

SEEDS ^of HOPE

From the Students of
St. Vincent de Paul Regional Seminary
Issue V Fall/Winter 2012

VATICAN II:

Yesterday, Today, and Tomorrow

– Anthony Cavaliere

STANDING FOR THE TRUTH – Joseph Plesko

WHY THE HOBBIT? – Luke Farabaugh

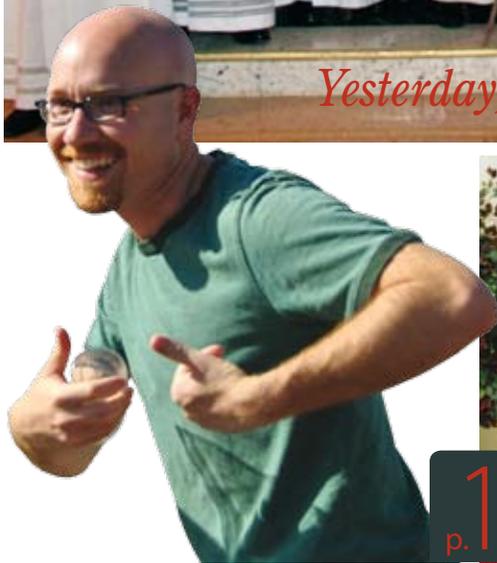
MAJOR / MINOR PHOTOS

STAFF



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Museum exhibit of Father Jerzy saying Mass for the Homeland of Poland on the 26th of August 1984 | Photo courtesy of Rev. Mr. Andres Mendoza-Floyd | Read the story.

MR. LAWRENCE PECK

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JUDY JOHNSON

Graphic Designer

FR. MICHAEL MUHR

Diocese of St. Petersburg

Administrative Moderator

REV. MR. JUSTIN PASKERT

Diocese of St. Petersburg

Contributing Editor

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Questions/Comments can be directed to: seeds.svdp@gmail.com

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Archdiocese of Miami
 VOCATIONS DIRECTOR:
Fr. David Zirilli
 vocations@theadom.org
 (305) 762-1137



Diocese of Pensacola-Tallahassee
 VOCATIONS DIRECTOR:
Fr. Will Ganci
 johnstonm@ptdiocese.org
 (850) 435-3552



Diocese of St. Augustine
 VOCATION DIRECTOR:
Fr. David Ruchinski
 vocations@dosafl.com
 (904) 262-3200, ext. 101



Diocese of Orlando
 VOCATIONS DIRECTOR:
Fr. Jorge Torres
 cbrinati@orlandodiocese.org
 (407) 246-4875



Diocese of St. Petersburg
 VOCATIONS DIRECTOR:
Fr. Carl Melchior
 spvocation@dosp.org
 (727) 345-3452



Diocese of Savannah
 VOCATION DIRECTOR:
Fr. Mark Van Alstine
 vocations@diosav.org
 (706) 871-4463



Diocese of Palm Beach
 VOCATIONS DIRECTOR:
Fr. Tom Lafrenier
 vocations@diocesepb.org
 (561) 775-9552



Diocese of Venice
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Fr. Cory Mayer
 mayer@dioceseofvenice.org
 (941) 484-9543

Discerning God's call is only a phone call or email away. Are you willing to answer that call?



REFLECTIONS FROM THE RECTOR

by Fr. David Toups

Dear Friends of the Seminary,

Our seminary has been planting “Seeds of Hope” for almost fifty years. Indeed, the name “seminary” comes to us from the Latin *seminis*, meaning seed. This seminary is the verdant garden from which many beautiful plants have been raised from seeds – where our men come to full maturity in Christ. Our historical number this year of 91 theologians represents the seeds that have been planted by their families, home parishes and dioceses, and ultimately your prayers for an increase in vocations.

We made history on October 11th as Pope Benedict XVI inaugurated the *Year of Faith*. We celebrated that day with the largest gathering of seminarians in the history of the State of Florida as we welcomed our younger brothers from St. John Vianney College Seminary to join us for a day of fraternity and prayer. After beating them in soccer (sorry fellows!), we gathered for a Eucharistic Procession around our campus as we opened wide the doors of our hearts to let Christ in during this Year of Faith.

I am so grateful for the priests who have served the seminary the past forty-nine years, especially my two immediate predecessors, Msgr. Bosso and Msgr. Brennan. I had the privilege of serving as the Dean of Students for both of them when I was previously assigned to the seminary. In addition to me being named our new rector, we welcome three of our alumni to the faculty: Msgr. Terence Hogan, S.L.D. (1980), Fr. Juan Carlos Rios, S.T.D. (1993), and Fr. Remek Blaszowski, J.C.D.cand. (2005). These three priests join the already outstanding faculty who are helping to form shepherds after the Heart of Christ.

In this season of gratitude and celebration, allow me to quote the words St. Paul spoke to the community at Corinth: **“I give thanks to my God always on your account for the grace of God bestowed on you in Christ Jesus”** (1 Corinthians 1:4). Truly I thank God for you and your prayerful support of our mission of forming priests for the twenty-first century. Enjoy another edition of *Seeds of Hope!* □



Fr. Toups addressing the seminary community after being installed by Archbishop Wenski as the thirteenth Rector/President of St. Vincent de Paul Regional Seminary.

SOMETHING WORTH FIGHTING FOR

by Rev. Mr. Justin Paskert – *IV Theology (St. Petersburg)*

Socrates once said, “An unreflected life is not worth living.” What could be a better occasion for taking a moment and reflecting on my life than this Year of Faith? Today, I am a deacon in my final year of seminary formation with a date set with my bishop for the 8th of June at the Cathedral of St. Jude in St. Petersburg. Just a few short years ago I was a service plumber working at my family’s plumbing contracting business and volunteering as a Driver Engineer/EMT for Hillsborough County Fire Rescue. I often marvel at the course my life has taken, and it all began with an encounter with a woman.

Growing up, I was the youngest of four boys. I have many memories of pretending to be superheroes, having epic battles with our extensive GI Joe collection, and searching for adventure in the wooded lot next door to our house. Ever since I saw my first horse I knew I wanted one. I could not get enough of Star Wars and had a fascination with fighter jets. I wanted to be Iron Man, a soldier, a cowboy, a Jedi, and a fighter pilot all wrapped up in one. I could never decide what exactly I wanted to do when I grew up, but I knew I wanted to do something great.

As high school graduation approached I knew that I had to rule out some of my dreams. First to go was being a Jedi, followed quickly by being a fighter pilot, due to my poor vision. What I did find was two new professions: plumbing and firefighting. In plumbing, I learned the joy of creating with my hands. In firefighting I discovered a bunch of cool toys and dangerous situations I could get into. In both I received the gift of being able to serve other

people. I believed that this was what God was calling me to, but at the end of the day there seemed to be something missing. I loved what I was doing, but I often questioned why I was doing it. The personal gratification and pride was not enough. I needed to do this for someone. I believed that the answer to this missing element was a wife and family.

It was this question I had on my heart when I first encountered the woman who gave me an answer. Her name was Terri Schiavo. I first heard her story in 2003 listening to the radio in my work truck. At that time she was in Hospice in Clearwater; a mere 50 minutes away from where I grew up. The court battle over her feeding tube quickly grew from a local story to national news and I followed her every step of the way. I was first struck by the injustice of depriving nutrition from a person who could not feed herself. But from 2003 to her death in 2005 I started to recognize the person behind the battle. I started to care less about the various opinions being debated over on what to do with her case and more about wanting people to recognize that she is a person. I wanted to cry out on the street corners and roof tops. This is a person who is beautiful and deserving of love!

As Terri’s death approached I found myself becoming angry. I wanted to do something, anything, but I was helpless. I could not stop the courts or even make people see what I seeing. No matter how much I talked or how strongly I felt I could not make the world stop. I did the best I could to hide my anger because life did not stop. It was on one of these days that I walked into the kitchen

of my parent’s home and ran into my mom. I had not shared what I was feeling with anyone and yet a mother knows. She turned to me out of the blue and said: “Justin, don’t do anything stupid!” I knew exactly what she was talking about, but I played dumb. “What are you talking about?” I said. She replied with words that changed my life: “The suffering of that woman’s mother will bring more people to Christ than you’ll ever know.”

I have always considered myself catholic and would have claimed that my faith was important. I attended mass on Sunday and prayed before meals and thought that was enough. With one sentence my world was shattered. I realized that I was not taking my faith seriously. If I truly believed what I was claiming to believe my whole way of looking at the



Justin Paskert (right, before ordination) serving at a St. Vincent’s event with fellow seminarians | Courtesy of SVdP.



Justin Paskert (center) with classmates and priests at his diaconate ordination | Courtesy of SVdP

world needed to change. How I was living needed to change. That one sentence gave me the answer to the question that I had been asking. It pointed to what was missing. I was not looking for a wife and family; I was looking for God. He created me with the desires for greatness and adventure I have lived with my whole life.

During Terri Schiavo's last days I prayed hard and fasted as I had never done before. I remember my mother coming and telling me that Terri had died, wanting to make sure I started to eat again. I remember her coming again the next day and telling me that Pope John Paul II had died. I was at peace. I knew that it was all ok. I was absolutely certain that God is the one who is in control. A few days later while praying I knew that God was calling me to be a priest. The moment did not feel like a decision to enter the seminary, but consent. If God is asking me to do this, then that is what I am going to do.

One could have filled volumes of books on what I did not know about our faith or the seminary. For some reason this did not even cause me hesitation and on August 4, 2005 I started at St. John Vianney Collage Seminary in Miami. I graduated there in 2008 and then started theology at St. Vincent de Paul Regional Seminary. The seminary itself has been its own journey of growth and detachment. There have been many graces, but one of the greatest is confirmation in my heart that God is calling me to this life. I have found the treasure buried in the field, the pearl of great price. I have something worth fighting for, something worth dying for. □

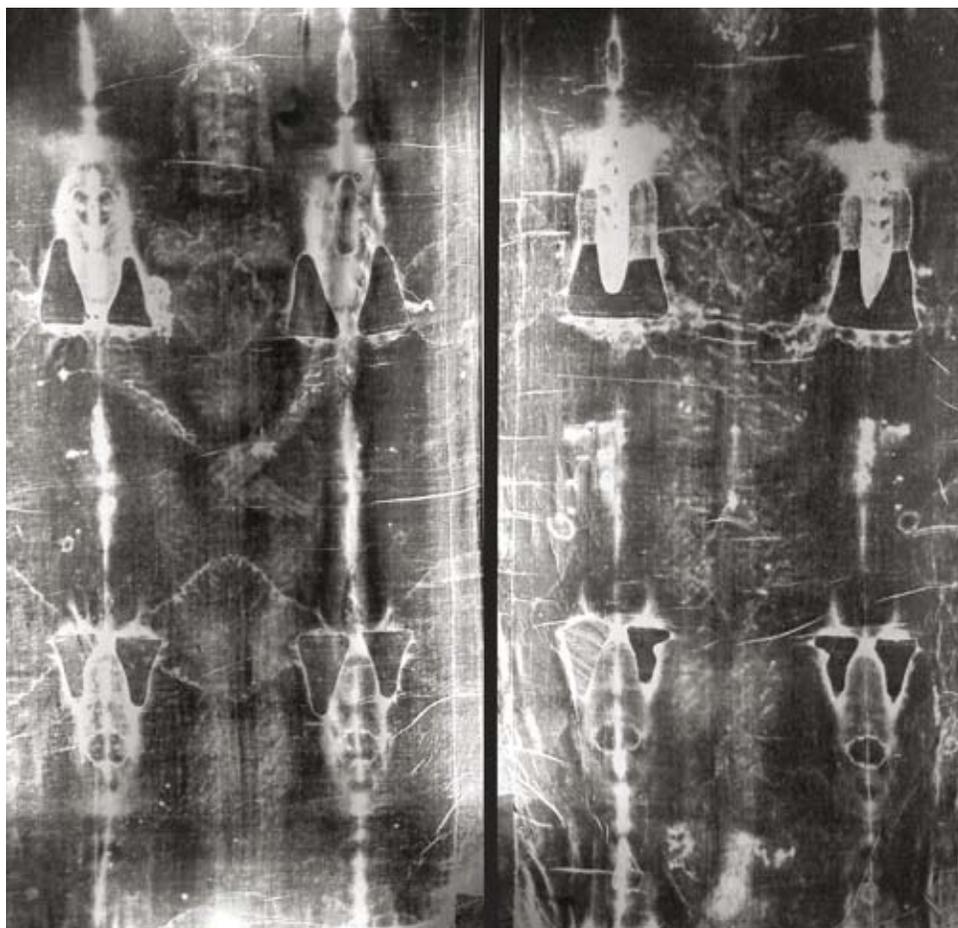
Rev. Mr. Justin Paskert in front of the SVdP Chapel | Courtesy of Diocese of St. Petersburg



Justin Paskert with classmates relaxing at St. Vincent's (R-L: Justin Paskert, Richard Pagano, Michael Caines) | Courtesy of SVdP

The Shroud of Turin, often considered the most studied artifact in human history, is a linen cloth bearing upon it the mysterious image of a bloodied man. Housed today in the Turin Cathedral in Italy, the Shroud has traditionally been venerated by Catholics as the very burial cloth of Jesus Christ. In 1898, a photographic negative of the image on the Shroud revealed it to be astonishingly well detailed. Although a subsequent radiocarbon test in 1988 placed the date of its creation in the Middle Ages, new studies of this famous relic continue to confound those who seek to explain it.

Professor Ed Prior, former NASA scientist and a Shroud of Turin enthusiast, visited our seminary in October to discuss the current status of the Shroud from a scientific perspective. Following his remarkable presentation, the Professor graciously agreed to sit down with me for an interview with Seeds of Hope.



A photographic negative of the Full Length Shroud. Credit: Public Domain.

SHROUD OF TURIN: *Marvel of Science*

by Mr. Matthew Busch – *III Theology (Pensacola-Tallahassee)*



Seeds of Hope: Professor, you worked for NASA for almost forty years. What kind of work did you do for NASA, and how did you become interested and involved with the Shroud?

Ed Prior: I was involved in studying the upper atmosphere at satellite altitudes, the variations of upper atmospheric drag. We worked on that for some number of years. Then I got interested in some of the environmental problems that we have, like the ozone hole [and] also on the greenhouse problem, global warming.

As far as my interest in the Shroud, I was about eight years old and playing on the floor in our living room in Chicago, when – on Easter Sunday – [a] special came on that day, about the Shroud. It was the first TV special on the Shroud, [and] it was very well done. In the year 2000 there was a Shroud conference held in Richmond, Virginia. I signed up for it, I went up there three days in a row, took off from NASA. I met most of the people who are involved in the Shroud work, including Barry Schwartz (of the Shroud of Turin Research Project, or STURP). Then I got really involved.

SH: What is special about the Shroud of Turin, when compared to other ancient artifacts?

EP: Just about everything. I mean, everything about it is strangely, almost scarily unique. It's almost like a message. It's the most studied [artifact] and probably still the most mysterious at the same time, which is amazing.

SH: What would you tell someone who believes that the Shroud is a medieval forgery?

EP: Well, there's just nothing else like it. Nothing else remotely like it from medieval times. I would also say the fact that the STURP team measurements ruled out any kind of paint job in the first half hour of [their] studies.

SH: Tell me about the carbon dating process, and why it may have failed in this case.

EP: In our environment, [if] you take a piece of that door, or a piece of me, or a flower, or some soil – all that stuff has the ratio of ten carbon-14s to ten trillion carbon-12s. Carbon-14 has a half-life of about 5,700 years. So in other words, my body, if I died right now

and you buried me somewhere, and then 5,700 years from now you come back and you measure my ratio, instead of [a ratio of ten to ten trillion], it will be five carbon-14s to ten trillion carbon-12s. I've lost half of it. And you'll then say, this Prior that you've dug up and found, he's been laying there 5,700 years.

Now, of course, [you] have contamination. That's why [they] should have avoided those areas that I was talking about (in the samples taken from the Shroud). That's A. And then B, of course, if you do a carbon dating of an area that might not be original – repaired, say, 200 years ago, guess what? You're not going to get the age, the date correctly. So you have to be careful not only to try to avoid contamination – as I suspect they were not able to – but they also chose an area where there may have been repairs to the Shroud.

SH: In a book published this year, art historian Thomas de Wesselow, who does not believe in the resurrection of Jesus, argues that the entire Christian religion is based upon the image his disciples found on the Shroud. Any comments?

EP: [The apostles] had to be careful who they would have shown something like that to. They could get into a lot of trouble if the authorities found out about the existence of that kind of image. I have no doubt they would have seized it, destroyed it, and probably done something to the apostles. Plus, the Jews in general were very bound [by] that Old Testament restriction: you can't have images. I don't buy for a moment his idea that the apostles were just looking at a cloth... you know, the post-Resurrection appearance. I don't buy that. They believed they were seeing the flesh and blood of Jesus.

SH: Given the information we can glean from the Shroud now, how might this artifact inform our faith or our theology?

EP: I don't think it's something that Christians [should] base their faith on. The fact that it follows so closely [with] the Gospel of John is further strong evidence that a lot of other stuff in the Gospel of John may be correct. It's something that can become a really strong portion of the faith of believers. I still want to have a real carbon dating done, one that I can really believe in before I can go any further.

SH: There's been talk in the media of a war between science and religion. In your opinion, does such a conflict exist?

EP: I think to some extent that there is a problem, I don't know if I'd call it a war. I'm an agnostic. You can't rule out the concept of God, that's crazy. But there are some atheists out there that are stubbornly against the whole notion. And I talked about this thing, confirmation bias. They're convinced that they're right, they've said it in public. I don't know if I'd call it a war, but it's not a good attitude. It's not true that all scientists are atheists, that's not true at all.

SH: What are your plans for the future?

EP: I'm not sure how much time I have to do some of the things I'd like to do, so that's why I'm trying to do a lot of things. I'm very interested in writing a paper on the possibility that infrared radiation was the radiation source of the image (of the Shroud). I am very interested in writing a paper on the Beloved Disciple controversy. They just announced the Higgs boson. Quantum mechanics is just crazy, as I've said, and I'm always trying to figure it out now.

SH: Professor, it's an honor.

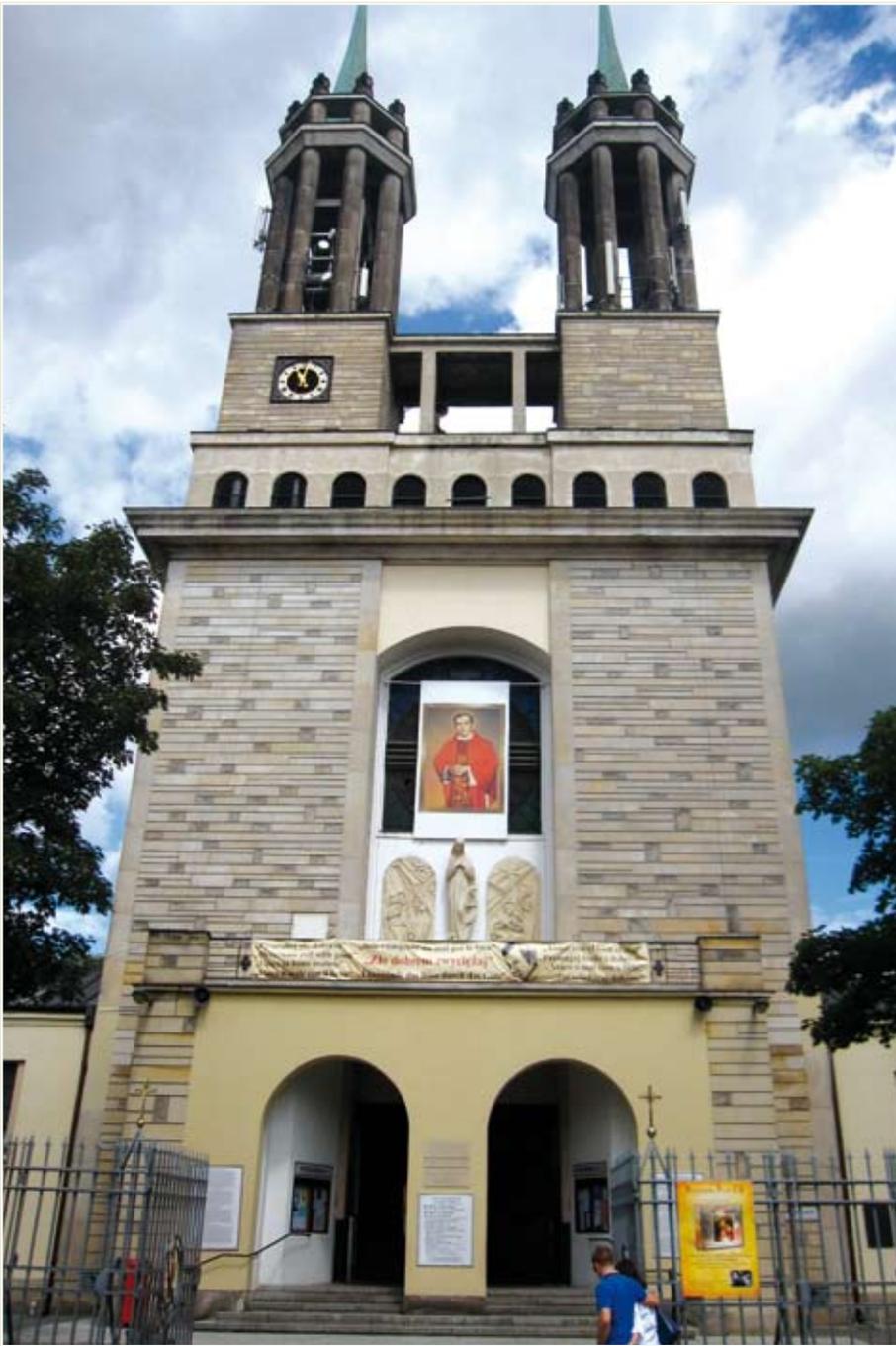
EP: I've enjoyed coming here, I really have. □

"This face, these hands and these feet, this side, this whole body speaks. It is itself a word we can hear in the silence. How does the Shroud speak? It speaks with blood, and blood is life! The Shroud is an Icon written in blood; the blood of a man who was scourged, crowned with thorns, crucified and whose right side was pierced. The Image impressed upon the Shroud is that of a dead man, but the blood speaks of his life. Every trace of blood speaks of love and of life."

— Pope Benedict XVI



Professor Ed Prior describes the Shroud to the seminarians of Saint Vincent's | Credit: Jason Priella



Entrance to St. Stanislaw Kostka's Church in Warsaw, Poland. Father Jerzy's final assignment before his death.
Photo courtesy of Rev. Mr. Andres Mendoza-Floyd.

STANDING FOR THE TRUTH

by Joseph Plesko
II Theology (St. Petersburg)

“Let us pray that we may be free from the fear of intimidation but most of all against the desire for revenge and violence.”

(From Father Jerzy's last homily before his death)



Tomb of Father Jerzy Popieluszko. | Photo courtesy of Rev. Mr. Andres Mendoza-Floyd.

In January of 2013, a movie production titled, *Jerzy Popieluszko: Messenger of the Truth*, will be released. The movie is about the life of Jerzy Popieluszko, a Polish priest, with a focus on the years leading up to his death. It is a film witnessing to the powerful example of faithfulness one can be in a time of persecution.

Father Remek Blazzkowski, of the diocese of St. Augustine, and a member of the formation team at St. Vincent de Paul, is a native of Poland and played a major part in the making of the film. Father Remek, before coming to the seminary, was the vocations director for the diocese of St. Augustine. He accredits many of the recent vocations from St. Augustine to be from Jerzy Popieluszko's intercession. Newly ordained, Father Andres Mendoza-Floyd, and transitional deacon Richard Pagano, currently students here, have both visited the tomb of Jerzy Popieluszko in Poland and walked away inspired because of Father Jerzy's example of boldness and trust in the Lord.

Jerzy was born into a Polish family of two brothers and one sister on September 14, 1947, in Podlasie, Poland. At a very young age he served as an altar boy. He was very faithful to his service, walking more than two miles every morning, rain or shine, to assist the priest at Mass. As he approached the time for his high school graduation, he made the announcement that he was planning to enter seminary to study for the priesthood.

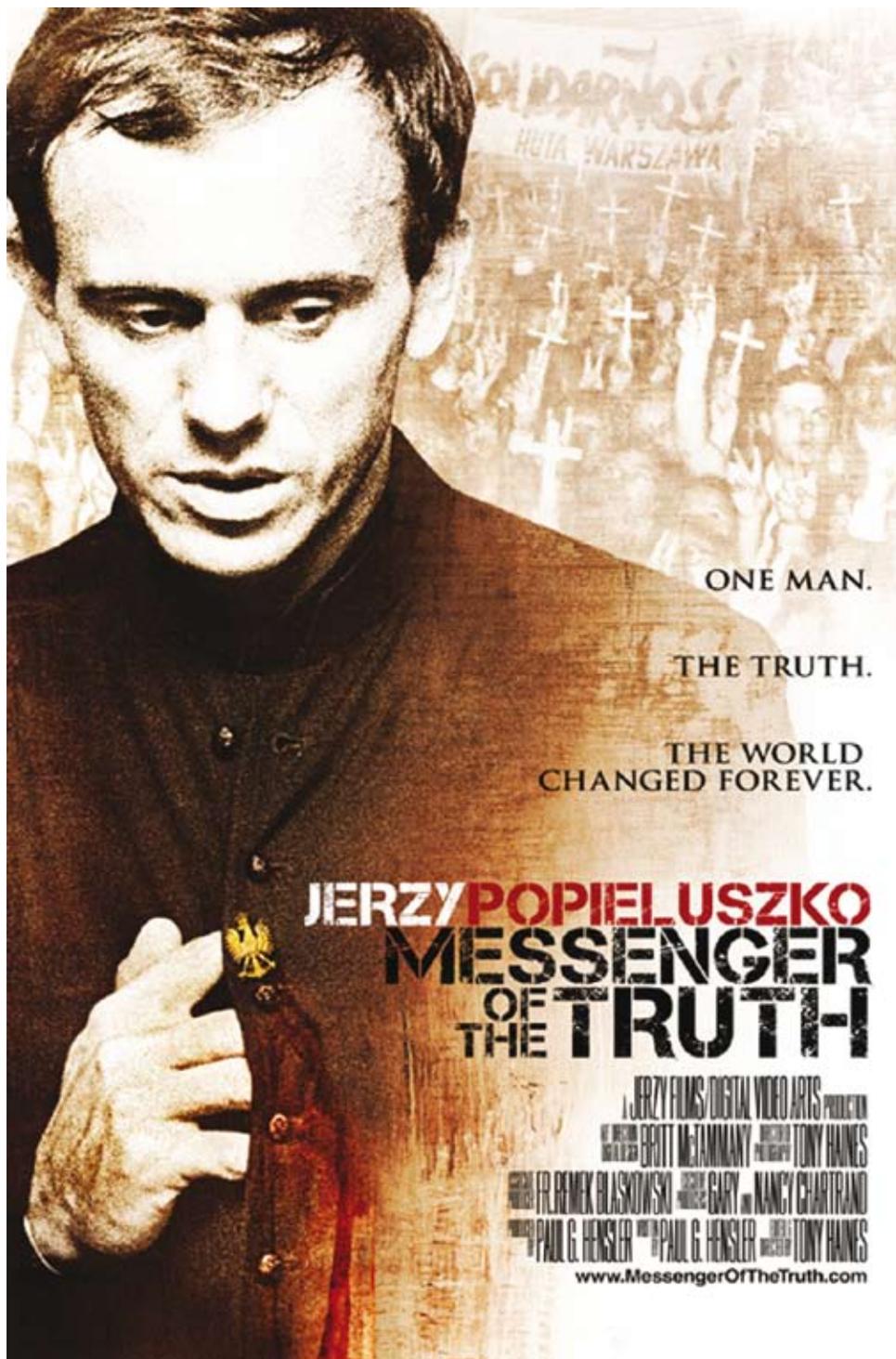
During his time in seminary he was drafted into the military; this caused a two-year interruption in his priestly training. While he was in the military, Jerzy, along with many of his seminary classmates, experienced discrimination because of their faith. After his service in the military, Jerzy returned to his seminary studies. While there, he contracted a serious illness that weakened his immune system and affected him for the rest of his life.

On May 28, 1972, at the age of twenty-four, he was ordained a diocesan priest. Over the course of the next decade, he would have five different parish assignments. He was greatly loved by many people and was a man who preached the gospel by his words and example. He had many challenges, while often weak and sick, but did not allow these to limit his ministry. He was a priest for the people of God and a man who stood for the truth.

In 1980, Father Jerzy's story of true faith and bravery began with his assignment to pray with and assist the steel workers near St. Stanislaw Kostka Church. Eventually, this became the parish for the workers and a place of prayer for the Solidarity Movement, a union for the advancement of workers' rights. After the first Mass with the workers, he immediately fell in love

with the people, and he became for them a symbol of hope and strength. Father Jerzy's message was to overcome evil with good.

Father Jerzy was killed at the age of thirty-seven by men of the Communist Secret Service because of his leadership with the workers' movement. He was a man, a priest, and a shepherd for the people of Poland. His mission was simply to preach the gospel and live the truth by his life. On June 6, 2010, Father Jerzy was beatified as a martyr.



Picture of Father Jerzy / poster used to advertise the movie. Credit: Jerzy Film/DVA LLC with permission from Rev. Remek Blazzkowski. (INSIDE COVER) Museum exhibit of Father Jerzy saying Mass for the Homeland of Poland on the 26th of August 1984. Courtesy of Rev. Mr. Andres Mendoza-Floyd.

I recommend that everyone see *Jerzy Popieluszko: Messenger of the Truth*. His life is an excellent model for all of us during the "Year of Faith." □

VATICAN II: Yesterday, Today, and Tomorrow

by Anthony Cavaliere

I Theology (Pensacola-Tallahassee)

*In Italian culture, the arrival of spring provokes a spirit of renewal among the people. Throughout winter, the windows had been boarded up and the indoor air had grown stale and stagnant. To celebrate spring's arrival, the Italians have a wonderful word that describes the event of its beginning—the throwing open of the windows—to usher in the refreshing air of spring: *aggiornamento!**

*Likewise, Pope John XXIII envisioned the Second Vatican Ecumenical Council to be a sort of *aggiornamento*, in which the Church would throw open her windows to the modern world and integrate its truths, rather than condemning its fallacies. Pope John XXIII, in his famous opening address to the Council, *Gaudet mater ecclesia (Mother Church Rejoices)* stated: "Nowadays however, the Spouse of Christ prefers to make use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations" (7).*

*To celebrate the fiftieth anniversary of the Council's opening, Pope Benedict XVI has declared the year beginning October 11, 2012 and culminating on November 24, 2013 as a Year of Faith. In his Apostolic Letter, *Porta fidei*, the Pope stated: "This will be a good opportunity to usher the whole Church into a time of particular reflection and rediscovery of the faith" (4).*

*During this Year of Faith we are encouraged by the Holy Father to read the documents of Vatican II, as well as the *Catechism of the Catholic Church*—"one of the most important fruits of the Second Vatican Council" (*Porta fidei*, 10). Throughout this year, perhaps we should ask: why was the second Vatican Council so important? How was it revolutionary? What does the Council mean for my daily life?*

I recently had the privilege of interviewing Bishop Raymond W. Lessard, Bishop emeritus of Savannah, Georgia. After his 1956 priestly ordination in Rome for the Diocese of Fargo, North Dakota, the young Fr. Lessard worked in Rome for his bishop, Aloisius Cardinal Muench. It was then that the young Lessard attended Vatican II. His experience at the Council and his seasoned experience as a pastor makes his insights into these questions invaluable. Here is a slice of that interview.

Seeds of Hop: Bishop, did you have any personal expectations for the Council?

Bishop Lessard: No, I can't say that I had any personal expectations. Remember, I was only ordained a few years, I was just a neophyte; I was just getting my feet wet. I must confess though, I had a special interest in the ecumenical dimension. That fascinated and interested me very much. But I didn't know what that



Anthony Cavaliere | Photo courtesy of SVDP

would entail, and at the time, I don't think that anyone knew what that would mean.

SH: Bishop, could you paint me a picture of your experience of the Council?

BL: I was overwhelmed. Here's this puny little priest, dumb, doesn't know anything. I went with my Bishop. They give you the title of 'expert,' but I wasn't an expert in anything. They had a section for the real experts, like Congar [the famous French theologian] for example, but I was not with them. I was in Rome, and was asked to pick up my bishop from the airport. He asked me in the car if I wanted to go with him. That's how I got the pass to attend. We had pretty good seats, though.

SH: In your opinion, fifty years later, how far has the Church gone in implementing the Second Vatican Council?

BL: Well, we've just begun. That's the most fascinating part about the Council: the way we live it, understand it, and put it into practice. The dynamics of the different schools of thought... the different approaches... plus the negative side.

There were a lot of abuses that have occurred supposedly based on the Council. I don't know if it's still as bad as it was. Immediately afterwards, it was pretty bad. There were all kinds of initiatives, both theological and pastoral. Not to mention the social-cultural aspects of the Sixties. The latter half of the Sixties was an especially tumultuous time in the Western World, with riots, assassinations, the Vietnam War, the youth culture, feminism, and everything else that was going on. In the middle of it all, Pope Paul VI came out with *Humana vitae*, which was not well accepted in

many spheres of society. So, the implementation of the Council was very difficult in that period.

It is all very, very interesting, and the discussion on how to understand the Council is still going on. The more obvious change, for example, was the Liturgy, because that's where the Church lives. But even there, our implementations were very ill-prepared. We jumped into it without preparing our people. I'm not even so sure that we knew what we were doing ourselves. But we were so happy to get the vernacular; it was just kind of a pleasure.

SH: Bishop, can you share with me some of your thoughts on the Year of Faith?

BL: During this Year of Faith, we need to focus on the documents of the Council, and of course, the catechism. There is such a richness there. I would say that the four major Constitutions of the Council are comparable to the four Gospels.* You know, Gregory the Great said the same about the first four Councils, that they were comparable to the four Gospels. To me, that's a powerful thing, and it's also a reminder for those of us who put such an emphasis on tradition. The Council is entering into our tradition, and we can't get away from it, whether we like it or not. It's just like they told the Pius X group that is still schismatic: if you want to come back to the Church, accept the Council. That's it.

SH: What do you think about the New Evangelization? How can it be effective here in the state of Florida?

BL: Well, we must start with ourselves: a personal renewal. Now, how one carries that out, I don't know. Let me bring it down to the nitty-gritty, by speaking about life here in the seminary program. It's very easy for us to get bogged down in the bureaucratic or mechanical parts of seminary life. You know, study this and that; exams. Even when you go to prayer, you go through the routine. But what's happening inside? Is there really a change of heart? That's where the challenge is. How can we nourish that and pursue it? And I don't mean it in a pietistic kind of way, that we are all going

to be in our little corners with our hands folded in prayer. No, because it can be a very active kind of faith. St. James said that, "faith without works is a dead faith."

On one hand, there is the extreme of activism. On the other, there is the extreme of quietism. So we have to find the middle ground. That's the root of the Catholic tradition—in the middle, *via media*—which includes elements of both sides. That's why I liked the Pope's talk on interpreting the Council, because he was able to bring together the seemingly contradictory strands of understanding the Council.

It's hard to describe it briefly, but let's see. The letter, as opposed to the spirit, he says it's not just one or the other, it's both; it's typically Catholic: both, and; *ad nauseam*, both, and. That's the heart of the Catholic faith and the Catholic tradition. And in so many different ways, Scripture and Tradition, for example. It's a big challenge though, and there's always a danger that this kind of undertaking will be only through programs. We must be careful that it doesn't just end up being mere programs, because such a situation results in merely going through the motions, which feeds the activism as well.

Having interviewed Bishop Lessard, a true man of the Council, I feel a great sense of hope for the future of the Church. Not only because of the wisdom of the Council, but also because of the substantial fruit that it has produced and given to us for a deepening of our religious experience. We can see clearly that the Church is not a mere program to be argued about but a life to be lived. And so, in the spirit of the Council, let us look at this Year of Faith as another aggiornamento, by throwing open the windows of our minds to discover anew the wellspring of truth that the Second Vatican Council has handed down to us. □

* *The Four Constitutions of the Council, along with all the other documents, can be found here:* http://www.vatican.va/archive/hist_councils/ii_vatican_council/



Bishop Lessard in '09 with a class of Seminarians after receiving Candidacy to the Priesthood | Credit: SVdP



Seminarians from SVdP and St. John Vianney
playing sports during

MAJOR/MINOR DAY 2012



Photos courtesy of SVdP



Seminarians playing music at the Family Weekend





HOLY SPIRIT CATHOLIC CHURCH



1000 Lantana Road, P.O. Box 3978, Lantana, FL 33462
Tel. #561-585-5970 Fax #561-585-8482
e-mail hspiritlantana@gmail.com
website: hspiritlantana.com

Rev. Kevin C. Nelson

Pastor

Rev. Antony Pulikal, OCD

Parochial Vicar

SCHEDULE

Daily Masses Monday thru Friday

7:30 AM , 9:00 AM

Saturday Masses

9:00AM with BVM Novena

Vigil Mass - 4:00 PM

7:00 PM -Polish Mass

(Sunday Masses

7:30 AM; 9:00 AM;

10:30 AM & 12:00 Noon

Latin Mass - 2:00 PM

CONFESSIONS: (Church)

Saturday - 10:30 AM & 2:30 PM

ADORATION of Blessed Sacrament

Thursdays (Chapel)

9:30 AM to 7:30 PM





Seminarians and the Rector Fr. David Toups at play during the bi-annual softball game | Courtesy of SVdP

MAJOR/MINOR DAY 2012





Eucharistic Procession at SVdP celebrating the beginning of the Year of Faith | Courtesy of SVdP

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CAMPUS MINISTRY LIVING OUT THE NEW EVANGELIZATION

by Bryan Holtz – *III Theology (St. Augustine)*



I was 19 years old and attending UNF in Jacksonville, FL studying in the Building Construction Management Program and playing on the tennis team; it was a crucial time of my life. I was coming from a full 12 years of Catholic Education, and trying to find a group of Catholics that had the same formation and education as I did. The only organization that I could find at UNF was the Fellowship of Christian Athletes (FCA). At first sight, I was attracted to the fellowship so I could at least have a Christian group to hang out with. It also helped that my sister was a member of FCA. However, I just didn't feel I was getting what I needed and so I stopped going.

A real blessing for me during this time of my life was meeting with a priest friend who kept my faith strong. He shared with me and answered my plethora of questions. My vocation may be owed to a good priest friend and a Eucharistic centered young adult retreat that I went on while I was in college. This is not the normal faith development for most young people while they are in college. I survived my college years because I was on the defensive. It shouldn't be like this. The reality is that there are thousands of young college adults that are going through college and drifting away from the faith, because of a shortage in Catholic Campus Ministry. The future is starting to show great hope, and there is a surge of new life in Catholic Campus Ministries at Universities all over the United States. They are a fine example of the New Evangelization, a concept created by the late Blessed John Paul II in order to evangelize a culture that has already heard the Gospel, but has fallen into secularization and has become indifferent to it.



St. Augustine Catholic Church in Gainesville, FL at University of Florida | Picture taken by Peter Kelley on March 21, 2012



Last year I had the privilege of witnessing one of the finest examples of campus ministry on my pastoral year at St. Augustine Catholic Church in Gainesville, a parish church that serves the University of Florida catholic campus ministry. I was blown away by what I saw there. There is a lively Campus Ministry answering the call of the USCCB's Pastoral Letter, Empowered by the Spirit. The letter states that, "campus ministry can be defined as the public presence and service through which properly prepared baptized persons are "Empowered by the Spirit" to use their talents and gifts on behalf of the Church in order to be sign and instrument of the kingdom in the academic world." Along with the different campus ministries such as the Newman Club, Catholic Student Fellowship, and many others, the hope of the New Evangelization is being realized at colleges all over the country, especially here in Florida. All of these campus ministry communities and groups are crucial to the dynamics that make the campus ministry at the University of Florida such a success. This is especially true of FOCUS, which is a missionary group focused on evangelizing with scripture reading, faith sharing groups, and spiritual multiplication. Mary Mother Church, a mission group that forms the community in prayer, sacred scripture, and teaches the students about church doctrine, is also very powerful.

Currently at UF, there are over 200 students sharing the Word of God and going to daily Mass; additionally, there is a group praying and chanting Morning and Evening Prayer. In addition to the regular program, the students have the opportunity to participate in retreats held in the fall and spring semesters. There are also two discernment groups made up of 35 young men and 20 young women aimed at helping them discover God's will for their life. There were 5 men who responded to a call to the priesthood just this past year.

Of course, none of this is possible without a pastor who shares the vision of the New Evangelization. St. Augustine's has such a pastor in Fr. David Ruchinski, a newly ordained young priest who has the vision of the Church's New Evangelization as prescribed in the Pastoral Letter, Empowered by the Spirit. It is my desire to see the activities that I saw at UF at every university throughout the nation, with thousands of students living on fire, as strong and faithful Catholics.

All over Florida there has been a revival of campus ministry, similar to what I witnessed at St. Augustine's at UF. There are also vibrant campus ministries at FSU, UM, UCF, FAU, UNF, USF, to name just a few. This is an exciting time within the Church and for campus ministry. May we continue to pray and act with faith to support the New Evangelization across the nation and in our own Florida campuses. □



Speaking at the University of Miami Retreat at Camp Oasis in Boynton Beach, FL | Photo by Michelle Ducker on 02-24-12

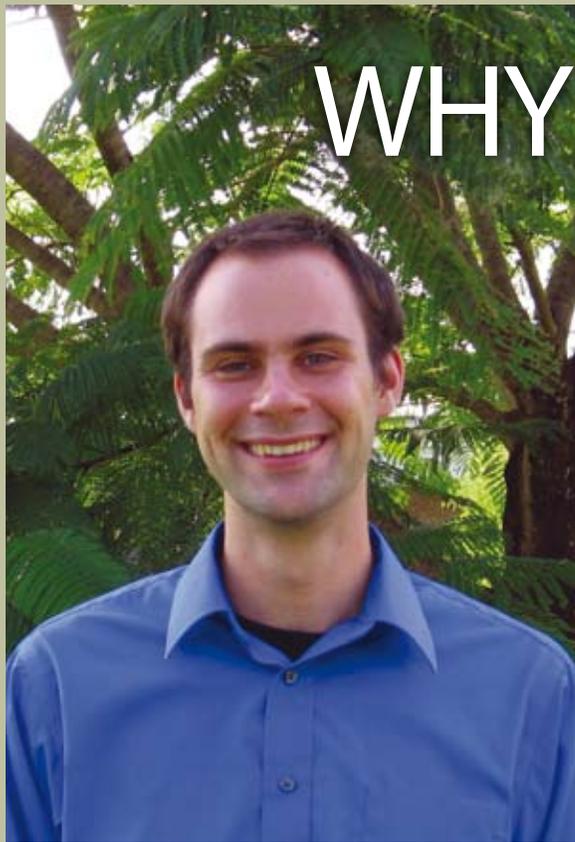


"FIRE" Eucharistic Centered Retreat at Camp Kulaqua | Picture taken by Elisa Wern on March 24, 2012

WHY THE HOBBIT?

by Luke Farabaugh

I Theology (Pensacola-Tallahassee)



Hobbit Luke: Luke Farabaugh | Courtesy of SVdP



Gollum voiced by ANDY SERKIS in New Line Cinema's and MGM's fantasy adventure "THE HOBBIT: AN UNEXPECTED JOURNEY," a Warner Bros. Pictures release | Photo courtesy of Warner Bros. Pictures

You know that point in a story when the bad guy traps the good guy? Everything takes a turn for the worst, and now our hero is imprisoned. All seems lost. And in the best stories, the bad guy is *really* bad. He covers all his bases and leaves no room for the hero's friends to bail him out. All is lost. Then, something peculiar happens; something out of everybody's control – there is a “sudden joyous turn,” – an unrepeatable chain of events that occurs. J.R.R. Tolkien's *The Hobbit* and *The Lord of the Rings* capture this very well. Think of the final culminating scene of the series when Frodo, after taking the One Ring miraculously all the way into Mordor, decides to keep it for himself. At that moment, Gollum (an antagonist creature obsessed with obtaining and preserving the ring), suddenly appears and bites the ring off Frodo's finger. Losing his balance, falls epically into the fire of Mount Doom.

It seemed so disappointing the first time I read it, that Frodo falters at the end and doesn't save the day. But! Gollum, who he had pity on earlier in the story, bites the ring off Frodo's finger. Gollum happens to be at the right place at exactly the right time. Evil is conquered, albeit messily, but no man can claim the victory; it belongs to Providence alone! It's a miracle that comes about! Actually, many miracles. The fact that all of these little events come together and contribute to

the happy ending is the miracle. It's utter Providence!

Tolkien invented a word to try and capture what he was writing about. He called it the “*eucaastrophe*” (the good catastrophe). It's that “sudden joyous turn” of events, that moment when we see how it all could be heading towards a happy ending, there is a possibility! This doesn't preclude the possibility of a “*dyscatastrophe*” (a “universal final defeat”*) but, we hope against hope in this moment. It's that sudden intake of breath: not of air but of joy.



(L-R) DEAN O'GORMAN as Fili, AIDAN TURNER as Kili, MARK HADLOW as Dori, JED BROPHY as Nori and WILLIAM KIRCHER as Bifur in New Line Cinema's and MGM's fantasy adventure "THE HOBBIT: AN UNEXPECTED JOURNEY," a Warner Bros. Pictures release | Photo by Mark Pokorny

Tolkien calls this a taste of “*evangelium*” (the good news of reality!). We taste reality in these tales, because reality itself is heading towards a happy ending. The reason the story is so true and good, is because it is so close to reality itself. It’s a sort of preparation, an attempt to capture what life is all about.

The funny thing is I have started seeing my scripture classes in light of the eucatastrophe. Like, what about the ultimate eucatastrophe – our hero (the true Hero, The God-Hero) died! He died, the story is over; he lost. I mean you can’t get much more hopeless than your main character dying! But then...

The cool thing about the eucatastrophe, is that you can see it in many situations. Just when all hope is lost, it’s then that we have the expectation that God will act. And *how* He brings it about is glorious. As I was talking about all of this with a friend at lunch, he thought of a different eucatastrophe. The discussion brought to mind a line from the Christmas song *O Holy Night!* “A thrill of hope, the weary world rejoices, for yonder breaks a new and glorious morn.” □

* - taken from Tolkien’s essay *On Fairy Stories*.



IAN MCKELLEN as Gandalf in New Line Cinema’s and MGM’s fantasy adventure “THE HOBBIT: AN UNEXPECTED JOURNEY,” a Warner Bros. Pictures release | Photo by James Fisher



MARTIN FREEMAN as Bilbo Baggins in New Line Cinema’s and MGM’s fantasy adventure “THE HOBBIT: AN UNEXPECTED JOURNEY,” a Warner Bros. Pictures release | Photo by James Fisher

BROTHERS IN FAITH



by Brian Fabiszewski
III Theology (St. Petersburg)

Throughout my six years in seminary I have received many blessing and lessons on how to live a priestly vocation with Joy and to its fullness from three priests from the Class of 1991 at St. Vincent de Paul Regional Seminary.

The first priest of this class to impact my life is Fr. Len Plazewski, who is the current pastor of Christ the King Parish in Tampa, Florida. Prior to being pastor at Christ the King, Fr. Len served as the vocations director of the Diocese of St. Petersburg for more than a decade and he has served twice as president of the National Conference of Diocesan Vocation Directors. Fr. Len was one of the first priests that helped me on my journey to the seminary. I also spent my entire pastoral year at Christ the King with him. His journey began growing up in San Antonio, Florida in a large active Catholic family of six children. Fr. Len recalls his first signs of a vocation to the priesthood occurring during his junior year at Jesuit High School in Tampa. At Jesuit they would start their morning every day in prayer in the Chapel. Displayed in the Chapel was the School's motto "to be a man for others." He says, "in my junior year I began thinking what does it really mean to be a man for others?" He received his answer when he looked at the crucifix in the Chapel one morning, "to be like Christ is what it means to be a man for others." This led him to enter seminary immediately following high school. The advice that he would give to anyone thinking of entering seminary is "Don't be afraid – do it – trust in God and pray."

Upon entering seminary I received my initial formation under the leadership of Msgr. Michael Carruthers a classmate of Fr. Len and priest of the Archdiocese of Miami serving as the Rector of St. John Vianney College Seminary. He fostered an environment of fraternal community at the seminary. This "*Communio*" Msgr. Carruthers passed on to us was his personal experience he had with his class in Seminary. He also taught all of us that we must find balance in our lives and regularly told us we must find time "to pray, play, study, and chill." Msgr. Carruthers grew up in a faith filled Catholic family in Jensen Beach, Florida and attended a small vibrant parish. It was here that he embraced his calling to the priesthood and learned from priests that "were happy men who loved their lives, the Church, the Lord, and the priesthood." One of his lasting memories at St. Vincent's is a talk given by Msgr. John Cippel who said, "your professors can teach you theology, your spiritual director can help you learn how to pray, but the people, the people will teach you to be a priest."

My pastor from my home parish, St. Catherine Siena in Largo, Florida is Msgr. Robert Morris. He has been a great influence on how to serve as a parish priest and bring Christ's love to the parishioners of my parish. Msgr. Robert Morris, who also serves as the Vicar General of the Diocese of St. Petersburg, recalls the seeds for a priestly vocation being planted early on through his strong catholic upbringing and the example of his uncle who was a priest. While serving as an altar boy he said, "People would approach me



Fr. Len, Msgr. Michael, and Msgr. Morris gathered together with classmates to celebrate their 5th anniversaries in Miami | Courtesy of Msgr. Michael Carruthers



and encourage me to consider a priestly vocation.” For college his journey brought him south to St. Leo University, where he received a scholarship to play football. After college he taught in Catholic schools and worked in youth ministry both in New York and the Tampa Bay area. Throughout this part of his life’s journey he says, “living my Catholic faith was important to me.” This fire burning within his heart eventually led him to enter seminary saying that, “(I have) been inspired by so many holy men and women in religious life and eventually the moment came for me to say “yes” to my priestly vocation.”

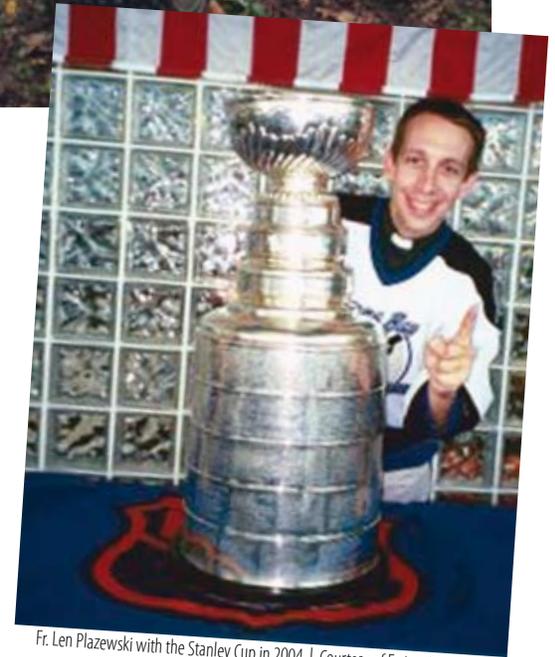
The most significant memory of his four years at St. Vincent de Paul Regional Seminary was taking part in the Sunday choir. The unique aspect of this experience of the local parish sharing the chapel for these liturgies he says, “provided me with a deeper appreciation for music in the liturgy and the gift of singing that I was not particularly good at.” A particular moment that stands out for him in this ministry occurred when the family of a deceased hospice patient he had been ministering to asked him to sing at the funeral mass. When he tried to point out that he was not a good singer the family, “responded that it was not the quality of the voice they were seeking but rather the faith and prayers of a loyal friend.” He says the most important thing to do in preparation to the priesthood is, “To be a man of prayer.”



Gregg Iottle, Msgr. Michael, and Msgr. Morris on vacation in Il Theology Courtesy of Msgr. Michael Carruthers



Pictured from left to right: Bishop Robert Lynch of the diocese of St. Petersburg, Pope Benedict XVI, and Msgr. Robert Morris during the Ad Limina in Rome, May 2012 | Courtesy of Diocese of St. Petersburg. Credit: L’Osservatore Romano.



Fr. Len Plazewski with the Stanley Cup in 2004 | Courtesy of Fr. Len Plazewski

Each of these priests lives a balanced life in the same way Msgr. Carruthers taught us to do in seminary. They find time to gather together as a class on vacations and for reunions. They also find time to relax. For example, Msgr. Carruthers enjoys spending time chilling at the beach, Fr. Len is Tampa Bay Lightning’s number one fan, and Msgr. Morris attends Tampa Bay Rays games. They all make sure to live balanced lives and find time to “pray, play, study, and chill.” All three of these priests personally continue to influence my vocation through their example of being joy filled men serving God’s people. □

THE ROMAN MISSAL

An Invitation to a Deeper Faith

by Rev. Mr. George Nursey - *IV Theology (Orlando)*



A recently ordained Rev. Mr. George Nursey –
Photo courtesy of Veleta Orlando.



November 27, 2012, marks the first anniversary of the implementation of the new English translation of the Roman Missal. The translations of the prayers of the Mass have been negatively criticized for their formal English, labored syntax, and unusual phraseology such as “consubstantial” and “like the dewfall”. They have been praised for their elevated wording and the sense of reverence they foster. The purpose of this article is not to evaluate the translations, but to encourage Catholics to focus anew on the words we pray at Mass. The new translation of the Missal provides fuller expression of the scriptural and patristic allusions, as well as the theological richness of the prayers. Hearing these prayers with attention and devotion can deepen one’s experience of the Mass.

The Eucharistic liturgy is a *theological event*. The increased participation in the liturgy by the faithful since Vatican II has made many aware that what the Church says and does in the Mass are more than just words and actions of the priest. In the liturgy the Church publicly expresses, in word and action, what it believes and experiences as the Body of Christ. A Latin adage well-known in liturgical studies, *lex orandi lex credendi*, translates as “the law of prayer is law of belief.” That is, the Church prays what the Church believes. Thus, the liturgy is *theology* – literally, *discourse about God*. This is theology not as a scholarly or dogmatic exercise. Rather, liturgy is prayed theology. In liturgical prayer the Church, the communion of the baptized, embodies its beliefs about the Trinity, sin, redemption, Jesus Christ, the Eucharist, the kingdom of God, and other sacred realities. This is true of the Ordinary prayers of the Mass – the *Gloria*, *Credo*, *Sanctus*, *Pater Noster*, and *Agnus Dei* – and those of the Proper – the Collect, Prayer Over the Gifts, Preface, and Postcommunion. These latter, especially, provide concise statements of what the Church believes and enacts, particularly in the Eucharistic sacrifice. These prayers express the *indoles* – the character or sense – of the Mass on a given day. Every liturgical action presents a new event of meaning to be experienced and incorporated by the faithful. In each Mass the baptized may enter more fully into the meaning and power of “the source and summit” of the Church’s life and deepen their faith in and understanding of the Eucharist.

The English renderings of the Proper prayers for the First Sunday of Advent, on which the new translations were inaugurated, evoke a clear theology of this liturgical season. The Collect, or Opening Prayer reads:

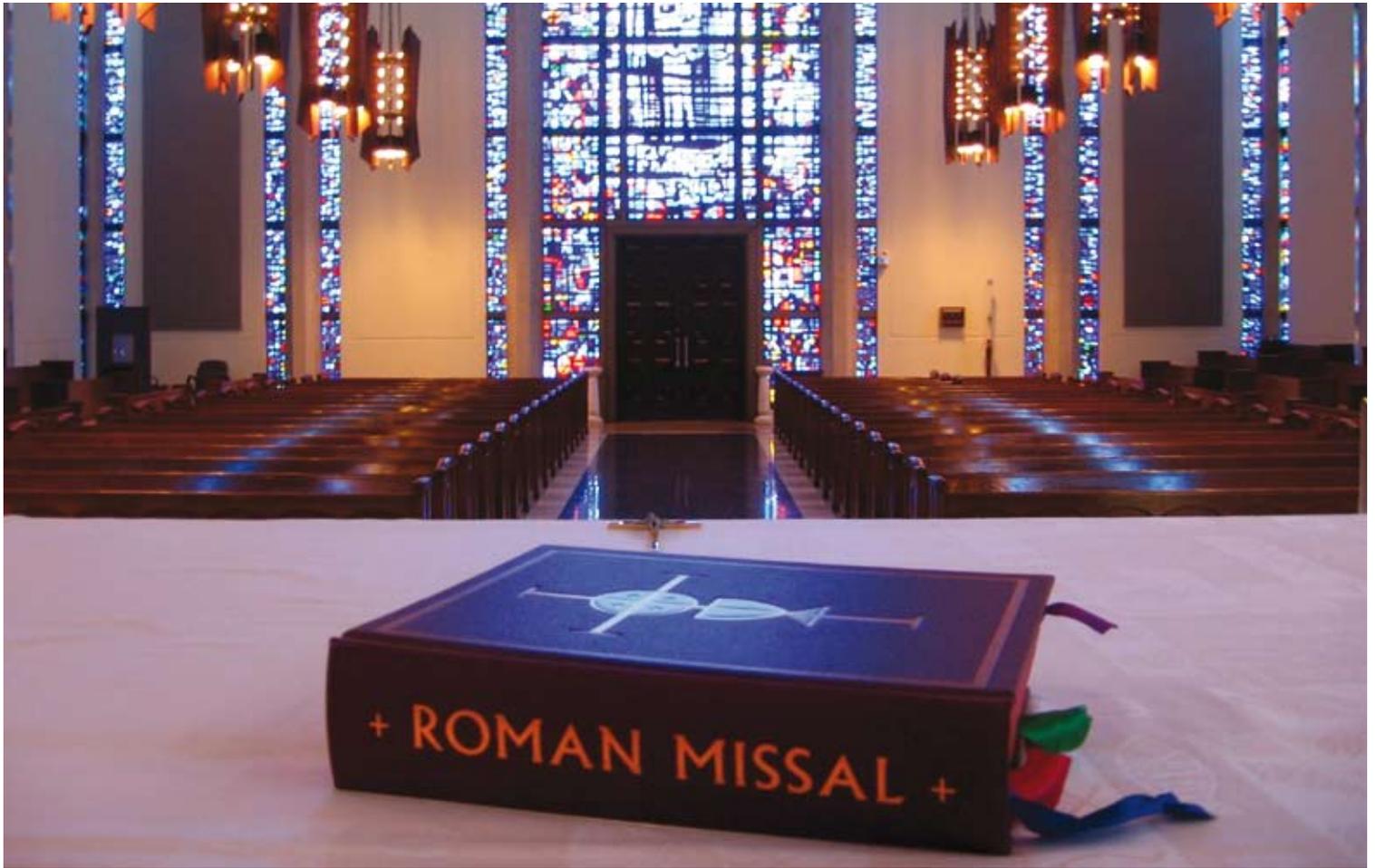
Grant your faithful, we pray, almighty God, the resolve to run forth to meet your Christ with righteous deeds at his coming, so that, gathered at his right hand, they may be worthy to possess the heavenly Kingdom.

Pages from the new Roman Missal –
Courtesy of SVdP.



The common understanding of Advent as a preparation for Christmas is only the second part of the story. The imagery in this prayer, as in all the Proper prayers of the first two weeks of Advent, anticipates the glorious second coming of Christ in the last days. The prayer recalls the wise virgins going out with their lamps lit to meet the Bridegroom when he arrives (Matthew 25:1-13). The faithful gathered for the Eucharist on this day prepares, like the wise virgins, to greet the Lord when he returns. Our “righteous deeds” provide the light for that encoun-

A YEAR LATER:



The new Roman Missal on the Altar of the SVdP Chapel – Photo courtesy of SVdP

ter. Christ comes to claim his bride, the Church, and lead her to the everlasting Kingdom where he reigns at the Father's right hand. Here, we prepare not for the birthday of the Christ child, but for the return of Christ the King and for our future share in his kingdom. The good works we, the faithful, perform during Advent, and throughout life, prepare us for eternal blessedness.

The Prayer Over the Gifts anticipates the fulfillment of the Eucharistic sacrifice in eternity:

*Accept, we pray O Lord, these offerings we make,
gathered from among your gifts to us,
and may what you grant us to celebrate devoutly here below
gain for us the prize of eternal redemption.*

The bread, wine, and gifts of charity presented at the altar signify the abundance which God has provided humanity and which the Church offers in return to the Provider. The gifts are joined to Christ's self-gift to the Father celebrated in the Eucharistic offering. While the Church's sacrifice recalls Christ's suffering and death for us, it also proclaims his incarnation, preaching and healing; his suffering, death, resurrection, ascension, and glorification at the right of the Father. Whenever the Church celebrates – *or makes known* – this Paschal Mystery of Christ, it draws closer to the fulfillment of the earthly liturgy in the Kingdom to come.

The Prayer After Communion communicates how the material

signs engaged in the Eucharist instruct us in the right way of being and acting in this material world:

*May these mysteries, O Lord,
in which we have participated,
profit us, we pray,
for even now, as we walk amid passing things,
you teach us by them to love the things of heaven
and hold fast to what endures.*

Christians awaiting the return of the Lord learn that earthly life is not an end in itself, but a moment in our return to God and toward our final goal: eternal blessedness with the Trinity and all the holy ones. Our attitude and actions towards the material gifts with which God has blessed us is crucial to our eternal destiny. Advent awakens us, and the prayers of the liturgy orient us, to this sacred reality.

The above is a brief sketch of how the Proper prayers of the Mass articulate a particular Eucharistic theology on the First Sunday in Advent. An even more thorough reading is possible with the prayers for each Sunday of the year. Meditation on the revised and reinvigorated translations of the prayers can be fruitful for catenetics, homiletics, and, particularly, Eucharistic spirituality.

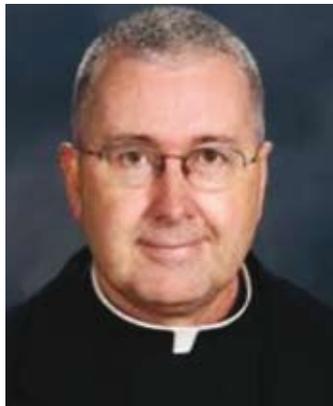
The Mass is the prayer of the Church; the deeper we enter into this prayer the deeper becomes our faith. □

Three Alumni appointed as Faculty

The appointment of three new resident faculty, boosts the alumni presence at St Vincent's. Of the twenty-nine faculty members, eleven are St. Vincent's Alumni.

Msgr. Terrance Hogan,

a priest from the Archdiocese of Miami, was ordained to the priesthood in 1980. He is the new Director of Liturgy and Music for the seminary, and also serves as Executive Director of the Archdiocese of Miami Office of Worship and Spiritual Life, and the North American Chaplain. He is also a member of the Patrons of the Arts in the Vatican Museums. Prior to his current appointment, he was rector of the Cathedral of Saint Mary in Miami from 1999 – 2012. When asked about returning to his seminary alma mater, Msgr. Hogan replies, "It is a privilege for me to be here and work alongside the many gifted priests and lay faculty in the important work of forming future priests and leaders of the Church." Msgr. Hogan holds a Doctorate in Sacred Theology from the Sant' Anselmo Pontifical Liturgical Institute in Rome.



Fr. Remek Blaszkowski,

ordained in 2005, has returned to St. Vincent's after his experience as Parochial Vicar and Vocation Director in the Diocese of St. Augustine. "Overall, my time at SVdP was a gift from God to me." Fr. Remek explains, "It is my turn now as Assistant Dean of Men, to attempt, in my own way, to return that precious gift of priestly formation back to this next generation of those who seek to discern the call of service as a priest in the Church." Fr. Remek just completed a Licentiate in Canon Law from the Catholic University of America, in Washington, D.C., and has begun his Doctorate from the Angelicum University in Rome.



Fr. Juan Carlos Rios,

class of 1993, from the Archdiocese of Miami was a faculty member at SVDP from 1999-2000, and returned this year as a Spiritual Director. For the past ten years, Fr. Rios was Dean of Spiritual Formation at St. John Vianney College Seminary in Miami.

Thinking back over his years of formation as a student, and as a member of the faculty, Fr. Rios remarked, "St. Vincent is always a special place, conducive to prayer and reflection. It is very humbling to work with so many good and competent Faculty and Staff. St. Vincent is mainly a place of memories, memories of God's mercy, goodness and love." Fr. Rios holds a Doctorate in Spiritual Theology from Gregorian University in Rome.



DEVELOPMENT

Legacy Giving

"People have made at least a start at understanding the meaning of life when they plant trees under which they know they will never sit."

– Adapted by David Elton Trueblood

John Grasso, of Port Richey, Florida along with the members of our Legacy Society have planted such trees. Mr. Grasso, who passed away in July, named St. Vincent de Paul a beneficiary in his estate plans. The Holy Sacrifice of the Mass was offered for the repose of his soul and all the seminarians remembered him in our community mass. We are so grateful to Mr. Grasso and to all who have taken the opportunity to extend their legacy of faith beyond their lifetime. Legacy giving is one expression of the wise use of the personal resources God entrusts to us. It is a gift that keeps on giving. Although the seminary benefits from the giving of these resources, the true beneficiaries are the future generations of Catholics who will be inspired by the faith and leadership of the fine men formed at St. Vincent's.

Please consider leaving St. Vincent's in your will. Remember, everyone can be a philanthropist and every gift counts.

Your Gifts at Work

As we celebrate 50 years of forming priests for our beloved Church in the state of Florida and beyond, we are reminded every day of the age of our facilities and our growing needs to support our Academic, Human, Pastoral and Spiritual formation programs. Thanks to the loyalty and generosity of you, our donors, this summer we were able to make necessary upgrades to our campus dormitories. Each dorm room received a new bed or loft, a desk, chair, dresser and a fresh coat of paint. All fluorescent lighting and air-conditioning systems were replaced with new, more efficient units in our 300 wing.

Furthermore, with your support we were able to purchase a car, which provides seminarians with transportation to their off campus ministry sites. Ministry skills are a key component of student pastoral formation and seminarians practice these skills in homeless shelters, substance abuse clinics, food pantries, hospitals, prison ministry and senior citizen programs. With our growing student population, satisfying our transportation needs are a challenge. Finally, extensive renovations have been made to the refectory thanks to a significant memorial gift by Mr. George Pfaff in memory of his late wife, Jane. The Jane L. Pfaff Refectory upgrades include: new dining room furniture, upgraded air-conditioning system, acoustic panels, lighting fixtures, and entryway doors. The faculty, employee and student community rooms have also benefitted from Mr. Pfaff's memorial gift to the seminary. It is because of your loyalty and generosity that St. Vincent's continues to produce top quality priests throughout the state of Florida.

St. Timothy Roman Catholic Church



**St. Timothy Roman Catholic Church
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Very Rev. Ed Waters, Pastor

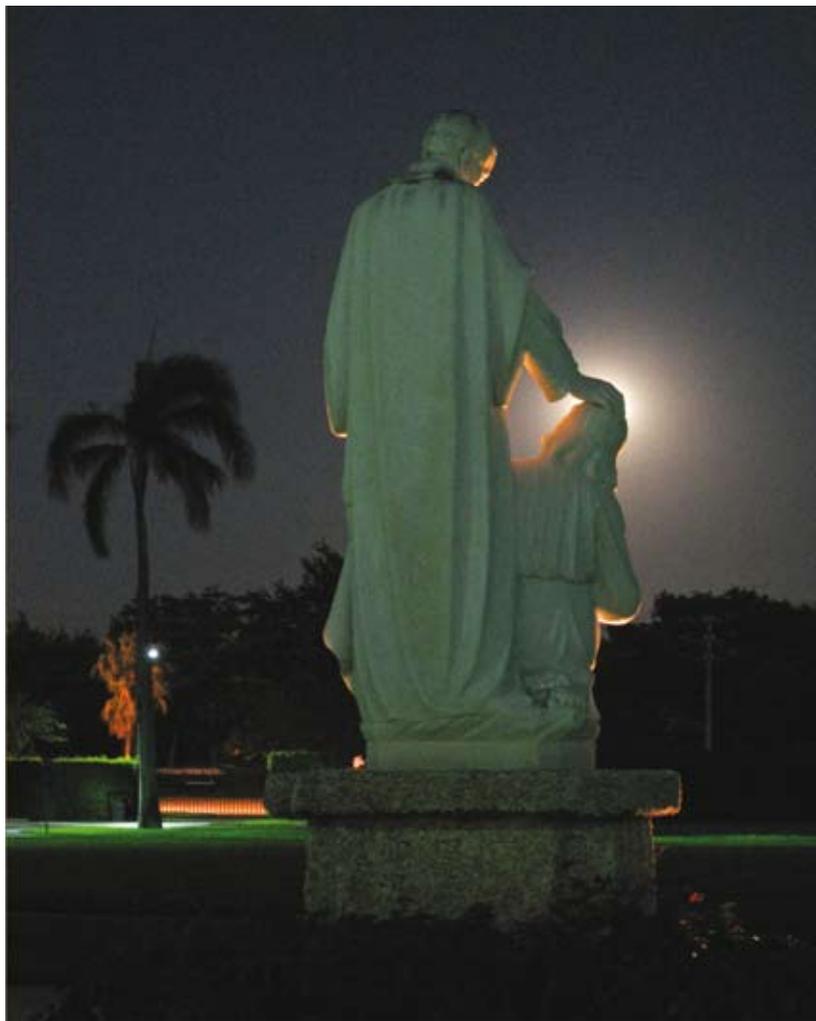
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St. Vincent de Paul Regional Seminary
10701 S. Military Trail
Boynton Beach, FL 33436



But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold.

- Matt 13:8

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From the seminarians at
St. Vincent de Paul Regional Seminary,
Boynton Beach, FL