

FORGIVING OUR DEBTORS • 10 TIPS FOR COMPATIBILITY • RETHINKING THE DEATH PENALTY

The St. Augustine CATHOLIC

Volume IX • Number 4 • February/March 2000



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THE CATHOLIC FOUNDATION OF THE DIOCESE OF ST. AUGUSTINE, INC.

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from the editor



Kathleen Bagg-Morgan

Magazine Online

Now that we are well into the new millennium, I'm very happy to announce that *The St. Augustine Catholic* is keeping up with technology

and is officially online at our website: www.StAugCatholic.org

Our new online magazine features the December 1999/January 2000 edition and this issue. Eventually we will have the magazine archived with a search mechanism to look up articles by subject or title. Check it out and please offer us your feedback. We are always open to new ideas and ways of improving our publication.

As editor of the magazine, it is always rewarding to hear from our readers. We even have readers who have moved to other dioceses and want to continue receiving *The St. Augustine Catholic*. The new online version will help friends of the diocese everywhere keep up with news about our activities and parishes in Northeast Florida. In addition, we offer subscriptions for \$20 a year.

Continue to send your letters and let us know how we are doing. *Letters to the Editor* can be submitted online at www.StAugCatholic.org, faxed to (904)

262-2398 or mailed to: Letters to the Editor, P.O. Box 24000, Jacksonville, FL 32241-4000.

Between now and June, the editorial staff of the magazine will be working hard to bring you articles that will help inspire, educate and inform our readers as they continue their faith journey.

And speaking of journeys, in this issue Father Terrence Morgan writes about his experiences in conducting pilgrimages and offers five rules for pilgrims.

We also see how one diocesan parish has become a national model in its plea for a moratorium.

And since February is the month for lovers, discover if you're really compatible by checking out the 10 essentials of a good relationship.

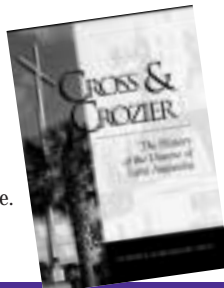
In the next three issues of *The St. Augustine Catholic* we will be featuring articles that will hopefully prepare our readers for the upcoming Eucharistic Congress scheduled for June 10 at the University of North Florida in Jacksonville. There will be articles on the Eucharist and what a Eucharistic Congress is and how we, as a pilgrim people, can truly celebrate and gain the benefits this Great Jubilee Year has to offer.

HBW

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.



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INFORMATION NIGHT

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Monday, February 21
St. Catherine

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Holy Faith

Wednesday, March 1
Prince of Peace

Monday, March 6
St. Paul, Jacksonville

Thursday, March 16
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CAN WE FORGIVE OUR DEBTORS?

Economic Justice. The U.S. Bishops called for *Economic Justice for All* in 1986. They returned to it 10 years later, in 1996, with *A Decade After Economic Justice for All*.

Was anybody listening?

Last year the bishops came back with *Catholic Social Teaching: Challenges and Directions*. They say: "Catholic social teaching is built on a commitment to the poor." From the *Catechism of the Catholic Church*, they reiterate: "To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren."

In Luke we read how Jesus went to the synagogue in Nazareth "and there was given to him to read the book of the prophet Isaiah. He opened the book and found the place where it was written, 'The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent me to proclaim release to the captives and recovering sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.'"

"And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon him. And he began to say to them, 'Today this scripture has been fulfilled in your hearing.'"

But, as you'll remember, all in the synagogue were filled with wrath and rose to put him out of the city.



That's what happened 2000 years ago when Jesus announced that he was going to preach for economic justice.

This year, 2000 years later, the U.S. Bishops have called for action in the Great Jubilee Year. They ask that believers be active in:

- protecting human life
- pursuing peace
- caring for creation and
- promoting economic justice

Here's how they put it. We should be: "Promoting economic justice and measuring society by how the poor and vulnerable are faring, by how the dignity of work and the rights of workers are respected, and by the practice of the virtue of solidarity in local, national, and global policies."

Let's start with the global policies.

On June 13, 1999 in Cologne, 16 bishops (one from the United States and one from the Vatican) signed the *Cologne Declaration: Putting Life Before Debt*. They were saying that debt relief for poorer nations was "not a question of charity but of justice." And you know what Pope John Paul II thinks about the subject.

What about national policies? The U.S. Bishops' 1996 statement on economic justice pointed out that the number of Americans living in poverty had increased, that the gap between the rich and the poor had grown wider, that joblessness, hunger and homelessness still haunt our nation.

Bishop John J. Snyder notes that just one percent of the U.S. population owns 42 percent of the wealth. And the top 20 percent owns 80 percent.

"Take the question of the debts these poor countries have to pay," Bishop Snyder said. "We're advocating that there be a debt remission. That doesn't mean we write everything off, but that we enable these countries to get out from their terrible burdens. I think also as a church that we have to be willing to forgive debts even when it's our smaller communities of faith.

"If we're advocating for the governments to do it, should we as a church do less? In fact, we are looking at that to see what we can do in our diocese during the Jubilee Year, when there is a call for a forgiveness of debt."

Bishop Snyder added that, "There is nothing worse than having a burden that looks like it will never be lifted. That's what happens to the poor, they never get out from under. But if you can show them and give them a chance to see a little light, that is a great help."

What about your "local policies?"

Here's what one business executive wrote: "Do we have to go home to become human and to enjoy support in our personal struggles, or is there not a higher calling for those of us who have leadership positions in business to see to it that the work day is not an interruption of moral responsibility but an opportunity to help our fellow human beings in their journey?" (*America*, Feb. 10, 1990.)

"There is nothing worse than having a burden that looks like it will never be lifted. That's what happens to the poor; they never get out from under."

Are there ways that you, in your work, can fulfill your moral responsibilities by "promoting economic justice?"

Think about it. Take the time for reflection. Look for connections between what you do — and what God wants you to do. Think relationships. Think of stewardship. Think of the life that Jesus lived.

You might even think of forgiving some debts. After all, Bishop Snyder has said, "We're looking as a diocese to see if we can forgive the debts of certain communities indebted to the diocese."

How about you? 

— Chelle Delaney

MISSION NEWS

In gratitude ... Father Jonathan Nweke, graduate of Bigard Memorial Seminary in Enugu, Nigeria, writes, "We thank you for your sacrifices and we still pray you to continue to support our seminary for we still need more laborers in the vineyard as the harvest is plenty. Be assured of our prayers and may God bless you all."



Some of the close to 50 fourth year seminarians at Bigard Memorial Seminary

Father Nweke serves now as an assistant priest in a parish that serves about 12,000 Catholics. With your help through the PROPAGATION OF THE FAITH, many more young men will be able to answer the call to serve as priests, as "laborers in the Lord's vineyard."



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We Bring You These Gifts

A Meditation On The Collection

By Glenn Kuhnel

Most of us know that gift giving is an expression, symbolic if you will, of the love, admiration, appreciation or affection we have for someone. The gift says something about our relationship. And the greater that relationship, the more we want a share of ourselves in that gift.

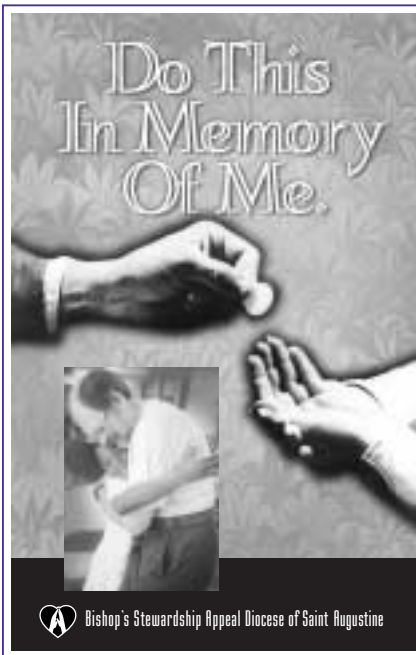
Because we know, that the gift, by itself is empty without the love, respect and devotion that it denotes. It is no accident then, that the church's great prayer of thanksgiving, the Eucharist, begins with the *Presentation of Gifts*.

Every Sunday when we assemble, hear of God's mighty acts and providence for us and join in thanksgiving for the greatest of these gifts in Christ, we acknowledge the utter dependence we have on God and the bond we have with Christ and one another as God's children.

So we bring simple gifts, bread and wine, signs of life and joy, to be broken and shared. We pray that the Holy Spirit will come in power not only to transform our gifts into Christ's Body and Blood, but to change us also into one body in Christ.

From ancient times, the people themselves provided and brought forward the bread and wine for the celebration of the Eucharist. These were the things they needed for daily life, and must have been keenly felt as a "sacrifice" in what was given. The gift was, in a sense, the very life of the giver.

The same invitation is given to us today when the bread and wine are brought forward to the altar and the "work of our hands," our gifts, are gathered. This is the beginning of our



"thanksgiving," our Eucharist, "our sacrifice of praise."


If it were just a matter of paying bills, why even have the collection during the Mass. There are simpler and more efficient ways of collecting money, especially in today's computer and credit card age.

But our monetary contributions, our time, our talent are not merely financial transactions, or simply effective personnel use. They represent the gift of self. They symbolize our willingness to place our lives at God's disposal and be transformed into the Christ at whose table we gather.

Giving freely of our resources shows that we are thankful to God for providing for all we are and have and will become. It shows that we are bound to one another and that this bond in Christ is not for the self, but for the life of the world. And it shows that the give-and-take of every day, the common, the ordinary, are bound to what we do at this table and altar. These are, indeed, the pledge of our discipleship.

They are our way of saying that we are prepared to give God the full gift: our whole heart, as individuals and as a church. They are our vow that we are willing to entwine our lives with the life, death and resurrection of Christ. They are our profession that sacrifice is not optional for the Christian, but at the very heart of self-giving of the One who calls us to wholeness.

They also say that we now are ready to "lift up our hearts" and to offer, with the whole church, a prayer of praise and thanks to the Father with, in, and through Christ who joins our days and nights, our sweat and labor, our struggles and pain, our joy and sorrow, our offering, to his own.

And God, who is never stingy, gives us back a greater gift, so that we can keep our promise to give him our whole heart. 

Glenn Kuhnel, Ph.D., is co-chair of the Diocesan Jubilee 2000 Committee and Executive Secretary of the Diocesan Liturgical Commission.

If Valentine's Day Has Inspired You To Go From

Singleness to weddedness

By Chelle Delaney



Make it a One-Way Trip by using the
10 Essential Elements of
a Good Relationship

Getting married today isn't hard. It's staying married that's difficult. Fifty percent of today's marriages don't last. The trip from singleness to weddedness often ends in a separation or divorce and leaves ex-partners confused.

The previously-married are often skittish. Or take another leap too soon.

So learning what makes a good relationship is essential to selecting a mate for a lasting relationship.

At a recent conference sponsored by the Diocesan Center for Family Life two counselors made presentations on the stages following separation and divorce and discussed the 10 essential elements of a healthy relationship for those considering marriage for the first or second time. The presenters were Karen Selig, M.A., a licensed marriage and family therapist, and Jack M. Merwin, Ph.D., B.C.F.E., a clinical psychologist of Psychological Services of St. Augustine, Inc. And they have some experience, since they've both been married for 25 years and to each other.

Too often, say Selig and Merwin, "Someone gets out of one relationship and quickly gets into another one—without ever doing any work on themselves."

They also need to recognize that there are stages and a process that the separated and divorced experience. For example, there may be some feelings of disorientation and self-conscious, and grieving, questioning and learning how

to fit back into the old and new social groups. Another aspect is giving up what you thought was going to be. "We get married feeling that this is going to last forever," Selig says.

Some may shy away from the prospect of remarriage because of their previous experience. However, "Negative thinking is only going to get you negativeness," Selig says. "That's where the work comes in. We try to encourage people to see their situation as an opportunity for change and growth."

Working through the stages isn't easy and, Merwin says, "It does take time. Some research says it takes from three to five years, especially when there are children." He adds, "You have to decide that you like yourself again and that you have hope, that you have a belief that there can be a good relationship."

Other groundwork includes establishing your values and your relationship with God, Selig says.

Selig adds, "You have to get to a place where you are confident and feel good about yourself. You have to become a better picker and learn how to find people who are good for you."

The chemistry of attraction can obscure that goal, they both acknowledge. However, a healthy and good relationship keeps and sustains the ongoing sexual chemistry in a marriage.

Instead of being driven by your emotions, Merwin and Selig say it's important to consider the essential elements of a good relationship — because that's what's going to help the marriage thrive and endure. (*See sidebar*)

"Compatibleness," Merwin says, "doesn't mean that I need to have her think like I do. One may be sports oriented and the other culturally minded. But if you're looking at how someone fits with you, these are things to pay attention to."

"Having different orientations doesn't mean you're destined to fail, it just means that you have some work to do in your relationship."

"Communicativeness" is especially important. "You have to communicate," Selig says, "You have to be able to speak openly and feel that you are being heard

and understood by the other person. So many couples don't know how to speak with each other. And if you don't communicate, you're not really compatible."

"Another essential element would be 'thoughtfulness,'" Selig says. "How thoughtful is this person? And how thoughtful are you towards this person? Does he/she put me first? Does he/she think about my feelings? And do I do the same?"

"Trustfulness" is another essential element. "Do you feel secure, safe in the relationship."

"Lovingness?" That's caring for each other unconditionally — through thick and thin.

Another important element is how the other makes you feel. He/she should be a source of "happiness." A red flag is when you feel uncomfortable or embarrassed with a prospective spouse in the company of others.


"Honesty" means being outspoken, speaking your mind and not concealing your thoughts, not being afraid to speak out. And see how that ties in with good communications.

"Considerateness" begins with both of you paying attention to each other, knowing each other's wants, and responding to them with appreciation in return.

"Steadfastness" Being steady and dependable is what trustfulness depends on.

Tie all these together and there's nothing in the way of "joyfulness" and just having fun together.

What if you and your beloved don't match in all 10?

"There isn't any one-size that fits all," Merwin says. "But the more of the elements you have that fit together, the better the odds are that you're going to make a good connection." 

The Ten Essential Elements of a Good Relationship

(They're especially essential if you contemplate marriage)

1. Compatibility

Your tastes, interests and style are similar

2. Communication

Your communication is real, you listen and understand.

3. Thoughtfulness

You really think about making each other happy

4. Trustfulness

You feel secure with and trust the other person even when you're not together.

5. Lovingness

Your love is unconditional, you love the other person through thick and thin.

6. Happiness

You feel wonderful when you are with the other person. You're not embarrassed to be with him or her.

7. Honesty

You openly communicate your thoughts and feelings.

8. Considerateness

You are both considerate and each of you appreciates the other.

9. Steadfastness

You're steady, dependable, each knows where the other stands.

10. Joyfulness

You enjoy each other. You have lots of fun together.

These are the 10 essential elements of a good relationship. If you put them to work, your weddedness is more likely to last. But no one size fits all, you're individuals, you've got to work out your own "middle ground."

A PLEA FOR A MORATORIUM

Florida Has Voted For Lethal Injections. But Florida Bishops And Other Groups Are Calling For A Moratorium on the Death Penalty.

By Natalie R. Cornell

The Florida Legislature passed a bill in early January endorsing lethal injection as a form of execution. This was done so that executions in Florida, stalled by a challenge Supreme Court to the electric chair, could continue. The Bishops of Florida had asked each state representative, in a December letter, to halt all executions and move toward life imprisonment with no chance of parole.

One man who was disheartened at the news was Dale Recinella, who ministers weekly to those in several of Florida's prisons and to those on death row, in particular.

He agrees with Florida's Bishops when they say, "Lethal injection is a corruption and exploitation of medical technology" and a "violation of the Hippocratic Oath."

In their letter the Bishops cite a joint document recently released by the National Council of Synagogues and the National Conference of Catholic Bishops. This joint statement raises questions about the way the death penalty is being applied today compared to biblical times. It also addresses the execution of those who are innocent, and a bias against minorities, and points out that the American Bar Association and others have called for a moratorium.

The call for a moratorium on capital punishment has become a movement that hopes society will, collectively, take a breath and rethink these incredibly important issues.

Another group — and one of the first parish councils in Florida to call for a moratorium on the death penalty — is the Parish Council of St. Mary, Mother of Mercy in Macclenny. On June 1,

Mary's, in the ministry to three Florida prisons.

At a presentation on his ministry at a diocesan deanery meeting in the fall at St. John the Evangelist Catholic Church in Chiefland, Recinella declared that, for a variety of reasons, executions bear little relation to justice these days.

Recinella, 48, is a graduate of University of Notre Dame's law school. He has retired from the practice of law and now spends several days a week ministering to and visiting with prisoners on death row.

His journey to his prison ministry has led him to study and examine how capital punishment is meted out in today's courtrooms and back through history to the period of Mosaic law, derived from Moses, the lawgiver of the Old Testament.

This has been quite a diversion from his days of lawyering as a project finance lawyer in Florida. But he is passionate about this ministry to his brothers in prison, believing that this is what God has called him to do.

Recinella explains how his journey and study of the Bible and our culture and society has led him to see the death penalty in a new light and to advocate for a moratorium on the death penalty.

When he first started investigating the way the death penalty is applied in this country, he says he was "astounded" and "stunned." Referring to the American Bar Association's call for a moratorium, they are "in effect, saying it's a lottery,"



Front left, Father Jose Maniyangat, pastor of St. Mary's Parish, Macclenny, with his Parish Council.

1999, the council voted 9 to 0 to pass the resolution, which states that the parish is "in the unique position of having pastoral responsibility for the 386 men on Florida's death row, including over 40 Catholic men on death row." The resolution was presented at the Jubilee Gathering meeting in Los Angeles last fall and can be read at the website of the National Conference of Catholic Bishops (www.usccncc.org).

As a member of the parish council, Recinella was one the members who voted for the moratorium. He also assists Father Jose Maniyangat, pastor of St.

Recinella says. "How can this be? What's going on?"

The first problem, says Recinella, is the way the death penalty is reported in the press. Unlike reporting in Europe that often shows many sides of an issue, the American press is stuck in a win-lose mentality. The death penalty is presented, he says, "like a sporting event." News stories often boil down to "are the good guys or bad guys winning today?" With this kind of mentality "incredibly important issues ... are not presented," he says.

Many Christians today quote the Old

**"Aren't we usurping
God's right over
life and death by
shortening anyone's
time on earth?"**

Testament Scripture "eye for an eye" to justify the death penalty, but Recinella challenges this use of the Bible. Society, at that time, he says was emerging from the law of the clan where retribution was unlimited. A person's life could be avenged by killing many people. However, Mosaic Law changed that. Recinella explains that the Mosaic Law at the time it was instituted was really a "law of limitation."

In addition, Recinella says we don't apply the law with the "rigor" used by the ancient society. He says that it is much easier today to "qualify" for the death penalty than it was under the Mosaic Law.

Recinella adds that a person can get the death penalty even if their judgement was impaired while committing a crime. Moreover, 10 percent of all death row inmates nationally are mentally retarded and many are mentally ill, Recinella says.

In the book of Numbers, the ransom of a guilty person was forbidden in the

ancient law, thus taking away any advantage of rich over poor. Yet, today having the money to hire one's own attorney has an advantage over the poor who are assigned public defenders.

Witnesses were especially important during the period of Mosaic Law. In fact, to make sure the witnesses were sure of their accusations they were often required to perform the execution. Recinella says, "we are missing a major element that the ancient Hebrews had" to make sure the wrong person wasn't killed. In today's system prisoners are often on death row because of the testimony of jailhouse snitches or co-defendants, Recinella says. "Under Mosaic law such testimony would have been prohibited," he says.

With the exception of slaves, equality was a tenet of how Mosaic Law was applied. All victims were considered equal. This does not always hold true in the modern world. For example, the United States General Accounting Office reports that anyone in Georgia who kills a white person is 4.3 times more likely to get the death penalty than if the victim were black.

Beyond the problems of inequality and mental illness or retardation is the frightening situation of innocent people being put to death. In Florida since 1973, 18 people have had their death sentences revoked because they were found innocent. Recinella says death sentences for the innocent are largely due to a systemic problem.

For example, *The Chicago Tribune*, in January 1999, reported that in 381 cases nationwide, people were convicted of homicide due to misconduct by prosecutors. Some of those convicted have wound up on death row, Recinella says. He attributes this malady to the "winning is everything" syndrome that leads to prosecutorial misconduct.

In addition, the system itself is based on "procedural law." Frequently a way of protecting people, procedural law oftentimes works against defending the innocent when the death penalty is involved.

Procedural law means that after a certain time, usually a few years, new



Dale Recinella


evidence cannot reopen a case – only a procedural problem such as a person's attorney making mistakes can be ruled on. Currently, the state is spending thousands of dollars to prevent DNA tests from being admitted after a certain period of time has passed. Recinella asks, "Why?"

Beyond the fears for the innocent, Recinella tells the story of a convicted and admitted murderer who missed the death penalty by the vote of one juror. In prison this man had a conversion experience where he came to know the Lord personally. Recinella says this man now ministers to other prisoners and is living a life of service. "He's living a different life" because of knowing Jesus. Recinella asks: Aren't we usurping God's right over life and death by shortening anyone's time on earth?

Recinella ministers at the prisons, brings Communion to inmates four days out of seven, and visits on death row several times a week. He prays with prisoners and distributes religious literature.

"I have a personal conviction I am doing the work God has given me to do," he says.

The American Bar Association and our Bishops think a halt is called for while we rethink and pray over matters of justice, righteousness, and fairness.

As Catholics, Recinella asks, don't we need to think of what God wants us to do? 

PILGRIMAGE:

Following In Footsteps Of Jesus

By Father D. Terrence Morgan

Father D. Terrence Morgan, has made 12 pilgrimages to Jerusalem. But he says you don't have to travel that far to experience the life-changing effects of a pilgrimage. Here are five rules for pilgrims making any pilgrimage.

Back in 1973, when I was a seminarian in Italy, my dad (living in Jacksonville) had a brilliant idea. "Your mother and I will meet you half-way," he said. "We'll have a little pilgrimage to Ireland." I had never been to the Emerald Isle (neither had he or my mom), so a little tour would be fine enough, but Dad was proposing "a pilgrimage to County Mayo." Mayo, as in the bleak little county in the west of Ireland where the main agricultural product, peat, is burned (not eaten). The self-same Mayo whose name every Irish person always and without exception suffixes with the phrase "God help us."

After hours of driving narrow lanes, we finally arrived at the simple farmstead of Tom Clark, our cousin. Tom loaned us some boots (for prowling through the bog) and showed us the place. "This old ruined house," he said to me, "is where your grandmother was born. This would be the room." He explained that her folks, the Monaghans, could trace their ancestry on this very acreage back more than 700 years. "The

Monaghans used to welcome traveling priests in this house, long before there was an English language and long before there was a County Monaghan (to the east of Mayo)," he explained.

I thought I saw a tear in my dad's eye. And I myself was speechless, quite overcome. Indeed, we were on a pilgrimage. A pilgrimage home.

This Great Jubilee year will be marked by extravagant ceremonies (like the opening of the Holy Doors at St. Peter's by Pope John Paul II), by intense prayer (like our diocese's Eucharistic Congress on the Vigil of Pentecost, June 10), by a slew of missions and renewal programs in parishes throughout the world. But what will characterize this Holy Year most vividly is pilgrimage: 50 million people are expected in Rome, 10 million in Jerusalem, and thousands are expected to come to our own diocese, to the Mission Nombre de Dios in St. Augustine, where the seed of faith first took root in our country. That's a lot of traveling!

I would like to suggest that you allow

this year of grace to wash over you by setting out on your own pilgrimage, by yourself, with your family, with your parish. You may not be able to shake together enough money for a trip to Rome or the Holy Land (or Ireland!), but with a little thought — and prayer — you can be on your way. All you need to do is follow The Rules for Pilgrims.

Rule 1 for Pilgrims

Leave home. You may not travel far, but be sure to travel light. No matter where you are going, leave "home baggage" at home.

During my years working in Rome (1993-1998), I wish I had a silver dollar for every visitor who read American newspapers, insisted on meals "just like we have back home," and refused to worship or pray in any manner or form different from what they grew up with. Look what they missed, because they refused to "leave home."

For instance, take the three-hour Italian "*cena*," or the evening meal. If these people had just "left home" and learned to eat in a new way, they would

have had wonderful evenings of fellowship — memories which will be fresh and invigorating long after their photos have faded.

Rule 2 for Pilgrims

You may get a pebble in your shoe. That's part of the "pilgrimage package," so just keep walking!

Case in point: on a recent pilgrimage I led to the Holy Land, we had three people who came along despite some real challenges to mobility — one had polio, another suffered from severe arthritis, a third had just sprained her ankle. After gamely limping with us through the streets of Jerusalem, as we did the Stations of the Cross (right through the busy center-city marketplace, where we were run over and stared at and spat upon, just like the Lord on his walk), we arrived at the Church of the Holy Sepulcher. I explained to the three that Calvary was actually inside the church, "just up those 24 narrow steps," and offered to stay down below with them while the others went up for the traditional veneration. "I didn't come all this way to look at Calvary," the woman with the ankle sprain told me. "I came to walk the walk."

As often as not, walking the walk involves sacrifice. That's what makes a pilgrimage different from a trip to Disney World.

Rule 3 for Pilgrims

Get out of your shell and walk with other travelers along the way.

Luke tells about the very first pilgrimage by our Lord, "Then Jesus set his face firmly to Jerusalem." (Lk 9:51) While the pilgrimage is his destiny, he invites his disciples to walk with him, and soon the way to Jerusalem becomes their destiny.

In my 12 pilgrimages to Israel, I have experienced the same power of walking together: through shared prayer and worship, through hours upon graced hours at meals together — through the little helps we've given each other, we slowly, surely come to experience our pilgrimage as part of a body, as parts of the Lord's body.

Rule 4 for Pilgrims

Be open to surprises.

On more than a few occasions on walks on the ground of Mission Nombre de Dios — I'm just checking out the real estate of my Cathedral Parish! — I have met young twenty-something and thirty-something couples who tell me that they're "just tourists." When I explain the significance of Our Lady of La Leche Shrine, that pilgrims come from thousands of miles to beseech Mary's help for a safe delivery of a child, they slowly begin to tell me of their own difficulty conceiving (it's epidemic these days!). "Go into Our Lady's chapel," I tell them. "Say a little prayer. Leave it in her hands. She's our local fertility doctor!" And sure enough, I get a little note a month or two later telling me of their little "surprise." They thought they were only tourists. But when they became pilgrims, when they left

themselves open to the power of the good Lord, their prayers were answered

Rule 5 for Pilgrims

Get ready for a new life when you return.

You may not sell everything and enter a monastery, but you will be changed, if you take off the tourist's hat and put on the pilgrim's cloak. In my Rome days, I used to love to set up visits by pilgrims to the "Scavi," the excavations under St. Peter's Basilica. They would set out as amateur archeologists and historians, but when they heard the stories of the simple fisherman-turned-martyrs and when they discovered the generations of faithful Christians who preserved not only the saint's tomb but the faith of Jesus Christ, they couldn't wait to get home. Said so many, "I can't just go back and show off a few touristy pictures any more. I think I 'caught' something down in the Scavi, and I know the Lord is expecting me to share it."

And why will this life be so "new"? Because you will have discovered something very old in your pilgrimage. No matter where you travel, if you obey the "rules," you'll find a place — not on a map, but in your heart — where you fit, where things really are as they should be, and you'll know it deep down in your bones. Like that cocky seminarian barely tolerating the Irish folly of his old man, you'll have discovered home. 📖

Father D. Terrence Morgan is pastor of the Cathedral-Basilica in St. Augustine.

For a list of the six pilgrimage sites designated in our diocese, see page 20.

Reflections

from the Holy Land



Fr. Morgan leading prayers during the Stations of the Cross.

For us the Mass at the Holy Sepulcher at 5 a.m. renewed our faith in God and our love for Jesus Christ. This was, by far, the best pilgrimage we have ever experienced in our 36 years of marriage.

— Rafael and Sylvia Inclan



Touring the ruins of Caesarea.

The highlight of the trip was the Mass in the Church of the Holy Sepulcher celebrated by Fr. Morgan. Walking down the deserted streets in those early hours of the morning, reaching the church and being able to attend Mass in that holy place where we stood so close to one another.

— Josefina Campanera



On the top of Massada about 1,800 feet above the Dead Sea.

It is impossible to even remotely anticipate for the first time, what the Holy Land is really like. No matter what I tried to reasonably expect, it is so far beyond, accurate description it becomes impossible. It plays on so many emotions and senses both spiritual and temporal, it is like a fingerprint, completely different for everyone. Yet, at the same time it is a unifying experience among pilgrims from all over the world whereby we encounter and come to cherish our faith in ways unimagined.

— John Danahy



Gloria and Walter Kurosoko

My wife, Gloria, and I sailed on a replica of the Jesus Boat. The Sea was very calm as it was after Jesus ceased the great winds that were blowing. We closed our eyes and we were on the boat with Jesus. The spiritual moments will be remembered the rest of our lives.

— Walter Kurosoko



John Danahy cantored for the group's liturgies.

I was naive in thinking I could retrace the steps of Jesus up to Calvary. The last four stations are inside the Church of the Holy Sepulcher... I was impressed that we were able to put our hands into the rock in which the cross was believed to be have been set.

— Paula Fuller



An Indian family gathers at the River Jordan for the baptism of an infant.

The baptism of the infant from India brought tears to our eyes when we thought of that child being baptized where John the Baptist baptized Jesus in the River Jordan.

— Winifred F. Coonan



WHY CELEBRATE THE JUBILEE YEAR



When pastoral leaders begin discussing the year 2000 one of the first questions that arises is “WHY?” What is it that we are celebrating during this year? Why give this year more attention than other years? The answer lies in the fact that these years can be an opportunity for people to deepen their faith and strengthen their Christian witness (TMA, no. 31) through personal and communal conversion. The most effective way to prepare for and celebrate the Jubilee Year is not to create new programs but to weave the themes from *Tertio Millennio Adveniente* (TMA) into the yearly rhythm of church life based on the liturgical calendar. Let these years be an opportunity to renew our spirits, strengthen our ministry, and further our evangelical outreach.

We offer five reasons why we should pay attention to this time in our history.

1 The Holy Father has invited us to do so. For John Paul II, the Great Jubilee of the Year 2000 is an extraordinary event in the life of the church and the world. He asks us to “do as much as possible to ensure that the great challenge of the year 2000 is not overlooked, for this challenge certainly involves a special grace of the Lord for the church and for the whole of humanity” (TMA, no. 55).

2 As a jubilee year, it is, “a year of favor from the Lord”—an opportunity to start anew. A Holy Year is held to encourage holiness of life through repentance and conversion, works of charity, and participation in community (www.vatican.va/jubilee_2000). Today, in contemporary society, we especially sense a need for healing and reconciliation where we have the opportunity to begin anew and to acknowledge, as an act of honesty and courage, the weaknesses of our past.

3 Since a new millennium only comes once every thousand years — it is a unique moment in history that calls for an engaging message of faith. Approximately one in every 50 generations experiences the change of a millennium If we believe these years to be a unique time in history, we must also believe that the “presence of the Holy Spirit will be more deeply experienced, impelling Christians to preach the Gospel with new power, giving hope of liberation to the marginalized and the oppressed” (Avery Dulles, “John Paul II and the Advent of the New Millennium,” *America* 173:19 [1995], 10-11).

4 We celebrate 2000 years of Christianity. The “two thousand years which have passed since the birth of Christ (prescinding from the

question its precise chronology) represent an extraordinarily great jubilee, not only for Christians but indirectly for the whole of humanity” (TMA, no.15).

5 It can be a moment to re-energize ourselves and celebrate the good that is already present in our lives, in our church, and in society. Through its members, the church does wonderful work throughout the world. There are many excellent examples of this, including initiatives such as small Christian communities and faith-sharing groups; the catechumenate; the renewal of liturgical life; social action initiatives that work to feed the poor, care for the homeless, and advocate for the sanctity of life and for justice and peace; a renewed interest in spirituality; the participation of the laity, especially women, in many and varied roles in church and civic life; the formation of youth; and the continuing dialogue among Christians and with those of other faiths. Other examples include the richness in our diversity, the witness of faithful men and women in the workplace, the wonderful sense of compassion and commitment present within so many people. **D**

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Achieving

Joy

through

Lent

By Father Francis T. Gignac, SJ

Photo by Steve Morlan

Lent begins appropriately each year with a gospel reading about Jesus being tested for 40 days in the desert. This year the reading is from the gospel according to Mark (1:12-15), the earliest and most primitive of the Gospels, which tells the story in simple terms. There, the Spirit of God drives Jesus out into the desert, traditionally the haunt of evil spirits, for a trial of strength with the forces of evil.

In Matthew and Luke, the story is expanded by describing what the temptations of Jesus were, namely to worldly ambition that could jeopardize the very nature of his mission. Of course there is no parallel story in the gospel according to John, because that writer always portrays Jesus in complete control of his destiny and not subject to any human weakness.

The background for the story of the trial of Jesus in the desert was the belief that the Messiah was the divine agent who would destroy the kingdom of evil, here represented by Satan, with whom Jesus is pictured as joining battle on Satan's own turf. The trial lasts 40 days, the traditional period of trial derived from the 40 years (roughly a generation) during which Israel was thought to have wandered in the desert after the Exodus from Egypt.

Jesus here achieves a decisive victory

over Satan, but it is not the end of the war. This gospel pictures the battle continuing in the ministry of Jesus, as he rebukes demons and drives out evil spirits as signs of his messianic activity. And the author implies that the struggle will continue, too, in the lives and sufferings of the Christians of his own day.


After this story, the author pictures Jesus proclaiming the imminent arrival of God's kingdom. The challenge is issued in words taken from later Christian terminology: "Repent and believe in the gospel" — exactly how the early Christian preachers summarized what they thought people had to do to be saved.

The Old Testament reading (Gen 9:8-15) describes the gracious intervention of God after another legendary period of trial and testing, the 40 days of the flood. In the Priestly tradition from which this section is taken, the flood marked the end of the first period of the world and inaugurated a new era. The story of the nearly universal destruction of the human race, during which the world almost reverted to precreation chaos, was motivated by the universal spread of corruption and violence.

The Priestly tradition concludes this myth by picturing God making an everlasting covenant with all living creatures, promising never again to

destroy the earth. And all would be reminded of this everlasting covenant every time they saw a rainbow in the sky.

The second reading contains a rather enigmatic passage from First Peter (3:18-22), in origin an early Christian bishop's homily at an Easter baptism during a time of persecution toward the end of the first century. He compares the trials and sufferings the new Christians will have to undergo in a baptismal bath corresponding to the great flood at the time of Noah. Then he claims that they will triumph through suffering just as Jesus did. Those who die symbolically with Christ in baptism will also rise with him, pictured here as mounting in triumphant procession to the abode of God in the seventh heaven.

During these 40 days of Lent, our spiritual journey will take us through suffering to joy, through Calvary to Easter. Lent was once a period of preparation for baptism, as in our restored rite of the catechumenate. For the baptized Christian, it is a period of purification. May this Lent prepare us to recommit ourselves to Christ when we renew our baptismal vows at Easter. 

The Rev. Francis T. Gignac, SJ is a professor and chairperson of the Department of Biblical Studies at The Catholic University of America in Washington, D.C.



IT'S COOL TO BE CATHOLIC



Several parish youth groups joined some 22,500 other teens at the National Catholic Youth Conference in St. Louis last November. Here's what the teens from St. Michael Parish in Fernandina Beach and San Jose Parish in Jacksonville have to say about their experience:



It was awesome. I saw thousands just like me, feeling and sharing the power of God.
— Lane



I will keep in my heart the lessons I learned there. I thank God for this chance to learn more about him and his ways. P.S. I love God.
— Stephen



I learned how to work with my parents. I learned that I can talk about my beliefs. Now I will always know that there are others out there who believe the same as I do, who know that if we let God do what he wants — it will all will work out.
— Jessica



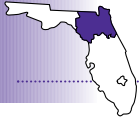
It doesn't matter what city you are from, all Catholics can worship together, love one another and have talks that aren't gossip or putdowns. I really enjoyed trading souvenirs because it expressed different cultures. I was emotionally touched by the different speakers and workshops.
— Stephanie



One workshop had tips on how to deal with parents. Another was called, "It's Cool to be Catholic." I thank God for letting me go on this experience. P.S. I had a blast!!
— Christine

A girl from Columbine High School spoke about her experience last year. It was very touching and it helped me to know she felt the same way about that shooting as I do about my cousin Denise's death.
— Chris

Never in my life have I had such a fulfilling experience. The enthusiasm could be felt all over the city. Not only did it enrich my relationship with God, but it also helped me take a closer look at who I am.
— Colleen



DIOCESAN PILGRIMAGE SITES

The practice of pilgrimage has a long tradition in the celebration the Holy Year. As a spiritual journey, a pilgrimage can be undertaken individually, as a family or with a group.

In observance of the Jubilee Year Bishop John J. Snyder has named six sites as places of pilgrimage for the diocese. (See photos) The Shrine of Our Lady of La Leche in St. Augustine, has also been named as a pilgrimage site for the dioceses of Miami, Orlando, and Pensacola-Tallahassee.

Pope John Paul II has outlined

special requirements that enable pilgrims to gain Holy Year indulgences. However, to gain an indulgence one does not have to make a pilgrimage as long as certain requirements are met. (*St. Augustine Catholic*, Feb/Mar 1999).

Parishes or groups wishing to make a pilgrimage to any of these sites must contact the parish or shrine well in advance to arrange for dates and times for a pilgrimage.

The Jubilee Year began Dec. 25, 1999 when the Pope opened the Holy Doors at the Vatican and will end on Jan. 6, 2001.



Cathedral-Basilica, St. Augustine
(904) 824-2806



St. Joseph, Jacksonville
(904) 268-5422



St. Patrick, Gainesville
(352) 372-4641



Shrine of Our Lady of La Leche, St. Augustine
(904) 824-3045



Immaculate Conception, Jacksonville
(904) 359-0031



St. Elizabeth Ann Seton, Palm Coast
(904) 445-2246

Shop Online, Help Catholic Charities

Catholic Charities is in an e-commerce partnership with charitymall.com. For every purchase with its e-retailers, a percentage can be directed to Catholic Charities. Shopping at stores like Amazon.com, eToys.com, Office.Max.com, LandsEnd.com, and others will benefit Catholic Charities Bureau Inc. Direct your web browser to <http://www.charitymall.com> to register. Catholic Charities is listed on the local organization's page. For details call Jeannette Ghioto, Community Development director at Catholic Charities, (904) 354-4846, ext. 246.

Good Samaritan Spirit: Feb. 15

Seven Good Samaritans will be honored at the sixth annual Good Samaritan Awards Dinner in St. Augustine. Honorees from St. Augustine are: James F. Allen Jr. of St. Paul AME Church, Jorge Campos of the United Way, Ann Holland of Catholic Charities and San Sebastian Parish, Joe Kelley of Habitat, Rita Monroe of St. Anastasia Parish, and Pat Treacy of Learn To Read. From Jacksonville is Bonnie McNulty of the Mandarin Food Bank at St. Joseph Parish.

The Annual Good Samaritan Awards Dinner will be at 7 p.m., Cathedral Parish Hall, St. George Street, St. Augustine. For more information, call (904) 829-6300.

International Honor For Knights

Knights of Columbus Assembly 0152 of Jacksonville were presented with the Civic Award for the 1998-1999 fraternal year. The award recognizes overall excellence in the sponsorship of patriotic programs by Knights of Columbus assemblies worldwide.



Displaying award certificate are: (l-r) Joseph Cochrane, Michael Orris, Alfred J. Martin, Florida District Master Robert Anderson, Florida State Deputy Dennis Stoddard and Joseph Kohten.

Loyola Offers Courses In Diocese

The Loyola Institute for Ministry Extension (LIMEX) program of Loyola University New Orleans is offering master's programs leading to a master of religious education or pastoral studies degree with focus areas in small Christian community formation, pastoral life and administration, religion and ecology, marketplace ministry and Christian spirituality for pastoral ministry. These same programs offer education certificates. For information call 262-3200, ext. 117, or (800) 775-4659, ext. 117, outside Jacksonville.

More Than 700 To Become Catholics

More than 750 children and adults are expected to participate in the Rite of Election on March 12, 18 and 19 at the Cathedral-Basilica in St. Augustine. This ritual is part of the Rite of Christian Initiation of Adults (RCIA). The symbolism of joining with Bishop John J. Snyder at the cathedral in the ritual expresses their union with the universal Catholic Church and recognizes their call to the Easter sacraments. During the Easter vigil Mass, they will be fully initiated into the Catholic community by receiving the sacraments of baptism, confirmation and Eucharist.

Join The Celebration of Life

Rejoicing and Proclaiming A Year of the Lord's Favor is the theme of the Respect Life Pilgrimage scheduled for Sunday, March 26 at the Mission Nombre de Dios in St. Augustine. Coordinators expect more than 2000 pilgrims from around the state to gather at The Beacon of Faith Cross on mission grounds beginning at 1 p.m. Participants will pray the rosary at 2 p.m. with a Mass following at 3 p.m. The homilist for the Mass will be Cardinal Adam Maida, archbishop of Detroit. Bishop John J. Snyder along with all the Bishops of Florida will concelebrate. All are welcome to attend this 21st annual event. For more information call Bonnie Seaver, director of Respect Life at (904) 262-3200, ext. 126 or (800) 775-4659, ext. 126.



Stained glass windows at Epiphany Church in Lake City were awarded an honorable mention by a national jury. The triptych window depicts three scenes of the epiphanies in the Life of Christ, the visit of the Magi, flanked by scenes of the first miracle at the Feast of Cana and Christ's baptism by John. The award was given by Ministry & Liturgy magazine to artist Ronald Neill Dixon of The Dixon Studio in Virginia.

Grant Funds Available To Help The Poor

The Diocese of St. Augustine Catholic Campaign for Human Development has funds available for groups and/or projects that seek to eliminate the root causes of poverty.

To qualify for a grant, a group/or project must meet the following criteria:

- The project must benefit a poverty group. At least 50 percent of those benefiting from the project be from the low-income community.
- Members of the poverty group must have the dominant voice in the project.
- Funds are made available only to groups or projects — not individuals.

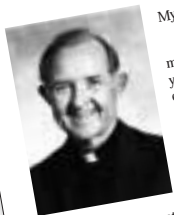
To apply for a grant, please write to the CCHD Office, Providence Center, 134 East Church St., Jacksonville, FL 32202, or call (904) 358-7409 or (904) 282-0439.

Deadline to submit proposals is April 15, 2000.

The Catholic Campaign for Human Development, the Catholic Church's domestic anti-poverty program, has awarded about \$250 million in national grants since the program was founded in 1969.

The national grants to help groups of low-income people create jobs, fight crime, reform schools, improve conditions in the workplace and find affordable homes.

1998-1999 Fiscal Year – Bishop's Stewardship Appeal Diocese of St. Augustine



My dear sisters and brothers in Christ,

As good stewards we are called to manage the many gifts God has given us. Part of my service as your bishop includes the challenge to make wise and effective decisions about the use of the gifts you the people of the diocese have given to the church in Northeast Florida. I am ably assisted in meeting this challenge by the diocesan Finance Council composed of pastors and lay people from across the diocese.

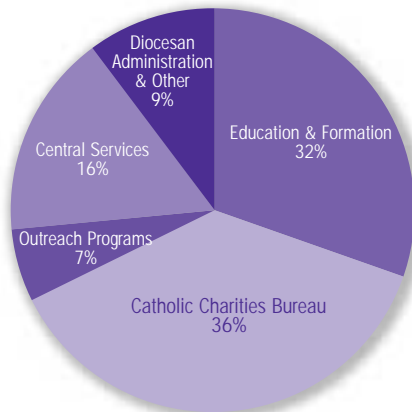
The financial information displayed here is provided so you can see how your generous gifts are being used by the ministries and agencies funded through the Bishop's Stewardship Appeal. The information is from the Fiscal Office of the diocese for the fiscal year which ended June 30, 1999. A copy of the auditor's report on all funds of the diocese is available upon request.

In this great Jubilee Year I pray for our renewed commitment to proclaim Christ by our lives. May this year be a time of renewed hope and of joy in the Spirit for each of us and for the whole church.

With kind regards and every good wish, I am

Sincerely yours in Christ,

John J. Snyder
Bishop of Saint Augustine



A copy of the auditor's report for the fiscal year ending June 30, 1999, is available upon request by writing to the Fiscal Office, Catholic Center, P.O. Box 24000 Jacksonville, FL 32241-4000.

Education and Formation

	BSA Allocation	Other Income	Total Income	Expenses
Campus Ministry	\$57,452	\$3,045	\$60,497	\$62,706
Diocesan Advisory Board of Education	\$258,000	\$0	\$258,000	\$258,000
Catechetical Ministry	\$45,000	\$0	\$45,000	\$46,014
Christian Formation	\$86,330	\$2,100	\$88,430	\$85,452
Curriculum Coordinator	\$47,593	\$6,500	\$54,093	\$54,526
Education/Guidance	\$46,458	\$94,492	\$140,950	\$140,950
Educational Services	\$110,011	\$17,781	\$127,792	\$127,792
Marywood	\$195,000	\$571,291	\$766,291	\$779,657
Ministry Formation	\$56,885	\$29,246	\$86,131	\$85,747
Morning Star School	\$169,205	\$542,966	\$712,171	\$707,208

Subtotal:

\$1,071,934 \$1,267,421 \$2,339,355 \$2,348,052

Catholic Charities Bureau

Aging Services	\$21,376	\$8,343	\$29,719	\$28,054
AIDS Task Force	\$1,109	\$895	\$2,004	\$1,107
Apostleship of the Sea	\$41,968	\$0	\$41,968	\$42,300
Catholic Charities-Central	\$136,538	\$8,831	\$145,369	\$145,369
Catholic Charities-Gainesville	\$67,540	\$165,083	\$232,623	\$235,248
Catholic Charities-Jacksonville	\$181,437	\$1,106,051	\$1,287,488	\$1,280,061

		BSA Allocation	Other Income	Total Income	Expenses
Catholic Charities Bureau (cont.)					
Catholic Charities-St. Augustine		\$93,265	\$174,355	\$267,620	\$275,678
Disabilities Ministry	Assists the disabled in participating fully in the church.	\$91,049	\$6,847	\$97,896	\$95,160
Farmworker Services	Provides social services, advocacy and referral services to seasonal and migrant farmworkers.	\$32,588	\$11,704	\$44,292	\$52,346
Health Task Force	Serves as a health care resource.	\$1,109	\$0	\$1,109	\$326
Justice & Peace	Assists parishes in developing programs on issues of justice.	\$63,354	\$5,112	\$68,466	\$68,886
Justice and Reconciliation	Provides worship and religious education for prisoners.	\$68,245	\$1,459	\$69,704	\$77,972
Legalization	Provides service and advocacy for people seeking assistance with legalization and immigration problems.	\$23,876	\$5,669	\$29,545	\$29,545
New Hope Program	Provides social services and spiritual support to ex-offenders.	\$15,000	\$30,000	\$45,000	\$72,784
Parish Social Ministry	Assists parishes with social ministry programs	\$36,180	\$1,000	\$37,180	\$39,404
Religious Education for the Deaf and Blind	Provides religious education, sacramental preparation, transportation, counseling and annual retreat.	\$75,650	\$11,432	\$87,082	\$78,109
	Subtotal:	\$950,284	\$1,536,781	\$2,487,065	\$2,522,349
Outreach Programs					
African/Native American	Addresses the social, economic and spiritual needs of African/Native Americans.	\$59,058	\$2,162	\$61,220	\$63,296
Family Life	Promotes respect for family life by providing education and support programs.	\$114,389	\$20,129	\$134,518	\$126,272
Hispanic Ministry	Serves the Spanish-speaking community by coordinating pastoral work of various movements.	\$87,860	\$4,153	\$92,013	\$90,938
Liturgical Commission	Provides information and instruction regarding public worship and celebration of sacraments.	\$55,171	\$6,355	\$61,526	\$55,657
Rural Life Ministry	Collaborates with various ministries inviting input from rural life sectors.	\$1,500	\$0	\$1,500	\$0
Vocations Office	Interviews and screens prospective candidates and nurtures ongoing vocations of seminarians.	\$34,533	\$34,456	\$68,989	\$69,216
Youth Ministry	Provides leadership training, activities, retreats, support for CYO and Scouting.	\$54,803	\$72,114	\$126,917	\$110,162
	Subtotal:	\$407,314	\$139,369	\$546,683	\$515,541
Central Services					
Archives	Maintains episcopal archives of diocese.	\$38,393	\$40	\$38,433	\$36,073
Building Administration	Maintenance of Catholic Center.	\$68,946	\$79,284	\$148,230	\$142,538
Commission for Religious	Represents the bishop in matters regarding the vowed religious of the diocese.	\$3,183	\$0	\$3,183	\$3,146
Communications	Provides public relations, TV Mass, Internet homepage, bimonthly magazine and weekly newspaper.	\$328,383	\$57,713	\$386,096	\$386,096
Ministry Support Services*	Telephone, postage, supplies and office services for ministries at the diocesan level.	\$104,396	\$0	\$104,396	\$103,326
Planned Giving	Educates and assists those working to have their wills/estate plans in order, and/who wish to make church gifts.	\$39,022	\$0	\$39,022	\$39,442
Priest Retirement/Retreats		\$84,000	\$0	\$84,000	\$83,942
Respect Life	Seeks to instill respect for life through education, advocacy and legislation.	\$32,946	\$35,131	\$68,077	\$68,077
Stewardship Office	Assists in educating parishioners to sacrificial giving.	\$154,739	\$8,485	\$163,224	\$160,792
Tribunal	Adjudicates petitions for annulments. Grants dispensations for Catholics.	\$59,000	\$75,675	\$134,675	\$126,189
Vicar for Religious	Represents the religious of the diocese.	\$20,253	\$0	\$20,253	\$20,220
Vicar for Priests	Represents the clergy of the diocese.	\$35,377	\$0	\$35,377	\$27,234
	Subtotal:	\$968,638	\$256,328	\$1,224,966	\$1,197,075
Diocesan Administration & Other					
Administration/Legal	Bishop, Chancellor, Vicar General, Fiscal Office and Contingency funds for future growth.	\$396,330	\$131,033	\$527,363	\$615,621
USCC & FCC Assessments		\$67,900	\$0	\$67,900	\$70,782
	Subtotal:	\$464,230	\$131,033	\$595,263	\$686,403
	Grand Total:	\$3,862,400	\$3,330,932	\$7,193,332	\$7,269,420

*Ministry support services include telephone, postage, general office supplies and some equipment maintenance and printing for Catholic Center ministries.

FEBRUARY

- 13 Christian Meditation**
To Become More Loving
Leader: Gene Bebeau
Sunday, 1:30-4:30 p.m.
Marywood Retreat Center
To register (904) 287-2525
- 18 Mid-Life Directions Workshop**
20 Personal and Spiritual Growth
Leaders: Srs. Anne Brennan,
Janice Brewi, CSJ
Friday, 7:30 p.m.-Sunday, noon
Marywood Retreat Center
To register (904) 287-2525
- 18 Engaged Encounter**
20 Personal and Spiritual Growth
Friday, 6 p.m.-Sunday, 2 p.m.
Marywood Retreat Center
To register (904) 308-7474 or
register online at www.dcf.org
- 18 Retrouvaille/Rediscovery Weekend**
20 Program for troubled marriages
Friday-Sunday
Jacksonville
To register (904) 221-8383, 221-8045
- 18-2000 Charismatic Conference**
20 A Year of Favor From the Lord
Speaker: Bishop Faber MacDonald
Friday 5 p.m.-Sunday 1p.m.
San Jose Parish, Jacksonville
Call (904) 355-5144
- 19 Youth Day Charismatic Conference**
Saturday, 9 a.m.-5 p.m. (see above)
- 25 Journey Retreat (9th-10th grade)**
**26 Leaders: L. Knight, P. Blay,
Onie Rodriguez**
Friday, 7:30 p.m.-3:30 p.m.
Camp St. John, Jacksonville
Call (904) 355-5144
- 25 Marriage Encounter**
27 Friday, 6 p.m.-Sunday, 2 p.m.
Marywood Retreat Center
To register (904) 308-7474 or
register online at www.dcf.org
- 26 Pre-Cana**
Saturday, X a.m.-X p.m.
St. Patrick Parish, Gainesville
To register (904) 308-7474 or
register online at www.dcf.org

MARCH

- 3- SEARCH Retreat #67**
**5 For high school juniors and seniors
and college freshman**
Friday, 7 p.m.-Sunday, 3 p.m.
Camp St. John, Jacksonville
To register (904) 355-1100
- 4 Mardi Gras Night**
Open to all high school students
Saturday, 7-11 p.m.
Most Holy Redeemer, Jacksonville
Call (904) 786-1192
- 11 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
- 17 Engaged Encounter**
19 Friday, 6 p.m.-Sunday, 2 p.m.
Marywood Retreat Center
To register (904) 308-7474 or
register online at www.dcf.org
- 18 Living With Purpose,
With Passion**
Leader: Celesta Kruger
Saturday, 9:30 a.m.-3:30 p.m.
Marywood Retreat Center
To register (904) 287-2525
- 24 Women's Recovery Retreat**
26 Weekend With Wise Women
Leader: Susan Nicks
Friday 7:30 p.m.-Sunday noon
Marywood Retreat Center
To register (904) 287-2525
- 24 Marriage Encounter**
26 Friday, 6 p.m.-Sunday, 2 p.m.
Marywood Retreat Center
To register (904) 308-7474 or
register online at www.dcf.org
- 25 Jubilee Day For Women
Installation of Women's
Commission**
Saturday, 11 a.m.-2 p.m.
Assumption Parish Activity Center
Call (904) 358-7409
- 26 Respect Life Statewide Pilgrimage**
Homilist: Cardinal Adam Maida
Sunday, 1 p.m.-5 p.m.
Mission Nombre de Dios,
St. Augustine
Call (904) 262-3200, ext.126

- 30 Men's Scripture Reading #1**
How Do We Read Scripture Today
Leader: Fr. Donal Sullivan
Thursday, 7-9 p.m.
Marywood Retreat Center
To register (904) 287-2525

- 31- Lenten Retreat**
2 Eucharist: The Feast That Awaits Us
Leader: Fr. D. Terrence Morgan
Friday 7:30 p.m.-Sunday 11 a.m.
Marywood Retreat Center
To register (904) 287-2525

APRIL

- 6 Men's Scripture Reading #2**
Praying With Scripture
Leader: Msgr. Vincent Haut
Thursday, 7-9 p.m.
Marywood Retreat Center
To register (904) 287-2525
- 7- Icon Painting For Beginners**
9 History of Icons, paint your own
Leader: Artist Seija Floderus
Friday 7:30 p.m.-Sunday 11 a.m.
Marywood Retreat Center
To register (904) 287-2525
- 9 Christian Meditation**
The Journey Into Silence
Leader: Gene Bebeau
Sunday, 1:30-4:30 p.m.
Marywood Retreat Center
To register (904) 287-2525
- 13 Men's Scripture Reading #3**
Living The Scriptures
Leader: Fr. N. Edward Booth
Thursday, 7-9 p.m.
Marywood Retreat Center
To register (904) 287-2525
- 17 Seder Meal Prayer & Celebration**
Leader: Sr. Edith Paschall, SSJ
Monday, 7-9 p.m.
Marywood Retreat Center
To register (904) 287-2525

Deadline for submitting Calendar
items for the April/May issue
is February 29.
Fax items to (904) 262-2398
or email ktbagg@AOL.com

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