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Catholic

September/October 2004

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59	5.7%	68	6.3%	77	7.4%	86	9.9%
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ST. AUGUSTINE
Catholic

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September/October 2004

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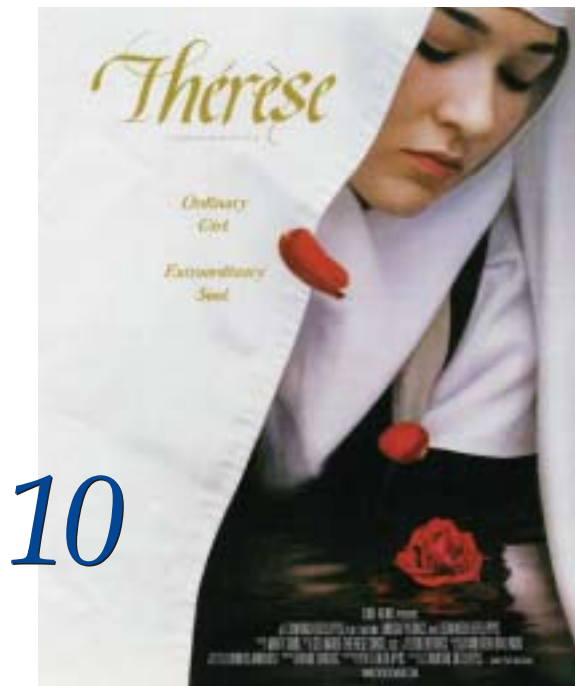
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How The Good News Gets Around



This past year, we have endured a time of great challenge. Our personal, family and faith lives have been tested, leaving many of us in search of strength, comfort and inspiration. We, as Catholics, have a responsibility to reach out to others to meet

this need. Our Lord calls upon us to "Go into the whole world and proclaim the gospel to every creature." (Mark 16:15) Now more than ever, the Catholic Communication Campaign (CCC) must communicate the importance of family and God's abounding love.

Pope John Paul II has chosen *The Media in the Family: A Risk and a Richness* as the theme for World Communications Day 2004. The Holy Father reflects his concern that the media enrich family life, rather than damage it. By supporting the Catholic Communication Campaign, we respond to the challenges and exhortations contained in Our Holy Father's World Communications Day message.

The CCC plays an important role in our society. The CCC seeks to renew the mind of the secular media. It also touches, heals and sustains the faith of viewers and listeners across our nation.

Since 50 percent of your contribution to the CCC's annual campaign stays right here to support local projects, your generosity has a direct benefit here at home. The following programs are funded in part by the CCC collection:

- The *St. Augustine Catholic* magazine – produced six times a year and distributed to parishes every other month.
- The diocesan website (www.dosafl.com) and the online version of the *St. Augustine Catholic* magazine (www.staugcatholic.org). The diocesan website launched its new version in June highlighting the history, leadership and ministries of the diocese as well as a host of faith enrichment resources. The website also provides weekly updates on local news and provides an events calendar and employment opportunities.
- Special projects in print, radio and television.
- Tools for better relations with local news media and spokesperson training for diocesan personnel.

The other 50 percent supports CCC's efforts to reach our brothers and sisters throughout the country. Past annual collection proceeds

have allowed CCC to:

- Air *Church Without Borders* on 134 ABC-TV stations, reaching 68 percent of the top 25 markets;
- Hold the world premiere for the film *The Face: Jesus in Art* at Radio City Music Hall. The film has since aired on more than 200 PBS stations across the country;
- Introduce a new radio ministry, *Catholic Radio Weekly*, which has grown to more than 50 stations throughout the country and available to you on the diocesan website www.dosafl.com under the section for Faith Enrichment;
- Produce and maintain an Internet video outreach connecting Catholics all over the nation to the many diverse ministries of the church. In 2003, website visitors were able to view reflections on Pope John Paul II's 25 years as pope, learn about the *Charter for the Protection of Children and Young People* and unite with the sick on the 11th annual World Day of the Sick, held for the first time in this country, as well as listen to interviews with newsmakers. You can link to these stories through the diocesan website www.dosafl.com under Faith Enrichment and Streaming Video.

This year's collection is Sept. 11-12 in the diocese. To learn more about the CCC, I invite you to visit their website at

www.usccb.org/cc. I thank you for your past support. I pray that you will make a generous contribution to this year's collection so we can continue our work. Let us continue to create communications that will inspire everyone to answer Christ's command to love one another as He has loved us.

Before closing, it's bragging time! The *St. Augustine Catholic* magazine won two awards at the recent Catholic Press Association national convention: First Place for Best Feature Article in a general interest publication and an Honorable Mention for General Excellence for our magazine.

Kay Johnson, a member of San José Parish in Jacksonville, wrote the award-winning feature article, *Faithful Builders* that was published in the Sept./Oct. 2003 issue. Congratulations Kay for a job well done and for sharing your many talents with the staff of the magazine and its readers.

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Other Issues To Consider

Bishop Galeone's column, *Can a Catholic Politician Be Pro-Choice*, is thoughtful but there are other issues to consider. Senator Kerry, for example, is personally pro-life but he believes that women, within our diverse religious culture, have the right to control their own bodies – the Constitution protects their right to choose.

Bishop Galeone wrote "I would hope that those candidates who consistently vote in support of abortion have enough integrity to willingly exclude themselves from the Eucharist." Congress, rarely votes on these issues. State legislatures address controls such as parental consent, mandatory counseling, or waiting periods.

The church can rightfully withhold the Eucharist from Catholic politicians who are in favor of or engage in abortion. It is the imposition of our religious beliefs on those not of our faith that the Catholic politician has to reconcile, given the separation of church and state.

President Bush supports a constitutional amendment outlawing abortion, but he has two exceptions: rape and incest. Babies conceived in this manner are still human beings and aborting them is inconsistent with the church's teachings. As Bishop Galeone effectively noted "the right to life is the foundation of all our other rights."

*David F. Sowers
St. Augustine, Fla.*

Bishop Reconsider Your Stance

I was disappointed with Bishop Galeone's column, *Can A Catholic Politician be Pro-Choice?* If someone has been warned that his view is not in line with church teaching, and continues to publicly represent himself as Catholic, the church must respond strongly. She must avoid scandal, protect the faithful, proclaim what is true and protect the Holy Body and Blood of Christ from profanation.

Bishop Galeone seems to want to defend his brother bishops who are denying the Eucharist to pro-choice Catholic politicians. However, he refuses to take a stand alongside those brave men, saying he would hope the politicians would "have enough integrity to willingly excuse themselves from receiving the Eucharist." This is a cop-out. How much integrity can they have when they consistently vote to kill unborn children? This is sacrilege and the priest or bishop who knowingly gives Communion to such a person is adding to a politician's sin, not to mention committing a grave sin himself.

*Suzanne Riordan
Trenton, Fla.*

Who Should Receive Communion?

The argument that abortion can be put on the same moral plane as the death penalty is at best not thought through to its logical conclusion, and at worst a deliberate gerrymandering of moral law to advance the liberal agenda. Abortion is the murder of the innocent. The death penalty is the consequence of vile behavior freely chosen.

I hope our bishops will finally realize that they have a masculine, paternal charisma, and along with that comes the necessity to discipline. Saying that we would "hope" that candidates who support abortion would have enough integrity to exclude themselves from receiving the Eucharist is like a shepherd saying that he "hopes" that the wolves will have enough integrity not to prey on weak and defenseless sheep.

*Rick Bohler
Jacksonville, Fla.*

Do Unto Others

Our church is polarized in the same nature as our political landscape. We are conservatives and liberals from all walks of life and we are guilty of tunnel vision when it comes to life issues. We need to remember there are extremists on both sides of the political spectrum. This dichotomy calls for discussion, compassion and most of all compromise. It requires consistency and this is where we fail.

If the bishops deny the Eucharist to pro-choice Catholic politicians, why not deny it to pro-death penalty governors who sign death warrants?

How many violent, needless deaths occurred in Iraq and Afghanistan each time a bomb was dropped or a missile launched? Why not deny the Eucharist to pilots who drop bombs, generals who give orders or politicians who vote to support and pay for an unnecessary, immoral pre-emptive war?

Our church has an obligation to make our voices heard in the political arena. But we can't be one-dimensional. Pro-life has to mean more. It must mean we respect life at all levels. It means we respect the life of our enemies, heinous criminals and brutal despots. It means we find ways to heal convicted criminals, not execute them. Instead of bombing defenseless countries we need to seek common ground and peace.

If the cause of life issues is going to be taken seriously we must be consistent – we cannot have it a la carte.

*Ed and Linda Legare
Archer, Fla.*

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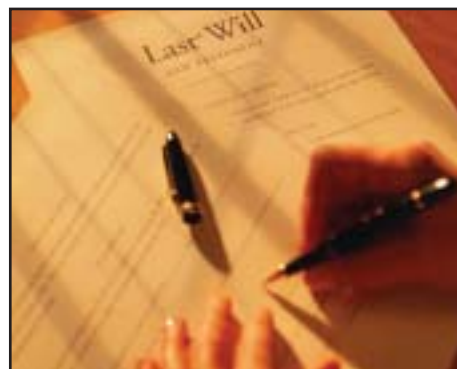
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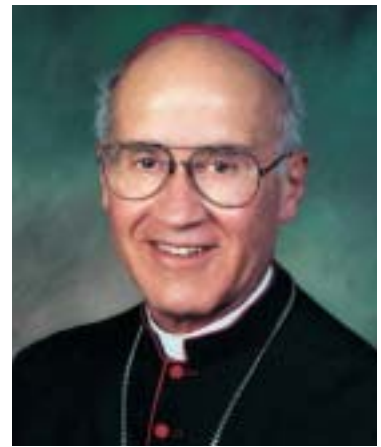
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A Pastoral Letter By Bishop Victor Galeone

Stewardship: A Discipleship of Love



What is Stewardship?

1. At a conference of pastors a few years ago, the point was raised about the plight of the poor. How could parishes become more involved in sharing their resources with needy parishes at home and abroad? An inner-city pastor spoke up in frustration: "Stop treating the poor as if you're their salvation. The poor love God! Get your people to love God and all the rest will follow." That pastor was right. And his final remark is the foundation of all true stewardship.

2. "Get your people to love God and all the rest will follow." Jesus would agree. Recall the response he gave when he was asked which commandment was the greatest: "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself." (Mt 22:35-39) Jesus was not stating anything new. He

was merely quoting two verses from the Old Testament, the first of which all devout Jews still recite the first thing on rising every morning. But in that day, Jesus' response was revolutionary. You see, the rabbis of his day had put so much stress on the exact observation of the details of the Law of Moses that they had gutted it of its very heart. As God complained through the prophet Isaiah: "This people gives me lip service, but their heart is nowhere near me." (Is 29:13)

3. I've heard people voice a similar complaint about the Catholic Church. "The Church is too legalistic. It's all about rules. Break one, and you're in big trouble. But that's not how I look at religion. Religion isn't about commandments; it's about showing love." Two observations are in order. First, Jesus did not do away with either laws or the commandments. When the rich young man asked him what he should do to be saved, Jesus responded by quoting the commandments. (Mk 10:17-19) But one must be careful, because rules without a relationship can lead to rebellion. Witness the teenage years! And that's why the second observation is so important: the primacy of love. I'm delighted that my anonymous objector says that religion is about showing love. I agree. But bear in mind that love is much more demanding than the law ever could be. Laws deal with maximums and minimums: "Don't exceed 65 mph on the interstate." "Pay at least this much tax by April 15th." Love, on the other hand, is boundless – it sets no limits. Is there any country that has a statute requiring a young man to give the girl of his dreams an engagement ring? Then why does he do it? A foolish question! Love does much more than the law ever requires. As St. Augustine observed, "Where there is love, there is no law. Or if there is a law, it's the law of love."

4. The basis of all authentic stewardship is love. And in this matter, God took the initiative. "God so loved the world, that he gave his one and only Son..." (Jn 3:16) That verse is so familiar that it may have lost its impact on us. So imagine that some terrorists have kidnapped a father and his young son. The next day, one of the captors puts a gun to the boy's head, threatening to pull the trigger. The father pleads, "Spare my son. Take my life instead." Yes, it would have been much easier for God to have died instead of his Son. So when he allowed his Son to die on the cross in our place, he proved the depth of his love for us: "God so loved the world, that he gave his one and only Son."

5. The question is asked in Psalm 116:12: "How can I repay the Lord for all that he has done for me?" St. John gives us the answer in his first letter: "We are to love, because he loved us first." (1 Jn 4:19) Love can be repaid only by love. In that same passage, John goes on to explain that we prove our love for God by showing love for one another. He asks how is it possible to love God, whom we don't see, if we hate our brother, whom we do see. There's an inseparable link between the two commandments that Jesus stressed. They are two sides of the same coin: love of God is proven through love of neighbor. It's the standard that Jesus set for all who want to be his disciples: "This is how everyone will know that you are my disciples, if you have love for one another." (Jn 13:35)

6. Now let's consider how we are to repay God for all that he has done for us. We do so through the gift of our time, talents and treasure. Some people mistakenly identify stewardship with money only, that is, with our "treasure." Such a narrow view destroys the concept of authentic stewardship. Stewardship is like a tripod, supported by the legs of time, talent and treasure. If just one leg is missing, then true stewardship collapses. Each component is essential. So let's examine each one in turn.

Giving of our Time

7. I recall a radio preacher once saying: "Our problem in America today is that we've forgotten how to spell love. How do you spell it? T-I-M-E, that's how. We want to spend time with the persons we love. The greater the love, the more time we want to spend with them. And we avoid those people who mean nothing to us. So if we don't spend any time with God, that means that he doesn't rate in our lives." The preacher was right, of course.

8. Applying that preacher's criterion to ourselves, let's answer a few questions: Yesterday, how much time did we spend reading the newspaper? And how much time doing some Scripture or spiritual reading? How many hours did we spend in front of the TV? And how long did we spend in prayer? Some may object that prayer is boring: "It's just a waste of time." I once heard prayer defined as "that glorious waste of time." But isn't that what lovers never tire of doing – wasting time in each other's presence? Some of us can quote from memory the batting average of

our favorite ballplayers, but haven't a clue where the love chapter is found in St. Paul's letters. May I suggest that we each acquire a good translation of the Bible. Start with St. John's gospel. Let's read it for just three minutes a day. Begin with a short prayer, something as simple as: "Lord, send me your Holy Spirit to help me understand what I'm about to read." Mark the place where you stop reading with a card, so that you can continue the next day.

9. Have you ever heard another Catholic – perhaps even a relative – complain, "Why do I have to go to church on Sunday?" How would a young lady react if she overheard her boyfriend tell his buddies, "Why do I have to take Donna on a date this Saturday?" If our attitude towards Sunday Mass is one of a tedious obligation, then we've failed to comprehend the basics of our faith. We fail to realize that the Eucharist is the source and summit of our life with God here on earth. At the altar, time and space disappear as we are joined with Jesus "the Lamb, now slain yet standing before the throne of God." (Rv 5:6) He comes as our divine Bridegroom, to join himself to us in the love embrace of Holy Communion, thus uniting us with all the members of his Mystical Body. So unless we're excused through illness or some emergency, if we purposely fail to join in this awesome heavenly banquet, what are we telling God? That we're too busy? Too busy to give him back just one hour each week of the 168 that he has given us?

10. Before concluding our reflection on time, let's add a word about the importance of spending time with others, especially with our family. A father who repeatedly promises his son that he's too busy to watch his little league game this Saturday but that he'll surely be there the next, yet never goes, doesn't love that child. We always find the time to be with the ones we love. A recent poll indicated that husband and wife spend an average of only 25 minutes a week in meaningful conversation. Is it any wonder that the family today is in a state of crisis? May I suggest that you try some form of family prayer each day: daily devotions or the rosary – perhaps start with just one decade. Remember, the family that prays together, stays together!

Giving of our Talents

11. Checking the etymology of the word "talent" in Webster's, we learn that it



The basis of all authentic stewardship is love. And in this matter, God took the initiative. "God so loved the world, that he gave his one and only Son..." (Jn 3:16) That verse is so familiar that it may have lost its impact on us

comes from the parable of the talents recorded in Mt 25:14-30. In that parable, the master dispenses various amounts of gold coins (talents) to his servants with instructions to invest them until he returns. On his return, he rewards the diligent servants who invested their talents wisely, while he punishes the lazy servant who buried his talent in the ground for fear of losing it. The lesson is clear. God has given each of us special talents – abilities, skills – which we are to use for the good of others. We did nothing to merit them; we received them in order to serve others. "What do you have that you did not receive? And if you did receive it, how can you carry on as if you did not?" (1 Cor 4:7)

12. Are we making good use of the skills we've been given to help others? To volunteer is a good indicator that we are. There are many areas that need our services. The parish needs volunteers as choir members, lectors at Mass, and extraordinary ministers of the Eucharist. Without volunteers many of our Catholic schools would have to close their doors. Teachers of religious education are almost exclusively volunteers. Volunteering our skills of painting, plumbing, or landscaping would permit a parish to use its funds for other needed projects. Furthermore, serving as a hospital visitor and participating in prison ministry are excellent ways to practice the corporal works of mercy. We may receive scant recognition for our services now, but we'll rejoice to hear Jesus summon us on the last day with the words: "Come, blessed of my Father... For I was hungry and you gave me food...I was sick and you took care of me, I was in prison and you came to see me." (Mt 25:34-37)

Giving of our Treasure

13. Among Christian denominations, Catholics enjoy the second highest median income, but are the least generous contributors to their church. In a report released by the Barna Group, the mean amount of money donated to churches in 2003 was \$824. The mean annual donation in our diocese for the same year was \$623. In general, Catholics are quite generous in giving to a specific need – a new worship center, a new church roof, a tuition bill, etc. And Catholics respond well to parish bingos, carnivals, bazaars, and silent auctions. While the social component of these events may be beneficial, they could well blur the vision of what Christian stewardship of one's possessions should be.

14. Let's take a moment to examine what Jesus taught regarding the matter of possessions and the use we make of them:

- Possessions must be secondary in our lives: "Do not worry, asking, 'What are we going to eat...or drink...or wear?' For that's what the pagans do. Your heavenly Father already knows what you need. So set your hearts on his kingdom first...and all these other things will be given you besides." (Mt 6:31-33)
- Possessions can make us greedy: Recall the parable of the rich man who did not know where to store his bumper crop. "I will tear down my barns and build bigger ones, and store all my grain there. Then I will eat, drink, and be merry; for I have plenty of goods stored up for years to come." But God said to him, "You fool! This very night you will die. And all those things you've hoarded, whose will they be?" (Lk 12:16-21)
- Possessions can endanger our eternal salvation: "How hard it is for those with riches to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." (Mk 10:23-25)

15. In pointing out the danger of riches, Jesus was not implying that rich people are evil. He had some close friends who were very wealthy. Mary of Bethany anointed his feet with a precious ointment that was worth almost a year's wages (Jn 12:3-5); and Joseph of Arimathea was so well off that he offered his new tomb to bury Jesus. (Mt 27:57-60) What Jesus stressed, however, is that riches pose a real danger. The rich man Dives was not condemned because he was wealthy, but because seeing the beggar Lazarus at his doorstep, he did not lift a finger to help him. As St. John points out: "If someone blessed with this world's goods sees his brother in need, yet closes his heart to him, how can the love of God be in him?" (1 Jn 3:17) Once again, we prove our love for God through love of neighbor. It's not money that's evil; what's evil is the misuse of money. As St. Paul stated in one of the most misquoted verses in Scripture, "The love of money is the root of all evil." (1 Tm 6:10)

16. What should be the norm for sharing our financial resources with the Lord? In the Old Testament the biblical norm was tithing, that is, ten percent of one's income. But such a benchmark could be very disproportionate. Ten percent of a millionaire's thick portfolio would be a pittance compared with ten percent of a single parent's minimum-wage earnings. Jesus affirmed as much when he praised

the poor widow for the two coins she dropped into the temple treasury, compared to the generous donations from the wealthy. Still, as a starting point, we should all be as generous as our means allow. Let's bear in mind the following points:


- God will not be outdone in generosity: "Bring in the whole tithe...Try me in this, says the Lord, and see if I will not...pour out so much blessing that you will not have enough room for it." (Malachi 3:10)
- Rewards should not be our motive for being generous: "Even if the olive crop fails and the fields produce no food; even if there are no sheep in the corral, or cattle in the stall, still will I rejoice in the Lord! (Hab 3:17-18) Our sole motive for giving is to prove our love for God.
- Our harvest depends on how much we plant. Don't expect to harvest twenty acres if you plant only one: "Bear this in mind: meager sowing means meager reaping; the more you sow, the more you reap. Each one should give what he has decided in his heart to give, not because he has to; for God loves a cheerful giver." (2 Cor 9:6-7)
- Sharing leads to life; hoarding leads to death: In Israel, the Sea of Galilee empties into the Jordan River, which flows south into the Dead Sea. The Sea of Galilee is ripe with countless species of fish. Marine life is nonexistent in the Dead Sea, due to its high salt content. Why is that? Many springs feed the Sea of Galilee, which, in turn, flows into the Jordan. Namely, it shares what it receives. The Dead Sea, however, has no outlet. Its selfish hoarding renders life impossible. This is an apt analogy of authentic stewardship. Just as God is generous with us, we must be generous in sharing with others. Otherwise we run the risk of becoming barren branches joined to Jesus the living vine. "My Father cuts off every branch in me that bears no fruit...such branches are thrown into the fire and burned." (Jn 15:2, 6)

17. While the Church has no mandate about tithing, she does ask all the faithful to contribute to the support of their parish. How much should one contribute? Before deciding, consider the following two points. First, last week how much did you spend on entertainment? On recreation? On lotto tickets? On cable TV fees? In the fitness center? In the beauty salon? In the restaurant? Is what you spent on any one item more than you put in the offertory basket last Sunday? And

second, last fall when the diocese was experiencing the \$1.3 million deficit, due mostly to the subsidy for the new diocesan high schools, I made a general appeal to all parishioners to help us out of our dilemma. You responded generously. However, if everyone would commit to contribute to the parish offertory collection in proportion to one's income, the diocese would have no need to come begging for more help. So I challenge everyone, myself included, to take this leap of faith of sacrificial giving at the parish level. And one final suggestion: Gift-wrap your sacrifice in an offertory envelope.

18. In deciding what your weekly contribution should be, get specific about the amount. If you decide to tithe – ten percent of every dollar earned or received – then you might place five percent in the Sunday collection, and set aside five percent for charitable causes: the missions, special collections, local appeals for the needy and Catholic school tuition. If ten percent seems unrealistic at this time, begin with five or even two percent. Then, if possible, gradually increase your giving to a higher level year by year. But regardless of what you can give, give with a grateful heart, "for God loves a cheerful giver." (2 Cor 9:7)

Brief Summary:

- Always put God first in your life. God does not want leftovers.
- Jesus is God's greatest gift to us. Stewardship tells us to share a portion of our time, talent and treasure so that the gift of Jesus may be given to those who do not know him.
- Stewardship expresses an attitude of deep thanks to God for his many gifts to us and of boundless trust in him as the ultimate source of our security.
- Jesus said: "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in to steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in to steal. For where your treasure is, that's where your heart will be too." (Mt 6:19-21) 

+ Victor Galeone,
Bishop of St. Augustine
August 21, 2004



News From Around The World

Vatican Condemns Cloning Human Embryos

The Vatican condemned the British government's permission to a group of researchers to clone human embryos for therapeutic aims. Calling the new move "morally unacceptable," the Vatican's spokesman, Joaquin Navarro-Valls, reiterated the church's position on artificially creating human embryos. Pope "John Paul II firmly condemns any type of human cloning," he told reporters Aug. 11, the same day British regulators gave a group of scientists permission to clone human embryos to produce stem cells to treat disease. It marked the first time the British government, through its watchdog agency, the Human Fertilization and Embryology Authority, granted researchers a license for the procedure since the government legalized cloning for therapeutic reasons in 2001. Cloning human embryos for reproductive purposes is still illegal in the United Kingdom.

Successful Adult Stem-Cell Procedure Drives Man To Speak Out

Rob Hirschman, 41, has a lot on his mind that he wants to share with others and he's not sure how long he might have to do that. Hirschman, a Catholic, believes that an experimental medical procedure using adult stem cells that he received two years ago for a life-threatening blood disorder was successful because God wanted him around to stir up dialogue on "life issues." He said, "When you have been to the edge, you know " about life issues. Because his current remission is directly linked to the use of adult stem cells, he argues that he merits being heard. "All the breakthroughs so far have been with adult stem cells," he told *The Catholic Weekly*, newspaper of the Saginaw Diocese. Four years ago Hirschman's doctors discovered he had Evan's syndrome, a relatively rare disorder in

which his blood platelets were being destroyed by antibodies produced by his immune system.

A Look At Sexuality Using Pope's 'Theology Of The Body'

A seasoned bishop and a youthful theologian proclaimed the good news about the Catholic path to authentic sexual liberation at a July conference in Atlanta on *Sexuality, Marriage and the Family in the Third Millennium*. Bishop Victor Galeone of St. Augustine, Fla., and theologian Christopher West, author and lecturer at St. John Vianney Theological Seminary in Denver, challenged Catholics to lead a sexual counterrevolution by embracing Pope John Paul II's "theology of the body." Both speakers said many Catholics are no longer distinguishable from the rest of society when it comes to sexual ethics. "The problem of our culture is not that it overvalues sex," West said. "The problem of our culture is that it has no clue how valuable sex is. ... The foundation of human life, the deepest foundation of ethics and culture, stands or falls on how it lives sexually."

Sudanese Women Tell U.S. Bishop: 'We need food'

While meeting with a group of Sudanese mothers in a refugee camp in western Sudan, Bishop John H. Ricard of Pensacola-Tallahassee, Fla., was told, "We need food." Bishop Ricard, chairman of the U.S. bishops' Committee on International Policy, met with the women at a camp in the Darfur region of Sudan, where Arab militias have driven some 1.2 million people from their homes in a campaign of ethnic cleansing against black Africans.

Bishop Ricard told Catholic News Service in a telephone interview from Khartoum, Sudan's capital, that he first met with male residents of the camp out of respect for African culture, but the women of the camp demanded a chance

to speak with him, too. "They said they were running out of food. It was very difficult for me to hear this, but these women, these mothers were saying 'We don't have food,'" the bishop said.

Bishop Ricard said Darfur is facing a humanitarian crisis as "massive as any I've ever seen." "The consequences in terms of loss of life and disruption of livelihood are as serious as any I have ever seen before," he said. "It's a very hard situation to experience, very tragic." He said aid agencies have started to mobilize and bring aid to the region, but the response has been hampered by a number of factors. Darfur, a remote region already, has been further cut off from aid by heavy rains. "We're dealing with a country that has very few functioning roads; paths used for roads have become nonexistent once the rains come," the bishop said.

The heavy rains have also added to the misery of life in the refugee camps, which he described as a "series of sheds set up on treeless plains under a blazing sun." "There's nothing that resembles hell more strikingly than refugee camps when it rains. Rains come through the tents and makeshift shelters; mothers, children and babies and old people essentially have to sleep in the mud," Bishop Ricard said.

More Bishops Weigh In On Communion Debate

Catholic politicians or candidates who support keeping abortion legal have been barred from receiving Communion in any Catholic church in the Archdiocese of Atlanta and in the dioceses of Charleston, S.C., and Charlotte, N.C.

In a joint letter Aug. 4, Archbishop John F. Donoghue of Atlanta and Bishops Robert J. Baker of Charleston and Peter J. Jugis of Charlotte said the ban could only be lifted after the politician's "public disavowal of former support for procured abortion" and

“with the knowledge and consent of the local bishop.”

“We undertake this action to safeguard the sacred dignity of the most holy sacrament of the altar, to reassure the faithful and to save sinners,” they said. But in North Carolina’s other Catholic diocese, Bishop F. Joseph Gossman of Raleigh is taking a different approach to the question of church sanctions against those who want to keep abortion legal. The church’s long-standing practice is “not to make a public judgment about the state of the soul of those who present themselves for holy Communion,” Bishop Gossman said in a July 8 statement.

In Georgia’s other Catholic diocese, Bishop J. Kevin Boland of Savannah did not sign the joint letter. His spokeswoman, Barbara King, told Catholic News Service Aug. 5 that the bishop told her a day earlier that “he has decided to take another approach and he’s still studying the matter.”

Settlement Reached With Bishop O’Connell

Two men who claim that resigned Bishop Anthony J. O’Connell molested them in a high school seminary said July 26 that they have reached an out-of-court settlement with the bishop and the Diocese of Jefferson City, Mo.

The Survivor’s Network for those Abused by Priests, known as SNAP, called a press conference in St. Louis to announce the agreement. SNAP said that according to the terms of the settlement Matthew Cosby of St. Louis is to receive \$5,000 from Bishop O’Connell and \$27,000 from the diocese, and Michael J. Wegs of Minneapolis is to receive \$5,000 from the bishop and \$20,000 from the diocese.

Bishop O’Connell, now 66, has been living at a monastery since he abruptly resigned as bishop of Palm Beach, Fla., in March 2002. When he resigned he publicly acknowledged inappropriate conduct with minors while he was at St. Thomas Aquinas Seminary, the Jefferson City diocesan high school seminary in Hannibal. He was spiritual director there in 1968-1970 and rector in 1970-1988.

His admission and resignation – the first by a bishop less than two months after the eruption of the clergy sexual abuse scandal in Boston – helped fuel the nationwide crisis that forced major reforms in the way the church deals with sexually abusive priests. 🙏

Source: Catholic News Service

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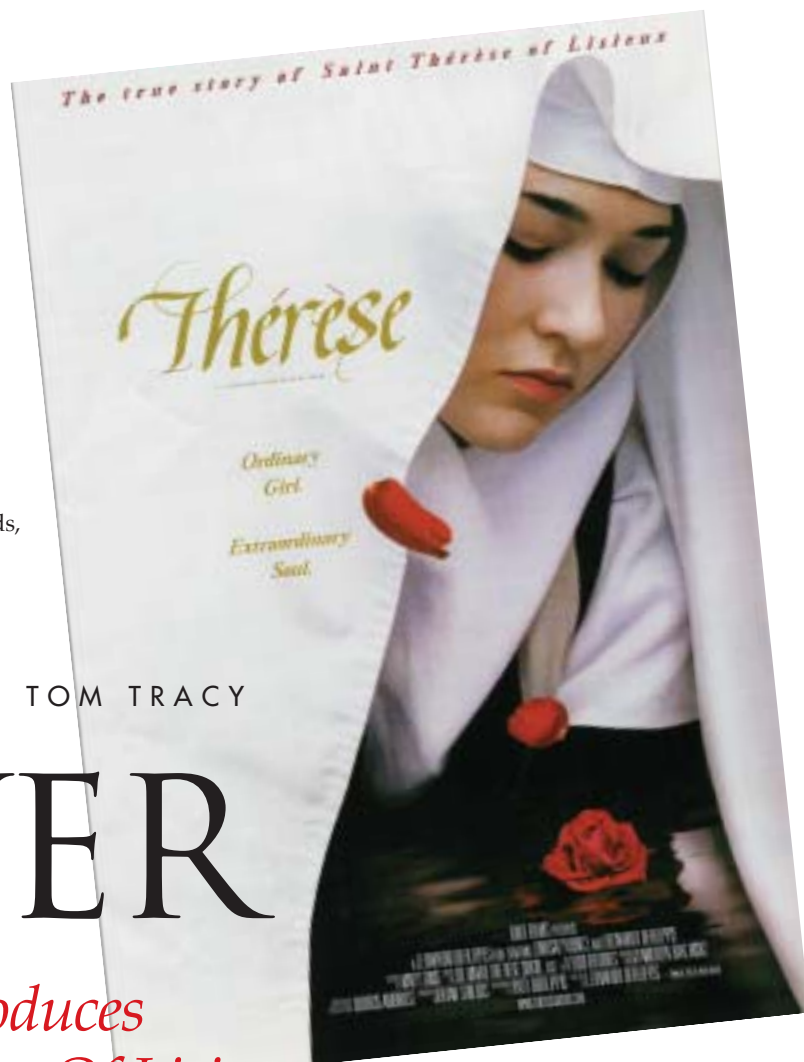
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It may not have the notoriety or financial backing of *The Passion of the Christ* movie, but Jacksonville resident Brian Shields is hoping his film on St. Thérèse of Lisieux has a meaningful impact on audiences nationwide.

Thérèse, an independent film by Luke Films of Oregon, opens at select theaters around the county Oct. 1. It is based on the life of one of the most popular modern saints. Better known as the "Little Flower of Jesus," Thérèse was just 14 when she experienced a deep conversion. Not quite old enough for the convent – Thérèse travels to Rome where she begs the pope for an audience and seeks permission to become a Carmelite nun.

"The film is an experience; not as physically intense as *The Passion*, but when you view it – it's like a prayer," says Shields, who is the movie's producer and a parishioner of St. Joseph Parish in Jacksonville. "I am hoping to bring people closer to Christ."



LIKE A PRAYER

BY TOM TRACY

Jacksonville Catholic Produces New Film On St. Thérèse Of Lisieux

In bigger-budget movie-making scenarios, a film producer lords over a staff of lesser producers who do the hard work of getting the film done, but 31-year-old Shields said that his collaboration with director Leonardo Defilippis and Luke Films was such that he was intimately involved with every aspect of making the movie.

A graduate of the University of Central Florida, Shields moved away from a budding acting career to pursue religious films and media projects.

"Usually producers are these guys with all the money who back the whole project and they hire a production manager or line producer to bring everything together and organize it," he said.



SPECIAL

"Mine was an independent film so I had to bring the people together, coordinate schedules, budget the project, hire and fire, get yelled at.

I was trying to fulfill the goal of the director, Leonardo, who worked on the play with his wife."

The film is based on a screen adaptation of the theatrical work by Defilippis' wife, Patti Defilippis. Leonardo had reportedly seen a 20-year-old French film on the saint, but he didn't feel it captured the simplicity and purity of Thérèse. The filmmakers consulted Carmelite nuns, friars and other experts on the life and spirituality of the saint with the objective to ensure that the real Thérèse came through in the script. The filming was done at more than 21 locations, including exteriors shot in France and Rome.

"People in Hollywood have looked at the film and said it looks like a \$12-million film, but it's not," said Shields, whose parents, Bill and Susan Shields, are strongly involved in the Marriage Renewal Ministry for the Diocese of Saint Augustine and are members of San Juan del Rio Parish in Jacksonville. "One of my goals was to get people involved who really had a heart for the production," said Shields.

As of this interview even Shields was not certain what cities would get a screening of *Thérèse*, but he urged Catholics and others interested in seeing the film to register their interest by going to the film's website (see bottom of page 11). In general, audiences in big cities like New York, Houston and Los Angeles will probably have an opportunity to view the film, but Jacksonville may be a long shot unless there is enough grass-roots support to get the attention of the film's distributors. There is a petition drive taking place in Jacksonville at Catholic bookstores along with parish drives in

hopes of showing enough support to have the film released here.

Who will this film appeal to? Shields says anyone, especially those seeking to be closer to God. During her life, the saint was no stranger to despair; she went through a time in her life feeling totally disconnected from God, but she was confident that God would not abandon her even though she could not feel his presence. She died at the young age of 24 – but her life has had a strong impact on people around the world.

Thérèse “is a saint for everyone; she talks about the mercy of God and the little ways to get to heaven: simple ordinary life stuff,” Shields told the *Saint Augustine Catholic*. “It is a film that Catholics and other denominations will embrace, which is a unique thing about Thérèse – she is known as the greatest saint of modern times. She had such confidence in God’s love.”

And what is the young filmmaker from North Florida up to now? Shields and his wife Cristi have two children: Christopher and Rosa and a baby due in early September. When he is not at home with his family, Shields said he is working on some audio dramas for the Catholic radio market, specifically a series of 12-minute audio dramas on the lives of the saints.

The product will be marketed to children and he is providing them to Catholic radio

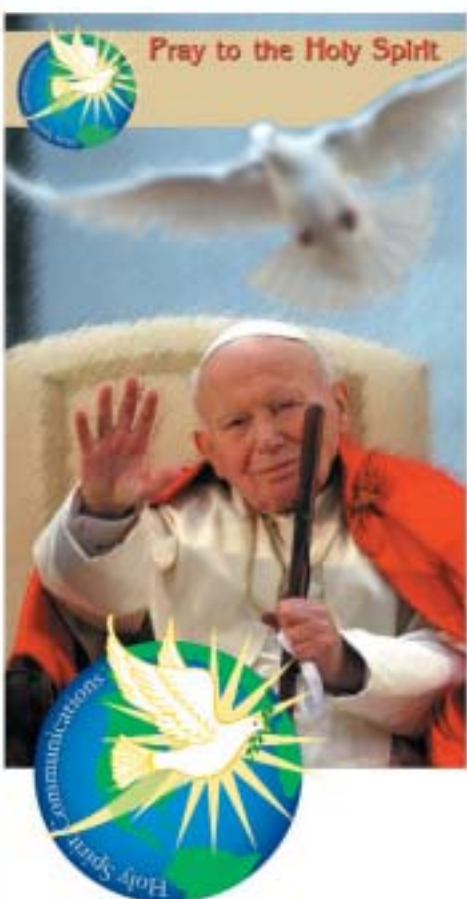


SPECIAL

Brian Shields, as producer of Thérèse, was deeply involved in all aspects of the film.

stations hoping they will generate sales in bookstores as well. He also has a potential animation project in the works for Catholic children called *Altar Gang*, in which church objects come to life to help an overworked priest prepare for the celebration of the Mass. 🐦

For more information on the movie and to petition that the movie be shown locally, visit the Thérèse movie website at <http://www.theresemovie.com/>



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When we think of humor, we hardly ever think of saints. Most of us remember dour-faced paintings and horrific stories of the martyrs, the gorier the more memorable. But if we think of humor as not the ability to tell jokes, but as a way of looking at the world, then the saints are every bit as likely to have a sense of humor as Jesus did when he told parables.

As we take a look at humor in the lives of some of the saints, we will see that the saints often approached the world, even at the most dire moments, with wit, a knack for seeing their own foibles, a smile and, most of all, God's grace.

Have you ever picked up a Sunday bulletin at church? **Saint Francis de Sales** developed that idea to help bring people back to the church during the Protestant Reformation. He and **Saint Jane Frances de Chantel**, a young widow with five children, founded an Order of Visitation Sisters. She really needed to talk to him about their community, but he was too busy to meet her. He promised he would make time when they met next.

Unfortunately, he died. Undaunted, Jane Frances went to his gravesite and prayed there and talked with him about all the things troubling her, thus making him fulfill his last words to her. It must have worked, for their community still exists today. His feast day is Jan 24. Hers is Dec. 12, though it has been moved a couple of times.

Saint Scholastica (Feb. 10) was the twin sister of Saint Benedict in the 500's and together they founded the Benedictines, monasteries and convents. Toward the end of her life, Benedict came to visit her. Knowing her end was near, she begged

Finding Humor in the Saints

BY PAT COOK

him to stay the night at her convent, and talk about God. He refused. She prayed hard. Suddenly, the heavens poured forth a storm so severe that Benedict could not leave. He upbraided her (arguing and scolding her), but she laughed and replied: "You refused my request when I asked you. When I asked God, He granted it." She died a day later, and he saw her soul ascend to heaven. They are buried together.

On March 25, exactly nine months before Christmas, we celebrate the **Annunciation of Mary**. We never think of her with humor, yet Luke specifically says that the angel told her to see Elizabeth if she

of contemplation!

On Aug.10, the Catholic Church celebrates one of its most famous sons, **Saint Lawrence**. Roman authorities wanted all the treasures of the church in 258 A.D. Lawrence asked for three days to accomplish this. On the appointed day, he brought thousands of the sick, blind and lepers. Saint Lawrence was condemned to die very slowly. He was to be roasted over a fire. He said to his executioners: "Turn me over. I think I'm done on this side."

Saint Thérèse of Lisieux (Oct. 1) had humor, not in her ability to tell jokes, but in her mimicking the useless attempts of

...the saints often approached the world, even at the most dire moments, with wit, a knack for seeing their own foibles, a smile and, most of all, God's grace.

needed confirmation of his message. Luke says she "hastened" into the hill country to see Elizabeth. In statues and paintings she always looks serene, but in real life, her life was anything but serene. The idea that Mary ever hurried is almost hard to imagine.

Saint Philip Neri (May 26) was a saint but he had a bad temper, a fault that caused him to pray fervently to God. He begged God to take away his terrible temper. As he walked out of church, he met someone who said something that irritated him. He yelled at the person. Realizing what he was doing, he turned to the altar and said: "Didn't I just ask you to help me?" "I am helping. I am giving you opportunities," Jesus responded.

Saint Thomas More, Lord Chancellor of England under King Henry VIII, found he could not agree to Henry divorcing his first wife to remarry. The king condemned Thomas to be beheaded. On the day of his death, Thomas asked the executioner: "Please help me mount up the steps; as for the coming down, God will take care of that." He died "the King's good servant, but God's first."

Saint John Vianney (Aug. 4) was a parish priest renowned for hearing confessions that changed people's lives. His holiness and simplicity were absolutely remarkable in the very mediocre town of Ars, France. Day after day, he saw this old peasant in the church and finally he asked the old man what he was doing there. The old man replied: "Sometimes I just sit and look at Him, and sometimes He just sits and looks at me." What a great definition

her doctors to save her life. She was dying of TB at age 24, and the other Sisters in her French convent loved to come visit her in the infirmary because she made them laugh. Like Lawrence, she found humor even in dying because there is no situation in which God is absent. (See related story on St. Thérèse on page 10.)

There are many humorous stories about **Saint Francis of Assisi** (Oct. 4). When talking with his Franciscan brothers, he said: "Preach the Gospel always. Use words when necessary." To model this, when the Franciscan nuns, who were cloistered and could not travel, asked him to give them a powerful sermon, he complied, but in his own way. With much anticipation, they watched him enter a room slowly. He made his way to the center, slowly. Then he poured ashes over himself. He slowly left the room. Humility!

Lastly, **Saint Teresa of Avila** (Oct. 15) was a tiny powerhouse of a woman. If she were alive today, she would no doubt run a *Fortune 500* Company. On one of her many trips to buy land for one of her reformed Carmelite convents, she was in a horse-drawn carriage. The heaven's opened and the rains came down. The dirt road soon caused her coach to become hopelessly stuck. She opened the door, saw the damage, and looked heavenward. She uttered those immortal words: "Now I know why you have so few friends!"

Pat Cook is a biblical scholar and a religion teacher at Bishop John J. Snyder High School in Jacksonville.

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Can you imagine a community of young men where there's a strict regimen of prayer and work, no weekends off, the minimum stay is three years – and smoking, drinking, television, radio and iPods are banned?

Such a community exists and has existed for the last 11 years here in the Diocese of Saint Augustine. It owes its existence to Bishop Robert Baker, of Charleston, S.C., and to a charismatic Italian woman religious, Sister Elvira Petrozzi.

When he tells the story, Bishop Baker recalls, "We had been praying a novena to Our Lady of Hope to help people struggling with drug addiction."

At the time, then-Father Baker was pastor of the Cathedral-Basilica of St. Augustine, and while in Rome in 1993, he learned of a community of men, a "School of Life" that brought healing to those addicted to drugs.

The community established in 1983 by Sister Elvira, beginning with one house in Saluzzo, Italy, is called *Comunità Cenacolo* or Community of the Cenacle. The "cenacle" is the upper room where the apostles and Our Lady awaited the Holy Spirit. Tradition has it that the Last Supper was celebrated there. The *Comunità's* School of Life is a spiritual and practical classroom where selfish, self-absorbed addicts learn about the threefold gifts – the Father's love, Christ's forgiveness and the Holy Spirit's grace – to become committed men of God who think of others and accept that life often brings sacrifice and suffering. Their "studies" are based on a daily regime of prayer, adoration of the Blessed Sacrament, reflection, responsible and respectful relationships with others, and hard work.

Recognizing its intensely spiritual nature, Father Baker brought Sister Elvira to Florida – and the *Comunità Cenacolo* began to come to life in America.

Our Lady of Hope Community was established on the outskirts of St. Augustine on a 30-acre site that was purchased through the St. Vincent de Paul Society. It is also called the St. Vincent de Paul Farm. It is the only one in the states.

Its leaders were three young Italian men who had been handpicked by Sister Elvira. They had lived in the community in Italy for several years and wanted to share the *Comunità* with others. One of them, Albino Aragno, is now coordinator of houses here and in Mexico and Central and South America.

"Getting started was difficult," Aragno says. "We were just three Italians and we thought we were speaking English, but we weren't."

When they arrived, their resources consisted of lots of Florida slash pines and scrub palmettoes and two mobile homes. Today, there is a residence for 25 men, a chapel and a workshop, surrounded by landscaped lawns. Aragno is now married and settled into a home in St. Augustine. His English is better, too.

At the farm the young men work hard. They supplement their livelihood by growing vegetables and raising livestock.

In addition to daily prayer and adoration, there are shared reflections on the day's readings and an examination of their daily behavior and attitudes. An addict knows his own foibles and rarely do the men let another guy get away with little deceits, Aragno says.

Many are men like Nick. He's a 25-year-old from the Chicago area who had been to rehab and graduated from drug treatment programs for his heroin habit. But none of the programs put him back on the street whole.

"I was really lost," Nick says. "My mom told me about this community. I had nowhere else to go."

When Nick came to the house he was 22, "He wouldn't talk, wouldn't laugh," says Sean who has lived *Comunità* for four years.

Hearing Sean's description, Nick breaks easily into a wide smile and with no rebuke.

"You see little miracles here every day," says Sean. "People change inside out. You learn to put love into your work, you learn to put love into everything you do."

Just as Sister Elvira has. The *Comunità Cenacolo* she's founded lives on the "Benevolence of God's Divine Providence," as she phrases it, trusting that God will give them what they need. They receive no government funds, do not ask payment of, or for, anyone living in the community.

Yet, the men travel to rotate between houses in other

countries, Poland, Ireland, Russia. There are 50 houses in 11 nations; three men have become priests of the community, and there are 40 women religious and 11 brothers. Some are professed religious, others are in the Formation House in Italy. The *Comunità Cenacolo* has been recognized by the Vatican as a "Public Association of the Faithful," one of the steps in the process that Rome requires for the *Comunità* to become a religious order.

Nick and Sean have lived in the house at Medjugorje. They and others discover that their family, their *Comunità*, is not just 25 men living at the house in St. Augustine, but over 1,000 men – and their families – from all over the world.

Aragno explains, "After six or seven months, the men reach a comfort zone. Moving to a new place provides a new challenge.



SCHOOL OF LIFE: BRINGING HEALING TO DRUG ADDICTS

BY CHELLE DELANEY

They have a different environment; make new relationships."

In getting to know one another and building a familial relationship, they change because they are continually reminded of God's love for them.

"We hope to destroy the old man and build a new man of God," Aragno says.

The process is helped by their assigned companions, who are called "guardian angels," men who have lived in the community for some time and have received some healing. They take on a new arrival, stay at his side 24-7, and pass on the way of life of the community.

How does someone join the community? It's open to men from 18 to 45 years old. There are houses for women, but none yet in the United States. Aragno hopes to begin one here in Florida. Meanwhile, there are more immediate plans to establish another house for men in St. Johns County.

Candidates for the community are asked to come – with their families – and visit, during the day, for three days. Candidates participate in the house's daily activities and the candidate's family meet house leaders, like Aragno, and other members of the house who will participate in the decision to allow the candidate to join the community.

It's a journey that the addict and his family will make together.

Sister Elvira has said, "Community is not a way for parents to 'unload' their son and pray that he'll be 'fixed.'"

A man's family is asked to continue to be involved with their son and to join in the Comunità, albeit from a distance. Families join in prayer on the first Saturday of every month and to participate in family retreats twice a year in St. Augustine.

These retreats not only bring families together with their sons, they bring families together with families. They are all part of Comunità.

Once estranged from his siblings and

father, Nick says he and his family have grown together, and become more close, because they have all been sharing prayer and living Comunità.

Nick has lived Comunità for three years, but he's not set a time that he plans to leave and the community has not given its blessing to leave. "I try to trust in God and in the community," Nicks says. "When the time is right, God will let me know."

He is still smiling. 🐦

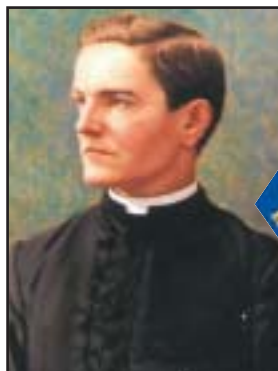
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Annulment has touched my life directly. As a divorced, remarried Catholic woman, I have personally experienced the process. As a pastoral minister, I am confronted with this issue constantly. As a field advocate for our local marriage tribunal, I facilitate applications for petitioners. And, as a Catholic, I am continually asked to defend the existence of what seems to be the most misunderstood aspect of Catholicism.

While we have yet to come up with a better word, annulment does not really describe what occurs during the process. The Catholic Church does not annul a marriage; it only rules on the evidence of its sacramentality between two Christians. It is purely a Catholic theological process, bearing no weight on the existence of the civil marriage itself. There was a civil marriage, though not a sacramental one.

The second most common misconception I dispel at every opportunity is that a declaration of nullity makes any children of that marriage illegitimate. Since there was in fact a civil marriage, the children are legitimate.

We who work for the marriage tribunal also dispel the misconception that the annulment fee covers the purchase of a decree from Rome. We make it clear that it is a justice issue involving reimbursement for expenses incurred by the process. I have yet to meet a seeker who resents contributing toward the salaries of those who work for the church. Further, I cannot imagine anyone being denied this right (it is not a privilege) because of an inability to pay. I like to provide as much information as possible about the financial aspects since there are so many stories out there about famous people who have paid thousands of dollars for a quick annulment, or priests

begin with the premise that all marriages are regarded as sacred, in and out of the church.

Therefore, we treat all marriages exactly as we would a Catholic marriage. In nearly every instance, the Protestant partner has expressed relief at the new understanding and, out of respect for a Catholic partner's faith, finds no problem with going forward.

While I would hope that every encounter with the tribunal or any other church office would be a caring, supportive experience, it is not the job of the tribunal to provide pastoral care. It is our job or responsibility to develop the kind of pastoral relationship with seekers that will help them understand this process and what it will require of them. My advocate work in the field is one of the most powerful in my ministry experience. When I hear the stories, validate goodness, and answer doubts and questions, seekers come to a new experience of church. Often it is a deeper connection than they experienced before their divorce.

I am aware that there are dioceses in which the annulment process is impersonal and legalistic. And there are individual priests who refuse to assist anyone in the process, stating unequivocally that they don't believe in it. Seekers have brought valid, heartbreaking stories to our sessions about such encounters. In these cases, and in all cases where the wounding is deep and personal, I invite the seeker to schedule a private meeting where we can dignify their story with appropriate listening and pastoral care.

A decision on the sacramental validity of a marriage can be made either in the *external* forum or the *internal* forum. Let



WHY ANNULMENTS?

Misconceptions About the Church's Marriage-Dissolution Process

BY CARRIE KEMP

who insist on a large, up-front fee to intervene with the tribunal.

Another frequent point of contention occurs when a Protestant is asked to go through the annulment process prior to celebrating a sacramental marriage with a Catholic partner. When this situation occurs, I admit to the non-Catholic that this must seem confusing, and I apologize for the discomfort and misunderstanding. Then I explain how Catholics understand sacramental marriages, that we

us first explore the external forum.

If the outward appearance of the civil marriage meets the criteria of a sacrament, the exploration must go deeper into the relationship itself to consider sacramentality. The marriage took place in accordance with Catholic teaching and was witnessed by a priest. In other words, it looks like a sacrament from the outside. These are the annulments we hear about most often.

Guided by questions provided by the tribunal, the parties involved provide a written experience of growing up, the development of their relationship, the reasons they decided to marry, their understanding of marriage and the mutual understanding shared by both parties regarding the sacredness of their commitment, the role of religion in the marriage, the effects of alcohol or addictive behaviors of any kind, including abuse, attempts made to save the marriage and some understanding of how the divorce came about.

The seeker's written account of his or her faith journey always touch me. Even those who approach this process with grave apprehension seem to find some kind of spiritual discovery in the non-threatening process of recalling the history of their marriage. Some tell me that it serves as a closure; others tell me it allows them to see for the first time their own role in selecting the wrong person to marry!

There is another process in the external forum that is sometimes called the "short-form" annulment. A seeker's question, "Why did my friend get an annulment in a week when mine took a year?" reveals the confusion.

When the outward appearance of the marriage indicates sacramental presence, the tribunal has to extend its search for sacramentality's presence or absence. But when a Catholic marries without the obvious external indications of sacrament, the proof lies in the official documents and papers.

A Baptismal Certificate establishes that the petitioner or respondent was indeed a baptized Catholic, and the marriage certification establishes that the marriage did not take place in a Catholic Church, nor was a Catholic witness appointed to represent the faith community. Finally, the divorce decree establishes that the marriage has ended civilly. As in any other form of annulment, the tribunal will accept no request for Declaration of Nullity of sacramental marriage unless or until a civil divorce is completed.

Supplying the evidential paperwork and a brief testimony from a petitioner that is substantiated by a witness results in the obvious declaration: This marriage was not celebrated sacramentally. Hence, proceedings take much less time than they do when the marriage is apparently sacramental.

No discussion of annulments is complete without accurate information about the internal forum. The procedures we have been discussing involve the documentation of interaction with official representatives of the church, an external process. The

church in its mercy and compassion, however, must have an alternative for those who find the external forum to be inappropriate or impossible. "The law of the church has to bring forth and may never destroy the merciful character of the church's mission," says Jesuit Father Francisco Javier Urrutia. "The church may never turn away, in the name of any of her laws, a sinner who repents. The Lord Himself never turned away a sinner but came precisely for their sake."


Sometimes called "the good-conscience decision," the internal forum relies on the good conscience of the individual in cooperation with a priest, mentor, or spiritual guide. As with the external forum, it is imperative that the petitioner understands and initiates the process. Deeply rooted in our church's tradition and history, it should be administered with charity, gentleness and deep regard for the seeker's spiritual journey.

It is with deep, spiritual conviction that one should approach the internal forum. A problem may arise in finding a priest who is willing to participate in the forum with the same degree of commitment. Many priests are hesitant to participate at all; others feel it demands too much of their time. Still others consider it an invalid process or will admit they have been taught very little about it.

The internal forum is not some back-room escape for privileged Catholics. The official church position is cited in a directive from the Vatican's Congregation of the Doctrine of the Faith, issued on April 11, 1973: "In regard to admission of sacraments, local bishops are asked on the one hand to stress observance of current discipline, and on the other hand to take care that pastors of souls exercise special care to seek out those who are living in an irregular union by applying to the solution of such cases, in addition to other rightful means, the church's approved practice in the Internal Forum."

It is important in the internal forum to avoid scandal. Since there is no public declaration regarding the sacramentality of a prior marriage, therefore, a future marriage cannot be celebrated in the church. The individual is considered a fully participating Catholic in every sense of the word, even if they marry in a civil or Protestant ceremony.

In any pastoral encounter regarding the internal or external forum, it is the minister's responsibility to explain the context, reasoning and tradition in a way that respects the church's deep reverence for marriage and the seeker's right to prayerfully discern a proper course of direction. All of this takes time and is most

effectively handled on an individual basis. I consider these encounters to be evangelization opportunities. 

Adapted from the book Catholics Can Come Home Again! By Carrie Kemp. © 2000 by Carrie Kemp. Published by Paulist Press, 997 MacArthur Blvd., Mahwah, N.J. 07430. Reprinted with permission from Paulist Press (www.paulistpress.com).

For information about annulments, call the Tribunal Office of the Diocese of Saint Augustine at (904) 262-3200, ext. 105 or toll free at 800-775-4659, ext. 105. Or visit the diocesan website at www.dosafl.com and click on Tribunal.

WHAT THE CATHOLIC CHURCH BELIEVES ABOUT MARRIAGE

- Marriage is a covenant by which a man and a woman establish a partnership for the whole of their lives. This is true even if neither person is baptized.
- Marriage is a total, exclusive, faithful, fruitful, lifelong bond.
- When both people are baptized, the marriage is also a sacramental bond.
- Marriage involves a commitment to love, a commitment to a community of life and love, a commitment to the elements and properties of marriage (permanence, fidelity, an openness to children, responsible parenthood and Christian faith for those who are baptized).
- All marriages have a character about them known as indissolubility — a bond until death. While civil separations and divorces may settle issues such as custody and care of children, property settlements and financial support, civil powers cannot set aside this lifelong bond.
- The church believes it has been entrusted by God to safeguard the nature and dignity of marriage.

Source: *Seasons*, a quarterly publication of the Diocese of Saginaw, Mich.

Can Our Faith Guide Us?

In college I read a book called *The Guiltless Society*. It illustrated how Americans are conditioned to accepting laws from their legislators without realizing the long-term affects they have on society. The process is slow and based upon falsehood, exaggeration and the manipulation of words and definitions. Our legislators create unthinkable terms that justify the acts of abortion, reproductive rights and euthanasia.

When faith is molded and influenced by society our social values change and become twisted, distorted and evil in nature. Just view the faith and values of most Americans today. No one can be both pro-choice and pro-life; accept the moral framework of life and accept same-sex marriage. No one who is pro-life can believe in the death penalty.

Our Catholic elected officials must be held accountable to a higher standard of truth and faith. When they are blinded by self-ambition and power, the church has the right to remind them that their actions are sinful. The problem with faith today is that we have become insensitive and confused to the facts. We have based our values on worldly beliefs and

misconceptions of life instead of the truth of life and the self saving graces of the church.

*John Gorgia
Palm Coast, Fla.*

Don't Pass The Buck

I am sorely distressed at the church's inability to take a clear and unequivocal stand on the issue of Communion for Catholic politicians who support abortion. Bishop Galeone says that politicians who are pro-abortion "are supporting a procedure for which the church reserves the penalty of excommunication for those directly involved." Then why not deny Communion rather than passing the buck to the politician, "hoping they will have the personal integrity" to refrain from Communion. If they had personal integrity, this would not be an issue?

In the same issue it was also reported that some at high levels in the Vatican are hesitant to withhold Communion, implying that it is the fault of the church for "failure...to convince people of the truth." Well for heavens sake, how do you convince people of the truth other than by exercising your moral authority and levying clear and justifiable consequences for not abiding by the truth?


In yet another article, it was reported that the Holy Father announces that this is the year of the Eucharist and that last year he "wrote an encyclical on the Eucharist, emphasizing its centrality for every aspect of church life." What better way to emphasize the sacred and central nature of the Eucharist than to clearly define its "worthy" reception?

As millions of babies continue to be aborted each year, the best our bishops can say is "we welcome dialogue with political leaders and candidates, seeking to engage and persuade public officials."

The church has the duty to define and promulgate the truth, not to "dialogue" about it. Jesus said: "I am the Way, the Truth and the Life." Are we not the Mystical Body of Christ? Do we not embody the Truth?

*Gregory Streeeter, Captain USN (Ret)
Atlantic Beach, Fla.*

We would like to hear from you. Send your comments to: St. Augustine Catholic – Readers Thoughts, P.O. Box 24000, Jacksonville, FL 32241-4000 or Fax (904) 262-2398 or email to the editor, kbaggmorgan@dosafl.com



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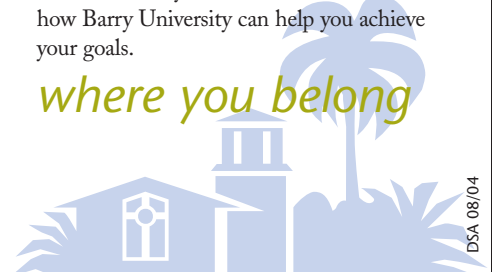
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DSA 08/04

In the last 50 years, a once near-jungle-like site has become home to a thriving parish, its 27-year-old sanctuary accented with a large greeting area inside and an extraordinary life-sized, hand-carved crucifix and fountain outside.

The Shirley David Hall and cafeteria envelop a cobblestone square dedicated to the late Father Jack Shepherd, its picnic tables home to lunching students and after-Mass, coffee-sipping families.

people in a former military barracks at Jacksonville University a few miles away. No rectory greeted him after Mass. He lived in a room at an orphanage called St. Mary's Home, now part of L'Arche Harbor House.

The parish was named Christ the King in February 1955, according to founding members Vernon and Emma Duncan.

"It was just virgin timber, and lots of members knocked down trees and made a baseball area," Emma says. "We had meetings

Christ the King Celebrates 50 Years

By Dan Scanlan

Two baseball fields are filled with cheering parents and running students, the Kingdome echoes with the cheers of basketball games and songs of Christmas pageants.

A white Panama hat floats atop the bubbly water of a dunking booth, as the pastor Father Thanh Thai Nguyen surfaces with a grin for the first child to hit the target and toss him under the waves during the April school carnival.

These are just a few of the images that the 1,500 families at Christ the King Parish in Jacksonville have seen as they celebrate its 50th year.

Christ the King's complex of nine buildings, two baseball fields and a Boy Scout hut join L'Arche Harbor House, a residence for the developmentally disabled adults, under a canopy of stately oaks near the Arlington Expressway.

Father W. Thomas Larkin was sent to the Arlington neighborhood in September 1954, when there was nothing but a wooded lot. He celebrated its first Mass a month later with 125

in a small screened-in summer house there, and there was a horse named 'Madam' which belonged to the kids at the orphanage." In June 1955, members began raising the money needed to build a combination church and school.

"It was just a high roof with the outside metal supports, and when we had our first bazaar to raise money, it poured rain, so we had to run in there and use it as shelter," Emma recalls.

By the fall of 1955, Christ the King's first students began classes at Immaculate Conception School. By December, Mass was celebrated on the first floor of the new sanctuary and the students moved over in January 1956.

Students and teachers would soon take over the rest of the two-story building, when a provisional church for 800 was built in September 1957.

That building is now the school cafeteria, while the Shirley David Hall attached to it was built later. In 1958, a second school building was built and a convent in January 1959. Ground was broken for the Morning Star School for exceptional children in 1962, and for the current rectory in July 1964. A map of the property on its 10th anniversary shows seven buildings including a clubhouse on the site of the current Kingdome gymnasium, and a prime spot for the "future church" on the corner.



In 1958, founding pastor Father W. Thomas Larkin accepts a check from parish leaders for the school and convent campaign. From left are Sidney Monies, Dorothy Payne and James Fogarty.

Christ the King's first altar (1954) was in an old wooden barracks on the campus of Jacksonville University.



SPECIAL

SPECIAL

Father Larkin was transferred to Clearwater in 1967 and Msgr. John Lenihan became the pastor for the next decade, implementing the changes of the Second Vatican Council, as well as liquidating the growing parish debt.

Msgr. Mortimer Danaher became the third pastor on June 15, 1977, and ground was broken for the current 1,200-seat church with a 78-foot-tall, angular bell tower with inset cross, and the Kingdome gymnasium.

During the next two decades the church would grow to a 1,700-family faith community. Christ the King was awarded in 1991 an "excellent parish" distinction in a Parish Congregation Study based at the University of North Carolina.

The parish embarked on a total Stewardship Program in 1992. Tuition was waived, with parishioners pledging financial support of the church and school through the weekly collection. Families, including students, were also asked to give their time and talents to the 60 ministries in the parish. "We give thanks to the Lord for the gifts that we receive, and that is what Msgr. Danaher always talked about – the 10 percent in the Bible," says Father Thanh.

In 1997, Father Robert Baker became the next pastor. He would continue the tithing program, authorize the \$2 million renovation of the school and establish the Sister Therese Horan Library and Media Center. He also approved the launch of the parish's newspaper, *The Christ the King Courier*, which chronicles the parish living history.

When Rome appointed Father Baker to Bishop of the Diocese of Charleston, S.C., Father Robert J. McDermott became the fifth pastor. Renovations continued, refurbishing the social halls and 100-seat chapel. Stained glass windows were added in the sanctuary in the 1990s and the rectory was expanded.

Bishop Victor Galeone appointed Father Thanh pastor on Sept. 14, 2001, after he had been a parish priest there since 1996. His sunlit office reflects the life the 51-year-old pastor led until being ordained a priest in 1991, including a carved cross and outline of his home country of Vietnam, and a painting given to him by his father, showing Christ walking on water before a boat full of apostles.

"Just before I was ordained a deacon, my father wrote that 'this gift reminds us of the 18-day trip from Vietnam to the Philippines,' and 'you are going to be a priest,'" Father Thanh says. That harrowing journey was made in 1979 in a 27-foot boat, after he had been forced to halt seminary and philosophical studies by the Vietnamese communists. Ten days without food or water and 18 days after fleeing, 26 refugees made it to the Philippines.

In 1980, Father Thanh and his family moved to Texas, and he made his way to Hartford, Conn., becoming a bilingual teacher by day and a student of electronics at night. He attended the seminary in 1984, and worked at parishes in Georgia after his ordination, until his move to Christ the King.

Over a period of years, as families moved to new residential developments, parish membership diminished. After the terrorist attacks of Sept. 11, 2001 the nation's economy and parish donations declined and bills from the renovation came due, Father Thanh says. So they decided to "analyze" parish operations and challenge its members. With prayer and consultation, Father Thanh hired Frank Japour as parish administrator.

"We acted to define the number of committed parishioners we have at Christ the King, because we stress commitment. The vital part of Christ the King is the generosity of its parishioners – generosity of time, talent and treasure."

A parish census was taken and parish leaders started a renewed effort to remind members what the church means in their daily life. A series of parish rallies were held to spread the "vision." Parents now pay tuition instead of the parish paying the cost of



FRANTISEK ZVARDON

education from the weekly collection. Ongoing campus renovations continue to enhance the warm, hospitable atmosphere that is found at Christ the King.

"I like to promote the spirit and vitality of the people here. We are a dynamic parish," Father Thanh says. "People will feel welcomed when they come here from other churches."

"We are proud of Christ the King," says founding parishioner Vernon Duncan.

"It's marvelous. We watched everything grow here," adds his wife, Emma. 🙏

The 50th anniversary will be celebrated with a number of events including a Mass at noon on Sept. 26 followed by a dinner in the Kingdome at 7 p.m. To learn more about the events call (904) 724-0080.

Writer Dan Scanlan is a member of Christ the King Parish.

Christ the King Parish
742 Arlington Road
Jacksonville, FL 32211
Parish: (904) 724-0080
School: (904) 724-2954

Founded: Established in 1954 to serve the growing number of families in Jacksonville's Arlington suburb. The Vatican has appointed two of its pastors bishops. Founding pastor Father W. Thomas Larkin was appointed Bishop of St. Petersburg, Fla., in 1979, and Father Robert Baker was named Bishop of Charleston, S.C., in 1999.

Pastor: Father Thanh Thai Nguyen

Parishioners: About 1,500 families.

School: Christ the King School
Has an enrollment of 455

Imagine if all you needed to legally drive a car was to pass a written test. No skills test required, no evidence that you have ever been behind the wheel of a real car, no need to practice parallel parking in an empty parking lot on Sundays.

Guiding couples through marital difficulties with only information and presentations about relationships is just about as foolish, according to family-life and relationships expert, Richard Marks, Ph.D.

It's not enough to teach the basic information; you have to provide training, said Marks, who is a Jacksonville-based licensed professional counselor and a licensed marriage and family therapist.

"Marriage is no different than when you learn to drive a car. You can take the written test and get 100 percent of the questions correct, but still not know how to drive a car. You have to practice driving and take a skills test – get in the car and drive it. Most people in America today can't translate the information they receive on healthy relationships into behavior because we are not teaching that."

Marks will be the keynote speaker Oct. 2 when the Diocesan Center for Family Life hosts their

Research shows that about 90 percent of failed marriages can be attributed to the couple's inability to handle conflicts, communicate effectively and solve problems in a healthy way. In addition, married couples are not spending enough time together to develop a healthy relationship.



Skills For Healthy Relationships

BY TOM TRACY

annual conference for separated and divorced Catholics. This year's theme is: *Relationship – A Gift from God*. In addition to the keynote address, there are three workshops addressing faith, love and being single.

Marks worked for seven years at the First Baptist Church of Jacksonville, where he developed the Center for Family Ministry, doing prevention of marital problems, relationship and problem-solving skills and "emotional literacy."

He has recently founded a new ministry, Marriage for Life, Inc., and has co-authored a guide for Christian marriages with Dr. Lori Gordon – *Christian PAIRS: Practical Application of Intimate Relationship Skills*.

Marks is considered a nationally known expert in the area of relationship building.

The divorce rate among Christians is now almost equal to the general divorce rate among the unchurched, according to Marks, but if you ask churches what they provide couples – at best they get video-based classes. What couples really need is a way of developing their relationship skills.

"I want to assist, train and equip other organizations as to how to strengthen families through relationship skills building," he said. I want to offer a curriculum with marriage mentors and coaches who can do premarital, enrichment and remedial work with distressed couples."

Mark's said divorce is not the end of the world. "Wounds have formed," he said, "but God's grace is sufficient, his love abundant and people can move on and go forward." He added, "divorced people need to learn from their divorce so they don't take old troubles into new relationships.

"You also don't have to be married to be happy. Many people think there is something wrong with them if they are not in a relationship," he said. "Healthy relationships start with being happy, healthy individuals."

Real "aloneness" has nothing to do with your marital status – it has to do with your heart not being connected to God in an intimate relationship, according to Marks. You can be single and not be alone, just as you can be married and feel alone.

Here are some tips from Marks for improving communication skills within relationships:

- Don't let individual issues destroy a sense of unity – or the deep intimate bond between husband and wife.
- Sometimes you have to agree to disagree to preserve the relationship; it is not worth being right at the expense of the relationship.
- Learn to listen actively.
- Learn to say everything that underlies the issue you want to talk about and don't let stress or conflict get in the way. Talk about what you appreciate about the other person as you discuss the problem.
- Be clear and learn to ask for what you want.
- If your discussion gets too heated, take a time-out break before continuing your conversation.

For more information on the conference and to register, call the Diocesan Center for Family Life at (904) 308-7474 or visit them online at www.dcfll.org.

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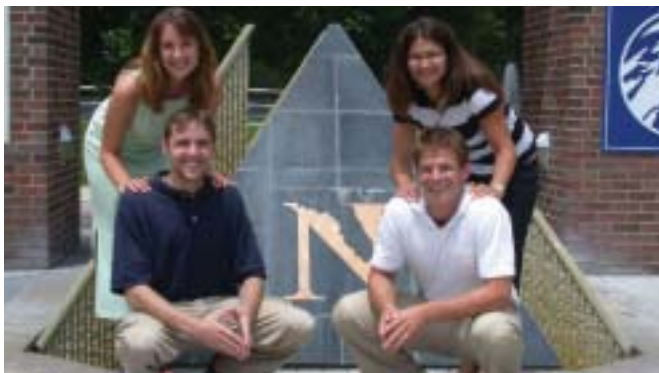
This fall, when college students head back to the University of North Florida (UNF) in Jacksonville, they will be greeted by four young, upbeat and spirit-filled men and women who plan to introduce to Catholic students – a new kind of campus ministry.

The ministry is FOCUS and it stands for Fellowship of Catholic University Students. Founded by Curtis Martin in 1997, FOCUS

according to the FOCUS website (www.focusonline.org).

The FOCUS team for UNF includes: Joshua Gideon, Tonya Turner, Chris McGraw and Cynthia Artz. They have two apartments close to UNF with an office on campus and one at nearby Blessed Trinity Parish.

Joshua, the senior member of the UNF FOCUS team, is a graduate of Benedictine



Cynthia, Chris,
Joshua, and Tonya

KATHLEEN BAGG-MORGAN

FOCUS

Reaching College Students For Christ

By Kathleen Bagg-Morgan

is a campus-based ministry that fosters a deep conversion to Jesus Christ among college and university students.

FOCUS has grown from one campus, Benedictine College in Atchison, Kan., to more than 25 campuses around the country with nearly 90 full-time missionaries.

"It is with great anticipation that I welcome a FOCUS team to our diocese," said Bishop Victor Galeone of the Diocese of Saint Augustine, adding that he has heard positive comments from his brother bishops who have the FOCUS ministry in their dioceses.

"FOCUS is one of the best things that has happened to our university apostolate," said Bishop Galeone. "Nobody does a more dynamic job of reaching college students for Christ than FOCUS."

So what will be available to Catholic students at UNF? The FOCUS team will provide small group Bible studies, personal discipleship, large group leadership training and fellowship.

The FOCUS ministry recruits recent college graduates between the ages of 22 and 30 and trains them to become missionaries on college campuses. They make an initial two-year commitment with the option of staying longer. The missionary team will "dive in" to college life again – keeping late hours, doing outreach in residence halls, joining intramural sports teams or eating lunch in the school cafeteria,

College in Kansas. He has a degree in management and finance.

Tonya joined the team from corporate America where she sold pharmaceuticals for a company in the Kansas City area. She is a 1999 graduate of Coe College in Cedar Rapids, Iowa and has a degree in biology and physical education.

Chris McGraw says after his commitment to FOCUS is up, he hopes to get married to his high school sweetheart, teach art and coach at a Catholic high school. Chris graduated with an art education and painting degree from Illinois State University.

Cynthia Artz is from a small town in western Nebraska – Wallace (pop. 300). She is a graduate of the University of Nebraska-Lincoln with an elementary education degree.

All of them say they are excited about coming to UNF and look forward to their experiences with the students.

To reach any of the team members, call their office at Blessed Trinity Parish, (904) 641-1414 or email jgideon@focusonline.org.

The Diocese of Saint Augustine oversees campus ministry programs at the University of Florida in Gainesville – call St. Augustine Church and Catholic Student Center at (352) 372-3533 and at Flagler College and area campuses in St. Augustine – call Frank Benischek at (904) 429-0081.

HELP WANTED

Director, Pastoral Care

St. Vincent's Medical Center, a member of Ascension Health, is seeking a Catholic Director of Chaplain Services to lead an ecumenical team of chaplains.

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For additional information, please contact Dona Overstreet, Senior Recruiter, doverstr@jaxhealth.com or 800-937-7862.

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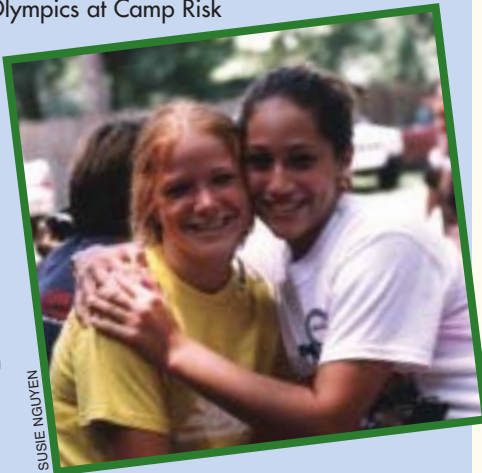
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If you had the first-day camp jitters, they may have turned into the first-day camp giggles after a session of the Wacky Olympics at Camp Risk

this summer.

Teens had fun competing to see who could blow the largest bubble gum bubble, drag an old tire the fastest, and lots of other wacky stuff. Then there was the balloon hunt, when teams went out in the evening to find



SUSIE NGUYEN

Challenges of Camp Risk

the hundreds of water-filled balloons that had been hidden in the woods — and bring them back to home base without breaking them.

The fun at Camp Risk brings campers, as well as counselors, back, year after year.

Counselor Tim Frank, 19, who is a sophomore at DePaul University, attended



SUSIE NGUYEN

when he was in high school. "It made a big impact on me," he said.

Another camper turned counselor is Ryan Beall, 18. "After camp I



always find myself singing a lot more; and during the year you find yourself missing camp.

"Underneath it all is the theme of prayer and living as Jesus would," Beall said.

Camper Trey Henehan, 14, agreed. Henehan said he enjoyed the games and sports. "And at night and in the morning we get together for prayer. It's pretty cool."

That's Camp Risk.

Mission FORT APACHE

It was a western adventure for 18 students from Bishop John J. Snyder High School in Jacksonville. They traveled to Arizona to



SPECIAL



SPECIAL

just wasn't used to. I had never climbed a mountain, cooked dinner for crowds of people, painted an entire house, or felt so loved by kids I hardly knew.

work at the Fort Apache Indian Reservation. Led by Joy Pichardo, campus minister, they met up with other teen groups participating in the YouthWorks program.

Volunteers were divided into two groups. While one was painting houses, the other played with children living in the reservation. After two days, the groups switched.

How was the experience? Here are some reflections of the mission-goers.

Nick Biggs, a freshman, says, "Going on this year's mission trip was a lot of fun, I learned a lot about the people's culture, myself and my friends. Being able to help people is awesome, it brought all of us a lot closer to each other because we were all going through the same things.

Reva Wood, a junior says, "My faith in God has grown 110 percent. I was pushed outside of my comfort zone and that was something I

Another junior, **Keara Ellis**, says, "A simple smile from the children makes you realize that all the little things like the tape, the paint, and the water don't really matter, and they love you for loving and accepting them."

And **Jessica Biggs**, also a junior, says, "The homeowners of the house we painted gave more love and appreciation than I could ever think possible!"

"All in all, it does not seem like two days of painting in the Arizona heat and two days without a bathroom could be so rewarding ... I didn't want to leave!"



SPECIAL

What's Up!

September

25-Diocesan Junior High Youth Rally-Grades 6-8

Saturday, 2:30 - 5:30 p.m. at Most Holy Redeemer Parish, Jacksonville. Featuring the juggling, humor, skits, story-telling, and personal testimony of Gospel animators Gene and Brad of APeX Ministries. Cost: \$5. For more information call Sharon at (904) 786-1192.



SPECIAL

October

17-Diocesan Senior High Youth Rally - Grades 9-12

Saturday, 11 a.m. - 7 p.m. at Bishop John J. Snyder High School, Jacksonville. Concert spotlighting the Huellas band of Orlando and keynoters David Casey and Doug Tooke, workshops, Mass celebrated by Bishop Victor Galeone. Registration deadline: Oct. 4. Cost: \$15. Call Christina for more information at (904) 287-2270.



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9/2004 SA, FL

Exposition of the Blessed Sacrament And Adoration

By Father Tom Willis

Q: What is the difference between the Exposition of the Blessed Sacrament and Adoration?

A: When Catholics discuss the veneration of the Blessed Sacrament outside of Mass, two terms tend to be used (and sometimes, misused). They are “adoration” and “exposition.” However, in the liturgical and canonical language of the Roman Catholic Church, these words have specific meanings.

Exposition of the Blessed Sacrament is the most special form of worshiping the Holy Eucharist outside the sacrifice of the Mass. Adoration, on the other hand, when used intentionally in the church’s official documents, means prayer before the reserved Blessed Sacrament, that is, in a tabernacle. Whether the Blessed Sacrament of the Eucharist is in the tabernacle or exposed in a monstrance, our faith is that the real presence of Christ is among us.

The Holy Eucharist began to be reserved following the celebration of the Mass in the early centuries of the church’s history. The purpose was to allow those who were unable to attend Mass, whether sick or for other circumstances, to receive the Eucharist.

Gradually, the reservation of the Blessed Sacrament was done for two reasons which remain in our official church teachings to this day: (1) for administering Holy Communion as viaticum (i.e., to those who are close to death) and to the sick and (2) adoration of the Lord Jesus who is present in the sacrament. Over time, the practice of exposing the Blessed Sacrament in a monstrance took place in some locales and spread to other areas. This is how we have inherited adoration and exposition.

Pope John Paul II, in his latest encyclical on the Holy Eucharist, reminded Catholics that “worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church” and that it is “strictly linked to the celebration of the Eucharistic sacrifice”.¹ Such teaching is in harmony with Pope Paul VI’s encyclical *Mysterium Fidei* when he reminded bishops and priests to promote worship of the Eucharist both in and outside of Mass. Specifically concerning adoration, he wrote:

“Moreover, in the course of the day the faithful should not omit to visit the Blessed Sacrament . . . Such visits are a proof of

gratitude, a pledge of love, a service of adoration owed to Christ the Lord present there”.²

And in the recently issued Instruction of the Congregation for Divine Worship and the Discipline of the Sacraments, *Redemptionis Sacramentum*, bishops and other ordinaries are encouraged “to diligently foster Eucharistic adoration, whether brief or prolonged or almost continuous”.³

Another form of worship of the Holy Eucharist outside of Mass is exposition of the Blessed Sacrament. In that we have moved from what is considered private, i.e., personal, prayer before the reserved Blessed Sacrament to a public time of worship, *Redemptionis Sacramentum* reminds us “Exposition of the Most Holy Eucharist must always be carried out in accordance with the prescriptions of the liturgical books”.⁴ That “book” is *Holy Communion and Worship of the Eucharist Outside Mass*⁵ published in June 1973. Exposition, then, is a liturgical rite, which is governed by the norms and laws of the church. As such, when exposition occurs there should always be songs, prayers, scripture readings and homilies so there may be “a better understanding of the Eucharistic mystery”.⁶ Times for silent prayer and meditation are encouraged, but this silence should not be the only activity that occurs during exposition. When a priest or deacon is available and when the period of exposition is drawing to a close, then benediction of the Blessed Sacrament would be celebrated.

Some religious orders and other lay institutes approved by the Holy See have as part of their charism perpetual exposition of the Blessed Sacrament. This led to a furthering of this practice in many places. However, since exposition involves the liturgical laws of the church, the local bishop must ensure that the laws of the church concerning exposition would be followed before he could give permission for the practice to begin in a local parish. Besides the provision for hymns, prayers, readings from scripture and homilies, the bishop must know that “the Most Holy Eucharist, when exposed, [would] never be left unattended even for the briefest space of time”.⁷ In the past, the church’s norm was that at least two people are present during exposition of the Blessed Sacrament and this

remains the guiding principle.

In any church where the Holy Eucharist is reserved in a tabernacle, the *Roman Ritual* encourages that the church be opened so that adoration by the faithful may take place. As well, the law states: “In churches where the Eucharist is regularly reserved, it is recommended that solemn exposition of the Blessed Sacrament for an extended period of time should take place once a year...”⁸ In some parishes, this occurs much more frequently than others. Some have solemn exposition on First Fridays; others, as part of a monthly or all-night vigil; still others as part of special feast days or Forty Hours. Whatever the case and however it happens, the worship of the Holy Eucharist outside of Mass must always lead us from the communion we have celebrated and received at the Holy Sacrifice of the Mass and back to it.

Notes

¹Pope John Paul II, *Encyclical Ecclesia de Eucharistia*, April 17, 2003, no. 25.

²Pope Paul VI, *Encyclical Mysterium Fidei*, September 3, 1965, no. 66.

³Congregation for Divine Worship and the Discipline of the Sacraments, *Instruction Redemptionis Sacramentum*, March 25, 2004, no. 136. (Hereafter cited as RS.)

⁴RS, no. 137.

⁵*The Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass*, English translation prepared by the International Commission on English in the Liturgy, June 21, 1973. (Hereafter cited as HCWEOM.)

⁶HCWEOM, no. 95.

⁷RS, no. 138.

⁸HCWEOM, no. 86.

If you have a question about the Catholic faith and would like your answer published, send to: St. Augustine Catholic – Questions on Faith, P.O. Box 24000, Jacksonville, FL 32241-4000 or Fax (904) 262-2398 or email to the editor, kbaggmorgan@dosafl.com

FATHER CAMARDA GOES TO IRAQ

Called To Serve



SPECIAL

Father Ron Camarda, pastor of St. Patrick Parish in Jacksonville, celebrated Masses and said farewell to parishioners on the weekend of Aug. 7-8. He has been called to active military service.

"It's hard to leave the parish." But after having served for 27 years in the reserves, Father Camarda said, "I couldn't shirk my duty."

"Some people would be terrified to be going where I'm going," said Father Camarda who expects to serve as a chaplain in Iraq. But, Father Camarda said, he is not worried "because God is with me."

Father Camarda's assignment is for a year, but the military could reduce it or up it to two years, he said.

We wish him Godspeed.



SPECIAL

Parishioners at Queen of Peace Parish in Gainesville gathered in August for a send-off of Jorge Negron, 43, who will be joining the Redemptorist House of Formation for seminary studies in Washington, D.C., this fall.

Parishioner Negron, who has been a manager in the hospitality industry, said he is drawn to the Redemptorist order because of their community life and mission to deliver the good news to the poor and most abandoned.

Negron was blessed by Queen of Peace Associate Pastor Father Alberto Eposito (left) and Pastor Father Jeff McGowan (right). Three-year-old parishioner Destiny Sanchez also gave her blessing.

FUNDS NEEDED FOR SOCIETY EXPANSION

More Room Needed

To more ably serve those who look to them for help, the St. Vincent de Paul Society Cathedral Parish Conference is campaigning for funds to expand and rebuild its thrift store, said Al Tetta, general manager of the society's thrift store in St. Augustine.

"It's very tight. We need more room," said Tetta. He said the expansion calls for adding about 13,000 square feet to their current 2,100, so that society members will have more space for donations and private offices for counseling clients.

The Society of St. Vincent de Paul offers tangible assistance to those in need on a person-to-person basis. This aid may take the form of intervention, consultation, or direct dollar or in-kind service, while always maintaining the confidentiality and dignity of those who are served.

To learn more or to make a donation, call (904) 824-3333 or write St. Vincent de Paul Society Cathedral Parish Conference, 11 Sanchez Ave., St. Augustine, FL 32085.



PROGRAM PROVIDES FREE EYE EXAMS

Project See A Big Success



SUSIE NGUYEN

In July, Vistakon, a division of Johnson & Johnson Vision Care, Inc. in Jacksonville, joined forces with the Farm Workers Ministry of the diocese and the International Association of Lions Clubs to identify people in the community who are in need of quality eye care services.

After screening more than 75 individuals, 50 people were selected to participate in Project See, a program developed to help provide free eye examinations for people who do not have insurance or access to medical services.

"Project See is a blessing for the farm workers in North Florida," said Julia Castro, director of the Catholic Charities ministry that focuses attention on the needy in the St. Augustine and Crescent City areas. "So many of them go without adequate medical care because they either can't afford the services or they don't have access to medical facilities," she said.

AREA RESIDENTS TOUR UGANDA

You Are Most Welcome



SPECIAL

“You should come visit and tour my country,” Father Lawrence Melinda often tells parishioners at St. Paul Parish in Jacksonville Beach where he is the associate pastor.

Five Jacksonville area residents and their children took him up on his invitation. In June, with Father Mulinda as their guide, they toured parts of his country, Uganda.

It’s a mostly Christian country. Of its 26 million people, one-third are Catholic and one-third are Protestant.

They choose to make their trip during a Ugandan holiday, the feast of the Ugandan Martyrs on June 3. “Being among the more than 800,000 people gathered together for a Mass celebration was a memorable



SPECIAL

Father Mulina stands with the Colemans and the Breaults by the Victoria Nile River in Uganda.

event in all of our lives,” said Mimi Coleman, director of religious education at St. Paul’s.

“Even though it is a poor land, their people are rich,” Coleman said. “Everyone is happy and they are filled with the Holy Spirit.”

Accompanying Coleman and her son, Quinton, on the tour, were Jeanne Breault and her son, Blake,

Jackie Agate, Wendy Baldwin and Randy Royal.

Father Lawrence said that Jacksonville dentist Willette Shaeffer, who also joined the group for a portion of the visit, is organizing a return trip of medical professionals.

A presentation of their visit will be made at the parish’s Oct. 11 CCW meeting.

SPECIAL TRIP TO VISIT ORDER’S FOUNDATION

Sisters Make Pilgrimage

In June, Sister Thomas Joseph McGoldrick, archivist for the Sisters of St. Joseph of St. Augustine, joined 17 other Sisters of St. Joseph from all over the U.S. for a trip to sacred places in France and their mutual founders’ home – the motherhouse of the Sisters of St. Joseph in Le Puy.

The original foundation of the order in 1650 was by six women who lived in one room, a kitchen, where they met, shared prayer, shared the little food they had and then went out into the city to serve the needs of the poor.

Sister Thomas Joseph said visiting the archives of the motherhouse in Le Puy was a highlight of the trip.

Sister Jacqueline of Le Puy stands by Sister Thomas Joseph.



SPECIAL

REBEKAH TAKES CENTER STAGE

Becky Is ‘Ready’

A musical play, *Be Ready Rebekah*, was staged in July by sixth and seventh grade participants in the Summer Musical Camp at Holy Family Parish in Jacksonville. The play was written and directed by Lisa and Jim Bolling. Lisa said they took on the roles of playwrights because they could not find Biblical-based scripts that offered many parts for young girls. The parents of three grown women, Lisa and her husband knew firsthand that it’s mostly girls who sign up for stage productions. Lisa said they chose Rebekah, the wife of Isaac, as the subject of their musical because she serves as a reminder to put our faith in God and journey where he leads.



SPECIAL

In Canaan, outside Abraham’s tent, the camels joined in song and dance, including (l-r), Emily Iannotti, Bridget Carey, Nikki Serrano and Kennedy Monnet.



CHELLE DELANEY

At the dedication were (l-r): Father John A. Jammicky, national director of the Apostleship of the Sea of the United States based in Washington, D.C.; Bishop Galeone; Deacon Gjet Bajraktari, director of the center; Victoria Robas, Talleyrand Marine Terminal (TMT) director; and Randy K. Anderson, TMT operations manager.

APOSTLESHIP OF THE SEA

New Portside Home

Jason Abreo, chief officer of the refrigerated cargo ship, Southern Express, said it all at the dedication of the new Apostleship of the Sea Seafarers Center at the Jacksonville port.

"It's the first thing we look for when we get off the ship," said Abreo. He and three other Indian crew members came to the dedication ceremony on Aug. 10. Because of the swiftness with which the vessels are loaded and unloaded at the docks, Abreo said, "Normally, we don't have time to get out of the terminal."

A network of seafarer centers at various ports in the world provide for the spiritual and social welfare of the crews who work aboard ships. The Jacksonville center is supported by Catholic Charities.

Bishop Victor Galeone blessed the new center, which has a chapel, a recreational area and a bank of four small phone rooms that allow seafarers to call their families around the globe.

ANNUAL CONVENTION, INSTALLATION OF OFFICERS

DCCW Assists Many Ministries

The Saint Augustine Diocesan Council of Catholic Women (DCCW) welcomed its new slate of officers at their annual meeting in Jacksonville earlier this year. Installed were: President Julie Rothery of Jacksonville; President-Elect Dorothy Pattison of Gainesville; and Secretary Martha Klinikowski and Treasurer Beverly Williams, both of Jacksonville.

Among the many services and projects, the DCCW

- Sponsors the annual Diocesan Anniversary Mass
- Organizes the "Born Free" fund drive on Mother's Day. Its proceeds are presented to Bishop Victor Galeone, who distributes the monies to agencies and programs for their respective Respect Life efforts, and
- Offers leadership training.

Also, proceeds from this year's fashion show and luncheon, \$12,200, were presented to the diocesan Disabilities Ministry, at the convention.

Next year's annual convention will be in the Spring in Gainesville.

From left are: Anita Thompson of Jacksonville, vice president of the Florida Council of DCCW; Mary Kramer, president of the DCCW's Gainesville Deanery; Dorothy Pattison of Gainesville, president-elect of the Saint Augustine DCCW; and Bishop Victor Galeone.



FR. ROLAND JULIEN

GIFT FOR EDUCATION AT ST. PIUS V

Knights of Peter Claver

Continuing in its tradition of charity and support of Catholic education, the Knights of Peter Claver recently contributed \$5,000 to St. Pius V School in Jacksonville. Msgr. Walter J. Darcy Council, Court #335, of Jacksonville raised the funds and the National Headquarters made a matching grant. Sister of St. Joseph Elise Kennedy, principal, said, "The Knights thoughtful contribution is unprecedented and will be directly applied to the purchase of much needed educational materials." Presenting the check to Sister Elise, at the Knights' Annual Jacksonville Area Banquet, were (l-r): Charles Ester, District President; Athanase Jones, Grand Knight; Sister Elise; Padrica Mendez, Grand Lady; and A. Jackie Elly, Past Supreme Knight (national president).



C.B. JACKSON

September

Sept. 11 Conference – Mind, Body, Spirit: The Spiritual Connection – Sponsored by the Diocesan Center for Family Life, Saturday, 9 a.m.-3:30 p.m., St. Vincent's Spirituality and Wellness Center. Presenters: Father Tony Palazzolo, Margo Fitch and Toni Hauch. For information or to register, call (904) 308-7474 or register online at www.dcfll.org. Cost: \$10 (includes lunch).

Sept. 11 M.O.M.S. II: Leadership Training in Peer Ministry Workshop – Saturday, 8:30 a.m.-3 p.m., Sacred Heart Parish, Jacksonville. Cost: \$35. For information or registration, call Donna Simons (904) 745-4881 or email dms0224@comcast.net

Sept. 12 Catholic Communication Campaign Collection (See Editor's Notes, page 2)

Sept. 15 Will Seminar – Sponsored by the Knights of Columbus, Tuesday, 6:30 p.m., St. Patrick Parish, Gainesville. Guest speaker: Attorney Jay Donohoe, Jr. For information, call Nancy Geary (904) 262-3200, ext. 166 or email ngeary@dosafll.com

Sept. 25 Diocesan RCIA Conference: Theology and the Practice of Initiation – Keynote: Montfort Father Don La Salle. Saturday, 10 a.m.-3 p.m., Marywood Retreat Center, Jacksonville. Pre-registration required. Cost: \$10. Call (904) 262-3200, ext. 118.

Sept. 25 Diocesan Youth Rally - Featuring APEX Ministries. For youth in grades 6-8. Sponsored by the Youth and Young Adult Ministry, Saturday, 2-8 p.m., Most Holy Redeemer Parish, Jacksonville. For information call (904) 262-3200, ext. 118 or email lclynes@dosafll.com

Sept. 27 Encourage Meeting – Facilitated by priests and members of the Diocesan Center for Family Life. Monday, 7 p.m., Catholic Center, Jacksonville. For information, call Father Ed Murphy (386) 874-8319 or email ewmurphy@alltel.net

October

Oct. 2 Conference for Separated & Divorced – Relationship: A Gift from God, Sponsored by the Diocesan Center for Family Life. Saturday, 9 a.m.-3:30 p.m., St. Vincent's – Terry Conference Center, Jacksonville. Keynote: Dr. Richard Marks. For information, call (904) 308-7474 or register online www.dcfll.org Cost: \$20 (includes lunch). See page 20.

Oct. 3 Transitus of St. Francis and Professions to the Secular Franciscan Order – An evening to celebrate the Feast of St. Francis. Sunday, 7 p.m., San Jose Parish, Jacksonville. All are invited. Call (904) 737-9646 or email sfowgl@mindspring.com

Oct. 16 Safe Sitter Program – For youth 11 years of age or older. Learn skills for childcare and more. Saturday, 9 a.m.-3 p.m., St. Vincent's Terry Conference Center, Jacksonville. Cost: \$40. To pre-register, call (904) 308-6359.

Oct. 17 Diocesan Youth Rally – For youth in grades 9-12. Sponsored by the Youth and Young Adult Ministry, Saturday, 11 a.m.-7 p.m., Bishop John J. Snyder High School, Jacksonville. Activities include a concert, workshops and Mass with Bishop Victor Galeone. Registration deadline: Monday, Oct. 4. Cost: \$15. For information, call Christina, (904) 287-2270.

Oct. 22-24 Florida Respect Life Conference – Made In His Image. Thursday-Sunday, Radisson Riverwalk Hotel, Jacksonville. Registration deadline: Sept. 22. For information call (904) 262-3200, ext. 126.

Oct. 24 World Mission Sunday (See ad on page 9)

Oct. 25 Encourage Meeting – Facilitated by priests and members of the Diocesan Center for Family Life. Monday, Sept. 27, 7 p.m. at the Catholic Center, Jacksonville. For information, call Father Ed Murphy, (386) 874-8319 or email ewmurphy@alltel.net

November

Nov. 1 All Saints Day

Nov. 2 All Soul's Day

Nov. 21 Catholic Campaign for Human Development Collection

Nov. 29 Encourage Meeting – Facilitated by priests and members of the Diocesan Center for Family Life. Monday, 7 p.m. at the Catholic Center, Jacksonville. For information, call Father Ed Murphy, (386) 874-8319 or email ewmurphy@alltel.net.

December

Dec. 8 Feast of Immaculate Conception

Dec. 12 Feast of Our Lady of Guadalupe

Dec. 12 Collection for Retirement Fund for Religious

Dec. 6-10 Silent Retreat: Being Able to Change, Staying Heart-Open – Leader: Benedictine Father Laurence Freeman. This retreat will provide daily communal periods of meditation, prayer, individual conferences and more. Monday through Friday at Marywood Retreat Center, Jacksonville. To register, call (904) 287-2525 or (888) 287-2539. Cost: \$375-\$475.

Laurence Freeman is a monk of the Monastery of Christ the King, Cockfosters, London in the Olivetan Benedictine Congregation.



From the International Center of the Christian Meditation Community in London he now serves a worldwide network of 27 meditation centers and more than a thousand weekly meditation groups in 50 countries.

He is the editor of John Main's works. He is also the author of *Light Within*, *The Selfless Self*, *A Short Span of Days*, *Christian Meditation: Your Daily Practice* and *Jesus: The Teacher Within*. For more information about Father Freeman visit www.wccm.org

MARYWOOD EVENTS

Sept. 8 Day of Reflection: *A Day With Mary on Her Birthday* – Leader: Father Tom Willis. Wednesday, 9:30 a.m.-2:30 p.m. Cost: \$27.

Sept. 9 Workshop: *Relationships, What Does a Healthy One Feel Like* – Leader: Sister of St. Joseph Carolyn Tucker. Thursday, 7-9 p.m. Cost: \$10.

Sept. 13 Workshop: *New Music for Advent and Christmas* – Leader: Bernie Sans. Monday, 7-9 p.m. Cost: \$10.

Sept. 18 Retreat: *Taste and See – An Introduction to the Liturgy of the Hours* – Leader: Helen McDevitt-Smith. Saturday, 9:30 a.m.-3:30 p.m. Cost: \$27.

Sept. 24-26 Retreat: *A Heart Inflamed With Love* – Leader: Sister of Notre Dame Theresa Betz. Friday, 6:30 p.m. to Sunday, 10 a.m. Cost: \$77-\$167.

Sept. 28 Mass and Dinner With The Bishop – Hosted by: Bishop Victor Galeone of Saint Augustine. Tuesday, 6:30-8:30 p.m. Cost: \$15 (adults) and \$7.50 (children under 12).

Oct. 2 Christian Meditation: *Rooted and Founded in Christ* – Leader: Cenacle Sister Elizabeth Hillman. Saturday, 10 a.m.-3 p.m. Cost: \$27.

Oct. 12 Day of Reflection: *Columbus and Us* – Leader: Msgr. Vincent J. Haut. Tuesday, 9:30 a.m.-2:30 p.m. Cost: \$27

Oct. 15-17 Workshop: *The Soul Tells a Story* – Leader: Vanita Hampton Wright. Friday, 6:30 p.m. to Sunday, 10 a.m. Cost: \$105-\$195.

Oct. 27 Retreat: *Pray As You Are, Grace Builds on Nature* – Leader: Msgr. Simon Ignacio. Wednesday, 9:30 a.m.-2:30 p.m. Cost: \$27.

All events are held at Marywood Retreat Center, 1714-5 State Road 13, Jacksonville. For more information or to register, call (904) 287-2525 or (888) 287-2539.

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ACTIVITIES

VISIT THE SHRINE GIFT SHOP. When visiting St. Augustine, please stop by the Mission of Nombro de Dios and the Shrine Gift Shop. 27 Ocean Avenue. 904.824.2809 or 800.342.6529. www.shrineshop.com and www.missionandshrine.org

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