

FLORIDACatholic

YOUR FAITH. YOUR LIFE. YOUR COMMUNITY.

OF MIAMI

Merry Christmas

¿Quién podría imaginar que este pequeño bebé es el Hijo del Altísimo? Sólo ella: su madre. Ella sabe la verdad y guarda el misterio. La fiesta de la Navidad invita a cada uno de nosotros a participar de su mirada, y mirar a este niño a través de sus ojos —a través de los ojos de la fe sencilla y firme— para así reconocer en este niño el rostro humano de Dios ... Dios ha cumplido su promesa. Dios ha hablado. Él nos ha dado su Palabra. Su Palabra es nuestra paz. Su Palabra es nuestra esperanza. Su Palabra es la misericordia. Su Palabra es Jesús.

Arzobispo Thomas Wenski

Navidad de 2011

Who could imagine that this little baby is the Son of the Most High? Only she — his Mother — does. She knows the truth and guards the Mystery. The Christmas feast invites each of us to join in her gaze, and look on this child through her eyes — through those eyes of simple and unwavering faith — and so recognize in this child the human face of God. ... God has kept his promise. God has spoken. He has given us his Word. His Word is our peace. His Word is our hope. His Word is mercy. His Word is Jesus.

Archbishop Thomas Wenski

Christmas 2011

Pictured is a ceramic Nativity set hand-painted by the students at the Marian Center, a school for the developmentally disabled in Miami Gardens. The students pour the clay into pre-shaped molds or shape it using cookie cutters, then hand-paint the images before they are fired in a kiln. The idea is to help the students with manual dexterity but it also results in ornaments and jewelry that are sold to the public to help support the work of the Marian Center. (ANA RODRIGUEZ-SOTO | FC)

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St. Thomas University gets 'supreme' advice

Justice Antonin Scalia reflects on role of Catholic law school, chats with students

ANA RODRIGUEZ-SOTO
Florida Catholic staff

MIAMI GARDENS | His first talk was formal. His second was a freewheeling question-and-answer session. Either way, law students at St. Thomas University got an exceptional glimpse into the mind of a Supreme Court justice.

Associate Justice Antonin Scalia — outspoken, conservative and Catholic — visited St. Thomas Nov. 15 as part of its yearlong 50th anniversary celebration.

After receiving an honorary degree in the morning and the key to the city of Miami Gardens at lunch, he offered some plain-spoken advice to law school faculty and students, explaining his "originalist" views on the Constitution and offering guidance on how to present a case before a judge.

"We all dream about maybe arguing before a Supreme Court judge. It's nice to hear what they're looking for before you get there," said Arbellia Azizian, a second-year law student at St. Thomas. "It was an incredible honor to actually have him here and actually ask him questions."

Azizian was one of about 400 law school students who attended the question-and-answer session moderated by Douglas Ray, dean of St. Thomas' law school.

Earlier that morning, all of St. Thomas' faculty and hundreds of students gathered for an academic convocation where Ray and Msgr. Franklyn Casale, St. Thomas' president, presented Scalia with an honorary doctorate degree.

Scalia is the Supreme Court's senior associate justice, having been nominated by President Ronald Reagan and confirmed in 1986 by a 98-0 Senate vote. His prepared talk focused on the role of a Catholic law school, and he began by saying that there is no such thing as "Catholic law," other than canon law.

"My nature as a Catholic, my identity as a Catholic" can have no impact on a judge's textual reading of the law, he said. Even in matters such as abortion, "I do not champion their cause, not at least from the bench." Those matters, no matter how soul-wrenching, are "to be decided by the people."

Where Catholic law schools can

'In heaven there will be no law, and the lion will lie down with the lamb. In hell, there will be nothing but law, and due process will be meticulously observed.'

— Justice Antonin Scalia

make a difference, Scalia said, is in the writing of the law, by advocating for legislation that "further the Catholic worldview" and arguing against that which does not.

Catholic law schools can emphasize studies in certain aspects of law, such as separation of church and state, family law, education law, legal philosophy and laws governing medical research.

But the most important way they can extend their influence is by nurturing a "discernible Catholic environment" on campus and fostering in their students "the dedication to living according to that faith," Scalia said.

That Catholic environment begins with having a visible chapel for prayer and daily Mass, instilling "a community ethos that causes that chapel to get more frequent use," and making it clear that "the here and now is less important, when all is said and done, than the hereafter," said Scalia, who is a graduate of Jesuit-run Xavier High School in Manhattan and Georgetown University in Washington, D.C.

He quoted Cardinal John Henry Newman, who said "Liberal education makes not the Christian, not the Catholic but the gentleman." Scalia said he would substitute the word "liberal" for "legal," and added that "moral formation is a respectable goal for any educational institution, but an indispensable goal for a religious institution."

Being avowedly religious as an institution is "as American as apple pie," Scalia noted. "Almost all of the great private universities founded in this country were founded and funded for religious reasons," he said, citing Harvard, Princeton, the University of Chicago and more recently Pepperdine University in California.

Scalia also reminded St. Thomas' students and faculty of the



Supreme Court Justice Antonin Scalia, second from left, holds his new honorary degree as St. Thomas University officials look on. From left are Douglas Ray, dean of St. Thomas' law school; Msgr. Franklyn Casale, university president; Father Patrick O'Neill, former university president; and Gregory Chan, provost. Scalia spoke at an academic convocation marking the 50th anniversary of St. Thomas University. (PHOTOS BY ANA RODRIGUEZ-SOTO | FC)



Supreme Court Justice Antonin Scalia reacts after receiving the key to the city from Shirley Gibson, mayor of Miami Gardens. She noted that she is the first mayor of Miami Gardens and he is the first Supreme Court justice to visit the city. At left is Msgr. Franklyn Casale, president of St. Thomas University.

words of James Madison, who said law is "only a remedy for our human failings."

"In heaven there will be no law, and the lion will lie down with the lamb," Scalia said. "In hell, there will be nothing but law, and due process will be meticulously observed."

Ray, the dean of St. Thomas'

law school, said he invited Scalia to visit because he knew from his days as law school dean at the University of Toledo, where Scalia also visited, that the associate justice likes to interact with law school students and serve as an "ambassador of our justice system."

"The (Supreme) Court is very busy in November, so it is extraor-



This painting by a Haitian artist was presented to Supreme Court Justice Antonin Scalia before his question-and-answer session with St. Thomas University law school students. The university supports an artisan project in Port-de-Paix.

inary that he would come and share in the celebration with us at such a busy time," Ray said. "As part of the invitation I told him about the 50th anniversary celebration and I think that made a difference." ■

Farmworker organization honors founding member

TOM TRACY

Florida Catholic correspondent

MIAMI | It has been so long since the creation of the Catholic Migrant Farmworker Network that Patricia Stockton almost forgot she was one of the founding members.

The group celebrated its 25th anniversary at the end of October during a national gathering at Immaculate Conception Parish in Sacramento, Calif.

The Catholic Migrant Farmworker Network started as a membership organization for migrant farmworkers and pastoral outreach workers. Its purpose is to provide accompaniment and spiritual development for farmworkers and rural immigrants as they move from state to state.

Stockton, who worked for the Miami Archdiocese for many years in farmworker ministry and later campus ministry, attended the gathering in California, where she reconnected with people involved in the past and current work of the farmworker network, along with farmworkers and pastoral leaders from across the country.

Stockton, who now works as a clinical social worker for a hospice in South Florida, spoke with the *Florida Catholic* after her return from California. She talked about farmworker issues in general and also touched upon how the holiday season is a time for Catholics in particular to show gratitude to the people who help put food on everyone's table.



Pat Stockton, third from left, one of the co-founders of the National Catholic Farmworker Network and longtime director of farmworker ministry in the Archdiocese of Miami, takes part in the organization's 25th anniversary meeting in Sacramento, Calif., in October. (COURTESY)

Q: What do you remember about the early years of the Catholic Migrant Farmworker Network?

A: We were about eight people who thought it would be a good idea to create a little structure around the farmworkers' lives. Because they travel across state lines working with the various crops, they need support both in their Church sacraments but (also) all kinds of other support. Religious women and priests would travel with them to the different towns and serve as pastoral agents, serving as a bridge to the communities they lived in.

Q: Where is farmworker ministry and Catholic Migrant Farmworker Network today in your opinion?

A: After all these years a lot has been accomplished. They no longer

have clergy traveling with them and the organization has started focusing more on training the "receiving communities" by going to parishes to train people to do (many) of the same things. Another thing that is new is a farmworker immersion experience program for the students from Creighton University in Omaha, Neb. Even if those students won't be involved with farmworkers directly in their future jobs, those experiences can change their lives. The students see how hard those people work and how difficult their lives are. That is a good no matter what field of study they go into; they will engage their work in a whole different way because of those experiences.

Q: How has farmworker out-



Pat Stockton

reach changed over the last five to 10 years?

A: Beginning next year I hope to be more involved again, not in a full-time way but reconnecting and seeing where things are at, and helping facilitate the presence of ministers and people who want to be involved. There are people with a heart for farmworker ministry who are looking for something to get involved with.

Q: What has improved in the lives of farmworkers in Florida?

A: I have seen the growth and improvement in the lives of farmworkers in places like Immokalee, for example. There was a priest in those days who worked to sow unity for the farmworkers because there used to be different groups of Hispanics, African-Americans and

Haitians. The growers sometimes created division among them so that the workers would be busy fighting their own battles instead of paying attention to the issues that needed to be addressed. They started organizing and now they have had a series of victories in their approach to working with the food and agricultural companies. They are doing something right to benefit the workers. That requires people who are very dedicated.

Q: Is anything actually worse for farmworkers today?

A: In a way, the life of the farmworker hasn't changed much. They really have to beg for things that other workers may take for granted even in this economy — benefits such as minimum wage and paid holidays. The way growers are compensating farmworkers still seems to be substandard. If they are not earning enough, the farmworkers may bring the children to the field and the children don't receive the education they need. With that comes the vicious circle.

Q: We see attention in Florida being given to "wage theft" through a public awareness campaign that some parishes have supported. Does wage theft affect farmworkers?

A: The farmworkers were sometimes informed that they have consumed more than they earned in terms of housing and supplies, and that is a kind of slavery.

PLEASE SEE FARMWORKER, 5

'Fiesta' at St. Ann

Mission to farmworkers in South Dade celebrates 50 years

JONATHAN MARTINEZ

Florida Catholic correspondent

NARANJA | Parishioners of St. Ann Mission went into "fiesta" mode to celebrate the church's 50th anniversary.

"In a very special way I want to congratulate you, your pastor, all who have worked with you, especially the parents who provide the

FYI — See the Spanish translation of this story, Page 5

guiding light so that nothing will be lost," said Bishop Agustín Román, Miami's retired auxiliary bishop, during a Mass he celebrated Nov. 6 at the church. "May the Lord bless you all and may this celebration mark the beginning of a holy year, a year of joy, a year of happiness, because it is a year in which we embrace Christ. May your patron St. Ann, who is the mother of the Virgin, pray for us so that we can teach our children as she taught the Virgin."

Founded by Archbishop Coleman Carroll, first archbishop of Miami, the small mission serves the

agricultural community in southern Miami-Dade County. Its parishioners are mainly Mexicans, Guatemalans, Salvadorans and Haitians.

"Archbishop Carroll spoke of this work. This was for him something very special, because it was for the Mexican people, who have a tremendous treasure of faith, so that they might keep their faith and grow in faith," Bishop Román said during the homily.

Present at the Mass was Msgr. Pedro García, who served as administrator of the mission for the past 17 years.

"The missions are very important to the Catholic Church. They are a way to evangelize," said Msgr. García. "This particular mission is dedicated to ministering to the migrants

working in the fields. We help them by teaching the Gospel and also providing legal aid."

The work of St. Ann Mission extends to three of the migrant camps: South Miami-Dade, Redland and Everglades. It is estimated that the mission meets the needs of more than 1,000 families in the area.

"I feel so happy. After coming from my country I first came to this church," said Maria Sanchez, a parishioner for the past 10 years. "The parish helps us with food and many other blessings for all of us who need help."

In July 2011, when Msgr. García retired, Archbishop Thomas Wenski assigned Father Jesus Alberto Bohorquez as administrator of the mission.

"I'm very happy. It's a very great blessing, after just four months of me being here, to have such a significant event for the whole community," said Father Bohorquez. "The authenticity and humility of the people is something that makes me think, and also seeing the love of the people for the priests and the faith."

The Mass was celebrated in front of hundreds of parishioners with plenty of music and a festive spirit.

"I am very happy, so fortunate, 50 years for this parish," said Cecilia Guerrero, a parishioner for the past 20 years. "Many of us are from another country and this is like having a bit of our country here. We all have our traditions, our beliefs, our customs and we can celebrate them here." ■



**FLORIDA
Catholic**
ARCHDIOCESE OF MIAMI

Vol. 73, No. 2

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God has spoken with his Word

On Christmas Day, the Ancient Promise is fulfilled; the time of waiting ends and the Virgin gives birth to the Messiah.

On Christmas Day, Jesus is born for a humanity searching for freedom and peace.

He is born for everyone burdened by sin, in need of salvation, and yearning for hope.

That Holy Night, when in the silence of obscurity and poverty, Christ was born has ushered in a New Day, filled with the light of an undying hope, that dispels the darkness imposed on human hearts by fear and despair.

Over the centuries, people have cried out: "Come, Lord, save us!" God has heard and he answers with one Word, his Eternal Word.

This Word spoken at the beginning of time brought about the creation of all things, visible and invisible. Now, this Word, this last

Word, spoken in time, has taken on our mortal flesh so that in Him, and with Him and through Him, all glory and honor may be given once again to his Eternal Father. Yes, the Word of God's love for his creation has entered into the creature's time and place. Emmanuel, God-with-us, is born.

In Luke's Gospel, the angel tells the shepherds: "You will find a babe wrapped in swaddling cloths and lying in a manger." They say that a picture speaks 1,000 words. And so, on Christmas Day, our attention is drawn to the crèche. In

thousands of churches — from great basilicas to humble rural chapels — a crèche enhances the usual liturgical décor. The crèche, introduced into Catholic popular piety by St. Francis of Assisi, is the iconic representation of the mystery of Christmas: for icons in Church art are drawn in such a way to speak the Word of God through the signs and symbols represented in the icon.

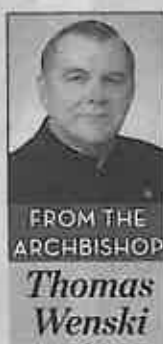
We are invited to contemplate this "icon" of Christmas. We see the animals, the poor shepherds; we see the mother who has just given birth. We see the awestruck yet protective Joseph. And we see the baby, placed in a feed box — a manger.

Who could imagine that this little baby is the Son of the Most High? Only she — his Mother — does. She knows the truth and guards the Mystery. The Christ-

mas feast invites each of us to join in her gaze, and look on this child through her eyes — through those eyes of simple and unwavering faith — and so recognize in this child the human face of God.

Gazing on the Christ Child, through the eyes of Mary, the first disciple, makes Christmas a real school of faith and life, a training ground for us, in turn, to assume the risks and the joys of discipleship, to become like Mary, who was blessed because she heard the Word and obeyed it. In this school of faith and life which is Christmas, we too, with the Virgin Mother, learn the truth and become guardians of the Mystery.

God has kept his promise. God has spoken. He has given us his Word. His Word is our peace. His Word is our hope. His Word is mercy. His Word is Jesus. ■



FROM THE
ARCHBISHOP
Thomas
Wenski

Dios ha hablado por medio de su Palabra

En el día de Navidad, la Antigua Promesa se cumple; el tiempo de la espera termina, y la Virgen da a luz al Mesías.

En el día de Navidad, Jesús nace para una humanidad que está en busca de libertad y de paz.

Nace para todos los seres humanos abrumados por el pecado, necesitados de salvación y sedientos de esperanza.

Aquella Nochebuena — cuando, en el silencio de la oscuridad y la pobreza, nació Cristo — ha iniciado un Nuevo Día, lleno de la luz de una esperanza inquebrantable, que disipa las tinieblas impuestas a los corazones humanos por el miedo y la desesperación.

A lo largo de los siglos, la gente ha clamado: ¡Ven, Señor, sálvanos! Dios ha escuchado, y responde con una sola palabra, su Verbo eterno. Esta Palabra, dicha al principio de los tiempos, trajo

consigo la creación de todas las cosas, visibles e invisibles. Ahora bien, esta Palabra, esta última Palabra, dicha en el tiempo, ha asumido nuestra carne mortal para que en Él, y con Él, y por Él, toda gloria y honor sean dados, una vez más, a su Padre Eterno. Sí, el amor de la Palabra de Dios por su creación, ha entrado en el tiempo y el lugar de la criatura. Emanuel, "Dios con nosotros", ha nacido.

En el evangelio de Lucas, el ángel les dice a los pastores: "Encontrarán a un niño envuelto en pañales y acostado en un pesebre". Dicen que una imagen vale más que mil palabras. Y así, en el día de Navidad, nuestra atención se dirige hacia el pesebre. En miles de iglesias — desde grandes basilicas hasta humildes capillas rurales — un pesebre realza la decoración litúrgica habitual. El pesebre, incorporado a la piedad

popular católica por San Francisco de Asís, es la representación icónica del misterio de la Navidad, pues los iconos, en el arte de la Iglesia, están concebidos de tal manera que digan la Palabra de Dios por medio de los signos y los símbolos representados en el icono.

Estamos invitados a contemplar este "icono" de la Navidad. Vemos a los animales, a los pastores pobres, vemos a la madre que acaba de dar a luz. Vemos al asombrado pero protector José. Y vemos al bebé, acomodado en su cuna: un pesebre.

¿Quién podría imaginar que este pequeño bebé es el Hijo del Altísimo? Sólo ella: su madre. Ella sabe la verdad y guarda el misterio. La fiesta de la Navidad invita a cada uno de nosotros a participar de su mirada, y a mirar a este niño a través de sus ojos — a través de

los ojos de la fe sencilla y firme — para así reconocer en este niño el rostro humano de Dios.

Contemplar al Cristo Niño a través de los ojos de María, su primera discípula, hace de la Navidad una verdadera escuela de fe: vida, un campo de entrenamiento para que todos, por nuestra parte, asumamos los riesgos y las alegrías del discipulado, para llegar a ser como María, que fue bendecida porque escuchó la Palabra: la obedeció. En esta escuela de fe y de vida que es la Navidad, también nosotros, con la Virgen Madre, conocemos la verdad y no convertimos en guardianes del misterio.

Dios ha cumplido su promesa. Dios ha hablado. Él nos ha dado su Palabra. Su Palabra es nuestra paz. Su Palabra es nuestra esperanza. Su Palabra es la misericordia. Su Palabra es Jesús. ■

Fiesta en Santa Ana

Misión a
trabajadores
agrícolas del sur
de Miami-Dade
celebra 50 años

JONATHAN MARTINEZ
Florida Catholic correspondent

NARANJA | La Misión de Santa Ana se puso de fiesta a principios de noviembre para celebrar sus 50 años.

"De una manera muy especial quiero felicitarlos a ustedes, a su pastor, a todos los que han trabajado con ustedes, sobre todo a los padres de familia que son los que guían esa luz para que no se pierda", dijo Monseñor Agustín Román durante la misa que celebró el 6 de noviembre en la iglesia. "Que el Señor los bendiga a todos y que esta fiesta sea el comienzo de un año santo, un año de júbilo, un año de alegría, porque es un año en que queremos abrazarnos con Cristo. Que la patrona Santa Ana, que es la madre de la Virgen, ruegue por nosotros, para que nosotros podamos enseñar a nuestros niños como ella enseñaba a la Virgen".

FYI — See the English translation of this story, Page 3

Fundada por el Mons. Coleman Carroll, primer arzobispo de Miami, la pequeña misión sirve a la comunidad campesina del sur de la Florida y está integrada principalmente por mexicanos, guatemaltecos, salvadoreños y haitianos.

"El Arzobispo Carroll habló de esta obra, de esto que para él era algo muy especial, porque era para que el pueblo mexicano, que era una riqueza tremenda en la fe, guardara su fe y creciera en la fe", dijo Mons. Román durante la homilía.

Presente en la misa estuvo Mons. Pedro García, quien fue el administrador de la misión durante los últimos 17 años.

"Las misiones son algo muy importante para la Iglesia Católica. Son una manera de evangelizar", dijo el P. García. "Esta misión en particular está dedicada a ministrar a los emigrantes que trabajan en el campo. Nosotros los ayudamos al enseñar el evangelio y también con ayuda legal".

La labor de la Misión Santa Ana se extiende a tres de los campos migratorios del sur de la Florida: el Sur de Miami-Dade, Redland y Everglades. Se estima que la misión atiende las necesidades de más de

1,000 familias en el área.

"Me siento tan feliz. Llegando de mi país fui primero a esta iglesia", dijo María Sánchez, feligresa de Santa Ana durante los últimos 10 años. "La parroquia nos ayuda con comida y con muchas otras bendiciones a todos los que necesitamos de su ayuda".

Desde julio del 2011, cuando se retiró el P. García, el P. Jesús Alberto Bohórquez fue asignado por el Arzobispo Thomas Wenski como administrador de la misión.

"Me siento muy feliz, es una bendición grandísima, apenas con solo cuatro meses de yo estar aquí, tener un evento tan significativo para toda la comunidad", dijo el P. Bohórquez. "La autenticidad y la humildad del pueblo es algo que me hace reflexionar y ver el amor del pueblo hacia el sacerdote y por la fe".

La misa fue celebrada ante cientos de feligreses con música y espíritu de fiesta.

"Me siento muy contenta, que dicha, 50 años de vida esta parroquia", dijo Cecilia Guerrero, feligresa de la iglesia durante los últimos 20 años. "Muchos de nosotros estamos fuera de nuestro país y aquí es como tener un pedacito de nuestra patria. Todos tenemos nuestras tradiciones, nuestras creencias, nuestras costumbres y aquí las podemos celebrar". ■

educational work because these people travel from town to town. It helps them be more confident in their lives.

Q: How can farmworker programs be more effective?

A: We can serve as a bridge with the urban community (to let them know) that these farmworkers exist.

When you go to South America you see the poor in the streets, but generally the life of the farmworkers is not in our face. There is a human life behind everything we eat and it is important for the ministry to create and maintain that awareness, and we should be in a process of reflecting, to be more grateful and to live life more consciously. ■

CHRISTMAS MASS Schedules

MIAMI

■ **Good Shepherd**
14187 S.W. 72nd St.
www.gscatholic.org
305-385-4320

RECONCILIATION
Dec. 19-20, 8-10 p.m. (Bilingual)

CHRISTMAS EVE
4 p.m. (English), 5:30 p.m. (English),
11 p.m. Vigil (Bilingual), 10:30 p.m.
Christmas Carols

CHRISTMAS
8 a.m. (English), 9 a.m. (Spanish),
10:30 a.m. (English), noon (Spanish),
5:30 p.m. (English), 7 p.m. (Spanish)

■ **St. Hugh**
3460 Royal Road
www.st-hugh.org
305-444-8363

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

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

CHRISTMAS
9 a.m. (English), 10:30 a.m. (English),
noon (Spanish), 5:30 p.m. (English),
6:30 p.m. (Spanish)

■ **Visitation**
100 N.E. 191 St.
www.visitationmiami.parishesonline.com
305-652-3624

RECONCILIATION
Penance Service: Dec. 16, 7-9 p.m.

CHRISTMAS EVE
5 p.m. (Vigil), midnight (Bilingual)

CHRISTMAS
10 a.m., noon (Misa de Navidad
en Español)

NEW YEAR'S EVE
5 p.m.

NEW YEAR'S
10 a.m., noon (Spanish)

MIAMI BEACH

■ **St. Joseph**
8670 Byron Ave.
www.stjosephmiamibeach.com
305-866-6567

Christmas Eve Program of Sacred
Music 5 p.m. and 11:30 p.m.

CHRISTMAS EVE
5:30 p.m. (English), 7 p.m.
(Portuguese), midnight (Bilingual)

CHRISTMAS
8:30 a.m. (English), 10:30 a.m.
(English), 12:30 p.m. (Spanish), 3:30
p.m. (Polish), 6 p.m. (Spanish)

MIAMI SPRINGS

■ **Blessed Trinity**
4020 Curtiss Parkway
www.blessed-trinity.org
305-871-5780

Dec. 12, Decorating and Lighting
of Christmas Tree, 7 p.m.

RECONCILIATION
Dec. 19, 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
8 a.m. (English), 9:30 a.m. (English),
11 a.m. (English), 12:30 p.m. (Spanish),
5:30 p.m. (English), 7 p.m. (Spanish),
*no confessions

NEW YEAR'S EVE
5 p.m. (English)

NEW YEAR'S
8 a.m. (English), 9:30 a.m. (English),
11 a.m. (English), 12:30 p.m. (Spanish),
5:30 p.m. (English), 7 p.m. (Spanish),
*no confessions

PALMETTO BAY

■ **Holy Rosary-St. Richard**
7500 S.W. 152 St.
www.holyrosarystrichard.org
305-233-8711

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midnight

CHRISTMAS
7 a.m. (English), 8 a.m. (English),
9:30 a.m. (English), 11:30 a.m.
(English), 1:30 p.m. (Spanish),
5 p.m. (Youth)

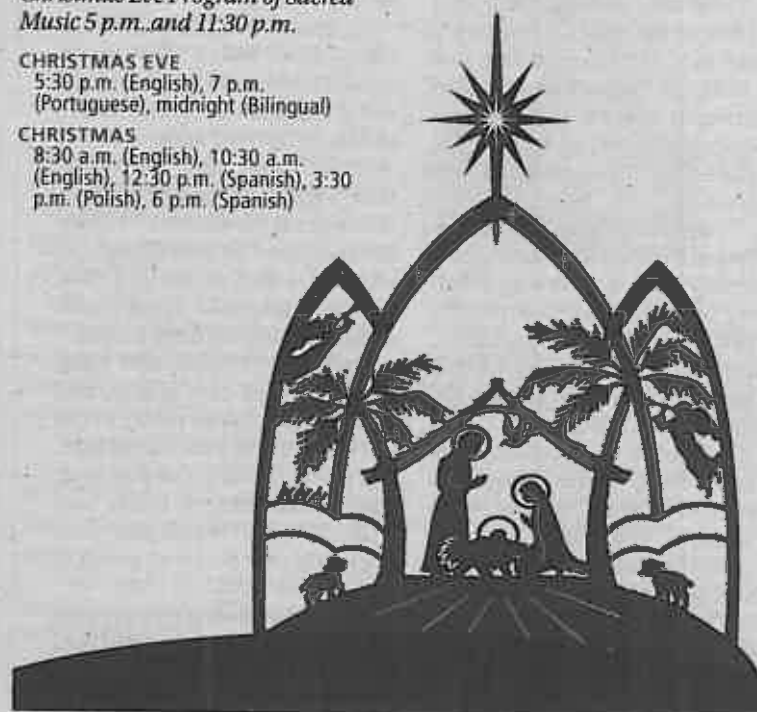
NEW YEAR'S
7 a.m. (English), 8 a.m. (English),
9:30 a.m. (English), 11:30 a.m.
(English), 1:30 p.m. (Spanish),
5 p.m. (Youth)

TAVERNIER

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CHRISTMAS EVE
5 p.m., midnight

CHRISTMAS
9 a.m., 11 a.m.



FARMWORKER

FROM 3

Q: You have expressed concern about the effect of the previous housing boom on agricultural work in Florida.

A: That has been happening in Homestead a lot. The word is "greed." It is plainly about how can we get the most dollars out of this land, and it creates an ecological imbalance. Ironically, my area of work is South Miami and Homestead, so I am passing through Homestead with a different function now but my eyes are peeled to see what is going on. If you have been in this ministry you have never left it.

Q: How is farmworker ministry and outreach relevant during the Thanksgiving and Christmas holidays?

A: Farmworker life is a powerful reality that touches our lives in an ongoing basis even if we are not involved directly. This is the time of year, Thanksgiving and Christmas, that people want to be generous, and a time when you say God has blessed us so abundantly and let's share those blessings. The holidays bring that awareness. When you educate a parish community you are multiplying the effect of your



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An artistic rendering of unaccompanied children taking flight is displayed at the Pedro Pan conference Nov. 18-20. The children of Operation Pedro Pan, now grown, took part in a conference marking the halfway point of the 50th anniversary of the 1960-1962 exodus from Cuba. They were spirited out of the island using visa waivers signed by a Miami priest, Msgr. Bryan O. Walsh, and cared for at Catholic Charities facilities throughout Miami and the U.S. until they could be reunited with their parents. (PHOTOS BY ANA RODRIGUEZ-SOTO | FC)

Pedro Pan: Making history in slow motion

ANA RODRIGUEZ-SOTO
Florida Catholic staff

MIAMI BEACH | One problem with documenting the history of Pedro Pan is that it was not so much a plan as an ongoing series of responses to the desperate desire of Cuban parents to avoid Communist indoctrination of their children.

"I did not know that there were 14,000 of us," said Carlos Eire, a professor of history at Yale and a child of Pedro Pan who has authored two books on his experience, "Waiting for Snow in Havana" and "Learning to Die in Miami."

"Nobody in Cuba called it Operation Pedro Pan," said Victor Andres Triay, a professor of history at Middlesex Community College in Middletown, Conn., and author of "Fleeing Castro: Operation Pedro Pan and the Cuban Children's Program."

"It was an evolutionary process. It happened across the board in different places at different times," Triay said.

On the Cuban side, the plan originally entailed getting 200 children out of the island whose parents were involved in anti-Castro activities. They were worried about what would happen to

MORE ON PEDRO PAN

— Read a story on LaSalle High School's connection to Pedro Pan, Page 36

their children if they were killed or captured, so they approached James Baker, the headmaster of Ruston Academy in Havana. His initial solution was to open a boarding school for them in Miami.

At about the same time, in November 1960, a 15-year-old named Pedro who had been sent out of Cuba to live with relatives in Miami, arrived at the office of an Irish-born Miami priest, Father (later Msgr.) Bryan O. Walsh. He directed the Catholic Welfare Bureau (now Catholic Charities), which was then primarily a child care and adoption agency with about 80 children under its care.

Pedro's relatives had been unable to take care of him, and he had been found living in the streets, rail thin from lack of food.

"(Father) Walsh saw this as an indication of things to come," said Triay. "(Father) Walsh perceived correctly that this was going to grow."

Somehow Baker met up with Father Walsh, who suggested that,

PLEASE SEE HISTORY, 34



Maria de la Milera left Cuba at age 12 and went with her sister to Maryvale Orphanage in Los Angeles, where she spent the next four years. "I had never been exposed to the situations that some of the children (in the orphanage) had experienced," she recalled. The Daughters of Charity who ran the orphanage told her, "You can teach them that there are normal families whose kids have normal childhoods. We will teach you what you need to know about the life outside here."

'Pedro Pans at 50

Making sure history does not forget the largest exodus of children in the Western Hemisphere

ANA RODRIGUEZ-SOTO
Florida Catholic staff

MIAMI BEACH | It is one of the ironies of history that, despite Cubans' propensity to exaggerate, so few people know about Operation Pedro Pan, the largest child refugee exodus in the Western Hemisphere.

"They think we're exaggerating, when in fact we are not. Hardly anyone knows about Pedro Pan still, except for Cubans," said Carlos Eire, a professor of history at Yale and a child of Pedro Pan who has authored two books on his experience, "Waiting for Snow in Havana" and "Learning to Die in Miami."

"The silence that surrounds our history is deafening," Eire told an audience of fellow Pedro Pans gathered for a weekend-long academic conference and reunion marking the 50th anniversary of their exodus — an exodus that began in December 1960 and ended in October 1962, when the Cuban missile crisis

shut down direct flights between Miami and Havana.

The date of the conference, Nov. 18-20, coincided with the halfway point of the 22-month-long exodus, which spirited more than 14,000 unaccompanied children aged 17 and under out of Cuba into the United States, with the Catholic Church assuming responsibility for their welfare until they could be reunited with their parents.

The conference brought together about 150 Pedro Pans currently living in South Florida and other parts of the U.S. Its goal was to conduct scholarly research with the children and their families, and consider the legacy they could pass on to future generations of Cubans.

"We've never had something like this before," said Carmen Vazquez, first vice president of the Operation Pedro Pan Foundation.

PLEASE SEE PEDRO PAN, 34



Carlos Eire came to the U.S. at age 11 as part of Operation Pedro Pan, and is now a history professor at Yale and author of two memoirs on his exodus experience: "Waiting for Snow in Havana" and "Learning to Die in Miami."



Eloy Cepero was one of 700 Protestant children sent out of Cuba under Pedro Pan. He and his two brothers were placed in a foster home through a Protestant agency and the United Methodist Church of Christ in Coral Gables. The foster home was that of MacGregor Smith, then chairman of Florida Power and Light. "We had a maid, we had a chauffer and we had a butler in Coral Gables," Cepero said, recalling the contrast with his life in Cuba. Smith treated the three Cepero boys as his own children and guided them through adolescence and early adulthood. (PHOTOS BY ANA RODRIGUEZ-SOTO | FC)

PEDRO PAN

FROM 6

Pan Group Inc., the organization formed in 1991 by the now-grown children of Pedro Pan. "This is a look back and a look ahead."

"It's important that we all leave behind our history for others to read," said Eire, especially since

that history is now being denied by some and "twisted" by others. "We need to prevent situations such as the one that forced our parents to send us away."

Pedro Pans are currently in the process of videotaping the oral histories of their parents, who sent their children abroad with nothing more than a visa waiver that

allowed them to enter the U.S. and blind faith in the Catholic Church. Eventually they hope to videotape their own stories, which some, such as Eire, have already written about.

But were it not for the saga of Elian Gonzalez in 2000, Eire might never have written his first memoir, "Waiting for Snow in Havana."

For years, he said, he kept his story to himself, even when others in his academic circles would "give me their take on how wonderful the Cuban revolution was. It was too painful."

Elian, the boy whose mother died at sea attempting to leave Cuba, and whose relatives in Miami subsequently battled for custody with his father on the island, "represented everything to me about our history," Eire said. "This boy was a symbol. He was me. He was every one of you. He was every Cuban still left in Cuba."

Among those who spoke at the conference were:

- Armando Valladares, who served 22 years as a political prisoner in Cuba, during which he authored his first book, "Desde Mi Silla de Ruedas" ("From My Wheelchair"). Valladares was appointed by President Ronald Reagan as U.S. ambassador to the United Nations' Commission on Human Rights.

- Dermot O'Brien and Roisin Ferry, nephew and niece, respectively, of Msgr. Bryan Walsh; and Chris Baker, son of James Baker, who reflected on their relatives' legacy.

- Juan Clark, professor emeritus of sociology at Miami-Dade College, who put the Pedro Pan exodus in the context of Cuban history before and after Fidel Castro.

PLEASE SEE PEDRO PAN, 27



A young Father Bryan O. Walsh is pictured above. His signed visa waivers were copied all over Cuba by parents desperate to get their children off the island to avoid Communist indoctrination after all private and religious schools were shut down.



Pictured is James Baker, headmaster of the Ruston Academy in Havana. His students' parents were worried about the fate of their children should they be jailed. Through contacts with Msgr. Bryan Walsh, he prepared the way for minors to reach the U.S. and be cared for by the Catholic Church.

Pedro Pan: the legacy of two men

Relatives, Archbishop Thomas Wenski reflect on life, example of Msgr. Bryan Walsh and James Baker

ANA RODRIGUEZ-SOTO
Florida Catholic staff



Dermot O'Brien, a nephew of Msgr. Bryan O. Walsh, speaks at the conference. "It was really at his funeral here in Miami that I realized much more fully the impact he had on so many."

MIAMI BEACH — To Dermot O'Brien and Roisin Ferry, Msgr. Bryan Walsh was simply "Uncle Bryan," who came to visit often and was always present for family weddings, baptisms and funerals, be they in his native Ireland, New York, or far-flung lands such as Australia.

"It was really at his funeral in Miami that I realized much more fully the impact he had on so many," O'Brien told a ballroom full of Pedro Pans, whom his uncle's visa waivers had saved from communist indoctrination in Cuba. "He was Uncle Bryan. He wasn't the saint we all expect him to become."

Chris Baker, the son of Ruston Academy's headmaster James Baker, was away at college when his father began trying to get some of his students out of Cuba.

"We were not allowed to go home for Christmas in 1960," recalled Baker, who speaks perfect Spanish, having lived in Cuba between 1944 and 1959.

"He taught us how to love Cuba and the United States equally," Baker said of his father, who died in 2001.

He said his father got involved



Chris Baker, son of James Baker, headmaster of the Ruston Academy in Havana who was a key player in Operation Pedro Pan, said, "He taught us to love Cuba and the United States equally."

in helping children leave Cuba because of his beliefs in education, in standing up for democratic principles and in instilling those principles in his Cuban students. "He felt that you were the true heroes," Baker said, referring to the children

PLEASE SEE LEGACY, 36



Marcos Kerbel was one of nearly 400 Jewish children who came to the U.S. via Operation Pedro Pan. Their care was entrusted to the Hebrew International Aid Society. He was reunited with his parents 17 months after his exodus, settled with his family in Atlanta, worked as an international banker and now teaches finance at Florida International University.

Advice to media: First, do no harm

Advocates want human trafficking story told, but not at any cost

TOM TRACY
Florida Catholic correspondent

MIAMI GARDENS | Human trafficking watchdogs concede they have probably lost ground against the growing forms of modern-day enslavement, so they encourage the media to tell the victims' stories — especially in Florida, the state with the third-largest human trafficking problems nationwide.

But the public awareness and media campaign against human trafficking should never come at the expense of the victims' overall well-being and of criminal prosecutorial considerations.

That was the message a panel of media and legal experts gave to journalists, attorneys, law students and others at St. Thomas University's School of Law Nov. 18. The event was part of the university's ongoing special work in providing leadership on the human trafficking problem both regionally and on an international level.

Whether it's agricultural workers held in servitude, domestics or resort and hotel staff working without



Roza Pati, director of the Human Trafficking Initiative and a professor of law at St. Thomas University, speaks at a conference in Rome earlier this year called "Building Bridges of Freedom: Public-Private Partnerships to End Modern-Day Slavery." (COURTESY)

real freedoms, or sex workers and prostitution rings enslaved in suburban homes, human trafficking can be found in all cities and areas of Florida, seen by many as ground zero for such operations.

"It's important for victims to discuss details of their story to the media with eyes wide open because it could have an effect on prosecution — even in cases that are no longer active," said Tamara Lawson, criminal law professor at St. Thomas and a former deputy district attorney in Las Vegas.

"The same care we bring to protecting the identity of children in child abuse cases applies to all human trafficking cases," Lawson said, adding that there is often a

public bias against the persons being trafficked.

With a grant from the U.S. Justice Department, St. Thomas University has been sponsoring a number of community events and workshops through its Human Trafficking Initiative, a kind of virtual educational effort that brings to bear Catholic Church principles on the dignity of the human being to the trafficking issue.

The need to work more carefully with the local media in covering the story comes after a series of missteps with the victims who are either re-traumatized by retelling their story too early, who jeopardize their privacy in one way or another, or who compromise law enforce-



Panelists at the St. Thomas University Law School human trafficking conference include, from left, Teri Arvesu, an executive at Univision; Nestor Yglesias of the U.S. Department of Homeland Security; and Mercedes Lorduy, co-director of VIDA Legal Assistance. (TOM TRACY | FC)

ment's efforts to bring the traffickers to justice.

Inconsistencies in a victim's story as told by the media have occasionally prompted the courts to throw out otherwise valid cases of human trafficking.

Some of the problems have been blamed on reckless journalists, naïve victims who feel compelled to speak too freely about their experience, or poor handling by the attorneys and social workers who accompany human trafficking victims in their media interviews.

"Victims sometimes feel compelled to talk, but we as service providers or lawyers have to be careful not to take advantage of that by asking them to talk to the media," said

Mercedes Lorduy, an attorney and co-director of VIDA Legal Assistance in Naranja.

A longtime advocate for domestic abuse victims, Lorduy said she encourages human trafficking victims to work with journalists and law enforcement in telling their stories — but to take extra care to ensure confidentiality whenever that is a priority. Other victims sometimes choose to identify themselves.

"They have to be emotionally ready for that — even when they talk to law enforcement," Lorduy said, adding that victims need to be counseled that their media stories could be seen far and wide through-

PLEASE SEE MEDIA, 28

University plays leadership role on human trafficking

TOM TRACY
Florida Catholic correspondent

MIAMI GARDENS | Situated in an area ripe for human trafficking activity, St. Thomas University will host new events to develop a stronger community response.

"We are seeing an increase now in awareness, with more investigations and prosecutions moving forward. So as part of the community, St. Thomas University sees a greater need for increased identification (and care) of victims," said Ana Isabel Vallejo, project coordinator of the Human Trafficking Initiative at St. Thomas University School of Law.

The law school hosted a panel discussion Nov. 18 to help local care providers and law enforce-

ment bring greater media attention to human trafficking without harming the victims in the process.

St. Thomas faculty and administration have recently consulted with the U.S. bishops on the issue through a meeting of the Coalition of Catholic Organizations Against Human Trafficking. Earlier this year, in collaboration with the Department of State's embassy to the Holy See, St. Thomas participated in a conference in Rome called "Building Bridges of Freedom: Public-Private Partnerships to End Modern-Day Slavery."

The Vatican conference was the first of many that will take place over the next two years with support from a congressional grant managed by the U.S. Department

of Justice. The grant aims to raise human trafficking awareness and to promote further public-private collaboration.

In 2000, Congress passed the Trafficking and Violence Victims Protection Act, which elevated the penalties against perpetrators of human trafficking and provided more funding to combat trafficking and assist its victims.

Through its Human Trafficking Initiative, St. Thomas will host a symposium Jan. 27, 2012, called "Justice at the Door," to address household domestics whose circumstances qualify as human trafficking.

The event will promote research, outreach, training and education, "and we want to offer very specialized training to law

enforcement, judges, teachers, students, researchers and religious institutions in an interfaith partnership," said Roza Pati, director of the Human Trafficking Initiative and a law professor at St. Thomas.

Domestic servitude includes workers who clean, cook, baby-sit or help out in the household but who are kept forcefully in the position with no payment, or who are abused and held under threat of violence, isolated and detached of any support structures.

"Most of them are coming from different parts of the world with no ideas of the laws here. They may not be properly fed or dressed, may sleep on the floor, and may be exploited for years even if they were brought legally into the country," Pati said.

In March, the university hopes to host an event on how social workers, law enforcement and others can avoid burnout when working with victims of trafficking. "A kind of secondary trauma can affect health care providers and it is hard on other providers as well," according to Pati.

In May, the university will engage trafficking victims directly to help them serve as possible community advocates through peer-to-peer mentoring.

"It is a very old crime," said the university's Vallejo. "We call it modern-day slavery." ■

For more information on St. Thomas University's Human Trafficking Initiative, call 305-474-2447.

Christ the King marks 50th

'Little church in the pines' is all grown up, raising funds for new church building

MARLENE QUARONI
Florida Catholic correspondent

PERRINE | When it was founded in 1961, Christ the King became the fourth predominantly African-American Catholic parish in Miami-Dade County.

Today, its parishioners represent several different races, languages and cultures — so much so that the parish motto is "Where love is international."

"Christ the King started in 1957 as a mission of Holy Redeemer," said Leon Sharpe, a parishioner since 1970 who joined others for a 50th anniversary Mass at the church on Nov. 20, the feast day of Christ the King. "A Josephite priest from Holy Redeemer would make the 26-mile trip to Perrine where he would celebrate Mass at Frank G. Martin Elementary School."

In 1962, Archbishop Coleman Carroll dedicated a new 400-seat Christ the King church building and rectory on a 10-acre archdiocesan site in Perrine for a congregation of 576. Before the rectory was built the first pastor, Josephite Father Donald Butler, lived at the Do-



A rendering of the planned new church for Christ the King is displayed in the entrance foyer. (PHOTOS BY MARLENE QUARONI | FC)

minican Retreat House in Kendall where he organized the parish and supervised the construction of the new facilities.

"By 1970 the congregation of the 'little church in the pines' had grown to 1,926 and 500 students were in the CCD program, and a parish hall with classrooms was dedicated," said Sharpe. "In 1977,

the archdiocese took over the administration of the parish from the Josephites."

Hurricane Andrew destroyed most of the parish in August 1992 and badly damaged the church. The National Guard set up tents and used church facilities as a relief center. Church officials planned for a new church. In the meantime



Archbishop Thomas Wenski greets Christ the King parishioner Lilia Hogges at the end of the 50th anniversary Mass celebrated on the feast day of the same name. Historically, Christ the King was one of four predominantly African-American parishes, but is now the spiritual home of a variety of ethnic and cultural groups.

the old church, hall and rectory were repaired with a new roof and windows. In order to accommodate the growing congregation, the

hall, separated from the church by a room divider, was used as part of

PLEASE SEE PARISH, 39

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Local Catholics promote 'La Ultima Cima'

TOM TRACY

Florida Catholic correspondent

MIAMI | South Florida Catholics have organized local screenings of a religious documentary film celebrating the life of one priest — a film they hope catches on in Florida and the United States.

Spanish filmmaker Juan Manuel Coteló's 2010 film *"La Ultima Cima"* ("The Last Summit"), tells the story of Father Pablo Domínguez, a diocesan priest in Spain who died in a mountaineering accident at age 42.

Father Domínguez, who lived in Madrid, is depicted as an active and dynamic priest, theologian and seminary instructor whose life

story stands out as an example of an exceptional priest. "The Last Summit" was promoted largely by word of mouth and eventually made its way into theaters around Spain and internationally.

Organizers in Miami hosted film screenings for clergy, seminarians, educators, Pastoral Center staff and others Dec. 14 at Belen Jesuit Preparatory School in Miami, and Dec. 19 at the Miracle Theater in Coral Gables. Coteló is expected to be available to talk about his movie and other works during question-and-answer sessions following the preview showings.

"The effect a priest can have on a life is just incredible," said invest-

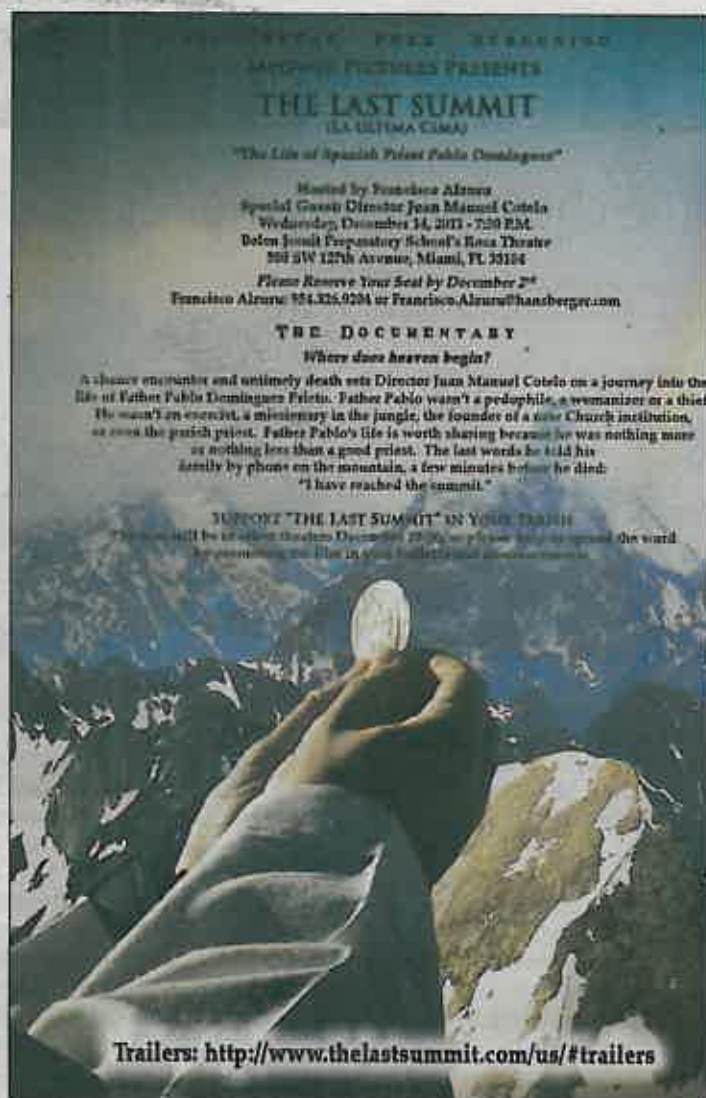
ment manager Francisco Alzuru, an active member of the Emmaus retreat team and parishioner at St. Agnes in Key Biscayne.

Alzuru met the filmmaker Coteló while in Spain last year and invited him to attend the local preview events for "The Last Summit" as part of an effort to generate interest in the project. Alzuru said he and another area Catholic, Jose Felix Rivas, a member of St. Hugh Parish in Coconut Grove, were honored to host Coteló and to invest their time and personal resources to bring "The Last Summit" to Miami.

"You will see the life of an incredibly inspiring priest, who was happy, gifted, who worked with young people, who was incredibly smart and who attributed all his skills and gifts as coming from God to bring to the community," Alzuru said. "Through his life we learn about the priesthood and the beauty of the priesthood."

A native of Venezuela and a graduate of Jesuit schools there, Alzuru said "The Last Summit" does a good job of showing not a saint but a good diocesan priest and unsung hero to his community. The priest was considered an experienced mountaineer and had reached the top of Spanish peaks with heights of more than two miles, and peaks in the Alps more than four miles high, along with other climbing experience in the Americas and Asia. Father Domínguez often celebrated Mass at the summit.

He fell to his death on Feb. 15,



Movie poster for "The Last Summit"

2009, during a climb on Moncayo Mount in northern Spain.

"Through one priest we get to see the priesthood with new eyes, in a film that shows us that priests are human beings, that these are incredibly good people who work long hours, who often live alone, who many times have no one to

look after them, and yet they catechize their lives to the well-being of their flock," Alzuru said.

He credits the Emmaus retreat experience for giving him a greater sense of community and a better idea of what it means to be Catholic.

PLEASE SEE SUMMIT

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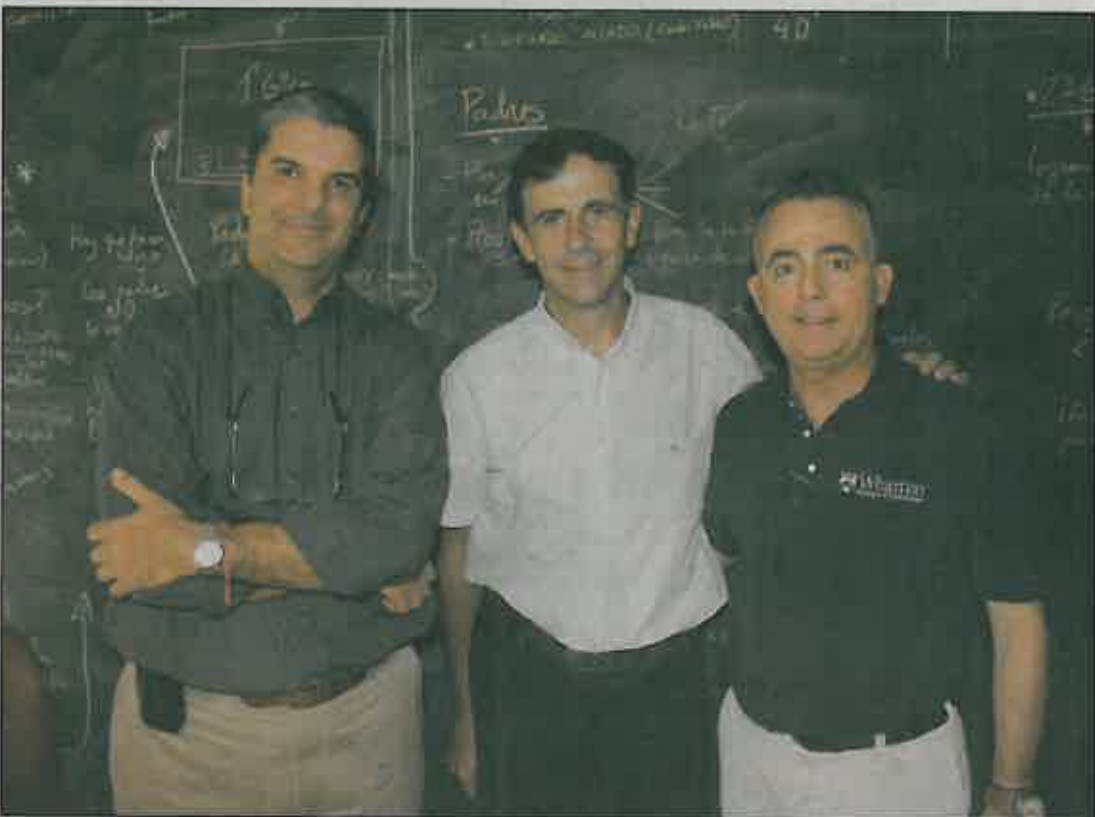
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Francisco Alzuru, left, of St. Agnes Parish in Key Biscayne, poses with Juan Manuel Coteló, center, director of the film "The Last Summit," and fellow Emmaus alumnus Jose Felix Rivas, a member of St. Hugh Parish in Coconut Grove, who has been instrumental in promoting the movie in South Florida. (COURTESY)

50 years of service of memories



The Florida Catholic celebrates Archbishop Emeritus John C. Favalora on the occasion marking the 50th anniversary of his ordination to the priesthood and the 25th anniversary of his becoming a bishop.

Clockwise from top left, well-wishers congratulate Archbishop Favalora after a Dec. 6 Mass marking his milestone anniversaries; Archbishop Favalora smiles during the celebration of his 75th birthday in 2005; a photo of then-Bishop Favalora of Alexandria, La.; Archbishop Favalora during his Miami installation in 1994; at his installation as bishop of St. Petersburg, then-Bishop Favalora celebrates Mass with Archbishop Edward McCarthy of Miami, center, and Bishop Emeritus W. Thomas Larkin of St. Petersburg; and Archbishop Favalora shares a smile with girls of Indian descent in 1996.





ARCHBISHOP JOHN CLEMENT FAVALORA

Your intelligent, wise, gentle and personal shepherding of the
Dioceses of Alexandria, St. Petersburg and the Metropolitan Archdiocese of Miami
has enriched us in so many wonderful ways. On behalf of the Diocese of St. Augustine,
we rejoice with you for your faithful service to the Church.

Bishop Felipe J. Estévez





Archbishop Emeritus John C. Favalora leads the eucharistic prayer Dec 6. At left is Archbishop Thomas Wenski and at right is his Rome classmate, Msgr. William Hennessey, also celebrating 50 years in the priesthood.



Archbishop Emeritus John C. Favalora sits in the cathedra, a symbol of a bishop's authority, during the Mass marking the 50th anniversary of his ordination to the priesthood and the 25th anniversary of his ordination to the episcopacy. (PHOTOS BY ANA RODRIGUEZ-SOTO | FC)

Thanks for being 'a faithful servant'

Retired Archbishop John C. Favalora celebrates 50 years of priesthood and 25 years as a bishop

ANA RODRIGUEZ-SOTO
Florida Catholic staff

MIAMI | For about an hour on the evening of Dec. 6, Miami's Archbishop Emeritus John C. Favalora carried a crosier, the staff that symbolizes the bishop's responsibility as shepherd of the faithful, and sat in the cathedra, the bishop's chair in the cathedral, which also symbolizes his authority.

It was a generous gesture of respect from his successor in Miami, Archbishop Thomas Wenski, which Archbishop Favalora graciously acknowledged.

"Thank you for inviting me to use your chair," he said at the end of a Mass marking the 50th anniversary of his ordination to the priesthood and the 25th anniversary of his becoming a bishop.

On hand were Florida's bishops — nearly all of whom Archbishop Favalora either consecrated or installed — plus about 150 archdiocesan priests, seminarians, men and women religious, and others who worked with the retired archbishop throughout his 15-year tenure in South Florida.

"I'm sure you could not imagine, archbishop, the road ahead," on that ordination day in 1961, Archbishop Wenski told his predecessor at the end of the Mass. "So many changes, so much tumult, so many exciting times and challenging times," including the changes that would result from the Second Vatican Council which started a few months later.

Yet through all that, "you remained a faithful servant" of the Lord, Archbishop Wenski said. "We

are grateful for that. We are grateful for the years you spent shepherding this sometimes tumultuous flock," and for having said "yes" to the "great mystery" that is the vocation to the priesthood.

The good thing about retirement, Archbishop Wenski added, is that "you can be as occupied as you

want to be without being preoccupied. Now I have to be the one who's preoccupied."

"For all those things, I am happy to vacate this seat," Archbishop Favalora quipped in reply, looking rested and happy in retirement.

Miami's archbishop emeritus now divides his time between his

native New Orleans and his adopted Miami. When in South Florida, he spends his days volunteering at the Missionaries of Charity shelter and Camillus House.

He was ordained, as he put it, on a "very cold, very rainy Dec. 20 morning in St. Peter's Basilica," along with his classmate Msgr. William

Hennessey, former vicar general of the archdiocese, who also celebrated the anniversary Mass.

He and Msgr. Hennessey will be traveling back to Rome this month to mark that anniversary with their other classmates — including Car-

PLEASE SEE MASS, 20

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The Clergy, Faculty, Staff, and the Parishioners of Blessed Trinity wish to congratulate Archbishop Favalora on the 25th anniversary of his episcopacy and the 50th anniversary of his priesthood.

May God Bless him...

MOST REV. EDWARD U. KMIEC
BISHOP OF BUFFALO

Offers prayerful best wishes to my friend and classmate

ARCHBISHOP JOHN FAVALORA



**AD MULTOS
GLORIOSQUE
ANNOS!**

God did provide

The following is a reprint of an article that appeared in the May 2010 issue of the Florida Catholic.

ANA RODRIGUEZ-SOTO
Florida Catholic staff

MIAMI — In April 1995, just a few months after being installed as archbishop of Miami, Archbishop John C. Favalora began the practice of sitting down each Monday morning to record "Conversations With the Archbishop."

He explained that was his "media time" and it remained so for the next 15 years, interrupted only by travel, funerals or summer vacation.

The program consists of five segments, ideally no longer than 10 minutes each, which aired weekdays on Radio Peace, 710 AM and later 1040 AM. Since spring of last year, the program can be heard online at www.miamiarch.org.

On April 26, Archbishop Favalora sat down once more for another taping of "Conversations." This time, he looked back on his tenure in Miami and his plans for retirement. Following is an edited version of those recordings.

Q: Last week at this time it was being announced that your retirement had been accepted by the Holy Father and that Bishop Thomas Wenski of Orlando is going to be Miami's new archbishop. He's returning to the place where he was

ordained a priest, where he was auxiliary bishop. So we want the inside story. The rumors had been flying for months. Tell us how this whole process came about.

A: At the age of 75, every bishop has to turn in a letter of resignation to the Holy Father, and then the Holy Father makes a decision if he accepts it or not. Sometimes it can take a year or more for him to accept it. So I decided that it was best for the archdiocese that I do something on the front end instead of waiting for someone to be appointed a year or so later, because of the complications of this diocese and the international complexities that are involved here.

Number two, because of the financial situation that we have been going through for the past two or three years, it would be important for the person who was going to come in to have time to understudy. That's the reason why I asked for a coadjutor. A coadjutor is your successor being appointed ahead of time — usually not more than a year. Then he has the time to understudy things and to get an idea of what the situation is before he has to take over and make decisions. It's also easier because sometimes in your last years as bishop you have to make decisions that will affect his future tenure, and it would be better to have him on the spot to be able to discuss things before you make the

decision.

So I began a year and a half or so ago (September 2007) because the Roman congregation doesn't move very quickly. The process is you have to request to make a request. In other words, I had to request permission to ask for a coadjutor. That took about two or three months. Then I had to prepare a complete report on the state of the diocese, and give three recommendations of (possible candidates) to the congregation. All of that was sent to Rome in January of 2009.

My understanding is that by May they actually began their investigation. They probably sent out 30 or 40 letters to people in the archdiocese — laypeople, religious, priests; then to bishops of the province; and I don't know to whom else.

I discovered this February who the successor was going to be. When I discovered it was the man who had worked here 25 years and knew the place, spent more time here than I did, there didn't seem to be much sense in having him appointed as a coadjutor. He knew the place very well. There was no need to delay the transition, no reason for me to stay on until December. So I pursued with the papal nuncio the possibility of my presenting my resignation and having him appointed straightaway as the archbishop instead of the coadjutor.

So then I had to request (permission) to send a letter of resignation.



In April 1995, just a few months after being installed as archbishop of Miami, Archbishop John C. Favalora began the practice of sitting down each Monday morning to record "Conversations With the Archbishop." He explained that was his "media time" and it remained so for the next 15 years, interrupted only by travel, funerals or summer vacation. (DANIEL SONE | FC)

That took a couple of months. It was all concluded the Monday of Holy Week. That's when I knew that my resignation had been accepted and that we would make the announcement on April 20. So that's the whole story. There's nothing more.

As I said at the press conference, it isn't my health. It's simply the circumstances here. And frankly, I don't have the stamina or the spirit that I had when I came here 15 years ago. It's time for new eyes to look at things and new energy to be brought to the situation. As I said to somebody, being 74 is a health problem, no matter what your physical condition is; 74 should automatically be a health problem.

Q: What will you do now? Where will you live? What are your plans?

A: I will be moving into a house that Archbishop Edward Cardine used to live in when he was archbishop. That has been converted into a residence with three apartments. I'll live there. Auxiliary Bishop Felipe Estigarribia lives there and Msgr. William Nessey, the vicar general, lives there. I will live there with them.

Q: So you're going to stay in Miami. You're not going to go to New Orleans?

A: I have my family here so I'll go back and forth. I haven't decided exactly when. My suspicion is that I'll spend more time there, or some of the winter months and the summers here. It's better here in the summer than it is in New Orleans. It's too humid in New Orleans. The breezes here are better and it will give me a little of winter — not that there's much winter in New Orleans normally.

Q: What strengths do you think Archbishop Wenski brings to Miami?

A: Well, the first and foremost strength is he knows the place. He has worked here over 25 years as a pastor, as director of the Holy Apostolate. He's been the one who has really developed the mission to the Haitian community and then on the road to the world leadership positions that he's taking not only in the Church but in the civic community as well. He was director of Catholic Charities for a number of years and then he was auxiliary bishop here. So I had as much experience as anybody would want. It's rare that someone comes in with as much understanding and appreciation of the diocese and the workings of the diocese as he has.

Number two, he has always been involved in the international community. He's been chairman of the U.S., bishops' Latin American Committee; he's been chairman of the International Relations Committee.

PLEASE SEE REFLECTION

Archbishop John C. Favalora
We thank you for your fifty years of Priesthood
and for your twenty-five years as Bishop.
We especially thank you for your years here with us
as our Chief Shepherd and Archbishop.
May God grant you length of life
in your retirement
and days of sunshine.
May you not leave this life
till all the hungry
you are now feeding
are fed.
With prayers and gratitude
from all the People,
Deacons and Priests.

Little Flower Catholic
Church and School
1805 Pierce Street
Hollywood, Florida 33020
Reverend Thomas O'Dwyer
Pastor



Congratulations Archbishop Favalora as you celebrate

The 25th Anniversary of your episcopacy
And 50th Anniversary of your priesthood

May God Bless you in abundance!

Mary Help of Christians Catholic Church



REFLECTIONS: Archbishop Favalora reflects on the joys and disappointments of his time in Miami

FROM A14

the Immigration Committee. He has a master's degree in sociology, so he knows all of the current issues and topics that face Miami and its neighbors in the Caribbean, and Central and South America.

Number three, he has excellent linguistic skills. He is fluent in Creole — I mean he speaks Creole better than some Haitians do. And he's also extremely well-versed in Spanish. So he has a lot of qualifications and practical experience as the administrator of a large diocese like Orlando.

He also knows people. He's dealt with the civic community, for example, so he doesn't have to start finding out who's who. He knows them.

Q: Do you have a best memory or a best moment in Miami? What will stay with you?

A: Well, I always remember liturgical things a great deal, and every year, one of the joys that I celebrated was the Rite of Election on the first Sunday of Lent. That's when all of the people who are planning to be baptized and confirmed and receive Communion at the Easter Vigil come to the cathedral to be met personally by the archbishop.

Now we fill the cathedral three times (that weekend) — packed, jammed. Our numbers were hovering around 1,500 each year. As each one of them came up, I could shake their hand and look in their faces and just imagine what all of their grace stories are. That's always a wonderful experience.

It's also a wonderful memory to have the Chrism Mass with the priests on the Tuesday of Holy Week; to have that opportunity to speak to them as their bishop, as their spiritual father over the years. Those liturgical events are very, very meaningful.

I have many good memories. I just haven't sorted them out. And of course sometimes just a brief meeting, someone comes to see you in the office for something. Some of those things can be highly memorable. Some of them you can speak about, some of them you can't.

Q: What about your most difficult time here, your worst memory?

A: Dealing with the sexual abuse crisis, for every bishop, has been a very painful situation. Also, every bishop for the past three years has been dealing with serious financial situations. We were fortunate that we only had 14 mergers to make; there are dioceses that have 20, 30, 40, 50 churches that just simply have to close period, never mind merging, simply because you have no more funds. So that was a painful thing. But again, it's not unique to us.

What is also painful to me, I must

say, now that I'm reflecting on it, is when I've had a priest come to me to ask for a leave of absence, to leave the priesthood. I spent many of my years in the formation of priests, as a vocation director and rector at two different seminaries. Even though I understand God calls and sometimes the call is not clearly discerned, and someone may need to leave, that's always a very painful thing for anyone, particularly for me.

I always try to take as much time with them as I can to help them discern. Unfortunately, not everybody comes to you to help discern the situation. Sometimes you don't know about it until they've already psychologically left. So those are always very painful moments.

Q: I know you do not like to answer this, but I am going to ask it anyway. Everybody says, what were your accomplishments here?

A: I was asked that at the press conference and the answer I gave is the correct answer as far as I'm concerned, for me. I don't think of accomplishments. I was sent here in my role as archbishop. My role as archbishop is to preach, to sanctify and to govern. If I have done that, then I have accomplished what my purpose is.

I'm sure if you asked the priests of the diocese, you'll get many different answers. It really doesn't matter. My point is to take the leadership when it's given to me and to preserve the teachings of the Church and hand them to the next person that



Archbishop Favalora stops to chat with Alexa Gomez, a pre-K4 student, during his visit Nov. 8, 2007, to Mother of Our Redeemer School in Miami. (ANA RODRIGUEZ-SOTO | FC)

comes. If I've done that, then that's my greatest accomplishment.

As far as my disappointments, oh, my God, there could be so many disappointments. But I never liked to dwell on disappointments. Everybody has disappointments. I often quote Nancy Reagan after the president was shot. How do you deal with this, she was asked. She said, "You play the hand that's dealt you." I believe that. If you dwell on your disappointments you are not going to be a happy person.

Q: Your motto is "God will provide." Have you found that to be true here in Miami?

A: Yes, absolutely. And if I ever had a concern about something, especially recently, after we've put a lot of effort and study and time into

things, then I have Rosalia, my secretary, call the Discalced Carmelite Sisters. And I say, "Sisters, I want you to pray very hard for this or that or the other." Or sometimes I just say, "There's something that needs your attention and your prayers, please pray for it." I think God inspired me to bring them here because they are very special people in interceding on behalf of serious things. I wouldn't call them for foolish things, but they have been wonderful.

How I chose "Deus Providebit": The seminary in New Orleans was established in 1923 by Archbishop John Shaw and his episcopal motto was "Deus Providebit." It was on the entrance, carved in stone. So every day I worked there as rector I saw it.

The Latin term "Deus Providebit" comes really from the Hebrew;

when Abraham was about to slaughter his son, Isaac, and all of a sudden the Lord kept his hand from doing so, and they discovered a ram and he slaughtered the ram. The Bible says this place shall be known as the equivalent in Hebrew of "Deus Providebit," God provides.

I really believe that. I've said that very, very often, when I am at my wit's end about certain things, I've always had to come back to that. So it's been a strength. It really has been something that's not just put on paper or a coat of arms. It's something that I believe in. It's a theology that I believe in, that this is God's Church, not mine. It isn't so much what I want, it's what he wants.

Q: What do you see yourself doing in retirement?

A: Well I like to read, I like to travel. I intend to visit friends, especially the retired bishops in the state. We worked together. I intend to visit with them, spend a little time with them, especially those who are old and ailing. I like to garden. I like to sit in the sun. I like to read outside. Then I'm going to work with the poor. That may take a number of dimensions, but when I'm here I intend to work at Mother Teresa's soup kitchen as well as Camillus House.

Q: You won't have meetings.

A: I will not attend another meeting. I'll attend gatherings, but meetings, no — nothing official anyway. They don't need me. They'll have better insights from other people. I've done that enough. ■



We thank and congratulate
Most Reverend Archbishop Favalora
on the occasion of your
25th anniversary of episcopacy
and
50th anniversary of your priesthood
with respect and gratitude
OUR LADY OF HEALTH SYROMALABAR
CATHOLIC Church, Coral Springs.
Pastor and Parishioners
Coral Springs, Florida



Mother of Our Redeemer
CHURCH AND SCHOOL
Congratulate
Archbishop John C. Favalora
Our continued thoughts and prayers are
with you as you celebrate your
25th anniversary of episcopal ordination and
50th anniversary of priestly ordination



**Best Wishes
to Archbishop Favalora
On the 25th Anniversary
of his Episcopacy and
50th Anniversary
of his Priesthood.**

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Congratulations Archbishop Favalora!

May the Lord continue to bless you as
you celebrate two milestones in your ministry.

**25th Anniversary of your episcopacy
and**

50th Anniversary of your priesthood.

With respect and gratitude,

**The Community of Sts. Peter and Paul Catholic Church and School
Miami, Florida**



Parting words

Archbishop John C. Favalora's takes on some hot-button issues

The following is a reprint of an article that appeared in the May 2010 issue of the Florida Catholic. Most of the following quotes come from the press conference April 20, 2010, announcing the appointment of Archbishop Thomas Wenski as the fourth archbishop of Miami.

ON IMMIGRATION

"It was precisely our new archbishop (Archbishop Wenski) who taught me the complexities of immigration law. In a sense, even though I was his mentor, he was my mentor in this."

"All of us are immigrants. It's totally unacceptable that we don't address the immigration problems we have in this country. (While we need better enforcement and control of our borders) we don't solve those problems on the backs of families that are here, whether they're legal or illegal."

ON THE CLERGY SEXUAL ABUSE SCANDAL

"The Church is the leading organization in the U.S. that has taken steps to ensure children are safe

from abuse). The Church has been challenged. The Church has come forth. Others could very well learn from the lead the Church has taken in the United States."

ON RETIREMENT

"I believe that it's time for me to get off the stage. I think it's time for me to move on. And I think that's a bit of wisdom that God has given me."

ON HIS LEGACY AS ARCHBISHOP

"History can judge that no matter what I say, I was given the mission to sanctify, to govern and to teach. I think that I have done that. In the time I've been here, I've kept the ship afloat."

ON THE NEED FOR PRAYER

His last words to the Miami Archdiocesan Council of Catholic Women, gathered for their annual convention May 2.

He recalled that he had always asked the women to "pray for me by name" rather than in a general way. Now, he said, "Pray for your



Archbishop Favalora is shown during the Chrism Mass in 2007. Liturgical celebrations such as that one with his priests are among the archbishop's fondest memories of his time in Miami. (ANA RODRIGUEZ-SOTO | FC)

new archbishop by name. Because as chief shepherd, he will need your prayers, just as I needed your prayers."

ON THE FUTURE

Referring to the first reading at the Mass he celebrated with Archbishop Wenski on the day of the

Archbishop John C. Favalora: By the numbers

61

The number of priests Archbishop Favalora has ordained during his tenure in the Archdiocese of Miami.

6

The number of archdiocesan priests who have been named bishops during Archbishop Favalora's tenure in Miami. In addition to his successor, Archbishop Thomas Wenski, they are: Bishop Robert Lynch of St. Petersburg; Auxiliary Bishops Gilberto Fernandez, Felipe Estévez and John Noonan; and Bishop Fernando Isern of Pueblo, Colo.

11

The total number of archdiocesan priests who have been named bishops since the archdiocese was established. They include Bishop John Fitzpatrick of Brownsville, Texas; Bishop Rene Grapida of Pensacola-Tallahassee, and Corpus Christi, Texas; Auxiliary Bishops Agustin Roman and John Nevins (who retired as bishop of Venice); and Archbishop Ambrose Battista De Paoli, who served in the Vatican's diplomatic corps.

4

The number of pastoral letters written by Archbishop Favalora. His first two — "The Great Jubilee Year" and "The Star of Bethlehem" — coincided with the beginning and the end of the Jubilee Year 2000. His last two — "We Remember, We Celebrate, We Believe" and "The Rosary: A Prayer for the Family" — coincided with the beginning and the end of the archdiocese's 50th anniversary celebration in 2008.

39

Number of seminarians studying for the priesthood in the Archdiocese of Miami. Archbishop Favalora has supported both St. John Vianney College Seminary and St. Vincent de Paul Regional Seminary by being a strong role model of priestly formation and by attending Mass with the seminarians.

\$108 million

Amount raised by the Vision 2000 endowment campaign.

announcement, which told of the stoning of St. Stephen:

"I'm trying to figure out whether that is a providential reflection on

my tenure or a prophetic voice for your tenure," he said, turning to his successor. "I think the truth of the matter is both." ■



Bishop Gerald M. Barbarito and the Family of the Diocese of Palm Beach offer their prayerful congratulations and best wishes to our good friend and neighbor

*His Excellency
Most Reverend John C. Favalora
Archbishop Emeritus of Miami*

on the occasion of his faithful and exemplary 50 years of priestly service and 25 years of Episcopal service. We have been blessed by your ministry and leadership.

Ad Multos Annos



BUILDING THE CITY OF *God*

What he did before becoming a priest:

He entered the seminary right after high school.

When he knew he wanted to be a priest:

As a high school senior, he seriously considered joining the Jesuits, but decided against it for fear that he would spend more time teaching than doing parish work. Ironically, he spent 17 years of his priesthood working as a teacher and considers teaching the primary role of a bishop.

Person or event that triggered his vocation:

The example of his Jesuit teachers and his own attendance at daily Mass.

On teaching:

"I was teaching high school (boys). It absolutely is tough. ... But I enjoyed my teaching years very, very much. I would say there's probably nothing that I did that prepared me better to be a bishop than that. Because my chief role as bishop is a teacher."

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

"I thought of medicine, but didn't like science. I thought of law. I thought of architecture, but couldn't draw. Probably the architecture is what I still like to dabble in."

'I guess I've never perceived myself as a worrier.'

Favorite aspect of the priesthood:

Preaching and hearing confessions. "Preaching and teaching are very much united. My vision, my image there, is Jesus preaching to the crowds. It's the teacher's challenge of whetting someone's appetite so that their mind gets moving or their heart gets moving in the right direction."

Confession is similar, except the experience is one on one. "It's the dialogue between Jesus and one other person. It's that challenge that you have as an instrument of God's grace to choose the right words, to pray for the enlightenment to say the right thing that will dispose that person to be as open to God's grace as possible."



Archbishop Favalora is shown here chatting with the confirmation class at St. Stephen School in Miramar in 2006. "I still enjoy visiting schools and spending a period just taking questions from (kids)."

Most difficult aspect of being a priest:

"Being misunderstood. ... In an instance when the Church might be delivering a teaching that is very hard to hear, you very much feel as Jesus did in the Gospel, when he preached about the Eucharist and many of his close disciples walked away and never returned. ... I guess that's where I have the most difficulty, embracing the cross lovingly. I think, rather naturally speaking, you want to run away from the cross. You want to disassociate yourself from the cross. Yet you know that to do that would be to deny the Lord."

What he does on his day off:

He loves to cook and tend to his herb garden; or sit in the sun and read.

Favorite TV series:

"The Honeymooners" (he has the complete series) and "Everybody Loves Raymond."

Favorite type of music:

Classical

Thing he most fears:

Not much. His episcopal motto is "God will provide." "I guess I've never perceived myself as a worrier. I try to deal with whatever comes," make a decision and move on. "You may find out tomorrow or next month or next year that the decision was wrong. Then my answer is, we'll change our position. If it indeed is wrong, I don't have any problem saying that."

ARCHBISHOP JOHN C. FAVALORA

Born Dec. 5, 1935, in New Orleans, Archbishop Favalora is the only child of an Italian grocer and a Cajun homemaker. He attended the all-boys Jesuit High School in New Orleans and entered the seminary in the New Orleans area after graduation. He completed his theology studies at the Pontifical Gregorian University in Rome and was ordained there on Dec. 20, 1961, for the Archdiocese of New Orleans. He worked as a seminary high school teacher, seminary rector, archbishop's secretary, judge in the tribunal, pastor, director of the permanent diaconate office and vocations director until being named the first bishop of Alexandria, La., on June 23, 1986. On March 7, 1989, he was named bishop of St. Petersburg, and on Nov. 3, 1994, he was appointed Miami's third archbishop. In addition to degrees in theology, he earned certification as a Latin and social studies teacher from Xavier University in New Orleans and a master's in education from Tulane University.



Archdiocese of Miami
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This is a reprint that first appeared in the Florida Catholic May 2010.



ARCHBISHOP THOMAS J. RODI AND THE PEOPLE OF THE ARCHDIOCESE OF MOBILE

Offer their prayers and best wishes to
Archbishop John C. Favalora
on the
25th anniversary of his episcopacy
and the
50th anniversary of his priesthood.
May God bless him abundantly.



*Remembering before our God and Father
your work of faith and labor of love.*

(THESSALONIANS 1:3 RSV)

ARCHBISHOP WILTON D. GREGORY,
BISHOP LUIS R. ZARAMA,
AND THE FAITHFUL OF
THE ARCHDIOCESE OF ATLANTA
OFFER OUR CONGRATULATIONS
TO ARCHBISHOP-EMERITUS

John C. Favalora

AS HE CELEBRATES
THE 50TH ANNIVERSARY
OF HIS PRIESTHOOD
AND THE 25TH ANNIVERSARY
OF HIS EPISCOPACY.



Members of the Pastoral Center staff who worked with Archbishop John C. Favalora over the years, from left, Sory Hernandez, Rosalia Antuna, Mila Beneke, Tere Saenz and Mayra Rossell, sit in the front row during the Mass. (PHOTOS BY ANA RODRIGUEZ-SOTO | FC)



Congratulations to Archbishop John C. Favalora

On the 50th Anniversary of
His Ordination to the Priesthood
and for 25 years of
His Episcopacy

May God Continue to Bless You



Bishop Frank J. Dewane
and the Clergy, Religious and Laity
of the Diocese of Venice in Florida



Mother Adela Galindo, left, founder of the Servants of the Pierced Hearts of Jesus and Mary, and her fellow religious, Sister Margarita Lanzas, pray during the Mass.

MASS: 'He was like a St. Joseph in my life'

FROM 13

dinal William Levada, now prefect of the Congregation for the Doctrine of the Faith — by celebrating Mass at the same altar of St. Peter's Basilica where they were ordained.

"Today, I give thanks to God for 50 years of priestly ministry," Archbishop Favalora said in his homily. "Despite my own unworthiness and sinfulness, I am so grateful to have been chosen to be a priest and for 25 years to have been selected to share the apostolic office as bishop of Alexandria, bishop of St. Petersburg and as metropolitan archbishop of Miami. I count those many blessings tonight."

Among those in attendance to congratulate him was Rabbi Solomon Schiff, executive vice president emeritus of the Rabbinical Association of Greater Miami.

"We had a snowball fight in Jerusalem," Rabbi Schiff said, recalling the trip that he, Miami's second archbishop, Edward McCarthy, and Archbishop Wenski, then a Miami auxiliary bishop, made to Israel in January 2000. "I've known Archbishop Favalora from the day he came," said Rabbi Schiff, who has worked closely with all of Miami's archbishops, beginning with Archbishop Coleman F. Carroll.

"I'm grateful for all the wonderful steps of progress that our community has made over the years," Rabbi Schiff said. "We have far to go but we've come a tremendous way."

"I believe that we must be here," said Sister Lucia Ceccotti, a member of the Sisters of St. Joseph Benedict Cottolengo, who for five decades have staffed the Marian Center, a school for children and adults with Down syndrome.

"We are very grateful for what he did, especially for the Marian Center," Sister Ceccotti said of Archbishop Favalora. "He was the one, when we went to him to speak, he was listening very intently, with intensity and respect. I never will

forget how he was such a good tender."

"I was going to come anyway, this is a special treat," said Saunders, who served as a master of ceremonies at the cathedral during many of the years Archbishop Favalora presided at Masses there. Now working as chief of staff for Broward County Commissioner Chip LaMarca, Saunders again served as master of ceremonies during the Mass.

"Archbishop Favalora played a very important role in my life, my vocation and working with the Church," Saunders said. "I want to be here to celebrate with him."

Someone else who wanted to be there "to celebrate his priestly life and just tell him thank you" was Mother Adela Galindo, founder of the Servants of the Pierced Hearts of Jesus and Mary, a diocesan community that continues to grow 25 years after its establishment.

"From the very beginning, he supported, he believed, he opened the path," Mother Galindo said, recalling that Archbishop Favalora was the one who gave her community the mission to wear the habit in public.

She said Archbishop Favalora embodied both the Petrine principle and the Josephite principle for her community — a shepherd of the tradition of St. Peter and a father of the tradition of St. Joseph.

"He was like a St. Joseph in my life. He opened the path for this congregation, for this new church to grow and flourish. A bishop opening a space is like St. Joseph making a home for the Blessed Mother," Mother Galindo said. "He believed that this was the work of the Holy Spirit and he let it be."

After the Mass, the priests of the archdiocese presented Archbishop Favalora with a gift: a \$50,000 fund for a newly created Archbishop Favalora High School Scholarship Fund, which will help deserving students attend local Catholic schools. ■

Priestly mission: To make Jesus present

Archbishop Favalora reflects on priests' role at his golden jubilee

Following is the homily given by Archbishop John C. Favalora at the Mass marking his 50th anniversary as a priest and his 25th as a bishop. The Mass was celebrated by Archbishop Favalora, Archbishop Thomas Wenski and the other bishops of Florida on Dec. 6 at St. Mary Cathedral in Miami.

"Through him and with him and in him, O God, Almighty Father, in the unity of the Holy Spirit all glory and honor is yours, forever and ever. Amen."

At the conclusion of the eucharistic prayer in a few minutes, the bishops and priests will join me in singing that beautiful doxology. It proclaims at each eucharistic celebration the climax of our worship. Very simply put, it proclaims that Jesus is the source of all our praise of God. Through him and his life we once again gained access to the

'The great missionaries ... understood the mission. They preached Jesus in word and deed and they brought their people to know and love Jesus. If we aren't accomplishing that, then all the rest is waste and vanity.'

— Archbishop John C. Favalora

Father. In him we are reborn, and with him we received pardon, forgiveness, mercy and salvation. In union with the Holy Spirit, Jesus makes us children of God once and for all.

It is the priest at Mass who daily in this doxology reminds God's people of what Jesus means to us and to the whole world. When the Son of God became flesh, it was through his obedient life among us that satisfaction for the original sin and all of our personal sins was

achieved and "man is once again made whole."

Through the sacrament of the priesthood, our eucharistic thanksgiving forever echoes our gratitude to the Father ever since that first Holy Thursday night. There is no greater act that we humans can perform on earth than to celebrate, each in our own manner, the eucharistic banquet. Jesus left this memorial of his passion

PLEASE SEE HOMILY, 23



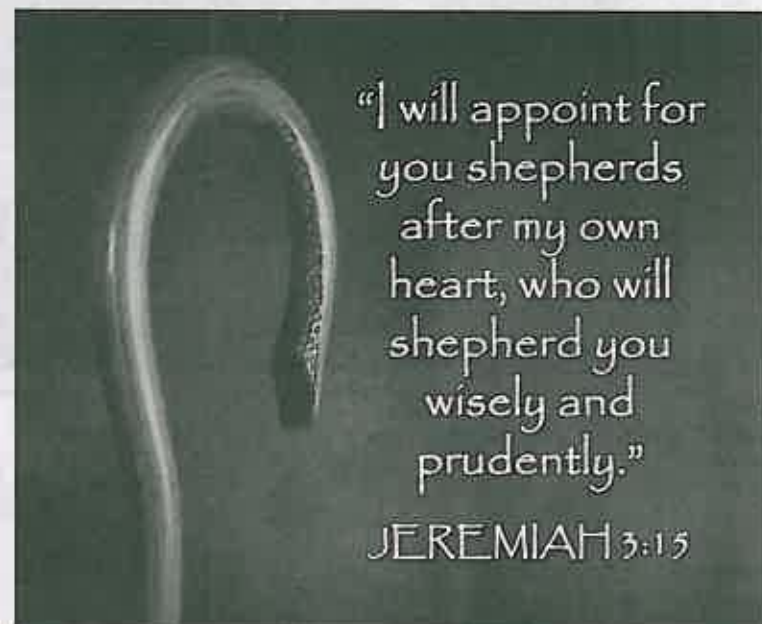
Archbishop Emeritus John C. Favalora waits in the sanctuary of St. Mary Cathedral after his golden jubilee Mass. (TOM TRACY | FC)



Bishops pictured at the Mass for Archbishop Emeritus John C. Favalora Dec. 6 are, from left, Bishop Fernando Isern of Pueblo, Colo.; Bishop John Noonan of Orlando; Bishop Felipe Estévez of St. Augustine; Bishop Frank J. Dewane of Venice; Bishop Robert Lynch of St. Petersburg; and Bishop Gerald Barbarito of Palm Beach. (PHOTOS BY ANA RODRIGUEZ-SOTO | FC)



Father Gabriel O'Reilly, left, and Msgr. William Dever, pastors of St. David and St. Helen, respectively, applaud after Archbishop Emeritus John C. Favalora delivers his homily at the Dec. 6 Mass marking the 50th anniversary of his ordination to the priesthood and the 25th anniversary of his ordination to the episcopacy. The pastors were two of about 150 archdiocesan priests who attended the Mass.



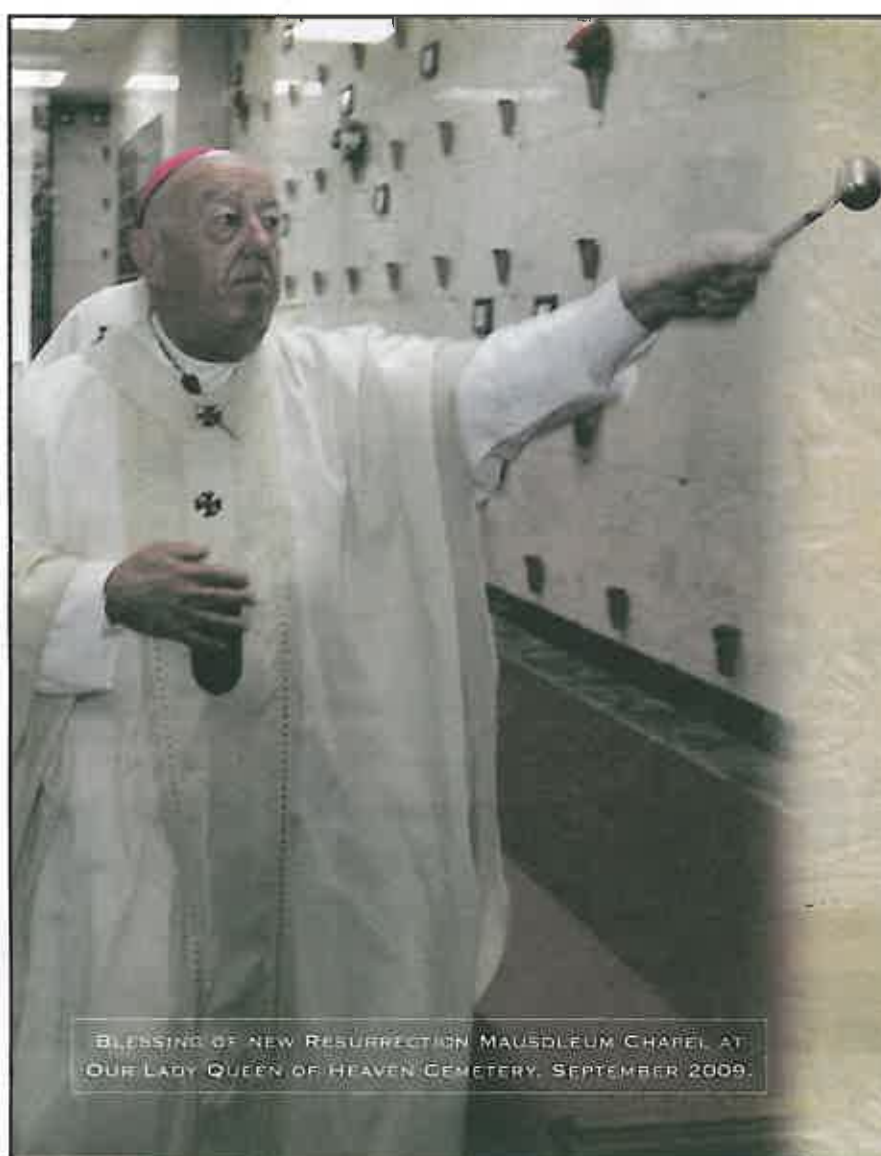
"I will appoint for you shepherds after my own heart, who will shepherd you wisely and prudently."

JEREMIAH 3:15

Bishop John Noonan, Bishop Emeritus Norbert Dorsey, clergy, religious and all of Christ's faithful from the Diocese of Orlando thank Archbishop Favalora for serving as a shepherd to God's people these 25 years as a bishop and 50 years as a priest.



May God bless you always!



BLESSING OF NEW RESURRECTION MAUSOLEUM CHAPEL AT OUR LADY QUEEN OF HEAVEN CEMETERY, SEPTEMBER 2009.

OUR LADY QUEEN OF HEAVEN CEMETERY & OUR LADY OF MERCY CEMETERY

JOIN THE
CATHOLIC COMMUNITY OF THE ARCHDIOCESE OF MIAMI
IN CONGRATULATING ARCHBISHOP FAVALORA
ON HIS 50TH ANNIVERSARY OF PRIESTHOOD AND
25TH ANNIVERSARY OF EPISCOPACY



Keeping Faith and Traditions



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St. Agatha Catholic *Church and School*



Rev. Fr. Rolando G. Garcia
Pastor



The Priests, Deacons and Parishioners of St. Agatha
Parish and School say continued blessings to
Archbishop Emeritus John Clement Favalora
in celebrating his 50th Anniversary as a priest
and 25th Anniversary of episcopacy.

HOMILY: 'We all are instruments of God's grace to make Jesus better known and loved in the world'

FROM 21

and death with us as his gift at the Last Supper, not only to remind us of the Father's great love for each of us, but to demonstrate how unselfishly in turn we should love one another.

In designating and directing his chosen apostles to do what he did, he made them the first priests of his new covenant, the eternal covenant with the Father. And he put the responsibility for singing the praises of God daily on earth in the care of his chosen priests in every age, joining our voices with the angels and saints in heaven.

The priest is the one designated to speak and act in Jesus' name. "This is my body; this is the cup of my blood." Who would have ever imagined a human person would dare to speak and act in the name of the divine? Yet, that is what we do, my brothers, every day. And it is so easy for us to let it become commonplace. Routine and the distractions of all kinds can allow us to forget that we are acting in "*persona Christi*." Yet, we make the infinite act of satisfaction and redemption of the world present here and now. Cardinal Francis George once said at one of the (U.S. bishops') meetings, "Every Mass changes the world." Think about that. What we are privileged to do changes the world because it proclaims Christ Jesus as its Savior until he comes again in glory. Christ present to the world as its Lord and Savior continues to perfect all of creation and to renew the face of the earth.

Priests do many other things besides the Eucharist. There are the other sacraments, the works of justice and peace, the works of community building; these too are among the salvific acts of our Savior Jesus Christ. Our salvation is all about Jesus, from the promise after the fall until his coming in glory. He is truly the Alpha and the Omega. Divine revelation is all about the Father's love made visible in the Word made flesh who dwelled among us.

As the doxology proclaims, it really is all about Jesus. Life is all about Jesus. Through him, with him and in him, everything the Father wants for us and everything he wants of us is accomplished. It is for that reason that St. Paul boasted that the only thing he preached was Jesus and him crucified. For him life was Jesus, living was all about Jesus, Jesus living in him.

The priestly mission is to make Jesus present in every age. By everything the priest does, he either gives evidence of that or not. But most especially at the Eucharist he proclaims that the world's salvation from God is in and through Jesus.

What a privileged gift the priesthood is for the world: Whether

ordained just this year or 50 years ago, as priests we are very special not because of anything we can claim, but because by the mysterious will of God we have been called to do this for our brothers and sisters and for all the world.

Priests come in all sizes, shapes, temperaments, varying degrees of intelligence, affability and energy. And none of that really matters. We are all instruments of God's grace to make Jesus better known and loved in the world. To do that, we do not need the finest of churches, the most updated of programs, a sizeable budget and ample staffing. The great missionaries had very little of all that. But they understood the mission. They preached Jesus in word and deed and they brought their people to know and love Jesus. If we aren't accomplishing that, then all the rest is waste and vanity.

Our Holy Father, Pope Benedict, has summoned all of us to labor for a new evangelization. Much of our world that once came to know and love Jesus has forgotten or ignored him and now seeks other solutions to today's modern complexities. Today's mission is to recall and reintroduce them to Jesus and his ways. The answer to the world's ills is in rediscovering Jesus, for he came that we all might have life — abundant life! He is the Savior we all desire, whether knowingly or unknowingly. The priest's mission is to keep Jesus present as the only real hope for mankind.

I give thanks today for all of you,

my brother priests, and for your fraternal collaboration with me in the Church's mission in South Florida during my tenure. You have been my strength in good times and in bad — and we have shared both. May you priests, by your personal love and dedication to Jesus and his Church, make him ever more known and loved in the Archdiocese of Miami.

I thank everyone here present who has so lovingly supported and sustained my episcopal ministry among you. The Church is so alive in Miami because you keep Jesus alive and present here.

Today, I give thanks to God for 50 years of priestly ministry. Since that very cold, very rainy Dec. 20 morning in St. Peter's Basilica — and my jubilant classmate, Msgr. (William) Hennessey can confirm that — I have had the joy and excitement of striving to make Jesus better known and loved. Despite my own unworthiness and sinfulness, I am so grateful to have been chosen to be a priest and for 25 years to have been selected to share the apostolic office as bishop of Alexandria, bishop of St. Petersburg and as metropolitan archbishop of Miami. I count those many blessings tonight.

Today I add my gratitude to the eternal praise of the Father proclaimed at every celebration of the Eucharist: "Through him, and with him and in him, O God, Almighty Father, in the unity of the Holy Spirit, all glory and honor is yours forever and ever. Amen." ■



Members of Missionaries of Charity of Mother Teresa gather around Archbishop John C. Favalora to congratulate him after Mass Dec. 6. When he is in Miami, the archbishop is a daily volunteer at their homeless shelter. (ANA RODRIGUEZ-SOTO | FC)

HAPPY ANNIVERSARY to Archbishop Emeritus John Clement Favalora



from the Pastor, Deacon,
Staff and Parishioners
of St. Joseph Catholic Church
Miami Beach, Florida.



The Roman Catholic Diocese of Orange

Bishop Tod D. Brown

Along with Auxiliary Bishops' Cirilo Flores & Dominic Luong, with the clergy, religious and faithful of the Diocese of Orange.

C O N G R A T U L A T E S

Archbishop
John C. Favalora

on his 25th Anniversary of Episcopacy
and 50th Anniversary of Priesthood
and wishes God's continued blessings
on his life and ministry.



The teacher

Archbishop John C. Favalora on his role: 'It is my office as bishop to teach'

Editor's note: This article is adapted from the one in the book, "History of the Archdiocese of Miami: 1958-2008," which was published to mark the golden jubilee of the establishment of the archdiocese.

ANA RODRIGUEZ-SOTO
Florida Catholic staff

MIAMI | The Jesuits might view Archbishop John C. Favalora as one who got away.

As a high school senior, the New Orleans native seriously considered joining the order of priests who taught him at Jesuit High School. He decided against it for fear that he would spend more time teaching than doing parish work.

Ironically, since being named a bishop, he has considered himself first and foremost a teacher.

"It is my office as bishop to teach," he said during an interview with the *Florida Catholic* on the 40th anniversary of his ordination, which took place Dec. 20, 1961, in St. Peter's Basilica, Rome.

The only child of an Italian-American grocer and a Cajun homemaker, Archbishop Favalora remembers what motivated him to become a priest: not only the ex-

ample of his Jesuit teachers, but his own attendance at daily Mass.

Despite his preference for parish work, Archbishop Favalora would spend seven years as teacher and principal at St. John Prep, and five more as rector of his alma mater, Notre Dame Seminary, both in New Orleans. Those assignments, he said, prepared him well for his responsibilities as archbishop of Miami, the chief instructor of South Florida's Catholics in matters of faith and morals.

The job is not easy, he admitted, for many people misunderstand some of those difficult teachings — on sexuality, on abortion, on social justice — as a lack of compassion on the part of the Church.

Yet that is the cross of the priesthood that Jesus also bore, the archbishop said in a 2001 interview: "Being misunderstood ... in an instance when the Church might be delivering a teaching that is very hard to hear, you very much feel as Jesus did in the Gospel, when he preached about the Eucharist and many of his close disciples walked away and never returned."

Archbishop Favalora always has strived to live up to his episcopal motto, "God will provide." Al-



Archbishop John C. Favalora is pictured here censing the altar in the sanctuary of St. Mary Cathedral during one of many ceremonies at which he presided during his tenure as Miami's archbishop. (AN/RODRIGUEZ-SOTO | FC)

though he certainly dealt with his share of problems in this ever-hectic metropolis, he did not agonize over decisions.

"I guess I've never perceived myself as a worrier," he said. "I try to deal with whatever comes," make a decision and move on. "You may find out tomorrow or next month or next year that the decision was wrong. Then my answer is, we'll change our position. If it indeed is wrong, I don't have any problem saying that," he said.

He did just that when he canceled a planned pilgrimage to Cuba for Pope John Paul II's 1998 visit. The original plan was to charter a cruise ship and stay several days. After heated protests in the Cuban community, the archbishop decided to charter a jet and stay only long enough to attend the pope's final Mass in Havana.

His tenure in Miami was marked by highs and lows:

- He established four new parishes and one mission.
- He opened two new high schools — Archbishop Edward McCarthy in Fort Lauderdale and Archbishop Coleman Carroll in Miami — the first high schools to be built in the archdiocese in 25 years.
- He brought the first cloistered order of nuns to South Florida, the Discalced Carmelites from Queretaro, Mexico.
- He also was forced, for financial reasons, to close or merge eight parishes and one mission in 2009, as well as to close the Youth Ministry office. During his tenure, shrinking enrollments also forced the closing of eight parochial schools.

Although he published a weekly column in the Miami edition of the *Florida Catholic*, Archbishop Favalora was not as prolific at writing pastoral letters as his predecessor, Archbishop Edward A. McCarthy. He wrote two — "The

Great Jubilee Year" and "The Star of Bethlehem" — to coincide with the beginning and the end of the Jubilee Year 2000, and two more — "We Remember, We Celebrate, We Believe" and "The Rosary: A Prayer for the Family" — to coincide with the beginning and the end of the archdiocese's 50th anniversary celebration.

Education, Catholic Charities and vocations have been priorities for Archbishop Favalora.

In the fall of 2006, he promulgated "Fountain of Grace," a 50-page booklet containing a basic introduction to the teachings of the Catholic Church. The booklet was created at his request, to make sure that anybody engaged in ministry in the archdiocese has a fundamental understanding of the basic tenets of the Catholic faith. "Fountain of Grace" is required reading for anyone seeking to teach, sing, lector, distribute the Eucharist or engage in any other type of parish service in the Archdiocese of Miami.

"You can't presume to minister in the Church unless you know what the Church teaches and believes," the archbishop said. "We need more than good will. We need the instruction."

During his 1994-2010 tenure in Miami, Archbishop Favalora has spoken out on behalf of the rights of immigrants, especially Haitians. He committed more than \$1 million to immediate and long-term relief for Haiti after the January 12, 2010, earthquake.

He also had to deal with the consequences of a clergy sexual abuse scandal which began to make headlines in January 2002. In 1998, the archdiocese had updated its policies for dealing with this issue, so Miami was already in compliance with most of the requirements of the Charter for the Protection of

Children and Young Adults which was adopted by the U.S. bishops in June 2002.

Virtus training — to spot signs of abuse and abusers — is now mandatory for all archdiocesan employees and volunteers who have access to children or vulnerable adults. Children are being taught to keep themselves safe through "Teaching Touching Safety," an age-appropriate training presented in archdiocesan elementary and high school. All archdiocesan employees and volunteers also must be fingerprinted and undergo a criminal background check.

All these efforts are aimed, the archbishop said, at contributing "to the continued restoration of South Florida Catholics' confidence in our efforts to address the problem."

Archbishop Favalora likes to refer to the Bible passage where Solomon is told that the Lord will give him whatever he asks for. "He just asked for discernment," Archbishop Favalora said, "the ability, the wisdom, to discern between right and wrong in leading his people. That basically what my prayer is, that the Lord would give me the insights to do what I have to do relative to responsibilities; to know that I do have to do all of this alone."

One thing that has changed in Archbishop Favalora since his retirement is his level of "tech-savviness." He has gone from someone who neither carried a cellphone nor used a computer to someone who uses email, "Googles" and even learned to keep in touch with friends via Skype.

For his 50th anniversary, the members of the priesthood class of 2008 gave him an iPad as a gift. He got the hang of it in just a few days and now likes to refer to himself as the "high-tech emeritus" archbishop. ■

CELEBRATING TWO MILESTONES

CONGRATULATIONS
ARCHBISHOP FAVALORA

*on your 50 years of service
to the people of God,
as well as the 25th anniversary
of your episcopacy.*

Bishop Michael Jarrell

and the people of

THE DIOCESE OF LAFAYETTE

NEWSbriefs

Filipinos celebrate Simbang Gabi

Filipino Catholics invite the community to join them in celebrating *Simbang Gabi*, their traditional Advent novena of Masses, which are taking place Dec. 15-23 in parishes throughout the archdiocese.

Archbishop Thomas Wenski will celebrate the final *Simbang Gabi* Mass with the Filipino community Friday, Dec. 23, 6:30 p.m., at St. Gregory Parish in Plantation. Each Mass focuses on a different theme aimed at helping participants prepare spiritually for Christmas.

The remaining Mass schedule is as follows:

- Sunday, Dec. 18, 3 p.m., St. Bonaventure, Davie: "Believing in God's Intervention in Our Life."
- Monday, Dec. 19, 7:30 p.m., Christ the King, Perrine: "Believing That God Listens to Our Prayers."
- Tuesday, Dec. 20, 7:30 p.m., St. Maximilian Kolbe, Pembroke Pines: "Saying 'yes' to God's Plan in Our Life."
- Wednesday, Dec. 21, 7:30 p.m., St. Bernard, Sunrise: "Rejoicing With Others."
- Thursday, Dec. 22, 7:30 p.m., St. James, North Miami: "Remembering Always God's Mercy and Graciousness."
- Friday, Dec. 23, 6:30 p.m., St. Gregory, Plantation: "Thanking God for His Fidelity."

For more information, contact Janet Macasero, 954-907-0299.

'Miracle' recipient to speak here

Marianist priests and brothers working in South Florida invite the community to listen to the testimony of Rachel Baumgartner Lozano, whose cure from bone cancer has been attributed to the intercession of Blessed William Joseph Chaminade, founder of the Marianists.

Lozano will make two presentations on Wednesday, Jan. 4, 2012, at Nativity Parish in Hollywood. The first presentation will be at 10:30 a.m. for the student body of Chaminade-Madonna College Preparatory, which is run by the Marianists; and the other will be at 7 p.m. for the general public. She will speak of her experience of being diagnosed and treated for a rare form of bone cancer. After months and years of prayer to Blessed Chaminade, she was declared free of the cancer and has been so for more than six years.

In July 2011, the Archdiocese of St. Louis (Lozano's home diocese and the site in which the miracle occurred) closed a canonical tribunal which investigated the circumstances of her illness and cure. Msgr. John Shandleffer, judicial vicar in St. Louis, said that the purpose of the tribunal was to "certify everything and attest to the truthfulness of the witnesses and process."

The results of that tribunal have

been forwarded to the Vatican and the Marianists are hopeful that official recognition of this cure will be the final miracle needed for the canonization of Blessed Chaminade.

For more information on this event, call 954-989-5150, ext. 139.

Entrega de juguetes para Reyes Magos

El sábado, 7 de enero, la Conferencia de San Vicente de Paul de Radio Paz, junto con la estación de radio católica Radio Paz, tendrá su tradicional entrega de juguetes por el Día de los Reyes. La conferencia está colectando juguetes para entregar a los niños cuyas familias están pasando por dificultades económicas. Además de juguetes, la conferencia les da comida y regalos a las madres solteras y a las personas necesitadas de nuestra área. Para más infor-

mación, llamar a Victor Martell, 305-378-1799.

Needy kids to get toys for Epiphany

On Saturday, Jan. 7, 2012, St. Vincent de Paul's Radio Paz council will distribute toys at the archdiocesan radio station, Radio Paz.

This toy distribution coincides with the Hispanic tradition of gift-giving on the feast of the Epiphany or Three Kings Day, as it is known in Spanish. The St. Vincent de Paul council is collecting toys which will be given out to children whose families are struggling economically.

In addition to toys, the council also will be giving food and gifts to single mothers and people in need from the community. For more information, call Victor Martell at 305-378-1799.

'Walks for Life' set for January

Sunday, Jan. 22, 2012, marks the 39th anniversary of the Roe v. Wade Supreme Court decision which legalized abortion in the U.S. "Walks for Life" will take place that weekend in order to pray and witness for an end to abortion as well as raise funds for the archdiocese's Respect Life Ministry. The walks will take place from 9 a.m. to noon at the following locations. For information, call 954-981-2922:

- Saturday, Jan. 14: St. John Vianney Seminary, 2900 S.W. 87 Ave., Miami; and Archbishop Edward McCarthy High School, 5451 S. Flamingo Road, Southwest Ranches.
- Saturday, Jan. 21: St. Clement Parish, 2975 N. Andrews Ave., Fort Lauderdale; St. Stephen Parish, 6044 S.W. 19 St., Miramar; and St.

Elizabeth Ann Seton Parish, 1401 Coral Ridge Drive, Coral Springs.

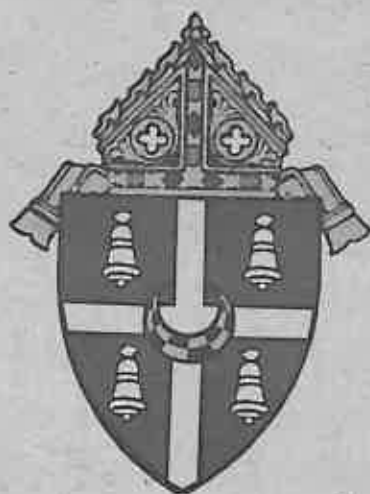
• Saturday, Jan. 28, Msgr. Edward Pace High School, 15600 N.W. 32 Ave., Miami.

Salesianos se preparan para el bicentenario

La Familia Salesiana invita a todos los devotos de San Juan Bosco a comenzar la preparación para el bicentenario de su nacimiento (1815-2015) con la celebración de una misa el domingo 29 de enero a las 12:30 p.m. en la iglesia de la Inmaculada Concepción, 4497 West First Ave., Hialeah. Después de la misa, se celebrará un almuerzo de confraternidad en el salón parroquial. Los fondos recaudados beneficiarán a las Obras Salesianas. Para más información, llamar al 305-558-5015.

Continued blessings to
Most Rev. John C. Favalora
in celebrating your
50th Anniversary as a priest
and
25th Anniversary of episcopacy

IT ALL STARTED HERE...
THE DIOCESE OF ALEXANDRIA

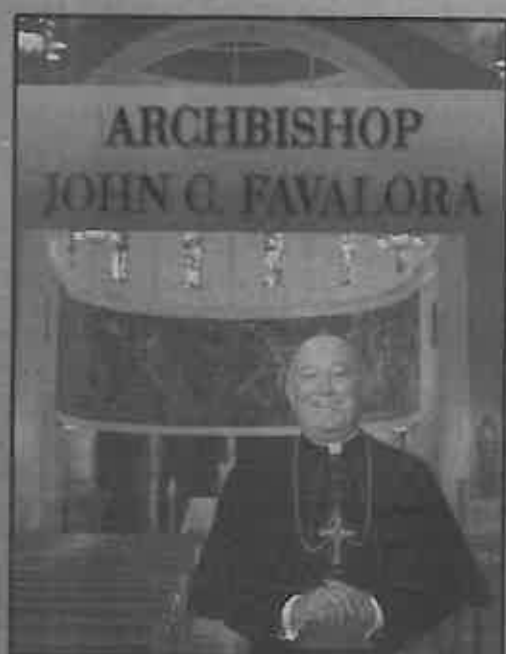


Most Reverend Ronald P. Herzog, Bishop
and the clergy, religious and laity of
the Diocese of Alexandria, Louisiana

Honoring
Archbishop John C. Favalora, D.D.
Congratulations on your
50th Anniversary
and thank you for your years
of service to the people and clergy of
The Archdiocese of Miami



Very Reverend Michael J. Greer, V.F.
and the Community of Faith of
Assumption Catholic Church
Lauderdale By-The-Sea, Florida



BLESSING AND CONGRATULATIONS

*On celebrating 25 years of Episcopacy and 50 Years of Priesthood: "You are a Priest forever according to the order of Melchizedek." -Psalm 110:4
Ad multos annos!*

~Rev. Brendan Dalton and Principal Richard P. Jean



Archbishop Edward A. McCarthy



Archbishop Edward A. McCarthy High School

A College Preparatory School

5451 S. Flamingo Road
Southwest Ranches, Florida

www.mccarthyhigh.org

PEDRO PAN: 'I give thanks to God every day for giving me the experience'

FROM 7

• Several of the self-named *Pedros Sin Pan* (Pedros Without Pan, a play on the Spanish word "pan" which also means "bread"), children who obtained visa waivers but did not manage to leave the island until 1980 or later. Many of them were forced to work as teenagers in agricultural labor camps, known by their Cuban initials UMAP, that they say resembled "concentration camps."

• A representative of each of the three religious groups — Catholic, Jewish and Protestant — represented among the Pedro Pan children.

• José Azel, senior research associate at the Institute for Cuban and Cuban-American Studies at the University of Miami and also a Pedro Pan, who has authored *"Mamá en Cuba,"* a book on the future of Cuba.

"We are perhaps the best proof available of the failure — the awful failure — of the so-called Cuban Revolution," said Eire. "What would drive parents to send their kids away?"

DESPERATION

"We cannot really understand the desperation" of *balseras* (rafters) and Pedro Pan parents, said Clark, until we understand the difference between an authoritarian regime such as Fulgencio Batista's and a totalitarian regime such as Castro's. "At the time of Batista you could be neutral and nothing would happen to you," said Clark, who was a paratrooper during the Bay of Pigs invasion and was captured and later returned to the U.S. for, as he put it, "\$50,000 in aspirin and Alka Seltzer."

Under a totalitarian regime, "the individual sees himself as totally helpless and hopeless. That's why the individuals decide that it's better to jump on an inner-tube raft, and that's why your parents made the decision that they did," Clark said. "By mid-1960 it was impossible to do anything peacefully against Castro."

Clark also noted that Cuban parents' worst fear — the withdrawal of *patria potestad* or the right to raise and educate their children as they saw fit — "never happened formally. But informally it did happen when (Castro) got complete control of the educational system in 1961."

A CHILD'S PLEA

"It was not the CIA who came to my house and told (my mother) to send me over here. It was me, who got down on my knees and told my mother, 'Please, get me out of here,'" said Maria de la Milera, who was 12 when four Castro supporters — whose lives had been saved a few months earlier by her father — came to arrest him and ransack their house.

The family spent three years

in hiding in Havana before de la Milera left for the U.S. as a Pedro Pan. For four years, she lived at the Maryvale orphanage in Los Angeles run by the Daughters of Charity.

"If I tell you it was easy, I'm lying," she said, noting that the orphanage housed children who came from very dysfunctional families. "I had never been exposed to the situations some of those girls had experienced."

The sisters who ran the orphanage offered her some advice: "You can teach them that there are normal families whose kids have normal childhoods. They will teach you what you need to know about the life outside here," de la Milera recalled.

"They helped me understand what my mission in life is, and it is to help others," she said. "I give thanks to God every day for giving me the experience, and I give thanks to my parents every day for making the decision."

A MOTHER'S CHOICE

Marta Ortega was separated from two of her three sons for 18 years. Her eldest left Cuba at 18 and joined the U.S. Army. Her middle child, Eduardo Rabel, was 16 when she sent him to the U.S. with a visa waiver.

Ortega had seen the textbooks her sons were being given in school, and she did not like them.

"All the literature was Marxist-Leninist," said Ortega, who is now 90.

At the time, she was divorced from her sons' father, who supported the regime in the beginning. "My children are leaving Cuba," she told

him in no uncertain terms, practically forcing him to give his permission.

But only Eduardo got out. Ortega and her youngest son, then 6, had to stay behind.

"I wanted to come with him and my mother. But the October missile crisis came, and I had to stay," she said.

She and her youngest son finally got out in 1980, during the Mariel boatlift. The years in between, she said, she suffered constant harassment from the government. She lost her job. She was told she could leave but not with her son.

Even her ex-husband — who had remarried — was subjected to reprisals for having given his children permission to leave the island. He managed to get out by flying a small airplane to Miami, but when he returned on a speedboat to smuggle

his wife and children out, he was caught. He died in prison.

"I suffered a lot, but I don't regret what I did. If I had to, I would do it all over again," said Ortega. Ironically, she added, during those 18 years of separation, "I read a lot of Marxist-Leninist literature."

WORSE FATE

In his brief remarks, Valladares praised the thousands of moms and dads such as Ortega for their "love and self-sacrifice ... thinking only of saving their children."

If you had stayed, he told the Pedro Pans, "Many of you would have ended up in prison. Others would have been put to death by the firing squads."

"What we lacked most was hope," said Maria Argelia Vizcaino, one of the 80,000 children left holding visa waivers when the airlines stopped

flying between Miami and Havana. "Many were sent to Russia and other socialist countries. ... Our parents had no right to choose our schools or what we were learning."

Emilio Izquierdo, who was sent to the agricultural labor camps for being "negative to the revolutionary process" and now heads the Asociación UMAP, a group for veterans of the camps, said, "Even though we laugh about it now, it was a true horror story."

He added that "there were not only 14,000 Pedro Pans, not only 25,000 or 30,000 who were sent to UMAP," but thousands more who, for the sake of their children, opted to risk their lives at sea during Mariel and subsequent exoduses from Cuba.

"We are hundreds of thousands of Pedro Pans," Izquierdo said. ■



A statue of Our Lady of Charity stands amid photographs of Pedro Pan children in the Miami camps that housed them until they could be reunited with their parents. The children of Operation Pedro Pan, now grown, took part in a conference Nov. 18-20 marking the halfway point of the 50th anniversary of the 1960-1962 exodus from Cuba. (ANA RODRIGUEZ-SOTO | FC)



To Archbishop Favalora
from the parish community of
St. Malachy Church,

we congratulate you and extend
our gratitude and best wishes for
50 years of faithful service.



Congratulations
and
Many blessings

on your many years of Service

The Parish Family of
St. Maximilian Kolbe

NEWSbriefs

Catholics invited to lobby legislators

Catholics from across Florida are invited to gather in Tallahassee Feb. 7-8, 2012, for Catholic Days at the Capitol. This annual event provides an opportunity for the faithful to participate in the public square and gives Catholics a voice in shaping Florida's state laws.

The program includes a legislative briefing on issues affecting human life and dignity followed by scheduled meetings with elected officials. A luncheon is held for Catholic Days participants, Florida's bishops and legislators. The two days of activities culminate with the Red Mass of the Holy Spirit celebrated by the bishops of Florida to pray for those working in the legislative, judicial and executive

branches of government.

Registration forms and contact information are available on the website of the Florida Catholic Conference at www.flacathconf.org/ CDAC. Preregistration is required.

Salesians prepare for Bosco bicentennial

The Salesian family invites all devotees of St. John Bosco to begin the preparation for the bicentennial of his birth (1815-2015) by taking part in a Mass to be celebrated Sunday, Jan. 29, 2012, 12:30 p.m., at Immaculate Conception Parish, 4497 W. First Ave., Hialeah. The Mass will be celebrated in Spanish and followed by a luncheon in the parish hall. Proceeds from the luncheon will benefit *Obras Salesianas* (Salesian Works). For more infor-

mation, call 305-558-5015.

Funding granted for elderly housing

Catholic Health Services of the Archdiocese of Miami has received a grant for more than \$9 million to build a new 62-unit apartment complex for the elderly on the site of St. Joseph Haitian Mission in Pompano Beach.

The grant was announced by the U.S. Department of Housing and Urban Development (HUD) in November. It is part of an award of \$50.2 million in funding for very low-income seniors and persons with disabilities in the state of Florida.

The amount given to the archdiocese under the Section 202 Supportive Housing for the Elderly grant totals \$9,395,300; \$8,745,500 represents the Section 202 Capi-

tal Advance for the planning and construction of the development, and the balance — \$649,800 — represents a Three-Year Section 202 Rental Subsidy allowing qualifying residents to pay only 30 percent of their adjusted incomes for rent.

This will be the 16th elderly housing apartment community built by the archdiocese and operated by Catholic Health Services. These apartments are for active, independent seniors (62 or older) with limited financial resources or for mobility-impaired individuals younger than 62. For more information, call 305-757-2824 or go to www.catholichealthservices.org.

Center tapped for national project

One of Catholic Health Services' flagship nursing centers has been selected to participate in a national

demonstration project to assess quality and improve performance in nursing homes.

St. John's Nursing Center in Deerdale Lakes kicked off the Quality Assurance and Performance Improvement project at the end of November. The goal of the project is to build on the quality assurance programs that nursing homes currently have in place. The Center's Medicare and Medicaid Services has contracted with the University of Minnesota and its subcontracting partner, Stratis Health, to this demonstration project, in order to learn what resources and support nursing homes will need to implement successful quality assurance programs.

St. John's Nursing Center, along with 16 other nursing homes in California, Florida, Massachusetts, Minnesota, will develop and launch quality assurance programs, technical assistance approach and evaluate program implementation. The demonstration project runs through August 2013.

MEDIA

FROM 8

the Internet and social media, so that their family and friends read things that the victim might later regret.

The media, Lorduy said, can help fight human trafficking by working closely with law enforcement and social workers to change the details of a specific case in order to shield the victim from being identified. Likewise, victims should not be allowed to improperly use the media to strike back in vengeance at traffickers.

Teri Arvesu, executive producer of Univision Local Media, has covered the human trafficking story in South Florida, including the high profile case of a Palm Beach financier who was arrested for bringing underage girls into his home for legal activity.

"Not all the media can be trusted equally to cover the story properly and to protect the victims, to burn bridges," Arvesu said, suggesting that service providers carefully choose the specific journalists they work with on human trafficking stories.

Nestor Yglesias of the U.S. Department of Homeland Security, who has extensive experience helping the media cover the human trafficking story, said TV and video coverage of trafficking victims can be problematic. "Everyone wants help get an interview with a victim, but the concern I have is that anyone who is part of an active investigation and talking to the media could compromise the prosecution."

"Sometimes visuals are not needed" to tell the story, he added.

Bishop Roger P. Morin, with the priests, deacons, religious and lay faithful of the Diocese of Biloxi, Mississippi, sends congratulations and prayerful best wishes to

The Most Reverend John C. Favalora, Archbishop Emeritus of Miami

on the 25th anniversary of his ordination to the Episcopacy and the 50th anniversary of his priestly ordination.

Ad Multos Annos!

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to

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on the

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twenty-fifth anniversary

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Archbishop John G. Vlazny
Archdiocese of Portland in Oregon

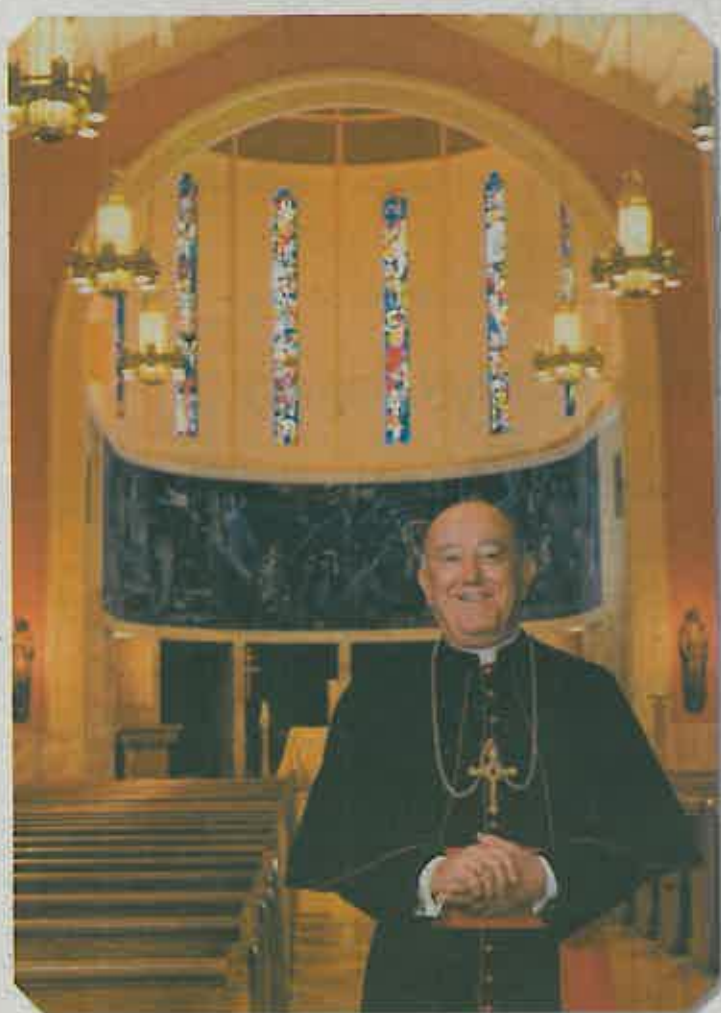
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"Well done, good and faithful servant."

Ad multos annos!



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Upon the occasion of his 25th Anniversary of Episcopacy

and 50th Anniversary of Priesthood

Wishing you continued good health and much happiness in your ministry!

With our gratitude and prayers!

Ad multos annos!

Thrift store needs help

Shoppers, donors needed to keep St. Vincent de Paul store open in Hialeah

ANNE DIBERNARDO
Florida Catholic correspondent

HIALEAH | Cleaning out your closets could help keep open a thrift store on the verge of closing. Members of the St. Vincent de Paul Society, a worldwide organization of Catholic laypersons dedicated to helping those in need, hope more donations will help save their Hialeah thrift store, which is on the verge of closing.

"We can't help people if bills aren't paid," said Frank Cover, Hialeah branch store president and former president of the society's Northwest District Council. "If we do not help the poor, then who else is going to?"

The Hialeah store is the only one in Miami-Dade County — the society has two in Broward — and is centrally located along the south border of Hialeah at 15 S.E. First Ave. Its large navy blue and white canopy is a landmark for commuters who travel along Okeechobee Road, and is easily spotted from shops and restaurants just across the river in Miami Springs.

By selling previously owned items such as clothing, shoes, housewares and furniture, the thrift shop is able to assist those in need. But right now the Hialeah branch is operating at a deficit. Unless business picks up, the store will be unable to meet the growing litany of operating expenses and be forced to shut down.

Aside from the monthly expenses of rent, utilities, licenses, taxes, insurance and fuel, the store also is in dire need of a UPS-style cargo van. According to Cover, the van they have used for 20 years has finally broken down beyond repair. He emphasized the van is important because the store uses it to pick up large donations, such as sofas, beds and mirrors.

While some of the store's items are donated to select individuals in need, there are also hidden treasures for anyone hunting for a bargain. Loyal customers browse the Hialeah shop on a regular basis. Customers have purchased lamps, sofas and dining room sets and even set up kitchens for a fraction of what they would pay at a retail store. Many customers have furnished first homes and spare rooms with unique pieces that have been donated.

"You would be surprised what you might find when you're dropping something off," said Rosemarie Mangiaracina, a parishioner at nearby Blessed Trinity in Miami Springs. "I love white china and



Pilar Rodriguez, manager of the St. Vincent de Paul Society's Hialeah thrift store, poses next to one of the appliances that can be given to the poor or sold to help the poor.

one day I stumbled upon a set of 10 white cups and saucers. I was amazed that they were so inexpensive that I actually offered more money for them."

During the store's first 18 years of operation, the friendly face of Marie Willkomm greeted customers. Health issues forced Willkomm to enter a nursing home, where she died in July 2009 at age 91. The Hialeah store is now managed by Pilar Rodriguez, who volunteers her time alongside fellow Vincentians Fred Flores of Our Lady of the Lakes Parish in Miami Lakes and Juan Serrano of St. John the Apostle in Hialeah.

"They do what they can to keep the store moving," said Cover. "It is because of their love for the poor that the store is still alive."



The blue-and-white-lettered canopy of the St. Vincent de Paul Society's thrift store is visible at the south entrance to Hialeah, just across the river from Miami Springs. The thrift store is in danger of closing and needs donations of "gently used" items as well as cash and bargain-hunting shoppers. (PHOTOS BY ANNE DIBERNARDO | FC)

Anyone who needs assistance, regardless of their religious affiliation, can go to their local Catholic church, where a member of the St. Vincent de Paul Society will meet with them and verify their needs. With the proper forms in hand, they can then go to the thrift store and pick up the items they need.

"We prefer to have documentation from the authority of the Church but will not turn anyone away," Cover said.

Among the store's regular clients are patients from a nursing home who are in need of clothes or people who have connected with the society through the Switchboard of Miami.

"When someone comes in and

needs a wheelchair and they cannot afford to buy it, we will give it away," said Cover, who added financial gifts are critical to help fill needs.

According to Flores, the store's newest clients are educated unemployed people. "You feel bad for them. They are living under the bridges. When they come in, we see that they get clothes, shoes and whatever they need." ■

"They do what they can to keep the store moving. It is because of their love for the poor that the store is still alive."

Frank Cover

ABOUT THE SOCIETY

- Founded in Paris in 1833, the St. Vincent de Paul Society has been working with the poor in just about every community throughout the United States for the past 177 years, all the while building a reputation as one of the most efficient charitable organizations in the world.

- Members are lay men and women, all volunteers, who are guided by the Gospel message. "For I was hungry, and you fed me. I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your home" (Mt 25:35).

- They take their cue to help people from their namesake, St. Vincent de Paul, the 17-century French priest who founded the Daughters of Charity and the Vincentian congregation of priests.

- The society has four districts in Miami-Dade County — Northeast, Northwest, Central and South — and

three in Broward — North, Central and South. Although not every Catholic Church has a St. Vincent de Paul council, those that do are always available to help the poor. The society also operates three thrift shops — two in Broward and one in Miami-Dade.

- Many Catholic parishes have a "poor box" located in the back of the church for donations to the society. Those donations are designated strictly for people in need. They do not cover thrift store expenses. To uphold accountability, ledgers of cash receipts and disbursements are strictly maintained and an annual report is filed at the end of the year.

- All donations to the St. Vincent de Paul Society are tax deductible and tax forms are provided to customers who make donations. To arrange for a pickup of gently used merchandise, call St. Vincent de Paul's Hialeah thrift store at 305-885-2788.

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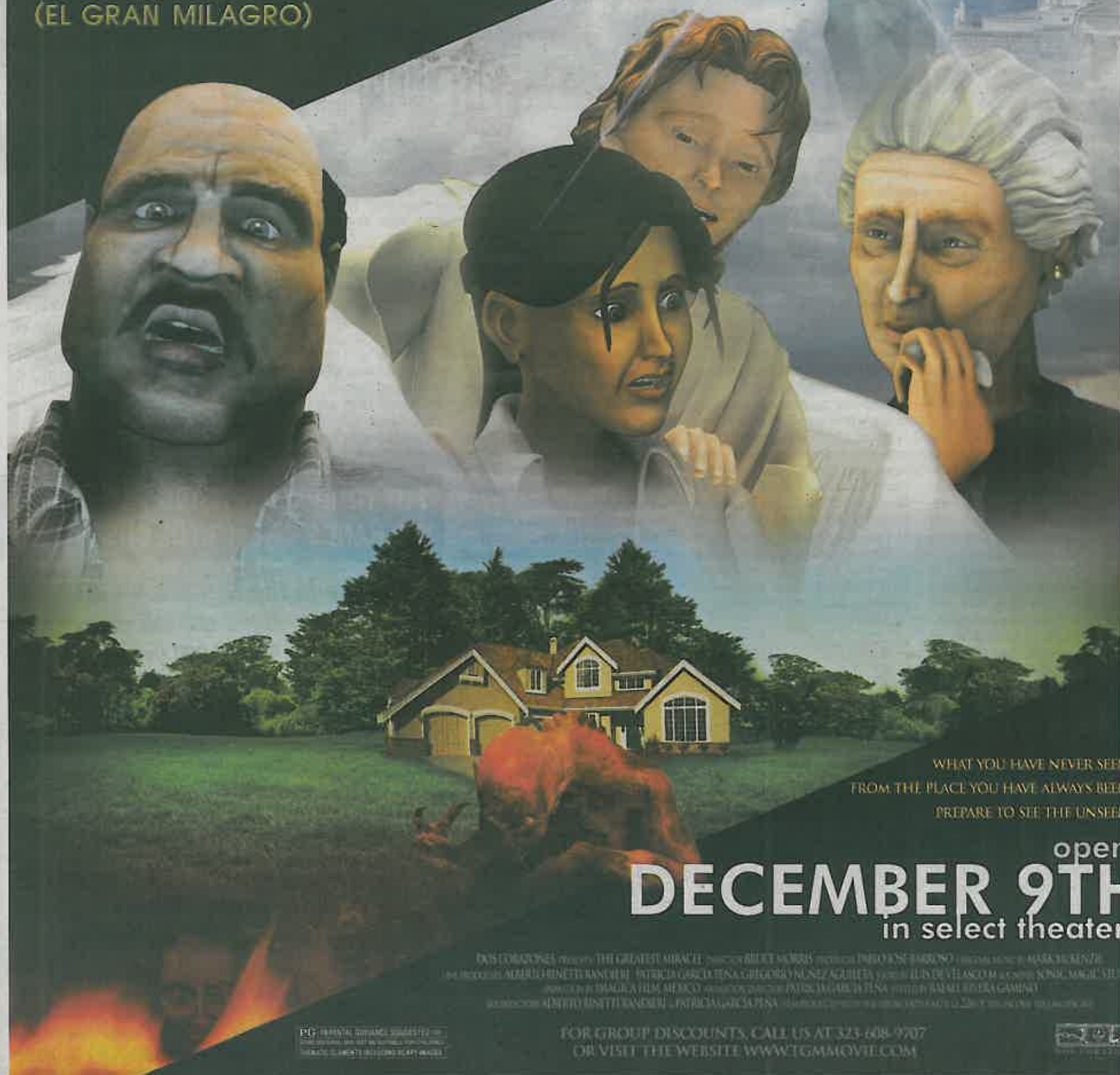
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SUMMIT

FROM 10

After his first retreat 10 years ago, he became an extraordinary minister of holy Communion, a religious education teacher for confirmation-age children, and active in the Emmaus retreat ministry.

Organizers said they expected several independent theaters to carry "The Last Summit" from Dec. 20 through Dec. 30.

From there, they hope other local movie theaters and outlets will pick up the film early next year.

"Hopefully when we show that people are responding to the movie and that we are building momentum, the distributors will want to be part of it," Alzuru said.

"This movie works by building up the audience and they go out and tell other people. I am convinced and certain that the Catholic Church here in Miami could do the same." ■

For more information about the film see: www.thelastsummit.com/us. Or contact Francisco Alzuru at Alzuru@hansberger.com or 954-326-9204.

SISTERS OF ST. PHILIP NERI VISIT ARCHDIOCESE



Mother Maria Nieves Alonso Leon, third from left, superior general of the Sisters of St. Philip Neri worldwide, is visiting members of the order's community who serve at St. Jerome Parish in Fort Lauderdale. She stopped by the Pastoral Center Nov. 22 to visit with Archbishop Thomas Wenski. Also pictured are Sister Edita Rojas, left, a religious and physician who worked for many years in AIDS ministry in the archdiocese; Sister Vivian Gomez, second from right, principal of St. Jerome School; and Father Michael Grady, right, administrator of St. Jerome Parish. (ANA RODRIGUEZ-SOTO | FC)

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Christmas at St. Mary Cathedral

Archbishop to celebrate Masses Christmas Eve, Christmas Day

MIAMI — Archbishop Thomas Wenski will celebrate two Masses at St. Mary Cathedral this year to mark the feast of Christmas.

He also will celebrate the annual Migration Mass for all the cultural groups in the archdiocese Sunday, Jan. 8, 2012, the feast of the Epiphany.

On Saturday, Dec. 24, at 10 p.m., the archbishop will celebrate the Christmas Mass During the Night. It will be preceded at 9 p.m. by a performance of Christmas Lessons and Carols by the cathedral choir. On Sunday, Dec. 25, at 6:30 a.m., the archbishop will celebrate the Latin Mass at Dawn (Ordinary Rite).

Following is the complete schedule of Christmas, New Year's and Epiphany Masses and confessions at the cathedral, followed by Advent and Christmas Masses and events at several other parishes. For a more up-

dated list, visit www.miamiarch.org, click on the News tab, and then on the Events calendar.

St. Mary Cathedral, 7525 N.W. Second Ave., Miami, 305-759-4531, www.cathedralof-saintmary.com:

- Christmas Eve Masses: Dec. 24: 4:30 p.m. confessions; 5:30 p.m. vigil Mass; 9 p.m. Christmas Lessons and Carols; 10 p.m. Christmas Mass During the Night celebrated by Archbishop Wenski. (There will be no midnight Mass.)

- Christmas Day Masses: 6:30 a.m. Latin Mass at Dawn (Ordinary Rite), celebrated by Archbishop Wenski; 8 a.m. Kreyol Mass; 10 a.m. English choir Mass; noon Spanish Mass.

- New Year's Eve, Saturday, Dec. 31: 4:30 p.m. confessions; 5:30 p.m. New Year's Eve Mass.

- New Year's Day, Sunday, Jan. 1, 2012: 6:30 a.m. English Mass; 8 a.m. Kreyol Mass; 10

a.m. English Mass; noon Spanish Mass.

- Feast of the Epiphany, Saturday, Jan. 7, 2012: 4:30 p.m. confessions; 5:30 p.m. vigil Mass; Sunday, Jan. 8: 6:30 a.m. English Mass; 8 a.m. Kreyol Mass; 10 a.m. annual Migration Mass, celebrated by Archbishop Wenski; noon Spanish Mass.

Novena de Navidad dirigida por las Hermanas Paulinas, hasta el 24 de diciembre, iglesia de St. Agatha, 1111 S.W. 107 Ave., Miami. Lunes-viernes: 6:30 p.m.; sábado: 6:30 p.m.; domingo: 12:30 p.m. 305-222-1500.

St. Agatha Parish, 1111 S.W. 107 Ave., Miami, 305-222-1500:

- Christmas Eve Masses, Dec. 24: 5:30 p.m. Vigil of Christmas (in English); bilingual midnight Mass.

- Christmas Day Masses, Dec. 25: *Misas en español: 9 a.m., 1 p.m. y 6 p.m. No habrá confesiones este día.* English Masses: 11 a.m., 8 p.m. No confessions.

Mother of Our Redeemer, 8445 N.W. 186 St., Hialeah, 305-829-6141:

- Advent confessions daily, 4-5 p.m., through Dec. 23. *Confesiones de Adviento, hasta el 23 de diciembre, 4-5 p.m.*

- *Novena navideña, hasta el 24 de diciembre, en el salón Compaired, 8 p.m.*

- *Misas puertorriqueñas de aguinaldo, 19-23 de diciembre, 6 a.m.*

HISTORY: At the time nobody could imagine what it would turn into

FROM 6

instead of a boarding school, Baker should send the children to Miami with student visas. They would be enrolled at Coral Gables Senior High School and religious agencies such as the Catholic Welfare Bureau would assume responsibility for their care, with the federal government providing the funding.

"At the time, nobody could imagine what it was going to turn into," Triay said.

The first list of students that Baker sent Msgr. Walsh contained 125 names.

No one knew if they would come all at once. Msgr. Walsh expected them on Christmas day 1960, but the first two arrived a day later.

Meanwhile, in Cuba, there were rumors that "Castro was going to announce that no more children would be allowed to leave," Triay said. A group of 100 children already had been sent to Russia, fueling even more rumors that the government would take away *patria potestad* — the right of parents to raise and educate their own children.

On Jan. 3, 1961, the U.S. embassy in Havana shut its doors. With no possibility of obtaining student visas, it seemed the exodus was over, Triay said. But Baker had left people in Havana — people with connections to KLM and Pan American Airways, people with connections to the British embassy — who were working on ways to get the children out through Jamaica, where they could obtain student visas for the U.S.

At the same time, a State Department official raised the possibility of issuing visa waivers — a piece of paper waiving the requirement for a U.S. visa due to an emergency situation.

Msgr. Walsh got "blanket" authority to issue those waivers to any child between the ages of 6 and 16. He sent these with only his signature to Cuba, where people could fill out the rest of the information. In Cuba, they were copied and distributed by a vast underground that included Catholic schools, local priests and diplomats. So many were handed out that when the Havana-Miami flights ended in 1962, an estimated 80,000 children had visa waivers they were unable to use.

"Most of the visa waivers had a copied signature," Triay said. "Phony visas" also were being made in Jamaica, and for a few months, until the Cuban government stopped it, airlines

"Everything the parents predicted was going to happen happened. And maybe even worse than they could have imagined. They didn't have to send children to Russia. The Soviet Union was brought to Cuba for them."

Victor Andres Triay

could fly the children out simply confirming that a visa waiver was waiting for them in Miami.

The trickle of unaccompanied children turned into a flood by spring 1961, after the failure of the Bay of Pigs invasion. Castro had shut down all the private and religious schools, and expelled the priests and religious who remained.

The camps in South Florida then turned mostly into processing centers where the children were housed until more permanent arrangements could be made. About half the children who arrived were sent immediately to live with relatives in the U.S.; the other half were housed in small group homes, foster homes, orphanages and boarding schools throughout the U.S.

Ultimately, Msgr. Walsh contracted with 95 licensed child care agencies in 35 states, Triay said.

He also made sure that children who were not Catholic — about 300 were Jewish and 70 were Protestant — were delivered into the hands of Protestant or Jewish agencies.

By 1966, less than a year after the start of the Freedom Flight, only about 500 Cuban children remained in foster homes or orphanages, Triay said. He noted that "there is a fight over history about this," with some claiming that the CIA used scare tactics to launch the exodus as a means of embarrassing Castro.

"Everything the parents predicted was going to happen happened. And maybe even worse than they could have imagined," said Triay, referring to Communist indoctrination and the loss of parental rights. "They didn't have to send children to Russia. The Soviet Union was brought to Cuba for them." ■

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'My sacrifice and yours'

New words can help us personally encounter Christ in the Eucharist

Sixth in a series

MSGR. RICHARD ANTALL
Special to the Florida Catholic

Another of the changes of the new translation of the Latin Mass into English has to do with the invitation the priest makes to pray "that my sacrifice and yours may be acceptable to God, the almighty Father." The response to this has remained the same, "May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church." The celebrant's words have changed, however.

Why the change from "our sacrifice" to "my sacrifice and yours"? Is this merely a question of a more literal translation? The response itself does not make any reference to the sacrifice being the priest's, the people's or both of theirs, but only asks that it be for "our good and the good of all his holy Church."

The original prayer, in Latin, makes the distinction between "meum ac vestrum." I think the change can provoke us to think about three particular aspects of the Eucharist.

The first is that it is a "sacrifice." There was a time after the Second Vatican Council when some professors wanted to discount the idea of sacrifice and say that the Eucharist was a common meal for the faithful. This implied that a sacrifice would never include a shared meal, and that has proved to be incorrect. Most of the sacrifices of the Bible had an element of meal because most included the consumption of what was sacrificed by both the priests and the families offering, according to a protocol that gave the priests the choicest portions.

Priests in the Old Testament were quite the carnivores and I suspect that some of them had more of a physical resemblance to beefy butchers with blood on their aprons than we might be comfortable with because of our experience of unbloody sacrifices. The blood was offered at the altar, and the fat burned, but then the family and the priests received the meat. Only the holocaust sacrifices were to be burned up completely and not consumed, so normally the priests had good rations of meat.

Cardinal Joseph Ratzinger in his book "Feast of Faith," which should be required reading in seminaries and rectories, wrote an essay about the trend to over-emphasize the "meal" aspect of the liturgy and to discount or mar-

ginalize the element of sacrifice. If it is only a meal, even one that makes real the *agape* (the shared love of God of the community), attendance without consuming is an absurdity.

I have heard priests say that a Mass without Communion is meaningless, like going to a friend's house for dinner and not eating. But assistance at Mass even without Communion is worthwhile. It is of course not the ideal way to participate in liturgy, but presence while the sacrifice is offered has meaning even without Communion. Going to a friend's house, even though no meal is shared, is, after all, still an act of friendship.

The Mass is the renewal of the grace of the sacrifice of the Son to the Father for the community of believers, which is thus spiritually present at the foot of the cross. That prayer has merit even if we are not disposed to receive for some reason. This could be for health reasons, or because we have not calculated the fast, or because there is something in our life that precludes full communion.

I remember a community leader in El Salvador who did not receive Communion at Mass once, and I asked what was wrong in private. "I did not have my wedding garment on," he replied very biblically. In such cases, participating in the Mass, even if only with a spiritual Communion, is still an important moment of prayer in which the Church unites herself with Jesus Christ's saving action on the cross. My experience of ministry has convinced me that some make spiritual Communion at Mass that are much more meritorious than some sacramental ones.

The second idea has to do with the fact that the priest's sacrifice is different somehow from that of the laity. It is the same sacrifice, and it is Christ's, but only the priest can offer the Mass and his participation is thus essential. This is recognized in assigning an "intention" to the Mass. It has been speculated that the root of the custom of giving a stipend to the priest who is offering the sacrifice has to do with the fact that some members of the early Christian community would take turns providing the bread and wine used in the Eucharist. The honorary "hosts" thus participated especially in the prayer of the community and saw this as of particular benefit. This benefit was later defined in terms of a particular intention, in present practice almost always associated with prayer for the deceased.

Offering a Mass for an intention is a way to secure a spiritual good. It is a hallmark of Catholicity. Even Henry VIII, who went into schism, left money for perpetual Masses for his soul. There is a famous story by Honoré Balzac, "The Atheist's Mass," in which he analyzes the curious action of a prominent Paris physician, an unbeliever who goes yearly to a low Mass offered at Saint Sulpice. The story reveals that the physician, who owed his professional career to a poor laborer who helped him with his studies, honored the latter's memory each year with a Mass. The workingman had believed, and so the physician secretly but faithfully had a Mass offered for the soul of his benefactor on the anniversary of the man's death.

In one of the most harrowing tales of the Old Testament — the sacrifice of Isaac — Abraham is

taking his beloved son up the mountain to offer him to God. The boy notices that something is missing. He is carrying the wood (in the same way Jesus carried the cross up another mountain) but there is no animal to sacrifice. Abraham, whose heart must have been breaking, says, "God will provide the sacrifice."

God provides us at Mass with the sacrifice, his own Son. But he asks of us an interior sacrifice so that we can worship him completely. It is a woeful spirituality that is dependent on the homily or the music of the Mass, the flowers or the interior decorating — however important all these may be — to make the worship meaningful. If someone is bored at Mass, what is he or she offering to the Lord?

If you came to offer yourself to the Lord in communion with the greatest sacrifice of all time —

that of Jesus on the cross — how can you say, "I didn't get anything out of it." Maybe you did not put anything in, is what I would be tempted to say.

Don't forget that the Mass is your sacrifice, too. "My sacrifice and yours" can help us in our distraction to really and personally encounter the Lord in the Eucharist. ■

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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La Salle High marks 50th

Rededicated building honors Msgr. Walsh, school's link to Pedro Pan

FLORIDA CATHOLIC STAFF

MIAMI | La Salle High School's 50th anniversary celebration marked a fitting conclusion to the 50th anniversary gathering of the now-grown children of Pedro Pan. The link between the two events was a single person: Msgr. Bryan O. Walsh.

He was the one who facilitated a meeting between six students of Christian Brothers De La Salle schools in Cuba and Miami's then-Bishop Coleman F. Carroll.

The students, all boys, were in their last year of high school when Fidel Castro's government shut down all religious and private schools and expelled the priests, sisters and brothers who operated them.

More than 100 De La Salle Christian Brothers arrived in Miami on May 25, 1961. Their students visited them a few days later at the Everglades Hotel in downtown Miami, and told them of their desire to finish their education with the brothers.

They wanted to start a school where the brothers could continue the work they had started in 1905 in Cuba, which by 1959 included the running of a university and 23 schools.

The students had not come to Miami via Pedro Pan but they were told to speak to Msgr. Walsh, who in turn accompanied them to a meeting with Bishop Carroll.

The bishop gave his permission, the students raised funds from the community and did some of the construction work themselves, and the school opened three months later, in late September 1961, on the grounds of the all-girl Immaculata High School located next to Mercy Hospital.

The initial enrollment was 260 boys. Four of the six students who spearheaded its construction — Jose M. Arellano, Oscar Bustillo, Eduardo Sanchez and Nestor Machado — were present at the 50th anniversary celebration, along with one of their teachers, Brother Marcelino Coto.

During the celebration, Arch-



bishop Thomas Wenski blessed and rededicated the original school building as the Msgr. Bryan O. Walsh Humanities Pavilion.

The plaque reads: "We dedicate this original La Salle building in loving gratitude to Monsignor Bryan O. Walsh (1930-2001) and the instrumental role he played in Operation Pedro Pan from 1960-1962, which continues to impact our school history today."

Eventually, Immaculata and La Salle high schools merged into one coed school, now known as Immaculata-La Salle. Many of its former students were Cuban refugees, and their children make up a large part of the student body today.

The De La Salle Brothers no longer staff the school but their former students continue to do good works for the poor, including operating and funding an after-school center for the children of farmworkers in Homestead.



Taking up the offertory at the Mass, from left, are Valeria Guzman, her daughter, Vanessa Guzman, Immaculata-La Salle class of 2009 and her father, Sergio J. Guzman, La Salle class of 1972. (PHOTOS BY MONICA LAUZURIQUE | FC)



Brother Marcelino Coto, center, one of the Christian Brothers de la Salle who after being expelled from Cuba helped found La Salle High School in Miami, poses for a picture with retired Miami Auxiliary Bishop Agustin Roman, left, and Archbishop Thomas Wenski.

The Educational Center SJB De La Salle, which just marked its 20th anniversary, also offers Eng-

lish, computer and sewing classes for adults, and hosts a camp for children in the summer. ■

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Tuesday, Dec. 13, 7:30 pm
Tuesday, Jan. 17, 7:30 pm
Tuesday, Feb. 21, 7:30 pm
Tuesday, March 20, 7:30 pm
Tuesday, April 17, 7:30 pm
Tuesday, May 15, 7:30 pm
Tuesday, June 19, 7:30 pm

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Memorial Mass set for Msgr. Bryan Walsh

Archbishop Thomas Wenski will celebrate a memorial Mass to mark the 10th anniversary of the death of Msgr. Bryan O. Walsh on Tuesday, Dec. 20, 7 p.m., at St. Michael the Archangel Parish, 2987 W. Flagler St., Miami.

Msgr. Walsh was a key player in Operation Pedro Pan and a respected leader in the interfaith, ecumenical and civil rights movements in South Florida. Members of Operation Pedro Pan Group, the now-grown children of that Cu-

ban exodus, invite everyone in the community who was touched by Msgr. Walsh to attend the memorial Mass.

For more information, contact carmencita215@aol.com or visit www.pedropan.org.

LEGACY

FROM 7

and parents of Pedro Pan.

Archbishop Thomas Wenski was in the fourth grade at Sacred Heart School in Lake Worth when the Pedro Pan program began. Even though he did not know anything about it, he and his classmates had been taught to pray the Our Father and the Hail Mary in Spanish.

One day the pastor and two of the sisters who taught at the school brought two children from Cuba into the class, "more than likely Pedro Pans," Archbishop Wenski recalled.

"You could see their nervousness dissipate as they heard us pray in their own language," the archbishop said.

Years later, as a high school stu-

dent at St. John Vianney Seminary in Miami, some of his classmates were Pedro Pan.

"We were consciously aware that their parents were still in Cuba," Archbishop Wenski said. In fact, the father of one of his classmates was imprisoned on the island. And it was those very classmates who taught him to speak Spanish.

Until then, however, Msgr. Walsh was a faraway figure. "We knew of his work and we had great respect for him." It was not until he was ordained a priest and began working with him that he got to know him better, Archbishop Wenski said. "People would say, 'You're the Bryan Walsh of the Haitians.' I began to appreciate more and more what that meant and what responsibility had been put on my shoulders."

In 1995, the archbishop would

succeed Msgr. Walsh as director of Catholic Charities. Last year, he also succeeded another "key figure" in the Pedro Pan exodus, Archbishop Coleman F. Carroll, Miami's first archbishop.

"It was he who enabled Msgr. Walsh to do the work that he did," Archbishop Wenski said.

He added that the most important thing Msgr. Walsh taught him was "how to be an advocate, how to be involved in the public square."

"The Church has to be involved in the public square. That, I believe, is Msgr. Walsh's greatest legacy, because he was not afraid" to speak out on behalf of anyone whose human dignity was threatened.

"The fact that there was even a Pedro Pan was because of this man of vision," Archbishop Wenski said, "a man of vision because he was also a man of faith." ■

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COMMUNITY EVENTS

Flea market, Saturday, Jan. 7, 2012, 7 a.m.-2 p.m., St. Stephen, 2000 S. State Road 7, Miramar. Spaces: \$25. 954-987-1100.

Carnival, Jan. 26-29, 2012, St. Andrew, 9950 N.W. 29 St., Coral Springs. Rides for all ages, games, food, vendors, live performances by local talent. Discount tickets on sale now. 954-501-4985.

CONCERTS

"The Joyful Mystery That Is Christmas," Saturday, Dec. 18, 3 p.m.; and Tuesday, Dec. 21, 7 p.m., Blessed John XXIII, 16800 Miramar Parkway, Miramar. A concert with children, youths of the parish. Cost: \$5 per person. 954-392-5062.

Guitar concert with Rafael Padrón, Sunday, Jan. 29, 2012, 3 p.m., Belen Jesuit Preparatory School, Roca Theatre, 500 S.W. 127th Ave., Miami. Performing works by Barrios, Brouwer, Fariñas, Mertz and Tarrega. Part of Belen Jesuit Cultural Series inaugural season. Tickets: \$15, \$25, \$35; purchase online at www.belenjesuit.org/jubilee. Net proceeds benefit scholarship program. 786-621-4177.

FAITH EDUCATION

"Introducción al Antiguo Testamento," Jan. 7, 14, 21, 28, 1-3 p.m., Gesu, 118 N.E. Second St., Miami; curso de certificación para catequistas. Costo: \$35 más \$17 por el libro, "Como Leer el Antiguo Testamento". 305-762-1107 o religedu@theadom.org.

Focus on Initiation: Children and Christian Initiation, Saturday, Jan. 21, 2012, St. Mark, 5601 S. Flamingo Road, Southwest Ranches. In partnership with the North American Forum on the Catechumenate, a two-day institute presents the vision of "Christian Initiation of Children who have reached Catechetical Age," as contained in the Rite of Christian Initiation of Adults. It explores the real world of today's children and families as well as issues that arise concerning evangelization, conversion, ritual and pastoral formation, and presents principles and skills for local implementation. smccrea@theadom.org

stbonaventurechurch.com.

SEPI (Southeast Pastoral Institute), 7700 S.W. 56 St., Miami. Clases en español a través del año. 305-279-2333, sepimiami@aol.com.

• **Maestría en Ministerio Pastoral Hispano,** acreditada por Barry University. Cursos presentan una reflexión teológica sobre realidades y contextos culturales hispanos, exploran la herencia cultural y teológica hispana, promocionan la formación para el ministerio laico, y ofrecen oportunidades de crecimiento personal y espiritual.

Talleres de Biblia y Lectio Divina, todos los martes de 8-9:45 p.m., salón McDermott East de la iglesia de St. Timothy, 5400 S.W. 102 Ave., Miami, 305-667-5248.

Respect life workshops: Learn about Catholic teachings on critical life issues. R.S.V.P.: 954-981-2922:

• Saturday, Jan. 21, 2012, 9 a.m.-3 p.m., St. Louis, 7270 S.W. 120 St., Pinecrest

• Saturday, Jan. 28, 2012, 9 a.m.-3 p.m., All Saints, 10900 W. Oakland Park Blvd., Sunrise.

Extraordinary ministers of Holy Communion training, Saturday, Jan. 28, 2012, 9 a.m.-1 p.m., Mother of Our Redeemer, Miami, in English and Spanish. Candidates must be 16 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. Registration: \$10 per person; must be done through the parish at least a week before the workshop date. cor@cathedralofsaintmary.com.

MARRIAGE PREPARATION

Pre-Cana weekend, Jan. 14-15, 2012, 8:30 a.m.-5 p.m., St. Anthony, 901 N.E. Second St., Fort Lauderdale. For first marriages only, including convalidating couples whose civil marriage was their first marriage. Workshop incorporates both sacramentality and Life Skills training; covers class requirements for all engaged couples wishing to get married in Archdiocese of Miami. Cost: \$250 per couple, includes meals and materials. Information and registration at 305-762-1148/1157, www.miamiarch.org/familylife, familife@theadom.org.

org.

Camino del Matrimonio, 14-15 de enero, Southeast Pastoral Institute (SEPI), 7700 S.W. 56th St., Miami. Programa arquidiocesano de preparación matrimonial para las parejas que desean casarse en la Iglesia Católica. 305-226-4664.

Post-Camino del Matrimonio, reuniones el segundo miércoles de cada mes en el SEPI, 7700 S.W. 56 St., Miami. Continuación de la preparación matrimonial con charlas para mejorar la vida espiritual y diaria de los matrimonios. Presentado por Camino del Matrimonio. 305-226-4664.

Planificación natural de la familia, 27 de febrero, 25 de marzo y 29 de abril, 4:45 p.m., iglesia de St. Edward, 1900 Pembroke Pines. Curso de tres clases para parejas comprometidas o casadas, para aprender a usar el método sintotérmico de planificación natural. ¿Por qué usar métodos artificiales peligrosos si la PNF es 99 por ciento efectiva, más que los otros artificiales? 305-221-5580, 954-646-7708, drjggarcia@hotmail.com.

MASSES/PRAYER SESSIONS

Centering prayer, Mondays, 5-6 p.m., St. Thomas University chapel, 16401 N.W. 37 Ave., Miami Gardens. A method of silent prayer that prepares us to receive the gift of contemplative prayer, in which we experience God's presence within us, closer than breathing, thinking, and consciousness itself. This method of prayer is both a relationship with God and a discipline to foster that relationship. 305-628-6765.

First Saturday devotion and procession, St. Brendan, 8725 S.W. 32 St., Miami. Candlelight procession: 6 a.m. with rosary; Mass and Communion of Reparation: 7 a.m.; meditation on the mysteries of the rosary: 7:30 a.m.; consecration to the Immaculate Heart of Mary. 305-559-3540.

Songs and prayer in the spirit of Taizé, Tuesday, Dec. 20, 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 as we pray together for peace, healing and reconciliation in our world. 305-899-3650 or 305-458-9919.

Lectio Divina, viernes, 8 p.m., Casa Caná, 480 E. Eighth St., Hialeah. Ven a la Lectura Orante de la Palabra de Dios, siguiendo los pasos que nuestra Madre Iglesia ha seguido por siglos. Invita el Movimiento Familiar Cristiano. 305-888-4819.

Caravane de la Deliverance, Jan. 7-14, 2012, 6 p.m., Holy Family, 14500 N.E. 11 Ave., North Miami. Healing and prayer service with guest speakers, celebration of the

MIAMI ARCHDIOCESE COMMUNITY PAGE SUBMISSION DEADLINES

The Florida Catholic welcomes calendar items of parish/organization events that are open to the whole archdiocese. There is no charge but items must be in the Miami office at least eight weeks before the event. To list an event both on the website and in the newspaper, go to www.miamiarch.org, click on the banner request to publish your event and follow the instructions. Notices may be sent by email: arsoto@theadom.org; fax: 305-762-1132; mail: The Florida Catholic, 9401 Biscayne Blvd., Miami, FL 33138.

holy Eucharist and adoration of the Blessed Sacrament. 305-947-5043.

Talleres de Oración y Vida, del Padre Ignacio Larrañaga. Sábados, 2:30-4:30 p.m., iglesia de St. John Bosco, 1349 W. Flagler St., Miami. El taller ofrece ayuda eficaz a quienes desean iniciarse en el trato con el Señor o recuperar el encanto de Dios, y a quienes anhelan avanzar mar adentro en el misterio insondable del Dios vivo y verdadero. 305-649-5464.

Encuentros de reflexión y oración sobre la Divina Voluntad, martes, 10-11:15 a.m.; miércoles, 8:15-9:30 p.m., en el Salón de Ntra. Sra. de Guadalupe, iglesia de St. John Bosco, 1349 W. Flagler St., Miami; con el Padre Jorge Noda. Para reflexionar y orar sobre la Divina Voluntad. 305-649-5464.

First Saturday Communion of Reparation, Jan. 7, 2012, 8 a.m., St. Andrew, 9950 N.W. 29 St., Coral Springs. Devotion to Our Lady of Fatima with prayer and meditation on the mysteries of the rosary, and holy Communion. 954-753-1783.

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:

• "Silently, How Silently the Wondrous Gift Is Given," Tuesday, Dec. 20, 9:15 a.m.-1 p.m. A morning silent retreat that brings an opportunity to prayerfully lean into the Christmas event just days away. Includes presentations and plenty of time for quiet prayer and reflection. \$30 per person, includes lunch at noon.

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 entities 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 jrayburn@theadom.org or call the host

entity:

• Saturday, Jan. 7, 2012, 9:30 a.m., Youth Spiritual Center (next to Shrine of Our Lady of Charity), Miami.

• Saturday, Jan. 14, 2012, 9 a.m., St. Jerome School, Fort Lauderdale.

• Saturday, Jan. 21, 2012, 9 a.m., Mary Help of Christians, Parkland.

• Saturday, Jan. 28, 2012, 10 a.m., St. Catherine of Siena, Miami.

To report 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

St. Agnes Academy application season, through Jan. 31, 2012, 122 Harbor Drive, Key Biscayne. For students entering pre-K3 to eighth grade. Tours Tuesdays, 10-11 a.m., by appointment. 305-361-3245, ext. 203; www.st-agnes-academy.com.

Food truck round up, Thursday, Jan. 19, 2012, 6-10 p.m., Archbishop Coleman Carroll High School, 10300 S.W. 167 Ave., Miami. Monthly food truck round up with more than 70 trucks offering a wide range of cuisine. Average meal cost: \$10. Proceeds benefit the school. 305-388-6700, colemancarroll@colemancarroll.org.

"Knight for a Day," Jan. 5-May 31, 2012, Archbishop Curley Notre Dame Prep, 4949 N.E. Second Ave., Miami. Prospective students can experience life on campus with a current Curley Notre Dame student ambassador. Day typically begins at 8:20 a.m. and ends at 2:30 p.m. 305-751-8367, ext. 22.

High school entrance exams, Saturday, Jan. 21, 2012:

• Archbishop Curley Notre Dame, 4949 N.E. Second Ave., Miami, 8 a.m. For incoming ninth graders only; registration on-site 305-751-8367, ext. 22.

• Cardinal Gibbons, 2900 N.E. 47 St., Fort Lauderdale, 8 a.m. Applications online at www.cgshsfl.org/admissions; deadline Jan. 14, 2012. hirsch@cgshsfl.org or 954-491-2900, ext. 108

• Chaminade-Madonna, 500 E. Chaminade Drive, Hollywood, 7:45 a.m. Preregister at www.cmlions.org under Admissions. 954-989-5150, ext. 136

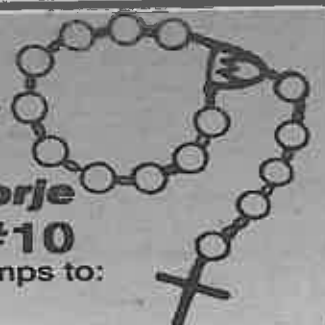
• Immaculata-La Salle, 3601 S. Miami Ave., Miami, 8 a.m. All students who apply for admission to the school are automatically registered. 305-854-2334 or admissions@ilsroyals.com.

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Parishioners of Christ the King sing during Mass Nov. 20, which marked the parish's 50th anniversary on the feast day of the same name.

PARISH

FROM 9

the church.

"Our pastor, Father Bill Mason (Oblates of Mary Immaculate), re-configured the altar area when he took over in 2009, placing it at an angle so that both those in the original church and those seated in the hall have a direct view of the altar," said Sharpe.

Nineteen years after Andrew, parishioners are still looking forward to a new church and have a rendering of the new building hanging on a wall in the hall.

"We've collected \$650,000 so far toward the \$2.1 million building," said Sharpe, who is the chairman of the building fund committee for the new church. "Once we reach \$1 million, people will believe that it's really going to happen. That's when

the building fund will really take off."

Father Mason canceled the other Sunday Masses so parishioners could come together in one trilingual 50th anniversary Mass, which included a trilingual choir.

"Today the choir was more sharp than flat," Father Mason said. "A lot of hard work went into this service. Give yourself a round of applause. Christ the King is united in our di-

verse cultures and we are united to the Archdiocese of Miami."

Father Mason thanked Archbishop Thomas Wenski for joining the community during its 50th anniversary celebration.

"Christ the King is a parish where love is universal," said the archbishop. "We look to the past with gratitude, we embrace the present with enthusiasm and look to the future with confidence." ■



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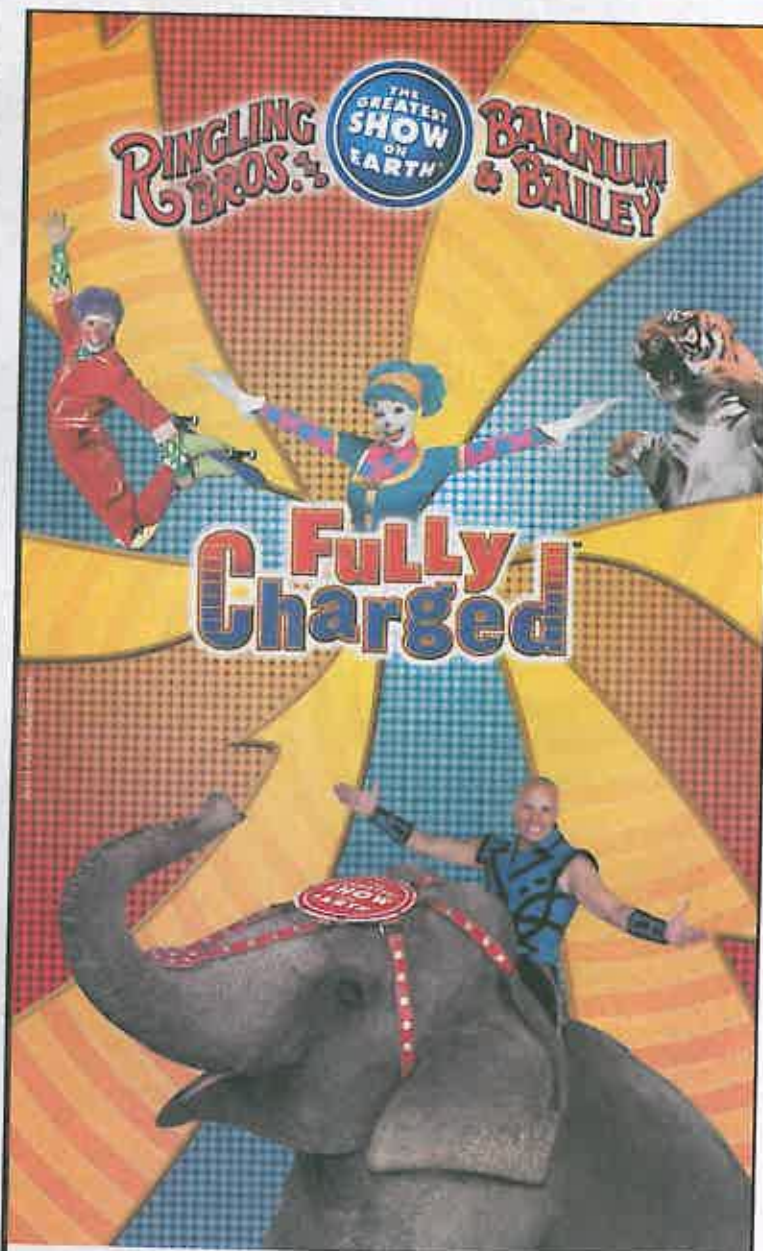
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Longtime Christ the King parishioners Carole Pharmer, left, and Leon Sharpe bring up the offertory along with other members of the parish.



Christ the King's pastor, Oblate Missionary Father William Mason, exchanges a sign of peace with Archbishop Thomas Wenski. (PHOTOS BY MARLENE QUARONI | FC)



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