

**DIOCESE MOURNS  
LEADER**  
Bishop John J. Snyder  
goes home to the Lord

**AMERICA'S OLDEST  
MARIAN SHRINE**  
Our Lady of La Leche  
now a National Shrine

**KEEPING CHRIST  
IN CHRISTMAS**  
Tips for families during  
Advent and Christmas

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Most Rev. Felipe J. Estévez  
**PUBLISHER**

Kathleen Bagg  
**EDITOR**

Savanna Kearney  
**EDITORIAL ASSISTANT**

Lorena Espinoza  
**SPANISH NEWS EDITOR/WRITER**

Pat Dally  
**ART DIRECTOR/GRAPHIC DESIGNER**

Thomas Clark  
Michelle DiFranco  
Mark Krancer  
Father Joe Krupp  
Iraida Martinez  
Vincent Reilly  
Dr. Claudia Rojas  
Lilla Ross

Jan Rynearson  
Sherry Anne Weddel  
**CONTRIBUTING WRITERS**

Brandon Duncan  
Rudy Foschi  
Woody Huband  
Mark Krancer  
Fran Ruchalski  
Scott Smith

**CONTRIBUTING PHOTOGRAPHERS**

Michael Curet  
**ADVERTISING SALES COORDINATOR**

Cindy Barrier  
**PRINTING REPRESENTATIVE**

Write to us at  
**KBAGG@DOSAFL.COM**

Read us online at  
**WWW.DOSAFL.COM**

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# Saint | Immaculate Conception

## WHO IS THE IMMACULATE CONCEPTION?

**HINT: IT'S NOT JESUS**

**Mary, the Mother of God**

BY JAN RYNEARSON

**Claim to fame:** The mother of God, mother of Jesus, wife of St. Joseph and greatest of all Christian saints.

**What made her a saint:** Mary's life and her role in the history of salvation is prefigured in the Old Testament, while the events of her life are recorded in the New Testament. The archangel Gabriel appeared to her and asked her to become the mother of Jesus, by the power of the Holy Spirit. Her "yes" is a model of trust and faith. When her cousin Elizabeth acknowledged Mary as the mother of God, Mary burst forth into the Magnificat. Mary was at the foot of the cross when Jesus died, and was present in the upper room with the apostles when the Holy Spirit descended on all of them.

**Best quote:** Jesus performed his first miracle at Cana in response to his mother's request. Her words, "Do as he commands," have meaning for all Christians as they walk their faith journeys.

**How she died:** No scriptural reference concerns Mary's last years on earth. According to one tradition, she went to Ephesus; another tradition states that she remained in Jerusalem. The belief that Mary's body was assumed into heaven is one of the oldest in the church. Pope Pius XII declared this belief to be Catholic dogma in 1950. The dogma of the Immaculate Conception, that Mary was free of original sin at the moment of her conception, was proclaimed by Pope Pius IX in 1854.

**The feast of the Immaculate Conception is Dec. 8.** This year it is



transferred to Monday, Dec. 9, because the Second Sunday of Advent takes precedence over its observance on its usual day of Dec. 8. The obligation to participate at Mass does not transfer.

**Prayer:** Hail, holy Queen, Mother of Mercy! Our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us; and after this our exile show unto us the blessed fruit of thy womb, Jesus; O clement, O loving, O sweet virgin Mary. Pray for us, O holy Mother of God that we may be made worthy of the promises of Christ. 🕊



**Christopher M. Thompson, CFP®, CRPC®**

First Vice President – Investment Officer  
1 Independent Dr., Ste. 2400, Jacksonville, FL 32202

Direct: 904-351-7668

christopher.thompson@wfadvisors.com

christophermthompson.com

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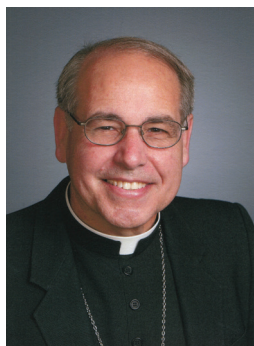
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■ In 2011, Bishop Victor Galeone, left, and Bishop John Snyder, right, welcomed Bishop Felipe J. Estévez as the 10th bishop of St. Augustine.

SCOTT SMITH



## Remembering a Compassionate Shepherd

BY BISHOP FELIPE J. ESTÉVEZ

**THE CATHEDRAL BASILICA** of St. Augustine, the first parish of the United States, welcomed Bishop John J. Snyder, as the eighth Bishop of St. Augustine on Dec. 5, 1979, following the tenure of Bishop Paul Tanner.

Nearly 40 years later, the same Cathedral received the beloved Bishop Snyder to lie in state, after passing into eternity on Sept. 27. It was the first day of our nine-day period of mourning for him.

We are here to pray for a beloved shepherd who faithfully served this particular church, the Mother Diocese of Florida, from Dec. 5, 1979 until his retirement on Oct. 25, 2001 when he turned 75. Bishop Snyder continued to lead the diocese as the Diocesan

Administrator until August 21, 2001 when Bishop Victor Galeone was consecrated as the ninth Bishop of St. Augustine.

Bishop Galeone truly wanted to be here to pray with the diocesan faithful for Bishop Snyder, but his caretakers in the Archdiocese of Baltimore dissuaded him from coming, out of concern for his health and well-being.

I know that Bishop Snyder was ready to return to the Eternal Father's house. He could not understand why God would not take him sooner, but he accepted God's will in all things, and on the memorial of St. Vincent de Paul, Bishop Snyder passed away. There was a certain symbolism to his passing on that feast day because, in a way, Bishop Snyder's ministry had much in common with the amazing practical charity of St. Vincent de Paul. His was a heartfelt service on behalf of the poor, the

needy, the disadvantaged, and the afflicted.

Bishop Snyder was passionate about the pastoral care of migrants and refugees, of people with special needs, and youth suffering from addictions in the three Cenáculo communities in our diocese.

He was also a leader with compassionate concern for death row inmates for whom he was a national advocate, seeking to eliminate the death penalty as a means of punishment for prisoners. He also advocated strongly for the protection of the unborn and vulnerable seniors in danger of euthanasia.

I will always remember him as a most compassionate shepherd. I have not known anyone who witnessed the Eternal Father's unconditional love for all persons as much as he did.

His episcopal motto was Peace in Christ, and the motto was indeed fitting: Bishop John J. Snyder was a true instrument of peace in seeking greater justice and reconciliation in church and society.

His coat of arms will be displayed in our Cathedral of St. Augustine until the coming of the Lord as a reminder of his work for unity in the entire Body of Christ, motivated by the sublime desire of Jesus that all may be one. 🕊



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# Why Can't CATHOLICS BE MASONS?

BY FATHER JOSEPH KRUPP



**Q:** What is the Catholic Church's teaching regarding being a member of a Freemason Lodge? I was taught it is a grave sin and that members of a Masonic Lodge should not go to Communion, but I know Masons in my church who do.

**A:** In many ways, this question leads to many disputed points. There is a lot of bad or contradicting information out there about the Masons and what the church teaches about it. Let's start with why there is some confusion.

Some confusion revolved around the Code of Canon Law published in 1917. In this code was the following law:

*Those who join a Masonic sect or other societies of the same sort, which plot against the Church or against legitimate civil authority, incur ipso facto an excommunication simply reserved to the Holy See. (Canon 2335)*

Historically, Masons were well known for plotting against the Catholic Church and financially supporting organizations that attacked the church. However, as some of the Masons seemed to be moving more away from anti-Catholicism and were noted for their many and fine works of charity, folks began to reason that since their particular lodge had no history of attacking Catholics, it was okay to join them.

Church leaders even seemed to struggle with this idea: if an individual lodge isn't active in or even concerned with attacking Catholicism but is doing charitable works, maybe it's OK to join? To add to the confusion, canon law removed specific mention of the Masons in the line that previously addressed them.

To address this confusion and clarify the church's teaching on Catholics joining the Freemasons, the Sacred Congregation released the following statement in 1983 with the approval of Pope John Paul II:

*The Church's negative position on Masonic association ... remains unaltered, since their principles have always been regarded as irreconcilable with the Church's doctrine. Hence, joining them remains prohibited by the Church. Catholics enrolled in masonic associations are involved in serious sin and may not approach Holy Communion. (November 26, 1983)*

Why would the church hold fast to this position if many, perhaps even most, Masons had no desire to attack the church but do good works and provide a fraternal organization? Because the anti-Catholic talk and action were only part of the problem.

The key issue for the church concerning the Masons revolves around the idea of presenting a kind of stripped-down and reworked alternative to Christianity. This is best summarized by this paragraph in the *New Catholic Encyclopedia*:

*Freemasonry displays all the elements of religion, and as such, it becomes a rival to the religion of the Gospel. It includes temples and altars, prayers, a*

*moral code, worship, vestments, feast days, the promise of reward and punishment in the afterlife, a hierarchy and initiative and burial rites. (Vol. 6, p. 137)*

There are other reasons that we Catholics cannot and should not join the Masons, but I think we've got enough here. Holy Mother Church has been asked if Catholics can be Masons and she has answered with a resounding "No."

Many active, faithful Catholics are simply not aware of the history of this conflict or the current stance we hold as Catholics and have been participating in the Masonic rites and rituals without knowing that they are not to do so. This is one of those times when we recognize that God, in his mercy, does not judge us for what we do not know (with some exceptions).

So, now you know. I imagine, for some people, this is really sad to hear, and there may even be some anger. I ask you to invite Jesus into this moment and sit with him at church. Pray and ask him to guide you into what to do.

I would recommend a couple of things here. You could join the Knights of Columbus: a fantastic Catholic fraternal order which offers men opportunities to gather, pray and do good works.

If your Knights Council isn't particularly active or as Christ-focused as you'd like, talk to your priest about forming a men's group at your parish. Bring with you the things you liked from the Masons and reshape them into a group more consistent with our Catholic Faith.

Enjoy another day in God's presence. 🕊️





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## Seeing through the eyes of OUTSIDERS

BY SHERRY ANNE WEDDELL

The following feature is based on Sherry Weddell's books, *Forming Intentional Disciples: The Path to Knowing and Following Jesus* (2012) and *Fruitful Discipleship: Living the Mission of Jesus in the Church and the World* (2017). Sherry is a leading voice in the Catholic world in the field of forming missionary disciples – engaged Catholics who strive to grow as disciples of Jesus and go evangelize, sharing the Gospel with others.

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### INSIDE AND OUTSIDE

■ It is important for those who are committed Catholics – especially those who have never known anything else – to remember that a threshold [or stage of conversion] usually looks and feels very different to “insiders” than it does to someone approaching from the outside. As evangelizers, we need to make a real effort to imagine; to see Christ, the faith, and the church through the eyes of outsiders. The same threshold can seem overwhelming and insurmountable to them while looking very simple and obvious to us.

One important side note: We have found that people who are already disciples within another Christian tradition usually go through these same stages as they contemplate the possibility of entering the Catholic Church. This was certainly true for me when I first considered entering the church. I had been raised as a strongly anti-Catholic fundamentalist in southern Mississippi, and contemplating becoming Catholic was like considering becoming a Martian.

I brought a big book about Catholicism to my first RCIA session. In those days, I was completely clueless about intra-Catholic squabbles and presumed that all books on Catholicism came from the same basic perspective. I put my big book underneath my battered metal chair and waited for the session to begin. A member of the RCIA



GETTY IMAGES

team sat down next to me, glanced at the title of my book, and fixed me with a knowing look. “I see where you’re coming from,” he said.

“What?” I was completely mystified. “I don’t even know where I’m coming from. How do you know where I’m coming from?”


That was my first clue that there were mysteries involved in being Catholic that weren’t covered in the catechism.

### IT’S A MYSTERY

■ There is no one-size-fits-all way of negotiating the journey to discipleship. People will move through at different paces. In intense retreat settings, some may bound through a couple thresholds in a few days. Others may be stuck in one place for years or ping-pong back and forth between different thresholds. There may be great leaps forward as well as relapses to earlier thresholds.

The thing to remember is that we are not in control of this process. Some people will not

respond to our best efforts to be helpful. Jesus warned us that some people will not receive the “seed.” (Mk 4:14-19) Others may dazzle us by choosing to cooperate with grace and become the good soil that brings forth 30, 60, and a hundredfold. We are dealing with the mystery of a relationship that God himself is initiating in the human heart.

Let me stress that we cannot bring anyone to faith through pressure, guilt, argument or cleverness. Conversion and true faith are works of the Holy Spirit. But it is also true that we can, by our responses, help or hinder another’s journey. Responding to seekers in a way that does not accept and honor their lived experience may cause them to “freeze,” or even move away from God. Understanding the thresholds can help us help them or, at least, help us to not get in the way of what God is doing. 

*(Forming Intentional Disciples: The Path to Knowing and Following Jesus, Sherry A. Weddell, Huntington, Ind.: Our Sunday Visitor, 2012, pp 130-132.)*

“  
There is no one-size-fits-all way of negotiating the journey to discipleship. People will move through at different paces.”



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■ In 2015, the Prince of Peace Votive Church was renovated and serves as the National Shrine of Our Lady of La Leche at Mission Nombre de Dios.

SCOTT SMITH

# America's Oldest Shrine Receives National Recognition

BY LILLA ROSS

**THE NATION'S OLDEST** Marian shrine is now a national shrine.

**The Shrine of Our Lady of La Leche at Mission Nombre de Dios was elevated to national shrine status in October by the U.S. Conference of Catholic Bishops.**

⋮ In a letter informing Bishop Felipe Estévez of the decision, Cardinal Daniel DiNardo, president of the USCCB, described the shrine as a “testament of faith.”

⋮ The designation means the church recognizes the shrine as a place of faithful pilgrimage and will enhance the role it plays in evangelization, said Shrine Director Joanna Stark.

⋮ “Evangelization is part of our daily mission at the shrine,” Stark said. “Any pilgrim or visitor can fold into the daily rhythm of the shrine through the celebration of

Mass, reconciliation and devotions that are available.”

Mass, in English and Spanish, and the sacrament of reconciliation is available Monday through Saturday. The exposition of the Blessed Sacrament and Chaplet of Divine Mercy are Monday through Friday, with the Stations of the Cross on Friday. The rosary and the seven sorrows or little rosary also are said regularly.

“People come from all over the world for a lot of reasons. If it’s a pilgrimage, you have a sacred reason. If you’re coming for historical reasons, a huge amount of Catholic history began right here. The beauty of the shrine is it’s the most sacred and historic site in the United States,” Stark said.

The Spanish brought the devotion of Nuestra Señora de La Leche y Buen Parto – Our Lady of La Leche – to Florida in the 16th century. The devotion originated in Spain when a woman not expected to survive childbirth lived after she and her husband prayed to a statue of the nursing Madonna.

Over the centuries, many have sought Our Lady’s intercession for the conception and safe delivery of children and many other intentions.

The colonial chapel built to hold the statue was destroyed many times, and the original statue was lost when the Spanish left Florida in 1763 and the British took over.



■ The historic chapel at the Shrine of Our Lady of La Leche was refurbished in 1925.



■ Nearly 200 people attended the feast of Our Lady of La Leche Mass where Bishop Estévez announced the shrine's new status.

Bishop Augustin Verot dedicated a chapel in 1875, which was destroyed by a hurricane and rebuilt. The present coquina chapel was dedicated in 1918 by Bishop Michael Curley and refurbished in 1925.

Bishop Patrick Barry first declared the shrine a pilgrimage site in 1931, and Archbishop Joseph P. Hurley drew up plans in 1965 for development of the site as part of the 400th anniversary of St. Augustine that included the Great Cross and the Prince of Peace Votive Church.

When Bishop Estévez arrived in 2011, Stark remembers him saying that the shrine seemed to be in its adolescence and on the verge of maturity.

The bishop applied to the Vatican to have Oct. 11 declared a diocesan feast day for Our Lady of La Leche and sent a picture for every parish to display. The Prince of Peace Votive Church was converted into the modern shrine, which was blessed in 2015. A prayer room within the shrine is devoted to the Prince of Peace and includes the statue of Our Lady of Fatima, which graced the Prince of Peace church for years. Two priests from the Community of the Immaculate Conception provide pastoral care.

In 2017, the bishop applied to the USCCB for national shrine status.

Another honor was given to the shrine, in 2018, when the Vatican gave Our Lady of La Leche the

title of Blessed Virgin, which is a universal title in recognition of the growing devotion around her, Stark said. A confraternity and guild were established to foster the devotion and to pray for women trying to become pregnant or carrying a child.

During the celebration of the diocese's 150th anniversary next year, Our Lady of La Leche will be crowned in a papal coronation and diocesan consecration.


The property sustained severe damage in 2016 during Hurricane Matthew and in 2017 by Hurricane Irma. Wind and water damaged the chapel, the gift shop, and a bridge and other infrastructure.

The hurricane repairs were folded into the strategic plan, and a \$7 million capital campaign was launched for repairs and enhancements. More information about the campaign can be obtained by visiting [missionandshrine.org](http://missionandshrine.org).

The new pavilion-pilgrim center with seating for 90 is now open on the site of the old gift shop with additional casual seating to be added outside. Parish groups and ministries can reserve meeting space for spiritual renewal, retreats and other gatherings.

The Michael Gannon Bridge will reopen in November, and the Great Cross walkway will reopen in December. An outdoor walking rosary garden is scheduled to open in May 2020.

The gift shop was moved to the museum, and an online store was launched. In addition, an underground cistern will be added to help reduce flooding, and 240 trees will be planted to restore the canopy. The asphalt pathways in the Sacred Acre are being replaced with crushed limestone.

Also, the site will have an archeological component focused on the excavation of what is believed to be the original 17th century chapel. Archeologists are working on a dig at the site through Dec. 15, and they also have been photographing and scanning the site, with an interactive exhibit planned. Artifacts from the site will be on display in the museum starting in January. The excavation is open to the public Monday through Friday, from 9 a.m. to 3:30 p.m. 



■ Bishop Felipe Estévez of St. Augustine.

**During the celebration of the diocese's 150th anniversary next year, Our Lady of La Leche will be crowned in a papal coronation and diocesan consecration.**

# Keeping Christ IN CHRISTMAS

BY VINCENT REILLY



**A** S WE APPROACH ADVENT, many Knights of Columbus councils will fundraise for their charitable works selling car magnets and yard signs with the slogan “Keep Christ in Christmas.” The Knights have been promoting this message on radio and television commercials and billboards around the country since the early 1960s. Supreme Knight Carl A. Anderson states, “In a society where Christmas has often become shorthand for shopping, many who celebrate Christmas can lose sight of its true meaning. Those who celebrate Christmas give gifts to each other because it is the day on which we celebrate the greatest gift: God’s gift of his son to the world.”

As Catholics, we believe that Christmas celebrates the Incarnation of Jesus Christ, which is the mystery that God became a human being without ceasing to remain God. The *Catechism of the Catholic Church* gives four purposes for the Incarnation: Jesus becomes a man to save us from sin and death, that we might come to know the depth of God’s love, that Jesus may be a model of holiness, and that we might share in God’s divine nature (cf. CCC 457-460).

One of the most beautiful mysteries of our faith is that God sends himself to be one with us and to suffer and die for our salvation. Christmas celebrates that God comes to us out of total and complete love for us. The church doesn’t celebrate Christmas just on Dec. 25, but throughout the Christmas season, which extends from Christmas through the feast of the Baptism of the Lord (which is Jan. 12 in 2020).

There are many things that we can do as individuals or families this Christmas to thank God for becoming one with us and to celebrate the true meaning of Christmas throughout the Christmas season:

- **Keep Mass in Christmas.** The word “Christmas” comes from the Middle Age English words, “Christ’s Mass.” Participation in Mass became an important part of the Christmas celebration beginning in the fourth century, but the Christmas season is full of special feast days that can be celebrated through attendance at Mass.

On Dec. 26, the church celebrates St. Stephen, the first martyr, while Dec. 27 celebrates St. John, author of the Gospel, which proclaims Jesus as the Word made flesh. We remember the Holy Innocents, those children killed by

King Herod, as referenced in the Gospel of Matthew, on Dec. 28. On the Sunday following Christmas, we honor the Holy Family, and on the Octave of Christmas, Jan. 1, we celebrate Mary as the Mother of God, her most ancient title from the fifth century.

The beginning of January brings the universal celebration of Sts. Basil the Great and Gregory of Nazianzus, who were instrumental in the church’s teachings on the Incarnation, on Jan. 2 and the Holy Name of Jesus on Jan. 3, followed by three saints with ties to the United States, St. Elizabeth Ann Seton, St. John Neumann, and St. Andre Bessette. The solemnity of the Epiphany on the Sunday nearest Jan. 6 and the feast of the Baptism of the Lord on the following Sunday celebrate the revelation of Jesus as God.

- **Make A Pilgrimage.** The Diocese of St. Augustine has many pilgrimage sites to celebrate Christmas spiritually. The National Shrine of Our Lady of La Leche at Mission Nombre de Dios in St. Augustine and the Santa Fe Shrine of Our Lady of La Leche in High Springs are wonderful places to reflect on the Motherhood of Mary and her intimate connection with Jesus and with us.

Learn about the Orthodox Church’s celebration of the Epiphany by taking a trip to St. Nicholas Orthodox Church in Tarpon Springs on Jan. 6 for their festivities. If you can’t travel far, visit a few Catholic Churches in your area during the Christmas season to pray in front of their manger scenes and beautifully decorated altars. There are many parishes in the diocese named after

saints attached to the Christmas story like St. Matthew, St. Luke, and St. Joseph that could be a place to make a pilgrimage.

- **Make Your Manger Scene Prominent in Your Home.** Place your manger on your dining room table to remember to pray before meals or place it in your living room or near the Christmas tree to remember the reason we are celebrating Christmas is the birth of Jesus. As a family, place the baby Jesus in the manger after Christmas Mass and read the story of Jesus’ birth from Matthew or Luke and leave the manger up through the Christmas season. You could also have the wise men journey around your house through the Christmas season until they reach the manger on the feast of the Epiphany.

- **Create a Christmas Playlist.** A way to remember the true meaning of Christmas is to download Christmas hymns or carols and play them during the Christmas season after the local radio stations switch back to secular music. Choose hymns that express God’s love for us and the gift of Jesus’ birth to the world, like *O Come All Ye Faithful*, *Silent Night*, or *Go Tell It On the Mountain*.

- **Read and Meditate on the Birth of Jesus.** Take some time this Christmas season to read not only Matthew and Luke’s account of the birth of Jesus (Mt. 1-2; Lk. 1-2) but also John’s account of Jesus as the eternal Word who comes to us (Jn. 1:1-17). Reading the early Christian hymns from Paul’s letters (Col. 1:15-20; Phil. 2:6-11) will also help us recognize the gift that God shares with us through the birth of his Son. Beautiful icons of these Scripture readings, The Birth of Christ and The Word Made Flesh, are in Saint John’s Bible which can be found online at [saintjohnsbible.org](http://saintjohnsbible.org).

These ideas are just a few simple things that can be done to keep Christ in Christmas and grow closer in our relationship with Jesus, which is the greatest gift you can give yourself this year. 🕊️

# WHY CATHOLIC CEMETERIES?

## Talking to loved ones about making funeral arrangements

BY SAVANNA KEARNEY



**T** HANKSGIVING AND CHRISTMAS are two important holidays often spent with family members. And while it's easy to focus on the cheer of the holidays, it can also be a good time to discuss the end of life care and burial arrangements with loved ones when the whole family is together? Although it isn't an easy subject to broach, it is important to discuss funeral and interment wishes before it's too late. The Catholic Cemeteries office for the Diocese of St. Augustine can be a good resource.

“  
One of the steps you take as a Catholic is preparing for death. Passing away is a part of the journey that leads us to a new life.”

Throughout your life, the church is present: from baptism after birth, to discerning vocations, to praying through sickness. As such, it is only fitting that the church is present for one of the last steps of our journey – death. As Christians, we believe that death is not the final stage; it is simply a passageway to eternal life in Heaven. Through this sacred transition, it is appropriate for one's earthly body to be maintained in a place of faith.

“One of the steps you take as a Catholic is preparing for death. Passing away is a part of the journey that leads us to a new life,” said Keith Rezendez, director of Catholic Cemeteries for the Diocese of St. Augustine. “And we need to have a sacred environment that is conducive to prayer and reflection.”

As Catholics, we can either be buried in a cemetery or cremated and buried or kept in a columbarium.

The Christian tradition of burying the dead dates back to ancient times. When Christians were being persecuted,

pagans often burned the bodies of martyrs to prevent the resurrection of their bodies. Later, due to health and sanitary reasons, cremation of bodies started to become more commonplace. In 1963, the Vatican declared that the practice of cremation was acceptable, although

not preferable. Cremation of the body is allowed, as long as the reasoning behind it does not go against Catholic teaching and as long as the remains are kept in a sacred space. According to the Code of Canon Law, 1985, #1176.3, “The Church earnestly recommends that the pious custom of burial be retained; but it does not forbid cremation unless this is chosen for reasons which are contrary to Christian teaching.”

According to Father Tim Lindenfelser, a canon lawyer and pastor of St. Anastasia Parish, being buried in a Catholic cemetery is important for a multitude of reasons.

“Catholics spend their lives worshipping as a family and so we sleep awaiting the resurrection as a family. We stick together in life and death,” he said. “Additionally, burial in a sacred space or a Catholic cemetery encourages family members and others in the Catholic community to pray for and remember the dead, while at the same time





■ This statue of St. Lawrence was recently added to San Lorenzo Cemetery, for which it is named.

there to hold the cremated remains of those laid to rest at the new cemetery, as well as a space for in-ground cremation burials. Rezendez said they hope to start building the new columbarium by year's end. The land on which the cemetery will be built – about five acres in all – will be developed in phases. The columbarium and cremation memorial garden (where cremated remains will be buried in-ground) will come first.

“Right now, there are no Catholic cemeteries in the community,” said Rezendez. “And this will give Catholics and Christians a place to go for interment of cremated remains.”

In 2016, the Vatican made an announcement clarifying that cremation was an acceptable option, but the remains MUST be kept in a cemetery. Although it has become popular to scatter one's ashes in nature, keep them in the home, or even incorporate them into everyday items such as jewelry, the Vatican expressly forbids this. Our deceased loved ones should be accessible to everyone, to be venerated, prayed for and remembered, making a cemetery a much more ideal resting place than one's home. As for sprinkling ashes in nature, it calls to mind pagan ideas of nature being a religion over the one true God.

“Our bodies are integral parts of who we are as human beings. They help form our identity,” said Father Lindenfelser. “Scattering the remains in the individuals favorite vacation spots, keeping them as a vase, clock, or football on a mantle, or even wearing the remains as jewelry is treating our brothers and sisters as objects and not temples of the Spirit awaiting resurrection.”

To learn more about Catholic Cemeteries, call (904) 824-6680. [🐦](#)

“Burial in a sacred space or a Catholic cemetery encourages family members and others in the Catholic community to pray for and remember the dead, while at the same time fostering the veneration of martyrs and saints.”

fostering the veneration of martyrs and saints.”

The Catholic Cemeteries ministry of the diocese cherishes and keeps vigil with our departed loved ones awaiting the bodily resurrection by tending to their resting places, praying for their souls, and comforting their loved ones.

“Those who pray together every week in church, will eventually pray for one another once they have passed,” said Rezendez.

Catholic Cemeteries offers various types of burials, including cremation both in-ground and in a columbarium, and full-body in-ground burials. They also assist families in the creation and design of their loved one's monument. They sell urns, flowers, and vases, in addition to offering a 50 percent discount for veterans' grave spaces.

Currently, there are three diocesan cemeteries: San Lorenzo Catholic Cemetery (1635 U.S. 1 South St. Augustine), St. Mary Cemetery (21 Cemetery Road, Korona) and St. Madeleine Catholic Memorial Garden & Cemetery (17155 NW US Highway 441, High Springs). But for those living in Jacksonville, there have been no diocesan Catholic interment options, until now.

The diocese is proposing to build a new, cremation-only cemetery at Prince of Peace Catholic Church (6320 Bennett Road, Jacksonville). A columbarium will be built



■ The Bishop's Mausoleum is located at San Lorenzo Cemetery in St. Augustine. A Bishop's Walk was recently added in front of it, which has the entombed bishop's names engraved in the walkway.

# Celebrating our Catholic Unity in our Diversity “SO THAT THEY MAY ALL BE ONE”

BY LILLA ROSS



**THE DIOCESE OF ST. AUGUSTINE** is about to celebrate a milestone – its 150th anniversary.

Throughout the next year, diocesan ministries, parishes, and schools will honor the occasion and starting with this issue, the *St. Augustine Catholic* will look at some of the memorable moments in the diocese's history.

Pope Pius IX issued the papal bull establishing Florida east of the Apalachicola River as a diocese on March 11, 1870. A Frenchman, Augustin Verot, was named its first bishop. He already was well

acquainted with Florida because, besides his duties as bishop of Savannah, he had been Florida's apostolic vicar since 1858.

It was a challenging assignment for Verot. He had only three priests to care for 1,300 Catholics, most of whom lived at opposite ends of the state, in Northeast Florida and Key West. And, there were only two parishes, the Cathedral of St. Augustine and Immaculate Conception in Jacksonville, six

missions and St. Joseph Academy.

Today, under Bishop Felipe Estévez, the diocese encompasses 17 Northeast Florida counties with more than 160,000 Catholics served by 52 parishes and 14 missions and chapels, five high schools, 33 elementary schools and early learning centers, 170 priests, two brothers, 76 deacons and 108 women religious and a whole array of ministries and programs.

Growth has been a constant throughout the diocese's 150 years. Sometimes the growth has been explosive, like during the Land Boom of the 1920s.

During the post-war years in the 1950s, the new interstate system and air-conditioning brought thousands to the state.

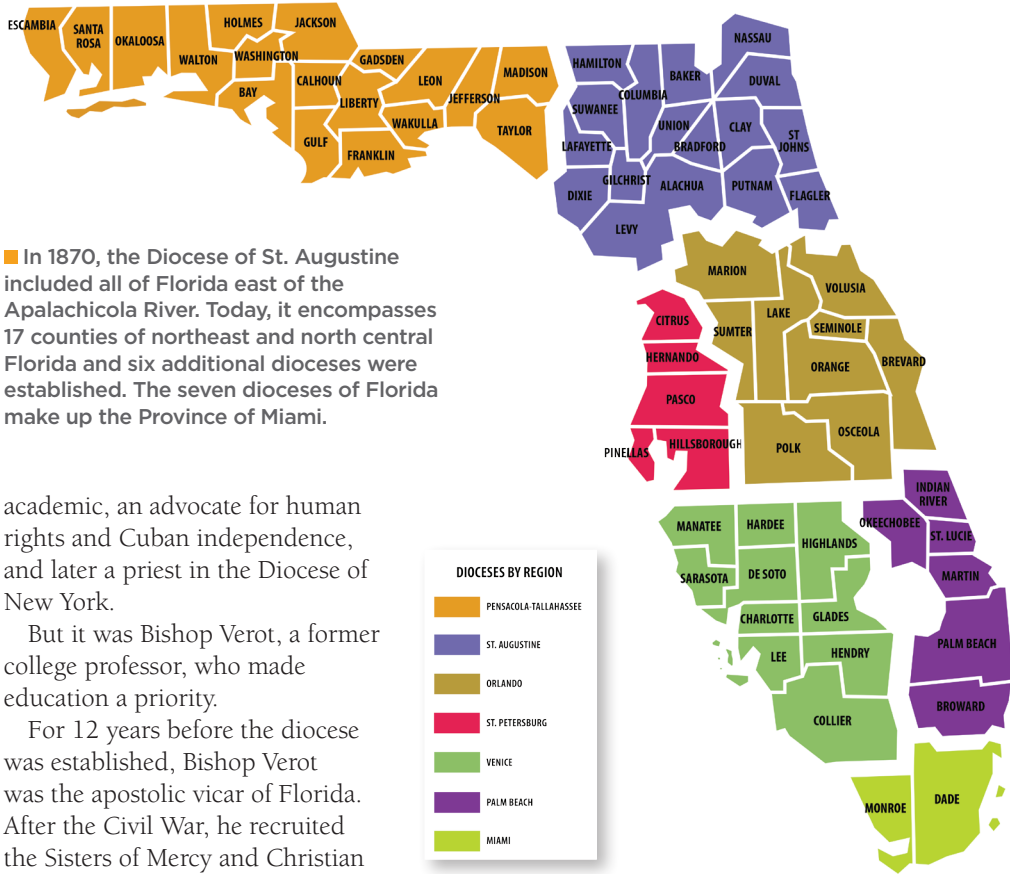
Archbishop Joseph P. Hurley flew around the state, scouting parcels of land in growth areas, and in what seemed to be folly, bought hundreds of acres of land now occupied by Catholic churches and schools.

Most recently, Bishop Estévez has established the missions of St. John Paul II in Nocatee in St. Johns County and St. Francis of Assisi in Wildlight in Nassau County and in the western part of the diocese, St. Andrew Chapel in Cedar Key, as an outreach to retirees and seasonal residents, and Christ the Good Shepherd Mission in Trenton, to serve a large Hispanic population, many of whom work in agriculture.

## Diversity

Another constant in the diocese's history is diversity. People from all over the world, starting with the Spanish 450 years ago, have helped build the diocese. Bishop Verot recruited French priests and the Sisters of St. Joseph to serve the growing diocese.

Three of the diocese's bishops – John Moore, Patrick Barry and



■ In 1870, the Diocese of St. Augustine included all of Florida east of the Apalachicola River. Today, it encompasses 17 counties of northeast and north central Florida and six additional dioceses were established. The seven dioceses of Florida make up the Province of Miami.

Michael Curley – hailed from Ireland, so not surprisingly, they turned to the Emerald Isle to recruit young priests. By the 1960s, 65 percent of the priests were Irish. The last Irish pastor retired in 2017.

Today, the diocese is served by priests from Africa, Asia, Europe, Latin America and the Caribbean. And, thousands of Catholics in the diocese come from those regions, too – Albania, Brazil, Burma, Colombia, Cuba, Haiti, Korea, Nigeria, the Philippines, Poland, Syria, Vietnam and others.

### Education

Another thing that has defined the diocese is education.

The church's commitment to education started in the 17th century with the Franciscans, who taught the native tribes. That was a special challenge because they didn't speak the native languages and couldn't study them because they had never been written down.

Friar Francisco Pareja rose to the challenge and in the early 1600s developed a written form of Timucuan, and wrote at least six books about grammar and basic church teachings. His first book, a catechism in Spanish and Timucuan, published in 1612, was the first book published in an indigenous language in North America.

The friars also established the first school for white children in 1606 in St. Augustine, and in the late 1700s, Father Thomas Hassett taught children at the St. Augustine parish. The most famous of his students was Felix Varela, who later became a highly regarded

academic, an advocate for human rights and Cuban independence, and later a priest in the Diocese of New York.

But it was Bishop Verot, a former college professor, who made education a priority.

For 12 years before the diocese was established, Bishop Verot was the apostolic vicar of Florida. After the Civil War, he recruited the Sisters of Mercy and Christian Brothers to establish schools for girls and boys in St. Augustine.

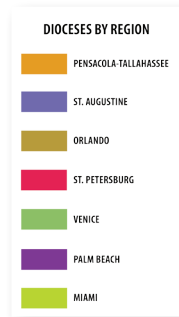
In 1866, he brought the Sisters of St. Joseph from France to teach the children of newly freed blacks. Their school, St. Joseph Academy is the oldest Catholic high school in the state.

In an unusual arrangement, between 1878 and 1913, the Sisters of St. Joseph taught in public schools, and some of their schools were accepted as public. It came to an end when the practice was legally challenged as inappropriate use of tax dollars for sectarian purposes.

In the early 20th century, during a period of strong anti-Catholic sentiment, the legislature passed a law making it illegal for whites to teach blacks. Three Sisters of St. Joseph were arrested in 1916 for violating the law, which was declared unconstitutional.



**Pope Pius IX issued the papal bull establishing Florida east of the Apalachicola River as a diocese on March 11, 1870.**



The sisters severed ties with public schools and effectively launched the parochial school system.

The diocese also played a role in the establishment of the Catholic University of America through Msgr. Edward Pace.

Pace, who grew up in Starke, studied in Rome at the North American College, where he distinguished himself by debating Pope Leo XIII. He was ordained in 1885 and became rector of the Cathedral of St. Augustine.

In 1888 he was invited to join the faculty of the new Catholic University of America in Washington, where he taught from 1891 to 1935, as the first psychology professor and founding dean of its philosophy department.

You can read more about the events and people that shaped the diocese in the upcoming book *Faith on a Mission: A Portrait of the Diocese of St. Augustine at 150*.



**TURN THE PAGE**

**FOR A LIST OF 150TH ANNIVERSARY EVENTS HAPPENING THROUGHOUT THE DIOCESE**



# 150th Anniversary Events

Visit [150YEARS.DOSAFL.COM](http://150YEARS.DOSAFL.COM) for updates and details.

## JANUARY

- 5 Epiphany – Bishop Felipe Estévez proclaims 2020 as the 150th anniversary of the diocese via video in all parishes.
- 22 7th Annual Ecumenical Evening Prayer with Prayer for the 20th Anniversary of the Joint Declaration on the Doctrine of Justification, 6 p.m., St. Paul AME Church, Jacksonville.
- 30 Hispanic Mass celebrating 150th anniversary, 6:30 p.m., Cathedral Basilica of St. Augustine.

## FEBRUARY

- 10 “American Catholicism, Slavery and Bishop Verot,” presentation by Jesuit Father Tom Murphy, Holy Faith Catholic Church, Gainesville
- 23 Interfaith Prayer Service commemorating the late Dr. Martin Luther King, Jr., 2:30 p.m., Holy Rosary Catholic Church, Jacksonville.

## MARCH

- 11 The establishment of the Diocese of St. Augustine – 1870. Commemorated in all parishes at Mass, ringing bells, special prayers.
- 11 “Blessed Beginnings: The Episcopal Leadership of Verot and Moore,” presentation by Father Michael J. McNally after Vespers at 6 p.m., Cathedral Basilica of St. Augustine.

## APRIL

- 27 Memorial Mass for the anniversary of the death of Msgr. Edward Pace in all parishes of the diocese. Msgr. Pace was the first Floridian to be ordained a priest for the diocese in 1885.

## MAY

- 4-6 Priest Convocation on Cultural Diversity, “Cultural Diversity of the U.S. Church and the Diocese’s Present and Future,” Marywood Retreat and Conference Center, St. Johns.
- 15-16 Eucharistic Congress & major celebration of the 150th anniversary, Prime Osborn Convention Center, Jacksonville. For a list of speakers, visit [FloridaEucharist.org](http://FloridaEucharist.org).

## JUNE

- 6 Diocesan Stewardship Forum, “Diversity in Our Parishes,” 9 to 11:30 a.m., St. Matthew Catholic Church, Jacksonville.
- 15-19 Summer School of Theology, “Gospel of John,” Marywood Retreat and Conference Center, St. Johns.
- 20 Priest Ordinations, 10 a.m., Cathedral Basilica of St. Augustine.

## AUGUST

- 12 Catholic Schools open for the 2020-2021 school year.
- 28 Feast of St. Augustine – Augustinian Day with Dr. Susan Parker, Vespers at 6 p.m., Cathedral Basilica of St. Augustine, presentation at 7 p.m., Cathedral Parish Center.

## OCTOBER

- 11 Solemnity of Our Lady of La Leche celebrated in all parishes of the diocese. Papal Coronation of B.V. Our Lady of La Leche and Diocesan Consecration to Jesus through Mary, Mission Nombre de Dios, St. Augustine, 2:00 p.m.
- 17 Hispanic Heritage Celebration, 10 a.m. to 6 p.m., Mission Nombre de Dios, St. Augustine
- 23 Anniversary of Bishop Augustin Verot taking possession of the Cathedral, Cathedral Basilica of St. Augustine.



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# Appetite for Faith | Swedish Cookies

## A LIGHT FOR US ALL

BY MICHELLE DIFRANCO



**CHRISTMAS IS GREAT. Winter is not. Outside of the excitement for the holidays, many of us struggle through these short, dark days in the Northern Hemisphere. So if you are like me, perhaps you'll benefit from the inspiration and motivation that comes from one of our saints: St. Lucy.**

The church recognizes the dark times of winter and celebrates opportunities for metaphor. Christmas, for example, was placed on Dec. 25 (thought to be the shortest day of the year) to mark Christ's arrival, bringing and expanding light into the world as the days begin to get longer.

It is also a time when we celebrate the feast day of St. Lucy, whose name means light. As a child, I was intrigued and interested in this saint because my loving grandma is named Lucy. At the same time, I was haunted by the saint's macabre image in my *Picture Book of Saints*, where she was depicted holding a goblet containing two eyeballs staring directly at me. But, as I grew older and overcame my phobia of disembodied eyeballs, I learned more

about her. I became aware that she is the patron saint of vision – a symbolic contrast to the darkness of December.

St. Lucy (Lucia) lived in Syracuse, Sicily, under the Roman Emperor Diocletian.

One can only imagine how tough it was being a Christian trying to live a devout spiritual life in a violent and pagan early fourth century. One story has it that Lucia refused to marry a pagan and vowed to consecrate her life and virginity to God. The angry suitor handed her over to the Roman government. After several horrific attempts to kill her (including the gouging of her eyes), she finally died by a stab wound to her heart. In studying saints like these and the suffering they endured, I find the inspiration to persevere through the dark times of the year, and the dark and tough times of my life.

With Dec. 13 marking the feast day of St. Lucy, celebrations take place in those parts of the world where she is particularly revered. In Sweden, St. Lucy's Day marks the beginning of the Christmas celebration. Local recipes are prepared as part of the traditional festivities. Among the homemade sweets is a Swedish ginger cookie called Pepparkakor. How wonderful that during this time of year, we can use culinary arts to combat and liven the somber gloom of winter. I would imagine that St. Lucy applauds the invocation of her name within the context of celebration, cuisine, and the thwarting of winter's darkness.

Aside from being easy to make, these crispy and delicious cookies are easy to eat. The next time winter gets you down, warm your house with a batch of these treats, take inspiration from St. Lucy's perseverance, and find peace in knowing that you will make it to May.

### Pepparkakor (Swedish Ginger Cookies)

- 1 cup **unsalted butter** (room temperature)
- 1 ½ cups **brown sugar**
- ½ cup **molasses**
- 1 **egg**
- 3 ½ cups **flour**
- 2 teaspoons **ground cinnamon**
- 2 teaspoons **ground ginger**
- 1 ½ teaspoons **ground cloves**
- 1 ½ teaspoons **baking soda**
- ½ teaspoon **salt**

#### Directions:

■ Preheat oven to 375 degrees. In a large bowl or container, combine all dry ingredients (flour, cinnamon, ginger, cloves, baking soda and salt) and set aside. In a large mixing bowl, beat together the butter and brown sugar. Mix in egg and molasses until well combined. Slowly add dry ingredients into the creamed mixture. Knead and form into a ball. Place dough into an airtight container and refrigerate for about an hour.

Remove from refrigerator and divide dough in half (leaving one half in refrigerator to stay firm). Roll dough to a 1/8-inch thickness onto a cool, floured surface. Use cookie cutters to cut desired shapes. Using a spatula, carefully place onto a parchment lined (or greased) baking sheet. Bake for 8-10 minutes and cool completely on wire rack. Repeat process with remaining dough. 🐦



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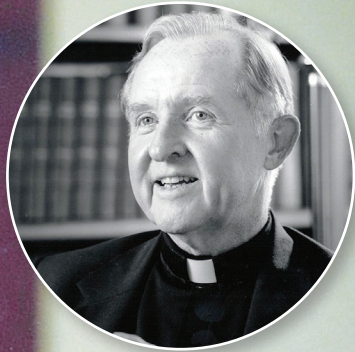
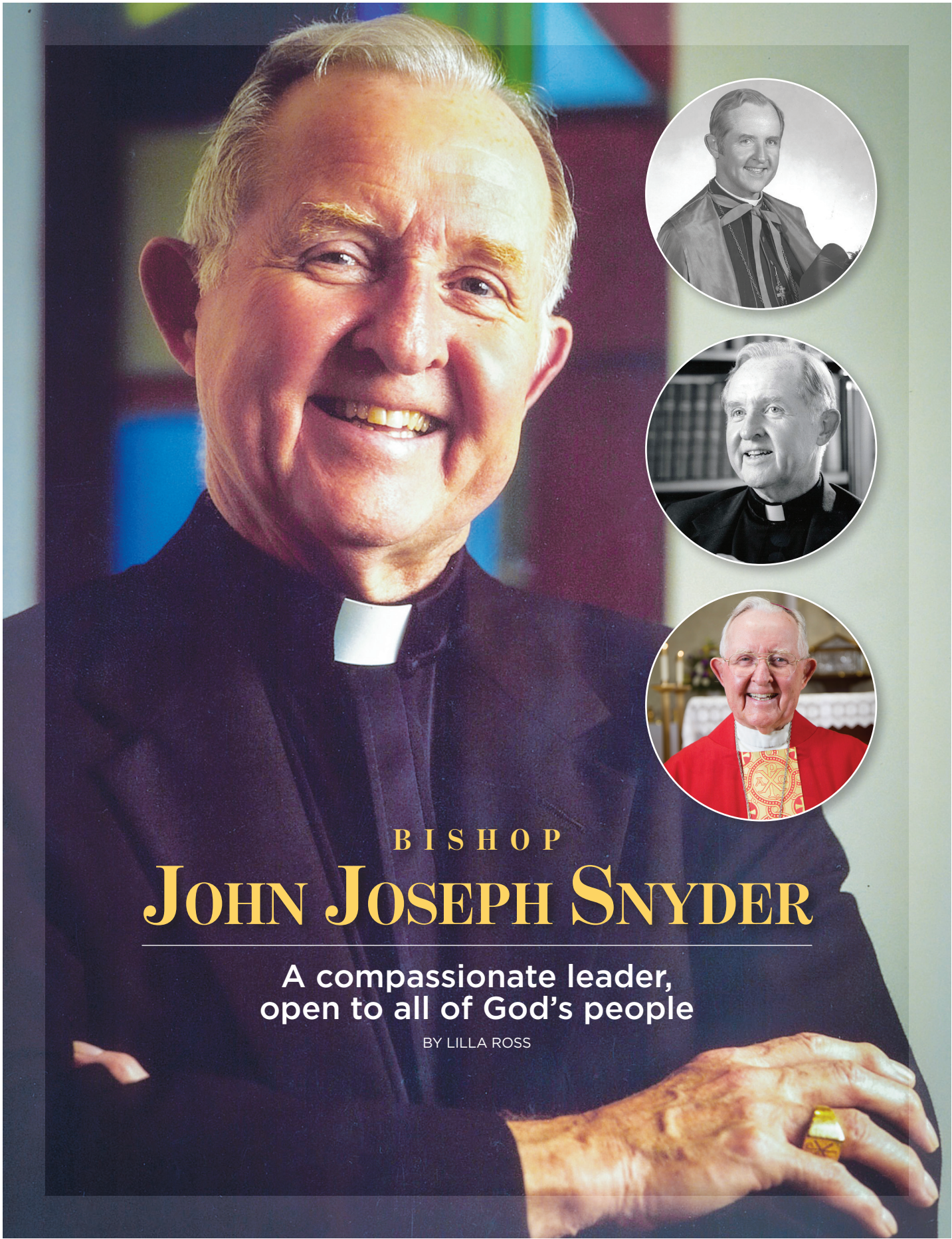
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BISHOP  
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A compassionate leader,  
open to all of God's people

BY LILLA ROSS

TERRY WILLIAMS





## IN TIME, Bishop John J. Snyder will be remembered mostly for all the things he built during his two decades leading the growing Diocese of St. Augustine:

- **eight** parishes, **seven** elementary schools and **two** high schools, including the one that bears his name on Jacksonville's Westside
- the **Catholic Center** in Mandarin and the **Providence Center** in downtown Jacksonville
- **Marywood** Retreat and Conference Center
- **nursing home** and five **retirement homes**, including one for priests.

However, it's not the brick-and-mortar that Bishop Snyder wanted to be remembered for but the flesh-and-blood ministries he started for the people of God:

- Expanding **Christian formation programs**
- Empowering **lay people**
- Elevating **women** to leadership roles
- Reaching out to those who did not feel welcomed in the church: **the divorced, the disabled, gays and lesbians, farm workers, prisoners**

"It all springs from that – education, charities, and consultative groups. It's all about people. That's what the church is. It's people. It's not buildings. We use the buildings to help the people," he said in an interview in October 2014.

John Joseph Snyder died Sept. 27, at the age of 93.

He was the eighth bishop of the Diocese of St. Augustine, serving from 1979 to 2000.

Bishop Snyder was a New Yorker, born Oct. 25, 1925, into an Irish Catholic family. He grew up in Queens and Flushing.

He was the second of three sons. The eldest, Eugene, died in World War II; the younger, James, worked with inner-city children and died of cancer in 1997. They had an adopted sister, Nancy, who passed away in 2017.

"I was blessed with a wonderful family," he said. "I appreciate them more as time goes on," he said during the interview. "My father loved sports. He played softball into his 70s. He took us to see all kinds of games at the Polo Field, Yankee Stadium."

Bishop Snyder said he grew up playing baseball, basketball, tennis and golf, but baseball was a special love. In his wallet, he

carried an old photo of his school team, the Andreans.

His family followed the Giants, but he parted company with them and became a lifelong Cardinals fan. (It's no coincidence that the Bishop Snyder High School mascot is the cardinal.)

He was educated in Catholic schools – St. Bartholomew in Elmhurst, N.Y., through sixth grade and then St. Andrew Avellino in Flushing, run by diocesan priests. It was there that he felt the call to the priesthood.

In preparation, he attended Cathedral College in Brooklyn for four years of high school and two years of college. He lived at home in Flushing, taking a bus and two trains to and from school.

During the summers, he delivered groceries in the neighborhood on a wagon.

He spent six years at the diocesan seminary, Immaculate

Conception in Huntington. "It was strict," he recalled. "You only got out for Thanksgiving, Christmas and summer."

During the summer, he worked as a playground director for the public schools. The job came with a perk – tickets to ballgames.

He was ordained on June 9, 1951, and celebrated his first Mass at his old school, St. Andrew Avellino.

"It's a powerful thing to celebrate your first Mass," he recalled in a 2014

interview. "It was humbling. Before you play acted and then you do it, realizing what it meant to say those words – 'hoc est enim Corpus meum' (for this is my Body).

His first and only parish assignment was St. Mel's in Flushing, right down the street from his home. The assignment was both heartwarming and awkward. He knew everyone, and everyone knew him.

"They knew a lot about me. They knew my family. I'd played ball with them," he said. "I'm sure they went to the next parish for confession."

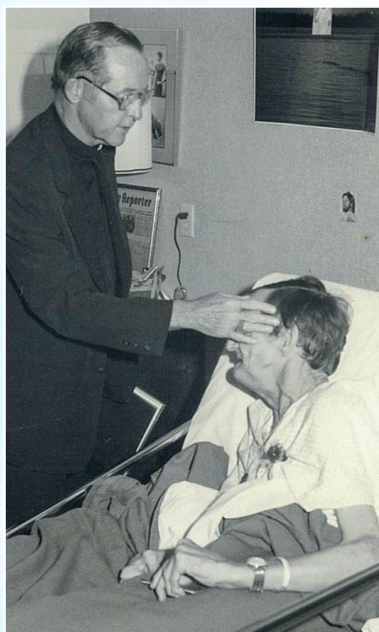
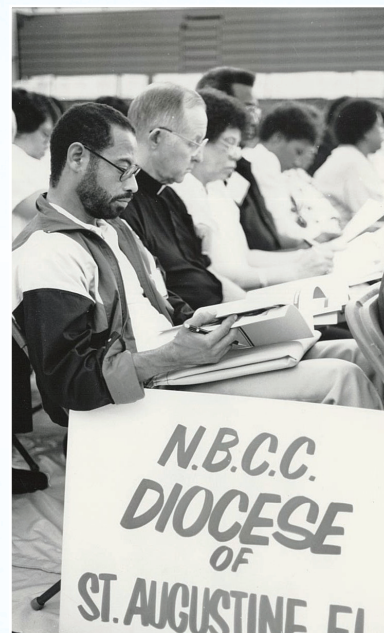
When he became a priest, Bishop Snyder said that all he ever wanted to do was be a pastor. His bishop had other ideas.

In 1957, Brooklyn Bishop Bryan J. McEntegart made the young priest his assistant secretary.

"My life changed radically," Bishop Snyder recalled. "I never celebrated Mass in public. I lived a very different kind of life."

He moved from the parish rectory to the bishop's mansion and instead of tending to the pastoral needs of a parish, he took care of the administrative needs of the bishop.





But it wasn't all paperwork and meetings. It gave him the chance to go to Rome for the Second Vatican Council.

"It was an exciting time," he said. "I went over for the first session for about six weeks. Cardinal [John] Krol got me into one session.

"It was the first time I realized that this is a universal church. There were blacks, Asians, Hispanics, everybody. The church wasn't the United States. It wasn't Europe. And the understanding blossomed."

The council's reforms revolutionized his faith and his understanding of the church as the Ppeople of God. The laity was expected to take their faith out of the pews and put it into action in the world.

The changes were most apparent in the Mass. The priest now turned to face the congregation, and the liturgy was now celebrated in English, not Latin.

For Bishop Snyder, who was in his 40s, his understanding of the Eucharist changed as well.

"I used to think of it as mine," he said. "I would celebrate the Mass, and the congregation would just be 'there.' Maybe they would be praying the rosary or reading something or following along. That is just how it was.

"But now I don't see it as mine. It belongs to all of us," he said. "I have to share that directly or by the way I live. The Eucharist has to send us forth to reach out to others. It is life giving. You are fed so that you can feed others."

## PEACE IN CHRIST

The reforms of Vatican II were still unfolding in the church in 1972 when he was ordained a bishop on Feb. 2 to serve as auxiliary to Bishop Francis J. Mugavero in the Brooklyn diocese.

It was a tumultuous time. The country was in the throes of the Vietnam War and the U.S. Supreme Court had legalized abortion. Both those events were in his thoughts when Bishop Snyder chose as his episcopal motto "Peace in Christ."

"We had to find peace in Christ," he said. "That hasn't faded from my mind."

As an auxiliary, Bishop Snyder finally got back into the



■ Bishop Snyder with his long-time friend and mentor, Cardinal Joseph Bernardin.



■ Bishop Snyder visited impoverished children in Thailand as part of a fact-finding trip with Catholic Relief Services.



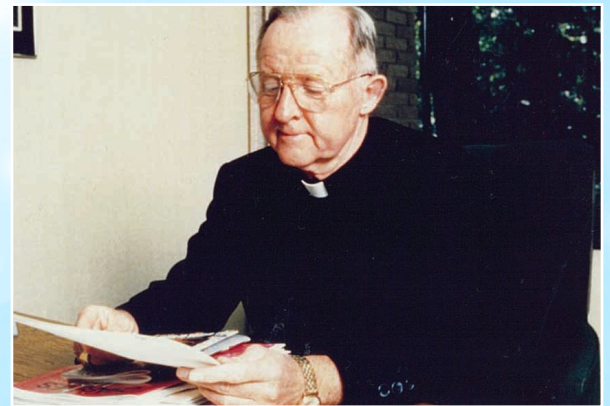
■ Bishop Snyder with members of the Interfaith Council in Jacksonville.



■ Bishop Snyder blesses and dedicates Marywood Retreat & Spirituality Center.



■ Bishop Snyder with members of the Bishop John J. Snyder High School baseball team - the Cardinals.



■ On his 75th birthday in 2000, Bishop Snyder submitted his letter of resignation to the Holy Father.

parishes, performing confirmations. He also helped implement some of the Vatican II reforms that created personnel boards for the clergy and consultative bodies of lay people.

By 1979, Bishop Snyder was getting restless. He had lived under the bishop's roof for 22 years. He wanted to get closer to parish life, and he knew just the place – St. Augustine Parish in Brooklyn, not too far from the chancery office. He had a chat with the bishop.

Three weeks later, he got a call, “Congratulations! You’re going to St. Augustine – Florida.”

## REACHING OUT TO PEOPLE

It was Oct. 2, 1979 – a day many New Yorkers remember because the pope was in town.

The apostolic nuncio took Bishop Snyder to meet John Paul II when he arrived at La Guardia. The announcement of his appointment got lost in all the papal festivities, but the news began circulating at Yankee Stadium where thousands gathered for the papal Mass.

When Bishop Snyder told his mother, she replied, “Doesn’t he know you have a mother?”

Bishop Paul Tanner, who was retiring from the St. Augustine diocese, invited him down to meet the priests during their retreat at the Ponce de Leon Hotel.

“The rumor was that I was into the charismatic movement,” Bishop Snyder said. “And one of the guys said, ‘I’m getting out of here.’”

Bishop Snyder was installed as the eighth bishop of the diocese on Dec. 5, 1979, at the Cathedral Basilica of St. Augustine.

“I believe that it is the responsibility of a bishop to preach the Gospel of Jesus in all of its fullness and be faithful to the magisterium of the church, but then, like Jesus, to reach out to minister to people where they are at, not where we might wish them to be,” he said in his installation address.

“I will measure the effectiveness of my leadership by the ability and willingness of this local church to call forth, develop and utilize the gifts and talents not only of its priests and religious but of all its people.”

His first order of business was to move the diocesan offices out of the cramped quarters in the Gulf Life building [now Riverplace Tower] on the Southbank of downtown Jacksonville.

The Catholic Center was built under moss-hung oaks across the street from St. Joseph Parish in Mandarin. Later on, the old school at Immaculate Conception Parish downtown was renovated and renamed Providence Center, providing offices for social services.

For his vicar general, he chose the affable Irishman John Lenihan, who became a mentor, companion and a catalyst for getting laity involved in ministry.

And he recruited an old Brooklyn friend Father Ralph Besendorfer, a canon lawyer, to take over the tribunal, where many annulments had languished.



■ One of Bishop Snyder's favorite roles was being an uncle to his nieces and nephews.



■ Groundbreaking for the Camp I Am Special Aquatics Center.



Besendorfer was a legal adviser, as well. “Ralph had such a sharp mind,” Bishop Snyder said. “When he saw a problem, he would move on it and not wait for it to explode. We avoided many difficulties because of his insights.”

For two other priorities, charities and education, Bishop Snyder turned to a husband-and-wife team – Bill Tierney, who headed up Catholic Charities, and Pat Tierney, who oversaw the diocesan schools. “They provided sound leadership and became good friends,” he said.

But to do the kind of outreach he had in mind, he needed lay people. “There were a lot of gifts out there,” he said. It was a new role for many of them, but he said, “They responded very well.”

He put out the word to parishes that he wanted lay people – men and women – incorporated into the leadership of parishes and ministries. Girls were allowed to be altar servers.

But Snyder intentionally did not establish a diaconate in the diocese because it was not open to women. Instead, he began the Ministry Formation Program to train lay leaders for roles throughout the diocese under the direction of Sister Lucy Clynes, a Daughter of Wisdom and one of many women he put in leadership roles.

“There is room for everyone in God’s church,” he said.

One group he especially wanted to make room for was the disabled. The Diocese of Brooklyn had an active outreach to the disabled. “I knew we had to get that going here,” he said. He asked Sister of St. Joseph Rita Baum to head it up.

In 1981, a priest from a community of the disabled in Erie, Pa.

came to speak about their experience. Out of that grew L’Arche Harbor House, a community for the disabled in Arlington.

But it is the summer camps for disabled children, starting with Camp I Am Special that has put the ministry on the national map.

## A GROWING DIOCESE

Shortly before Bishop Snyder assumed leadership (1975), the Panhandle counties were separated into the new Diocese of Pensacola-Tallahassee.

Although his territory was smaller, the diocese experienced significant growth during his tenure, both as people moved to



■ Bishop Kenny High School students interview Bishop Snyder as part of their school news program.



the area and as people converted to Catholicism.

When Bishop Snyder arrived, the diocese had 63,000 Catholics in 17 counties. When he retired in 2000, there were 132,000 Catholics with eight new parishes, seven new elementary schools and two new high schools, St. Francis Academy in Gainesville and Bishop John Snyder in Jacksonville. The high schools were part of a \$25 million capital campaign that included religious education and the education of seminarians.

During his tenure, Bishop Snyder also built five residences for seniors with limited income and the All Saints Nursing Home and Rehabilitation Center in Jacksonville. He also built Casa San Pedro, a retirement home for priests, where he spent his last years.

He also established Marywood Retreat and Spirituality Center on the St. Johns River that offers retreats and conferences.

But the growth came with a new challenge: fewer men were entering the priesthood, and more were leaving.

The diocese had always relied on priests from other countries – Spanish missionaries in its early years, Irish priests during most of the 20th century, and now he turned to India to the Carmelites of Mary Immaculate.

“That’s one of the best things I ever did,” he said. “They are wonderful priests. They have been a grace to us in many ways.”

## TAKING THE LEAD

Bishop Snyder’s reach extended into the larger community, too, where he was involved in ecumenical efforts both at home and abroad.

He was one of the founders of the Interfaith Council in Jacksonville, a faith body that met regularly to discuss issues of common interest and organize ecumenical events.

“They were wonderful experiences,” he said. “We got to know each other. Most of your problems with interreligious things are because you don’t know each other. Then you discover there are a lot of things you share.”

In 1987 he was awarded the Brotherhood Award by the National Conference of Christians and Jews [now the National Conference of Community and Justice].



In 1991, he became co-chairman of the Anglican-Roman Catholic Dialogue, an outreach of the Committee on Ecumenism of the National Conference of Catholic Bishops.

In that role, he traveled with Catholic and Episcopal bishops, first to England to meet the Archbishop of Canterbury and then to Rome to meet Pope John Paul II. “It was good to share that together,” he said.

At the national level, Bishop Snyder also took a leadership role on women in the church. From 1992 to 1995, he was the chairman of the bishops’ Committee on Women in Society and in the Church, which drafted the pastoral statement, *Strengthening the Bonds of Peace*.

On the state level, he spoke out publicly for prison reform and against the death penalty. He also supported the efforts of Kairos, Justice and Reconciliation Ministry and New Hope, a program for ex-offenders.

After his retirement in 2000, Bishop Snyder stepped up his involvement in prison ministry, visiting inmates and bringing the sacraments to men on Death Row.

“When you think of Matthew 25, ‘I was in prison and you visited me.’ I didn’t want Jesus to say to me you didn’t visit me,” Bishop Snyder said.


## REFLECTING

When asked what advice he would give to himself as a newly ordained priest, he said, “Be open, keep your eyes open to see who is in

need and reach out.”

And to his brother priests: “You have to be open to all people. You have to be committed to serve and be available and not to think in any way you are above anyone. You are a priest to serve, to draw forth the gifts of people. Call forth those gifts. A lot of people would love to be involved if they’re encouraged.

He said he would want inactive Catholics to know that God loves them. “They are welcome in our church. But parishes need to be open. We are all God’s people.

“Vatican II was a breakthrough in so many ways, but it has to take root. We must overcome those who would like to stifle it. Some like a church that’s nice and comfortable, but that’s not Jesus’ church.” 



# Diocese Celebrates Life of Bishop John J. Snyder

BY SAVANNA KEARNEY

**TUESDAY, OCT. 1, four days after his passing, mourners gathered at the Cathedral Basilica of St. Augustine to remember the life of Bishop John J. Snyder.**

His body was received at the Cathedral that afternoon to lie in state, while family, friends, and parishioners of the diocese could pray for the beloved bishop known as “Jack” to those closest to him. Then at 7 p.m., a vespers (evening prayers) took place with Bishop Felipe Estévez presiding.

“I will always remember him as a most compassionate shepherd. I have not known anyone who witnessed the Eternal Father’s unconditional love for all persons as much as he did,” said Bishop Estévez.

Bishop Snyder’s episcopal motto was a fitting one, according to Bishop Estévez. He truly embodied the words Peace in Christ by “seeking greater justice and reconciliation in church and society.”

Father Tom Willis, pastor of the Cathedral Basilica, gave a moving homily for the late Bishop Snyder, in which he called upon images of farming and harvesting to bring to mind the great work the bishop did during his time on earth and the glory that came to him after death.

“Not only do we hope to be part of God’s harvest, but we have work to do as we cooperate with God in bringing the Gospel of salvation to all,” said Father Willis. “This work Bishop Snyder so wonderfully, so powerfully and so completely embraced. He did so in order to ensure that when it was time for the last and greatest harvest of God at the end of time, as many people as possible would know that grace-filled embrace of the Lord.”

Father Willis shared a statement from Bishop Snyder at his installation as the Bishop of the Diocese of St. Augustine on Dec. 5, 1979, which caused thundering applause: “We will unapologetically and without compromise proclaim Jesus Christ as Lord. And we will bring the Gospel of Christ to everyone, accepting each person, not where we want them to be, but where they are at!”

This quote is a true representation of Bishop Snyder, as he is remembered for his kindness and compassion for those who were treated with inequality, bias and exile.

“In ways seen and many times unseen, Bishop Snyder

provided hope to those who might be seen as outsiders,” said Father Tom. “We know having that sense of being a part of something – of belonging – is an essential human need. Bishop Snyder found ways to provide that to those with disabilities and addictions, the separated and divorced, to former priests, to outcasts and the different... helping people know there is a God who knows their trials and that God, in every circumstance of life, cares for you.”

As Bishop Snyder awaits his harvest in heaven, let us continue his work of drawing others to God’s eternal harvest.

The Cathedral Basilica of St. Augustine was filled once again, this time to capacity, for Bishop John J. Snyder’s Funeral Mass at 11 a.m. the following day. Standing beside Archbishop Thomas Wenski of Miami as he celebrated the Mass were Bishop Estévez, Bishop John Noonan of Orlando, Bishop William Wack of Pensacola-Tallahassee, Auxiliary Bishop Tanh Thai Nguyen of Orange, and Bishop Robert Baker of Birmingham, as well as clergy of the diocese.

Father Glenn Parker, a Redemptorist, gave the homily, which came at Bishop Snyder’s request before he died. Father Parker recounted fond memories of the late bishop, one in particular about their similarly short stature.

“When we met face-to-face, he said, ‘Now I have a priest I can see eye-to-eye with,’” Father Parker recalled with a smile. “I did not know just how much those words would unfold as the years went by...

Whenever we encountered Bishop Jack, we encountered love. He loved, and our lives are enriched all the more.”

Father Parker went on to recall the many accomplishments of Bishop Snyder, but mostly how he reached out to “the last, the least and the lost.”

“He was known for his compassion. His selfless love. Attention to those in need,” he said. “He always looked and saw Christ in all. For he heard Matthew say, ‘What you did for the least of my brothers and sisters, you did for me.’”

According to Father Parker, the man known as the “people’s bishop” reached out to everyone, something that the church and society sometimes failed to do. He reached out to women, giving them leadership roles within the church; he reached out to the divorced and separated; people with disabilities, particularly with Camp I Am Special and L’Arch; prisoners and men on death row; people with HIV and AIDS in the 80s and 90s; the gay and lesbian community; the homeless, and so much more.

“This humble servant, this prayerful servant, this thankful servant is an icon for us of love.”

After the funeral Mass, Bishop John J. Snyder was laid to rest at San Lorenzo Catholic Cemetery in St. Augustine alongside five other bishops of the Diocese of St. Augustine. 🐦





HLLIM LLODS

■ Father Tom Willis, pastor of the Cathedral Basilica, gave the homily at the vigil service.



WOODY HUBAND

■ Hundreds gathered at the Cathedral Basilica to mourn the loss of the beloved bishop.



RUDY FOSCHI

■ (From left) Deacon Larry Geinosky, Archbishop Thomas Wenski and Deacon David Yazdia lead the congregation in prayer for Bishop Snyder.



WOODY HUBAND

■ Redemptorist Father Glenn Parker gave the homily at Bishop Snyder's funeral.



RUDY FOSCHI

■ Bishop Snyder's casket is transported to San Lorenzo Cemetery in St. Augustine.



# ‘I WAS IN PRISON AND YOU VISITED ME.’

Matthew 25: 36

BY THOMAS CLARK

**D**ALE RECINELLA’S bespectacled smile and friendly demeanor reveal neither the crimes of the men he works with nor the chilling final moments that await them. For the last 21 years, Recinella has served as a lay Catholic correctional chaplain for inmates on Florida’s death row. Once a well-off attorney, Recinella’s second career has made him an expert on faith-based prison ministry, a strong critic of the death penalty, and a trusted counselor to hundreds of men at the extreme margins of society.

When asked how he would describe the inmates he works with on death row, Recinella explained how every inmate is unique.

“That’s like walking into a parish that you’ve never been to before and asking, ‘What are the parishioners here like?’ Every family is different. Every story is different. Every man is different,” he said.

Recinella spends many of his days with inmates awaiting execution. His work focuses on a meaningful conversation, prayer, and studying the Bible with the men on death row.

“What I try to do – prayerfully, and with the strength of the Eucharist, is [ask]: ‘Lord, have your Holy Spirit bring me the words, thoughts, and questions that will make it possible for me to help this man get closer to you today, to bring his walk closer to your perfect will for his life – today.’ As far as I can tell, God has always shown up with the prayer.”

During his years of working with inmates, Recinella has served as a confirmation sponsor for numerous men and even arranged the baptism of an



Dale Recinella

SCOTT SMITH

inmate on the day of his execution.

Because of his pastoral care in Florida’s prisons, Recinella is often the only person who witnesses executions on behalf of inmates, whose families are not allowed to attend. For more than two decades, Recinella has counseled hundreds of men and has been with inmates on Death Watch – those whose execution date has been set – close to 40 times.

“I don’t recommend it for your emotional health. The person who’s become a brother to you is lying on that



gurney and is going to be killed while you watch. You leave the room, but the room never leaves you.”

While Recinella treats all inmates with dignity and compassion, he does not downplay or minimize the crimes they have committed.

“I’ve been with serial killers who’ve killed young women the ages of my daughters,” he said. At one point, he told a priest he ministers with that he couldn’t keep doing this work. The priest responded that Recinella did not have a choice since he had already ‘signed up’ to minister to these men.

Somewhat confused by the response, Recinella asked, “You mean when I signed up for prison ministry?”

“No,” said the priest. “When you were baptized.”

That message stayed with Recinella. He also lives by the words of Christ in Matthew 25:36, “I was in prison and you visited me.”

Recinella was not always an opponent of the death penalty. During his college years, though he was active in the right-to-life movement, Recinella viewed capital punishment as a separate issue from abortion.

His convictions changed when he was asked to write a legal brief against the execution of a death row inmate. In the nine months it took to research and write his brief, he came to see the flaws in capital punishment and the theological arguments against it. Since then, Recinella has written a book critiquing the death penalty from a Christian perspective, as well as a personal memoir.

Recinella is one of three speakers at this year’s Cities for Life event, Saturday, Nov. 30, at the Basilica of the Immaculate Conception in downtown Jacksonville. It begins at 6:30 p.m.

Since 2002, the Rome-based community of Sant’ Egidio has organized the International day of Cities for life, which takes place every year on Nov. 30 – the anniversary of the first abolition of the death penalty on the part of the state, the Grand Duchy of Tuscany on Nov. 30, 1786.

The world-wide movement is the largest mobilization effort to bring about a more civilized form of justice, such as life behind bars without the chance of parole.

Also speaking at the Cities for Life gathering are Deacon Andy and his wife Kate Grosmaire, whose 19-year-old



daughter Ann was murdered by her fiancé in 2010. Driven by their Catholic faith, the couple has forgiven their daughter’s killer. The couple, who speaks throughout the country, talks about the power of forgiveness and restorative justice in the criminal justice system.

Ingrid Delgado, the associate director for Social Concerns and Respect Life for the Florida Conference of Catholic Bishops, is also a speaker. She will address the current judicial and legislative status of capital punishment in Florida, as well as explain how to engage politically and advocate for an end to capital punishment.

“I have lived in the shadow of capital punishment all of my life as my father



was placed before a firing squad when he was a young man in Cuba,” said Delgado. Though her father, fortunately, ended up being spared, the traumatic experience has remained with her family and has formed her current activism.

“In this politically fragmented time, it is a privilege to represent our faith, which transcends partisan politics, in the democratic process, and invites all elected officials to work together in seeking the common good.”



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## FATHER JOHN PHILLIPS A faithful leader of the diocese dies at 63

The diocese lost a devoted pastor and a valuable leader with the unexpected death Oct. 20 of Father John Phillips, pastor of Holy Faith Parish in Gainesville. He was 63.

Father Phillips grew up in a Navy family, was born in Birmingham, Ala., and lived in Florida for most of his life. He was a graduate of Orange Park High School and the University of Florida.

He accepted Christ at the age of 14 and joined the Methodist Church. While

a student at UF, he attended a Catholic prayer group at St. Augustine Church and Catholic Student Center and was initiated into the Catholic Church in 1978 at the age of 23.

Four years later, he entered St. Vincent de Paul Regional Seminary in Boynton Beach, where the rector was Felipe Estévez.

"He impressed me by his humility and kindness and transparency in sharing his weaknesses," Bishop Estévez said in the vigil homily. "But Father's docility to the Holy Spirit is what impresses us most about him. He was always open to what God wanted of him, and he never questioned God's judgment."

Father Phillips was ordained on May

16, 1987, by Bishop John J. Snyder for the Diocese of St. Augustine.

His first assignment was associate pastor at Christ the King Parish in Jacksonville, where he served for three years. In 1990, Father John was appointed associate pastor at St. Augustine Church and Catholic Student Center, Gainesville, and in 2002, he was appointed pastor of Holy Faith Parish. Father John also oversaw the administration of St. Patrick Interparish School in Gainesville.

Father Phillips served the bishops of St. Augustine on several key diocesan boards and commissions utilizing his expertise in biblical theology, liturgy, sacraments, spirituality and stewardship.

In 1987 he was appointed to the Liturgical Commission, in 2011 as dean of the Gainesville Deanery and in 2018 to the College of Consultors. He was also a member of the Presbyteral Council serving as chair of the committee for priest spirituality in 2004.

Father Phillips also was leading the preparation for the 150th anniversary of the Diocese of St. Augustine in 2020.

"He excelled as a dean and revealed his magnificent talents in human relations, in guiding difficult situations with such tact and prudence, in providing incredible availability of presence to multiple events," the bishop said.

As pastor of Holy Faith, Father Phillips oversaw the building of the Parish Life Center.

He called Holy Faith the Parish of Compassion and reached out to the marginalized and those in need. Under his leadership, the parish supported a Sister Parish in Guatemala and the Comboni Sisters.

"Father John led the anniversary efforts with admirable leadership," Bishop Estévez said. "He had a shepherd's heart, promoting peace, open to all, and sharing his great talents with amazing generosity and selfless dedication."

He is survived by his brother, Brian, and his wife, Suzan, and their children, and his sister, Sheri Britton, and her husband James and their children.

## Sisters of St. Joseph of St. Augustine Appeal

The Sisters of St. Joseph of St. Augustine, the only religious order whose Motherhouse is located in the Diocese of St. Augustine, needs help funding repairs and renovations to their Motherhouse, built in 1874, and Our Lady of Lourdes Convent, built in 1970 to provide advanced care and assisted living for their elder sisters.

Our Lady of Lourdes is at capacity, and critical residential rooms need to be added. Also, the chapel is too small to accommodate all the sisters, let alone their wheelchairs and walkers, which must be left outside the chapel, causing a safety risk. And the kitchen of the Motherhouse, which prepares more than 30,000 meals each year, hasn't been adequately updated since it was built in 1874.



■ 102-year-old Sister St. Margaret serves the homeless people of St. Augustine partnering with Dining with Dignity

"Our sisters have cared for so many throughout the state of Florida for so many years. Now is the time for us to show our gratitude by helping to care for them. Thank you, and God bless you," said Sister of St. Joseph Kathleen Carr, general superior of the congregation.

To donate to the Sisters of St. Joseph's efforts to repair, renovate, and expand their Motherhouse and Our Lady of Lourdes Convent, visit [www.ssjfl.org](http://www.ssjfl.org) or call (904) 824-9100 or mail to the Sisters of St. Joseph, P.O. Box 3506, St. Augustine, FL 32085.

## RETIREMENT FUND FOR RELIGIOUS APPEAL

### Giving to those who gave a lifetime

Each December since 1988, the Catholic bishops take up a collection in parishes nationwide to address the lack of retirement funding for Catholic sisters, brothers, and priests in religious orders. For most of their lives, elder religious worked for little to no pay, and there were no 401(k) plans or pensions in place.

The Retirement Fund for Religious Appeal (Dec. 7-8) helps religious communities who are financially responsible for the support and care of their members. The funding shortage is compounded by rising health care costs and decreased income. And, as more religious reach retirement age and leave compensated ministry, income will further decline while care needs increase. By 2029, religious past age 70 are projected to outnumber religious under age 70 by nearly three to one.

And while the annual retirement appeal provides funding for immediate retirement expenses, the collection falls short for religious orders that are struggling with the upkeep of their aging facilities.

To learn more about the Retirement Fund for Religious Appeal that will be taken up in all parishes of the diocese, Dec. 7-8, visit [retiredreligious.org](http://retiredreligious.org).

**Retirement Fund for Religious**

Please give to those who have given a lifetime.

[retiredreligious.org](http://retiredreligious.org)

## Around the Diocese | Community

### TV Host Peter Herbeck Leads Holy Spirit and Healing Conference



All are welcome to celebrate the healing, love and refreshment of the Holy Spirit, Jan. 24-25, at Holy Faith Catholic Church in Gainesville. The theme is “And I will fill this house with glory...” (Haggai 2:7B)

The keynote speaker of the Holy Spirit and Healing Conference is Peter Herbeck, vice president and director of missions for Renewal Ministries. He has been actively involved in evangelization and Catholic renewal throughout the U.S., Canada, Africa, and Eastern Europe for more than 30 years. You may know him from his weekly EWTN television programs *The Choices We Face* and *Crossing the Goal*.

“These conferences are a place for people to hear the gospel preached – I mean really preached with power – not just with emotion, but with clarity,” said Herbeck. “The power of Jesus’ words will penetrate your heart and bring you to the place where you can see your need for repentance and conversion. And then you can see Jesus as the antidote.”

Joining Herbeck at the conference are Carmelite Father Clyde Salitrero, Tom Edwards of the Evangelistic Association, Inc., author Jean Roach, and missionary, speaker and teacher Dr. Mary Shaw.

Visit [www.holyspirithealingconference.net](http://www.holyspirithealingconference.net) to register and view the conference schedule or call Shaw at (352) 244-9899 for details.

### Hurricane Dorian Relief Efforts

While North Florida was mostly spared from the effects of Hurricane Dorian, the damage it did to the Bahamas was some of the worst from any natural disaster in the country. But since Dorian made landfall on the Bahamas in early September, there has been a diocesan-wide hurricane relief effort to assist those affected.

After Dorian, a private donor flew 106 people (including 48 women and their children) from the Bahamas to a camp in Dixie County, Fla. Catholic Charities then distributed a “wish list” of items that the families need. The response was overwhelming. Catholic schools in the diocese gathered a multitude of toiletries, non-perishable foods, baby food, diapers, coloring books, games and more. Not to mention the thousands of dollars donated for relief.

Catholic Charities reports they collected \$32,607 for the relief efforts, including a single donor who gave \$16,000. The Diocese of St. Augustine has collected from parishes \$21,992, so far.



PROVIDED BY ANITA HASSELL

■ Diapers, food and other supplies that Catholic schools collected for hurricane relief in the Bahamas.

### Baby Steps Camino

Join the Order of Malta (American Association) for the third annual Baby Step Camino, as they walk from the Beaches Museum Chapel in Jacksonville Beach to the Our Lady of La Leche National Shrine in St. Augustine. From Dec. 6 through 8, the pilgrimage will cross a total of 30 miles. Not only will you grow in faith during the season of Advent, but you can raise money for the Holy Family Hospital in Bethlehem. There will be Mass, benediction, holy hours, confession, rosary, socials and more. Register for free at [www.babystepcamino.com](http://www.babystepcamino.com). For details, call Susan Egan (352) 615-2064 or email [babystepcamino@gmail.com](mailto:babystepcamino@gmail.com).



PROVIDED BY SUSAN EGAN

■ Knights and Dames of Malta and 2018 Camino Chaplain Fr. Richard Pagano join a group of proud pilgrims, who are displaying their “compostelos” or certificates for completing the Camino last year.

# ADVENT



## RECONCILIATION SCHEDULE 2019

### December 3

- 6:00 p.m. **St. Patrick Parish**  
601 Airport Center Dr., Jacksonville
- 6:30 p.m. **St. John the Baptist Parish**  
2725 Hwy 17 S., Crescent City

### December 4

- 7:00 p.m. **Christ the King Parish**  
742 Arlington Road, Jacksonville
- Most Holy Redeemer Parish**  
8523 Normandy Blvd., Jacksonville
- St. John Paul II Mission**  
127 Stonemason Way, Ponte Vedra

### December 5

- 7:00 p.m. **San Jose Parish**  
3619 Toledo Road, Jacksonville

### December 6

- 7:00 p.m. **Blessed Trinity Parish**  
10472 Beach Blvd., Jacksonville

### December 7

- 9:00 a.m. **St. Augustine Parish**  
1738 W. University Blvd., Gainesville

### December 8

- 4:00 p.m. **St. Ambrose Parish**  
6070 Church Road, Elkton

### December 9

- 7:00 p.m. **Sacred Heart Parish**  
7190 US. Hwy 17 S., Fleming Island
- San Sebastian Parish**  
1112 State Road 16, St. Augustine

### December 10

- 6:00 p.m. **St. Mary Parish**  
230 S. Old Dixie Hwy, Bunnell

### December 10

- 6:00 p.m. **St. Patrick Parish**  
601 Airport Center Dr., Jacksonville
- 6:30 p.m. **Resurrection Parish**  
3383 University Blvd., Jacksonville
- San Juan del Rio Parish**  
1718 State Road 13, St. Johns
- 7:00 p.m. **St. Francis of Assisi Mission**  
86000 St. Francis Way, Yulee
- St. Madeleine Sophie Parish**  
17155 NW U.S. Hwy 441, High Springs

### December 11

- 11:00 a.m. **St. Edward Parish**  
441 N. Temple Road, Starke
- 5:30 p.m. **St. Anastasia Parish**  
2505 A1A S., St. Augustine
- St. Elizabeth Ann Seton Parish**  
4600 Belle Terre Pkwy, Palm Coast
- 6:00 p.m. **St. Patrick Parish**  
500 NE 16th Ave., Gainesville
- 6:30 p.m. **St. Matthew Parish**  
1773 Blanding Blvd., Jacksonville
- 7:00 p.m. **Our Lady Star of the Sea Parish**  
545 A1A N., Ponte Vedra Beach
- St. Joseph Parish**  
11757 Old St. Augustine Rd., Jacksonville
- St. Luke Parish**  
1606 Blanding Blvd., Middleburg

### December 12

- 7:00 p.m. **Holy Family Parish**  
9800 Baymeadows Rd., Jacksonville
- St. William Parish**  
275 Satsuma Street, Keystone Heights

### December 13

- 6:00 p.m. **Prince of Peace Parish**  
6320 Bennett Rd., Jacksonville

### December 16

- 7:00 p.m. **Our Lady of Good Counsel Parish**  
5950 State Road 16, St. Augustine

### December 17

- 6:00 p.m. **Cathedral Basilica of St. Augustine**  
38 Cathedral Place, St. Augustine
- St. Catherine of Siena Parish**  
1649 Kingsley Ave., Orange Park
- St. Patrick Parish**  
601 Airport Center Dr., Jacksonville
- 6:30 p.m. **Santa Maria del Mar Parish**  
915 N. Central Ave., Flagler Beach

### December 17

- 6:30 p.m. **St. John the Evangelist Parish**  
4050 NW Hwy 27 Alt., Chiefland
- 7:00 p.m. **Holy Faith Parish**  
747 NW 43rd Street, Gainesville
- Holy Spirit Parish**  
11665 Fort Caroline Rd., Jacksonville
- Queen of Peace Parish**  
10900 SW 24th Ave., Gainesville
- St. Francis Xavier Parish**  
928 E. Howard Street, Live Oak
- St. Michael Parish**  
202 N. Fourth Street, Fernandina Beach
- St. Monica Parish**  
114 S. 4th Street, Palatka
- St. Paul Parish**  
224 N. Fifth Street, Jacksonville Beach

### December 18

- 6:00 p.m. **St. Patrick Parish**  
500 NE 16th Ave., Gainesville
- 6:30 p.m. **Assumption Parish**  
2403 Atlantic Blvd., Jacksonville
- St. Mary, Mother of Mercy Parish**  
1143 W. Macclenny Ave., Macclenny
- 7:00 p.m. **Corpus Christi Parish**  
6175 Datil Pepper Rd., St. Augustine
- Mary, Queen of Heaven Parish**  
9401 Staples Mill Dr., Jacksonville

### December 19

- 12:00 p.m. **St. John the Evangelist Parish**  
106 N. Manitoba Ave., Interlachen
- 6:00 p.m. **Holy Family Parish**  
17353 NE Hwy 27A, Williston
- 6:30 p.m. **Tri-Parish Service at St. Pius V Parish**  
2110 Blue Ave., Jacksonville  
*(For Holy Rosary, Crucifixion and St. Pius V parishes)*
- 7:00 p.m. **Epiphany Parish**  
254 SW Malone Street, Lake City

### December 22

- 6:00 p.m. **Sacred Heart Parish**  
5752 Blanding Blvd., Jacksonville

Jesus, meek and humble  
of heart, make my heart  
like unto **Thine.**

## NOVEMBER 22

### Adoration for Vocations

Pray for our bishop, all priests, deacons, seminarians, women religious, and youth and their vocations. 7 p.m., St. Joseph Catholic Church, Jacksonville. Email [kmartens@dosafll.com](mailto:kmartens@dosafll.com) for details.

## NOVEMBER 23

### Anniversary Celebration

Couples who have been married 25, 30, 35, 40, 45, 50 or more years will renew their vows with Bishop Estévez. Noon, St. Anastasia Catholic Church, St. Augustine. Call (904) 262-3200, ext. 158 for details.

## NOVEMBER 30

### Cities for Life

Join the worldwide movement to abolish the death penalty, 6:30 p.m., Basilica of the Immaculate Conception, Jacksonville. Churches are asked to ring their bells at 7:30 p.m. in solidarity (See article, page 32 of this issue). For details, email [checht@dosafll.com](mailto:checht@dosafll.com).

## DECEMBER 4

### Christmas in the Cathedral District

The Basilica of Immaculate Conception is joining the Cathedral District for an inaugural free Christmas walking tour. 5:30 to 8:30 p.m., the Cathedral District, downtown Jacksonville. Free to the public. For details email [ginny@cathedraldistrict-jax.org](mailto:ginny@cathedraldistrict-jax.org).

## DECEMBER 6-8

### Third Annual Baby Steps Camino

A three-day, 30-mile walking pilgrimage from the Beaches Museum Chapel, Jacksonville Beach to the Shrine of Our Lady of La Leche, St. Augustine. There will be Mass, benediction, holy hours, confession, rosary, and socials. To register free, [www.babystepscamino.com](http://www.babystepscamino.com).

November/December  
**CALENDAR OF EVENTS**

FOR MORE DIOCESAN, PARISH AND ORGANIZATIONAL EVENTS, visit [www.dosafll.com/events](http://www.dosafll.com/events)

SUN	MON	TUE	WED	THU	FRI	SAT
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

com, or call (352) 615-2046. Sponsored by the Order of Malta.

## DECEMBER 7

### Catholic Outdoor

#### Adventure Day Scout Retreat

An action-packed day for the family, from 9 a.m. to 5 p.m., St. Johns River Base, Enochotee. Contact Linda Byer at [linda.byer07@gmail.com](mailto:linda.byer07@gmail.com).

## DECEMBER 7-8

### Healing Hearts Grief Retreat

Join us for a weekend of sharing, support, tranquility and peace. 10:30 a.m., Marywood Retreat and Conference Center, St. Johns. Email [melody@wellbeingstaugustine.com](mailto:melody@wellbeingstaugustine.com) for details.

## DECEMBER 9

### Solemnity of the

#### Immaculate Conception

This holy day of obligation is moved to Dec. 9 because the Second Sunday of Advent takes precedence over its observance on its usual day of Dec. 8.

## DECEMBER 8

### Our Lady of Guadalupe Mass

Celebrant: Bishop Felipe Estévez.

2 p.m., Basilica of the Immaculate Conception, Jacksonville.

## DECEMBER 12

### Our Lady of Guadalupe Mass

Celebrant: Bishop Felipe Estévez. 7 p.m., Blessed Trinity Parish, Jacksonville.

## DECEMBER 15

### Our Lady of Guadalupe Mass

Celebrant: Bishop Felipe Estévez. 10:30 a.m., St. John the Evangelist, Interlachen.

## DECEMBER 17

### Mass, Dinner and Talk with Bishop

Join Bishop Estévez for his annual Advent Mass, dinner and talk. 6 to 9 p.m., Marywood Retreat & Conference Center, St. Johns. Call (904) 287-2525 or email [sjamerson@marywoodcenter.org](mailto:sjamerson@marywoodcenter.org) to register.

## DECEMBER 27

### Adoration for Vocations

Pray for our bishop, all priests, deacons, seminarians, women religious, and youth and their vocations. 7 p.m., St. Joseph Catholic Church, Jacksonville. Email [kmartens@dosafll.com](mailto:kmartens@dosafll.com) for details.

# católico

## Celebrando nuestra unidad católica en nuestra diversidad

# “PARA QUE TODOS SEAN UNO”

POR LILLA ROSS



**LA DIÓCESIS DE SAN AGUSTÍN** está a punto de celebrar su centésimo quincuagésimo (150<sup>a</sup>) aniversario.

A lo largo del próximo año, la diócesis, las parroquias y las escuelas honrarán esta ocasión y, a partir de este número, St Augustine Catholic resaltaré algunos de

los momentos memorables en la historia de la diócesis.

El 11 de marzo de 1870, el Papa Pío IX emitió la bula papal estableciendo Florida (el este del río Apalachicola) como diócesis. Un francés, Augustin Verot, fue nombrado su primer obispo. Ya conocía bien Florida porque, además de sus deberes como

obispo de Savannah, había sido vicario apostólico de Florida desde 1858.

Fue una tarea desafiante para Verot. Tenía solo tres sacerdotes para cuidar a 1,300 católicos, la mayoría de los cuales vivían en extremos opuestos del estado, en el noreste de Florida y Key West. Y, sólo había dos parroquias, la Catedral de San Agustín y la Inmaculada Concepción en Jacksonville, seis misiones y la Academia St. Joseph.

Hoy, bajo el Obispo Felipe Estévez, la diócesis abarca 17 condados del noreste de Florida con más de 160,000 católicos atendidos por 52 parroquias y 13 misiones y capillas, cinco escuelas secundarias, 25 escuelas primarias y centros de aprendizaje temprano, 174 sacerdotes, dos hermanos, 76 diáconos y 110 religiosas y una gran variedad de ministerios y programas.

El crecimiento ha sido una constante a lo largo de los 150 años de la diócesis. A veces, el crecimiento ha sido explosivo, como durante el boom inmobiliario de los años 1920.

Durante los años de la posguerra en la década de 1950, el nuevo sistema interestatal y el aire acondicionado trajeron miles al estado.

El Arzobispo Joseph P. Hurley voló alrededor del estado, explorando parcelas de tierra en áreas de crecimiento, y en lo que parecía ser una locura, compró cientos de acres de tierra ahora ocupados por iglesias y escuelas católicas.

Más recientemente, el Obispo Estévez ha establecido las misiones de San Juan Pablo II en Nocatee en el condado de St. Johns y St. Francis of Assisi en Wildlight en el condado de Nassau y en la parte occidental de la diócesis, la capilla de St. Andrew en Cedar Key, como un acercamiento a los jubilados y residentes estacionales, y la misión de Christ the Good Shepherd en Trenton, para servir a una gran población hispana, muchos de los cuales trabajan en la agricultura.

## Diversidad

Otra constante en la historia de la diócesis es la diversidad. Personas de todo el mundo, comenzando con los españoles hace 450 años, han ayudado a construir la diócesis. El Obispo Verot reclutó sacerdotes franceses y las Hermanas de San José sirvieron a la creciente diócesis.

Tres de los obispos de la diócesis, John Moore, Patrick Barry y Michael Curley, provenían de Irlanda, por lo que, como era de esperar, acudieron a la Isla Esmeralda para reclutar jóvenes sacerdotes. En la década de 1960, el 65 por ciento de los sacerdotes eran irlandeses. El último se retiró en 2017.

Hoy, la diócesis es atendida por sacerdotes de África, Asia, Europa, América Latina y el Caribe. Y, miles de católicos en la diócesis también provienen de esas regiones: Albania, Brasil, Birmania, Colombia, Cuba, Haití, Corea, Nigeria, Filipinas, Polonia, Siria, Vietnam y otros.

## Educación

Otra cosa que ha definido a la diócesis es la educación.

El compromiso de la iglesia con la educación comenzó en el siglo XVII con los franciscanos, que enseñaban a las tribus nativas. Ese fue un desafío especial porque no hablaban los idiomas nativos y no podían estudiarlos porque nunca habían sido escritos.

Fray Francisco Pareja aceptó el desafío y, a principios del siglo XVII, desarrolló una forma escrita de Timucuan y escribió al menos seis libros sobre gramática y enseñanzas básicas de la Iglesia. Su primer libro, un catecismo en español y timucuan, publicado en 1612, fue el primer libro publicado en una lengua indígena en América del Norte.

Los frailes también establecieron la primera escuela para niños blancos en 1606 en San Agustín, y a fines de 1700, el Padre Thomas Hasset enseñó a niños en la parroquia de San Agustín. El más famoso de sus alumnos fue Félix Varela, quien más tarde se convirtió en un académico de gran prestigio, un defensor de los derechos humanos, de la independencia cubana, y más tarde sacerdote en la Diócesis de Nueva York.

Pero fue el Obispo Verot, un ex profesor universitario, quien hizo de la educación una prioridad.

Durante 12 años antes de que se estableciera la diócesis, el Obispo Verot fue el vicario apostólico de Florida. Después de la Guerra Civil, reclutó a las Hermanas de la Misericordia y Christian Brothers para establecer escuelas para niñas y niños en San Agustín. En 1866, trajo a las Hermanas de San José de Francia para enseñar a los niños de negros recién liberados. Su escuela, St. Joseph Academy, es la escuela secundaria católica más antigua del estado.


En un arreglo inusual, entre 1878 y 1913, las Hermanas de San José enseñaron en escuelas públicas, y algunas de sus escuelas fueron aceptadas como públicas. Llegó a su fin cuando la práctica fue impugnada legalmente como uso inapropiado de dólares de impuestos para fines sectarios.

A principios del siglo XX, durante un período de fuerte sentimiento anticatólico, la legislatura aprobó una ley que hacía ilegal que los blancos enseñen a los negros. Tres hermanas de San José fueron arrestadas en 1916 por violar la ley, que fue declarada inconstitucional.

Las hermanas cortaron los lazos con las escuelas públicas y lanzaron efectivamente el sistema escolar parroquial.

La diócesis también jugó un papel en el establecimiento de la Universidad Católica de América a través de Mons. Edward Pace que creció en Starke, estudió en Roma en el North American College, donde se distinguió al debatir con el Papa León XIII. Fue ordenado en 1885 y se convirtió en rector de la Catedral de San Agustín.

En 1888 fue invitado a unirse a la facultad de la nueva Universidad Católica de América en Washington, donde enseñó desde 1891 hasta 1935, como el primer profesor de psicología y decano fundador de su departamento de filosofía.

Puede leer más sobre los eventos y las personas que dieron forma a la diócesis en el próximo libro *Faith on a Mission: A Portrait of the Diocese of St. Augustine at 150.* 

## Eventos del 150<sup>o</sup> aniversario

Visite [150YEARS.DOSAFL.COM](http://150YEARS.DOSAFL.COM) para actualizaciones y detalles.

### Enero

- 5** Epifanía: El Obispo Felipe Estévez proclama 2020 como el 150<sup>o</sup> aniversario de la diócesis a través de una presentación en video en todas las parroquias.
- 30** Misa hispana celebrando 150<sup>o</sup> años, Catedral Basílica de San Agustín.

### Febrero

- 10** "American Catholicism, Slavery and Bishop Verot" (Catolicismo americano, esclavitud y Obispo Verot), presentación del padre jesuita Tom Murphy, Holy Faith Catholic Church, Gainesville
- 23** Servicio de oración interreligiosa que conmemora al difunto Reverendo Martin Luther King, Jr., Holy Rosary Catholic Church, Jacksonville

### Marzo

- 11** El establecimiento de la Diócesis de San Agustín - 1870. Conmemorado en todas las parroquias en la Misa, sonando campanas, oraciones especiales.
- 11** "Blessed Beginnings: The Episcopal Leadership of Verot and Moore" (Benditos comienzos: El liderazgo episcopal de Verot y Moore), presentación del Padre Michael J. McNally, Catedral Basílica de San Agustín después de las vísperas.

### Abril

- 27** Misa conmemorativa por el aniversario de la muerte de Mons. Edward Pace en todas las parroquias de la diócesis. Mons. Pace fue el primer floridano en ser ordenado sacerdote de la diócesis en 1885.

### Mayo

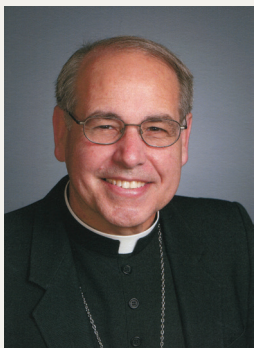
- 4-6** Convocación de sacerdotes sobre la diversidad cultural "Cultural Diversity of the U.S. Church and the Diocese's Present and Future" (Diversidad cultural de la Iglesia de los EE. UU. y el presente y futuro de la diócesis), Marywood Retreat and Conference Center, St. Johns.
- 15-16** Congreso Eucarístico y gran celebración del 150<sup>o</sup> aniversario, Prime Osborn Convention Center, Jacksonville. Para ver la lista de oradores, visite [FloridaEucharist.org](http://FloridaEucharist.org).





■ En una conferencia de prensa en 2011, el Obispo Victor Galeone, a la izquierda, y el Obispo John Snyder, a la derecha, dieron la bienvenida al Obispo Felipe Estévez como el décimo obispo de San Agustín.

SCOTT SMITH



## Recordando a un compasivo pastor

POR EL OBISPO FELIPE J. ESTÉVEZ

**LA CATEDRAL BASÍLICA DE SAN AGUSTÍN**, la primera parroquia de los Estados Unidos, dio la bienvenida al Obispo John J. Snyder, como el 8º Obispo de San Agustín el 5 de diciembre de 1979, luego de la tenencia del Obispo Paul Tanner.

Casi 40 años después, la misma Catedral recibió al amado Obispo Snyder para que yaciera en estado, luego de pasar a la eternidad el 27 de septiembre. Era el primer día de nuestro período de luto de nueve días por él.

Estamos aquí para orar por un pastor querido que sirvió fielmente a esta iglesia en particular, la Madre Diócesis de Florida, desde el 5 de diciembre de 1979 hasta su retiro el 25 de octubre de 2001 cuando cumplió 75 años. El Obispo Snyder continuó dirigiendo la diócesis como administrador diocesano hasta el 21 de agosto de 2001, cuando el Obispo Víctor Galeone fue consagrado como el noveno obispo de San Agustín.

El Obispo Galeone realmente quería estar aquí para rezar con los fieles diocesanos por el Obispo Snyder, pero sus cuidadores en la Arquidiócesis de Baltimore lo disuadieron de venir, preocupado por su bienestar.

Sé que el Obispo Snyder estaba listo para regresar a la casa

del Padre Eterno. No podía entender por qué Dios no lo tomó antes, pero aceptó la voluntad de Dios en todas las cosas, y en el memorial de San Vicente de Paul, el obispo Snyder falleció. Había un cierto simbolismo en su fallecimiento en ese día de fiesta porque, en cierto modo, el ministerio del Obispo Snyder tenía mucho en común con la increíble caridad práctica de San Vicente de Paul. El suyo fue un servicio sincero en favor de los pobres, los necesitados, los desfavorecidos y los afligidos.

Al Obispo Snyder le apasionaba el cuidado pastoral de migrantes y refugiados, de personas con necesidades especiales y de jóvenes que padecían adicciones en las tres comunidades de Cenáculo en nuestra diócesis. También fue un líder con una preocupación compasiva por los condenados a muerte para los que fue un defensor nacional, buscando eliminar la pena de muerte como un medio de castigo para los prisioneros. También abogó enérgicamente por la protección de los no nacidos y de las personas mayores, vulnerables en peligro de eutanasia.

Siempre lo recordaré como el pastor más compasivo. No he conocido a nadie que haya sido testigo del amor incondicional del Padre Eterno por todas las personas tanto como él.

Su lema episcopal era Paz en Cristo, y el lema era realmente apropiado: El Obispo John J. Snyder fue un verdadero instrumento de paz en la búsqueda de una mayor justicia y reconciliación en la iglesia y la sociedad. Su escudo de armas se exhibirá en nuestra Catedral de San Agustín hasta la venida del Señor como un recordatorio de su trabajo por la unidad en todo el Cuerpo de Cristo, motivado por el deseo sublime de Jesús de *que todos sean uno*. 🕊



MARK KRANCER

■ De izq. a dcha. Laurita García, Michelle Aguirre, Mayra López, P. Jhon Guarnizo, Betzaida Vélez e Ismael Vega.

# LAS SEÑORAS DE SCHOENSTATT:

## Un ejemplo de servicio

POR LORENA ESPINOZA

**No hay nada más gratificante que llegar a casa y comer una comida caliente. Quizás para nosotros, esto sea completamente normal, pero para aquellos que viven en las calles, es un verdadero privilegio.**

Esta es la razón por la que el grupo de Señoras de Schoenstatt y otros ministerios de la diócesis, donan su tiempo y esfuerzo para servir a los que viven en las calles. “Ya cumplimos cuatro años de servicio en Mission House. Es una experiencia en la que ambas partes ganan. Ellos pueden servirse una comida caliente hecha con mucho amor, venir a bañarse y cambiarse. Sentirse personas. Y nosotros,

cumplir con nuestra tarea de servir a Cristo en los demás”, comparte el Padre Jhon Guarnizo, párroco de la Iglesia Blessed Trinity y colaborador de esta labor. Cada quinto viernes de cada mes, este grupo de señoras misioneras, junto con el Padre Guarnizo y otros miembros de la comunidad, se encargan de cocinarles una deliciosa comida caliente para su cuerpo y su alma. Los voluntarios escogen el menú, consiguen los ingredientes, cocinan los alimentos y sirven a los 40-60 indigentes que vienen a comer la cena. “Creo que todo lo que estamos ofreciendo nos sentimos dichosos.

Nuestros amigos son muy cariñosos y se alegran tanto, en especial cuando viene nuestro grupo porque le hacemos comida con sabor latino, ponemos música, ellos aplauden, algunos hasta tratan de hablar español. La pasamos bien. Es parte de servir con alegría, porque al final a quien estamos sirviendo es a Jesucristo”, comenta Mayra López, dirigente del Grupo de Señoras de Schoenstatt en Jacksonville. Mission House es una organización sin fines de lucro, que busca ayudar a las personas que no tienen vivienda en el área de la Playa. “Somos la única instalación que abre sus puertas siete días a la semana y que proporciona asistencia a nivel individual. Además de proveer comida caliente dos veces al día, ofrecemos servicio médico, duchas (incluidos todos los

“

Ya cumplimos cuatro años de servicio en Mission House. Es una experiencia en la que ambas partes ganan. Ellos pueden servirse una comida caliente hecha con mucho amor, venir a bañarse y cambiarse. Sentirse personas. Y nosotros, cumplir con nuestra tarea de servir a Cristo en los demás.

”

■ Lori Delgado Anderson, Directora Ejecutivo de Mission House, y Padre Jhon Guarnizo durante la preparación de la comida.



MARK KRANGER

artículos de tocador), el cambiarse de ropa (incluida la ropa interior), hacer una llamada telefónica y usar nuestra computadora y bolsa de trabajo para buscar empleo. Podemos decir con orgullo que servimos a cerca de 225 visitantes cada mes; repartimos 2,380 comidas mensuales y atendemos a cerca de 120 pacientes al mes”, explica Lori Delgado Anderson, Directora Ejecutivo de Mission House.

Los resultados son palpables. “Kevin de 46 años y su novia “Shanon” de 40, tienen asistiendo a este lugar un poco más de un mes. Ambos se sienten cobijados y porque no decir consentidos. Ellos nos cuentan, “El grupo de las Señoras de Schoenstatt es increíble. Nos encanta su comida. Además, aquí en Mission House nos ayudan a conseguir un trabajo y si estamos enfermos nos atienden”.

Por su parte “Knoxville” de 56 años, quien vive en las calles por algún tiempo, agradece por esta segunda oportunidad. “Ya tuve una entrevista hace unos días y tengo otra la próxima semana. Las cosas se están poniendo mejor. Puedo decir que todos mis días son una bendición, tengo lo que necesito. Muchas Gracias”

Así como las Señoras de Schoenstatt, usted también puede

ser parte de esta maravillosa obra. Puede contactarse con Mayra López al (904) 610 2300

“Es una experiencia gratificante, especialmente porque tenemos la oportunidad de hablar con ellos. En su mayoría son jóvenes, que están perdidos, cansados, desorientados. Por lo menos Mission House les ofrece un lugar, y nosotros, como somos alborotosos, ponemos música, bailamos y les damos de comer. Siempre se necesitan manos”, agrega el Padre Jhon.

“Nos gusta servir y dar de nosotros a quien necesita: nuestro tiempo, amor, compañía, una sonrisa”, finalizan Ismael Vega y Betzaida Vélez, un matrimonio que tienen sirviendo en este sitio por 3 años. 🐦



MARK KRANGER

■ Mission House está ubicado en 800 Shetter Ave, Jacksonville Beach, FL 32250

■ Para más información sobre cómo ayudar o donar puede hacerlo a través de la página de internet de Mission House: [WWW.MISSIONHOUSEJAX.ORG](http://WWW.MISSIONHOUSEJAX.ORG) Horario de servicio para personas sin hogar (solo para adultos):

**Lunes a sábado:** 10:00 a.m. a 1:00 p.m.

**Lunes a viernes:** 5:00 p.m. a 8:00 p.m.

**Domingo:** 1:00 p.m. a 4:00 p.m.

■ **“Los Servidores del Servidor”**

sirven a Cristo que vive en los más necesitados. Ahora piden tu ayuda para proveer cobijo a los más pobres y abandonados en el área de Jacksonville, en esta época de frío.

**Ellos necesitan:**

- Cobijas para el Frío
- Camisas manga larga o abrigos
- Wipes para el higiene

Puede enviar sus donaciones a la Iglesia Blessed Trinity, 10472 Beach Blvd. Jacksonville, Florida 32246, con atención a la Señora Florita Corrales.

Para más información o si necesita saber cómo puede ayudar, puede comunicarse con Florita Corrales al (904) 962 0161 Muchas gracias por su generosidad.



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# ESE DELITO...

## ¿Me afecta para la naturalización?

POR IRAIDA M. MARTÍNEZ

**OBTENER LA CIUDADANÍA AMERICANA** es el paso más importante que un residente permanente deberá tomar para completar su ciclo migratorio. Para esto, el residente permanente tendrá que pasar por el proceso de naturalización. Este proceso no debe tomarse a la ligera, sino que antes de someter su solicitud, el solicitante deberá hacer un análisis detallado, verificando que cumple con todos los requisitos de la ley.

Para solicitar la naturalización, usted deberá demostrar que ha mantenido un buen carácter moral. Uno de los factores que afecta negativamente el buen carácter moral es el haber cometido un delito. Ese delito puede dilatar el momento en que usted podrá solicitar la ciudadanía o eliminar la posibilidad de que algún día, usted pueda convertirse en ciudadano americano.

Todos sabemos que debemos cumplir con la ley, pero hay una diferencia del dicho al hecho. Como cristianos conocemos los mandamientos: no matar, no robar, no mentir, etc., y precisamente la sociedad también tiene sus leyes que ayudan a la buena convivencia en la comunidad. Existen otras responsabilidades como: el no presentar el

reporte de impuestos o no pagar los impuestos, no pagar la manutención de niños, entre otros, qué, al no cumplirlas estaría cometiendo un delito que le impediría presentar su solicitud de naturalización.

En términos generales, algunos delitos que podrían crear una barrera condicional son, (sólo para dar unos ejemplos) dar un falso testimonio para obtener un beneficio migratorio, contrabando, violaciones a la ley de sustancias controladas, obtener ingreso de los juegos de azar, o borracho habitual.

Para poder solicitar la nacionalidad, deberá esperar al menos cinco años desde la resolución o determinación final de la corte, antes de comenzar el proceso de naturalización. En cambio, si fue convicto de un delito mayor (felonía agravada), le crearía una barrera permanente para solicitar la naturalización.

Todos tenemos que seguir la ley; el desconocimiento de la ley no nos exime de cumplirla. Es sumamente importante que ponga al día sus cuentas con la oficina de impuestos y con el pago de manutención. Además, si usted ha tenido un encuentro con la policía o un oficial de la ley, si ha sido arrestado, detenido, ha pasado una o varias noches en la cárcel, tiene que solicitar que su situación sea evaluada.

Debe consultar a un abogado de inmigración o un representante acreditado por el Departamento de Justicia antes de presentar su solicitud para la naturalización.

Esta columna está escrita a modo de orientación general, no debe tomarse como una consejería legal formal. Todo asunto migratorio debe conversarlo con un profesional en inmigración, ya sea un abogado o un representante acreditado por el Departamento de Justicia que trabaje para una organización sin fines de lucro. Si tiene alguna duda o comentario, no dude en escribirme a mi correo electrónico [imartinez@ccbjax.org](mailto:imartinez@ccbjax.org). Hasta la próxima. 🐦



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## CAMPAÑA PARA MEJORAR LA SALUD MENTAL EN EL MUNDO

POR CLAUDIA ROJAS

**Desde hace diecisiete años, la Federación Mundial Para la Salud Mental (WFMH) y la Organización Mundial de la salud (OMS) unen esfuerzos para mejorar la salud mental en todo el mundo.**

El propósito de este día es crear conciencia a nivel mundial de la importancia de la educación, prevención y tratamiento de los diferentes trastornos mentales. Y la necesidad de confrontar los estigmas sociales acerca de estas enfermedades.

En este año 2019, el tema es el suicidio, la magnitud mundial de este problema y lo que cada uno de nosotros puede hacer para prevenirlo.

Estadísticas muestran que cada 40 segundos se suicida una persona. Por eso, el lema de esta campaña es “conect@ con la vida”, es decir tomar 40 segundos para contactar a alguien que padece de depresión, desorden bipolar, problemas de abuso de alcohol o drogas legales e ilegales. Entablar una conversación con la persona afectada usando palabras adecuadas, llenas de fortaleza en la fe y seguridad en la esperanza de que mañana será un nuevo día.

También, cada uno podemos educarnos a través de conferencias, artículos, grupos de soporte que puedan contribuir al tratamiento y prevención de las enfermedades mentales y su estigma. A su vez, se recomienda tener profesionales de la salud en todas las escuelas, así desde edad temprana los niños y adolescentes ven normal ir a un profesional de la salud mental, así como van a la enfermería. Colegios en Suramérica y México tienen psicólogos de planta como parte de los recursos de educación y formación de los estudiantes.

Otras de las sugerencias de esta campaña son: “Si usted está pasando

por momentos de dificultad, dedique 40 segundos a charlar con alguien en quien confíe y dígame cómo se siente. Si se ha suicidado un ser querido, de un amigo o conocido suyo, tómese 40 segundos para charlar con él y preguntarle cómo se siente. Si trabaja usted en un medio de comunicación, mencione en sus entrevistas, artículos o entradas de blog que cada 40 segundos se suicida una persona. Si trabaja en el mundo del entretenimiento o en una plataforma digital, interrumpa la emisión o la transmisión para informar durante 40 segundos acerca de la salud mental y la prevención del suicidio. Si usted es empresario o gerente, dedique 40 segundos a enviar un mensaje positivo de apoyo a sus empleados e informarles de los recursos disponibles en el lugar de trabajo o en el municipio en caso de estar pasando por dificultades emocionales”. Es más, estas pueden servir resoluciones para el nuevo año.

Aunque en un artículo anterior tratamos el tema del suicidio nos unimos a la campaña de la Organización Mundial de la Salud, hoy, 450 millones de personas en todo el mundo padece de un desorden mental o conducta, como aquellos asociados al abuso de drogas y alcohol. Muchos sufren en silencio y solos, sin recibir nunca ningún tipo de tratamiento debido al estigma, ignorancia o prejuicios acerca de la enfermedad mental.

En esta revista de San Agustín Católico hemos presentado diferentes artículos para la educación, prevención y recursos/herramientas para el tratamiento de los desórdenes mentales, con la esperanza de mejorar la salud física, mental, emocional, espiritual de nuestra comunidad y también, para confrontar este estigma de “solo los locos van al psicólogo”

Para más información y recursos de prevención consulte la página web de La Organización Mundial de la Salud: [wfmh.global](http://wfmh.global), o la página de la Federación Mundial de Salud Mental/ Día Mundial de la Salud Mental: [diainternacional.org/de-la-salud-mental](http://diainternacional.org/de-la-salud-mental). Hasta la próxima. 🐦

# Nuestra Señora de la Paz PATRONA DE LA REPÚBLICA DE EL SALVADOR

**E** N AMÉRICA, todas las naciones evangelizadas por España y en especial El Salvador, profesan una veneración especial a la imagen de Nuestra Señora de la Paz.

Su imagen fue encontrada por unos mercaderes en 1682, en una caja abandonada en el Mar del Sur salvadoreño. Al no poder abrirla, fue llevada a la ciudad de San Miguel; cuando al pasar por la iglesia parroquial, hoy la Catedral, sin esfuerzo alguno lograron abrir la caja, descubriendo la hermosa imagen de Nuestra Señora de la Paz.

De esta extraordinaria y misteriosa historia, nace la devoción de los salvadoreños, quienes han sido testigos de varios milagros desde su llegada. Su intersección, fue determinante para la pacificación del país agitado por revueltas en la población en aquel entonces, y las luchas homicidas entre la tribu de los *nonualcos* y *migueleños*, en 1833.


El coronel Narciso Benítez, quien estaba al mando del bando triunfador, sin represalias hizo colocar la bendita imagen en el atrio de la iglesia, y a los pies de María se juró no guardar rencores, y que reine la paz y hermandad. Por este motivo, le dieron a la imagen el título de Nuestra Señora de la Paz, cuya fiesta litúrgica se celebra el 21 de noviembre en recuerdo de su llegada a la ciudad de San Miguel.

Patrona de los salvadoreños, esta virgen está tallada en madera vestida, y lleva un bordado del escudo nacional sobre su falda blanca. Tiene en su brazo izquierdo al Niño Jesús, y en el derecho una palma de oro, en recuerdo de la erupción del volcán Chaparrastique en 1787, de donde salía humo que formaba una palma.

Los atemorizados habitantes de San Miguel colocaron la imagen en la puerta principal de la catedral, y en ese mismo momento la fuerte corriente de lava cambió de dirección apartándola de la ciudad. En el punto exacto donde la lava torció el rumbo hay un pueblo que se llama "Milagro de Paz".

Benedicto XV concedió la coronación de la imagen, que se efectuó el 21 de noviembre de 1921. El nuevo templo dedicado a Nuestra Señora de la Paz fue terminado en 1953.

El 10 de octubre de 1966, el Papa Pablo VI, a través de la Sagrada Consagración de Ritos, constituyó y declaró de manera perpetua a Nuestra Señora de la Paz, Patrona Principal de la República de El Salvador, con todos los honores y privilegios litúrgicos correspondientes.

"Nuestra Señora de la Paz, ruega por nosotros". 



## CALENDARIO

### 3 AL 11 DE DICIEMBRE Celebración a Nuestra Señora de Guadalupe

- A las 7:30 p.m. en la Misión Sacred Heart Green Cove Springs
- Novena a la Virgen de Guadalupe (Cada día se hará en la casa de una familia diferente) y el miércoles 11 será a las 11 p.m.

### 8 DE DICIEMBRE Celebración a Nuestra Señora de Guadalupe

En la Parroquia Queen of Peace, el Santo Rosario a las 12:00 p.m.

### 11 DE DICIEMBRE Celebración a Nuestra Señora de Guadalupe

- A las 6:00 p.m. en la Parroquia Most Holy Redemer con el Rosario Viviente con el grupo de jóvenes Fuego Nuevo
- Comenzando 10 p.m. con la procesión en la Parroquia Blessed Trinity; 10:30 p.m. danza azteca, y a las 11 p.m., la santa Misa

### 12 DE DICIEMBRE Celebración a Nuestra Señora de Guadalupe

- En la comunidad San Francis of Assisi, Yulee La procesión a las 6:00 p.m., seguido

- de la Santa Misa.
- En la Parroquia Sacred Heart La procesión a las 6 p.m., seguido de la Santa Misa.
- En la Parroquia St. Catherine de Siena, a las 6:30 p.m. la Procesión y a las 7 p.m. la Santa Misa.

### 15 DE DICIEMBRE Celebración a Nuestra Señora de Guadalupe

A las 8:30 a.m. en la Parroquia St. Joseph

### 16 AL 24 DE DICIEMBRE

#### Misas de Aguinaldo

A las 5:30 a.m. El 24 de diciembre en la Parroquia Blessed Trinity. El 24 de diciembre el celebrante será el Mons. Felipe Estévez.

### 24 DE DICIEMBRE Misa Noche Buena

A las 8:30 p.m. en la Misión Sacred Heart Green Cove Springs

### 24 DE DICIEMBRE Misa Noche Buena

A las 12 de la medianoche en la Parroquia St. Catherine de Siena

### 25 DE DICIEMBRE Misa de Navidad

A la 1:30 p.m. en la Parroquia St. Joseph

### 10 DE ENERO Rosario Cantado y Visita de los Reyes

La Misa a las 6:30 p.m. en la Parroquia Blessed Trinity



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