



The Catholic Virginian

Serving the People of the Diocese of Richmond for 90 years



Vol. 95, No. 17

www.catholicvirginian.org

June 15, 2020

Cardinal implores Christians: 'Stop rhetoric of hatred'

CAROL GLATZ
Catholic News Service

VATICAN CITY — Praying for George Floyd and all those who suffer from discrimination and violence in the United States, a top U.S. cardinal said Christians cannot hold any hatred or contempt in their heart when it is filled with God's love.

"If the peace of Christ is truly present in the hearts of believers, there can be no more room for rivalry, for the denial of the dignity of others and for the oppression of others," said Cardinal Kevin Farrell, who led an evening prayer vigil June 5 in Rome's Basilica of Santa Maria in Trastevere.

"If, in every Christian, there really is a special dwelling place of God, his or her heart will be transformed. In them there cannot be any more feelings of hatred and contempt toward anyone," and they will only look at every other human being with the same respect and compassion with which God sees everyone, he said.

The vigil was organized by the Community of

*"...we cannot tolerate or turn
a blind eye to racism and
exclusion in any form and yet
claim to defend the sacredness
of every human life..."*

- POPE FRANCIS

Sant'Egidio to foster peaceful coexistence in the United States after the death of Floyd and ongoing tensions.

Cardinal Farrell is prefect of the Dicastery for Laity, the Family and Life and served as auxiliary bishop of the Archdiocese of Washington from 2002 to 2007 and bishop of Dallas from 2007 to 2016.

He told Catholic News Service before the vigil

started that he still considers Washington his home and "to see barricades around the White House is something I have never experienced in all the years I lived" there.

"I don't find that acceptable. I think it's a terrible image for the United States to have. We're supposed to be the leaders in tolerance, we're supposed to be the leaders in care, and the American people are the most charitable people in the world," said the Irish-born cardinal who is a naturalized U.S. citizen.

"I believe that it's very important that we stop all this division, we stop the rhetoric of hatred that exists sometimes in our speech," he said, and "we need to respect every human person."

The cardinal began the vigil by asking everyone to "pray for the righteous man who died in the United States."

Expressing his closeness to Floyd's family and "those who suffer from discrimination and violence in the United States, let us ask the Lord to let

See Peace, Page 12

Graduation Day!



Isabel Anderson, director of the St. Patrick Middle School, Norfolk, leads the cheers for graduate Audrey Welch during commencement on Saturday, June 6. Respecting the diocese's protocol for safe distancing, families and friends remained in their cars on the front field of the school during the event, honking horns and cheering at its conclusion.

(Photo/Adair Wells)

'Pain of racism cannot be ignored'

Bishop Barry C. Knestout issued the following statement on Saturday, May 30:

"Like you, I have been distressed, angered and heart-broken by what has transpired with the images we have seen coming from Minneapolis and across our country. The loss of George Floyd's life is unacceptable and heartbreaking. We pray for the repose of his soul and for his loved ones who are suffering.

"And while we are hundreds of miles from Minneapolis, the anguish and pain are deeply affecting our community here, too. The sorrow and the anger were clear last night in our city.

"I know many in our community are outraged and have experienced racism in their own lives. I know because I have listened and heard from them directly. Their pain is real, and it cannot be ignored.

"I also know that violence is not an acceptable response to violence. Such actions only perpetuate the destructive cycle. It is only through a peaceful response can we create positive change for the future.

"We know that the vast majority of those within the law enforcement community are good, honest and respected officers who are doing good, seeking to protect common good in sometimes stressful and difficult environments. Please pray for them as well.

"As we are immersed in the Solemnity of Pentecost this weekend, I call upon all Catholics to pray to the Holy Spirit for guidance of our country and of our own diocese during these challenging times.

"As St. Augustine wrote, 'Strengthen me, O Holy Spirit, to defend all that is holy. Guard me, then, O Holy Spirit, that I always may be holy.'"

Inside This Edition

A bishop's
farewell letter
to George Floyd
Page 6

Nene, Nancy
and the
power of faith
Page 7

How you can
get to know
God better
Page 9

The Catholic Virginian
7800 Carousell Lane
Richmond, VA 23294

Make your heart one with the Sacred Heart of Jesus



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

This Friday and Saturday, we celebrate the Memorial of the Most Sacred Heart of Jesus and the Memorial of the Immaculate Heart of the Blessed Virgin Mary, respectively. As part of our bicentennial commemoration, I had planned to consecrate our diocese to the Sacred Heart this Friday. However, when the COVID-19 pandemic struck and our celebration of public Masses was suspended, I did the consecration on March 22 as we were entering into a period of isolation and solitude.

By design, the Church placed these feasts next to each other because the hearts of Jesus and his mother are intimately connected. We honor their hearts because their hearts were pierced and injured for us.

We recall the words of Simeon to our Blessed Mother when she and Joseph presented Jesus in the temple: "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed" (Lk 2:34-35).

Their hearts express love so powerfully that they are with us in our afflictions and worries, difficulties and challenges. We should always be encouraged and strengthened by confidently knowing that Our Lord draws us into his heart, his love — the core of his being. Our Lady, intimately immersed in this love, leads us there through her intercession.

Jesus instructed us to abide in him and assured us that he would abide in us (Jn 15:4). That is the essence of his Sacred Heart! We place ourselves in the depths of his heart, remaining there as he remains in us.

This presence we share with Christ express-

es mutual love without words. It is akin to what couples experience in the latter years of a long, healthy marriage — mature, deep love that they express by their presence to one another and in which they can communicate without ever saying a word.

We know there was this profound heart-to-heart bond between Jesus and Mary. There was a kind of communication — a communion, really — which was an intense experience of overcoming all division and separation, all distance and disagreement. From the Annunciation through the Assumption and for all eternity, their hearts experience this communication.

The solitude that accompanies our isolation allows us an opportunity to immerse ourselves in the sufferings of Christ, in his sacrifice, flowing from the Sacred Heart of Jesus and the Immaculate Heart of Mary. In that spiritual realm, we can be present to God and know his presence without words.

This is a timely opportunity as we continue to address the sin of racism and work to eradicate the infection of its effects, i.e., violence and division. How essential is our immersion in those hearts as we pray for and work toward healing and rebuilding of our communities.

If we speak heart-to-heart with those we encounter, there will be no room in our hearts for division, racism, animus, doubts and fears. All of that will be replaced through the grace that comes from our expression and our longing to be in communion with the Sacred Heart of Jesus through the Immaculate Heart of Mary and with one another.

Seven years ago, speaking about the Sacred Heart, Pope Francis said, "The heart of Jesus is the ultimate symbol of God's mercy. But it is not an imaginary symbol. It is a real symbol, which represents the center, the source from which salvation for all humanity gushed forth."

In this challenging time, let those words

inspire us and guide us toward making our hearts one with the Sacred Heart of Jesus.

SEMINARIANS RECEIVE ASSIGNMENTS

The Diocese of Richmond Office of Vocations has announced the parish assignments for seminarians of the diocese.

Continuing pastoral year assignments into August:

Dillon Bruce, St. Bridget, Richmond
Armando Herrera, St. Benedict, Richmond
Alex Jimenez, St. Ann, Colonial Heights
Joseph Kauflin, St. Andrew, Roanoke

Pastoral year assignments, June 2020 — August 2021:

William Buckley, Our Lady of Nazareth, Roanoke
Christopher Weyer, St. Benedict, Richmond

Summer parish assignments, June — August:

Tom Lawrence, St. John, Waynesboro
David Arellano, Holy Trinity, Norfolk
William Douglas, St. Anne, Bristol
Seth Seaman, St. Bridget, Richmond
Matthew Kelly, Blessed Sacrament, Norfolk
Andrew Clark, Holy Comforter, Charlottesville
Samuel Hill, St. Anne, Bristol
Graham Fassero, St. Francis, Staunton
Charles Palmer, St. Bede, Williamsburg
Chase Imoru, Holy Trinity, Norfolk
John Paul Shanahan, St. Francis Staunton
Carl Thompson, St. Jude, Christiansburg

Luke Fitzgerald, Gregory Guilfoyle and Charlie Tamayo will be at home.



PROCESSING WITH THE EUCHARISTIC BODY OF CHRIST

Throughout the Diocese of Richmond's bicentennial year, a time capsule recalling a particular time in diocesan history is scheduled to be published in each issue of The Catholic Virginian. The bicentennial time capsules have been researched and compiled by Father Anthony E. Marques, chair of the Diocese of Richmond's Bicentennial Task Force.

A fresco in the cathedral of Orvieto (central Italy) depicts a magnificent scene. In 1263, Pope Urban IV (reigned 1261–1264), who was residing in the city, went to meet a procession that was coming from nearby Bolsena. The pope was awaiting the arrival of a consecrated host that had oozed blood, together with a corporal (linen cloth) in which it had been wrapped.

The priest who celebrated the Mass in which the marvel occurred, Peter of Prague, had been harboring doubts about the eucharistic presence of Christ and, when the incident took place, reported it to the pope. After investigating the matter, Urban became convinced that the phenomenon was miraculous. He was now enshrining the relics in the Orvieto cathedral, where they are kept to this day.



That procession in 1263 may have been the first one associated with Corpus Christi, the feast day commemorating the Eucharist that typically falls in June. (Corpus Christi is the Latin expression for "Body of Christ.")

On the feast of Corpus Christi in 1960, Bishop John J. Russell, 10th bishop of Richmond (1958–1973), carries the Blessed Sacrament in procession at St. Joseph's Villa in Richmond, where the Daughters of Charity ran a girls' orphanage and school (1931–1977). The villa and eucharistic procession gave conspicuous public witness to the Catholic faith and expressed the vitality of the Church in a non-Catholic area. St. Joseph's Villa continues to help children in need. (Photo/Diocese of Richmond Archives)

The commemoration originated in Liège (present-day Belgium). There, the local bishop, Robert Thourette, acceded to the request of St. Juliana of Cornillon (ca. 1192–1258), an August-

See Time Capsule, Page 10

Pace counter inspires prayerful practice

Bedford brotherhood makes rosaries for men

KAREN ADAMS

Special to The Catholic Virginian

“And take . . . the sword of the Spirit, which is the word of God.”

Eph 6:17

Twice a month, a men’s group at Holy Name of Mary, Bedford, gathers to build weapons — handmade rosaries designed for men.

The St. Dominic’s Dagger is a small rosary modeled on a military pace counter, a tracking device of beads on a cord for soldiers to measure distances while on foot. It holds 15 movable wooden beads on woven parachute cord with a Miraculous Medal of the Blessed Mother attached in the middle and a crucifix at the end.

Last year, parishioner and former paratrooper R.D. Ward wondered if there might be a way to pray the rosary during his busy workdays, despite interruptions. He looked at his old Army pace counter, thinking its interactive design might work for a rosary, allowing him to stop, mark his place and resume praying later.

Around the same time, his brother-in-law, evangelization chair Paul Roderique, had been praying the rosary more often after reading “Champions of the Rosary: The History and Heroes of a Spiritual Weapon” by Father Donald Calloway. But he also didn’t always have time to pray it all at once.

“With all that’s going on in the world these days, it seems there is an even greater need for all of us to be praying the rosary daily,” Roderique said. “But it can be hard if you can’t find 20 to 30 minutes at a time.”

From counting paces to counting prayers

Knowing this was a common concern, especially among other men, he mentioned it to Ward, who showed him his pace counter and said he’d been thinking the same thing.

“We both had the same idea, and we both thought the pace counter would make a great rosary,” Roderique said. Also, it would easily fit in one’s palm or pocket.

Although they wondered about tinkering with a sacred, traditional design, they gained confidence when, in their research, they learned about similar “tenner” rosaries of 10 beads or knots that have been used for centuries.

Eventually Ward turned his pace counter into a rosary, using knotted beads, a Miraculous Medal from his daughter and a crucifix from his father-in-law.

The design was simple, straight and strong — different from more delicate, feminine rosaries — and would appeal to men, they thought.

At the next gathering of their monthly men’s ministry, of which they are co-leaders, they presented their idea as a spiritual activity. The Brotherhood of Catholic Men, with about a dozen members, liked the idea and decided on wooden beads for durability on the tough cord, with tight rings on the medal and cross.

“It’s not going to fall apart on you,” said parishioner and diaconate candidate Tony Rivera.

They also spoke to their pastor, Father Sal Anonuevo, who supported the idea.

It still sanctifies the entire day, by praying it in parts, he said.

“Priests are used to praying throughout the day, with the rosary and the Liturgy of the Hours,” he explained. “This way everyone can

pray all day long, and it constantly brings your mind back to God.”

He suggested they introduce the project to the parish in October, the month of the rosary.

“The rosary has a calming effect, and the whole world needs that now,” Father Anonuevo said. “And Mary always leads us to her Son.”

‘Weapon in a spiritual war’

After buying supplies, the group met and eventually made several dozen.

“There were lots of broken fingernails,” Roderique said.

The name comes from St. Dominic, who was first given the image of the rosary by the Virgin Mary in an apparition. And a dagger is a small sword, Ward explained.

“You use it when your enemy is up close, when all else has failed. What better weapon to have in a spiritual war?”

The group has made about 150 rosaries. They come with light or dark wooden beads, or both; colored “paracord” in green and white, camouflage or fuchsia; and a crown-of-thorns or St. Benedict crucifix.

Each sells for \$20, with all profits — over \$1,000 so far — donated to parish ministries.

“But the purpose is not to make sales, but to spread the word about the importance and power of the rosary,” Roderique said.

Since the coronavirus pandemic has kept the group from meeting in person, they meet online via Zoom to assemble the daggers. They always pray the rosary as they work.

“Men like to build decks and houses, and here we are building these small rosaries,” Rivera added. “Men praying the rosary — what a beautiful thing.”

The process of making them is holy in itself, said Ward.

“They are made in prayer. We are the Body of Christ, joined in this way to glorify God.”

Tool for evangelization

It’s also a natural tool for evangelization. Parishioner Jason Lewia often wears one around his wrist, prompting Catholics and non-Catholics to ask about it. He’s happy to explain and show how it’s used.

“Sometimes I just give it to them,” he said. “Their reaction, even for Protestants, is so joyful.”

Although designed for men, the St. Dominic’s Daggers are popular with women as well. Some buy them for themselves; others give them as gifts.

On a visit from her home in Colorado, Kathy Dieringer, sister of parishioner Michelle Steenson, bought a rosary for a World War II veteran in her parish suffering from ALS.

“He got tears in his eyes when she gave it to him,” said Steenson. “He said, ‘I know what this is and exactly how to use it.’ His reaction just touched her to the core.”

The project has enriched the prayer lives of the rosary-makers as much as it has others’.

“The rosary is a blessing in my life; it keeps me grounded in prayer,” said Ward, who still uses the worn prototype made from his old pace counter.

“It’s changed my prayer life, and I feel more engaged now,” added Rivera. “The more people are praying the rosary, the more glory to God.”

For more information: tbocm.com.



The St. Dominic’s Dagger, made by the Brotherhood of Catholic Men at Holy Name of Mary, Bedford, is modeled after a military pace counter. This design allows for marking one’s place while praying the rosary. (Photo/Karen Adams)

Diocese begins review of allegations against 4 priests

The Diocese of Richmond announced Monday, June 8 that it has begun a review into allegations of child sexual abuse involving four retired or inactive priests.

None of the accused priests are currently serving in active ministry, nor have they recently served in ministry for the diocese. The diocese has not reached any conclusions regarding these allegations, rather this statement serves to announce the beginning of its inquiry into the allegations. Until this inquiry concludes, the accused are not deemed to have committed the acts alleged.

Bishop Barry C. Knestout acknowledged the "great courage" to come forward to report the allegations.

"While the alleged incidents are from the past, we recognize the pain is still a deep and present reality for victim survivors of abuse and for their loved ones," the bishop said. "We continue to pray for their healing and for their loved ones who support them."

Bishop Knestout has prohibited all of the named diocesan clergy from any public ministry in the diocese while the allegations are being reviewed. As part of the Church process into the allegations, the Diocesan Review Board will make recommendations to the bishop.

Based upon its findings, the Diocesan Review Board's recommendations will assist Bishop Knestout with an appropriate response to the allegations. Then, Bishop Knestout will make a final determination. The diocese has also notified the civil authorities.

Father William Dinga Jr.

Allegations of child sexual abuse have been made against Father William Dinga Jr. while serving at Christ the King Catholic Church, Norfolk, in 1986. Father Dinga adamantly denies the allegations.

He was ordained a priest for the Diocese

of Richmond in 1975 and served as a pastor or associate pastor at the following parishes: Christ the King, Norfolk; St. Andrew, Roanoke; Holy Cross, Lynchburg; St. Jerome, Newport News; St. Vincent de Paul, Newport News, and St. Peter, Richmond.

Father Dinga retired in 1990. Prior to this recent allegation, Father Dinga did not have permission to exercise any public priestly ministry. His priestly faculties remain suspended.

Father Joseph Slowik

Allegations of child sexual abuse have been made against Father Joseph Slowik while serving at St. Paul Catholic Church in Portsmouth during the early 1990s. The diocese has been unable to ascertain Father Slowik's response to the allegations. The Church process will proceed based on the assumption that Father Slowik denies the allegations.

Incardinated as a priest of the Diocese of Richmond in 1979, he served as a pastor and/or associate pastor at the following parishes: St. John, Petersburg; St. Paul, Portsmouth, and Church of St. Therese, Gloucester. He was removed from public ministry in 2006. Father Slowik is retired, and his priestly faculties remain suspended.

Father Thomas L. Long Jr.

Allegations of child sexual abuse have been made against Father Thomas L. Long Jr. while serving at Christ the King Catholic School, Norfolk, in 1986. The diocese has been unable to ascertain Father Long's response to the allegations. The Church process will proceed based on the assumption that Father Long denies the allegations.

Father Long, ordained a priest of the diocese in 1981, was assigned to St. Joseph, Petersburg, and Christ the King, Norfolk. He took a leave of

absence in 1988 and has not served in priestly ministry within the Diocese of Richmond since that time.

Prior to these allegations, Father Long's priestly faculties were already suspended. His faculties remain suspended.

Redemptorist Father Eugene Daigle

Allegations of child sexual abuse have been made against Redemptorist Father Eugene Daigle, a religious order priest, while serving at St. Mary Star of the Sea, Fort Monroe, in the late 1970s.

Father Daigle was ordained a Redemptorist, or member of the Congregation of the Most Holy Redeemer (C.Ss.R), a religious community of Roman Catholic priests and brothers, before working in ministry in the diocese. The Diocese of Richmond has informed the provincial superior of the Redemptorists of the Baltimore Province, to whom Father Daigle reports, of the allegations. Father Daigle is no longer active in priestly ministry.

The diocese has been unable to ascertain Father Daigle's response to the allegations. The Church process will proceed based on the assumption that Father Daigle denies the allegations.

The Diocese of Richmond encourages individuals who have been sexually abused by a priest, deacon, religious, lay employee or volunteer of the diocese to report abuse directly to law enforcement first, including Child Protective Services (CPS) at 800-552-7096, and by calling the Virginia Clergy Abuse Hotline at 833-454-9064 or (VirginiaClergyHotline.com). Individuals are also encouraged to contact the 24-hour confidential Victim's Assistance Reporting number at 877-887-9603 or email vac@richmonddiocese.org.

The Diocesan Child Protection Policy can be viewed online at: <https://richmonddiocese.org/diocesan-policies/>.

We join His Excellency, Bishop Knestout, in prayer to the Holy Spirit following the death of George Floyd and the outpouring of sorrow and anger seen across the Diocese.

The complete disregard for human life and dignity that is inherent in racist violence is incompatible with the values of our Catholic faith and the values of our organizations. Racism and prejudice tear apart the fabric of our communities, even if so many of our systems and institutions are stained by them. We reject violence as a just response to violence. However, we stand in solidarity with every person who peacefully confronts institutional racism and prejudice.

"Strengthen us Holy Spirit to defend all that is holy." – St. Augustine



Don't publish letters with racist views

I am writing to urge The Catholic Virginian to exercise its editorial authority in a responsible way and stop publishing letters that give voice to and effectively normalize racist views, all of which are inconsistent with Catholic and Christian doctrine as a whole. Put simply, words that clearly undermine the teachings of our savior Jesus Christ should not be published.

I won't repeat the words here, but anyone can go online and read the archived letters from the Oct. 7, 2019 and March 23, 2020 issues; each contains a particularly nasty and false characterization of African Americans.

The writers of these letters need serious help in the form of prayers, education and the sacrament of reconciliation, rather than a big megaphone to spew their misguided and even vicious words to the entire diocese.

I wrote in response to the October letter, but mine was not published. Others did the same and some of those letters were, thankfully, published. The fact that this happened twice in less than a six-month period suggests that The Catholic Virginian is oblivious to the hurt it is causing members of the Body of Christ.

In the wake of George Floyd's tragic death and the ensuing protests and nationwide conversation that is finally happening, is The Catholic Virginian listening? I sure hope so. I believe an apology to African American Catholics is long overdue.

– Monica Carley-Spencer
Charlottesville

All Catholics must work for racial justice

In light of the murder of George Floyd and the awareness of racial issues that has come with it, I am calling on all Catholics to take action for racial justice. For far too long, the Church in the United States has been

quiet on this issue.

Racial justice is a pro-life issue, and until the Church roots out the evils of racism within it, our black brothers and sisters will never be fully welcomed as members of the Body of Christ. Not being racist isn't enough. We must be anti-racist.

The Church must repent. The Diocese of Richmond must acknowledge its participation in racial injustice. From siding with the Confederacy in the Civil War to closing black churches during desegregation, the diocese has actively harmed its black members and must make amends for that.

We must listen to our black brothers and sisters. We must hear their stories and amplify their voices. Every church in the diocese should have persons of color on their parish council.

We must educate. Churches need to host events on white privilege and racial justice. Every Catholic school and faith formation program must have an anti-racism curriculum. Celebrating black saints during February isn't enough. We must teach our children to fight racism daily.

We must act. We must attend rallies. We must fight for legislation that supports racial justice. We must join interfaith groups, such as Richmonders Involved to Strengthen our Communities (RISC) that work for change in education, housing and gun violence where some black communities are negatively impacted.

Finally, we must pray for justice, healing and change.

– Denise Letendre
Richmond

Is inspired by bishop's writing

Bishop Knestout is an inspiration to me. He's different. Ever since he came on the scene more than two years ago, he has been delivering messages and writing in The Catholic Virginian.

You have carried many pictures of him. One heart-rending image

has been his prostration as a sign of repentance and asking forgiveness. Too, he has been tireless, visiting parishes and talking to people, young and old. His "Christ Our Hope" column is food for thought. Thank you for the latest Catholic Virginian.

– Joe D'Silva
Suffolk

Concerned about reopening churches

I know the importance and grace of attending Mass and receiving the sacraments. I trust that people still receive the grace of the sacraments through desire. Not to be able to attend is a sacrifice.

Many priests and laity are in the high-risk category, and it is likely the elderly will choose to attend. I may be wrong, but I don't believe the priests have been given a choice.

Our close brothers and sisters in Christ, the Episcopalians, have this to say about reopening. First Corinthians 10:23:24, states: "All things are lawful but not all things are beneficial. All things are lawful but not all build up. Do not seek your own advantage, but that of the other."

This regathering which occurs under very specific detached conditions is lawful but not beneficial for the whole population. The priest may be compelled to celebrate by order of the diocese. The elderly parishioners are the ones most likely to attend.

The loss of one life due to this reopening is too much. Churches in other states have reopened with spread of COVID-19 and death. Could we not choose to protect our clergy and ourselves until we can all worship safely?

– Linda Tucciarone
Glen Allen

If you can, donate stimulus check

By now many of us

have received our government stimulus checks. To many it will be welcome to help pay bills or necessary expenses. But for a number of us, in whole or part, it is not needed. My wife and I blessedly fall into that number.

What better way to show our gratitude to God than by donating our stimulus money to help those suffering from a shortage of food due to conditions created by the COVID-19 crisis.

We gave our entire amount of \$1,500 to organizations such as World Central Kitchen, No Kid Hungry, the Food Bank and the diocesan St. Joseph Fund, among others.

We exhort our fellow Catholics to do likewise. We are sure that God will be well pleased.

– Rebecca and
Mario Mazzarella
Newport News

Praying for more pro-life counselors

Re: "Few mentions of 'abortion' in sermons"

(Catholic Virginian, May 4): As a pro-life sidewalk counselor in Norfolk, I appreciate any attention given to the abortion issue. I am not sure, however, what was the purpose of this article. Anyone who attends Sunday Mass already knows this topic is not addressed in the sermons. The question should be, "Why not?"

We witness between 30 to 40 abortions each day with approximately two to three sidewalk counselors praying for these mothers in crisis and their babies. We are desperate for our Church to actively promote our ministry and pray that God will send us more pro-life counselors to witness to life.

Regardless, all two or three of us will be on the sidewalk, guiding and comforting these women in need while I will continue to contemplate the question of why the Church so rarely mentions the evil of abortion during Sunday homilies.

– Kathleen Dawson
Chesapeake

CV letters policy

The Catholic Virginian welcomes signed letters to the editor that can be considered for publication *and/or* posting on The Catholic Virginian website. Submissions should be no more than 270 words and include the writer's name, address or email, and phone number as all submissions are acknowledged. At the editor's discretion, submitter's name may be withheld from publication/posting. Letters should address topics reported in the CV or other topics relevant to Catholics. Personal attacks are not published. Letters may be edited for style, length or content. Opinions expressed by letter writers do not necessarily reflect those of The Catholic Virginian or the Diocese of Richmond.

Mail: The Catholic Virginian Press, 7800 Carousel Ln., Richmond, VA 23294
Phone: (804) 359-5654 • www.catholicvirginian.org
Circulation changes to: acarneal@catholicvirginian.org

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Postmaster: Send address change to The Catholic Virginian, 7800 Carousel Lane, Richmond, VA 23294. The Catholic Virginian ISSN 0008-8404 – Published every other week on Monday by The Catholic Virginian Press, 7800 Carousel Lane, Richmond, VA. Periodical postage paid at Richmond, VA and at additional mailing office. Twenty-five cents per copy, \$12.50 per year

Bishop writes farewell letter to friend George Floyd

GUNTHER SIMMERMACHER
Catholic News Service

CAPE TOWN, South Africa — In a “farewell letter,” a bishop from Botswana recalled meeting and befriending George Floyd and his family on a visit to the United States.

Bishop Frank Nubuasah of Gaborone, Botswana, said he met Floyd in the early 1990s at a baseball game in Three Rivers Stadium in Pittsburgh, when Floyd was on a trip there.

Floyd, who was unarmed, died May 25 after being pinned to the ground by a Minneapolis police officer during an arrest. His death triggered protests and riots in the United States.

The Ghana-born bishop said Floyd was “barely 20” when they met, before the Divine Word priest was appointed a bishop in Botswana.

In his letter, which addresses Floyd directly, the bishop recalled: “You came wearing blue jeans, T-shirt, a cap on, holding a huge paper cup filled with Coke in one hand and a bag of popcorn in the other. ... We got to chatting and become friends.”

Bishop Nubuasah said he cherished Floyd’s “very infectious smile.”

“It was as if the coronavirus learned from you how to infect people,” the bishop joked.

“Your heart was very big and accommodated people. It was always OK with you to reach out to one more person. Yes, you would run a mile for anyone.”

The letter, dated June 4, was released through the Southern African Catholic Bishops’ Conference.

Noting that his letter would be “my last communication with you in this ‘land of the living’ that rejected your right to live,” Bishop Nubua-

“The revolution that your sacrificial death inspired and the new movements and alliances against racism, classism and discrimination are growing. You lit a fire that is burning for peace and change.”

- BISHOP FRANK NUBUASAH

sah asked: “How can I forget you, George?”

“Your distinctive features are a large nose and thick lips; very African traits. I know, you always reminded me that you are not African but African American. Both backgrounds were important for you, and you did not want to lose any. You were standing solidly with both feet in two traditions. Between these feet of yours was a lot of water called the Atlantic Ocean. You never got to cross it,” the 70-year-old bishop wrote.

“My heart is heavy as I sit in my prayer corner to write you this missive, knowing well that others will read it but you will not. We humans, through a representative of ours, made sure that your eyes were closed and would not open again,” the bishop wrote.

But, he added, “your eyes will remain forev-

er, seeing the fire you started at death.”

“The revolution that your sacrificial death inspired and the new movements and alliances against racism, classism and discrimination are growing. You lit a fire that is burning for peace and change,” Bishop Nubuasah wrote.

“So, my friend, when you hear the chant, ‘Yes, we can,’ know that we are doing it in your name and for you. Gone, but very much here! On the mother continent we would call you ‘the living dead.’”

Speaking of his own reaction to the killing of Floyd, the bishop wrote: “Right now, I am angry because I am human and never thought humans can stoop so low” as the officers who have been charged in connection to Floyd’s death.

But the bishop also remembered happy memories he had of his friendship with the Floyds.

“I recall the vacation I spent with you and your folks. (Younger Floyd brother) Quincy was a baby boy at the time,” he wrote.



“What great BBQs we enjoyed in the summer evenings. I thought we in Southern Africa eat a lot of meat, but, boy, you love your rare steak,” Bishop Nubuasah wrote, echoing a culinary theme that was highlighted at Floyd’s memorial service in Minneapolis June 5.

The bishop also recalled attending a soccer game with Floyd — “a real football game, not the American version.”

“Oh, yes, you were bored to the bone. You wanted your version of the game. I remember trying to educate you that the world governing body is called FIFA and not FISA, when you referred to football as soccer.”

Bishop Nubuasah noted that Floyd had

See Letter, Page 12



Congratulations...

†o all Catholic school students who are members of the Class of 2020. Whether you graduated from eighth grade or high school, this year will always be a memorable one for you. May your Catholic education and formation inspire you to be a witness of the Gospel wherever your life’s journey takes you.

The Catholic Community of the Diocese of Richmond



Thank you...

†o all the administrators, teachers and staffs of our Catholic schools for overcoming and adapting to the challenges brought about by COVID-19.

You were not deterred from providing your students with the academic foundation and faith formation that benefit them, our Church and our communities.

We are grateful for all you do to make quality education a hallmark of our Catholic schools. May God continue to bless you for your service.

The Catholic Community of the Diocese of Richmond

Nene, Nancy and the power of faith

Long journey, outreach lead to friendship for St. Elizabeth parishioners

KRISTEN L. BYRD

Special to The Catholic Virginian

Nene Kizenge didn't wake up to the light of dawn but to the sound of gunshots. It was Nov. 23, 2013, and Kizenge, then 31, was sleeping next to her husband. Her two sons, aged 2 years and 6 months, slept nearby.

After shots rang out, she realized her husband was dead and she was bleeding heavily. She managed to call her brother-in-law on the phone to come and get the children, sure she would die before he got there. She survived, but barely.

Bullets had blasted into her chest and abdomen. Milandu "Nene" Kizenge spent several weeks in a medically-induced coma recovering from surgery. She had escaped the violence in the Congo years before and fled to South Africa, only to be attacked there.

Kizenge still doesn't know who killed her husband, Kasay, a university lecturer, or why, but she says random acts of violence like this are common in South Africa. After being released from the hospital, she stayed with her deceased husband's family. The situation quickly deteriorated.

They rarely allowed her to speak to her family, and when they did, they told her to lie about her condition. They accused Kizenge of being behind her husband's murder. Then they tried to take her children. But with the help of the police, Kizenge was able to be reunited with her sons.

What kept her going was God.

"I have a big faith," she said.

"I always have faith because, in myself, I trust God. I know even (though) many bad things happened to me, I have my faith to know God can do something nice for me."

Waiting — and then opportunity

Kizenge tried to find a way out of the continent altogether. First, she went to the UN, which directed her to the Canadian embassy. There she was told she could apply to go to Canada as a refugee, but she would have to leave her children behind because they were citizens of South Africa. She refused.

She went to the United States embassy and applied for asylum after being told she could bring her children. Then, like so many other refugees, she waited and waited as the years passed.

In January 2019, while still waiting, Kizenge fell in love with a relative of one of her neighbors. She was renting a small room in an apartment building and selling



Milandu "Nene" Kizenge, holding Brian, with sons Jason, 6, and Ignacio, 8. She and the older boys escaped from the Congo in 2013 and eventually made their way to Richmond last year. Brian was born April 13. (Photo provided)

fish and vegetables on the street. She and Denis, who she says has been very supportive, married two months later. In December of that year, Kizenge received a phone call that would change her life.

"One day I woke up and I saw some missed calls," Kizenge said. "I called them back and it was IOM (International Organization for Migration). They said, 'You need to come now with your kids.' They gave me one hour."

Kizenge, her sons Ignacio and Jason and Denis rushed to the IOM office where Kizenge underwent a medical exam to make sure she was healthy. After passing the exam, the IOM told her she would be leaving Africa the next day.

Though elated for a new life in America with her kids, she would have to leave her husband behind. Kizenge had applied for asylum years before meeting Denis, and Denis would have to go through the same lengthy process Kizenge did before joining them in the United States.

"Denis told me 'You must go'" Kizenge said. "He said, 'Maybe it is an opportunity for you, you can't lose it, you must go.'"

So she went.

Pregnant, alone and scared

They had no final destination. They only knew they would first land in New York. Once they arrived, they were met at the airport and told their new home would be in Richmond.

Separated from her husband, Kizenge and her children were alone in a foreign land. She also learned days after arriving in Richmond that she was pregnant. Kizenge says she didn't sleep for two weeks. She was so anxious about her situation and constantly

afraid of being attacked.

"When I arrived, everything for me was difficult because I was alone and didn't know anyone," she recalled. "When I found (out) I was pregnant, that was a big issue because I was alone. I didn't know anyone; I didn't know what would become of me and my boys. Whenever I heard someone open a car door, I was scared maybe someone can come in and kill us or steal something."

After Kizenge felt part of a wider community in Richmond and more comfortable in her new home, those feelings began to fade.

"I'm safe because where I live, I see no one is being killed or shot. I can go to the shop and come back by walking, and I am safe," she said. "And since I found St. Elizabeth's, that made me strong and happy! I'm strong and happy because now I can say I have a big, big family."

'Welcoming the stranger'

It was a chance meeting in a grocery store that led to Kizenge joining the St. Elizabeth Catholic Church, Richmond.

She was shopping when she saw a woman in African dress. She approached her, hoping she could make a familiar new connection in her strange new world. The person she met was also from the Congo and was already part of the St. Elizabeth "UMOJA" family. She invited Kizenge to learn more about St. Elizabeth and its resources and introduced her to staff and volunteers.

"UMOJA" means "unity" in Swahili. St. Elizabeth does not use the term "refugee," because that sets them apart. Instead, they strive to unite newcomers with the rest of the parish and show that

they have found a new home in the Church.

Comboni Sister Tiberh Hagos is the human concerns and mission education director at St. Elizabeth.

"One of the very visible and indelible signatures of St. Elizabeth is the strong faith with the spirit of hospitality and solidarity," she said. "Nene and all the UMOJA family are given a warm welcome, and in a short time, they feel part of the community. Each time the community welcomes a 'stranger,' its inner and external space is stretched and expanded to give room to the unknown. Slowly fear of the unknown gives way to solidarity and acceptance."

Sister Tiberh remembers the first time she met Kizenge and how touched she was by her harrowing tale.

"Her story is a story of a courageous, strong and hopeful woman who didn't give up on her and her family's future even when she was shot and left almost dead," she said.

Parishioner Anne Gibbons assembled a team of volunteers to help Kizenge. They babysat. They arranged rides to church and doctors' appointments. They call nearly every day to check in and to offer help or just to talk. They set up a gift list on Amazon in preparation for the baby. They deliver meals, diapers, clothes and other necessities.

Taking a risk

Kizenge was only in the country for two months before COVID-19 arrived. This changed everything. In order to protect the family's health and their own, volunteers could no longer interact with her and her sons directly.

But one volunteer decided to take a risk. Nancy Kunkel, a long-time parishioner of St. Elizabeth who is involved in several parish activities and programs, including its social justice ministry, chose to continue to visit Kizenge in her house and be her support system.

"Anne wanted to put together a group of people to form a circle of love around Kizenge and her boys, and I felt called to participate," Kunkel said. "Nene's story is inspiring because, despite it all, she has never lost her strong faith in God, and I think this faith is the reason she has not been debilitated by the trauma. She looks at her story in a positive light because she lived and has been blessed with a new life thanks to God. Instead of letting bad events of the past weigh her down, she lifts herself up with her belief that God is always caring for her."

See Faith, Page 12

Why Jesus descended into hell



QUESTIONS & ANSWERS
FATHER KENNETH DOYLE
CATHOLIC NEWS SERVICE

Q. I get The Catholic Virginian and have enjoyed reading your column over the years, but I do have a question that has always bothered me, even though I have made more than 30 retreats at a Jesuit retreat center and have taught religious education. In the Apostles' Creed, why does it say that Jesus descended into hell and rose on the third day? How could Jesus go to hell? He had no sins — he was God. (Glen Allen)

A. During the celebration of the Mass, the Apostles' Creed may be used as an option in place of the more traditional Nicene Creed, and that prayer does say that Jesus, following his death, "descended into hell."

The answer has to do with the ambiguity, in early Christian times, of the Hebrew word "sheol." That word could refer to the eternal abode of the devil and the damned, but it could also denote the place where the righteous awaited redemption. Until Jesus had completed his death and resurrection, the just could not yet know the joys of being in God's presence.

So the first act of Christ after

his death on Calvary was to go and rescue the just who had already died and bring them with him into the glory of the Father. As the Catechism of the Catholic Church states: "Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him" (No. 633).

Q. It seems odd that genital intercourse is automatically excluded in theological views of heaven since Christian hope envisions the fulfillment of all things and, therefore, the redemption of our bodies. If God's love redeems all things, then shouldn't it redeem sexual life? Do you personally believe that there will be sexual intercourse in heaven in a physical, sensual and pleasurable way, as we understand it here on earth? (Houston)

A. You are correct that, in the view of most theologians, there will be no genital intercourse in heaven. That view is based, in large part, on the words of Jesus in such verses as Matthew 22:30. There the Sadducees, trying to trap Jesus, asked him about the woman who had seven different husbands and they wondered whose wife she will be in heaven.

In the verse in question, Christ replied, "At the resurrection they neither marry nor are given in marriage

but are like the angels in heaven."

To answer your question: No, I don't think "that there will be sexual intercourse in heaven in a physical, sensual and pleasurable way, as we understand it here on earth."

There will be infinitely more gratifying delights in store for us — beyond our present imagination and based on our union with the divine.

Psalm 16:11 says: "You (Lord) will show me the path to life, abounding joy in your presence, the delights at your right hand forever."

C.S. Lewis, commenting in his book "Miracles" on the joys awaiting us in heaven, compared it to a small boy who, on being told that the sexual act was the highest bodily pleasure, asked whether you ate chocolates at the same time.

"The reason why lovers in their carnal raptures don't bother about chocolates," said Lewis, "is that they have something better to think of. ... We are in the same position. We know the sexual life; we do not know, except in glimpses, the other thing which, in heaven, will leave no room for it."

Q. I am a teenage girl who would like some advice. I have committed a serious sin. I knew that it was wrong, that it was considered a mortal sin which would separate me from God, but I decided to do it anyway. Now I truly regret it. They

say that if you die in mortal sin, then you will be lost forever. This thought scares me and makes me think that I cannot be forgiven because I went against God. How can I handle this? (City of origin withheld)

A. In 2015 Pope Francis, in a homily during Mass in his chapel, spoke to your situation. He said that God is willing to forgive all our sins, always and without exception, and that the Lord rejoices when someone asks him for pardon.

"God always forgives us," said Pope Francis. "He never tires of this. It's we who get tired of asking for forgiveness. But he does not tire of pardoning us."

In 2019, when the pope spoke to a crowd gathered for the Angelus in St. Peter's Square, he pointed out that the endless mercy of God is at the heart of the Gospel.

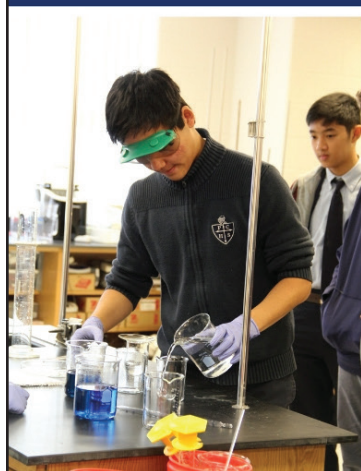
"Each time we go to confession," Pope Francis said, "we receive the love of God there, which conquers our sin. It no longer exists. God forgets it. When God forgives, he loses his memory, he forgets our sin, he forgets. God is so good with us!"

I know that you are sorry for your sin; all you need now is to go to the sacrament of confession, and then you will start over with the Lord — fresh and forgiven.

(Questions may be sent to askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.)

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JULY 8: 9-10 AM

JULY 18: 10-11 AM

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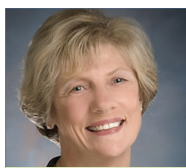


Peninsula Catholic will be following the current social distancing guidelines at all times.

Virtual and personal tours are available upon request.

Contact Alyson LeMaster at alemaster@peninsulacatholic.org or 757-596-7247, ext 106 for more information.

How you can get to know God better



IN LIGHT OF FAITH

BARBARA HUGHES

With the approach of Father's Day, memories of my dad, who died more than 16 years ago, are bittersweet. The longer he's been gone, the more I appreciate his role as the head of a large family. As a blue-collar worker and the father of seven children, he worked two jobs during the years when I was growing up.

Early in the morning, while everyone but my mother was still asleep, he headed to work, often on foot. By 4 p.m. he was home for a short respite and then out the door by 6 p.m. to spend four hours at his second job.

Since he often worked weekends, I didn't get to know my father very well. Even in retrospect, I know more about him from what others have said or from what I've gleaned from stories about his life than what I experienced firsthand.

In some ways my father was a stranger who provided all the necessities that I took for granted. I rarely said thank you because, sadly, I never gave it much thought.

As an adult with children of my own, I am deeply appreciative of the sacrifices he made on behalf of our family. Although I can't thank him in person, I pray to and for him.

I can't change the past, but I can let my father know that I love him and appreciate all that he did when he was alive. I take comfort from my belief in the Communion of Saints — not as a panacea but as a sign of hope, knowing that death doesn't separate us from those we love.

It's been said that we often project the image we hold of our parents onto God, which is why children who have been abused or abandoned by their father have difficulty relating to God as Father. I'm not sure how my relationship with my father affected my relationship with God the

Father when I was a child, but just as my appreciation for my natural father has matured with age, so has my appreciation for God as Father changed over the years.

Like with any relationship, we grow into our relationship with God by spending time with him. That means spending time with God in prayer. I admit that images of Jesus come to mind more readily when praying because of his human nature. Yet, it was Jesus who taught us to address God as Father. It was Jesus who rose early in the morning to spend time in prayer with the Father and it was Jesus who gave us the Parable of the Prodigal Son, which is also a parable about the love of the Father.

Most of us can relate to the Prodigal Son because we have all left the home of our Father at one time or another. We may not have left the Church, but every time we choose our will over the will of the God, we leave the Father's house.

When we take the gifts of faith, hope and love that God gave us when we were baptized without saying thank you, we are the Prodigal Son. When we misuse, squander or use the gifts God gave us only when it suits our purpose, we are prodigal sons and daughters who leave home in search of a life more to our liking.

As we prepare to celebrate Father's Day, we

might pause and ask: Do I believe my Father loves me even though I stray? When I pray the Our Father, do I stop and think about who I am addressing or what I am saying?

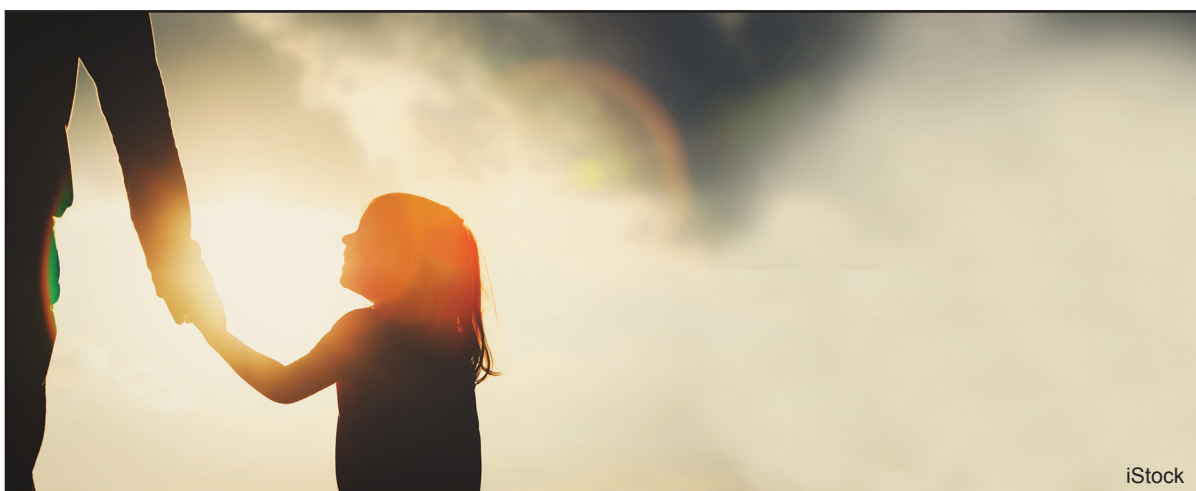
Unless I place myself in the presence of the Father, I will never really get to know him or feel his welcoming embrace.

Blessed Titus Brandsma, a Carmelite martyr who died in a Nazi death camp, said that to *know about* God from what others say or have written is to admire God, but to *know* God is to fall on our knees in adoration before him.

In Rembrandt's painting of the Return of the Prodigal Son, the son is kneeling before the father, unshod. His penitential posture reflects a son who has learned life's lessons the hard way. Having seen the error of his ways, he returned home more humble and wiser than when he left.

In the painting, the father stands before the son, drawing him close as if to reassure him that home is not a place but a way of being with those we love. And no one loves us as much as the Father who gave us his Son.

Barbara Hughes is an author, retreat facilitator and spiritual guide. She lives in Virginia Beach and can be reached at brhughes16@gmail.com.



iStock

Expect opposition if you live as 'other Christs'



BELIEVE AS YOU PRAY

MSGR. TIMOTHY KEENEY

Even though we have been in Ordinary Time for the last several weeks, we are celebrating our first Sunday of Ordinary Time since the close of the Easter season. Think of what we have gone through since the last time we celebrated a Sunday of Ordinary Time. It has truly been an extraordinary time.

We have experienced a pandemic, the sudden collapse of our economy and the irruptions of nationwide protests and riots rooted in our country's original sin of racism that cannot seem to be exorcised.

But in a parallel and deeper sense, we have experienced an extraordinary time of penance and reconciliation, of grace and mercy as we walked as pilgrims within the seasons of Lent and Easter and celebrated the feasts of Holy Trinity and Corpus Christi.

With all this in mind, what does it mean

to go back to Ordinary Time? Does it mean we simply go back to normal or the way things were? Regarding what is happening in our secular world, we are not really through all these events and their effects will be with us for months if not years.

It is possible, however, to imagine a time when these events fade into history. But it cannot or should not be possible with the spiritual events described above.

Why are they so different? We celebrate them every year. Yes, but as I wrote, we go through these events as pilgrims. The death, resurrection and ascension of Jesus allow the events and the grace of the Paschal Mystery to permeate every moment of our life. As those who are baptized into the life of Christ, nothing about our life really can ever be ordinary again.

The events of Jesus Christ's life transform us so that we can live as Christ for the sake of the world so that there will be those whose lives offer hope in pandemics, in recessions and in times of turmoil and protest.

We are not exempted from the struggle of such things because of our faith. We should fully expect to bear the weight of these struggles because, as other Christs, we must walk with

our brothers and sisters, accompany them as they bear the effects of such disasters, man-made or natural, and offer them another, an extraordinary way of living in this world.

As we live a different way in the midst of these struggles, don't expect the thanks of others. Rather, expect to be opposed. If we live as other Christs in the midst of these struggles, we will be opposed because he was opposed. This is why Jesus gives encouragement to the apostles and to us in today's Gospel:

"Fear no one. ... What I say to you in the darkness, speak in the light; what you hear whispered, proclaim to the housetops. And do not be afraid of those who kill the body but cannot kill the soul; ..." (Mt 10:26-28).

Living as other Christs, offering a different path in the face of the fear and conflict caused by disease, poverty, racism and sin, is not an ordinary way of living. Ordinary Time is the time in our pilgrimage in Christ that we are encouraged and taught how to live as disciples so the world itself might be transformed.

For disciples, there is no going back to the way things were, but only identifying with and growing deeper in love with him who makes everything extraordinary.

Msgr. Timothy Keeney is pastor of Incarnation, Charlottesville.

Twelfth Sunday in Ordinary Time

Jer 20:10-13

Ps 69:8-10, 14, 17, 33-35

Rom 5:12-15

Mt 10:26-33

OPPORTUNITIES

St. Michael, Glen Allen, has the following positions open:

Associate Youth Advocate

Seeking a creative, energetic and faith-filled individual as a full-time Associate Youth Advocate. The advocate will help coordinate and lead the parish's efforts in ministry with middle school aged youth (grades 6-8).

Qualifications/Experience:

Bachelor's degree, some previous parish experience (paid or volunteer) in working with youth, basic computer skills to include Microsoft Office and fluency in social media (Instagram and Facebook), a Catholic in good standing, a burning desire to share the Gospel message with young people and care for their souls, thoughtful insight into the psyche of middle school-aged youth, as well as a desire to remain current in trends, issues and culture surrounding middle schoolers.

Applicants should send a cover letter and résumé by email to: youthposition@saint-mikes.org.

Part-time Administrative Assistant-Faith Formation

Provides overall administrative and clerical support to all Faith Formation programs, including Elementary/Preschool, EDGE, Life Teen, Young Adult, RCIA/RCIC, Sacrament Preparation and Adult Ministry. Occasional evening/weekend hours may be required. High school diploma required, some college preferred. Well-developed skills in communicating with adults, youth and children needed. Computer competency required with experience with the Microsoft Office Suite necessary. Experience using office machines (copiers, mailers etc.) helpful.

Ability to multi-task in a busy office environment necessary. Applicants should provide cover letter and résumé by email to sbrockwell@saint-mikes.org.

Catholic Diocese of Richmond Director, Office of Safe Environment

The Catholic Diocese of Richmond seeks a Director for the Office of Safe Environment. The Director of Safe Environment manages the Safe Environment program for the Catholic Diocese of Richmond and is responsible for implementing the U.S. bishops' "Charter for the Protection of Children and Young People." The Director manages the background screening and safe environment training for clergy, employees, and volunteers across the diocese and identifies and trains qualified facilitators to deliver the VIRTUS' training program, "Protecting God's Children."

The Director supervises the Victim Assistance Coordinator and works with the Vicar General/Vicar for Clergy, diocesan attorneys and the Diocesan Review Board regarding alleged claims of sexual abuse. The Director also completes the annual USCCB audit, ensuring the diocese is in compliance with the Charter. In addition to the Victim Assistance Coordinator, the Director supervises administrative support staff.

Qualifications: The Director must be a Catholic in good standing. The Director will possess a minimum of a bachelor's degree in human resources, counseling, or a related field, and at least 5 years of experience, preferably in a nonprofit environment. Required skills include supervisory skills, communication, leadership, facilitation, planning and organizing and pastoral sensitivity. Other qualifications include the ability to

maintain confidentiality, possess solid working knowledge of MS Office, an ability to resolve problems and analyze data/metrics, and the capacity to multi-task, prioritize, and meet deadlines. This is a full-time position with the expectation of some nights and weekends.

Interested candidates should please send a cover letter, résumé and completed diocesan application to Sara Board, Acting Recruiter, to jobs@richmonddiocese.org.

Our Lady of Mount Carmel School, Newport News, has the following open positions open for their 2020-2021 school year. Candidates must be practicing Catholics who are enthusiastic about educating students, both academically and spiritually. Must have a VA teaching license. Candidates should have organizational skills, as well as effective classroom management skills. We are looking for a motivated educator to join the OLMC community!

• Full-time Middle School Literature Teacher

• Full-time Fifth Grade Teacher

• Substitute Teachers

We also have an opening for:

• **Part-time or full-time Teacher's Aide.** Candidates must be practicing Catholics who are enthusiastic about educating students, both academically and spiritually. Candidates should be able to multi-task, take direction, be flexible and work independently.

Please submit a resume and a diocesan application to sajoseph@olmc-school.com. All inquiries should be directed to Dominican Sister Anna Joseph at 757-596-2754.

More personnel at Pastoral Center

The Diocese of Richmond Pastoral Center began operating at Level 2 on Monday, June 15, with certain offices identified by the diocesan Office of Preparation being authorized to work on-site under guidelines set by the governor and the Centers for Disease Control and Virginia Health Department.

Personnel that returned to working in the building are from the offices of the bishop, vicar general, vicar for clergy, tribunal, archives, human resources, facilities, copy services, finance/real estate, risk management and information technology. No date has been established for when personnel of other offices will return. They will continue to telework.

Under Level 2 operations, all Masses at the Pastoral Center will continue to be suspended, and no outside visitors, vendors or unauthorized employees will be permitted to enter the building.

No meetings or events will be hosted at the Pastoral Center. Some diocesan events and programs may be held at non-Pastoral Center locations. Those decisions will be made at the discretion of the pastor or administrator.

All employees returning to on-site work will be screened before entering the Pastoral Center. Anyone with a temperature over 100.4 or who has developed a cough or been in contact with a person who tested positive for COVID-19 will not be permitted to enter the building.

There's more!

You'll find additional Catholic news and information at www.catholicvirginian.org.

Time Capsule

Continued from Page 2

tinian nun, to institute a feast dedicated to the Eucharist (1246).

Some 40 years earlier, Juliana, who had always been fervently devoted to the Blessed Sacrament, had a vision of a full moon with a dark stripe running through it (ca. 1208). She interpreted the vision to mean that the Church lacked a feast centered on the Eucharist, and that she must advocate for it.

Pope Urban was familiar with Juliana's call for a feast in honor of the Eucharist, and had himself taken part in such a feast when, as Jacques Pantaléon, he was archdeacon of Liège (1243-1249). Later, just before the end of his pontificate and death, he extended the feast of Corpus Christi to the whole Church (*Transiturus de hoc mundo*, 1264).

Urban explained that a special feast day was necessary for appreciating the greatness of the Eucharist:

"Although this holy sacrament is celebrated every day in the solemn rite of Mass, nevertheless, we believe it is useful and fitting that a more solemn feast be celebrated at least once a year... Since on Holy Thursday, the day when Christ instituted it [the Eucharist], the universal Church, occupied with hearing the confessions of the faithful, blessing chrism [holy oil], fulfilling the command of the washing of feet, and with many other sacred ceremonies, cannot fully attend to the celebration of this great sacrament."

According to tradition, Urban personally celebrated the feast of Corpus Christi in the cathedral in Orvieto. He had commissioned his friend, St. Thomas Aquinas

(ca. 1224-1274), to compose the prayers and hymns for the feast (1261-1263). For the occasion, Thomas wrote, among other pieces, "Pange, lingua." This hymn includes the verses "Tantum ergo Sacramentum," which are typically sung when the Eucharist is exposed for adoration.

Urban's death resulted in an extended loss of momentum for the spread of Corpus Christi. His successors Clement V (1312) and John XXII (1317) propelled the wider adoption of the feast. Around 1300 the custom arose of carrying the Eucharist in procession on the feast day. The Council of Trent defended and encouraged this practice in the aftermath of the Protestant Reformation (Decree on the Sacrament of the Eucharist, 1555, ch. 5, can. 6).

As part of the liturgical reform inaugurated by Vatican Council II,

Corpus Christi, which was officially called "The Most Holy Body of Christ," absorbed the feast of the Precious Blood (July 1). The name of the combined feast became "The Most Holy Body and Blood of Christ," although it is still generally referred to as Corpus Christi ("Universal Norms on the Liturgical Year and Calendar," 1969, no. 7). The Roman Missal recommends that a eucharistic procession be carried out on this day.

Urban IV had decreed that Corpus Christi be observed on the second Thursday after Pentecost (as was the practice in Liège). Thursday was undoubtedly chosen because Christ instituted the Eucharist on that day (Holy Thursday). In the United States, Corpus Christi was eventually transferred from the second Thursday after Pentecost to the following Sunday (1984).

New Certification in Spanish: Missionary Ministry

HNA. INMA CUESTA, MC

This past year, a group of about 15 Latin American parish leaders have been preparing more intentionally in their ongoing formation in Spanish thanks to the efforts of the Office of Ethnic Ministries of the Diocese of Richmond and the University of Dayton, which offers online courses and hybrid courses (online and in the classroom). All parish leaders are completing their certification in "Intercultural Leadership: Missionary Disciples" offered in English and Spanish.

A new certification program: "Pastoral Misionera, Discípulos Misioneros de la Buena Nueva" (offered only in Spanish) is composed of five courses (three weeks each), with an interval of two weeks between each course. The program is a direct response to the needs and results of the V Encuentro of Hispanic/Latino Ministry, which aims to train parish leaders with a missionary spirit. The expected duration of this certification is approximately six months and it will be facilitated by the Comboni Missionary Sisters.

The certificate in missionary ministry program is addressed to all those who are called to be disciples and proclaimers of the Good News in the peripheries of our parishes and diocese.

Topics:

- 1. Introduction to Missionary Ministry.** Overview of the documents of the Church to explore and deepen the missionary task of our mission as Catholics.
- 2. Missionary Spirituality.** Reflect on how to cultivate a missionary spirituality and how to grow in our missionary discipleship, a gift received from our baptism.
- 3. A World Without Chains.** Presentation of a concrete proposal for pastoral work and awareness in prevention programs against human trafficking.
- 4. Migration Ministry.** Presentation of a pastoral initiative that motivates us to work and give us tools to implement our work with immigrants.
- 5. Mission: A World of Encounters (OneWe).** Offers knowledge and tools to contribute to the building of a Church where everyone, with all their diversity, can live, encounter one another and experience a sense of belonging.

In collaboration with the Episcopal Region IV dioceses, the following add-ons will be available:

- In person one-day retreat.
- Missionary trip (one week).

Thanks to our diocesan campaign, we will be able to offer partial scholarships to the participants in order to subsidize the costs for those who may not be able to pay the full cost of the program.

A virtual orientation session will be offered at the end of June to explain more specifically this new initiative in collaboration with Episcopal Region IV leaders and directors from the seven dioceses. Together we will begin to explore and experience our call to be a missionary Church, as we are called to do so in the "Joy of the Gospel" – Pope Francis' apostolic exhortation and to meet the needs identified in the process of the V Encuentro.

For more information please contact Sister Inma Cuesta in the Office of Ethnic Ministries at 804-622-5128 | email: ethnicministries@richmonddiocese.org

Nuevo Certificado en Pastoral Misionera

Este curso pasado hemos tenido un grupo de unos 15 líderes parroquiales latinoamericanos que se han estado preparando más intencionalmente en su formación continua gracias al esfuerzo de la oficina de los grupos étnicos de la diócesis de Richmond, Va y la universidad de Dayton, la cual ofrece curso en línea y también semipresenciales (en línea y en el salón). Todos están concluyendo su certificación en Liderazgo Intercultural: Discípulos Misioneros ofrecido en español e inglés.

Esta nueva certificación: Pastoral Misionera, Discípulos Misioneros de la Buena Nueva está basada en 5 seminarios de tres semanas cada uno. De esta manera respondemos a las necesidades y prioridades de los resultados de V Encuentro Nacional del Ministerio Hispano para formar con este espíritu misionero a nuestros líderes parroquiales. La duración de esta certificación es de 6 meses aproximadamente y contaremos con la facilitación de las hermanas misioneras combonianas que acampará a los nuevos líderes.

Este certificado está orientado a personas que se sienten llamadas a hacer un camino de discipulado para ser anunciadores de la Buena Nueva en las periferias de nuestras parroquias y diócesis.

Cada seminario tendrá una duración de tres semanas cada uno con un intervalo de dos semanas entre seminarios.

Temática:

- 1. Introducción Pastoral Misionera.** Recorrido por los documentos de la iglesia para explorar y profundizar la tarea misionera de nuestra misión como católicos.
- 2. Espiritualidad Misionera.** Reflexionar sobre cómo cultivar una espiritualidad misionera y cómo crecer en nuestro discipulado misionero, don recibido desde nuestro bautismo.
- 3. Un Mundo sin Cadenas.** Presentación de una propuesta concreta de trabajo pastoral y sensibilización en programas de prevención contra el tráfico de personas.
- 4. Pastoral Migratoria.** Presentación de una iniciativa pastoral que nos motiva a trabajar y darnos herramientas para implementar nuestro trabajo con inmigrantes.
- 5. Misión: un mundo de Encuentros (OneWe).** Ofrece conocimientos y herramientas para contribuir en la construir una Iglesia donde todos y todas en su diversidad, puedan vivir, encontrarse y pertenecer en pleno y con todo lo que son.

Paquete adicional con número limitado en colaboración con la Región Episcopal IV

- Retiro presencial de un día.
- Viaje Misionero de una semana

Gracias a la campaña diocesana este certificado cuenta con subsidio para complementar el coste del curso.

Tendremos una sesión de orientación a finales de junio (virtual) para explicar más detalladamente esta nueva iniciativa en colaboración con la Región Episcopal IV que comprende 7 diócesis, de este modo empezaremos a explorar y experimentar nuestro ser una iglesia misionera en salida como promueve la exhortación apostólica La Alegría del Evangelio y el V Encuentro Nacional de Pastoral Hispana.

Para más información favor de comunicarse con la oficina diocesana de ministerios étnicos, favor de comunicarse con Sr. Inma Cuesta 804-622-5128 | e-mail: ethnicministries@richmonddiocese.org



Momento de condisión con la Hna. Delia Contreras, misionera comboniana. (Photo provided)



Realizando una dinámica de integración entre los dos grupos de habla inglesa y española. (Photo provided)

Faith

Continued from Page 7

To Kizenge, Kunkel is proof that God is indeed caring for her.

"I've always believed that around me, there must be angels of God," she explained, "so when I first found Anne, and after Anne I found Nancy, I can say, 'That is God.' God brought them close to me. I'm saying always, 'You are like my angels.' God is still alive. I always believe God is true."

Different backgrounds, much in common

Kunkel explained why she continued to be in direct contact with Kizenge and her family despite the risks of COVID-19:

"I could not imagine how she was going to navigate getting to appointments and giving birth without someone to help her. I am in good health and, while not young, I am not in one of the highest risk age groups," she said. "For those reasons, and because of my faith, I have not been particularly concerned about the COVID-19 risks for myself. I have taken lots of precautions, as outlined by the CDC, so I do my part and then rely on God, who decides when our time has come anyway."

Though from two different backgrounds, these two faithful women soon found they had much in common.

Kunkel has twins, and Kizenge has a twin brother. Kizenge wants to be a nurse, and one of Kunkel's twins is a nurse. Kunkel's oldest daughter once worked in the Congo, where Kizenge is from, as an epidemiologist.

Kizenge can speak fluent French and conversational English, while Kunkel speaks fluent English and conversational French. They have conversations in both languages.

"I think our friendship is built on respect," said Kunkel. "She appreciates the ways I can help her understand and navigate American culture and language, and I appreciate her abilities,



Nancy Kunkel holds Brian shortly after his birth. A parishioner at St. Elizabeth, Richmond, Kunkel supported Milandu "Nene" Kizenge throughout her pregnancy and cut the umbilical cord following the boy's birth. (Photo provided)

experiences and faith."

Kunkel drove Kizenge to all of her doctors' appointments, supported her while she battled gestational diabetes, spoke with her husband to keep him up-to-date and was with her when she gave birth.

On April 12, Easter Sunday, Kunkel got the call. Kizenge was supposed to be induced the next morning, but baby Brian didn't want to wait. Kizenge and her husband prayed together via phone, with Kunkel at her side. She stayed by Kizenge the entire labor, which lasted until 11:39 a.m. on April

13. Kunkel even cut the umbilical cord.

'God has a reason'

Father Jim Arsenault, pastor at St. Elizabeth, is inspired by the friendship:

"I am seeing the face of God in the ways we become friends. We make new friends and help make a difference. Nancy and Nene have become friends. I believe this friendship will last for many years," he said. "When we open our hearts and help others, Jesus guides our steps and we become sacrament to one another. We may not be able to receive holy Communion at this time of the pandemic, but we become the Body of Christ to others."

A chain of tragic events connected these two women from opposite sides of the globe. Together, they helped bring about a tiny miracle in baby Brian. Kunkel realizes all the decisions that had to have been made over the years to make this friendship possible.

"I would not even know Kizenge if not for my faith and attendance at St. Elizabeth's Church," Kunkel said. "But beyond that, I try to live my life by the words of Jesus Christ even if, as a human being, I often fall short of that goal. My faith tells me that Nene is my neighbor, my sister in Christ, and that everything we do for each other we are also doing for Jesus."

Kizenge is raising three sons with very limited options, made even more limited by COVID-19. She doesn't know when Denis will be granted asylum – maybe a year or two, maybe longer. Again, she is left without a husband, and again she will have to wait. But she is neither defeated nor afraid. She has faith in the future and in God. And she has an extended family.

"If God brought us here, he has a reason for bringing us here. If God connected me with St. Elizabeth's, he knows why," Kizenge declared. "So I hope, I believe, that my children will have a nice future, and I will too."

Peace

Continued from Page 1

all violence on the streets of the United States cease, that all racism be overcome and that justice be reaffirmed and that the American people return to live in peace and tranquility," the cardinal said in his opening prayer.

In his lengthy reflection, Cardinal Farrell said peaceful coexistence and mutual acceptance must always be built anew, and Christians can contribute greatly to that by proclaiming and living out the Gospel.

By sharing Jesus' teachings, Christians "are helping all our fellow citizens to return to the authentic ideals of our nation, its constitution and its laws," he said.

Those teachings include Jesus telling his disciples to "Love one another as I have loved you," making no distinction between people and excluding no one from his mercy, the cardinal said.

"This simple fact should be a strong appeal to all of us who, instead, often make distinctions based on social class, economic status, race, political affiliation," he said.

"Unfortunately, even among us Christians, a distorted way of thinking can infiltrate, which leads us to identify with only one side, distancing ourselves from those who belong to the other side: wealthy people against poor people, intellectuals against uncultured people, progressives against conservatives, whites against blacks and, in doing so, we completely lose sight of the universal dimension of Christ's message or even end up identifying our Christian faith with the ideological vision of the side we have embraced," he said.

"Returning to this purity of the Gospel becomes the best way of promoting the social good, avoiding partial and ideological visions," he said.

Pope Francis asked June 3 that people pray for all lives lost as a result of "the sin of racism" and for "the national reconciliation and peace for which we yearn."

The pope said in his remarks June 3 that "we cannot tolerate or turn a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life" while also recognizing that nothing is gained by violence, which "is self-destructive and self-defeating."

delicacy of pounded meat, 'seswaa.'"

The bishop told Floyd in his letter, "you just have one more task to perform. It is to prepare to welcome the notorious four who killed you into heaven when their time does come and show 'em round the jolly place we call heaven."

"I will miss you George. You can now breathe eternally the breath of love. Rest in Peace," he concluded.

Archbishop Gregory: 'Racism a deadly virus'

WASHINGTON — Just as the world is facing the coronavirus pandemic and its deadly impact, racism likewise is a deadly virus that must be cured, Washington Archbishop Wilton D. Gregory said Friday, June 5.

He made the comments during an online dialogue on racism sponsored by Georgetown University's Initiative on Catholic Social Thought and Public Life. The dialogue was viewed by 7,900 people via livestream.

During the panel discussion on "Racism in our Streets and Structures: A Test of Faith, A Crisis for Our Nation," Archbishop Gregory was asked why he referred to racism as a virus when he issued a statement about the death of George Floyd.

"It's an appropriate image at a moment when we're all thinking about a virus that threatens us," he said.

The archbishop said questions experts are asking in confronting the coronavirus equally apply to racism: "How is racism, this silent but deadly virus, passed on to other people? Is it learned at home? Is it transmitted through our structures? Is it part of the air that we breathe, and how do we find a vaccine, how can we protect ourselves, how can we render it ineffective?"

Archbishop Gregory said seeing the video of Floyd's killing brought back a flood of memories.

"As a youngster, I was taken to the viewing of Emmett Till," he said, of the 14-year-old African American youth lynched in Mississippi in 1955, whose body was displayed in an open casket in Chicago where he grew up, and which was the home city of young Wilton Gregory.

Letter

Continued from Page 6

plans to visit Africa.

"I had suggested that you attend the Pan-African cultural festival ... in Ghana, and then come over to beautiful Botswana to visit with me," he wrote. "I was going to take you to see wildlife in their natural habitat, not a zoo. You were to visit a cattle post and a 'masimo' (plowing field), and enjoy our coveted