

FLORIDA Catholic

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OF MIAMI

Tracking the money

New guidelines remind pastors of need to have working finance council in each parish

ANA RODRIGUEZ-SOTO
Florida Catholic staff

MIAMI | It's the law of the Church: Every parish must have a finance council.

It's also smart practice, especially since most priests are not trained in finance or accounting.

Archbishop Thomas Wenski recently sent a reminder about that to all the pastors of the Archdiocese of Miami, along with 20 pages of guidelines detailing who should — and should not — be part of the finance council, how often those councils should meet and what their responsibilities should be.

"It's part of our fresh start," Archbishop Wenski said. "I think our people want to know that their pastors are being good stewards of the funds that they entrust them with. To generate that trust, you have to have accountability and transparency. If you have that, I believe the people will respond with even more generosity."

In an interview with the *Florida Catholic*, the archbishop noted that "the majority of our parishes do have finance councils of some type," since they have been mandated by canon law since 1981.

PLEASE SEE **MONEY**, A5

WHAT THE LAW SAYS

• Canon 357 of the Church's Code of Canon Law states: "Each parish is to have a finance council which is regulated by universal law as well as by norms issued by the diocesan bishop; in this council the Christian faithful, selected according to the same norms, and the pastor in the administration of parish goods."

• Canon 1287.2 also requires the pastor or parish administrator "to render an account to the faithful concerning the goods offered by the faithful to the Church."

WORLD YOUTH DAY 2011



Father Richard Viggo, master of ceremonies and priest-secretary to Archbishop Thomas Wenski, distributes blessed crucifixes to young pilgrims from the archdiocese and other parts of Florida who left Aug. 11 for World Youth Day in Madrid.

A blessing for young pilgrims

Group of 190 receive archbishop's blessing before heading to World Youth Day

ANA RODRIGUEZ-SOTO
Florida Catholic staff

MIAMI SHORES | Going to World Youth Day has become a kind of tradition for Johnny Gonzalez's family.

When the 17-year-old arrived in Madrid Aug. 16, he was following in the footsteps of his mother and his older sister.

"(My mother) already went when she was young," Johnny said. "My sister went to World Youth Day in Germany and I'm going now."

Gonzalez, with his guitar in hand, was among 190 World Youth Day pilgrims — 150 young people and 40 chaperones — who

ON THE WEB — Follow World Youth Day pilgrims day by day at miamimarch.org

stopped by the archdiocesan Pastoral Center Aug. 11 on their way to Miami International Airport to receive a blessing from Archbishop Thomas Wenski.

"I'm excited, yeah. I'm overwhelmed," Johnny said while waiting for the archbishop to arrive.

One of 78 parishioners from Mother of Christ in Miami who are traveling to World Youth Day, Johnny belongs to the Neocatechumenal Way, a spiritual move-

PLEASE SEE **PILGRIMS**, A16



Archbishop Thomas Wenski blesses 16-year-old Ricardo Silva, seated, and his parents, members of St. Catherine of Siena Parish in Miami, before their departure for World Youth Day. A group of 190 young people and their chaperones making the pilgrimage to World Youth Day in Madrid stopped by the Pastoral Center on their way to the airport Aug. 11 to receive a blessing from Archbishop Wenski. The youths are all part of the Neocatechumenal Way, representing parishes in the Archdiocese of Miami, Orlando, Fort Myers and the Turks and Caicos Islands. (PHOTOS by ANA RODRIGUEZ-SOTO | FQ)

'Encouragement and faith'

Archbishop tells inmates at Everglades Correctional that 'Church outside these walls hasn't forgotten you'

MARLENE QUARONI

Florida Catholic correspondent

MIAMI — Henry Perez, 50, called it a blessing that he was among 100 Everglades Correctional Institution inmates chosen to attend a Mass which Archbishop Thomas Wenski celebrated Aug. 13 at the prison.

"I participate in most of the Catholic services so I was able to make the list," said Perez, who is serving his third year of a 25-year sentence. "I guess the Lord wanted me to be here today."

Perez said that he never read the Bible until he came to prison. He comes to religious events in order to learn.

"I take this as a schooling so that when I leave here I'll do the Lord's work," he said as he sat in a pew waiting for Mass to begin. "I'd like to be involved in prison ministry someday. I'll leave that in the hands of God."

Perez will be eligible for parole in 2029, after serving 21 years of his sentence.

Archbishop Wenski told the inmates that God sees everyone as his sons and daughters.

"That gives you a dignity that no one can take away from you despite the harsh realities of prison life," he said. "We see the violence in the world. It's not a great picture. All of you must try to model what a reconciled world looks like."

He reminded the inmates that Jesus Christ was arrested and con-

demned to die.

"Jesus is close to you because he's been a prisoner," the archbishop said. "Jesus said if someone visits those in prison, then you visit me. I consider it a privilege to be here today with you. The Church outside of these walls hasn't forgotten you."

Everglades Correctional Institution is a maximum-security state facility located on the edge of the Everglades at Krome Avenue. Its 1,600 male inmates, who range in age from 20 to 79, rarely see a priest. But they have Deacon Alex Lam, a prison chaplain, and Deacons Ralph Gazitua and Edgardo Farias, head of the archdiocese's Detention Ministry, who visit the prison regularly.

Every Tuesday there is a liturgical hour and one Saturday each month inmates can participate in a "praise and worship" service.

"Catholic religious were the first to come into (Everglades Correctional) when it opened 13 years ago," said Deacon Lam. "We give them words of encouragement and faith. I tell them that God can make miracles. And he has. Every year a lifer has been released on a legal technicality. I tell them maybe this year it will be you."

Deacon Gazitua said that from the altar he could see some prisoners with tears in their eyes as they saw the archbishop for the first time. "They connected with the arch-

A volunteer with St. Louis Parish's "Rejoice in the Lord" prison ministry holds hands with an inmate who praying the Our Father during a Mass celebrated by Archbishop Thomas Wenski Aug. 13 at Everglades Correctional Institution. The state prison is located in southwestern Miami-Dade County. (PHOTOS BY MARLENE QUARONI FOR FCJ)



bishop as he spoke to them," he said, "as he told the Gospel story of Jesus and the Canaanite woman and how she persisted in her faith and humility when she asked Jesus to cure her daughter. They, too, must persist in faith and humility."

Deacon Gazitua said that he sees the inmates as men who have made a mistake and who need God's love.

During the archbishop's visit, several members of "Rejoice Al-ways," a St. Louis Parish detention ministry, were on hand. They stood out in their red shirts as they sat among the blue-uniformed prisoners. Both prisoners and

ministers sang and waved the hands in the air along with the music of an inmate band. Twice year the ministers conduct a religious retreat at the facility.

"Besides praise and worship there's sharing of their experiences," said Maria Gutierrez. "It's therapy when they start sharing. There's a lot of tears and joy." ■



About 100 of Everglades Correctional Institution's 1,600 inmates were selected to celebrate the Mass with Archbishop Thomas Wenski Aug. 13.



Inmates of Everglades Correctional Institution listen to Archbishop Thomas Wenski and Deacon Alex Lam at the beginning of Mass. Deacon Lam serves as chaplain at the facility.

Pictures that save lives

Respect Life Ministry gets two ultrasound machines thanks to Knights of Columbus

ANNE DIBERNARDO
Florida Catholic correspondent

MIAMI | The old adage, "A picture paints a thousand words," is never truer than when showing a mother her unborn child — especially if that mother is considering abortion.

Thanks to ultrasound technology, parents today routinely see their unborn children waving their hands or sucking their thumbs inside the womb. More and more pregnancy care centers are using the technology to empower women to bond with their babies and choose life.

Now, with the help of the Knights of Columbus, the archdiocese's Respect Life Ministry has acquired two ultrasound machines for two of its five pregnancy care centers.

The Knights St. Katharine Drexel Council 14212 donated the ultrasound machine for the North Broward Pregnancy Care Center, 5115 Coconut Creek Parkway, Margate, and the Miami Council 1726 has raised more than \$20,000 for the ultrasound project at the Sunset Pregnancy Care Center, 9350 Sunset

Drive, Miami.

The work is part of a national ultrasound project put in place by the Knights in 2009, on the 36th anniversary of Roe v. Wade, the Supreme Court case that legalized abortion. As part of the program, the national organization matches funds raised by local Knights to provide medically certified pro-life centers with funding for the purchase of ultrasound machines.

But the money to purchase the machine is only half the battle, said Joan Crown, archdiocesan director of the Respect Life Ministry. Additional funding is required to fully implement the program.

"Now that we have got a tool to actually show the women their child, we are going to need ongoing donations to hire ultrasound technicians and maintain supplies," Crown said.

By law, an ultrasound must be operated under the direction and supervision of a licensed physician. Use of the technology also must comply with local, state and national laws and meet national standards as defined by the American Institute



An ultrasound machine acquired thanks to donations from the Knights of Columbus waits to be used at the Respect Life Ministry's Sunset Pregnancy Care Center. Ongoing donations are needed to pay the technician who will use the machine. (ANNE DIBERNARDO | FC)

of Ultrasound Medicine.

The launch of the ultrasound program in the archdiocese will depend on what the ministry can afford to pay the technicians.

"Ideally, we would like to have technicians available whenever we are open, especially on a Saturday morning when we are praying in

front of an abortion mill. If sidewalk counselors do convince a girl to come over to our center, we would like to be able to show her the baby right away," Crown said.

The ultrasounds will not be diagnostic. They will be performed to confirm pregnancy. Currently, the respect life centers offer pregnancy

tests that cannot confirm whether or not women are pregnant — only whether or not they have a positive or negative pregnancy test.

The machines also are equipped with a vaginal probe, another device used to monitor the growth of the embryo — and a good way to capture the image of the child in its early stage of development.

"Usually, someone is not going to come to you until they are three to four weeks pregnant, because they have to wait a couple of weeks to be sure they have missed a period, so the vaginal probe should pick up the child at that point and is even more accurate than the over-the-belly type of ultrasound, but we will have both. How and who we offer which type to will be up to the doctor who is overseeing the operation and the technician," said Crown.

Legislation passed this year in Florida requires all abortion providers to perform an ultrasound to confirm the gestation of the child in order to determine the abortion method that is safest for the woman.

PLEASE SEE PICTURES, A5

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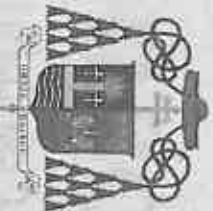
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No justification for death penalty

Gov. Rick Scott has signed his first death warrant. While originally scheduled for Aug. 2, a stay granted by the Florida Supreme Court to review the lethal injection protocol will postpone the execution of Manuel Valle until Sept. 1. Thanks to the Supreme Court's intervention, Gov. Scott has the opportunity to reconsider his decision — and I along with the other bishops of Florida urge him to do so.

Manuel Valle was found guilty of shedding innocent blood — that of a police officer, Luis Peña. He also attempted to shoot another officer, Gary Spell. These crimes

are heinous — but they were committed more than 30 years ago. After 30 years, is it necessary for the State of Florida to kill this man? Does society really make a coherent statement against killing by killing?

The argument has been made



FROM THE ARCHBISHOP
Thomas Wenski

that the application of the death penalty represents the legitimate self defense of society from an unjust aggressor, i.e. the murderer. And, historically, the Church has conceded the point that the state can rightly apply capital punishment when absolutely necessary, i.e., when otherwise impossible to defend society. There is, in Church teaching, no moral equivalence between the execution of the guilty after due process of law and the willful destruction of innocent life that happens with abortion or euthanasia. However, Pope John

Paul II has pointed out in *"Evangelium Vitae"* (No. 56): Given the organization of today's penal system and the option of imposing life imprisonment without the possibility of parole, such an "absolute necessity" is "practically nonexistent."

Also, it is difficult to defend the

"necessity" of executing someone when often his accomplice, in exchange for information or testimony, is given through plea bargaining a lesser sentence. And while some loved ones seek "closure," it is hard to see how capital punishment as "social retribution" or "institutional vengeance" really serves the purpose of punishment, which should be designed to redress the disorder caused by the offense. The death penalty cannot bring the victims back to life.

Even from a purely pragmatic or utilitarian point of view, the death penalty cannot be defended. It is not an effective deterrent to crime. Texas has executed more criminals than any other state; yet, it still has one of the highest murder rates in the nation. And the death penalty is not cost effective. It costs the state less to imprison someone for the remainder of his natural life than to execute him. Given that it is irreversible, society has rightly provided that it be applied only after lengthy and expensive legal

appeals. And, in spite of this, are dozens of documented cases wrongly convicted innocent people executed in the last century?

Willful murder is a heinous crime; it cries to God for justice. God did not require Cain for having spilt Abel's blood. God certainly punished his first murderer, he never put a mark on him to protect from those wishing to kill him in revenge Abel's murder (cf. Gn 4:15).

Like Cain, the condemned one on death row — for all evil of his crimes — remains a son. Human dignity — that convicted as well as our own best served by not resorting to extreme and unnecessary punishment. Modern society has means to protect itself without death penalty.

The communion to life in Christ would serve the common good of all by helping break society's spiral of violence — to "eye for an eye" mentality will end up making us all blind. ■

No hay justificación para la pena de muerte

El gobernador Rick Scott ha firmado su primera sentencia de muerte. Aunque prevista inicialmente para el 2 de agosto, un aplazamiento concedido por la Corte Suprema de la Florida para revisar el protocolo de inyección letal aplazará la ejecución de Manuel Valle hasta el 1ro. de septiembre. Gracias a la intervención de la Corte Suprema, el gobernador Scott tiene la oportunidad de reconsiderar su decisión — y yo, y conmigo los otros obispos de la Florida, le instamos a hacerlo.

Manuel Valle fue declarado culpable de derramar sangre inocente — la de un agente de la policía, Luis Peña. También intentó dispararle a otro agente, Gary Spell. Estos crímenes son atroces — pero se cometieron hace más de 30 años. Después de 30 años, ¿es necesario que el Estado de la Florida mate a este hombre? ¿Responde la sociedad de manera coherente en contra de matar, matando?

El argumento ha sido que la aplicación de la pena de muerte representa la legítima defensa de la so-

ciedad contra un agresor injusto, es decir, el asesino. E, históricamente, la Iglesia ha concedido que el Estado puede aplicar la pena capital cuando sea absolutamente necesaria, es decir, cuando no le sea posible defenderse de otro modo. No hay, en las Enseñanzas de la Iglesia, una equivalencia moral entre la ejecución de los culpables tras el debido proceso legal y la destrucción deliberada de la vida inocente que se practica con el aborto o la eutanasia. Sin embargo, el Papa Juan Pablo II ha señalado en la *"Evangelium Vitae"* (no. 56): teniendo en cuenta la organización del sistema penal actual y la posibilidad de imponer la cadena perpetua sin opción de libertad condicional, que tal "necesidad absoluta" es "prácticamente inexistente."

Además, es difícil defender la "necesidad" de ejecutar a alguien, cuando a su complice, a cambio de información o de prestar testimonio, se le da con frecuencia, mediante la negociación de los cargos, una sentencia menor. Y, aunque algunos seres queridos de las víc-

timas la piden, es difícil ver la pena de muerte como algo que repararía el daño. Un castigo debe ser más que una "retribución social" o "verganza institucional." El propósito de imponer un castigo a uno debe estar concebido para compensar el desorden introducido por el delito. La pena de muerte no puede devolver la vida a las víctimas.

Incluso desde una perspectiva puramente pragmática o utilitaria, la pena de muerte no puede ser defendida. No es un medio eficaz de disuasión frente a la delincuencia. Texas ha ejecutado a más delincuentes que cualquier otro estado; sin embargo, todavía tiene una de las tasas de homicidios más altas del país. Y la pena de muerte no es rentable. Al estado le cuesta menos encarcelar a alguien por el resto de su vida natural, que ejecutarlo. Dado el hecho de que es irreversible, la sociedad ha establecido, con razón, que la pena de muerte sólo se aplique después de apelaciones judiciales, prolongadas y costosas. Y, a pesar de esto, hay docenas de casos documentados de personas inocen-

tes que han sido injustamente condenadas y ejecutadas en el pasado.

El homicidio intencional es un crimen atroz, que clama a Dios justicia. Sin embargo, Dios no ligó la vida de Cain por haber ramado la sangre de Abel. Efectivamente, castigó al asesino de la historia, pero le puso una marca a Cain para protegerlo de aquellos que quisieran matarlo para vengar el asesinato de Abel (cf. Gn 4:15). Como Cain, el prisionero condenado en el cortejo de la muerte — con toda la maldad de sus crímenes — sigue siendo una persona. Se sirve mejor a la dignidad humana — la de los condenados como la nuestra — al no recurrir a este castigo extremo e innecesario. La sociedad moderna tiene los medios para protegerse sin la pena de muerte.

La comunión a cadena perpetua serviría al bien común de romper la espiral de violencia de nuestra sociedad, pues la mentalidad de "ojo por ojo" terminará dejarnos ciegos a todos. ■

MONEY

FROM A1

The goal of his letter and instructions, sent at the end of July, was to remind pastors of their responsibilities, help them strengthen the councils they have, and help them reactivate those that have become dormant for one reason or another.

"It's not some idea we came up with," Archbishop Wenski said. "It's part of the governance of the universal Church."

Msgr. Jude O'Doherty has had a finance council in place at his parish, Epiphany in South Miami, since the mid-1980s.

"The truth is that we do need the expertise of professionals in the area of finances to help us with the investment of funds and to help us with good accounting practices," he said. "Having the finance council allows me to do my work as a pastor every day. They do the work of budgeting for me that I would otherwise have to do — and which I did as a young pastor."

He added that Epiphany's finance council, which is made up of investment and accounting professionals, is "most helpful when it comes to the school, in creating a five-year budget so that we have some perspective as to what's happening in future years."

Finance councils are not to be confused with parish councils, which every parish also should have, although parish councils are not required by canon law.

Both councils have only advisory power. Finance councils are to advise the pastor regarding budget

and monetary issues; parish councils are to advise the pastor regarding ministries and services provided by the parish.

"They're basically two different groups, but one needs the other and the pastor needs the input of both," Archbishop Wenski said.

The archdiocesan guidelines say that the pastor must consult with the finance council "regarding any commitment of parish resources over \$10,000." Those commitments also require prior written approval from the archbishop.

"The pastor is still the pastor," in that the final decision remains with him, Archbishop Wenski said. "This is to assist the pastor, not to undermine the pastor. It's not to put down the pastor, but to call the pastor to best practices."

The guidelines say the finance council should be made up of no less than five and no more than nine people, preferably an odd number, should meet "at least bi-monthly or more frequently," and should not include, as voting members, anyone on the parish staff or people who have business relationships with the parish.

Members should be people with experience in finance, banking and accounting, as well as maintenance, landscaping, contracting or engineering — and they should reflect the cultural makeup of the parish. Parishes that might not have those people within their own communities can obtain "outside advice and counsel."

Msgr. O'Doherty said pastors "have to look for the people in their parish whom they know can help them. There should be no fear in

inviting such people to participate in the work of the Church. The work of the Church is no longer just spiritual; it is also the material aspect."

The archdiocesan guidelines say the finance council's job is to "review and recommend to the pastor for approval the parish annual budget and parish annual report," as well as help him produce an annual financial report — or more frequent ones — for the parish community.

Annual financial reports are required by canon law and copies also must be sent to the archbishop. By meeting frequently, finance

councils can keep an eye on income and expenses, and spot trends that might turn into crises in the future.

For example, Archbishop Wenski said, repairing a leaky water faucet might cost a parish \$50 if the leak is discovered right away. If it is discovered a year later, the repairs might cost 12 times \$50 or even more, depending on whether the leak caused additional damage to the building.

"That describes, in a very simple way, how a lot of parishes got into this financial crunch. They had expenses they were not on top of," Archbishop Wenski said. "Or some-

times it was a leaky water faucet." He pointed out that canon law mandates a finance council at the archdiocesan level as well.

"I have advisers that I listen to since that's not my expertise," Archbishop Wenski said. "So I think that by listening to those experts I can make a better-informed decision. It's still my decision to make."

"I do believe that the finance council is an absolutely good idea," Msgr. O'Doherty said. "And apart from it being a good idea, whether we like it or not, it has to be done."

PICTURES

FROM A3

This law also requires abortion providers to offer the mother an opportunity to see her child. "She can decline — no one can force her to look — but the abortion provider is now required to offer the opportunity to see the image," Crown said.

The question of who will enforce this in the abortion centers remains unclear. Crown's opinion is that the law will be very loosely enforced because nobody will be standing there watching.

But, she added, it will just take one court case involving a woman who says, "I wish I had seen my child. Nobody offered me the opportunity to see," to start prosecuting people for not following the law.

Either way, Crown said, the new law is a step in the right direction.

"In any other surgical procedure that we have performed, we sign off on different documents to make sure that we understand what is happening," said Crown. "Here we have abortion — an invasive surgical procedure — and we don't do any of that. If this is supposed to be a legitimate medical procedure then why are we not following the same

rule that we have to do with everything else?"

"Abortion is chosen with very little information," Crown continued. "So, in order to make an informed choice, one has to be educated on what abortion is — what it does to the child, what it does to the mother, and what it does to the father-and-mother relationship."

That's what the Respect Life Ministry's trained counselors, with their compassionate listening skills and knowledge of fetal development, offer the women who come into the pregnancy care centers.

With the ultrasound machine and the new law, Crown expects that many more lives will be saved. "It's going to be one more tool in our arsenal of helping the mother to bond with her unborn child," she said.

As far as money is concerned, she added, "We believe that God will provide in some way, because I do believe people see there is a need for this modern tool that is going to help us save a lot of children's lives."

For more information or to donate to the archdiocesan Respect Life Ministry, go to www.respectlifemiami.org, email info@respectlifemiami.org or call 954-981-2922.

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NINE DAY HOLY LAND PILGRIMAGE

Feb. 25-March 4, 2012

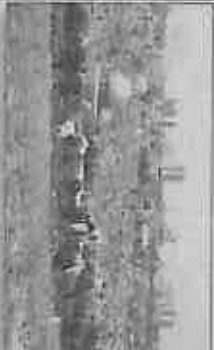
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NEWSbriefs

Workshops set for extraordinary ministers

The archdiocesan Office of Worship has set the dates for training workshops for those wishing to serve as extraordinary ministers of holy Communion.

Those wishing to take part in this ministry must be 16 years of age or older; have received the sacrament of confirmation; lead a life in harmony with the Catholic faith; and be recommended by their pastor, principal or school chaplain in a letter sent to the Office of Worship.

Workshops run from 9 a.m. to 1

p.m. on Saturdays. The training dates are as follows:

- Sept. 17, in English and Spanish, St. Louis, Pinecrest.
- Oct. 22, in English and Spanish, Our Lady of Lourdes, Kendall.
- Jan. 28, 2012, in English and Spanish, Mother of Our Redeemer, Miami.

- March 10, 2012, in English and Spanish, St. Louis, Pinecrest. Registration fee is \$10 per person and must be done through the parish at least a week before the date of the workshop. For more information, call 305-756-2755 or email corso@cathedralof-saintmary.com.

Learn about new Roman Missal

The archdiocesan Office of Worship is sponsoring two workshops for priests, deacons, liturgical musicians and lay ministers on the text and music of the new English translation of the Roman Missal. The workshops will take place:

- Tuesday, Aug. 23, 7 p.m., St. Gregory, 200 N. University Drive, Plantation.
- Wednesday, Aug. 24, 7 p.m., Little Flower, 2711 Indian Mound Trail, Coral Gables. For more information, call 305-756-2755.

New catechesis director appointed

The Archdiocese of Miami has appointed Peter Ductram as director of catechesis in the faith formation division, overseeing programs for children and youths, sacramental preparation and catechetical certification.

Ductram, who begins in the position Aug. 22, will work in cooperation with the Office of Lay Ministry and Adult Faith Formation, supporting parishes engaged in whole community catechesis.

Ductram is the former coordinator of evangelization initiatives for parishes with Hispanic ministry for the Archdiocese of Chicago and holds a bachelor's degree in theology from the Theological Institute Juan XXIII in Lima, Peru. He obtained his Master of Arts in theology from the Catholic Theological Union in Chicago, where he is presently a candidate for a Master of Divinity in Bible.

Ductram brings various experiences from the Archdiocese of Chicago, including serving as parish director of religious education and youth ministries and Hispanic coordinator for a vicariate (or region) in the Office of Hispanic Catholics.

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The international online certificate program in spiritual studies consists of four courses exploring the history of Christianity.

Enrollment is now open for both programs. For more information, go to www.stu.edu 305-628-6765, or email cllo@stu.edu.

Widowed? New retreat is for you

The Archdiocese of Miami Family Life Office will host a one-day retreat, Joyful Agai widows and widowers who to resolve the grief they feel and begin to live again the death of their spouse.

This retreat is open to anyone who has lost a spouse through death, although those widowed less than four months are encouraged to attend since they will find their loss is still fresh.

The retreat will take place Saturday, Oct. 1, from 8 a.m. to 7 p.m., at St. Maximilian Parish, 701 N. Hiatus Road, Pinecrest. For more information, email info@joyfulagaisouthflorida.org or call 954-5569.



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APPOINTMENTS

Archbishop Thomas Wenski has made the following appointments:

Effective July 15:

Father George Roy, Oblate Missionaries of Mary Immaculate — to parochial vicar, St. Stephen Parish, Miramar.

Effective Aug. 15:

Father Andy Lorenzo Puga — to parochial vicar, All Saints Parish, Sunrise.

It's all about the 'youth'

Catholic Student Center across from University of Miami strives to form young people in faith

VICTORIA Q. DEBAYLE
Florida Catholic correspondent

CORAL GABLES | In his apostolic letter, *"Novo Millennio In-ente,"* Blessed Pope John Paul II poses the question, "And how could we fail to recall especially the joyful and inspiring gathering of young people?"

For the young people who gather at St. Augustine Parish and Student Center to pray, learn about their faith, break bread together and participate in the greater Catholic community, that joy and inspiration is alive and well.

Nestled in the heart of Coral Gables, a stone's throw away from the University of Miami, you will find a group of students who are not just "all about the U." Their T-shirts say "UCATHOLIC" and their MVP (the name on the back of the shirt) is Benedict 16.

These young people are part of St. Augustine's Catholic Campus Ministry and members of UM's Catholic Student Association (CSA), a "vibrant community of students that desire to grow in holiness and live out their Catholic faith while in college and to discover God's plan for them and the mission they've been entrusted to the world," according to Michelle Ducker, associate campus minister.

The Catholic Student Association meets Thursdays at 7 p.m. in St. Augustine Parish's hall to partake in both a physical and spiritual meal together. Among the items on the menu: studying the Bible, looking at the lives of the saints, and learning about the Theology of the Body and the culture of life.

Nestor Arguello, who will graduate in 2012, said he found the session on the Theology of the Body to be particularly enlightening. "It gave light to so many questions and strengthened the brother-and-sister relationships within the group. I learned how to uphold the dignity of women and how to be a man of God."

Msgr. Michael Carruthers, pastor at St. Augustine, described the Catholic Campus Ministry's mission in three steps:

- To provide the students with a deep experience of Christ;
- To further a new evangelization, as this encounter with Christ will make them witnesses in the world;
- To form the whole person.

Former member Vanessa Estevez, UM class of 2006, experienced all three steps of that mission.

"I was Catholic before CSA, which at the time only meant Sun-



From left, Oscar Robles, Isa Guia, Laura Poncelet and Lauren Toribio display their UM and Catholic Campus Ministry pride on their T-shirts. (COURTESY PHOTOS | MICHELLE DUCKER)



Members of the Catholic Campus Ministry at St. Augustine Parish pose for a picture while attending the January 2011 March for Life in Washington, D.C.



This photo, taken at the profession of vows of Sister Sara Kowal, third from right, shows all the different vocations — single, married, religious and priestly — that have come out of the Catholic campus ministry at St. Augustine Parish.

ioned face-to-face conversations, the campus ministers as well as the students themselves reach out to the university community at large.

Plans are in place to develop small-group Bible studies, men's and women's groups, courses for intellectual formation, discipleship training, service projects, respect life ministry, retreat programs, and

sporting and social events. One of the most exciting plans is for a once-a-month Holy Hour followed by an open-mike night at the parish hall. The event will showcase what the Catholic Campus Ministry is all about: encountering Christ in the Eucharist, as well as growing in fellowship and community within the Church.

"I loved the sense of community that grew beyond CSA," said former member Timothy Sutton, who graduated in 2007. "Friendships with a faith foundation outlast the others."

Janine Turbe, UM class of 2002 and a friend of Sutton's, said, "CSA gave me that 'family feeling' that I always had at Church."

There are currently 500 students registered in the group and about 75 active members. Students come for all different reasons: Some are yearning for a faith community, others are looking for friends or a place to do community service, and sometimes they just come for the free food (they are college students, after all).

Former member Kristina Hernandez, who joined the CSA after graduating from the University of Notre Dame in 2003, said, "It meant having like-minded people integrated into my life, so that this task we have of living counterculturally is a little easier, because at least with CSA, we have a community where our countercultural lifestyle is actually the norm."

Jacyln Johnson, UM class of 2005, fondly recalled being on a canoe trip on the day Blessed John Paul II died. "That was so wild because (the campus minister) showed us a picture of JP II kayaking with his youth group and here we were doing that on the day he was 'born' (into eternal life)! It was a beautiful day."

Italian exchange student Michela Bernardini, who attended UM during the 2006-2007 academic year, said, "CSA was my *isola felice* (happy island), my peace place. CSA was home."

"(CSA) provided me with tools to deepen my faith and strengthen my prayer life," said 2011 graduate, Laura Bianco. "The many events and trips of this past year helped to form me into a mature woman of faith ready to accept the plan the Lord has for me."

"I have encountered hope here," Msgr. Carruthers said. "The Church needs and receives much from these young people, from their enthusiasm, from their wholeheartedness, from their youthful energy to give themselves to Christ. We all have a lot to learn, to be reminded of and to receive." ■

A life of *unin*

Cloistered Carmelites, who spend their days praying for

ANA RODRIGUEZ-SOTO
Florida Catholic staff

HAIALEAH | Their lives are a paradox. They have a website, but no Internet. They make friends and attract vocations, but rarely set foot outside their convent.

They earn just enough money to support themselves, but paid \$350,000 for a five-acre plot of land in Homestead.

In a world bursting with noise and tumult, they spend their lives in silence and prayer. But the 11 Discalced Carmelite Nuns who live in the Monastery of the Most Holy Trinity say their silence is full of grace and their

JOIN THEM

The groundbreaking ceremony for the new Carmelite Monastery of the Most Holy Trinity will take place Wednesday, Sept. 7, at 9:30 a.m. on the five-acre site at Southwest 289 Avenue and 292 Street in Homestead, with Archbishop Thomas Wenski presiding. Also present will be the 11 cloistered Carmelite nuns who will live there once construction is complete.

Donations can be mailed to the Discalced Carmelite Nuns, 4525 W. Second Ave., Hialeah, FL 33012. For more information, go to www.monasteriodelasantisimatrinidad.org.

prayers return as blessings — for the Church, for the world and for themselves.

The mission of apostolic religious orders — those who live and work in the world — is to speak to people about God, said Mother Teresa Lucia del Immacolato Corazón.

"My mission as a Carmelite is to speak to God about people," said the sister of the contemplative order.

She is speaking from behind a railing of white wooden bars, in the only area of their Hialeah cloister where the public is allowed.

There are simple folding chairs on either side, a table on the visitors' side. A statue of St. John of the Cross stands in one corner, a painting of St. Teresa of Avila hangs in the other.

Food is delivered through a pass-through that allows no peeking into the kitchen area. Visitors are allowed in the chapel across the hall, but a wooden lace-work of bars once again separates them from the nuns.

"The cloister cannot be symbolic. It must be real," Mother Teresa Lucia explains, quoting from the Vatican document "*Verbi Sponsa*" (Instruction on the Contemplative Life and on the Enclosure of Nuns).

ARRIVAL

The Discalced Carmelites are the only



Mother Alba Mery de Jesus plays the mandolin during daily Mass. The photos offer a peek inside the Discalced Carmelite's Monastery of the Most Holy Trinity in Hialeah, as the nuns prepare to break ground for the construction of a new, larger and more permanent monastery in Homestead. (PHOTOS BY ANA RODRIGUEZ-SOTO | FC)

the cloister 28 years ago. "It truly is a mystery of love."

contemplative community in the Archdiocese of Miami and they have been tasked specifically with praying for the Church and priests of the archdiocese. The nuns arrived in South Florida Oct. 13, 2001, at the request of Archbishop John C. Pavlovitz, now Miami's archbishop emeritus. He was responding to one of the suggestions made during the first-ever archdiocesan synod, held from 1986 to 1988, and to a follow-up request, made in 1997, by Hispanic clergy.

Eight nuns volunteered to make the journey from their 200-year-old monastery in Querétaro, Mexico, a place that has never lacked for vocations. Their rule is that no more than 21 can live in a monastery. Once they exceed that number, a new monastery must be established. Querétaro's nuns numbered 21 when the archdiocese called.

Among them was Mother Maria del Carmen de Jesus Sacramento, who entered the cloister just shy of her 17th birthday and has never looked back. That was 66 years ago.

"I never felt a desire to go with the sisters who lived an active life. I always thought of the Carmelites," said the ever-smiling octogenarian. "I have felt absolutely happy."

"Our vocation is a gift and a mystery for us," said another of the original eight, Mother Alba Mery de Jesus, who entered



Mother Maria del Carmen de Jesus Sacramento shows off the scapulars she makes during the two hours of "recreational time," when the nuns of the monastery can speak to each other while working.



Standing in the area where the nuns interact with visitors, Mother Teresa Lucia del Sagrado Corazon shows off the crucifix worn by the Discalced Carmelites under their habits.

DAILY LIFE

Their life is regimented, filled with prayer and work. They rise each day around 5:20 a.m. and go to sleep around

Disrupted prayer

Florida's Church, are ready to start construction on new monastery



Other daily Mass are Madre Maria Isabel de la Trinidad, foreground, who has made her temporary profession of Mother Maria Alma de Jesus.



Mother Blanca Flor de Jesus Sacramentado sews during the two hours of "recreational time."

phone, a fax machine and a library but no Internet. They eat their meals together but in silence, often listening to spiritual readings. News of the outside world is limited to what they need to know for their own safety, such as weather alerts during hurricane season.

The cloister does admit visitors, and they are welcome to celebrate Mass with the nuns on Sundays at 9 a.m. and on special feast days, such as Our Lady of Mount Carmel in July, St. Therese of the Little Flower in October, and Christmas and New Year.

They have received special permission from the archbishop to go out into the parishes on the weekends to sell their granola and nut treats. Mother Teresa Lucia also has permission to attend Barry University where she has been given a scholarship to learn English.

But "it is not necessary for us to go out," said Mother Alba Mery. "Our desire is to remain in community."

PRAYER

"Prayer is everything for us," said Mother Maricela Reyes de Jesus Maria, who entered the cloister 20 years ago. "We need to go away to be able to have that conversation with God. It's not about isolating ourselves. It's looking for those moments of intimacy with Christ."

The Carmelites see their contemplative lifestyle as the heart of the Church, a heart full of love, a love that empowers the rest of the Church to carry out its apostolic mission in the world. Blessed Pope John Paul II compared their role to that of the lungs, which fill the body with oxygen.

PLEASE SEE NUNS, A16

JEWISH BANKER MEETS CLOISTERED NUNS

Robert Koffler now heads a team of volunteers helping the Carmelites with the new monastery

HALEAH | Robert Koffler first met the Carmelite nuns through a friend. The nuns were celebrating a Mass in his friend's honor and Koffler was invited to attend.

"I really felt something very unique, a peace and spirituality that I had never felt in my life. I was very curious," said Koffler, a banker by profession and a native of Peru.

That was about two years ago. Since that time, according to Mother Teresa Lucia del Inmaculado Corazon, "St. Therese of the Little Flower has engaged in a mad persecution of that man."

She is referring to the rose petals that Koffler admits keep showing up in the most unexpected places — beginning with the one he

found on his chair when he and his friend went to dinner after that first Mass, and continuing with the one he found while on a business trip in Kenya.

"They just appear for no reason, and it must be St. Therese trying to send a message," said Koffler, the only one in the network of professionals helping the nuns who is not Catholic — he is Jewish.

"I know about the Church, but I did not know these nuns existed and I did not know the work they did," he said. Little by little he got to know them, and "we began realizing that they had this project in mind."

For the past two years, Koffler and his group have been working toward the Sept. 7 groundbreaking for the new Carmelite Monastery of the Most Holy Trinity.

"The most important thing was to build the group, make the plans and have them approved," he said. "Now we can begin the fundraising."

Koffler's group also created the website for the nuns, which eventually will include a link so that people can donate to the project.

"The idea is to start building while raising money, he said. "We already have people who are willing to donate." ■

They pray together for an hour each and an hour each evening, another hour of "recreation" where they can speak freely with

each other. "We talk and we sew," said Mother Blanca Flor de Jesus Sacramentado, who entered the cloister 18 years ago and is cur-



office." Mother Blanca Flor de Jesus Sacramentado, superior, right, and Alba Mery de Jesus stir Carmel Sweets.

Mother Alba Mery de Jesus shows off the labeled bags the nuns use to package their Carmel Sweets, bags of sweetened roasted almonds and other nuts.

Seminary counts on 'Friends'

Nonprofit group invites laity to tour St. John Vianney, help pay for needed repairs

TONI PALLATTO

Florida Catholic correspondent

MIAMI | The stage was set on the beautiful campus of St. John Vianney Seminary for a festive gathering of Catholics from throughout the archdiocese. The goal was to engage them in an evening of conversation, sharing and learning about the seminary.

Just as the event was getting under way Aug. 6, the heavens opened and the rain came down in a deluge. Then the parade of umbrellas began as people, despite the torrential downpour, arrived.

"I wouldn't have missed this evening of celebration for anything," said Ann Santos, a parishioner at

Our Lady of Lourdes in Miami. "It's an evening to show support for this wonderful institution and the vocation of the priesthood."

"It is great to see people visiting and having a good time. We need our community to see what's going on at our beloved

seminary," said the seminary's chef, Ramon Ventura, who along with his staff prepared a spectacular buffet for the occasion.

This first-ever "open house" at the seminary was hosted by a group called the Friends of St. John Vianney Seminary. Rose Litwin, president of the Friends board, and her husband, Frank, board member, warmly greeted guests as they arrived.

"This is a wonderful opportunity for us to showcase the seminary and the role it plays in educating men of all ages to the priesthood," said Rose Litwin.

The Friends board "would like the laity to be a part of the solution of keeping the seminary updated with their prayers, their financial support and their awareness of the seminary," she continued. "If you think about it, it is really self-serving, for these good men will become good priests, who will serve all the parishioners within the Archdiocese of Miami."

St. John Vianney College Seminary was founded in 1959 by Archbishop Coleman Carroll, the first bishop of the Archdiocese of Miami. The seminary's goal is to form men for the diocesan priesthood, preparing them along four pillars of formation: human, spiritual, pastoral and academic.

The four-year college program

Seminarians pose Aug. 6 during an open house hosted by the Friends of St. John Vianney Seminary, nonprofit group. The event was held to introduce Catholics from throughout the archdiocese to the community of seminarians who will become their future priests, and to make the faithful aware of the need for funds to help pay for the upkeep of the seminary's physical plant. The seminarians guide visitors on tours of the campus. (PHOTOS BY TONI PALLATTO | FC)



serves men from all the Catholic dioceses of Florida as well as other dioceses in the U.S. and the world. The seminary's curriculum is bilingual, allowing seminarians to pray, study and socialize in both English and Spanish.

Among its graduates are Archbishop Thomas Wenski, who entered when the seminary accepted high school students, and Bishop John Noonan of Orlando, who also served as the seminary's rector for a number of years. Father Roberto Garza is the present rector, appointed by Archbishop Wenski in June 2010.

"This is an exciting evening, for we want the parishioners of the

Archdiocese of Miami to know the seminary and our seminarians," Father Garza said. "This is sacred ground and we want many people to experience this, the work that is done here for the vocation of the priesthood and the amazing artwork."

"It is a joy to see all the people here from all over the archdiocese," he added. "The purpose of this evening is to make friends and enjoy fellowship. God is taking care of us with this blessed turnout."

"This is a wonderful evening of sharing," said Father David Zittel, archdiocesan vocations director.

"We are forming priests here in the center of Miami, and we have been doing this for more than 50 years. Most of the priests of the arch-



Rose Litwin, president of the board of the Friends of St. John Vianney Seminary, is shown with her husband, Frank Litwin, a board member.

PLEASE SEE FRIENDS, A16

MURAL NEEDS RESTORING

One of the major projects that the Friends of St. John Vianney Seminary want to tackle is the restoration of the mural in St. Raphael's Chapel.

The mural was painted by Gabriel Loire, a French artist, between 1968 and 1969. He painted the mural in his hometown in the south of France, in 27 segments, following a sketch he created. Then he came to Miami to supervise the mural's placement in the seminary chapel. Even though he had painted every inch of the mural, it was the first time he had seen it together as one piece of art.

The main message of the mural is Christ's commission to his disciples. "Go into the world and proclaim the Gospel to every creature. Whoever believes and is baptized will be saved" (Mk. 16:15-16).

"Due to the heat and excessive humidity, the paint is peeling off the canvas," said Father Robert Vallejo, professor of philosophy at the seminary. "The mural needs to be taken off the wall and the paint has to be melted back on. We need help with this restoration."

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PILRIMAGES

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At the open house, Father Roberto Garza, rector of St. John Vianney Seminary, poses with his mother, Maria Teresa Garza, who was celebrating her birthday that day.

BUILDING THE CITY OF God



FATHER CARLOS VEGA
Pastor, St. Bernard Parish, Sunrise

When he knew he wanted to be a priest:
"I have a vivid memory of being in second grade and telling my mother that I wanted to be a priest. It was a feeling that never left me. When I was 16 years old I went on my first youth retreat/encounter. That did it for me; it propelled me to follow my vocation."

Person or event that triggered his vocation:
"My mom. ... She was a servant to others; she was always charitable and kind. She was a great example to me and my five siblings. She always took us to church, fed the hungry, donated her time and money to those in need and never said no. She was always willing to help."

Person most surprised by his vocation:
"My friends. In high school I was a very good student (4.0 GPA) and they thought I was going to be an architect or an engineer. When I told them I wanted to become a priest and I was going to enter the seminary, they didn't understand why I would leave everything to become a priest."

What the seminary did not prepare him for:
"I think I was in the seminary during a great time. We had wonderful world-renowned theologians come and speak to us. I learned so much. If I have to say something I would say the administration — how to run a parish. I have had to learn that on my own through time and by experience."

'I like to be around people, to talk and to share with others.'

What he would be doing if he had not become a priest:
"I would have been a math teacher. I enjoyed and was very good at calculus and algebra."

The most difficult aspect of being a priest:
"Having had to live by myself. When I was a parochial vicar at a parish, I lived with other priests and it was nice to have someone to speak with, eat dinner with or just watch TV with. As a pastor I have had to live twice by myself."

His description of the ideal priest:
"He would be humble, compassionate and would show people how Christ lived through his actions."

What he does on his day off:
"Sleep in! I like to visit other priests, friends. Go out to eat, watch a movie or go for a walk in the mall."



Favorite movie:
"Any of the Harry Potter movies (and) I like sci-fi!"

Favorite TV series:
"StarGate"

Favorite type of music:
Latin and pop

What he collects?
"I don't collect anything really, but I do have lots of books, DVDs and CDs."

Person he most admires:
"My high school math teacher, Mr. Cruz. He gave me the confidence to come out of my shell. He encouraged me and taught me to speak in public. He used to let me get in front of the class and teach a lesson. It really helped me grow up and be responsible."

His greatest disappointment:
"Lying far away from my family (they are all in Puerto Rico) and not being able to see them often or be there for them when they need me."

His greatest joy:
"To share Christ with others."

His greatest accomplishment:
"To reach the people of God. I like to use my homilies as teaching moments and have the people feel and understand the liturgy."

His harshest critic:
"People who don't know you and then turn around and judge or criticize you. I tend to come off as very quiet at first. I'm shy and it takes time for me to open up to people but once I do, I give of myself completely."

Thing he most fears:
"To be alone. I like to be around people, to talk and to share with others."

Born Nov. 19, 1961, in Chicago, Father Vega moved with his family to Miami, Puerto Rico, at the age of 11. He entered St. John Vianney College Seminary after graduating from high school, and was ordained for the Archdiocese of Miami on May 27, 1989, in Miami.

Archbishop Edward McCarthy granted him special permission to be ordained there, and Auxiliary Bishop Agustín Román flew in to ordain him surrounded by family, friends and nearly the entire town. Among his assignments, he served as pastor of St. Martin de Porres Parish in Leisure City from July 2001 to October 2010, when he was appointed pastor of St. Bernard.



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'And with your spirit'

Changed response better reflects mystery of the priest's vocation

MSGR. RICHARD ANTALL
Special to the Florida Catholic

I was a boy when the Mass was translated into the vernacular, but I remember a joke my uncle told about the response in Latin to the greeting, "The Lord be with you." He asked me whether I knew the phone number to heaven. I did not. "Et cum spiritu tuo oh," he said. That was when phone numbers had letters and numbers together.

The joke comes to mind because of another change that will be noticeable in the new Missal. The response that was, "And also

with you" shall become "And with your spirit." At first glance, it does not seem to make much of a difference, but there are some interesting angles to the change. Other languages, after all, held on to the "And with your spirit" construction. That is the case, for instance, of Spanish.

Some have argued that the Church, by insisting on "your spirit," only wants to recall the Latin construction of the original. Some think that it is only a more poetic or even archaic way of saying "with you." But adding "And with your spirit" is not just saying, "the same to you." What is involved is

something not quite clear without some reference to Scripture. The mention of the spirit comes from the letters of St. Paul.

In both Galatians and Philipians, Paul wrote, "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen." In the Second Letter to Timothy, the apostle concludes with, "The Lord be with your spirit." The last words of the letter to Philemon are "The grace of the Lord Jesus Christ be with your spirit."

What did St. Paul mean? Some experts have said that mentioning the spirit of the persons was a kind of Semitic throwback, expressing nothing more than a simple blessing — that the Lord be with the persons to whom the letter was addressed. However, Aramaic does not use such a construction, nor was it usual in Greek. The word

"*pneuma*" — spirit — is not equivalent for a person. It is not a personal pronoun. So something specific is meant here. What can it be?

The French Benedictine Scripture scholar Bernard Botte examined this question in an article critical of the French translation of the Mass, which had also left out the part about "And with your spirit." (The article has been published in English by the *Antiphon Journal*.) He pointed out that an early liturgy from ancient Syria had as a response to the sign of peace the words, "And with you and with your spirit." Thus "you" and "your spirit" are indicated to be different things.

Botte quotes the famous French scholar, C. Spicq, who said that for St. Paul, "The *pneuma* is the spiritual part of man most closely united to God, the immediate object of actions and of divine influences. ... It is notably the receptacle of the Spirit of God." Thus, the "your spirit" of the priest is that dimension of him open to the Holy Spirit.

So the people are saying something about the priest's relationship to God when they respond, "And with your spirit." That is my conclusion, although I must confess I have never seen it put so explicitly. A liturgist told me not to worry about what the phrase meant and be satisfied that St. Paul would like it that way. As a

Parishes in the archdiocese will be able to order the new English translation of the Roman Missal at discounted prices thanks to an arrangement between the Archdiocese of Miami and Morenys' Religious Art in Fort Lauderdale.

In a July 10 letter to the clergy and faithful of the archdiocese, Archbishop Thomas Wenski wrote that he has authorized Morenys' to begin taking orders, accepting payment and arranging for the delivery of the new missals, which will begin to be used in parishes throughout the U.S. on the vigil of the first Sunday of Advent, Nov. 26.

The Roman Missal contains the prayers recited by both the priest and the congregation during Mass. This new English

matter of fact, in the past I had just thought that the greeting was a proclamation, like saying, "The Lord is with you." As he is with you." But that is obviously not the case. If it were a declaration, "The Lord is with us here," there would be no need for the distinction about the spirit. Nor would it be a prayer.

'The priestly

character is part of the mystery of the Eucharist. Without priests, there would be no Eucharist. That mystery of the priest's vocation seems to be evoked by the new response, "And with your spirit." It is a detail, but very important.'

power and love and self-control" (2 Tim 1:7). There was a book published years ago to help priests in their liturgical ministry called, "Strong, Loving and Wise," based on this greeting of St. Paul to his disciple.

Can it be that the congregation is saying to the celebrant, "Remember who you are, the spirit given to you by God?" A German theologian recently criticized the many innovations and irresponsible "creativity" of some liturgies. His book is called, "How to Go to Mass and Not Lose Your Faith." The prayer of the people, "And with your spirit," is a reminder that the Mass does not belong to the priest but to the whole Church. It has to do with the priestly character.

These are my own reflections, but the distinction recalls so many

MISSALS AVAILABLE

translation of the missal contains change in wording that bring the English closer to the original Latin text. The changes in wording apply only to English-language Masses. A new Spanish language missal — with word changes that also bring the text closer to the original Latin — is a few years away.

To place an order for the new missal click on the Roman Missal link at www.miamimarch.org. There you will find a copy of the archbishop's letter, and links to a catalogue of approved missals, the prices, and the order forms. Morenys' also has available prayer cards containing the new Mass prayers and responses for the congregation.

of the old prayers the priest said before offering Mass. There are prayers attributed to St. Ambrose to be said by the priest every day of the week. All of them insist on the misery of man and the glory of God. The priest asserts his unworthiness as he prays to offer his sacrifice with purity of heart for the good of all.

Others, perhaps more commonly known, address the Blessed Virgin and St. Joseph. There is a beautiful prayer to Mary that says, "You stood by your Son as he hung dying on the cross. Stand also by me, a poor sinner, and by all the priest who are offering Mass today here and throughout the entire Church. Help us to offer a perfect and acceptable sacrifice in the sight of the holy and undivided Trinity, our Most High God. Amen."

In the old Mass, the role of the priest was very clearly different from that of the people. For instance, in the Confiteor ("I confess to almighty God") we didn't say, "and you my brothers and sisters," but "and to you, Father. The familial aspect was a little too compressed when we mentioned only "Father," and "brothers and sisters" is a better expression. But we cannot forget the special sacrament of priestly ordination. And I do not mean just the lay people. The priest must remember his particular vocation and the power, love and self-control that should be manifest in his "spirit"uality.

The priestly character is part of the mystery of the Eucharist. Without priests, there would be no Eucharist. That mystery of the priest's vocation seems to be evoked by the new response, "And with your spirit." It is a detail, but very important. ■

Msgr. Antall is a priest of the Diocese of Cleveland who spent the past 20 years as a missionary in El Salvador. He has written about his missionary experience for the national Catholic weekly. Our Sunday Visitor. He also has written three books of theological reflections rooted in his work among the poor, "The Way of Compassion" (1997), "Witnesses to Calvary" (2000), and "Jesus Has a Question for You" (2002).

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Radio Paz now offers podcasts

To lure younger audience, station also has presence on Facebook, Twitter and YouTube

ANA RODRIGUEZ-SOTO
Florida Catholic staff

MIAMI | Striving to reach a wider and younger audience, the archdiocesan radio station has established a presence on Facebook, Twitter and YouTube.

Radio Paz 830 AM also has begun posting podcasts of two of its locally produced programs — “*El Problema y Su Cura*” (The Problem and Its Cure), which in Spanish also means “priest” and “*Cristianamente Hablando*” (Speaking as Christians) — as well as the homilies preached by Archbishop Thomas Wenski at archdiocesan events.

The station also tapes brief interviews with the archbishop each week, and the recordings can be accessed via the archdiocesan website, www.miamiarch.org.

“We’re putting our content on a number of platforms in order to evangelize by means of the new communications and social networks,” said Father Roberto Cid, president and general director of

Pax Catholic Communications, the umbrella corporation for Radio Paz 830 AM in Spanish and Spirit Online Radio in English.

Radio Paz’s Twitter feed — RadioPaz830AMia — tweets news about the universal Church, the Church in Miami and Radio Paz in English, Spanish and French.

“We haven’t found a Twitter in Creole,” Father Cid said, referring to the language spoken by Miami’s Haitian population. “But if anybody does, we’ll tweet in that language as well.”

Radio Paz also created a Facebook page that fans can “like.” It can be found at www.facebook.com/pages/Radio-Paz-830-AM/163081860432155.

“We also have a YouTube channel for Church news,” Father Cid said.

And the station will be building up its “on-demand” Podcast library, slowly incorporating more programming.

Those who cannot tune in on the AM dial can listen to Radio Paz’s programming live on their

computers by logging on to www.radiopaz.org. The station also can be heard outside South Florida via satellite, at Radio Paz Satelital.

The station’s expanded presence on social media sites coincided roughly with the celebration of World Youth Day. Radio Paz aired live broadcasts of all the papal events in Spain.

“We want to reach a young audience, to reach young people as well. And to expand our audience, which has grown by 20 percent since January,” Father Cid said.

“But we want to keep growing to transmit the message of Jesus.”

After a painful, cost-cutting restructuring in January, Radio Paz expanded its partnership with EWTN’s Radio Católica Mundial, increasing the hours of EWTN programming it airs.

“People feel quite burdened, they need hope, something different,” Father Cid said. “We want Radio Paz to be identified as an alternative to so much bad news on the radio dial. We want its content to be edifying and evangelizing.” ■

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COMMUNITY EVENTS

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"Teaching Artists," Saturday, Sept. 10, 7 p.m., Art Gallery of Archbishop Curley Notre Dame High School, 4949 N.E. Second Ave., Miami. Opening reception for exhibition of work by professional artists who teach elementary and middle school art at archdiocesan schools. Exhibit runs through Oct. 29. news@acd.net.

St. Stephen flea market, Saturday, Sept. 10, 7 a.m.-2 p.m., 2000 S. State Road 7, Miramar. Spaces: \$25 each, can be rented at rectory, 954-987-1100.

"Noche Caribeña" (Caribbean Night), Saturday, Sept. 24, 7 p.m., Doubletree Miami Mart Hotel, 711 N.W. 72 Ave., Miami. Annual dinner for Amor en Acción, Catholic lay missionary group of the Archdiocese of Miami. Tickets: 305-762-1226.

St. Andrew holiday bazaar, Saturday, Oct. 1, 9 a.m.-3 p.m., parish hall, 9950 N.W. 29 St., Coral Springs. Vendors wanted. Indoor spaces: \$60; outdoor spaces: \$45. 954-227-1640.

FAITH EDUCATION

Engaged Encounter, Life Skills Day, Part 2 of 2 of the marriage preparation required for couples getting married

in the Archdiocese of Miami. This day explores topics such as expectations, family of origin, communications, finances and more. 305-762-1148.

• Saturday, Sept. 10, 8:45 a.m.-5 p.m., St. Coleman, 1200 S. Federal Highway, Pompano Beach.

• Saturday, Oct. 1, 9 a.m.-5 p.m., Little Flower, 1805 Pierce St., Hollywood.

• Saturday, Oct. 8, 8:45 a.m.-5 p.m., St. Jerome, 2533 S.W. Ninth Ave., Fort Lauderdale.

Sacramentality Day, Saturday, Sept. 17, 8:30 a.m.-6 p.m., St. Agatha, 1111 S.W. 107 Ave., Miami. Part 1 of 2 of the marriage preparation required for couples getting married in the Archdiocese of Miami. This program lays the foundation by diving deeper into the sacramentality of marriage, its special significance, and exploring how — through God's teachings and grace — living in a truly joy-filled marriage is God's plan for every marriage. 305-762-1148, joyfilledmarriage@gmail.com.

Pre-Caná II, sábado, 17 de septiembre, 9 a.m.-5 p.m., iglesia de St. Agatha, 1111 S.W. 107 Ave., Miami. Para las parejas que desean contraer segundas nupcias en la Iglesia Católica. Entre los temas a tratar están unión de los hogares, influencia del ex-conyuge, comunicación y finanzas. 305-762-1148.

Life issues workshop, Saturday, Sept. 24, 9 a.m.-3 p.m., St. Agatha, 1111 S.W. 107 Ave., Miami. Defend the sanctity of human life at all stages; learn the Catholic Church's teachings on critical life issues of our day. Respect Life Office: 954-981-2922.

U.S. Catholic Mission Association 2011 Conference,

Oct. 28-30, Doral Golf Resort & Spa, 4400 N.W. 87 Ave., Miami. Theme: "Push Out Into the Deep: Communion and Missionary Discipleship." Mass Saturday, Oct. 29, 6 p.m., Notre Dame d'Haiti, with Archbishop Thomas Wenski. 202-832-3112.

MASSÉS/PRAYER SESSIONS

First Saturday Communion of Reparation, Sept. 3, 8 a.m., St. Andrew, 9950 N.W. 29 St., Coral Springs. Devotion to Our Lady of Fatima, meditation on the rosary. Communion. 954-753-1280, drqueija@gmail.com.

Songs and prayer in the spirit of Taizé, Tuesday, Sept. 20, 7:30 p.m., Barry University, Cor Jesu Chapel, 11300 N.E. Second Ave., Miami Shores. 305-899-3650 or 305-458-9919.

RETREATS/DAYS OF REFLECTION

Matrimonios en Victoria, 27-28 de agosto, iglesia de Our Lady of Lourdes, 11291 S.W. 142 Ave., Miami. Regálense un fin de semana para mirar hacia el futuro y adquirir conocimientos para fortalecer y vitalizar la relación con su pareja a la luz del Evangelio. 305-490-0903.

Spiritual Exercises of St. Ignacio Loyola in daily life, 19th annotation retreat, Aug. 29, 2011-May 9, 2012. St. Louis, 7270 S.W. 120 St., Pinecrest. Like the 30-day retreat, but spread out over eight months. Group gathers for one hour each week. mllopez@stcatholic.org.

VIII Conferencia de la Renovación Carismática Católica Hispana en Broward, fin de semana del 10 y 11 de septiembre, parroquia de St. Clement, 2975 N. Andrews Ave., Fort Lauderdale. 305-631-1007.

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

• "What the Spiritual Exercises of St. Ignatius are all about," Monday, Aug. 29, 7:30-9:30 p.m. For persons interested in developing a prayer life in new or renewed ways or exploring Ignatian spirituality. \$15.

• Church office staff mini retreat, Sept. 1, 9 a.m., for both clergy and laypersons, \$30, includes lunch.

• "The Gift of Spiritual Direction," Wednesday, Sept. 7, 7:30-9:30 p.m., \$15.

• Couples' evening of reflection: Insights for marriage from Theology of the Body. Tuesday, Sept. 20, 7-9:30 p.m., \$60 per couple, includes happy half-hour, dinner, after-dinner presentation.

Impactos, para familias con hijos de 3 a 11 años que

desean mejorar su relación, ofrece soluciones basadas en la fe católica para los retos que enfrenta hoy. 305-571-7111, www.impactos.org.

• 17-18 de septiembre, 8:30 a.m.-5 p.m., iglesia de St. Joachim, 19150 S.W. 117 Ave., Miami.

• 24-25 de septiembre, 8:30 a.m.-5 p.m., iglesia de St. Brendan, 8725 S.W. 32 St., Miami.

Experiencia de Emaús, basada en Lc. 24:13-35, lleva a los participantes a descubrir a Jesús en sus vidas:

• Para damas de Little Flower, 9-11 de septiembre en Casa Manresa, 12190 S.W. 56 St. (Miller Drive), Miami. 305-812-6689, 786-223-3192.

• Para damas de Our Lady of Lourdes, 9-11 de septiembre y 16-18 de septiembre, 11291 S.W. 142 Ave., Miami. 305-439-3143, beltreras@gmail.com.

• Para caballeros de Little Flower, 23-25 de septiembre, en la casa de retiros del Miami Youth Center, 3333 S. Miami Ave., Miami (detrás del Colegio La Salle) 786-285-1059, 305-519-5336.

Emmaus experience for women, Sept. 20-Oct. 2, and Oct. 7-9, Our Lady of Lourdes, 11291 S.W. 142 Ave., Miami. Based on the passage of Luke 24:13-35, program leads participants to discover Jesus in their lives. 305-253-0858.

Joyful Again, Saturday, Oct. 1, 8 a.m.-7 p.m., St. Maximilian Kolbe, 701 N. Hiatus Road, Pembroke Pines. A one-day retreat program for persons who have lost a spouse through death more than four months ago, and who want to resolve the grief. 954-417-5569, info@joyfulagainflorida.org.

Impactos (in English), Oct. 8-9, 8:30 a.m.-5 p.m., Good Shepherd, 14187 S.W. 72 St., Miami. For families with children ages 3-11 who wish to improve their relationship. Impactos offers Catholic solutions to the challenges faced by today's families. 305-571-7111, www.impactos.org.

SAFE ENVIRONMENT

Virtus workshops help parents, teachers and anyone who works with children recognize signs of sexual abuse and spot abusers. Sessions are free, around three hours long, and required for all employees and volunteers in schools, parishes and entries of the Archdiocese of Miami. Due to the subject matter, children are not allowed. To register, log in to www.virtusonline.org, click on the yellow word "registration" located on the left-hand side of the page; choose Miami as your "organization"; view list of available sessions. For information, e-mail frayburn@theaom.org or call the host entity.

• Tuesday, Aug. 23, 6 p.m., St. Boniface, Pembroke Pines, 954-432-2750.

• Saturday, Aug. 27, 9 a.m., St. Jerome School, Fort Lauderdale, 954-524-1990, and Casa Manresa Retreat House, Miami, 305-596-

0001; 3 p.m., St. Dominic, Miami, 305-264-0181.

• Wednesday, Sept. 7, 6 p.m., Sts. Peter and Paul School, Miami, 305-858-3722.

• Saturday, Sept. 10, 9 a.m., St. Bonaventure Church, Davie, 954-424-9504.

• Tuesday, Sept. 13, 6 p.m., St. Rose of Lima Church, Miami Shores, 305-751-4257, and St. Boniface Church, Pembroke Pines, 954-432-2750.

• Wednesday, Sept. 14, 6 p.m., Blessed Trinity Church, Miami Springs, 305-871-5780.

• Saturday, Sept. 17, 9 a.m.: St. Jerome School, Fort Lauderdale, 954-524-1990; Mary Help of Christians Church, Parkland, 954-323-8012; St. Rose of Lima Church, Miami Shores, 305-751-4257.

• Monday, Sept. 19, 7 p.m., Epiphany Church, Miami, 305-667-4911; St. Lawrence Church, Aventura, 305-932-3560; Chaminade-Madonna College Prep, Hollywood, 954-989-5150.

• Wednesday, Sept. 21, 6:30 p.m., Our Lady of Divine Providence Church, Miami, 305-551-8113.

• Saturday, Sept. 24, 9 a.m., St. Jerome School, Fort Lauderdale, 954-524-1990.

To report sexual abuse by someone representing the archdiocese: 1-866-802-2873 (toll-free), to report all abuse allegations to civil authorities: 1-800-962-2873.

SCHOOLS

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Msgr. Edward Pace High School 50th anniversary Mass, Thursday, Sept. 1, 9 a.m., 15600 N.W. 32 Ave., Miami. Celebrated by Archbishop Thomas Wenski. Alumni welcome. 305-623-7223, ext. 215.

Belén v. Columbus football classic, Friday, Sept. 9, 7:30 p.m., FIU Stadium, 11200 S.W. Eighth St., Miami. Seventh annual rivalry football game that attracts alumni from Miami-Dade County's private, all-male Catholic schools. Partial proceeds benefit Belén Alumni Association. Tailgate 5-7 p.m. 786-621-4667.

YOUTH AND YOUNG ADULTS

Sonshine TEC (To Encounter Christ) retreat, Sept. 3-5, Archdiocesan Youth Center, 3333 S. Miami Ave., Miami. TEC offers youths and young adults an experience of the paschal mystery of Jesus. 305-393-0993, 954-695-0458 or www.facebook.com/MiamiTEC.

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An altar made of stone

After 30 years, St. Dominic Parish replaces wooden altar, adds matching ambo, baptismal font

MARLENE QUARONI
Florida Catholic correspondent

MIAMI | When St. Dominic's permanent church was built in 1981, the pastor ordered a wooden altar from a catalogue, hoping that one day it would be replaced with a finer altar.

"Thirty years later the wooden altar was replaced with a stone altar," said Dominican Father Alberto Rodriguez, St. Dominic's pastor. "The altar was showing signs of age. It was time to make a change so we started collecting money which parishioners would put in a large water bottle. We renovated the sanctuary, which included the ambo and baptismal font, which had been a large plant pot."

The three new pieces are made from Carrara marble, and were created by sculptor Roberto Perez, 42, a Cuban refugee who migrated to the United States in 2003. He studied stone carving in Portugal under the supervision of renowned sculptor Jorgen Haugen Sorenson, who said, "Good stone carvers are a rare and special species and Roberto is one of them."

Perez's work at St. Dominic is among several other religious works of art that he has sculpted in the Archdiocese of Miami, among them the statue of Christ outside St. Martha Parish in Miami Shores, a stone carving of the Ten Commandments outside St. Coleman School in Pompano Beach, and the ambo and altar at the Shrine of Our Lady of Charity in Miami.

The new sanctuary at St. Dominic was completed about a year ago. On Aug. 5, Archbishop Thomas Wenski sanctified the altar, ambo and baptismal font, which he called "magnificent."

The wood of the old altar has been recycled into a new cabinet for the sacristy. The baptismal font was designed to resemble the font depicted on one of the church's stained-glass windows.

Father Rodriguez said there is no comparison with the reality of a stone altar.

"It's a great gift for the church community to have this newly sanctified altar," he said, especially since the parish celebrated the feast of St. Dominic a couple of days later, on Aug. 8. ■



Archbishop Thomas Wenski anoints the new altar at St. Dominic Parish with the oil of chrism during a Mass Aug. 5. He also blessed the church's new ambo and baptismal font. The marble altar replaces a wooden altar installed 30 years ago, when the church was built. (PHOTOS BY MARLENE QUARONI | FC)



Archbishop Thomas Wenski sprinkles holy water on the new altar at St. Dominic Parish.

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Lucia Benigni, who with her husband, Stefano, serves as leader of the Neocatechumenal Way in the Archdiocese of Miami, shows the cross the pilgrims to World Youth Day received from Archbishop Thomas Wenski. (ANA RODRIGUEZ-SOTO | FC)

PILGRIMS

FROM A1

ment active in a number of archdiocesan parishes.

All of those who gathered in the Pastoral Center belong to the movement. Excluding chaperones, they ranged in age from 16 to 28, according to Stefano Benigni, who along with his wife, Lucia, serves as archdiocesan coordinator of the movement.

The group traveling from South Florida represented seven archdiocesan parishes with 30 Neocatechumenal communities, as well as eight parishes from the Orlando area, four from Fort Myers and eight from the Turks and Caicos.

The group was flying to Denmark first, where they spent four days evangelizing other young people.

"We want the youths to talk to other youths, especially in a secularized culture, about their experience of Jesus, to share their faith," said Benigni.

After World Youth Day, the group will remain in Spain for a couple

of days to gather with between 200,000 and 250,000 other members of the Neocatechumenal Way from around the world — 51,000 alone from the U.S.

"This pilgrimage is also a vocational call, to raise vocations," Benigni said.

Archbishop Wenski greeted the young pilgrims in the Pastoral Center's atrium — the very place, he pointed out, where Blessed John Paul II, who started World Youth Day, had stood when he visited Miami in 1987.

"Our Church has a future because it has young people," Archbishop Wenski said. "Our Church has hope because it has young people."

He then proceeded to sprinkle holy water on the pilgrims and handed each one a crucifix to take on the pilgrimage.

Another group from the archdiocese, led by two Claretian Missionary Sisters, left earlier for Spain and began blogging about their experience for the archdiocese's Let's Talk blog. Read their stories at www.miamiarcb.org; click on the "News Center" tab and then "Let's Talk blog." ■

NUNS

FROM A9

"If love does not function, if it does not pump life, no one would have the strength for so much struggle. That is the richness of contemplative life. United with Christ, and through him, we encompass the whole world," said Mother Teresa Lucia, who entered the cloister 40 years ago. "My Internet is navigating in the heart of Jesus."

The very title they use, "mother" rather than "sister," is a reminder of "our duty to pray," said Mother Blanca Flor.

As a fellow Carmelite St. Therese of Lisieux put it: "I am the spouse of Christ and the mother of souls."

Such isolation may seem strange these days, but "we are normal people," Mother Teresa Lucia stressed. "People who are not normal are unable to persevere."

Despite their isolation, the community has grown by three since their arrival. One woman has made her final profession, another has taken temporary vows and a third is a postulant. Several others have gone through a discernment period, but decided the Lord was not calling them to the cloister.

"We are not interested in numbers," said Mother Teresa Lucia. "We try to make sure that the person who comes here feels happy, fulfilled as a woman and as a human being."

She quoted another famous Carmelite, St. Teresa of Avila, who reformed the 800-year-old order in the 1500s: "No bitter people. No frustrated people. Let those who see you see Christ."

MONASTERY

Because they have grown, the Carmelites' Hialeah cloister is

living quarters of the seminarians due to the use of Chinese drywall in their construction. The quarters have to be gutted not only because the drywall is defective, but also because wiring, pipes and air-conditioning units are corroded.

"Seminarians will be living in crowded quarters for the four to five months it will take to make these repairs," Father Garza said. "But we have no problem with that sacrifice for the health and well-being of all."

He then rattled off a list of things to do. "As we approach 2012, we have major roof repairs, as there are leaks in many of the ceilings of our buildings," he said. "Next on the list are hurricane shutters to protect our lives, our buildings and our seminarians and staff. We need help with this restoration, and we know the Friends of St. John Vianney Seminary are working to raise money for great purposes for our seminary." ■



Mother Maria Isabel de la Trinidad, foreground, who has made temporary vows, and Mother Juana Maria de la Reina del Carmelo, a postulant, pray before the Blessed Sacrament in their side of the monastery. (ANA RODRIGUEZ-SOTO | FC)

now too small for the community. There is not enough privacy, not enough kitchen space, not enough workspace.

"This is our whole world. So we need a world that's a little more spacious," Mother Teresa Lucia said.

Besides, "we need space in order for so many women to remain silent."

To be sure, they began looking for a cloister nearly as soon as they arrived in South Florida, but place after place failed to match their needs.

Then one day in 2008, Mother Teresa Lucia was being driven around Homestead and saw a "for sale" sign on a five-acre plot of land. The realtor was surprised. She thought the nuns wanted a place that was more centrally located.

"We didn't want to go to Homestead," Mother Teresa Lucia replied. "But the Lord wants his house in Homestead."

Since that moment, she said, "the Lord began opening doors." The owner was ready to sell and dropped the price to \$350,000.

Donations began pouring in, ranging from \$225,000 from another Carmelite cloister in the U.S. to a can full of pennies, nickels and dimes sent by an elderly woman.

A local medical doctor, Armando Garcia, began reaching out, eventually creating a network of professionals who were willing to donate their time and talent: an architect, an engineer, a banker, a public relations expert, a contractor, a lawyer.

Now the zoning has been approved and the plans have been drawn up, as designed by the Carmelites themselves. The groundbreaking is set for Sept. 7, and construction will start soon thereafter, even though the price tag on the monastery is nearly \$5 million.

"We're starting from faith," said Mother Alba Mery.

"We have nothing," said Mother Teresa Lucia.

"But the words of God are fulfilled beyond all human possibility. I have no money, but I have a spouse." ■

FRIENDS

FROM A10

diocese have come through here and we need the support of our community with prayers, finances and sending our sons here."

The Friends of St. John Vianney Seminary, a nonprofit organization, was formed in 1991 under the guidance of Miami's second archbishop, Archbishop Edward McCarthy. The group's primary mission is to fund capital and operating expenditures of the seminary which, due to budget limitations, cannot be funded by the archdiocese.

Over the years, the Friends fundraising has helped with the replacement of cafeteria equipment, updating of the library and living quarters, funding of technological upgrades and improvement of the landscaping.

"Right now, we are funding the

replacement of the air-conditioning unit in St. Raphael's Chapel," said Sharon Uiterback, a Friends board member. "There are many improvements that still need to be made so we have to continue our fundraising efforts."

One of those fundraisers is an Aug. 28 raffle, the grand prize of which is a three-day, two-night stay in Key West, including all meals, a glass-bottom boat ride and a train tour of the island.

"Our goal is the sale of 3,000 tickets," Uiterback said. "It all adds up."

"We are working on many events for this year and next, as well as a membership drive for the Friends," said Corinne Steinbauer, one of the group's original board members. "We have a great deal of work to accomplish and we need the help of the laity of the Archdiocese of Miami."

One of the major projects coming up is the renovation of some of the



Father Roberto Garza, left, rector of St. John Vianney Seminary, poses with David Zirilli, archdiocesan director of vocations. (TONI PALLATTO | FC)