

# FLORIDA *Catholic*

YOUR FAITH. YOUR LIFE. YOUR COMMUNITY.

OF MIAMI

## What is an ‘Anglican ordinariate’?

*First in a series*

My dear friends,

A couple of months ago, Pope Benedict XVI made headlines by announcing that he was creating “personal ordinariates” for members of the Anglican Communion who wish to join the Roman Catholic Church.



FROM THE ARCHBISHOP  
*John C. Favalora*

Although many commentaries have been written about this in the media, I think it is necessary to recall a bit of history and to explain just what an ordinariate is and why this particular one, while unique in its

application to Anglicans, is nevertheless not something new to Catholicism.

PLEASE SEE **ARCHBISHOP, PAGE 2**

## ¿Qué es un ‘ordinariato anglicano’?

*Primero en una serie*

Mis queridos amigos:

Hace un par de meses, el Papa Benedicto XVI acaparó los titulares al anunciar el establecimiento de “ordinariatos personales” para miembros de la comunión anglicana que deseaban unirse a la Iglesia Católica Romana.

Aunque los medios de comunicación han publicado muchos comentarios al respecto,

PLEASE SEE **ARZOBISPO, PAGE 2**

## The Wise Men

Separating Scripture from gift-shop legend

DANIEL SOÑÉ

Florida Catholic correspondent

**MIAMI** — In the Church, Christmas is not just a single day, Dec. 25, but a days-long celebration of Jesus Christ’s birth.

The final day of the celebration is the feast of the Epiphany, where “Wise Men from the East” present the Christ Child with gifts. But were there three and only three Wise Men? Are the little Nativity scenes accurate? Why is the Epiphany so important?

Emilio Chavez, professor of sacred Scripture at St. Vincent de Paul Regional Seminary in Boynton Beach, said the number of Wise Men, three, is more of a tradition than a close reading of the Gospel of Matthew.

“We aren’t really sure how many there were,” Chavez said. “People tend to have a Nativity scene in their head and think that is what the Bible says.”

Indeed Matthew’s Gospel, the only one that mentions the Magi, does not specify how many visited the infant Jesus.

Chavez said that the traditional number of three came from the three gifts of gold, frankincense and myrrh. “So, people came up with one gift for each Wise Man.”

Another discrepancy is regarding the Magi as royalty.

“Matthew doesn’t say they’re kings, or princes or anything like that. He simply calls them ‘Magi,’ who were the pagan learned men from the East, most likely Babylon,” Chavez said.

He warned that people should not think of the Bible as an entirely historical or scientific book. To interpret everything the Bible says in a literal sense, as one would a history or science book, is to miss the whole point and rest one’s faith upon a weak foundation.

“The Bible doesn’t always narrate history.



MARY ST. PIERRE | FC

It uses a variety of literary genres and prose to relay God’s message to us. ... If you spend all your time searching for Noah’s Ark, you’ve missed the whole point,” Chavez said.

The purpose of the Gospel of Matthew, he explained, is to demonstrate that the Old Testament predictions about the Messiah are fulfilled in Christ. “Matthew is big on the fulfillment of the prophecies, and he shows that right from the beginning.”

He cites the star that the Magi followed as a fulfillment of Numbers 24. The birthplace of Jesus, Bethlehem, fulfills the Messianic prophecy found in Micah 5. Even the gifts

PLEASE SEE **MAGI, PAGE 4**

## ARCHBISHOP

FROM A1

First, the history: The separation between the Catholic Church and the Anglican Communion took place in 1533 when King Henry VIII of England was denied permission to divorce his first wife, Catherine of Aragon. Henry got his way by declaring himself head of the Church of England, and no longer recognizing the authority of the pope.

At that point, there were no major doctrinal differences between Anglicans and Roman Catholics. It was simply a dispute over the supremacy of the pope. Anglican liturgy and sacraments, in fact, are still similar to the Catholic Church's, as is the structure of both — archbishops, bishops and priests.

Over the centuries, however,

real doctrinal differences have arisen. The Archbishop of Canterbury, the nominal head of the Anglican Communion, does not have supreme authority in matters of faith and morals, or even church practices. That has given rise to much controversy during the past few decades, when some Anglican dioceses began ordaining women, and more recently when a diocese in the United States ordained an openly and actively gay bishop.

Anglicans who disagree with these and other doctrinal stances have asked to join the Catholic Church; among them some married priests — and the Church has received them. In the case of married priests, they have been allowed to continue in ministry although not as pastors of parishes. This happened by means of a papal concession called the “Pastoral Provision” enacted by

Pope John Paul II.

By creating personal ordinariates — canonical or legal entities similar to dioceses — the pope is allowing Anglicans who come into full communion with the Catholic Church to keep their liturgical tradition, their Book of Common Prayer and their spirituality.

The goal, as Pope Benedict wrote, is “to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the ordinariate and as a treasure to be shared.”

This is unique for Anglicans, but it is not unique in the Church. We have many Catholic churches that retain their own way of worshiping, their own spirituality, traditions and disciplines while acknowledging the supremacy

of the pope. I am referring specifically to Eastern Catholic churches such as the Maronites, the Melkites, the Ukrainians and Ruthenians, and those belonging to the Syro-Malabar rite of India — all of whom are represented in our archdiocese.

All of these Eastern Catholic churches have their own bishops, as will some of the Anglican ordinariates. In deference to the Roman Catholic Church's discipline of celibacy, however, future Anglican priests will have to remain celibate, and only celibate former Anglican bishops can be ordained Catholic bishops.

The rule on bishops is in keeping with the tradition of not only the Catholic Church, but also the Eastern Catholic churches as well as the Orthodox churches. I will say more about married clergy in my next column. ■

## ARZOBISPO

FROM A1

me parece necesario revisar un poco de historia, y explicar lo que es un ordinariato y por qué este, en particular, no es algo nuevo en el catolicismo, aunque es único en su aplicación a los anglicanos.

Primero, la historia: la separación entre la Iglesia Católica y la comunión anglicana tuvo lugar en 1533, cuando se le negó el permiso al rey Enrique VIII de Inglaterra para divorciarse de su primera esposa, Catalina de Aragón. Enrique se salió con la suya al declararse a sí mismo cabeza de la Iglesia de Inglaterra, y dejó de reconocer la autoridad del papa.

En ese momento no había grandes diferencias doctrinales entre los anglicanos y los católicos romanos. Sólo era una disputa sobre la supremacía del papa. De hecho, la liturgia anglicana y los sacramentos aún son simila-

res a los de la Iglesia Católica, al igual que la estructura de ambos: arzobispos, obispos y sacerdotes.

Sin embargo, a través de los años, han surgido verdaderas diferencias doctrinales. El arzobispo de Canterbury, cabeza nominal de la comunión anglicana, no tiene la autoridad suprema en materia de fe y moral, o en las prácticas de la iglesia. Eso ha provocado mucha controversia durante las pasadas décadas, cuando algunas diócesis anglicanas comenzaron a ordenar mujeres y, recientemente, cuando una diócesis en los Estados Unidos ordenó a un obispo abierta y activamente homosexual.

Los anglicanos que no están de acuerdo con estas y otras posturas doctrinales, han solicitado unirse a la Iglesia Católica; entre ellos se encuentran algunos sacerdotes casados, y la Iglesia les ha recibido. En el caso de los sacerdotes casados, se les ha permitido continuar en el mi-

nisterio, pero no como párrocos. Esto sucedió de acuerdo con una concesión papal llamada “Provisión Pastoral”, promulgada por el Papa Juan Pablo II.

Al establecer ordinariatos personales — entidades canónicas o legales similares a las diócesis — el Papa está permitiendo a los anglicanos que optan por la plena comunión con la Iglesia Católica, mantener su tradición litúrgica, su Libro de Oración Común, y su espiritualidad.

El Papa Benedicto escribió que el objetivo es mantener las tradiciones litúrgicas, espirituales y pastorales de la comunión anglicana dentro de la Iglesia Católica, “como un don precioso que nutre la fe de los miembros de los ordinariatos, y como un tesoro a ser compartido.”

Esto es único para los anglicanos, pero no es exclusivo en la Iglesia. Tenemos muchas iglesias católicas que retienen su propia manera de rendir culto, su propia espiritualidad, tradiciones y dis-

ciplinas, mientras reconocen la supremacía del Papa. Me refiero, específicamente, a las iglesias católicas orientales, como los maronitas, melquitas, ucranianos y ruthenianos, y quienes pertenecen al rito siro-malabar de India. Todos están representados en nuestra Arquidiócesis.

Todas estas iglesias orientales católicas tienen sus propios obispos, como los tendrán algunos de los ordinariatos anglicanos. Sin embargo, por respeto a la disciplina de la Iglesia Católica Romana sobre el celibato, los futuros sacerdotes anglicanos deberán permanecer célibes, y sólo los antiguos obispos anglicanos célibes podrán ser ordenados obispos católicos.

La regla sobre los obispos mantiene la tradición no sólo de la Iglesia Católica, pero también de las iglesias católicas orientales y las iglesias ortodoxas. En mi próxima columna, trataré con más detalles el asunto de los clérigos casados. ■

## COMMUNITY EVENTS

**"Winter Fest" flea market**, Friday, Jan. 8-Sunday, Jan. 10, 10 a.m.-4 p.m., St. Matthew (formerly St. Charles Borromeo), 123 N.W. Sixth Ave., Hallandale Beach. Knickknacks, lawn and garden equipment, furniture, books, religious items and more. 954-458-1590 or loisstmatt@bellsouth.net.

**Archbishop Curley Notre Dame Art Gallery**, 4949 N.E. Second Ave., Miami, "Haitian Women Artists," opens Thursday, Jan. 14, 7-9 p.m., featuring artists from a women's cooperative in Jean Rabel, Haiti. 305-751-8367, ext. 29; www.acnd.net, or news@acnd.net.

**White elephant bazaar**, Jan. 15-17, St. Mary Magdalen, 17775 N. Bay Road, North Miami Beach. Books, toys, jewelry, homemade items, dishes, puzzles, much more. 305-931-0600 or gschmitz@surfandbuy.com.

**St. Vincent flea market**, Friday, Jan. 15, 1-4 p.m.; Saturday, Jan. 16, 8 a.m.-2 p.m., 6350 N.W. 18 St., Margate. Drop off items Jan. 11-13, 9 a.m.-3 p.m.; no TVs, VCRs, computers, monitors, or printers. For pickup of heavy or large items, call 954-972-0434.

**Yves Congar Award**, Sunday, Jan. 17, 7:30 p.m., Barry University, 11300 N.E. Second Ave., Miami Shores, Andreas Building Room 111. Winner is Dominican Father Donald J. Goergen, author, theologian, currently prior of St. Dominic Priory, House of Studies, St. Louis. 305-899-4887.

## CONCERTS

**St. Martha-Yamaha Concert Series**, 9301 Biscayne Blvd., Miami Shores. Tickets include after-concert reception with artists. \$10 general admission; \$20 Blue

Circle. www.saintmartha.tix.com or 305-751-0005: Saturday, Jan. 23, 7:30 p.m., violinist Alexander Markov performs with pianist Paul Posnak.

## FAITH EDUCATION

**Religious education classes**, sponsored by archdiocesan religious education department, 305-762-1107 or religedu@theadom.org: Principles of Christian Morality, Mondays, Jan. 11-Feb 8, 7-9:15 p.m., St. Kevin School, 1225 S.W. 42 St., Miami. Taught by Michele MacEachern. Registration: \$35; textbook, Catechism of the Catholic Church. R.S.V.P.: 305-223-2469.

**"Living Pentecost: A Process of Spiritual Growth,"** Saturday, Jan. 23, 9:30 a.m., English; 11 a.m., Spanish, St. Catherine of Siena, 9200 S.W. 107 Ave., Miami. Adult formation for parish ministers. 305-274-6353.

**"Being Catholic" study circle**, Tuesdays, 7 p.m., Our Lady of Mercy Parish hall, 5201 Military Trail, Deerfield Beach. For those interested in learning about the faith or those who want to delve deeper into it. 954-421-3246 or reginaedmonds@bellsouth.net.

## MASSES /PRAYER SESSIONS

**Songs and prayer in the spirit of Taizé**, Tuesday, Jan. 12, 7:30 p.m., Barry University, Cor Jesu Chapel, 11300 N.E. Second Ave., Miami Shores. Chant, Scripture, silent reflection, intercessory prayer. 305-899-3650 or 305-458-9919.

**Impacto**, Saturday, Jan. 16 and Sunday, Jan. 17, 8:30 a.m.-5 p.m. each day, in English, Mother of Our Redeemer, 8455 N.W. 186 St., Miami. Enrichment retreat for the whole family. Designed for couples with children ages 3-11. www.impactos.org or 305-571-7111.

## SCHOOL EVENTS

**Chaminade-Madonna College Preparatory open**

**house**, Tuesday, Jan. 12, 6:30 p.m., 500 Chaminade Drive, Hollywood. Entrance exam Saturday, Jan. 30. Must preregister for exam at www.cmlions.org under "Admissions." 954-989-5150, ext. 136; cmanzella@cmlions.org.

**Archbishop Curley Notre Dame entrance exam**, Saturday, Jan. 30, 8 a.m., 4949 N.E. Second Ave., Miami. Register at www.acnd.net/Admissions/EntranceExamApplication.htm.

**All Saints School open house**, Sunday, Jan. 31, 10 a.m.-2 p.m., 10900 W. Oakland Park Blvd., Sunrise. Visit excellent school, meet with outstanding, dedicated staff. Applications for new students accepted beginning Feb. 1. 954-742-4842.

## SAFE ENVIRONMENT

**Virtus workshop**: To help parents, teachers and anyone who works with children recognize signs of sexual abuse and spot abusers: Saturday, Jan. 16, 9 a.m., St. Jerome School, 2601 S.W. 9th Ave., Fort Lauderdale. Free. 305-762-1250 or jrayburn@theadom.org.

## SUPPORT MINISTRIES/ PEER GROUPS

**Separated and divorced support groups** meet in various locations in Miami-Dade and Broward counties. Go to www.miamicatholicfamily.org.

**Grief Share**, Sundays, 10:15-11:45 a.m., St. Gregory Ministry Building, second floor, 200 N. University Drive, Plantation. Convenient for attending Mass before or after. 954-473-6261, ext. 167; or javerell@cherubim.org.

**Castos Por Amor (Chaste Out Of Love)**, meets Fridays, 8-10 p.m., Immaculate Conception, 4497 W. First Ave., Hialeah. To help people live their sexuality according to God's design. 305-249-0498 or castosporamor@bellsouth.net.

**St. Luke Addiction Recovery Center of Catholic Charities**, for

## Deadline for Calendar listings

The Florida Catholic welcomes calendar items of parish/organization events that are open to the whole archdiocese. There is no charge but items must be in the Miami office at least six weeks before the event. To list an event both on the Web site and in the newspaper, go to www.miamiarch.org, click on the banner "announce your event for free" and follow the instructions. Notices may be sent by e-mail: arsoto@theadom.org; fax: 305-762-1132; mail: The Florida Catholic, 9401 Biscayne Blvd., Miami, FL 33138.

people suffering from addiction to drugs or alcohol. Free consultation. 305-795-0077.

**Nuevo Caminar (New Journey)**, for alcoholics, drug addicts, co-dependent families, in Spanish, 1030 E. Eighth Ave., Hialeah. 305-863-3355.

**"A Time to Share,"** Schott Communities support group, for parents of children with special needs, meets first Sundays, 11 a.m., 6591 S. Flamingo Road, Cooper City. Free, but please R.S.V.P. to 954-434-3306, ext. 102.

## VOCATIONS

**Discerning a vocation to the priesthood?** Meeting Monday, Jan. 18, in English and Spanish, Pastoral Center, 9401 Biscayne Blvd., Miami. 305-762-1137 or vocations@theadom.org.

## VOLUNTEERS NEEDED

**Respect life**, Tuesdays, Wednesdays, Fridays, 9:30 a.m.-12:30 p.m., English-, Spanish-, Creole-speaking, to work in Respect Life Office, 3600 S.W. 32nd Blvd., West Park. 954-981-2922 or ilovelife@bellsouth.net.

**Detention Ministry**, training new volunteers first Mondays, 6-9 p.m., Pastoral Center, 9401 Biscayne Blvd., Miami Shores. 305-762-1093, efarias@theadom.org or www.detentionministry.org.

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# Funeral Mass set for Father Charles Peterman, 77

Poet, traveler, jokester was serving at St. Ambrose, had spent half his priesthood in south Florida

Florida Catholic staff

**MIAMI** — A memorial Mass for Father Charles O. Peterman, who served since 1982 in the Archdiocese of Miami, will be celebrated Friday, Jan. 8, 11 a.m., at St. Ambrose Parish in Deerfield Beach, with visitation preceding the Mass at 9 a.m.

A Mass in celebration of his life will be celebrated Saturday, Jan. 9, 1 p.m., at St. Brendan Parish in Miami.

Father Peterman died Dec. 11, 2009, surrounded by his family in Illinois, where he had gone since being diagnosed with cancer in May 2009.

"He was such a gentle soul,

a very kind man," said Colette Downey, a sacristan at St. Ambrose Parish in Deerfield Beach, where Father Peterman was serving at the time of his death.



Father Charles O. Peterman

"He never had a negative thing to say about anybody and he was loved by our entire parish community," Downey added. "Father Peterman would often say, 'If you are having a bad day, just stop and think of Jesus.'"

Father Peterman had celebrated his 50th anniversary as a priest in 2008. Prior to serving at St. Ambrose, he served at St. Brendan in Miami, St. David in Davie and St. John the Baptist in Fort Lauderdale.

He was born June 11, 1932, in Pittsburgh and was ordained a

priest in 1958. He served for 24 years in the Pittsburgh Diocese before joining the Archdiocese of Miami in 1982.

Father Peterman loved to compose poetry, correspond with friends he had made all over the world, read, travel with nephews, make puns, tell (bad) jokes and buy Christmas presents year-round for family and friends.

But most of all he loved bringing the message of compassion, forgiveness, love and the need for a sense of humor to the people he was called to serve. The predominant theme of his writings, stories and homilies was to use each day to bring the love and peace of God into the lives of others.

Father Peterman is survived by a brother and sister-in-law,

John and Louanne Peterman; a sister and brother-in-law, Mary and Hank Campbell; and a number of nieces, nephews, grandnieces and grandnephews.

The family requests that any donations in his memory be made to one of the charities that he faithfully supported: Heifer International, P.O. Box 6021, Albert Lea, MN 56007-6621; Pearl Buck Foundation, 520 Dublin Road, Perkasio, PA 18944; Amnesty International, 5 Penn Plaza, New York, NY 10001; Doctors Without Borders, P.O. Box 5030, Hagerstown, MD 21741-5030; Central Asia Institute, P.O. Box 7209, Bozeman, MT 59771-7209 (which builds schools in Pakistan to educate girls); or to a parochial school in the archdiocese. ■

## MAGI

FROM A1

presented to the child Jesus fulfill a prophecy in Psalm 72.

"These are things that were predicted to happen at the coming of the Messiah. Matthew is telling us that in his birth Christ has fulfilled Scripture," Chavez said.

This fulfillment of Scripture — the manifestation of God to the Wise Men — is what places the Epiphany in a special classification within the liturgical calendar, as a holy day of obligation. However, observance of this day is not uniform throughout the Catholic Church, particularly between the Eastern and Western churches, said Msgr. Terence Hogan, rector of St. Mary Cathedral and director of the Office of Worship and Spiritual Life for the Archdiocese of Miami.

"In the first several centuries of the early Church, the Eastern Church celebrated on Jan. 6 the feast of Christ's birth, the Epiphany, Christ's baptism, and the wedding at Cana. Meanwhile, the West, namely Rome, ... separated the feasts into separate days in order to focus on each one," Msgr. Hogan said.

As the Catholic Church in the West expanded, the regions of France, Germany, England and others adapted themselves to the ways of celebrating the Christmas cycle that were developed in Rome.

Although the United States is part of the Western Catholic Church, and utilizes the Roman method of celebrating the Christmas season, it does not regard the Epiphany as a holy day of obligation. Instead, the feast is celebrated on the Sunday closest to Jan. 6.

"Since each and every Sunday is already a holy day of obligation, the

U.S. bishops said, 'Let's leave it at that,'" Msgr. Hogan said.

However, he added, "The tradition of celebrating on (Jan.) 6 holds true for a lot of countries, as does the traditional gift-giving, parades or processions. However, the actual feast is now held on Sunday."

Many countries and their cultures, especially those of Hispanic origin, wait until Jan. 6 to give gifts.

"It is very traditional and cultural for them and is based upon the three Wise Men's gift-giving to Jesus," Msgr. Hogan said.

He noted that the gift-giving done nowadays is a custom which grew around the two holidays of Christmas and the Epiphany. The tradition has become ingrained in many cultures, some doing it on Dec. 25, and others on Jan. 6.

"It doesn't have much to do with Christmas itself, per se, but leans more toward the events of

the Epiphany," Msgr. Hogan said.

Liturgically, the feast of the Epiphany is also the day when the holy days which will take place in the new year are announced.

"The Epiphany is associated with the celebration of the new year, and the priest or deacon announces when the holy days for that year will be," Msgr. Hogan said.

So, the feast of the Epiphany is a very important day for Catholics as it demonstrates the fulfillment of various Messianic prophecies, is the foundation of gift-giving during the holidays, and is a time to herald in the holy days of the new year — even if the Nativity scene from the gift shop isn't entirely scripturally accurate.

"In Matthew 2:11 we see that they live in a house," Chavez said, "but that isn't the point of Matthew or the Epiphany. It is to celebrate the coming of the Messiah." ■