

ABOARD USS WASP • VISIONS OF APOCALYPSE • THE PLEDGE • 2000: TIME FOR CONVERSION

# The St. Augustine CATHOLIC

Volume IX • Number 3 • December 1999/January 2000



DOES  
REVELATION  
FORETELL THE  
END OF THE  
WORLD?



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Volume IX • Number 3 • December 1999/January 2000



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*The St. Augustine Catholic* is the official magazine of the Diocese of St. Augustine which embraces 17 counties spanning northeast and north central Florida from the Gulf of Mexico to the Atlantic Ocean. The diocese covers 11,032 square miles and serves 132,000 registered Catholics.

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from the editor

### Will It All End This Century?

Most of the major weekly news magazines have covered it, Hollywood has treated the subject in film, but what is the truth about Revelations and Apocalyptic writings. Will the world as we know it come to an end with the passing of this century?



Kathleen Bagg-Morgan

Father John Gillespie, in the cover story "A Message for the Up-Right and Up-Tight," reflects on the Book of Revelations and what the Apocalyptic writings mean to us today. He helps us turn this Book of the Bible from what some people interpret as doom and gloom to one of hope and promise.

To complement Father Gillespie's article, Florence Turcotte examines the Apocalypse in art throughout the centuries.

And Bishop John J. Snyder in his column addresses "What Kind of Christian Will You Be In the Year 2000?"

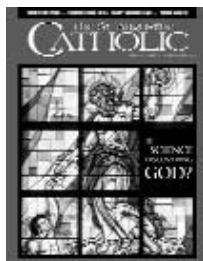
The Great Jubilee Year 2000 officially begins this Christmas Eve. All of us at *The St. Augustine Catholic* hope this issue will help you and your families prepare for the joyful expectation as we commemorate the Incarnation.

We wish all our readers the peace of Christ this Christmas and throughout the New Jubilee Year.

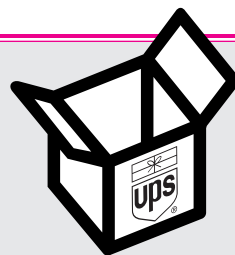


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**Correction:** The last issue of *The St. Augustine Catholic* incorrectly identified the location of the stained-glass windows on the cover. The "Creation" window is at Blessed Trinity Catholic Church in Jacksonville.



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# WHAT KIND OF CHRISTIAN WILL YOU BE IN THE YEAR 2000?

*A message from Bishop John J. Snyder*



Our Holy Father, Pope John Paul II has decreed that the Great Jubilee of the year 2000 begin on Christmas Eve 1999. In the document entitled *The Mystery of the Incarnation* our Holy Father states:

*"... never more than at this time do we feel the need to make our own the apostles hymn of praise and thanksgiving: Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places even as he chose us in him before the foundation of the world that we should be holy and blameless before him."*

In union with Pope John Paul II, we will begin the Jubilee Year on Christmas Eve 1999. As he reminds us, the *"birth of Jesus is not an event which can be assigned to the past. The whole of human history in fact stands in reference to him:*

*Our own time and the future of the world are illumined by his presence."*

Furthermore, the Successor of Peter points out that:

*"... in celebrating the Incarnation we fix our gaze upon the mystery of the Trinity. Jesus of Nazareth who reveals the Father, has fulfilled the desire hidden in every human heart to know God ... Jesus reveals the face of God the Father, 'compassionate and merciful.' (Jas.5:11) and with the sending of the Holy Spirit he makes known the mystery of love which is the Trinity."*

I would hope that we, the people of God in the Diocese of Saint Augustine, could take to heart in a special way the words of Pope John Paul II when he tells us:

*"... the coming of the Third Millennium prompts the Christian community to lift its eyes of faith to embrace new horizons in proclaiming the Kingdom of God .... and that by its nature, the holy year is a time when we are called to conversion."*

As we journey through these final days of preparation, are we open to accepting that call to conversion in our individual lives as well as in the life of our diocesan church? Are we open to that type of conversion that draws us into a deeper relationship with the Lord and makes us more aware of the needs of the poor and hurting people of our society?

With the help of God's grace, what kind of a person do I hope to be in the next millennium?

Do I really believe that I am created in the image and likeness of God, that God

has called me by name to be a son or daughter? Am I convinced of God's incredible, unconditional love for me in spite of my weaknesses, my sinfulness, my repeated infidelities?

Having been baptized and given new life in Christ Jesus, am I willing to accept the responsibilities of being a disciple of Jesus?

Where does God fit in my life? Is God given just token acknowledgement once a week or a few times a year?

God has gifted each of us in unique ways. Have I been a good steward of God's gifts? Do I really share my time, talent and treasure or do I just give God the "leftovers"?

In a culture that places so much emphasis on appearances and is so quick to pass judgement, do I take the time to try to understand another person's point of view?

Do I see the face of God in all my brothers and sisters, regardless of race, ethnic background or gender?

As I face struggles and difficulties, am I open to Jesus' invitation, *"Come to me all you who labor and are burdened and I will refresh you."*

Do I have tunnel vision i.e. see only the present problems and forget Jesus' promise of eternal life?

As I reflected on our Holy Father's call to conversion these thoughts came to mind. I suggest that each of us has an opportunity to look at the changes that have to take place, if our attitude is to be that of Christ Jesus. I am not suggesting

that we make a laundry list of resolutions for the new millennium, but I do urge that we take seriously our call to holiness — because that is an inseparable part of the baptismal gift!

However, while each of us is responsible for our individual choices and decisions, we do not make that journey alone. We are church and the church is all of us — with Christ Jesus as the cornerstone, the foundation that is the reason for our hope, in spite of our fragility and unpredictability. We dream of a perfect church but if it existed, there would be no room in it for the likes of us.

Jesus chose a band of disciples who mirrored all the weaknesses and strengths that have characterized human nature down through the centuries. Jesus handed over to the twelve and eventually to all of us the responsibility for the Good News of Salvation. What a risk Christ took! The only reason we can hope to fulfill that mission is because Jesus promised he and his spirit would be with us to the end of time.

As a diocesan church, we have been blessed in so many ways by the deep faith and goodness of our priests, religious, deacons and, above all our lay people. But, together with you, your bishop bears the burden of human frailty and sinfulness. Yet, filled with the hope and joy that the spirit brings, dare we not dream and work for a church in our diocese that continues to be renewed?

Are we committed to be a welcoming church? Are we willing to offer hospitality to newcomers in our midst, even if they differ from us in ethnic background, race or economic status? Are we committed to be a church that doesn't turn in on itself but opens out, recognizing

that neither parish nor diocese stands alone? To be truly Catholic is to see the big picture and rejoice that we are part of it. What does this ask of us in terms of outreach and support for missionary dioceses?

Challenged by the culture of death, are we willing to embrace the consistent

*“Are we open  
to accepting  
conversion  
in our  
individual  
lives?”*

ethic of life, with even greater determination than ever, as we enter a new millennium? All of us are called to be advocates for the sacredness of life, whether our time and talent are focused on the unborn, the elderly, the poor, the person with disabilities, or the one who is isolated on death row.

Countless divisions in Christianity have characterized the millennium that is fast drawing to a close, and animosity among people of various religions is still a scandal in our times.

Are we open to the call of Pope John Paul, to pray and work for healing of relationships not only with our brothers and sisters of other Christian churches, but also with all people of good will? Again, the words of the Successor of Peter are so pointed:

*“I ask that in this year of mercy the Church, strong in the holiness which she receives from the Lord, should kneel before God and implore forgiveness for the past and present sins of her sons and daughters.”*

The Second Vatican Council gave us a renewed appreciation of how vital a part the scriptures play in our growth as disciples. Are we willing to accept the challenge of God's Word, calling us to be instruments of peace and justice in a world that continues to turn in on itself?

As we begin the Jubilee Year, we are called to an even greater awareness and appreciation of the Lord's continuing presence in our midst - the Eucharist. Our goal must be to encourage full, active participation in the celebration of the Paschal Mystery. The death and resurrection of the Lord must be the very center of our lives. All other Eucharistic devotion must be seen as reflections of this reality. To be a Eucharistic people is not only to receive the Lord in Communion but to be in communion with all our sisters and brothers, especially the poor and the alienated.

As we open our hearts to the graces of this Jubilee Year, the words of our Holy Father should fill us with hope and excitement:

*“May Christmas 1999 be for everyone a feast filled with light, the prelude to an especially deep experience of grace and divine mercy which will continue to the closing of the Jubilee Year on the day of the Epiphany of Our Lord Jesus Christ, January 6, 2001 ... The joy of the Jubilee would not be complete if our gaze did not turn to her who in full obedience to the Father gave birth to the Son of God in the flesh for our sake ... There by the wondrous gift of Christ she also became the mother of the Church and showed to everyone the way that leads to the Son ... Let the praise of the Church rise to God the Father in the Holy Spirit for the gift of salvation in Christ the Lord, both now and forever more.”* ✠

## Appointments

Bishop John J. Snyder has made the following clergy appointments:

**Father Robert J. McDermott** from Pastor of St. Patrick Parish, Jacksonville, to Pastor of Christ the King Parish, Jacksonville, effective Oct. 28, 1999.

**Father Thanh Thai Nguyen** is released from his duties

as Temporary Administrator of Christ the King Parish, effective Oct. 28, 1999.

**Father Ronald A. Camarda**, Parochial Vicar of St. Catherine Parish, Orange Park, to Pastor of St. Patrick Parish, Jacksonville, effective Oct. 28, 1999.

**Father Thomas Walsh**, from Temporary Administrator to Pastor, San Sebastian Parish, St. Augustine, effective Oct. 20, 1999.



Jesus Christ is the same yesterday, today and forever, but the visual images of him through the centuries have been many.

Lacking portraits from life or memory, images of Jesus have reflected the culture, theology and spirituality of those who produced them. These same influences are a work today, leading to new portrayals of Christ.

Most early Christians thought it wrong to try to depict Jesus. In the 4th century, when a sister of the Emperor Constantine requested an image of Christ, she was told that, since no accurate depiction of Christ in glory was possible, nothing less should even be attempted, according to Jaroslav Pelikan of Yale University.

Precisely when Christians began to produce visual images of Jesus is uncertain, Pelikan pointed out, because almost all early depictions were destroyed during the iconoclastic controversy of the 8th and 9th centuries.

The iconoclasts sent soldiers on search-and-destroy missions from which only several dozen early depictions escaped. One that did is the 6th-century Christ Pantocrator from the Monastery of St. Catherine on Mount Sinai.

An American iconographer, Immaculate Heart of Mary Sister Nancy Lee Smith, said those who defended icons against the iconoclasts drew their authority from Scripture.

"Because Christ Himself is an image, that's why anyone, including artists, dare to make an image," she said, referring to Col. 1:15, "*He is the image of the invisible God, the firstborn of all creation.*"

The conventions of iconography are based in theology, and the intent of an icon is "to lift us to the realm of the holy," according to Sister Smith. An icon is meant to show Him in glory, and

every aspect is loaded with meaning. "Christ wearing blue means he is cloaked in humanity; red means he is robed in divinity," she said.

Western artists of the Middle Ages and Renaissance generally depicted Jesus as if

Christ. Only if an ethnic image becomes an expression of tribalism, of denying Christ's universality, would it be a problem, he added.

As Father Timothy Pelc, who produced a photo essay on images of Christ for the Archdiocese of Detroit, put it: "I think the idea is that, if He is really your brother, then He will look pretty much like you."

Depictions of Christ have also varied in format from portraits to scenes from His ministry to Crucifixion and Resurrection scenes. It took almost a thousand years before Christians were comfortable picturing Jesus dying, Father Pelc said. "Crucifixion had to die out first, and even when they did show Him on the cross, Jesus was shown as very much in control. Only as the Middle Ages continued, and the plagues took their toll, did we begin to see the suffering Jesus," he said.

"In the early 20th century, the problem many people had with traditional images of Jesus was not ethnicity, but lack of masculinity, according to Dominican Father Michael Morris of the Dominican School of Philosophy and Theology in Berkley.

That all changed with Warner Sallman's famous 1940 "Head of Christ," which has been reproduced an estimated one billion times.

"Catholics and Protestants both connected with it. GIs were given holy cards of it as they went off to fight in World War II," Father Morris said.

Father Pelc said he believes different images of Jesus may appeal to people at different times in their lives: "We won't be sure who's right 'til we see Him." ✠

*Robert Delaney is a writer for Third Millennium and Jubilee Year 2000, National Conference of Bishops. (See related article page 12.)*

# Imaging Christ

By Robert Delaney



*Christ the Merciful Judge  
by Sister Nancy Lee Smith, IHM*

he were a European. Pelikan said the exception is Rembrandt, who used a Jewish model for his "Head of Christ." It was "at least an effort," although Rembrandt's model probably bore little resemblance to a 1st-century Palestinian Jew.

Non-Jewish depictions — whether European painting or recent paintings as an Africa, Native American, East Asian or others — do have "a limited legitimacy and authenticity," according to Pelikan, because of the universality of



Photos by Chris Sheridan

Father Bower speaks of the “dubious distinction” of chaplains being classified as officers. Enlisted men tend to view them cautiously as Navy brass rather than as God’s representatives.

“Certainly, at first they see us as officers and are somewhat fearful or unlikely to seek our assistance, until it’s too late,” he said.

“In this group, it is very difficult for many to accept and trust that the chaplain is the one ‘safe haven’ in whom they can place their trust and confidence. The unspoken concern is often, ‘Who will this be reported to?’ My goal is to impress upon those around me that I am a Catholic priest first who happens to wear the uniform of a naval officer.

“I am here for everyone with the hope of bringing them closer to the one God — Father, Son and Holy Spirit — who loves them,” he said.

Father Bower was for nine years a Navy Supply Corps officer before hearing God’s call and entering the seminary. He was ordained May 20, 1989.

# “HERE FOR EVERYONE”

## *Navy chaplain aboard the USS Wasp reflects on shipboard ministry to 1200*

*By Brian Caulfield*

As a U.S. Navy chaplain, Father Alan E. Bower has dealt with both the daily routine of life aboard a ship and the sad task of anointing a dying Marine who was receiving open-heart massage from medics. In his 10 years as a chaplain reservist and now on active duty, he has been impressed by the good hearts and willingness to serve of the sailors and Marines to whom he ministers.

“I can think of a number of sterling examples who indeed live the Gospel,” he said.

A priest of the Diocese of St. Augustine, Father Bower served as associate pastor at Sacred Heart Parish in Jacksonville before going on active duty.

A lieutenant commander aboard the *USS Wasp*, an amphibious assault vessel,

He is in the second year of a three-year tour of active duty and has been aboard the *Wasp* since April. He administered his first shipboard baptism May 29, while the *Wasp* was docked on Manhattan’s West Side for Fleet Week. He baptized the infant son of a Marine officer whose family from New York attended the ceremony.

“It was a joy to celebrate the sacrament with such a faith-filled family who was most grateful to be able to get together for this joyous occasion,” he said.

Another memorable sacramental moment came last year when Father Bower was stationed at the U.S. naval base at Guantanamo Bay in Cuba. A young Marine suffered a tragic accident that stopped his heart. Father Bower ran to the scene, where a surgeon had





cracked open the soldier's chest and was hand-massaging his heart.

"I knew his life was quickly slipping away," Father Bower said. "The doctors tried extreme measures and I cried as I anointed José. I knew him and had shared meals with him in the galley.

"Two things remain with me. I could not tell whether José really knew what was happening but he sure seemed to be looking through me. The other was the question posed by the surgeon: 'Father, have you finished?' I responded, 'Yes.' And he said, 'Thank you,' and then ter-



minated his efforts to maintain José's life."

Father Bower was mobilized in 1991 for Operation Desert Storm and assigned to the Marines at Camp Lejeune in North Carolina. Surrounded by men who could be called to the Iraqi front at any time, he said his ministry was never better.

"It's something to be with a Marine one-on-one and observe him crying like any other human facing a life-threatening situation," he said. "At times like this, the presence of a chaplain is most welcome, being with and for your troops is paramount."

Aboard the *Wasp*, which has 1,200 personnel, Father Bower celebrates Mass in a small chapel every morning, with a handful of sailors present. On Sundays, he uses a large classroom which seats 70 people. To accommodate those who are on watch or have other duties, he cele-

*Top: Father Bower shares a laugh with helicopter crew members.*

*Left: A Navy man before he was a priest, Father Bower has a good rapport with the crew.*

brates a Saturday evening Mass and two Masses on Sunday.

He calls the ship his "parish" and like any other priest gives greatest attention to the Catholics within his boundaries but reaches out to those of other religions or no religion.

"The harvest is great but the laborers are few," he noted, referring to a shortage of military chaplains. "With Jesus and the power of the Holy Spirit, I will do my part to plant the seeds of faith in these hungry, searching souls." ✠

*Brian Caulfield is a writer for Catholic New York where this story originally appeared.*



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## I have been young and now am old.

Ps 37:25

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# MISSION NEWS



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Every day, against a backdrop of war and great suffering, Simon Garang offers the people of his homeland the greatest gift of all: the hope and peace that come only from Christ. Simon is a catechist in Sudan, proclaiming the Gospel among people who need to experience the love of Jesus. "Catechists in Sudan are the pillars of the Church," say Archbishop Cesare Mazzolari of Rumbek in Sudan. "Without them, vast areas would be without the Church, the true source of hope." There are 400,000 catechists in the Missions like Simon who depend on help from the Propagation of the Faith to continue the work of spreading the Gospel of hope into the next millennium. Through a Gift

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peace” ritual outside the church, participants burned such items as letters they had written or documents to signify an ending with peace. Pastor of St. Patrick Parish, Father Roland Julien, says the burning ritual “is a symbolic way of relieving the hurt that people have from the experience of divorce.”

Inside the church, the men and women prayed for the “healing mercy of God” for themselves and their former spouses. They also recited a “litany of forgiveness” drawn up by the committee who planned the liturgy.

through a very difficult time in their lives. The church is in no way in favor of divorce, but for those whose marriages are irreparably broken should not the church help them see: Yes, it’s over but you can still be beautiful before God?”

The “forgiveness ritual” was central to the ceremony, Sheehan-Carney says. “Forgiveness releases you from a lot of pain. Being able to forgive also allows you to move on. And your spirit is no longer in turmoil because of the changes in your life.” Father Julien agrees. He says people often relive and dwell on past

# Beyond Calvary into RESURRECTION living

People who are divorced, widowed or separated have their share of suffering. Like many people who have been hurt they have found that the centerpiece for healing is forgiveness. At a recent event, called “Beyond Calvary,” at St. Patrick’s Catholic Church in Gainesville about 70 members of the Divorced Widowed and Separated Ministry participated in the ceremony that sought to end their suffering.

Beyond Calvary “reinforced God’s love,” says Jennifer Meredith, a participant. “There is life after divorce,” she added.

The ceremony began with “the fire of

Maureen Sheehan-Carney, chairperson of the ministry called Divorced, Separated, and Widowed of Gainesville, has seen the benefits of the group and from this kind of ritual. She says, people “need something other than a divorce decree.” The workshops and ceremonies, like Beyond Calvary, that the group provides draw people in this situation closer to God. They learn, “God loves us even though our marriage failed,” she says.

Rituals like this are also an opportunity for the church to reach out to those who are suffering from divorce.

Father Julien says the church can address “their situation and help them



moments of their former relationships and eventual divorce. Forgiveness helps them to let go of that baggage so that they can move ahead, he says.

Essential to the process of forgiveness and healing is our relationship to Jesus. Based on her own separation experience, Sheehan-Carney recalls how at first she felt so numb and shocked that she thought perhaps Jesus did not love her. But, eventually she says she understood that: “It’s O.K., you are still loved.”

Now, she says, “I feel like Jesus opens up His arms. Jesus knows the whole story; he knows we have our faults and knows each partner intimately throughout a marriage. Jesus knows our pain, his pain of Calvary. His wish for us, beyond Calvary, is to live and live in peace and happiness.” ✠

*Natalie R. Cornell is a member of St. Augustine Church and Catholic Student Center in Gainesville.*





*Apocalypse of Angers: Fourth Trumpeter:  
The Eagle of Misfortune.*

the end of the six-week session, many more thanked me for enlightening them to new depths of understanding of a book they had previously avoided reading, or suffered nightmares from perusing.

They were now less fearful of a text whose Scriptural message is consolation to those who endure (Rev 1:9) — and I was less naive in thinking that I could discuss that text without treading on emotional land mines!

It was about five years before the turn of the first Christian century, about 95 AD, when John the seer, exiled on the island of Patmos, wrote the inspiring visions and messages of what became the twenty-seventh and last book of the New Testament.

Drawing richly on the imagery and language of the Old Testament, John urges his readers/listeners:

— to anticipate the goal/end of their lives with joyful expectancy (“for the appointed time is near” Rev. 1:3),

— to pray and plan eagerly for the coming of the New Jerusalem

(Rev. 22:14), and

— to renew the reality of the Paschal mysteries (Rev. 7:14) as the basis of

their patient endurance.

Exactly five years ago from the day I am writing this, Pope John Paul II, in his *Tertio Millennio Adveniente* (Nov. 10, 1994) urged us to anticipate the turn of the Millennium with joyful expectancy, to pray and plan eagerly for a Jubilee celebration of honest self-appraisal before God, of repentance and conversion, of justice and freedom, of renewal and recommitment to the Paschal mysteries and the loving service of all our brothers and sisters.

Far from inducing anxiety and apprehension, the proper reading of the

# Message for the Up-Right and Up-Tight

*By Rev. John D. Gillespie*

It was late in the fall of 1979, and I was not so long in the tooth! Naively, I had agreed to teach a course on the Book of Revelation to a parish outside our diocese.

The audience of 250 Catholics seemed to be absorbing my explanation that the Devil, Satan, the Accuser, had many different and potentially contradictory presentations throughout the Bible, and that a careful unraveling of the themes of evil (from the Serpent in the garden in Genesis to the multi-headed and multi-horned Beast in the Apocalypse) would help us understand what the visionary John actually meant in the Revelation.

As I was referring to the Accuser in the Book of Job as being present in God’s heavenly courtroom (Job 1:6-12, 2:1-7) disputing Job’s reason for integrity and uprightness, up jumped an up-tight woman in the auditorium, pointing at me and shouting, “Don’t listen to him! Don’t listen to him! He’s from the Devil! That isn’t true! Satan is not in heaven! He will mislead you!”

They led her away, outside the building, while I sought to recompose myself and continue the Bible class. Afterward, many participants apologized for her outburst; and at



Apocalypse leads to self-examination, renewed confidence in God's providence, patient endurance of our share of Jesus' cross, and Jubilee-like expectation of a new heaven and a new earth (Rev. 21:1), to be hoped for from the hand of God, but to be worked for and prayed for in the meantime by the hands of God's faithful (Rev. 22:11-12).

### **Kairos: The Time Is Near!**

The proper measure of time has always preoccupied apocalyptic writing and preaching. From the heyday of Scriptural-style apocalypticism, from about 200 BC to about 200 AD, at least several dozen non-canonical works were composed and came to be read in Jewish and Christian circles.

Two common features often appear. The first marks off ages backward from the audience's point in time, to show the "Seer's" secret knowledge of God's careful plan on earth and in heaven. The second projects forward in time to demonstrate the "Prophet's" ability to reveal the future as being in God's powerful and justifying control.

Most apocalyptic authors are pseudonymous, that is, the person named as the author (eg, Enoch, Moses, or Daniel) is not in fact the one who penned the text. Instead, the unknown writer attributes the text to a more ancient source; thus, the scroll gains greater credibility and wider circulation.

For example, the historical events "predicted" or "foreseen" by Enoch as happening long in his future, were, in fact, drawn from the past-history known by the anonymous author. Therefore, his "predictions" are demonstrated to have happened all the way up to the contemporary moment. With such a robust track record, who would not believe his "predictions" or "visions" to come true in the reader and/or listener's immediate future?

The Old Testament prophets, between the 9th and 5th centuries BC, were concerned with making sense of the turmoil and confusion of their contemporary setting by sorting things out in the power of God's word and indicating where things would wind up if Israel

didn't return faithfully to Yahweh.

The generations of apocalypticists, from 2nd century BC to 2nd century AD, were not so different. They envisioned the dire consequences awaiting society and the cosmos based on the disobedience, sinfulness, and depravity in their day.

For all the authors of apocalyptic, the time was at hand; the end was imminent; the judgment was unavoidable except for the faithful remnant, especially as they came to be instructed and forewarned by what the very scroll was revealing or "unveiling" (derived from the Greek word "*apokalypsis*").

Motivation of the sluggish was engendered by the creative images of gruesome suffering and vivid destruction — the more graphic, the better! For people to listen, one must first get their attention. For people to change, there must be something to gain and something to lose.

### **Apocalypticism Continues Today**

Down through the ages and across the lines of culture, the apocalyptic message has found multiple incarnations. Christianity's medieval history reports frequent charismatic leaders, seers, or preachers. Sometimes they establish movements or found sects; and often these sects have an apocalyptic spirituality and an eschatological time-table.

Their names have been lost as their devotees dwindled over the centuries. But eschatological, or end-time scholars, like Bernard McGinn, who wrote *Visions of the End*, provide us with names like Pseudo-Ephraem of Edessa, Procopius of Caesarea, Abbot Ada of West Franconia, Benso of Alba, Guibert of Nogent, and Ekkehard of Aura from the 4th to the early 11th century, and several others whose ideas reached something of a pinnacle with the Italians, Joachim of Fiore in the 13th century and Savonarola of Florence in the 15th century.

People in danger or destitution may welcome a prophetic word that the old is about to disappear and a new world order is bearing down upon us.

In our times, we have seen the distorted characteristics of apocalypticism reappear in messages and visions like those of Jim Jones in Guyana (1978), David

Koresh in Waco, Texas (1993), and Aum Shinrikyo in Tokyo, Japan (1995).

No two groups are ever exactly alike; yet chilling similarities weave their way through the ages. For Christians, the thread is often stolen from the Book of Revelation; for Jews, from Ezekiel and Daniel.

### **Apocalyptic Imagination: The Jewish Matrix of Christianity**

The reality, however, is that the apocalyptic outlook seems to be an honest development out of post-classical prophecy in Second-Temple Judea. The decline of the prophetic spirit in the face of political, economic, and spiritual struggles to rebuild Jewish society after the Babylonian captivity, and to resist Hellenism after Alexander, drew forth a new response. Elaborating on the visions of Second- and Third-Isaiah, Ezekiel, and Zechariah, new seers painted fuller pictures of the current chaos and the God-designed solutions soon-to-come.

Apocalypticism developed as a response to questions like: Why do God's faithful ones suffer? Is God just? Is there a rescue coming soon? Will it be in this life? Or is there a life and world to come? The former prophetic word of "comfort" becomes the apocalyptic word of "endure."

The configuration of creative imagery assembled by the apocalypticists to answer these questions gave birth to new hopes and rejuvenated older ones. Some groups within Judaism found the images too fantastic; others found them offensive. But some, ultimately including the Essenes, the Dead Sea Scrolls Community, Pharisees and Christians, came to believe *in* these images and *with* these images.

They trusted richly and deeply in the coming justice of God, the unfolding plan of restoration or renovation, the agency of angels, the new life to come, here and hereafter.

As we should. ✚

*Father John D. Gillespie is pastor of St. Augustine Church and Catholic Student Center in Gainesville.*

**T**he Book of Revelation recounts in a dramatic fashion our Christian faith in God's ultimate control of human history, made manifest once and for all at the end of time. Its wonderful and awe-inspiring visions describe times of great tribulation and suffering and brutal conflicts that culminate in the conquest of evil and the unity of God and creation.

Like most other examples of apocalyptic literature, it is intended to fortify and comfort those trying to live the Christian life during periods of persecution and adversity.

*"I looked, and there in heaven a door stood open."*

*(Rev. 4:1)*

Although the word Apocalypse is often used to refer to a cataclysmic finale to human existence, it simply means the lifting of the veil, the revelation of the secrets of the world's future. The foreboding connotation is perhaps derived from the terrifying images of destruction and condemnation associated over the ages with the illustrations of this text.

Written in poetic and vividly detailed language, the Apocalypse presents John's visions in such a way that it has inspired countless artists. That inspiration has yielded some of Western culture's most powerful and perplexing works of art, particularly manuscript illuminations, but also frescoes, stained glass, paintings, tapestries, and sculpture.

It has consistently captured the imagination of visual artists in part because of the specificity of its descriptions, its vivid references to color, and the precise numbering of the objects described. The four horses of Chapter 6, for instance, are described as white, red, black, and pale green.

Yet, the daunting and fearsome aspects of the imagery of the Book of Revelation were the main focus of artistic attention



# THE APOCALYPSE in ART

*By Florence M. Turcotte*

from the very beginning, and remained the principal source of celestial imagery through the Latin Middle Ages.

One of the earliest expressions of apocalyptic imagery came from manuscript illuminators working in Spain after the Islamic invasion.

A monk named Beatus writing in 776 at the monastery of Liebana in Asturias compiled a lengthy commentary on the Book of Revelation by alternating verses

from the book itself with interpretations by Church fathers and others. Numerous illuminated copies of Beatus' commentary were made from the 9th through the 13th century.

Twenty-six of these still survive in various stages of completeness. The illustra-

tions are startling in their use of colors, inventive forms influenced by the Islamic arts, and flattened space, often with multicolored striped backgrounds. The illustrations, though very stylized, remain faithful to the text.

Apparently, an iconographic tradition had already been established when the Spanish monk Maius was commissioned in the mid-10th century to copy and illustrate the Commentary by Beatus. In the foreword, Maius makes a rare and personal statement of intention: *I write this in awe of the exalted patron, at the command of the Abbot Victor, out of love for the book of the vision of John the beloved disciple. As part of its adornment I have painted a series of pictures for the wonderful words of its stories, so that the wise may fear the coming of the future judgment of the world's end.*

The remarkable result of this effort is one of the finest remaining copies of the Beatus text, the Morgan Beatus (MsM.644), so-called because it is part of the collection at the Pierpont Morgan Library in New York City.

This late 10th-century manuscript, when examined alongside some contemporary images (late 20th century), gives rise to some striking parallels. Although the artists have been separated by oceans and centuries, the fact that they all turn to this exceptional text for artistic inspiration illustrates its remarkable ability to animate the imagination.

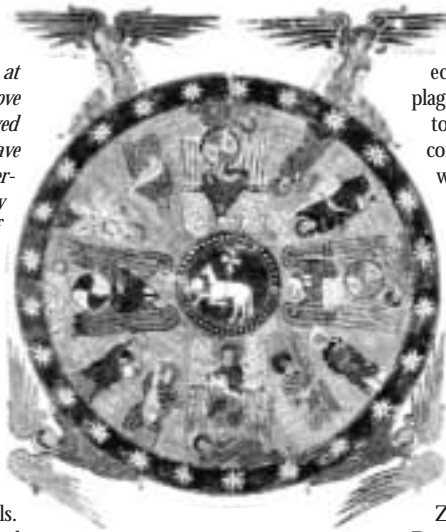
Although a discussion of the "last things" is a comparatively small part of the Book of Revelation, it has received an incredible amount of attention from scholars, commentators and artists. Part of this can be attributed to the church's realization that fear of an inescapable last judgment was a powerful motivating factor in regulating the behavior of Christians.

Judgment Day scenes, in the form of sculpture, stained glass, frescoes, manuscript illuminations, and altarpieces, were commissioned in great numbers by the church.

The Last Judgment was traditionally depicted over the western portal of the great cathedrals for both symbolic and practical reasons. The west, associated

with the setting sun, can be linked easily to the end of life and of time itself. The altar was "oriented" toward the east, so that the sun rose over the apse, — the direction from which the Messiah is to come.

Also many medieval churches were designed to accommodate the popular practice of the pilgrimage as well as wor-



*These illuminations are from the Beatus Commentary created about 950 in Spain for a monastery dedicated to St. Michael.*

*Top: John's vision of the Lamb enthroned, surrounded by angels, elders and the four living creatures. (Rev. 4-5) The Pierpont Morgan Library, New York. MS M.644.187.*

*Left: The Burning of Babylon. (Rev. 18) The Pierpont Morgan Library, New York. MS M.644.1202x.*

ship by the resident faithful. For example, architecturally distinct aisles along the outsides of the nave and along the rear of the apse allowed pilgrims to move through the church without disturbing liturgies at the main or side altars. Images in the stained-glass windows or on wall paintings usually told the story of salvation beginning with illustrations from the Hebrew Scriptures at the southwest portal where the pilgrims would enter, and continued with the infancy narratives, miracle stories, crucifixion, and other New Testament subjects.

The Last Judgment scene was most often found in the northwestern corner, or over the northwest or west portal. Thus, it was either the first or last scene viewed by pilgrims. Depending on its positioning, the scene could serve as an emphatic invitation to escape the temptations of the secular world and enter sacred space, or a stern reminder to those exiting to maintain good behavior.

Modern artists, faced with barbarous acts of genocide, the threat of nuclear conflagration, ecological disasters and worldwide plague, have found ample visual parallels to the events of Revelation. And they continue to find new and compelling ways to interpret these alarmingly relevant ancient scenes.

In spite of all these threats and predicted disasters, it is important to remember that the Book of Revelation also describes the beginning of the eternal kingdom of God and the glorious triumph of the church.

Many of the images evoked in the text are taken from John's prophetic predecessors from the Hebrew Scriptures: Ezekiel, Zachariah, Isaiah, Joel, and especially Daniel, whose vision is often referred to as an early Apocalypse.

Motifs derived from the Book of Daniel include the Son of Man coming with clouds, beasts representing the Babylonian Empire, the throne of God, and the hosts of angels. Still other images are borrowed from the astronomical folklore of the Ancient Near East, such as the dragon and the woman clothed with the Sun.

In a sense the books of Genesis and Revelation serve as a fitting Alpha and Omega to the Bible. Genesis begins in a paradise from which humanity is banished, and Revelation ends with a vision of this paradise regained by God's elect, who drink from the river of life-giving water and eat of the tree of Life. ✠

*Florence M. Turcotte is a Ph.D. candidate in Religion at Florida State University. She lives in Gainesville and is a member of St. Augustine Church and Catholic Student Center.*





## A PLEDGE FOR CHARITY, JUSTICE AND PEACE

*“Love for others, and in the first place love for the poor; in whom the Church sees Christ Himself, is made concrete in the promotion of Justice.”*

— Pope John Paul II *Centesimus Annus* (no. 58)

The Third Sunday in Advent, Dec. 12, has been designated as “Jubilee Pledge Sunday” by the National Conference of Catholic Bishops.

Before then, you may want to consider aspects of The Jubilee Pledge for Charity, Justice and Peace, (see below) and then putting your signed pledge in the offertory basket on Dec. 12.

**How to get started** — The Jubilee Pledge for Charity, Justice and Peace is not just about signing a piece of paper. It’s about action. To take the pledge, consider the following steps:

1. Reflect prayerfully on the pledge, sign it, and keep it where it will remind you of your commitment to act.
2. Consider how you are already serving the poor and working for justice and peace in each of the areas noted on the pledge. Identify one or more areas that are “weak links” for you.
3. Find specific ways to strengthen these “weak links” and to ACT on the pledge.

**Pray** — When you pray, reflect on how you have succeeded — and failed — to serve the poor and work for justice and peace in your daily life. Include people who are poor and vulnerable in daily prayers. Choose each day a specific group, a region of the world, or those

adversely affected by a recent event to include in personal and family prayer.

**Learn** — Catholic social teaching is a rich resource for building a just society and living lives of holiness amidst the challenges of modern society. Periodically read about some aspect of Catholic social teaching. A good starting point is the bishops’ summary of key themes entitled *Excerpts from Sharing Catholic Social Teaching*.

**Reach** — Build bridges across boundaries of religion, race, ethnicity, gender, and disabling condition. In your parish, neighborhood, school, civic group, and workplace, make a special effort to respect and to include those who are different from you. If you are in a decision-making position affecting others, examine whether you treat those who are different fairly and equally. Where there are divisions, encourage reconciliation and healing.

**Live** — The most important opportunities to work for justice and peace do not come through special programs, but in the choices we make and the way we treat others every day. Seize opportunities to promote justice and peace at home, through your financial decisions, in your parish, at school, at work, and in community activities.

**Serve** — Volunteer regularly in your parish, with Catholic Charities, or with other organizations that serve the poor and vulnerable, defend life, care for the earth, and work for peace. You may want to help at a local shelter, join the St. Vincent de Paul Society or help clean up a river, or collect food at work for those in need.

**Give** — The Church’s collections for the poor are excellent opportunities to share what we have. Most dioceses have local appeals to fund Catholic Charities and other organizations. You can work for greater justice and peace at home and in the world by supporting the Catholic Campaign for Human Development, Catholic Relief Services, Propagation of the Faith, efforts to aid the Church in Latin America and in Eastern Europe, and the work of similar organizations.

**Advocate** — Advocacy can be done for people and with them. Join a diocesan legislative network, pro-life group, or another peace and advocacy group. Join a community organizing effort. Register and vote in light of a conscience formed by Catholic social teaching. Write or call your elected representatives on issues of life, justice, and peace. Contact your parish or diocesan social ministry leaders for information.

**Encourage** — The great jubilee and the new millennium are a time for healing and for strengthening our participation in building God’s kingdom. We can do this not only by renewing our commitment to charity, justice, and peace but by encouraging others to do so.

*Make a copy of this pledge and sign it as a family or share it with a friend. As you act on this pledge, ask a friend or family member to join you, or share with them information on what you are learning or doing. For more information, call the Office of Justice and Peace at (904) 358-7410. ☩*

(sign here)



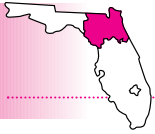
## Teens Find Room In the Father's House

This collage of events and faces depicts just a few of the highlights and participants at the recent Diocesan Youth Rallies at Assumption Parish in Jacksonville.

Students listened intently to keynote speaker Mike Tetlow, a teacher at St. Paul School in Jacksonville Beach. They also participated in a workshop "Welcome To My World," where, through several exercises such as blindfolding and operating wheelchairs, they learned firsthand the concerns of the disabled.

Of course, there were Christian bands and entertainment to rejoice with and to welcome in the fall days of the new school year.





Rabbi Rudin

## Jewish-Catholic Dialogue On Jan. 15



Cardinal Keeler

The subject: "Catholic-Jewish Relations in The New Millennium." The speakers are not strangers to such a dialogue. William Cardinal Keeler, Archbishop of Baltimore, and Rabbi A. James Rudin, National Interreligious Affairs Director for the American Jewish Committee, have had broad experience in reaching out to other faiths.

Cardinal Keeler's roles with the National Conference of Catholic Bishops include moderator for Catholic/Jewish Relations and chairman and member of the Committee for Ecumenical and Interreligious Affairs. He also serves on the International Liaison Committee of Catholics and Jews.

Rabbi Rudin is a past chairman of the International Jewish Committee for Interreligious Consultations and has participated in seven meetings with Pope John Paul II.

In 1997, he was awarded the "Person of Reconciliation" Award by the Polish Council of Christians and Jews in Warsaw. In the same year, Rabbi Rudin received the first Joseph Award, given by the Villa Nazareth, a Pontifical institution.

Sponsors of the Dialogue, Rabbi Gary G. Perras of Beth Shalom Congregation, Jacksonville, and Bishop John J. Snyder, Diocese of St. Augustine, are also active in interfaith programs.

The Dialogue will be at 1:30 p.m. on Saturday, Jan. 15, at Beth Shalom, 4072 Sunbeam Road, Jacksonville. Look for a lively discussion and a chance to ask questions. There will be a question and answer session.



Bishop Snyder (left) and Bishop Trexler before Evening Prayers at the Cathedral-Basilica.

**Another ecumenical dialogue took place on Oct. 31, 1999.** This time Lutherans and Catholics celebrated the signing of the *Doctrine of Justification* in Augsburg, Germany. On the same day, Florida Catholics and Lutherans met for Vespers in St. Augustine. Bishop John J. Snyder and Lutheran Bishop William B. Trexler led Evening Prayers. Each spoke on the need for Christian unity.

## San Jose Manor II Opening In January

The second of a two-building diocesan-sponsored housing complex for senior citizens will be opening in January, according to diocesan officials. San Jose Manor II, which will have 49 apartment units, is the companion to San Jose Manor I which opened in May. Both are next to San Jose Catholic School and Parish in Jacksonville.

The 100 apartment units at San Jose Manor I and II for seniors with limited incomes were made possible by a \$6.8 million federal award. Other diocesan-sponsored senior complexes are Hurley Manor I and II in Jacksonville and Barry Manor in Palatka.

For application information on San Jose Manor, call (904) 739-0555.

## New Chair At Office Of Ecumenism

Bishop John J. Snyder has made the following laity appointment: Glenn Kuhnel, Ph.D., to chairperson of the Office of Ecumenism of the Diocese of St. Augustine, effective Oct. 1. Until Msgr. John Lenihan retired as pastor of San Jose Parish, he served as chairperson.

## Youth, Young Adults Ministries Move

The diocesan Office of Youth and Young Adults has moved from the Catholic Center to the Providence Center. Here is the new address and phone number: Providence Center, 134 East Church St., Jacksonville, FL 32202 Phone: (904) 355-1100.

## Honoring Our Good Samaritans

The St. Augustine Regional Office of Catholic Charities will be hosting its annual Good Samaritan Awards Dinner on Feb. 15 at 7 p.m. at the Cathedral Parish Hall. Get your tickets now. They can be purchased from Catholic Charities. For more information, call (904) 829-6300.

## K. La Verne Redden Elected President Of NCCW

The first African-American to serve as president of the National Council of Catholic Women, K. La Verne Redden was installed president in October 1999. Redden is the executive director of the office of social concerns at Toledo, Ohio's St. Martin de Porres Parish.



## Rabuck Retires

Leo. V. "Buck" Rabuck retired on Nov. 1 as the director of development of Housing for the Office of Catholic Charities. But Rabuck, who shepherded San Jose Manor I to completion, is still on the job.



*Rabuck*

He wants to make sure that San Jose Manor II is completed and new residents are comfortably settled in their new digs.

Then, maybe, he'll really retire and do a little golfing.

## Founder Of Genesis Farm To Speak At Earth Kinship Conference 2000

Sister Miriam T. MacGillis, OP, the founder of Genesis Farm in Blairstown, N.J., will be the featured speaker at the conference, Earth Kinship Conference 2000, in Jacksonville.

Her presentation, "Coming Home: Discovering Our Sense of Place," is about discovering, within the context of earth and the developing universe, the meanings of home and the critical need to know the specific places we inhabit.

The conference is sponsored by the University of North Florida (UNF); University of Florida, Sea Grant; Environmental Education Resource Council and Rotary International and the Jacksonville EPB.

The conference will be Feb. 4-6 at UNF. For more information call, the Sea Grant Office at: (904) 461-4014 from 8 a.m. to 12:30 p.m. Monday-Friday, or email: jgh@gnv.ifas.ufl.edu or neseagrnt@aol.com

## Preparing To Visit With Lawmakers

To prepare for the "Consistent Ethic of Life Project" in Tallahassee on March 6, a series of workshop/forums are being held at the Catholic Center. They will help participants better understand certain issues before visiting with state lawmakers in March.

The next forum is Jan. 26. The subject and presenters will be: The Poor - Bill Beitz; Judicial System and Death Penalty - Father Glenn Parker, CSSR; School Vouchers - Pat Tierney; and International Debt - Sr. Maureen Kelley, OP. It be from 7 p.m.-9 p.m. at the Catholic Center in Jacksonville.

Another forum will be Feb. 23. To RSVP, to register for March 6, or for more details call, (904) 358-7409.

# St. Anastasia's New Church



A new church building for St. Anastasia Parish was dedicated by Bishop Snyder on Sept. 26, 1999. Posing after the ceremony, are St. Anastasia Pastor Fr. Seamus O'Flynn, Sr. Enda Egan, RSM, Bishop John J. Snyder, and Jerry Hale.

Chris Nofal composed the music for opening procession at the dedication ceremonies at St. Anastasia. Chris, 16, is a student of at Bishop Kenny High School where he also shares his musical talents at Masses for the students and has also played at the school's graduation ceremonies. A member of St. Joseph Parish, Chris is the son of Chip and Carolyn Nofal.





**A prayerful beginning.**

Construction has started on a new priests retirement residence, Casa San Pedro, on the grounds of Marywood in Jacksonville. Shown here officiating at the groundbreaking are (from left) Msgr. Mort Danaher, Bishop John J. Snyder, and several benefactors, Saralee Peters, John Whitehouse and I.G. "Pete" Peters.

**Catholic Charities 1999 Annual Ball**, with an accent on platinum, was the last CC gala of the 20th century. But get ready for the Year 2000! Be sure to attend the first CC Ball of the new century on Nov. 4! The evening's dining and dancing has become a tradition for many and is Catholic Charities' largest fundraiser. Enjoying the fun in 1999 are (from left) Melissa Keyes, Michael Langton, Barney and Carolyn vonHermann and John Sullivan.



**Jacksonville Sheriff Nat Glover receives the 1999 Law and Spirituality Award** from the Catholic Lawyers Guild on Oct. 6, 1999. Following the Red Mass at Immaculate Conception in Jacksonville, the presentation was made by attorney Russell Healey, president of the Guild, Bishop John J. Snyder and Father Ralph Besendorfer, the guild's spiritual advisor.

**National Officers Of Project Rachel Visit Diocese**

Father Blair Raum, coordinator for Project Rachel in the Archdiocese of Baltimore and Vicki Thorn of NOPARH (National Office of Post Abortion Reconciliation and Healing) visited the diocese and conducted two one-day workshops in November for pastoral ministers and priests.

The Great Jubilee Year of 2000 focuses on the theme of reconciliation and Project Rachel is our diocesan outreach to those affected by abortion aftermath.

Father Blair emphasized that anyone can help a person affected by abortion by listening to their story in a compassionate non-judgmental way, and then referring the person to Project Rachel.

The confidential Project Rachel number is 1-800-526-1148.



Father Blair Raum

**New Faces, Duties At Catholic Charities Jacksonville Office**

At the Jacksonville Regional Office of the Catholic Charities Bureau at the Providence Center in Downtown Jacksonville new personnel have joined the agency and existing staff have taken on new responsibilities. These changes include the following:



Jeanette Ghioto, Brenda Farr and Judy Moore (l-r).

Jeanette Ghioto was appointed director of development. Ghioto, who has been with the agency for 15 months, was most recently director of emergency assistance.

Judy Moore was named director of emergency assistance. She has been at the bureau for five years and served as its quality improvement manager.

Assuming the post of quality assurance

manager is Brenda Farr, who has been with the bureau for four years. Farr was instrumental in the merger of Travelers Aid and Catholic Charities.

Joining the agency in its fiscal department is Denise Stinson, CPA. She had been working in the corporate sector.

Kay Gowan, who is known for her contributions to Habitat for Humanity and the St. Vincent de Paul Society, is the bureau's office manager and secretary to Bill Beitz, executive director.

Michelle Patala and Audrey Reiley have also joined the staff at Charities. Patala is a part-time caseworker. Reiley is a part-time secretary.

### New School At Palm Coast Parish

The dedication of a new school building, with 16 classrooms, is the first stage in a Vision and Heritage Building program, said Father Fred Parke, pastor of St. Elizabeth Ann Seton Parish in Palm Coast.

Bishop John J. Snyder blessed the school on Nov. 1. Currently 200 children from Pre-K to 4th grade are enrolled. The school will add one grade per year to grade eight. Later, a science lab, media center and a gym will be added.

The parish also plans to build a senior citizen complex, and a music and educational auditorium.



St. Elizabeth Ann Seton School

### Celebrate 2000, Charismatic Renewal Conference Feb. 18-20

The annual conference will be Feb. 18-20, Friday through Sunday, at the San Jose Parish Cultural Center in Jacksonville.

This year's theme is "Celebrate 2000: A Year of Favor From the Lord." Speakers include: Bishop Joseph Faber MacDonald of Canada, Msgr. Harold Jordan, Babsie Bleasdel, Greg and Lydia Trainor and Tom and Pam Edwards.

For more details call, The Charismatic Renewal Center at (904) 824-3045.



Small groups meeting in parishioners homes are Renew's spiritual nourishment.

## RENEW 2000: ENERGIZES PARISHIONERS

Renew, a parish-based program that features developing small Christian communities within the larger parish, is in its third season at Queen of Peace Catholic Church in Gainesville, says Marcia Rodriguez, the Renew 2000 coordinator.

About three years ago, the pastor, Father Jeffrey McGowan, asked another parishioner, Terry Jackson, who has since moved to Bradenton, to get involved with Renew. She recruited Ms. Rodriguez and the two women worked for a year to get Renew up and going. They attended training programs in Deltona Beach given by Renew International, an international Catholic program out of New Jersey.

Marcia says before Renew she felt as if something were missing from her life. But after meeting with her small group and being involved with Renew she says, "I am at such peace in my life; nothing really stresses me anymore. I just know everything is going to be O.K. with God at my side."

The program involves forming small groups within the parish of 10 to 15 people who meet for six-week intervals twice a year to read and reflect on Scripture. During this time they follow a theme developed by Renew International and follow readings from a book for that "season." This particular season's theme is evangelization and people are urged to bring friends. Last year there were 12 groups meeting. This year there are 16 groups involving about 160 people.

Marcia says the groups are different from a Bible study circle. She explains that through the questions and reflection, people are able to relate Scripture to their own lives. "It deepens people's faith. It's like a journey to Jesus."

Ms. Rodriguez also thinks it has an impact on the greater parish community. "It brings more spirituality and more faith into our parish community," she says.

— Natalie R. Cornell



## DECEMBER

- 5 Lessons & Carols of Advent**  
*Cathedral Contemporary Ensemble*  
Sunday, 3 p.m.  
Cathedral-Basilica, St. Augustine  
Call (904) 829-8326
- 7 Maximilian: Saint of Auschwitz**  
Dramatization  
Tuesday, 7 p.m.  
St. Joseph's (Middle Church),  
Jacksonville  
Call Mike O'Brien (904) 292-1660
- 10 Living Nativity, Holiday Party**  
Sponsor: L'Arche Harbor House  
Friday, 7 p.m.  
Christ the King Church,  
Jacksonville  
Call (904) 744-4435
- 10 Cursillo Advent Gathering**  
*Celebrating 25 years*  
Friday, 7:30 p.m.  
San Jose Church,  
Jacksonville
- 10- Silent Retreat**
- 12 Guarded By Angels**  
*In Profound Quiet*  
Friday, 7:30 p.m.-Sunday, 11 a.m.  
Marywood Retreat Center  
To register (904) 287-2525
- 11 Hayride, Bonfire and Cookout**  
Open to all 6th-12th graders  
Saturday, 7-10 p.m.  
Cypress Meadows Farm,  
388 Darling Rd, Middleburg  
Call (904) 282-0439

## JANUARY

- 2 Lessons & Carols For Epiphany**  
*Cathedral Chancel Choir*  
Sunday, 3 p.m.  
Cathedral-Basilica, St. Augustine  
Call (904) 829-8326
- 6 Pre-Cana**  
Saturday, 8:45 a.m.-6 p.m.  
St. Vincent's Medical Center  
To register (904) 308-7474 or  
register online at: www.dcf.org
- 7- Search #67**
- 9** For high school junior and seniors  
and college freshmen  
Friday, 7 p.m.-Sunday, 3 p.m.,  
Camp St. John  
To register: (904) 355-1100

- 14-Marriage Encounter Weekend**
- 16** Friday, 6 p.m.-Sunday, 2 p.m.  
To register (904) 268-4997
- 15 Catholic Jewish Relations In The New Millennium**  
Speakers: William Cardinal Keeler  
Archbishop of Baltimore, and  
Rabbi A. James Rudin  
Saturday, 1:30 p.m.  
Beth Shalom Congregation,  
Jacksonville
- 16 Martin Luther King, Jr., Mass**  
Special Guest: Gordon D. Bennett,  
SJ, Auxiliary Bishop of Baltimore  
Sunday, 3 p.m.  
Cathedral-Basilica, St. Augustine  
Call (904) 262-3200, ext. 112
- 22 Celtic Spirituality Retreat**  
*Wholesome God, Make Us Whole*  
Leader: Sr. Mary Murphy, RSM  
Saturday, 9:30 a.m.-3:30 p.m.  
Marywood Retreat Center  
To register (904) 287-2525
- 26 Consistent Ethic of Life Forum**  
*(Preparation for CEOL Project)*  
*Study issues: Poor, Judicial System,*

Death Penalty, School Vouchers  
Sunday, 7 p.m.  
Catholic Center, Jacksonville  
RSVP: (904) 358-7409

- 27 Legacy of Grace:**  
*Faith Journeys of Wise Women*  
Leader: Susan Woods  
Thursday, 6:30 p.m.-8:30 p.m.  
Marywood Retreat Center  
To register (904) 287-2525
- 28-Engaged Encounter**
- 30** Friday, 6 p.m.-Sunday, 2 p.m.  
Marywood Retreat Center  
To register (904) 308-7474 or  
register online at: www.dcf.org

## FEBRUARY

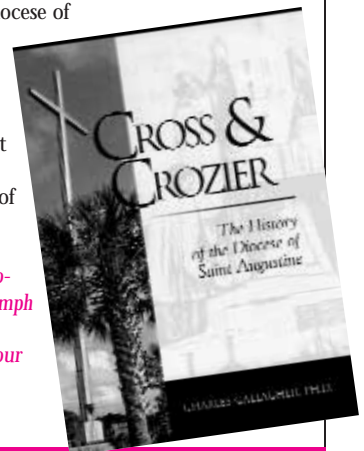
- 5 Small Christian Communities**  
*Lenten Preparations*  
Leader: Rose White  
Saturday, 9:30 a.m.-noon  
Marywood Retreat Center  
To register (904) 287-2525

# CROSS & CROZIER:

THE HISTORY OF THE DIOCESE OF SAINT AUGUSTINE

This illustrated popular history of the Diocese of Saint Augustine, written by Charles Gallagher, Ph.D., begins with the voyage of three small ships under the command of Juan Ponce de Leon, who discovered the "New World," to the present as we usher in a new millennium. The book includes a section on the histories of the parishes of the diocese.

*"My hope is that this book, as it commemorates the years of change, struggle and triumph for the people of the Diocese of Saint Augustine, will find a prominent place in our homes, our parishes and our schools," said Bishop John J. Snyder.*



LOOK FOR YOUR COPY OF THE BOOK AT YOUR PARISH THIS CHRISTMAS.