2002 with additional prayers for new saints' feasts, etc."

Father Paul Turner of the Diocese of Kansas City-St. Joseph in Missouri elaborated on the latter point, saying that the missal "includes additional saints' days that are now on the calendar, as well as some Masses for other circumstances. In addition, the rubrics in Holy Week have many small emendations."

What makes the translation of the 2002 edition of the Roman Missal different is that this translation is carried out under the latest Vatican guidelines for translating the Mass into vernacular languages. This new guideline, *Liturgiam Authenticam*, published in 2001, urges a stronger adherence to Latin wording and structure than earlier directives.

The results have led to some

WHY A NEW TRANSLATION?

U.S. CONFERENCE OF CATHOLIC BISHOPS

Office of Media Relations

A new English translation of the Roman Missal, Third Edition, the ritual text containing prayers and instructions for the celebration of the Mass, has been approved by the Congregation for Divine Worship and the Discipline of the Sacraments. The first use of this new text in the United States will be on the first Sunday of Advent, Nov. 27, 2011.

The implementation of this new English translation raises many questions

for U.S. Catholics. Why do we need a new translation? What prayers will be different? Who are the new saints included with the edition? How will this translation affect lay ministers and liturgical musicians?

None of these questions has a short, simple answer. This is the fourth in a series of articles produced by the U.S. Conference of Catholic Bishops that seeks to answer those questions.

Sample texts of the changes, and much more information, are available at the U.S. bishops website, www.usccb.org/romanmissal.

concern, voiced even by bishops, that the new English translations of the missal are not user-friendly. In the words of one critic, the language "tends to be elitist and remote from everyday speech and frequently not understandable. The vast majority of God's people in the assembly are not familiar with the words 'ineffable,' 'consubstantial' and 'inviolable.'"

Msgr. Sherman countered that "in the United States today, people are almost daily learning new vocabulary, and sometimes it is quite technical. The words in our liturgical prayers can afford celebrants the opportunity to reflect on the broader context of those words and so lead the faithful in a deeper understanding of the beliefs being explained."

He granted that "the new trans-

lation is not perfect because, in a certain sense, no translation can be perfect. The differences of opinion on the translation will be wide. At some future date, the Holy See may substitute a different prayer for what we now have. On the other hand, some have already expressed the opinion that this translation sometimes captures with a greater eloquence the content of the particular prayers."

Msgr. Irwin said that the Church sometimes uses technical words in its vocabulary because those words capture concepts of the faith that would not be easy to understand without using a lot of other words.

"For example, since the 13th century, we have used the term 'transubstantiation' to describe the change that occurs in the bread and wine at Mass. Before the change, it is bread and wine. After the change, it looks like, smells like and tastes like bread and wine, but now it is something totally different."

In Father Turner's view, vocabulary is not a major problem.

"People will readily understand the texts," he said. "The reason the missal includes such words is that the vocabulary in the Latin originals is so broad. Latin uses a variety of synonyms for words like 'sacrifice,' 'love,' 'mercy' and 'wonderful.' In order to represent that diversity and to provide variety among the prayers in English, a broad vocabulary is being used in the translation."

In recognition of the disturbance change can bring, he added that bishops' conferences around the world have repeatedly emphasized that these translations should not be used without prior and significant explanation.

"One of the things we did not do 40 years ago, when the liturgy was first put into the vernacular, was to explain the changes fully," he said. "We need several layers of education and instruction about the translations, but even more importantly about the Mass itself." ■

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Re-enacting Exodus

Red Sea, pyramids are part of RCIA reflection at Mother of Our Redeemer Parish

ANA RODRIGUEZ-SOTO

Florida Catholic staff

MIAMI — They were not in the desert, but there was grumbling just the same.

As they picked up their tent and folding chairs and walked across the grassy field that surrounds Mother of Our Redeemer Parish in northwest Miami-Dade County, a group of nearly 30 candidates and catechumens good-naturedly complained that their leader — Roberto Vargas, dressed as Moses — was walking too fast.

And where were they going anyway?

Literally, just around the parking lot — figuratively, they were re-creating the journey of the Israelites out of Egypt, through the desert and onto Mount Sinai, where God's chosen people received the Ten Commandments. At one point, the group of men, women and young adults even crossed the Red Sea — in a manner of speaking.

This symbolic Exodus has been taking place at Mother of Our Redeemer since 1990, always on the weekend of the feast of Christ the King, which marks the end of the Church's liturgical year. It also marks the end of the pre-catechumenate for people preparing to become Catholics or receive the sacraments of initiation at the Easter Vigil. It is the weekend when they literally "knock on the doors" of the Church and ask to be let in.

"So far, you've been exploring

yourself. Now we're going to be exploring our lives as a community," Deacon Antonio Maceo told the catechumens and candidates.

Catechumens are those who will be baptized at Easter; candidates have received baptism in the Church or another Christian faith and will receive the other two sacraments of initiation — confirmation and Communion.

Deacon Maceo and his wife, Gema, started the Exodus walk at the parish to make the transition from pre-catechumenate to catechumenate all the more real.

"We are being born to a new spiritual life today. We have to place our trust in God and look up," he told the group before their journey began.

Off to the side sat a pyramid where the candidates and catechumens were about to post the things that enslave them.

"We may not be building temples for the Pharaoh, but we may be building temples for ourselves," Deacon Maceo said, referring to all the things that separate people from God, including "the realities of life today that we are inundated with."

At the next station, the crossing of the Red Sea, those things, written on rice paper, were magically erased after being dipped in water — "dissolved, like our sins," said Gema Maceo.

After more walking, the group reached Mount Sinai, where Mother of Our Redeemer's pastor, Father Jaime "Jimmy" Acevedo, explained the reasons for the Ten

Commandments: "Not as laws that prevent us from living, but as rules in our lives that help us live better, that free us. It is a way of life to help us to live better together."

Then Father Acevedo dismissed the group with these words: "You need to continue your walk."

Deacon Maceo said the second part of the Exodus catechesis will take place during Holy Week, when the group experiences how the Passover of the Israelites became the Last Supper with Christ as the Passover lamb — the Eucharist of God's new covenant with his people.

In the meantime, the candidates and catechumens were given a cross and a Bible, "signs of the faith and the life they have to follow, which is the word of God," said Gema Maceo.

"It is a beautiful process. I liked it so much that here I am," said Vargas, or rather Moses, who underwent the RCIA (Rite of Christian Initiation of Adults) last year.

He said throughout it "I noticed a tremendous change in me. But it is a slow process. Conversion comes little by little."

"For me it was fantastic, very beautiful, lots of reflection," said Belkis Requeira, referring to the Exodus experience. She and her husband, Norberto, left Cuba for Toronto in 2001 and arrived in Miami in 2004. They want to be baptized at the 2011 Easter Vigil.

"Yes, I was raised in a family where my grandparents had a lot of influence," she explained. They taught her about Catholicism and

"I felt affinity for the Church," although practicing the faith in a communist country was difficult.

Then the couple found themselves in Canada. "When we saw ourselves alone, without family, without anybody, it was the Church that helped us," she said.

Their three children are baptized. Their 7-year-old, in fact, is preparing for first Communion and attending, as he puts it, "God classes," the same as his parents.

"What example would I give my children?" Requeira said. "It has to start with us." ■

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At the service of religious life

Sister Ana Margarita Lanzas, of the Servants of the Pierced Hearts, named archdiocesan vicar for religious

ANA RODRIGUEZ-SOTO

Florida Catholic staff

MIAMI — Her talent, she says, is management. Her passion is religious life.

Sister Ana Margarita Lanzas will be combining both in her new duties as vicar for religious in the Archdiocese of Miami, a post to which Archbishop Thomas Wenski appointed her this month.

A religious for 24 years, Sister

Lanzas is one of the founding members of her congregation, the Servants of the Pierced Hearts of Jesus and Mary.

"If I were to be born again I would have gone into the convent earlier than I did," she said, "because I love my vocation. Religious life is one of the most beautiful jewels in the crown of the Church."

The reference to jewels, she noted, is not by happenstance. Before she entered the community, Sister Lanzas worked as a supervisor for a chain of jewelry stores, managing outlets in South Florida, Memphis, Tenn., and Toledo, Ohio.

"I didn't study management. It's an infused gift," she said. "But my expertise is religious life. I have a passion for it."

A native of Managua, Nicaragua, Sister Lanzas came to Miami in 1981 at age 18. She attended Miami-Dade College before entering the Servants at age 21 — one of the first three women who followed the foundress, Mother Adela Galindo,

into the community.

Sister Lanzas has worked as director of religious education at St. Raymond Parish in Miami, then as novice mistress for the Servants, and since 2000 as vicar general of her community. For the past three years, she has been traveling to Rome to attend classes at the Ate-neo Pontificio Regina Apostolorum in Rome.

"So far what I've been doing is serving my community," she said, "anything that has to do with the life of the sisters."

She will continue in that role while assuming her new responsibilities, which will be very similar. "Anything that has to do with religious life, I'll be taking care of," she said, in addition to being the person that "faithfully represents" the archbishop to the religious.

The position of vicar for religious was last held by Oblate Missionary Father John Madigan. When he left a few years ago to serve his community in Illinois, the responsibility fell to Bishop John Noonan.

Sister Lanzas is part of the six-member Commission for Religious that met once a month with the bishop to plan activities for men and women religious throughout the archdiocese.



Sister Ana Margarita Lanzas, of the Servants of the Pierced Hearts of Jesus and Mary, has been appointed vicar for religious of the Archdiocese of Miami. (ANA RODRIGUEZ-SOTO | FC)

PLEASE SEE **VICAR, A28**

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'Under the wings of God'

50 years after exodus, Pedro Pan children give back, share lessons of their lived history

ANA RODRIGUEZ-SOTO

Florida Catholic staff

MIAMI SHORES — Even now it gives her goose bumps: a holy card Carmen Romañach received in February 1957, showing two children playing with toy airplanes as two real airplanes flew above them, an image of Christ appearing to hold them in the air.

Less than four years later, in October 1961, Romañach and her two younger brothers would be on one of the flights that brought more than 14,000 unaccompanied Cuban children to the United States.

To this day, Operation Pedro Pan remains the largest migration of children in the Western Hemisphere. It began with James Baker, the headmaster of a private school in Havana, whose parents asked him to help get their children out of communist Cuba. It succeeded thanks to an Irish priest in Miami, Msgr. Bryan O. Walsh, who assumed responsibility for those children once they arrived, housing them in camps, with foster parents, and in Catholic orphanages until they were reunited with their parents.

"If that doesn't signify our history, nothing does," said Romañach of the eerily prescient holy card. "All the time we were under the wings

of God."

And that is the name of the PowerPoint presentation that tells the story of Pedro Pan from the point of view of the children who lived it: "Under the Wings of God."

MEMORIES

Romañach, along with Juan Pujol and Carmen Valdivia, shared the PowerPoint and their stories with a full house of students, professors and fellow Pedro Pans who

gathered at Barry University Dec. 1 to mark the 50th anniversary of the exodus. It began in December 1960 and ended in October 1962, when the Cuban missile crisis halted direct air service between Cuba and the U.S.

At that point, the expected short separations of children from their parents turned into months and sometimes years: Parents had to find a way to leave Cuba via third countries, such as Mexico and

Spain. Often, the Cuban government refused to grant them exit permits.

Msgr. Walsh enlisted the aid of Catholic agencies throughout the U.S. to find more permanent housing arrangements, such as foster homes and orphanages, for about half of the 14,000 children, those who had no relatives in this country.

"We lived in homes where we could keep our culture and our traditions," said Valdivia, who is now an architect.

"No children were ever given up for adoption," stressed Pujol, who graduated from Immaculata-La Salle High School in Miami, served in the U.S. Army and now owns the lock and key company where he first found a job.

All three are members of Operation Pedro Pan Group Inc., which was founded in 1991 to fulfill a pledge the Pedro Pans made to Msgr. Walsh in Thanksgiving 1990: They wanted to honor the sacrifice of their parents and "this noble nation" as well as the memory of those on both sides of the Florida Straits who had made the exodus possible.

"Father Walsh didn't know what was coming to him," said Pujol, who arrived in August 1962 and never saw his parents again. "But thank God that he gave his big 'yes.' We are so grateful to him. He was really our father."

The mission of Pedro Pan Group is to support programs that help

PLEASE SEE **PEDRO PAN, A13**



The map shows the different U.S. cities where Pedro Pan children were housed by Catholic Church agencies. Former Pedro Pan children told their stories during a 50th anniversary presentation at Barry University, which houses the personal papers of Msgr. Bryan O. Walsh and the records of the unaccompanied minors who were cared for by the Catholic Church until they could be reunited with their parents or relatives. (ANA RODRIGUEZ-SOTO | FC)

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Dec. 20, 8-10 p.m. (Bilingual)

CHRISTMAS EVE

5 p.m. (English), 6:30 p.m. (Spanish),
11:30 p.m. Vigil (Bilingual)

CHRISTMAS

10:30 a.m. (English), noon (Spanish)

■ St. Hugh Parish

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RECONCILIATION

Dec. 24, 4:30-5:30 p.m.

CHRISTMAS EVE

5:30 p.m. Family Mass, 11 p.m.
Christmas Concert, midnight

CHRISTMAS

(English) 9 a.m., 10:30 a.m.,
(Spanish) noon,
Dec. 25: Sunday Vigil, 5:30 p.m.
Dec. 26: (English) 9 a.m., 10:30 a.m.,
5:30 p.m.,
(Spanish) noon, 6:30 p.m.

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RECONCILIATION

Dec. 18, 3-5 p.m.; Dec. 21-23, 7:30 p.m.

CHRISTMAS EVE

4 p.m., 5:30 p.m., 6:45 p.m., midnight

CHRISTMAS

8 a.m., 11 a.m., 12:30 p.m. (Spanish),
No Evening Masses

Dec. 26 (Holy Family) 8 a.m.,
9:30 a.m., 11 a.m., 12:30 p.m.
(Spanish), 5:30 p.m., 7 p.m.
Dec. 31, 6 p.m. (English), 7 p.m. (Spanish)
Jan. 1, 8 a.m. (English), 10 a.m. (Spanish)
Vigil Mass (Epiphany) 5:30 p.m.
Jan. 2 (Epiphany) 8 a.m., 9:30 a.m., 11 a.m.,
12:30 p.m. (Spanish), 5:30 p.m.,
7 p.m.

■ Visitation Catholic Church

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RECONCILIATION

Dec. 17, Penance Service, 7 p.m.

CHRISTMAS EVE

(English) 5 p.m., (Bilingual) midnight,
(Christmas Carols at 11 p.m.)

CHRISTMAS

(English) 10 a.m.,
(Spanish) noon, Misa de Navidad
Dec. 31, (English) 5 p.m.
Jan. 1, (English) 10 a.m.,
(Spanish) noon

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CHRISTMAS EVE

(English) 5:30 p.m.,
(Bilingual) midnight

CHRISTMAS

(English) 8:30 a.m., 10:30 a.m.,
(Spanish) 12:30 p.m.

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Dec. 16, Decorating and Lighting
of Christmas Tree, 7 p.m.

RECONCILIATION

Dec. 20, Bilingual Penance Service, 7 p.m.

CHRISTMAS EVE

Children's Concert 4:30 p.m.,
Children's Mass 5 p.m., Choir Prelude
11:30 p.m., Bilingual Mass midnight

CHRISTMAS

(English) 8 a.m., 9:30 a.m., 11 a.m.,
(Spanish) 12:30 p.m.
Dec. 25: No Confessions, No Evening
Mass for Holy Day, No Sunday Vigil Mass
Dec. 26, Holy Family (English) 8 a.m.,
9:30 a.m., 11 a.m., 5:30 p.m.,
(Spanish) 12:30 p.m., 7 p.m.
Dec. 31, No Vigil Mass for Holy Day
Jan. 1, (A Holy Day, but not of Obligation)
English: 7:30 a.m., 10:30 a.m., Spanish:
12:30 p.m. No Confession, No evening
Masses for Holy Day. Sunday Vigil Mass
5 p.m.
Jan. 2, Epiphany: (English) 8 a.m.,
9:30 a.m., 11 a.m., 5:30 p.m.;
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CHRISTMAS EVE

4 p.m. and midnight

CHRISTMAS

10:45 a.m.

Dec. 26: 9 a.m., 10:45 a.m., 7 p.m.
Dec. 27: No Mass
Dec. 31: 4 p.m.
Jan. 1: 10:45 a.m.
Jan. 2: 9 a.m., 10:45 a.m., 7 p.m.

TAVERNIER

■ San Pedro

89500 Overseas Highway
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CHRISTMAS EVE

midnight

CHRISTMAS

9 a.m., 11 a.m.

'Largest class' of deacons ordained

20 men, most married, will devote themselves to service in archdiocesan parishes and ministries

ANA RODRIGUEZ-SOTO

Florida Catholic staff

MIAMI — Between them, they have 58 children and 29 grandchildren. They represent 15 archdiocesan parishes and hail from 10 different countries. Among them are two lawyers and one doctor, a social worker and a chaplain, an engineer and a chemist, a general contractor and several businessmen.

Combined, they formed the largest class of permanent deacons to be ordained for the Archdiocese of Miami, a total of 20 men who from now on — aside from their duties to their spouses, children and workplaces — will devote themselves to serving the people of God in South Florida.

It is that calling to service that Archbishop Thomas Wenski em-

phasized before ordaining them Dec. 4 before a cathedral full of their families, friends and fellow parishioners.

"Your *diakonia* or service is threefold: service of the word, service of the Eucharist, and service of the poor," the archbishop said.

He reminded them that service of the word means preaching the Gospel, which is "the word of God, not our own ... without compromise, without accommodation, hesitation or fear."

Service of the Eucharist means assisting the priest at Mass in a way that helps underscore the "sacredness" of the sacrament and the fact that "in this holy sacrifice we meet Our Lord and Redeemer."

But above all, Archbishop Wenski said, as described in the very origins of the diaconate, deacons

have a special responsibility to identify to the Church those who are voiceless, in need and at the margins of society.

"Among such people, the deacon is to speak about Christ and to offer them the Church's varied assistance," the archbishop said. "In the Church, the deacon is to speak about the needy, to articulate their needs and to inspire and mobilize the Catholic community's response."

He urged them to imitate that early deacon of Rome, St. Lawrence, who when ordered by the pagan emperor to hand over the treasures of the Church, gathered together the poor and sick and said, "This is the treasure of the Church."

"Through the ministry of her deacons, the Church can make herself present to the world of need

and pain that too often remains invisible to us within the walls of our normal parish life," Archbishop Wenski said. "You must continually remind us that there, among the needy and the marginalized, lies the true treasure of the Church."

Permanent deacons are members of the clergy who may proclaim the Gospel, preach the homily, assist the priest at Mass, administer baptism, distribute holy Communion, preside over funeral and burial services, act as official witnesses at weddings, and exercise certain ecclesiastical offices.

Permanent deacons may not, however, celebrate the Mass or consecrate the Eucharist, hear confessions or administer the sacrament of the sick. If they are not married at the time of ordination, they make an additional vow of celibacy.

Because most of them are married men, "marriage is their first vocation," said Deacon Victor Pimentel, director of the archdiocesan office for the permanent diaconate.

He noted that, aside from being the largest group ever ordained in the archdiocese, this is also the first class of deacons to go through the entire five-year formation program called for by the National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States, which took effect in January 2005.

The process now includes a year of aspirancy, similar to the novitiate in religious orders, and four years of study known as the candidacy period.

Joseph Maalouf, the only one of

PLEASE SEE **DEACONS**, A14



Archbishop Thomas Wenski, Auxiliary Bishop Felipe Estevez, Bishop Fernando Isern and Bishop John Noonan pose with the 20 members of the newly ordained 2010 class of permanent deacons. On Dec. 4, Archbishop Thomas Wenski conferred the sacrament of holy orders on 20 men, the largest class of permanent deacons ever ordained for the archdiocese. Nineteen are married, one is single. (ANA RODRIGUEZ-SOTO | FC)



Newly vested deacons wait to take their place behind the altar of St. Mary Cathedral. (JONATHAN MARTINEZ | FC)

Meet the deacons

Following are brief biographies of the 20 men who were ordained permanent deacons for the archdiocese Dec. 4

Emilio Blanco was born in Havana in 1945 and graduated from the University of Salamanca in 1974 as a medical doctor. He is married to Mirta and they have two sons, one daughter, five grandsons and six granddaughters. Deacon Blanco is a member of St. Benedict Parish in Hialeah. He does volunteer work for the Boy Scouts of America and the Catholic Committee on Scouting as well as his parish's youth ministry.

José "Pepe" Chirinos, born in 1950, is the 12th of 16 children of the Chirinos family of Arequipa, Peru. He is married to Zulay, who is originally from Honduras, and they have three children and eight grandchildren. Deacon Chirinos works as business development director of Crowley Liner and is a member of St. Augustine Parish in Coral Gables.

Nelson Diaz, born in Havana in 1948, immigrated alone to the U.S. in 1961 via the Pedro Pan program of the Archdiocese of Miami. He is

married to Toni and they have two daughters. Deacon Diaz is a certified general contractor engaged in government and commercial work. He is active in parish ministry at St. Timothy in Miami.

Marco Fernandez was born in the Cuban city of Marianao in 1956. He is married to Judi Marie Kelly and they have four children. Deacon Fernandez has worked mostly in IT and business consulting, but currently is part of the administrative staff at St. John Neumann in Kendall, his home parish.

Roberto F. Fleitas Jr., 54, is a native of Havana. He is married to Nancy and they have four children. Deacon Fleitas is a parishioner at Little Flower in Coral Gables and a practicing attorney.

Alpha Fleurimond, 35, is a native of Haiti. He is married to Glandia Jean and they have three children. He works as a social worker and program coordinator for students and parents in Miami-Dade County

Public Schools and is a parishioner at Sacred Heart in Homestead.

Raul Flores, 48, was born in Camaguey, Cuba. He is married to Yolanda and the father of two. Deacon Flores is an attorney and professor of criminal justice, and a parishioner at Little Flower in Coral Gables.

Alex Garvey was born in Cork City, Ireland in 1964. He is married to Tricia and has a son. Deacon Garvey works as an associate chaplain at Holy Cross Hospital in Fort Lauderdale, with his primary area of ministry being the Emergency Department and Hospice/Oncology. He is a member of Blessed Sacrament in Fort Lauderdale.

William Horton, 58, is married to Shelia and they have five children. He is a banker and parishioner at St. Gregory the Great in Plantation.

Manuel Camilo Jimenez, 46, originally from Colombia, is married to Gloria Medrano, a native of Nicaragua, and they have two

daughters. He is a member of St. Brendan Parish in Miami and works for UPS.

Edgar Kelly, 48, originally from Managua, Nicaragua, came to Miami in 1979. He is married to Marisela San Antonio, a native of Cuba, and they have four children. He is currently IT manager at Bank of Coral Gables and his home parish is St. Brendan.

Joseph Maalouf was born in Zahle, Lebanon, in 1958. He has two daughters and currently works as a body shop manager with Toyota of South Florida. He is a parishioner at St. John Neumann in Kendall.

Gerard McGuinn was born in Rochester, N.Y., in 1950. He is married to Jody and they have four children and three grandchildren. He works as a property manager, spent six years in the U.S. Army Reserves and is a member of Our Lady of Mercy Parish in Deerfield Beach.

Randy A. Millikin was born in Tulsa, Okla., in 1950. He is married

to Sharon and they have three children. Deacon Millikin works in the pool business and is a parishioner at St. Elizabeth of Hungary in Pompano Beach.

Jose Naranjo, 65, was born in Havana and with his wife, Mayda, is among the founding parishioners of Our Lady of Lourdes in West Kendall. The Naranjos have three children and four grandchildren. Deacon Naranjo was an executive and business owner in several import/export and ocean transportation companies. He is also a former Miami-Dade police officer and U.S. Army veteran who served in the Vietnam War. He presently works at St. Augustine in Coral Gables.

John William Okragleski, 52, is married to Viola and has four children and three grandchildren. He works for Broward County Parks and Recreation and is a parishioner at St. Jerome in Fort Lauderdale.

PLEASE SEE BIOS, A14

COMMUNITY EVENTS

Holiday potluck dinner and monthly general meeting, St. Vincent Council of Catholic Women, Tuesday, Dec. 21, 6 p.m., St. Vincent Community Center, 6350 N.W. 18 St., Margate. Guests welcome; annual membership \$10. 954-974-7454, stvincent7@aol.com.

"Art Under The Oaks" festival, Saturday, Jan. 15, 2011, San Pedro Parish, 89500 Overseas Highway, Tavernier. Featuring a variety of entertainment, art, unique crafts and great food. Treat the entire family to a fun-filled day in the Keys. 305-852-5372, www.sanpedroparish.org.

"Invictus: Haiti Unconquered" exhibition, through Jan. 15, 2011, Archbishop Curley Notre Dame High School Gallery, 4949 N.E. Second Ave., Miami. A collection of photojournalist Carl Juste's photos after the Haiti earthquake. Open Monday-Friday, 8 a.m.-4 p.m., or by appointment. 305-751-8367.

Walks for Life. Walkers will raise funds for the archdiocese's emergency pregnancy centers, pray for an end to abortion, fetal stem-cell research and euthanasia, and for renewed respect for life in the community:

- Saturday, Jan. 15, 2011, 9 a.m.-noon, Archbishop Edward McCarthy High School, 5451 S. Flamingo Road, Fort Lauderdale; and Msgr. Edward Pace High School, 15600 N.W. 32 Ave., Miami.
- Sunday, Jan. 16, 9 a.m.-noon, Archbishop Coleman Carroll High School, 10300 S.W. 167 Ave., Miami.
- Saturday, Jan. 22, 9 a.m.-noon, St. Clement Parish, 2975 N. Andrews Ave., Fort Lauderdale; and Mary Help of Christians Parish, 5980 University Drive, Parkland.

954-565-8506.

St. Stephen flea market, Saturday, Jan. 22, 2011, 7 a.m.-2 p.m., St. Stephen, 2000 S. State Road 7, Miramar. Spaces: \$25. 954-987-1100.

St. Edward carnival, Jan. 27-30, 2011, 19000 Pines Blvd., Pembroke Pines. 954-436-7944.

St. Andrew carnival, Jan. 27-30, 2011, 9950 N.W. 29 St., Coral Springs. Rides, games, entertainment, food and beverages. Discounted pre-sale tickets: 954-501-4985.

Black and White Charity Ball, Saturday, Jan. 29, 2011, Westin Diplomat Resort and Spa, 3555 S. Ocean Drive, Hollywood. Benefits Catholic Health Services Foundation. Tickets: 954-484-1515, ext 5238; llamers@chsfla.com.

CONCERTS

Christmas musical play, Sunday, Dec. 19, 3 p.m.; and Tuesday, Dec. 22, 7 p.m., Blessed John XXIII Parish, 16800 Miramar Parkway, Miramar. Donation: \$5. 954-392-5062.

"Advent Lessons and Carols: A Service of Light," Tuesday, Dec. 21, 7 p.m., Little Flower Parish, 2711 Indian Mound Trail, Coral Gables. Performed by the church's Schola Cantorum, the service retells in word and music the story of God's love made visible in the Advent of his Son. 305-446-9950.

Cathedral concert series, St. Mary Cathedral, 7525 N.W. Second Ave., Miami. Free. 305-759-4531, ext. 111; or www.cathedralofstmmary.com. "Lessons and Carols" performed by the cathedral choir, beginning at 11 p.m., Dec. 24, followed by Christmas Eve midnight Mass.

FAITH EDUCATION

Training for extraordinary ministers of holy Communion, Saturday, Jan. 15, 2011, 9 a.m.-1 p.m., Mother of Our Redeemer, 8445 N.W. 186 St., Miami; in English and Spanish. \$10 per person. Candidates must be recommended to the Office of Worship in a letter signed by their pastors. 305-759-4531.

SEPI (Southeast Pastoral Institute) ofrece un Certificado en Ministerio Pastoral Hispano y cursos para ampliar sus conocimientos sobre la pastoral hispana. Información: 305-279-2333, sepimiami@aol.com o visite www.sepimiami.org:

- "La Biblia: Su Mensaje Liberador: El Cuerpo Joanico", martes, del 11 de enero al 19 de abril, 2011, de 7:30 a 10:30 p.m., por el Padre Escolapio Oscar Alonso.

MASSES

Simbang Gabi, traditional Advent novena of evening Masses organized by Filipino Apostolate, continues through Dec. 23. 954-981-7843:

- Sunday, Dec. 19, 5 p.m., St. Bernard, 8279 Sunset Strip, Sunrise. Celebrant: Bishop Felipe Estevez. Theme: The grace of humble obedience.
- Thursday, Dec. 23, 6:30 p.m., St. Rose of Lima, 415 N.E. 105 St., Miami Shores. Celebrant: Archbishop Thomas Wenski. Theme: The grace of hopeful freedom.

Christmas midnight Mass with Archbishop Thomas Wenski, Saturday, Dec. 25, St. Mary Cathedral, 7525 N.W. Second Ave., Miami. 305-759-4531.

Mass to mark anniversary of Haiti earthquake, Wednesday, Jan. 12, 2011, 7 p.m., St. Mary Cathedral, 7525 N.W. Second Ave., Miami. Main celebrant: Archbishop Thomas Wenski. All are welcome to attend in solidarity with the Haitian people. 305-759-4531.

PRAYER MEETINGS

Caravan of Deliverance, January 8-16, 2011, Holy Family, 14500 N.E. 11 Ave., North Miami. Annual novena prayer. Evening services begin at 6 p.m. with the celebration of Mass, followed by adoration, healing services and prayer of deliverance until midnight. Guest speakers: Father Jules Campion, Simoly Joseph, and Father Demetri Demesmin, among others. 305-947-5043.

Cenáculo contemplativo de la Divina Misericordia, martes a las 8 p.m., capilla de la iglesia católica de St. Louis, 7270 S.W. 120 St., Pinecrest. Contemple y venere la imagen de Jesús de la Misericordia con cantos, oraciones y el rezo de la Coronilla de la Divina Misericordia, meditando el diario "La Divina Misericordia en mi alma" bajo la espiritualidad de santa Faustina. misericordia7@live.com.

Enthronement of the Sacred Heart, first Saturdays, 6 p.m., St. Clement, 2975 N. Andrews Ave., Fort Lauderdale. Exposition of Blessed Sacrament followed by 7 p.m. Mass. 954-568-4315.

Hora santa por el respeto a la vida y la paz mundial, últimos domingos del mes, 2:30 p.m., capilla de la iglesia de St.

John Bosco, 1349 W. Flagler Street, Miami. 305-649-5464.

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: "Breakfast with the Saints," Tuesday, Dec. 21, 7:30 a.m. Once a month, a number of saintly friends will tell their faith story. Short presentation follows, highlighting aspects of the saints' lives. December saints: Our Lady of Guadalupe, St. John the Apostle, St. Nicholas. Donation: \$7.

Retiro de crecimiento espiritual "Encuentro con Jesús", 15 y 16 de enero, en la casa de retiro localizada en 6751 S.W. 185 Way, Southwest Ranches. Organizado por el ministerio católico Holy Trinity. 954-588-7229.

Emmaus experience for women, Feb. 25-27, 2011, Our Lady of Lourdes, 11291 S.W. 142 Ave., Miami. In English. The experience, based on Luke 24:13-35, leads participants to discover Jesus in their lives. 305-253-0858.

SAFE ENVIRONMENT

Virtus workshops help parents, teachers and anyone who works with children recognize signs of sexual abuse and spot abusers. Sessions are free. For information, call 305-762-1250 or e-mail jrayburn@theadom.org:

- Wednesday, Jan. 12, 2011, 7 p.m., St. Andrew Parish, Coral Springs.
- Saturday, Jan. 15, 9 a.m., St. Jerome Parish, Fort Lauderdale.
- Wednesday, Jan. 26, 6 p.m., Archbishop McCarthy High School, Southwest Ranches.

SCHOOLS

Open houses:

• **Our Lady of the Lakes School,** Saturday, Jan. 22, 2011, 11 a.m.-2 p.m., 6600 Miami Lakeway North, Miami Lakes. 305-362-5315, ext. 650; or mcapuano@ollnet.com.

• **St. Louis Covenant School,** Sunday, Jan. 30, 2:30 p.m., 7270 S.W. 120 St., Pinecrest. 305-238-7562.

Entrance exams:

• **Archbishop Curley Notre Dame,** Saturday, Jan. 29, 7:45 a.m., 4949 N.E. Second Ave., Miami. Mandatory for incoming ninth-grade students only. Registration begins at 7:45 a.m. 305-751-8367, ext. 29; dgerhardt@acnd.net.

• **Immaculata-La Salle,** Saturday, Jan. 29, 8 a.m., 3601 S. Miami Ave., Miami. All students who apply for admission are automatically registered; registration deadline for others is Jan. 10. admissions@ilsroyals.com.

• **Archbishop Coleman F. Carroll,** Saturday, Jan. 29, 8:15 a.m., 10300 S.W. 167 Ave., Miami. Mandatory for incoming ninth-grade students only. 305-388-6700, ext. 1225; www.colemancarroll.org.

• **Archbishop Edward A. McCarthy,** Saturday, Jan. 29,

7:30 a.m., 5451 S. Flamingo Road, Southwest Ranches. Registration deadline Jan. 25. 954-434-8820, ext. 206; or rgonzalez@mccarthyhigh.org.

• **St. Brendan Elementary,** Saturday, Jan. 29, 8:55 S.W. 32 St., Miami; for new students. 305-221-2722.

Academic Olympics, Saturday, Jan. 15, 7:30 a.m.-noon, Archbishop Edward A. McCarthy High, 5451 S. Flamingo Road, Southwest Ranches. 954-434-8820, ext. 206; rgonzalez@mccarthyhigh.org.

SPIRITUAL

Songs and prayer in the spirit of Taizé, Tuesday, Jan. 18, 2011, 7:30 p.m., Barry University, Cor Jesu Chapel, 11300 N.E. Second Ave., Miami Shores. Join us for "Christian Prayer by Candlelight" and enter more deeply into the presence of God through meditative singing, Scripture and reflective silence. 305-899-3650 or 305-458-9919.

Healing service, Tuesday, Jan. 18, 2011, 7:30 p.m., Annunciation Parish, 781 S.W. 39 St., West Hollywood, with Father Bob Richardson. 954-989-0606, uribe@annun.org.

Mass in honor of Mary Help of Christians, Tuesdays, 7 p.m. *Misa en honor de María Auxiliadora, martes, 7 p.m.,* St. John Bosco Parish, 1349 W. Flagler St., Miami. 305-649-5464.

Exposición y Adoración del Santísimo, cuarto sábado de mes, 5:30-7:30 p.m. Capilla de St. Michael the Archangel, 2987 W. Flagler St., Miami. Trae todos tus problemas y dolores, y Él los cambiará por alegría. 954-793-3155.

VOCATIONS

Vocations discernment group for men 18 or older considering a vocation to the priesthood. Call for information about meetings in the archdiocesan Pastoral Center: 305-762-1137 or vocations@theadom.org.

Secular Franciscans. Is God calling you to a deeper life of prayer, fraternity and service? The Secular Franciscan Order welcomes single and married Catholics. We meet the first Sunday of every month in the school library of Our Lady Queen of Martyrs Parish, 2785 S.W. 11 Court (Happy Hoyer Street), Fort Lauderdale. 954-584-2253.

YOUTH AND YOUNG ADULTS

In Christ United invites young adults ages 18-25 to grow in the love of Christ through fellowship, weekly meetings, Mass and service. Meetings: Wednesdays, 8 p.m., Prince of Peace Parish, 12800 N.W. Sixth St., Miami. Pray the rosary on the 13th of the month. icu_yam@princeofpeacemiami.org.

Encuentros Juveniles for young people ages 16 to 23; meetings Mondays, 8:30-10 p.m., Youth Center, 3333 S. Miami Ave., Miami. 305-856-3404, ext. 19 or www.facebook.com/encuentrosjuveniles.miami.



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PEDRO PAN

FROM A9

children in need, to document the operation's history for future generations and to locate and reunite former Pedro Pan kids.

HISTORY

"To add insult to injury, they're trying to rewrite history and we're not going to let that happen," said Valdivia, who arrived with her sister in August 1962, at the age of 12.

She was referring to some books that have been published blaming the CIA for fostering a panic in Cuba that resulted in parents desperately trying to get their children out of the island.

"That is completely made up," said Valdivia, who is married to another Pedro Pan. "Our parents sent us because they lost the right to educate us as they wished."

She emphasized that most of those who came via Pedro Pan attended Catholic schools in Cuba. In the months before the operation began, they had seen their schools closed and their teachers — priests and religious — expelled at gunpoint from the island. The government had passed laws saying that anyone who wished to teach in the



From left, Carmen Valdivia, Juan Pujol and Carmen Romañach share their experiences as Pedro Pan children with Barry University students and faculty. Former Pedro Pan children told their stories during a 50th anniversary presentation at the university. (PHOTOS BY ANA RODRIGUEZ-SOTO | FC)

schools — now all state-owned — had to profess allegiance to Marxist-Leninism.

"If you are Catholic and you have faith in God you cannot allow your children to be turned into Marxists," Valdivia said. "The only option was to send us here, to the Catholic Church in Miami."

"It was hard," said Valdivia's mother, Leonor. "There were many tears here and many tears there. But it was worth it."

"Every week somebody was leaving," he recalled. His brother had already left for Israel. He told his parents, "I also want to go."

There were rumors that no one between the ages of 15 and 27 would be allowed to leave Cuba. A group of 1,000 Cuban children had been sent to study in Russia in June 1961.

"Things were getting rough," he said. "The Jewish people were already experienced with this stuff."

Like Kerbel's parents, many had immigrated to Cuba from Europe in the 1930s to escape the Nazis. In fact, he said, it was Abraham Ribicoff, secretary of Health, Education and Welfare under President John F. Kennedy, who met with Msgr. Walsh and gave him permission to sign the visa waivers that allowed



Leonor Valdivia, who sent her two daughters to Miami via Pedro Pan, speaks about her experience.

the children to come to the United States.

"He knew about the *kindertransport*," Kerbel said, the program that spirited 10,000 children out of Nazi Europe between 1938 and the start of World War II.

Jewish children, such as Kerbel, were met in Miami by representatives of the Hebrew International Aid Society. He was flown to Los

Angeles and reunited with his parents 13 months later. The family settled in Atlanta, where Kerbel got his degree in international banking from Georgia State University.

"Pedro Pan was really a light for us to have a better tomorrow," he said, although if faced with the same decision as his parents, "I don't think that I could do it."

"The parents were the real heroes of the whole story," said Romañach, now a licensed mental health counselor who serves as second vice president of Operation Pedro Pan Group.

"We saved them and, thanks be to God, they are very grateful to us for the decision that we made," said Leonor Valdivia, who was separated from her daughters for three years.

"It was worth it not only for us, but for my children and my grandchildren and future generations," added her daughter, Carmen Valdivia. ■

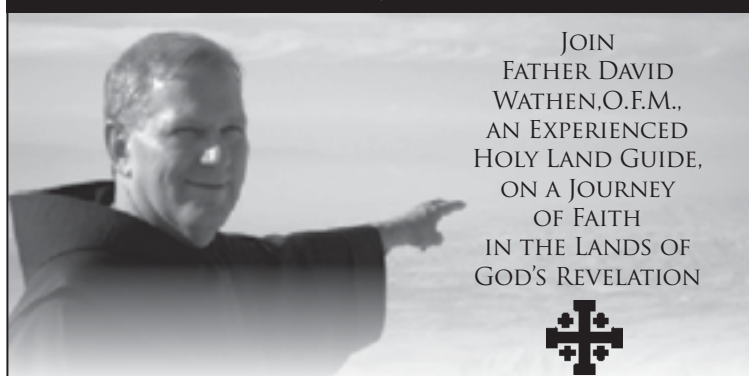
FAST FACTS

- From Dec. 26, 1960, to April 21, 1961, less than 1,000 children arrived via Pedro Pan; during the following 18 months, more than 13,000 children arrived.
- 85 percent of the children cared for by Catholic agencies were between the ages of 12 and 18, although children as young as 5 also came.
- 70 percent of the children were boys over the age of 12, most of them Catholic; 396 were Jewish; 700 were Protestant; and 2 were agnostics.
- 50 percent of the children were met at Miami International Airport by family members or friends; the rest were told to "ask for George," real name Jorge Guarch, who worked for Msgr. Bryan Walsh at the Catholic Welfare Bureau and was there to meet every plane.
- By June 1966, thanks to the start of the Freedom Flights, 90 percent of the children had been reunited with their parents.
- Msgr. Walsh's private papers, as well as the official records of all the children who were cared for by Catholic entities throughout the United States, are archived at Barry University.
- For more information, go to www.pedropan.org.

'TO SAVE US'

"They wanted to save us," said Marcos Kerbel, one of the 396 Jewish children who left Cuba via Pedro Pan. A banker who now teaches at Florida International University, he was 14 when he left in May 1961.

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Maria Rodriguez Blanco, a parishioner of St. John Neumann in Kendall, hugs fellow parishioner and newly ordained permanent Deacon Joseph Maalouf after the ceremony.



DEACONS

FROM A10

the new deacons who is not married, said it took him "nine years of prayers" before he even applied for the program. After that came five years of studies on Saturdays and Wednesday nights, at both the major seminary in Boynton Beach and St. John Vianney College Seminary in Miami.

"The Lord kept calling me and I finally said yes," said Deacon Maalouf, a native of Lebanon and parishioner at St. John Neumann in Kendall, who works as a body shop manager for Toyota of South Florida.

Deacon Maalouf said he looks forward to working with the sick because "I see the pain and I see the need, especially with the children. I experienced that with my godson and I feel the Lord is calling me to help there."

Marisela Kelly, wife of Deacon Edgar Kelly, said her husband's de-

cision was "a pleasant surprise."

The Kellys, who have four children, are members of St. Brendan Parish in Westchester. He works as a technology manager for a bank and is a native of Nicaragua.

"They never imagined that their dad had a vocation as a deacon," Marisela Kelly said.

She noted that the past five years of preparation "have been pretty tough," but said her husband's new responsibilities "will be a blessing for all of us. We have always been very involved in the Church, so that part hasn't changed." ■



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Archbishop Wenski lays hands on Eduardo Smith of Epiphany Parish in South Miami. On Dec. 4, Archbishop Thomas Wenski conferred the sacrament of holy orders on 20 men, the largest class of permanent deacons ever ordained for the archdiocese. Nineteen are married, one is single. (PHOTOS BY ANA RODRIGUEZ-SOTO | FC)

BIOS

FROM A11

Marcos A. Perez, 40, is married to Ana-Maria Perez and they have four daughters. He is an executive with Leon Medical Centers and a member of Epiphany Parish in South Miami.

Fernando Sierra was born in Montevideo, Uruguay, in 1958. He is married to Mirtha and they have one son. Deacon Sierra works as a cargo agent for American Airlines and is a parishioner at St. Catherine

of Siena in Kendall.

Eduardo Smith, 41, is married to Lisa Lynette and has three children. He is a civil/environmental engineer who graduated from Georgia Tech and the University of Florida. Deacon Smith is a member of Epiphany Parish in South Miami.

Isidoro V. Villa was born in Los Silos, Santa Cruz de Tenerife, Canary Islands, Spain, in 1955. He is married to Elva Fernandez and has three children. He specializes in organic chemistry and is a parishioner at Our Lady of Lourdes in West Kendall. ■

Hope, delivered with love

Ministry to homeless in downtown Miami catches on at St. Agatha Parish

TOM TRACY

Florida Catholic correspondent

MIAMI — With a little inspiration from the Sisters of Charity, a Westchester man with a longtime commitment to the homeless found what may be an ideal food package for bringing sustenance to Miami's chronic street people.

Fittingly, perhaps, for the parishioners of St. Agatha Parish, that food item is a modified Cuban sandwich, prepared each Wednesday night in quantities that have sometimes exceeded 400 sandwiches.

With donated bread, ham or turkey, the meals are made individually by a growing number of volunteers who call themselves Hope for the Homeless. The group formed last August at the parish due in no small part to Hector Gonzalez, who manages eye care retail shops around Miami.

Gonzalez's passion for this ministry to street persons is visibly infectious. Last summer, he won a national Jefferson Award for Public Service for single-handedly making rounds near the old Miami Arena, delivering food and other items to the homeless in between his busi-

ness appointments.

The genius aspect of using Cuban bread: It holds up well overnight and won't easily turn soggy. Add to that a slice of American cheese, but absent the pickles and condiments.

"I learned the hard way that American bread gets soggy," said Gonzalez, who is usually accompanied by his wife, Maria. The sandwiches are tucked inside biodegradable brown paper bags along with a bottle of water and a Latin pastry — the sugar can help to offset a craving for alcohol.

YELLOW T-SHIRTS

Wearing their trademark bright yellow Hope for the Homeless T-shirts, the St. Agatha volunteers find that the street people near the Miami Rescue Mission, Camillus House and elsewhere already have formed bonds with the church group, whom the homeless refer to as the "Hope People."

On a recent drizzly Thursday night, blankets and clothing donations were part of the Hope for the Homeless distribution — what some call a kind of Wal-Mart on wheels in which the street men and women asked for their pant sizes and re-

ceived a donated Snuggie blanket with built-in sleeves for chilly nights.

Some of the volunteers gathered around a woman who was lying on the sidewalk to help her into her Snuggie. In another spot, the group shared a few gospel songs with a homeless man named Ramon after getting him into a clean blanket for the night.

St. Agatha's pastor, Father Rolando Garcia, gave the group his full support and blessing in keeping with the parish's long-standing tradition of lending material and financial support to the needy in Haiti and elsewhere.

"I had approached Father Garcia that I was interested in creating a homeless ministry and at the same time there was a young man in the parish, Moises Pineda, interested in doing the same," Gonzalez said. "The first time I brought about 11 people and this was a life-changing experience for them. Now I take 15 or 20 in a caravan of cars."

When he was in his early 20s, Gonzalez recalled taking a picture of a homeless man in New York City. As he sat next to him to change a roll of film, the two started a conversation that lasted 40 minutes.

"He was a university graduate and how he got there inspired me to help the homeless as a way to give thanks to the Lord for all he has given me," Gonzalez said.

MEET RAMON

Moving around the downtown area, Gonzalez and his team sometimes stop their cars just long enough to jump out and deliver the brown-bag meal to an individual or two. They make a complete stop when they see a cluster of the homeless. Near an auto parts outlet, they found Ramon, a street person known for his gregarious nature and tendency to sing charismatic songs. The volunteers joined in.

Gonzalez's wife, Maria, explained that Ramon is from Cuba and has been on the street for 20 years, in part because of a drinking problem. The group usually ends its rounds with a visit to Ramon, dressing him in a Snuggie, leaving him food and singing in Spanish. Sometimes they find donated items that they bring along especially for him.

"This is rewarding," said Daisy Arceyut, who runs the parish's FOCCUS pre-marriage program, adding that the volunteers don't give out cash during their work. "I think it shows us we can do a lot for Our Lord as a servant for him, as workers for Jesus."

The homeless are sometimes

PLEASE SEE **HOMELESS**, A29



Hector Gonzalez, founder of Hope for the Homeless, talks with homeless men during a recent sandwich distribution run in downtown Miami. (PHOTOS BY TOM TRACY | FC)



Mario Lezma ministers to a homeless man. Hope for the Homeless, a St. Agatha group, travels the streets of downtown Miami every Thursday night distributing modified Cuban sandwiches and Snuggies to street people.



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BUILDING THE CITY OF God

What he did before becoming a priest:

"I worked summers in various places while I was at the seminary. I entered the seminary when I was 15 years old. I have worked in libraries, banks and even in maintenance for a while during those summers."

When he knew he wanted to be a priest:

"I always had an inclination toward the religious life. For a while I wanted to be a (Marist) brother, like those who taught me in school in Cuba. Later on, after I arrived in the Pedro Pan program and stayed in Miami, I decided to join the seminary, for which Msgr. Bryan O. Walsh was very happy."

Person or event that triggered his vocation:

"Brother Modesto from the Marist School in Cuba and Msgr. Bryan O. Walsh."

Person most surprised by his vocation:

"My parents and some of my schoolmates and friends." In fact, he told his parents by phone about his plans, as they were still in Cuba. They suggested he wait until they arrived in the U.S., but that did not happen until 1967. By that time, he was halfway through his seminary years.

His experience in the seminary:

"That's where I learned that I could sing, that I could write, and Latin and Greek." When he attended the seminary, only 10 of 200 seminarians were Spanish-speaking. He spent four years at St. John Vianney - the last two years of high school and two years of college - and six more at St. Vincent de Paul. "I used to wake up and say, 'I'll never make it.' Now, nearly 40 years have passed."

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

"I would probably be a teacher. I love to teach and even if I am tired, still draw much nourishment from teaching a group or a class. Also, counseling and spiritual direction - I love that."

I love to teach and even if I am tired, still draw much nourishment from teaching a group...)

The most difficult aspect of being a priest:

"For me, as a pastor, knowing that I have to fire an employee, and the funeral of a child."

His description of the ideal priest:

"A man who can balance prayer, teaching and administration in such a way that his life reflects the values of priesthood with peaceful serenity; a man who sees Christ in others and others see beyond his frailties the Christ that lives in him."

A priestly stereotype that should be discarded:

"A 'climber,' someone who thinks he can 'feel' better because he is recognized with titles or positions; someone who displays more clericalism than pastoral outreach."

Hobbies:

"I was a tennis player in the seminary. I still play



Shown here is a young Father Juan Sosa helping out at a summer camp for children during his time in the seminary.

it and I love to watch it on TV."

What he does on his day off:

"Rest, sleep, go to the movies or to the theater, share a meal with good friends."

Favorite movie:

He has many - "Forrest Gump," "Casablanca," "All About Eve," "The Lives of Others": "Movies that display opportunities for redemptive love and express it in some form of a turning point."

Last book read:

Dean Koontz novels

Favorite type of music:

Classical

What he collects:

"Too many gadgets, gifts that I received from people, mostly paintings and icons."

Person he most admires:

"St. Paul and St. Damian of Molokai, for their perseverance as shepherds in the midst of a most difficult situation; opposed and rejected by their own and others and yet faithful to their priestly commitment."

His greatest disappointment:

"Anyone who leaves the Church without discernment and personal prayer."

His greatest joy:

"Sunday and weekly Mass; receiving new members into the Church at the Easter Vigil."

His greatest accomplishment:

"Books and articles I have written over the years; music I have composed; the satisfaction of writing and composing for others."

His harshest critic:

"Myself."

Thing he most fears:

"Not being able to shepherd to people in their life's journey."



FATHER JUAN SOSA Pastor, St. Joseph, Miami Beach

Born Jan. 24, 1947, in Havana, Father Sosa arrived in Miami Oct. 27, 1961, one of the 14,000 unaccompanied minors brought to the U.S. through Operation Pedro Pan. He spent time at the Matecumbe and Kendall camps before moving into St. Raphael Hall, where the chaplain was Msgr. Bryan O. Walsh, one of the architects of Pedro Pan. Father Sosa completed his last two years of high school at St. John Vianney Seminary in Miami, went on to St. Vincent de Paul Regional Seminary in Boynton Beach, and was ordained May 20, 1972, one of the first Cuban priests to be ordained for the Archdiocese of Miami. Until his appointment to St. Joseph this fall, he served as pastor of St. Catherine of Siena in Kendall for 19 years, and before that was pastor of St. James in North Miami. He is a published author and composer. In addition to his duties at St. Joseph, he serves as president of the Instituto Nacional Hispano de Liturgia Inc., as consultor to the U.S. bishops' Committee on Divine Worship, as member of the archdiocesan Vocations Board, and as adjunct professor of liturgy and popular piety at his alma mater, St. Vincent de Paul Regional Seminary.



Archdiocese of Miami
9401 Biscayne Boulevard
Miami, Florida 33138
305.762.1043 Fax 305.751.6227

‘God before me and God with me.’



GOODBYE BISHOP JOHN NOONAN

‘Truly a blessing’

With those words, Bishop Noonan says goodbye to Miami priests, Pastoral Center employees and faithful — and the feeling is mutual

ANA RODRIGUEZ-SOTO
Florida Catholic staff

MIAMI — With two rip-roaring roasts, archdiocesan employees and fellow priests bid a fond, funny farewell to Bishop John Noonan, who was being installed as Orlando's fifth bishop Dec. 16.

Mickey Mouse dolls abounded at a paella luncheon where Pastoral Center employees heard two of Bishop Noonan's seminary classmates tell "tales out of school" about the prankster-loving Irishman.

"Disney World is going to be very appropriate, especially with the character of Pinocchio," said Father Liam Quinn, pastor of All Saints Parish in Sunrise, referring to Bishop Noonan's facial appendage.

Father Quinn said he and Bishop Noonan became "lifetime friends" in the seminary and often traveled together throughout the U.S. and Ireland.

Road Runner would be another appropriate character, Father Quinn said, referring to Bishop Noonan's tendency to speed. "John Noonan discovered the hover craft before the hover craft was

invented," since whatever car he drove seemed to fly a few feet off the ground.

Father Quinn alluded to the "scathingly brilliant idea" exclamation that runs through the 1966 Rosalind Russell film, "The Trouble with Angels." He said Bishop Noonan was the classmate with "scathingly brilliant ideas" that would often land him and his classmates in trouble.

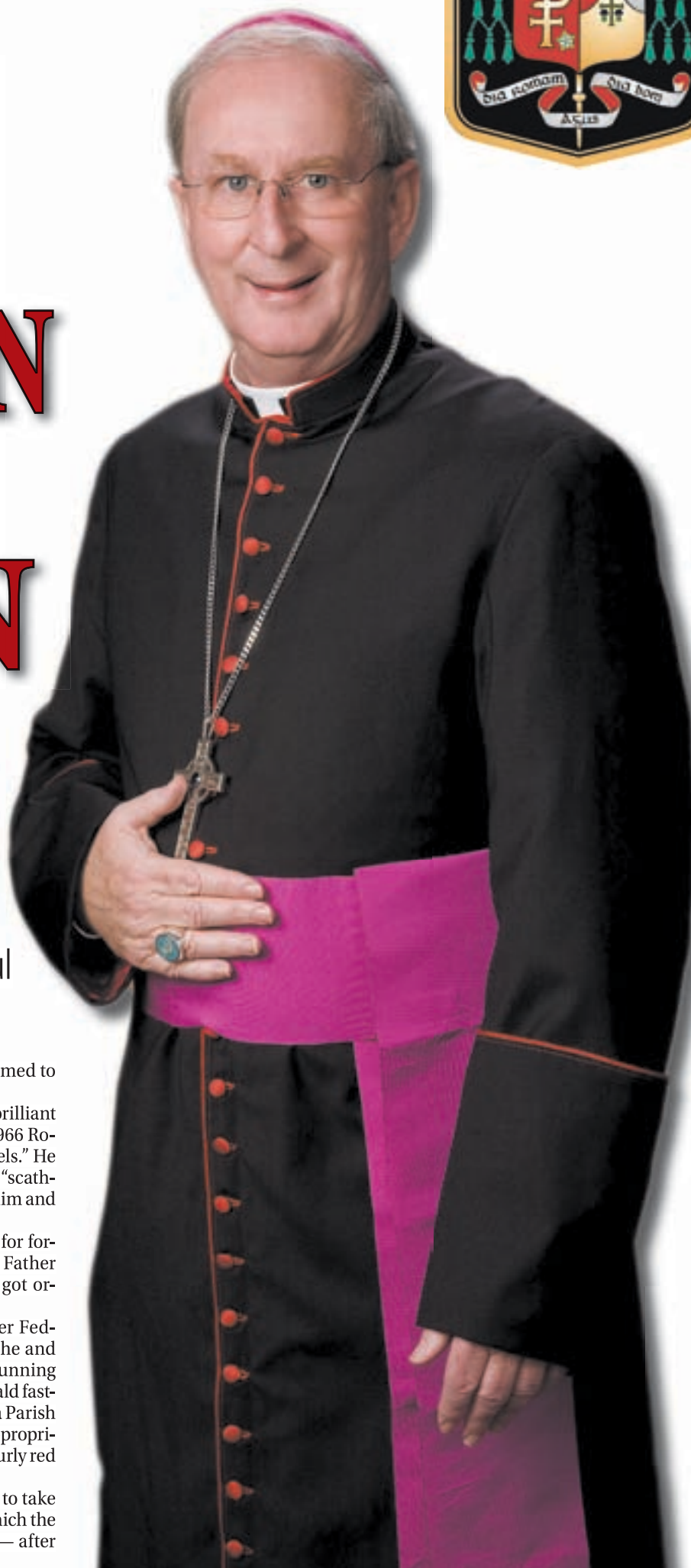
His motto should be, "It is better to ask for forgiveness than permission," Father Quinn said. "How we ever got ordained, I don't know."

Another classmate, Father Federico Capdepon, joked that he and Bishop Noonan have had a running contest about who is going bald faster. So Father Capdepon, pastor of St. Martha Parish in Miami Shores, gave Bishop Noonan an appropriate farewell gift: a miter with a full head of curly red hair attached.

To don it, of course, Bishop Noonan had to take off the miter made of Mickey Mouse ears which the Pastoral Center employees had given him — after

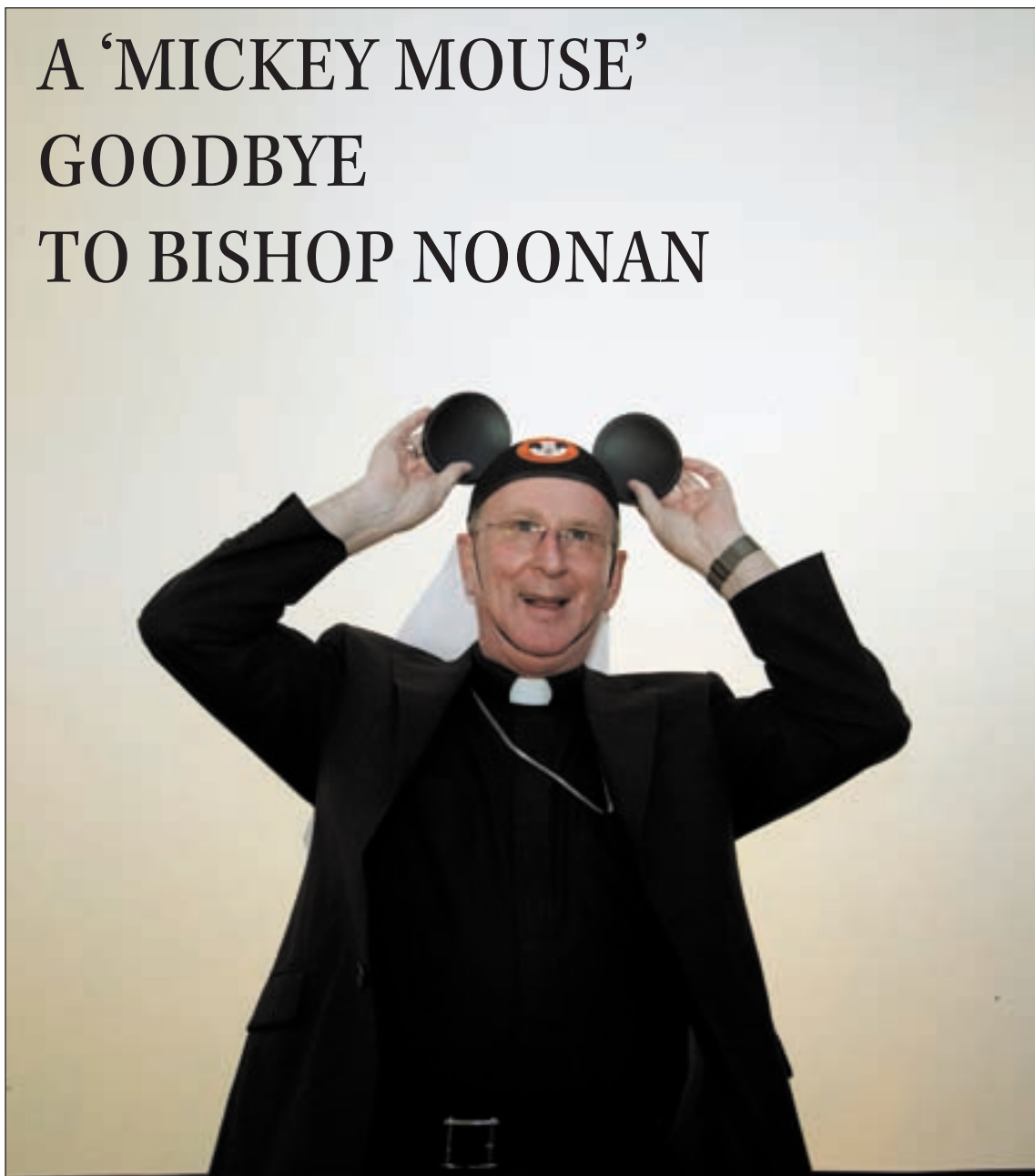
PHOTOS

See photos from his farewell roasts, Pages A18, A20 and A21.



PLEASE SEE **NOONAN**, A21

A 'MICKEY MOUSE' GOODBYE TO BISHOP NOONAN



Payback for a prankster: Bishop John Noonan wears his Mickey Mouse miter during the farewell lunch and roast thrown by Pastoral Center employees Dec. 3.



Payback: Bishop Noonan puts on a gag miter given to him by his classmate in the seminary, Father Federico Capdepon. Over the years, they have kept track of who was going bald faster, so the miter brings with it a full head of red curly hair — and some to spare.



On behalf of all the religious in the archdiocese, Salesian Sister Yamile Saieh and Ileana Roque, his secretary, give Bishop John Noonan the gift of a new coat, since it is so much colder in Orlando than in Miami.



Pastoral Center employees greet Bishop John Noonan with a revised version of the Mickey Mouse song. They bid farewell to him Dec. 3 with a Mass followed by a paella luncheon and Mickey Mouse-themed roast. (PHOTOS BY ANA RODRIGUEZ-SOTO | FC)



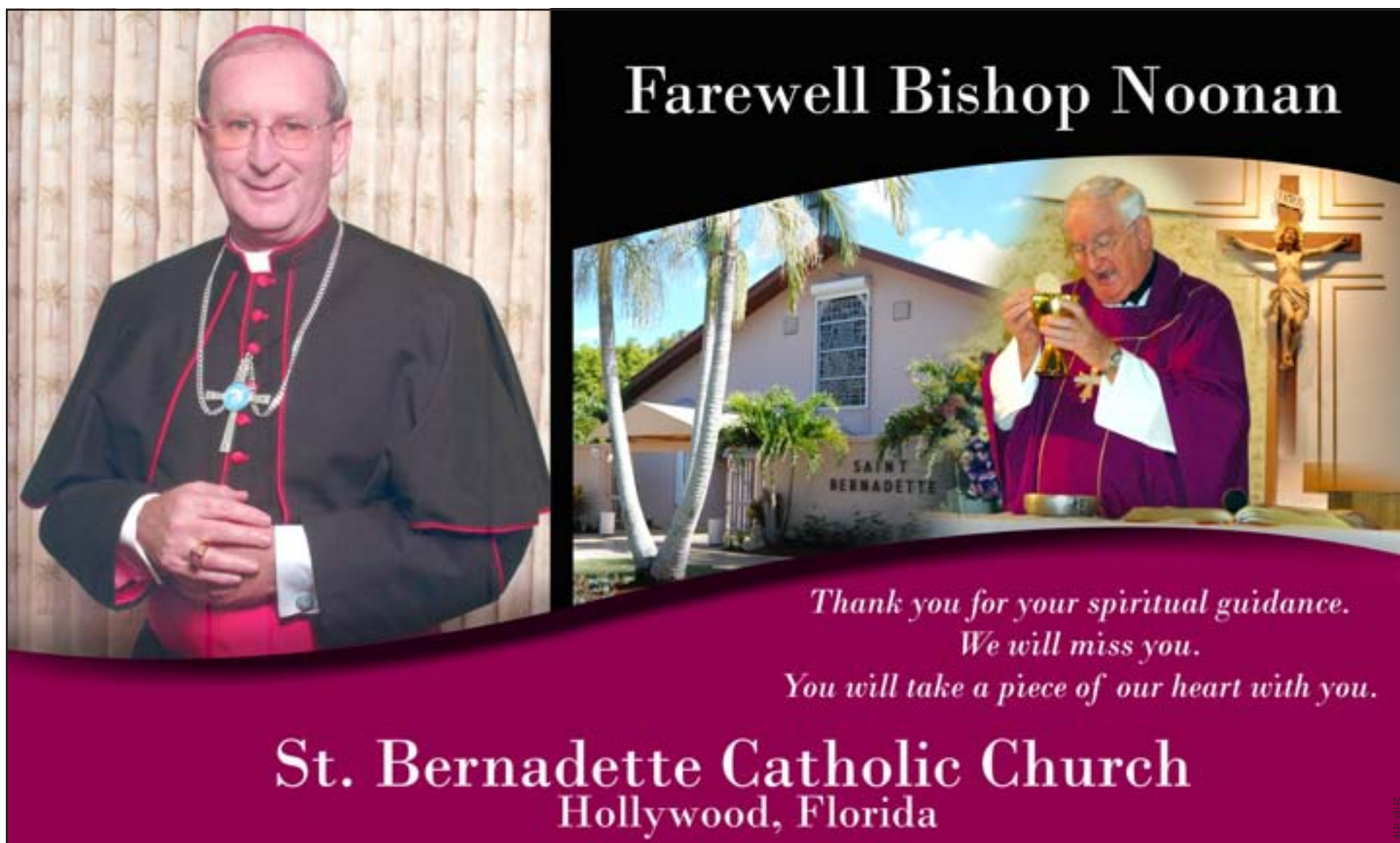
THE ARCHDIOCESE OF MIAMI CONGRATULATES
BISHOP JOHN NOONAN
ON HIS APPOINTMENT AS THE FIFTH BISHOP
OF THE DIOCESE OF ORLANDO.

THANK YOU FOR YOUR PASTORAL LEADERSHIP AND SERVICE
TO THE ARCHDIOCESE AND TO THE SOUTH FLORIDA COMMUNITY.

MAY GOD BLESS YOU! QUE DIOS LE BENDIGA! SE POU BONDYE BENI WI!
ARCHBISHOP THOMAS WENSKI, BISHOP FELIPE ESTÉVEZ, THE CLERGY, RELIGIOUS
AND THE PEOPLE OF THE ARCHDIOCESE OF MIAMI

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Farewell Bishop Noonan

*Thank you for your spiritual guidance.
We will miss you.
You will take a piece of our heart with you.*

St. Bernadette Catholic Church
Hollywood, Florida

23197-016

ARCHDIOCESAN PRIESTS SAY GOODBYE TO BISHOP NOONAN



Bishop John Noonan sits between Archbishop Thomas Wenski, left, and Bishop Felipe Estevez during a roast in his honor Dec. 3. Archdiocesan priests bid farewell to Bishop Noonan with vespers followed by dinner and the roast. (ANA RODRIGUEZ-SOTO | FC)

Coat of arms and episcopal motto of Bishop Noonan

TERESA LANTIGUA PETERSON
Special to Florida Catholic

ORLANDO — The coat of arms of Bishop John G. Noonan, fifth bishop of the Diocese of Orlando, combines diocesan (left half) and personal (right half) elements. These elements have special meanings that are personal and spiritual, temporal and eternal — reflecting not only his life experiences but his faith journey as well.

On the left side of the shield, for the Diocese of Orlando, the main colors of red and gold recall the colors of the flag of Spain, for it was missionaries from that country who first brought the Gospel to Florida. The chi-rho (x-p) is taken from the two first letters of the Greek word for Christ, the Son of God and the center of all Christian faith. The golden shell is a traditional symbol for the apostle St. James the Greater, patron of St. James Cathedral in Orlando. The orange blossom indicates that the nine counties of the diocese are

centered in Orange County.

In the upper portion of the diocesan arms is a blue fleur-de-lis on a background of white or silver. This is in honor of the Blessed Virgin Mary, the Mother of God and the patroness of the Diocese of Orlando.

On the right side of the shield is the personal coat of arms of Bishop Noonan. It is divided among fields in the same fashion as the coat of arms of Pope Benedict XVI, as a way to honor the Holy Father who elevated him to the office of bishop.

The area to the left is rendered in blood red. This represents the precious blood in the Eucharist. Upon this field appears one of the most ancient symbols in Christian art, the pelican.

Since the first century after Christ, the pelican has represented both the Church universal and the Eucharist. As depicted in Bishop Noonan's coat of arms, the pelican is seen piercing its own breast and represents Christian sacrifice and a filial love for God the Father. Bishop

COAT OF ARMS — Please see Page A17 for a color photo of Bishop John Noonan's coat of arms

Noonan specifically selected this image to commemorate the Year of the Eucharist, which was promulgated by the late Pope John Paul II in October 2004, the liturgical year in which he was raised to the episcopal dignity.

On the right side of Bishop Noonan's shield the field is silver or white, representing innocence of soul and the holiness of Christian life.

It is customary for bishops to adopt an emblem from their family arms. Bishop Noonan has chosen a red phoenix arising from a bed of flames. The arms of the Noonan family include a silver field on which appear three fierce red falcons. The bishop has adapted this inspiration to appear in singular form as the spiritual mythical beast known as the phoenix. The phoenix is the

symbol of the resurrection of Christ and Christian triumph over sin and death, and when it appears with a halo, as in the case of Bishop Noonan's arms, it also represents the person of the risen Christ.

After the Middle Ages, the Church also assigned the phoenix to the attribute of chastity and is therefore one of the emblems of the celibate clergy. The gold halo represents both the wisdom of God the Father and the trust that Christ places in the men he calls to the fullness of holy orders.

The bottom field is gold, which once more represents the wisdom of God. Bishop Noonan chose a special place in his design to honor St. John Vianney, the Curé d'Ars. This French priest is the patron saint of the seminary in Miami where Bishop Noonan served as rector, and the patron saint of all parish priests everywhere.

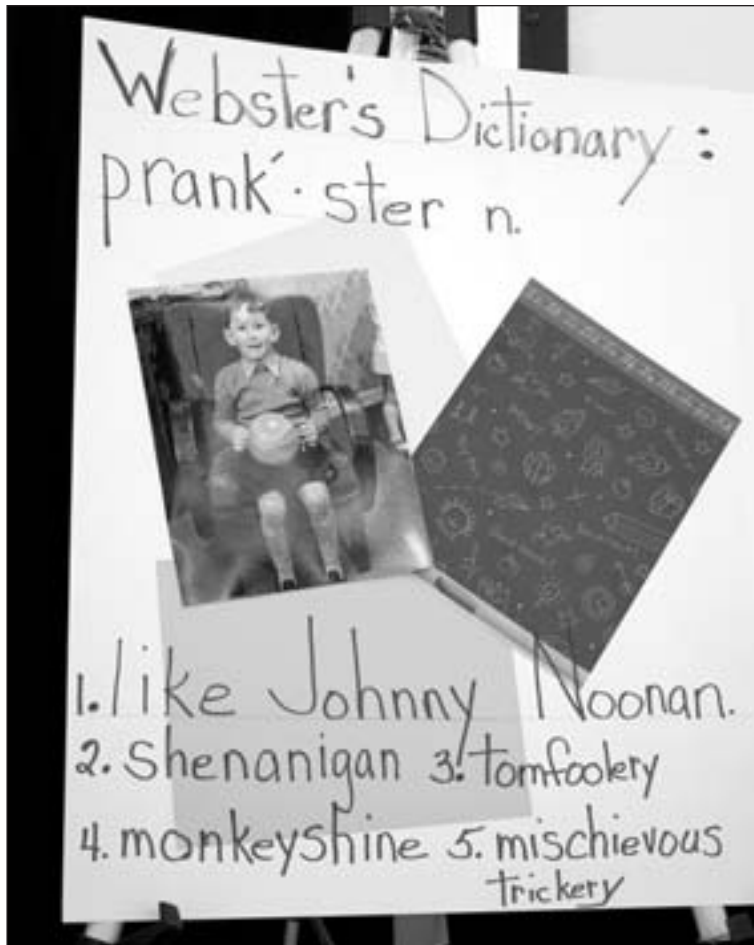
In a homily titled "Harvest Crosses," St. John Vianney tells a story about local farmers who hid small

wooden crosses in the earth which were later discovered by migrant farmers and inspired prayers of thanksgiving and praise for God. On the gold field of wisdom, tied bundles of lavender appear representing the actual harvests of both St. John Vianney's farmers and, metaphorically speaking, of Christ with his flock. Between them appears a black cross Moline, which is a heraldic adaptation of the Christian cross assigned to represent France. The lavender plant has been regarded as a safeguard against evil and as Christ's herb. Bishop Noonan will be the first person to ever bear the heraldic emblem of the cross between two garbs of lavender as they relate symbolically to the Curé d'Ars.

Over the bishop's coat of arms is found a small silver shield (rendered in heraldry as white) and which once more symbolizes innocence and purity of soul. The palm represents the Church of Miami

PLEASE SEE **MOTTO**, A25

NOONAN: 'You're like the fabric of my life'



Funny posters showing old photos of Bishop Noonan adorned the Pastoral Center atrium.

FROM A17

greeting him with an adulterated version of the Mickey Mouse song that went something like this: B-I-S, H-O-P, N-O-O, N-A-N.

Even Archbishop Thomas Wenski played along, ad-libbing during the homily at the Mass that preceded the luncheon that "Orlando is the diocese of Mickey Mouse, but it's no Mickey Mouse diocese."

"You will also find that Orlando has more money than we have here," Archbishop Wenski quipped.

On a more serious note, he added, "You served me well," even if it was only for the past six months. "I'm grateful to you and to (Auxiliary) Bishop (Felipe) Estevez for your collaboration and your friendship."

Bishop Estevez was rector of St. Vincent de Paul Regional Seminary in Boynton Beach when the future Bishop Noonan studied there.

In his remarks at the luncheon,

he noted that "the Irish culture has enriched the entire province of Florida in a big, big way. There is no one who exemplifies that legacy better than John Noonan."

"We send you off with the greatest love and the greatest admiration," Bishop Estevez said.

Msgr. Seamus Doyle, now pastor of St. Rose of Lima Parish in Miami Shores, and Bishop Noonan's first pastor at St. Elizabeth of Hungary in Pompano Beach, also reminisced a bit about the newly ordained assistant who became a close friend.

He recalled how Bishop Noonan's mother, a nurse, had run a home in their native Limerick where mothers came to give birth. Every time he heard a newborn cry out, little John Noonan would leap for joy at the birth of another "baby brother or sister."

"That's why John Noonan sees everyone as a brother or sister," Msgr. Doyle said.

He added that, beginning with



Bishop John Noonan holds up one of the two goodbye cards signed by Pastoral Center employees, who bid farewell to him Dec. 3 with a Mass followed by a paella luncheon and Mickey-themed roast. (PHOTOS BY ANA RODRIGUEZ-SOTO | FC)

that first parochial assignment and continuing through today, "John was always available for everybody. He was available for everything."

The evening roast, held after vespers at St. John Vianney College Seminary, kicked off with a David Letterman-style list of Top 10 reasons why Bishop Noonan was named to Orlando and continued with Bishop Estevez reading a letter from South Florida Catholics begging Bishop Noonan not to go.

Boisterously funny, the roast was written and emceed by Father Jose Alvarez, president of St. Brendan High School and dean of students at the seminary, where Bishop Noonan has lived and served, with a few interruptions, from 1989 until today.

When the laughter ended, the priests bid a tender goodbye to

their fun friend, brother priest and beloved bishop.

"John Noonan loved the seminary and loved the archdiocese. He loved us the way an Irish farmer loves his farm," said Father Robert Vallee, associate professor of philosophy at the seminary for more than a decade. "You make me want to be a better man and you make me want to be a better priest."

Bishop Noonan turned serious as well.

"The seminary has been my home for 15 years," he said. "What a wonderful privilege to be allowed to form our future priests. I thank the Lord for that great gift."

Earlier, at the luncheon, Bishop Noonan picked up on the fact, mentioned by Archbishop Wenski, that the farewell celebrations were taking place Dec. 3, the feast of St.

Francis Xavier, one of the founding members of the Jesuit order who went as a missionary to Asia.

As an Irishman, Archbishop Wenski said, Bishop Noonan "knows something of the missionary vocation."

Bishop Noonan admitted that even as a child he had "a sense (of wanting) to go out into the world and preach the Gospel. I never dreamed I would be in Miami." But just like St. Francis Xavier, who wanted to go to the Holy Land and ended up in India, "I ended up in Florida and am I happy!"

"You're like the fabric of my life," Bishop Noonan told archdiocesan employees, and by extension, the people of the archdiocese. "All of you played an important role in everything I did. It was truly a blessing." ■

Bishop Noonan holds up a symbol of his new office in Orlando.



Bishop Noonan: 'a shepherd's shepherd'

JENNIFER POWERS
Florida Catholic correspondent

ORLANDO — With his installation Dec. 16 as the fifth bishop of the Diocese of Orlando, Bishop John Noonan brings with him a history of dedication to ministry, education and the priesthood.

From those who know him best, there is no doubt the new bishop will bring a continued enthusiasm for vocations and priestly ministry.

"If every priest was like John Noonan, we would have heaven on earth," said Father Jose Alvarez, the dean of men at St. John Vianney College Seminary and president of St. Brendan Catholic High School in Miami. Father Alvarez was a seminarian at St. John Vianney when Bishop Noonan was rector.

"He is a man that will make your faith grow in leaps and bounds," continued Father Alvarez. "John Noonan is a man of great vision. He reads people very well, and genuinely cares about them."

"He confronts the important

'If every priest was like John Noonan, we would have heaven on earth. He is a man that will make your faith grow in leaps and bounds.'

Father Jose Alvarez

stuff and he doesn't sweat the small stuff. He is a shepherd's shepherd," Father Alvarez added.

"He is a man who loves the Church and is in tune with supporting and encouraging vocations," said Father Roberto Garza, a former student of Bishop Noonan's and current rector of St. John Vianney College Seminary. Father Garza recalls that as a seminarian,

while Bishop Noonan was rector, he witnessed an example of what it meant to be a priest. "One day a week at the seminary, we would do our house duties. Father Noonan would change into shorts and help us with our work list, whether it was cutting the lawn or cleaning bathrooms. He was great inspiration for us and taught us the power of humility."

"Bishop Noonan is a tremendous example for the seminarians," said Bonnie DeAngulo, tearfully, as she described her boss of nearly 22 years. "Even though he was the bishop, he would bring us coffee every morning. He is fun and not afraid to work hard."

"He has his own identity as a pastor and priest that goes beyond his title," said Dominic Buckley, a seminarian who is completing his pastoral year at St. Mary Magdalen Parish in Maitland. He remembers Bishop Noonan as a great mentor and "good father."

"When a tree limb shattered my back (car) window at the seminary,

BISHOP NOONAN'S PASTORAL CARE

When Archbishop Edward McCarthy of Miami retired in 1994, he came to live on the property of St. John Vianney College Seminary where Bishop John Noonan was rector from 1996 to 2005. As time went on, the effects of aging took their toll on the archbishop, who required much care. "Bishop Noonan was very caring when it came to Archbishop McCarthy," said Bonnie DeAngulo, Bishop Noonan's secretary while he was rector. She has worked at St. John Vianney College Seminary for 22 years. "He would always check on him and make sure he (Archbishop

McCarthy) was getting proper care."

DeAngulo recalled Bishop Noonan would take Archbishop McCarthy for walks and said that sometimes, as he became more debilitated, the archbishop would refuse to do something required for his care. "Bishop Noonan was so patient with him. He would bribe him with ice cream and get him to do it," DeAngulo said.

Archbishop Edward McCarthy died June 7, 2005, and that month, John Noonan became auxiliary bishop of the Archdiocese of Miami

Bishop Noonan offered to pay for the repairs, and gave me the keys to his car so that I could get to the airport," said Buckley. Another time, Buckley recalled, "Bishop Noonan had dinner with us at the seminary, and afterwards he got up, went back into the kitchen and started washing the dishes. That's the kind of selflessness he has."

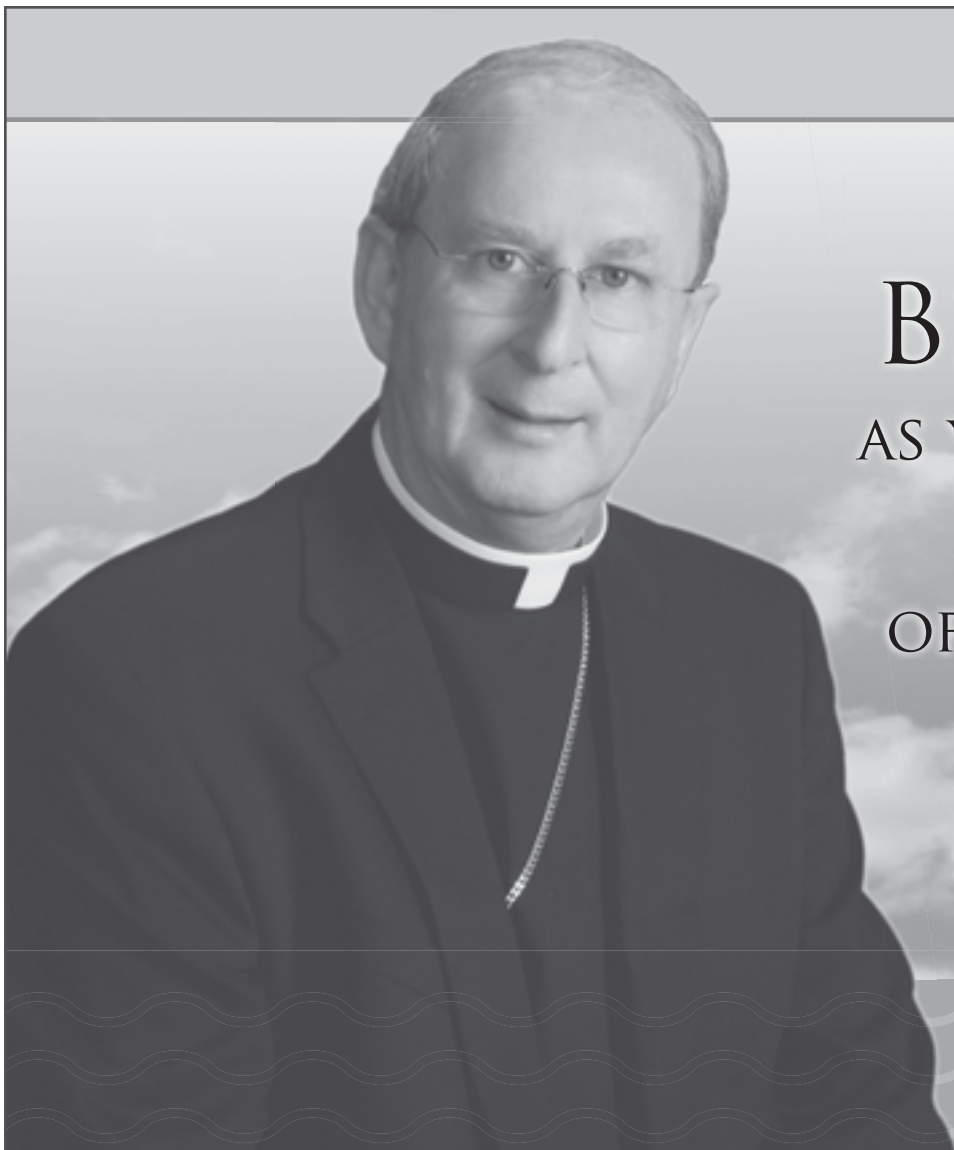
Father Miguel Gonzalez, Orlando Diocese director of vocations, who was also a former student of Bishop Noonan's when he was dean of men at the seminary, said, "I feel kind of guilty and have to tone down my excitement when I'm in Miami, because I'm conscious of the fact that people are grieving down there (at losing Bishop Noonan)." He added, "I'm excited that

the people in Orlando will see what a remarkable, compassionate man Bishop Noonan is. He is an incredible shepherd. People will be energized."

Father Gonzalez said he is looking forward to the thoughts and experiences the new bishop will bring, especially regarding vocations.

"He will continue to strengthen vocations in the diocese. He knows the process. He makes a point to talk about vocations during confirmations, asking youths to consider the possibility of religious life."

"New things will emerge and I look forward to the ideas he will bring to enhance our effort." Father Gonzalez added, "Christmas has come early." ■



BEST WISHES

BISHOP NOONAN

AS YOU SHEPHERD A NEW FLOCK

AS FIFTH BISHOP

OF THE DIOCESE OF ORLANDO

St. Elizabeth of Hungary Catholic Church
POMPANO BEACH, FLA.

Congratulations Bishop Noonan



Your gentleness, compassion, understanding and wisdom, have been some of the blessings experienced by all of us here at St. Rose of Lima. As a parish family, we congratulate you and pray for you as you undertake your new duties as a servant to our Lord Jesus Christ. While your leaving saddens us, the memories that you have created will be long remembered by your spiritual family at St. Rose of Lima. The Diocese of Orlando is blessed to be receiving a Shepherd of your caliber and devotion. You will always be in our thoughts and prayers. May God bless you on your new journey.

Your loving family,
St. Rose of Lima Parish & School
415 NE 105th Street
Miami Shores, Florida 33138

23015-1216



Barry University warmly thanks

Bishop John Noonan for his years of dedicated ministry in Miami as our Shepherd and prays that his future is blessed with peace and joy.



22006-1216



2010 GOOGLE MAPS

from
to
SOUTH FLORIDA



to
CENTRAL FLORIDA



A GLIMPSE AT THE LIFE AND MINISTRY OF BISHOP JOHN NOONAN

CHILDHOOD YEARS



Bishop John Noonan was born Feb. 26, 1951, in Limerick, Ireland. At left he visits with Santa. At right, he wears a Davy Crockett hat.



With his parents, John and Margaret, in Ireland. His father died April 1, 1962, when young John Noonan was 11.

1979



With his graduating class at St. Vincent de Paul Seminary, 1979. He earned a Bachelor of Arts degree from the seminary. In 1983, he earned a Master of Divinity degree from St. Vincent de Paul Regional Seminary, Boynton Beach. In 1996, he earned a Master of Education degree from Boston College.

Then Deacon Noonan, left, with Archbishop Edward McCarthy of Miami, is shown at his transitional diaconate ordination.



SEPT. 23, 1983



Ordained to the priesthood, Sept. 23, 1983, for the Archdiocese of Miami, at St. Paul of the Cross Church, North Palm Beach. He is pictured second from right, and Miami Auxiliary Bishop Felipe Estévez is pictured on the far left.



Father Noonan and his mom, Margaret, during a cruise in 1986. By all accounts, the two shared a "very special bond." Margaret died Oct. 13, 1995.

1980s

- Parochial vicar, St. Elizabeth of Hungary, Pompano Beach, 1983-1989.
- Chaplain, youth ministry, Broward County (1985-1987).
- Archdiocesan Vocation Board (1985-1987).
- Dean of Men, St. John Vianney College Seminary (1989-1993).

1990s

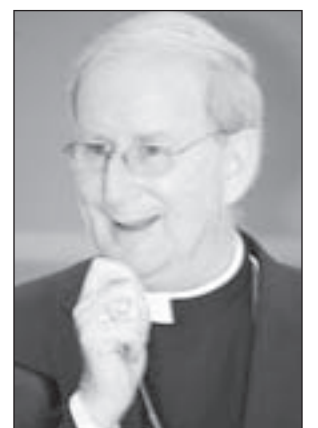
- Archdiocesan Pre-Cana Committee and Archdiocesan Marriage Preparation Board (1990-1992).
- In residence, St. Rose of Lima, Miami Shores (1993-1994).
- Supervising principal, Msgr. Edward Pace High School, Miami Gardens (1993-1994).
- Supervising principal, St. Brendan High School, Miami (1994-1996).
- Rector/President, St. John Vianney College Seminary (1996-2005).
- During his time at St. John Vianney College Seminary (1989-2005), 70 men were ordained to the priesthood.
- In 1997, he began his appointment to the Archdiocesan Permanent Diaconate Review Board and the Vocation Acceptance Committee Board, two appointments he kept his entire tenure in Miami.
- Board of National Association of College Rectors (1998-1999).

2000s

- Other archdiocesan appointments included: Director, Priestly Life and Ministry; member of the Priests' Personnel Board; member of the Presbyteral Council (both elected by fellow members and appointment by the archbishop).
- Elevated to monsignor, Oct. 22, 2001.
- Appointed auxiliary bishop of Miami, June 21, 2005.
- Ordained to the episcopacy, Aug. 24, 2005, Cathedral of St. Mary, Miami.

2010

- Announced as fifth bishop of the nine-county Orlando Diocese Oct. 23, 2010. The announcement was made at the Marian Congress held at Holy Family Parish in Orlando.
- Installed as Bishop of Orlando Dec. 16, 2010, at the Basilica of the National Shrine of Mary, Queen of the Universe in Orlando.



Bishop lends passion, expertise to national committees

TERESA LANTIGUA PETERSON

Special to Florida Catholic

ORLANDO — Bishop John Noonan serves on the Committee for the Protection of Children and Young People. The committee advises the U.S. Conference of Catholic Bishops (USCCB) on all matters related to child and youth protection, and oversees the development of the plans, programs and budget of the Secretariat of Child and Youth Protection. He joined the committee in November 2008 and his three-year term will conclude November 2011.

"I think it's a very important committee in light of the issues we face," said Bishop Noonan. "It shows the Church is committed to the Charter for the Protection of Children and

Young People and that the Church is seeking greater understanding and professional awareness."

The Charter for the Protection of Children and Young People is a comprehensive set of procedures established by the USCCB in June 2002 to create a safe environment for children and young people. The charter includes guidelines for reconciliation, healing, accountability and prevention of future acts of abuse.

In the spring of 2008, Bishop Noonan was appointed to the episcopal advisory council for the National Association of Catholic Chaplains. The organization educates, certifies and supports chaplains, clinical pastoral educators and all members who continue the healing ministry of Jesus in the name of the Church. ■

Bishop Noonan seen as servant leader

ROBYN KURTH

Florida Catholic correspondent

WINTER PARK — After making the formal announcement that he would become the fifth bishop of the Diocese of Orlando, Bishop John Noonan quietly set about meeting the people he would be shepherding, starting with impromptu visits at St. Margaret Mary Parish and School where he was a guest of the pastor, Father Richard Walsh.

At the Tuesday morning men's Bible study group Oct. 26, Bishop Noonan went almost unnoticed until Father Walsh introduced him to the group of more than 100 men. Reflecting upon their experience, many of the men shared a common sentiment: This servant leader is "one of us."

"He acknowledged that this

kind of group was the body of Christ. Nothing he said pointed to himself," said parishioner Frank O'Brien. "I think he's a very humble priestly person."

"He just sat down, introduced himself to the group, and (joined us) to do Bible study," said Mike Farrington.

"(The men) were delighted that he graced them with his presence," said Father Walsh. "He was here about 30 minutes before anyone knew who he was. They gave him a tremendous welcome."

Jim Munoz remembered taking the last available seat at the bishop's table but was unaware who he was — even though the bishop had unexpectedly dropped in on Munoz's wife's seventh-grade math class at St. Margaret Mary Catholic School the day before.

"He's very approachable and

he's so unassuming; you can feel his caring for people," Munoz said. "It was also low key ... there was no big fuss."

"I was touched by the fact that he was here," said Bill Timmes. "Later that evening he was walking around sticking his head into all of the different meetings."

As part of the men's Bible study group, Father Walsh asks the participants to reflect upon the question of the week that appears in the Sunday bulletin. On the day of Bishop Noonan's visit, the question of the week was, "What do you pray for?"

"Father Walsh asked the bishop that question and he said, 'I have a new job, and I'm praying that I can be the shepherd that God wants me to be,'" said Johnny Livera. "That's a true servant right there." ■

MOTTO

FROM A20

and is a special way of honoring the archdiocese and people of Miami. Behind the palm appear two staffs with gourds, or haversacks. These staffs are the main heraldic symbol of St. Raphael the archangel whom sacred Scripture tells us was the guardian of the pilgrim Tobias. Together these emblems represent the spiritual journey, or pilgrimage, that each Christian makes in life.

One additional remembrance of the bishop's native Ireland is the inclusion of the episcopal cross with crowned heart positioned above the shield which is a variation of a *claddagh* emblem. The *claddagh* has come to represent the love of Irishmen abroad for their homeland.

The green pilgrim's hat is the traditional emblem that adorns a bishop's crest. For bishops, there are six tassels suspended on either side of the hat in a pyramidal style. The color green is the true color of the office of bishop and as the color of growth and renewal, also suggests eternal life.

MOTTO

A bishop's personal motto has always been intended to represent his personal spirituality and theologically based philosophy of life and is most frequently grounded in sacred Scripture or in a prominent prayer or litany.

Bishop Noonan's motto is a beautiful Old Irish (Gaelic) motto from the prayer of the "Breastplate of St. Patrick." In the English translation, it is rendered as "God before me and God with me." By selecting this prayer for his motto, he confirms his own belief that all things are possible through faith and love in Jesus Christ. ■

Peterson is communications manager for the Diocese of Orlando.



Farewell and Thank You Bishop Noonan

For always being so supportive
of our school and for your many years of
dedicated service leading our
community's Catholic faithful.

May God Bless You!

You have been a wonderful
friend and neighbor.

The Marist Brothers and the
Christopher Columbus High School Community

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if we are united to the source of grace."

— St. Madeleine Sophie Barat

Foundress of the Society of the Sacred Heart



Carrollton School of the Sacred Heart
thanks Bishop Noonan for his many gifts to
the Archdiocese of Miami.

We wish you well as you begin your new ministry as
Bishop of the Orlando Diocese.

May God's grace bless you in your new work.

You will remain in our hearts and prayers.




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Congratulations
BISHOP JOHN NOONAN



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HIGH

St. Brendan High School's administration, faculty and staff wish you the best in your new position as Bishop of the Orlando Diocese.

Thank you for your wisdom and years of service.



**"The Lord is my shepherd;
There is nothing I lack."**

OUR PRAYERS AND BEST WISHES GO OUT TO YOU!

BLESSINGS AND CONGRATULATIONS FROM
GOOD SHEPHERD CATHOLIC CHURCH AND SCHOOL

Congratulations

On your assignment to the
DIOCESE OF ORLANDO
and we thank you for all
your sincere devotion to the
ARCHDIOCESE OF MIAMI.

*Wishing you all
God's blessings and success
in your new assignment.*

REV. DOMINICK O'DWYER,
REV. RAFAEL COS, DEACONS,
AND THE FAMILY OF
ST. MALACHY

ST. MALACHY CATHOLIC CHURCH
6200 JOHN HORAN TERRACE
TAMARAC, FL 33321

NEWS**briefs****'Caravan of deliverance' at Holy Family Parish**

Father Franky Jean and the parishioners of Holy Family Church invite the community to take part in their annual novena of prayer, Jan. 8-16, 2011, beginning at 6 p.m. each evening. Every night will begin with Mass, followed by adoration of the Blessed Sacrament, healing services and a "prayer of deliverance" until midnight. Guest speakers will include Father Jules Campion, Simoly Joseph, and Father Demitri Demesmin. Holy Family is located at 14500 N.E. 11 Ave., North Miami. For information, call 305-947-5043.

**Interested in missions?
Come to a meeting**

Amor en Acción (Love in Action) the lay missionary organization that ministers in the Dominican Republic and in the Archdiocese of Miami's sister diocese in Haiti, will host its first meeting for summer mission 2011 preparation on Thursday, Jan. 20, 2011, 7:30 p.m., at St. Dominic Parish, 5909 N.W. 7 St., Miami.

This will be an introductory meeting for anyone interested in mission travel to the Dominican Republic or Haiti in the summer of 2011.

Those wishing to travel must be 18 or older, and additional requirements will be discussed at the meeting.

For more information and to R.S.V.P., call 305-762-1226, or e-mail info@amorenaccion.com.

Archbishop Wenski celebrates special Masses

Archbishop Thomas Wenski will celebrate Christmas Eve midnight Mass at St. Mary Cathedral, 7525 N.W. Second Ave., Miami. The Mass will be preceded by a concert of "Lessons and Carols" beginning at 11 p.m. He also invites the community to join him when he commemorates the first anniversary of the earthquake in Haiti with a Mass at the cathedral on Wednesday, Jan. 12, 2011, at 7 p.m. All are welcome to attend in solidarity with the Haitian people. For more information, call 305-759-4531.

NEWSbriefs

Annual ball benefits Catholic Health Services

Catholic Health Services Foundation will host its annual "Black and White Charity Ball" on Saturday, Jan. 29, 2011, at the Westin Diplomat Resort and Spa, 3555 S. Ocean Drive, Hollywood.

The ball is the annual fundraiser for Catholic Health Services, the archdiocesan agency that provides home health care, affordable housing, and nursing and rehabilitation services to the sick and elderly in South Florida.

For information about tickets and sponsorships, call Linda Lamers at 954-484-1515, ext. 5238; or e-mail llamers@chsfla.com.

Celebrate Advent with Filipinos

The Filipino Apostolate is in the midst of celebrating *Simbang Gabi*, the traditional Advent novena of evening Masses, which began Dec. 15 and will conclude Dec. 23.

Each Mass takes place in a different church and focuses on a different spiritual aspect of Advent. Archbishop Thomas Wenski will be the main celebrant of the final Mass.

All South Florida Catholics are invited to this cultural and religious celebration. The remaining schedule of Masses is as follows:

- Monday, Dec. 20, 7:30 p.m., Visitation Parish, 100 N.E. 191 St., Miami.
- Tuesday, Dec. 21, 8 p.m., Good Shepherd Parish, 14187 S.W. 72 St., Miami.
- Wednesday, Dec. 22, 7:30 p.m., Little Flower Parish, 1805 Pierce St., Hollywood.
- Thursday, Dec. 23, 6:30 p.m., St. Rose of Lima Parish, 415 N.E. 105 St., Miami.

For information, call 954-981-7843 or visit <http://filipinoapostolate.org>.

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Farewell & Best Wishes

Bishop John Noonan


In his role as fifth bishop of the
Orlando Diocese

Fr. Bryan Dalton & the Parish Family of
St. Ambrose wish to express our sincere
gratitude to Bishop Noonan for his wonderful
years of love and service & to
Congratulate him on his Appointment as
Bishop of the Orlando Diocese.
May God bless you always.

22928-1216



*Bishop Noonan,
May God bless
you for all the
years of dedication
and service
in our community.
Best Wishes,
Immaculata-La Salle
High School*

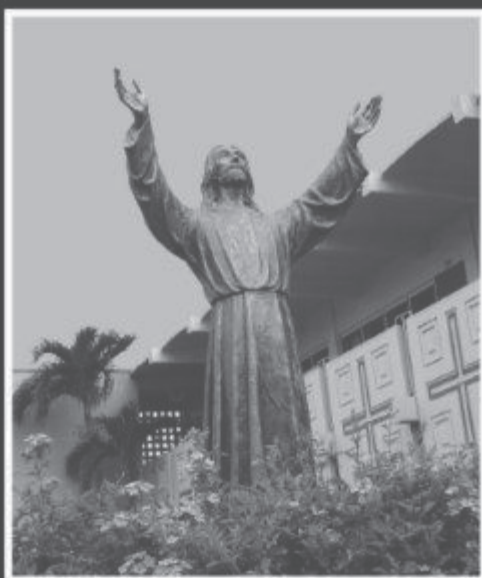


*Thank
You!*

23003-1216

Monsignor Edward Pace High School bids farewell and best wishes to Bishop Noonan

"Though we are sad to see you go,
we know the Orlando Diocese will be blessed
with a wonderful bishop.
Your Pace Family will miss you."



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23103-1216

*Congratulations
Bishop John G. Noonan
upon your elevation
as Chief Shepherd of
The Diocese of Orlando.*

*May the Good Shepherd
always be
over you to shelter you
under you to uphold you
behind you to direct you
before you to lead you
as you humbly bring
the steady presence of Jesus
to all your flock.*

*From the Laity, Religious, Deacons and
Priests of Little Flower Parish in
Hollywood, Florida*



23102-1216

Congratulations on your assignment
to the Diocese of Orlando

Farewell and Best Wishes

May God bless you always
Mother of Our Redeemer Church
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305-829-6141

22/06-12/16



Rev. Israel E. Mago
and
Our Lady of Guadalupe Church
Doral, Florida



23/06-12/16

Bishop Noonan,
May God bless
you for all the
years of dedication
and service
in our community
Best Wishes

Dear Bishop Noonan,

The priests, church staff and
parishioners of Assumption

Catholic Church in

Lauderdale-by-the-Sea

extend to you all best wishes

as you continue God's work

as Bishop of Orlando.

*May the years
ahead bring you
fulfillment and joy.*

23/06-12/16

Best
Wishes,
Prayers
and Love
Go With You
Bishop Noonan!

St. Brendan Elementary School
Miami, Fla.

23/06-12/16

VICAR

FROM A8

"We need to increase that," she said of the number of commission members.

She also wants to plan more educational and social get-togethers for the 431 religious currently serving in the archdiocese — 48 brothers, 289 sisters and 94 priests.

"We need to re-gather all the religious who are serving the archdiocese in certain times of the year — in important moments, liturgical moments — to come to Christ and to grow in our vocation, to receive sound teaching about religious life and to put a fire in our life," Sister Lanzas said.

Speaking of fire: She comes from a community that, unlike many others today, has an abundance of vocations: 25 professed religious, five postulants, three novices and four in discernment. They work at St. Mary Cathedral, St. Michael the Archangel, St. Raymond, Blessed Trinity and St. Agatha parishes in Miami-Dade County, as well as Catholic Hospice.

Known in Spanish as *Siervas de los Corazones Traspasados de Jesus y Maria*, the Servants began in Miami 25 years ago as a diocesan congregation. Seven of them also serve now in the Diocese of Peoria, Ill., where they operate a retreat center, direct Catholic Charities and do campus ministry at Illinois State University.

The community's apostolic charism is "to be ardent witnesses of the power and fecundity of love to form hearts, to build a new civilization of love, truth and life," Sister Lanzas said. "We are at the service of the New Evangelization, and want to enfold the teachings of John Paul II in our lives. That's why we are in everything and everywhere, according to the needs of the Church and the gifts of the sisters."

Her priority as vicar for religious will be "assuring that every community that is serving in the archdiocese has what it needs to have," she said. "I will do all I can to serve them and to provide for whatever they need in their service for the archdiocese."

While it is not in her job description, Sister Lanzas does see a need to promote religious life, noting that the best people to do that are religious themselves. She sees life in community — praying and living together — as one of the key elements that distinguish religious life from the lay vocation.

"Religious life is about being, not doing," she said. "Of course we have to bring Jesus to people. But we also have to be with Jesus Christ. He's the center of our lives." ■

HOMELESS

FROM A15

driven from downtown areas during sporting events, and the city of Miami is trying to outlaw panhandling here, making life harder for street people — something Gonzalez said he will fight at City Hall on his own time. But thus far the police have not interrupted the Hope for the Homeless team.

"They have never told us to leave," said parishioner Maruchi Bello, adding that Gonzalez had been fined in the past for littering when he dispensed food in the wrong kind of packaging.

'SO MANY BLESSINGS'

"The first time I came I received so many blessings," Bello added, recalling how she sang with Ramon. "I get goose bumps from this and he teaches us that we should be so happy. We have so much and we are sometimes not joyful like he is. Just because we came and gave him something he was so happy. We see a lot of experiences like that."

Near the Miami Rescue Mission, the volunteers were greeted by Leslie Ebanks, a prison ministry worker and member of the pastoral staff from Pure Heart Christian Center in Kendall. The homeless there had been telling him about the volunteers with yellow T-shirts.

Ebanks informed the group that he has been involved in homeless ministry for 20 years and was homeless in Miami once himself.

"It is hopeless (when you are on the streets here). This is not a nice place to be," he said. "The homeless here were just telling me that these (Hope for the Homeless) people continue to do this for us, and I had to come over and thank them. You guys are awesome: No agenda, you just came out here to love people."

Father Garcia said Hope for the Homeless has quickly become a beautiful component of St. Agatha Parish and he recommended they take St. Margaret of Scotland as their patroness. The Middle Ages saint was known for her charitable works and for personally serving orphans and the poor every day before she ate. "We have always been a generous parish with the Sisters of Charity in Haiti, but we also needed to do something around us — to offer people in our community not a hand out but a helping hand especially during this economic crisis," Father Garcia said.

The parish has been inspired by Archbishop Thomas Wenski's call for South Florida Catholics to be witnesses of hope and to "start anew" in Christ.

The economic downturn has been visible in the region, according to Father Garcia. "We have people coming to our parish looking for a job. They started calling us the 'hope people' and we want to be that in the midst of this crisis — there is always something we can give: our time, talent or treasure." ■

Our best wishes to you!

*You have been one of the
greatest gifts of the Archdiocese.*

We are going to miss you!

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23000-1216

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ROOF NEVER
FALL IN

AND
MAY THOSE
BENEATH IT
NEVER FALL
OUT.

23091-1216

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Fr. James A. Quinn, Pastor,
and the Parishioners of
St. Matthew Catholic Church
send congratulations
and best wishes to
Bishop John Noonan
in his role as fifth Bishop
of the Orlando Diocese

23153-1216



"Gratitude is the memory of the heart"
Massieu

Our St. Timothy Parish community sends you
prayers and congratulations on your appointment
as Bishop of the Diocese of Orlando

We thank you with grateful hearts for the time
you blessed us with your leadership
and service in the Lord.

Our prayers continue to follow you
as you shepherd your flock in your
new assignment in Orlando.

May our gracious Lord guide you in
faith, courage and wisdom.

We wish you the best of health,
happiness and peace.

With love,
Msgr. Tomás M. Marín and
St. Timothy Parish Community

23143-1216

Appreciation and Prayerful Best Wishes

Bishop John Noonan

for your years of dedicated
service to the
Archdiocese of Miami

May God Continue to Bless You

Bishop Frank J. Dewane

and the Clergy, Religious, Seminarians
and Laity of the Diocese of Venice in Florida



23077-1218

Farewell Bishop Noonan

*Thank you for all you've done for
the McCarthy Family.
We are truly grateful.
We will miss you and we will pray for you.*

Go with God

Rev. Brendan Dalton and Principal Richard Jean



Archbishop Edward A. McCarthy High School



23145-1210



“A loyal friend is a powerful defense, whoever finds one has indeed found a treasure.”
Ecclesiasticus 6:14

Bishop John G. Noonan

*We have been enriched by your love
and dedication for the Church.*



Your spiritual family of
St. John Vianney College Seminary
will pray for you always!

The REASON FOR THE SEASON A SEASON OF SHARING



This is something you can do with your family and friends. Many times people adopt a family for the holidays. If you are interested in doing something like this, first contact an emergency aid agency, such as Catholic Charities, and find out about opportunities. (To find offices and contact listings, visit online at <http://www.ccadm.org/home>)

Then get a "team" together; include friends and family members. Each "team" has a set amount of spending cash and a list of needed items. The teams are told to bring together the items they bought at a set time.

Here is how charity can be like a team sport. See how well your team can stretch your charitable dollar. Use coupons you find in the mailbox, Sunday

newspaper and online. Plan with your team where to find the best deals for different products — one store might have a deal on canned foods and another on shampoo.

Think about different items that might be needed. Along with food, clothes and toys, look for hygiene products and dental products. And if you do buy canned foods, think about getting a can opener, too.

Before you take the items to the aid agency, bring together the teams and witness the charitable bounty. Together think about those who will receive the items and give thanks that your shelves are stocked. If you had fun with this activity, make another time during the year to try do this again. Anytime is a good time to stretch your charitable dollar.

'Charity unites us to God. There is nothing mean in charity, nothing arrogant. Charity knows no schism, does not rebel, does all things in concord. In charity all the elect of God have been made perfect.'

— St. Clement



What do we know about the three Wise Men? While one of the four Gospels (Matthew, Chapter 2) sheds some light on those who journeyed from the East to see the "King of Kings," Scripture does not chronicle their names, their heritages, the place where they came from or even how many kings they were or if they were kings at all.

So what do we know about them?

Well, maybe it's not as important to know specifics about them as it is to learn from their spiritual example. Pope Benedict XVI said while the Wise Men were mysterious, they are important figures as the Church began its mission of bringing Christ to the world.

During a World Youth Day gathering in Germany, Cardinal Theodore McCarrick told the young people to be like the three kings who followed the star to Bethlehem seeking Jesus. He advised the pilgrims to ask themselves, "Where is the star leading me?"

Any pilgrimage, the cardinal said, is about leaving one place and moving to a new one. Leave sin, fault, flaw and weakness behind, he told the crowd, and just as the Magi took a different route home from Bethlehem, pilgrims at World Youth Day should do the same.

"Make progress," the cardinal said. "Pack the grace God has given you."

OK, it might seem like a goofy idea, but give it a shot. Ready? So, during Advent we prepare for the birth of the Savior and on Christmas we celebrate his birth. What do you think it would be like to attend a birthday party for Jesus?

There's a reason to think about this. Not to think about what the decorations would be like or whether there would be party games. No. There is a serious reason, and it surrounds the gifts.

Would Jesus care about getting materialistic items? You know, like the latest music or video game system. Or a cool pair of shoes or an electronic gizmo?

So what's your answer to that question? Was it "no"? Good. Then we're on the same page.

Knowing that material items wouldn't be the best "gift" for Jesus, what would you offer in celebration of his birth? A gift from the heart? Now, you're on to something.

How would you feel if you went to Jesus and said, "Jesus, I donated a week's worth of food to a single mother and her children, so that the

mom could breathe a sigh of relief and not worry about feeding her family?"

That's a pretty beautiful gift, and you don't need a birthday party to do it. All you need is inspiration and a basket under your tree.

This season, become inspired to give to Jesus by giving to others. If you adopt a fam-

ily or if you visit a nursing facility to visit the elderly, write down how you believe your actions affected another person. Do you think it brought a smile to their faces, or tears of joy or hope that things might get better?

Then place these thoughts in a basket under your tree. Good thoughts and charitable acts will now be the foundation of a symbol for Christmas — the celebration of Jesus' birth.

That's a pretty cool gift to give, don't you think?



Q&A ABOUT THE THREE KINGS

Q: Where do I read about the three Wise Men?

A: The Gospel of Matthew (Chapter 2) mentions the story of the Magi. The Wise Men are not mentioned at all in Mark, Luke and John.

Q: Why do we think there are three Wise Men?

A: While the Bible does not mention the number of Wise Men nor does it give their names or their heritages, it does mention that three gifts were given to the baby Jesus. In the Middle Ages, it was concluded that three visitors gave three gifts.

Q: What were the three gifts and what do they mean?

Gold (a precious metal fit for a king — they came a long way to see the "King of Kings"); frankincense (a perfume or incense, which is a symbol of prayer and priesthood); and myrrh (this an embalming oil or anointing oil). The final gift is quite symbolic and makes you wonder if the visitor who gave it to Jesus did so with sadness in his heart. It is a symbol of suffering and death; the visitors knew at some point in his life, Jesus would face death.

Q: Where did they come from and how did they find Jesus?

A: Scripture does not state a specific location: "After Jesus had been born at Bethlehem in Judaea during the reign of King Herod, suddenly some wise men came to Jerusalem from the east, asking, 'Where is the infant king of the Jews? We saw his star as it rose and have come to do him homage'" (from Matthew 2:1-2). The star they speak of is known as the "Star of Bethlehem."

Q: Do we have names for the men?

A: In the Western Christian Church they have been commonly known as Melchior, Caspar (or Gaspar) and Balthasar, and the feast day is Jan. 6, known as the Epiphany.