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‘Mob rule’ hindering honest discussion about racism

Archbishop decries toppling of St. Junipero Serra statue

SAN FRANCISCO (CNS) — San Francisco’s archbishop said June 20 the “toppling and defacing” of a statue of St. Junipero Serra and other statues in the city’s Golden Gate Park is the latest example of some people using the current movement against racial injustice as a reason for violence, looting and vandalism.

“The memorialization of historic figures merits an honest and fair discussion as to how and to whom such honor should be given,” said Archbishop Salvatore J. Cordileone. “But here, there was no such rational discussion; it was mob rule, a troubling phenomenon that seems to be repeating itself throughout the country.”

The Mercury News daily newspaper reported that the night of June 19, a group of about 100 protesters toppled the Serra statue as well as statues of Francis Scott Key and President Ulysses S. Grant and defaced a monument to Spanish writer Miguel Cervantes, author of “Don Quixote.”

“What is happening to our society?” asked Archbishop Cordileone. “A renewed national movement to heal memories and correct the injustices of racism and police brutality in our country has been hijacked by some into a movement of violence, looting and vandalism.”

St. Junipero Serra, who was canonized by Pope Francis Sept. 23, 2015, during his pastoral visit to Washington, is known for spreading the Gospel in the New World during the 18th century.

The Franciscan priest landed in Mexico, then made his way on foot up the coast of Mexico and to California, where he established a chain of missions that are now the names of well-known cities such as San Diego, San Francisco and Santa Barbara.

He was the first president of

the California mission system and personally founded nine of the state’s 21 missions. It is estimated that during his ministry, St. Junipero Serra baptized about 6,000 native people.

In 2015, some people objected to the canonization of the Spaniard, like critics did of his beatification in 1988, because of questions about how Father Serra treated the native peoples of California and about the impact of Spanish colonization on native peoples throughout the Americas.

“Everyone who works for justice and equality joins in the outrage of those who have been and continue to be oppressed. It is especially true that followers of Jesus Christ — Christians — are called to work tirelessly for the dignity of all human beings. This is a cornerstone of our faith,” Archbishop Cordileone said.

“Our dear city bears the name of one of history’s most iconic figures of peace and goodwill: St. Francis of Assisi,” he continued. “For the past 800 years, the various Franciscan orders of brothers, sisters and priests that trace their inspiration back to him have been exemplary of not only serving, but identifying with, the poor and downtrodden and giving them their rightful dignity as children of God. St. Junipero Serra is no exception.”

The archbishop said the saint “made heroic sacrifices to protect the indigenous people of California from their Spanish conquerors, especially the soldiers,” he said.

Even with an infirmed leg that “caused him such pain, he walked all the way to Mexico City to obtain special faculties of governance from the viceroy of Spain in order to discipline the military who were abusing the Indians,” Archbishop Cordileone said. “And then he

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Feeding the hungry



St. Mary Star of the Sea School rising eighth graders help pack 100 lunch bags with food provided by the parents of the Hampton school’s students for the Link of Hampton Roads, Friday June 12 at the school. With the students are cafeteria manager Shawn Roberts, background, and Heather Whitchurch, left, former St. Mary School teacher now teaching at Peninsula Catholic. (Photo/Maritza Davila)

Too early to know impact of LGBT equality ruling on Church

MARK PATTISON
Catholic News Service

WASHINGTON — With the 6-3 Supreme Court decision June 15 banning job discrimination against individuals in the workplace identifying as LGBTQ, the Catholic Church in the United States has a new moment of reckoning.

But it may be too early to tell what the full impact of the ruling will be.

In response to the court ruling, which found that discrimination on the basis of sex also includes gender identity, Los Angeles Archbishop Jose H. Gomez, president of the U.S. Conference of Catholic Bishops, said, “Every human person is made in the image and likeness of God and, without exception, must be treated with dignity, compassion and respect. Protecting our neigh-

bors from unjust discrimination does not require redefining human nature.”

The Vatican Congregation for the Doctrine of the Faith in its 1992 document, “Some Considerations Concerning the Catholic Response to Legislative Proposals on the Non-Discrimination of Homosexual Persons,” said that “it is not unjust discrimination to take sexual orientation into account” in the areas of “adoption or foster care, in employment of teachers or coaches, and in military recruitment.”

Adoption and teacher employment are precisely the two issues the Supreme Court has yet to decide in its current term, which is expected to conclude in early summer.

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The Catholic Virginian
7800 Carousell Lane
Richmond, VA 23294

We, the 'living stones,' have much to celebrate



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

One of the impacts of COVID-19 has been that plans for family celebrations have been curtailed and altered. Noteworthy occasions like weddings, birthdays and graduations have been celebrated differently than what had been planned or from what we were able to do in the past.

How we planned to celebrate our diocesan bicentennial year has changed, too. We have had to postpone some things, rework others and adapt to the protocols that are in place.

As a result, the Chrism Mass, which had been scheduled for the Monday of Holy Week, will be celebrated in the Cathedral of the Sacred Heart on Friday evening, July 10. I will bless the oil of the sick and oil of the catechumens and consecrate the holy chrism. The priests of our diocese will renew the promises they made at the time of their ordination.

The next day, we will celebrate the ordination of two priests, which had been scheduled for June 6, one transitional deacon, originally scheduled for May 23, and the day on which our diocese was established in 1820.

While the Chrism Mass, ordinations and our diocese's 200th anniversary might appear to be an unusual combination of celebrations, all of them focus attention on the Church, as the Body of Christ, the source of teaching, sacraments and salvation.

Although, because of the pandemic, the physical numbers in attendance may be limited, these celebrations help us focus on the call Christ gives us to be in communion with God and with one another.

From that communion comes spiritual fruitfulness for everyone — those who are

embraced by the Church and enter her by faith and baptism, as well as those who encounter the Church from the outside. The whole world benefits and is blessed by the presence and work of the Church.

That these two Masses are being celebrated in our cathedral is significant because the cathedral of every diocese is its mother church. It is more than an expression of architectural beauty; it is a symbol that represents the whole Church built of living spiritual stones.

It represents the unity of the Church manifested in prayer, teaching and charity. It represents the bishop and his responsibility to be a source and sign of unity for the local Church. The cathedral stands as a statement of our faith, the place from which the bishop teaches, sanctifies and calls to communion the faithful from throughout the diocese.

There was a time, very early in the Church's history, when the church from which the bishop celebrated the Eucharist was the only church in a city or region. The bishop would preside at the celebration of Mass surrounded by the elders, the presbyterate or clergy of the local church.

After the Mass, the priests and deacons would take the Eucharist to the faithful in the outlying communities. That was and is a powerful reminder of the unity Christ intends for the Church, that one bread nourish-

es one body — the Body of Christ.

1 Peter 2:4 reminds us that we are "living stones" built into a spiritual house. Just as stone, brick, mortar, steel, glass, marble and wood are used to build our cathedrals, we, the living stones who comprise the Body of Christ, are the Church for our faith community.

It is as living stones that we will gather on July 10 and 11 to celebrate our faith. The blessed oils and consecrated chrism from Friday's Mass are the outward signs of the graces, gifts and fruits of the Holy Spirit that we receive in the sacraments. The promises our priests renew fortify their bond of communion with Christ, the head and servant, as well as with

me and my successors. These promises signify and express their commitment to serving God's people anywhere in our diocese.

When we celebrate the priesthood ordination of Anthony Ferguson for our diocese and Julio Reyes for the Diocese of Zacatecoluca, El Salvador, as well as Tom Lawrence to the diaconate for our diocese, we are witnessing the answer to their vocational call — a call recognized, supported and nurtured by the Church, by all of us, the living stones.

How fitting that we can celebrate all of this as part of our bicentennial and on the anniversary date of our diocese's founding. During these past 200 years, the living stones — clergy, religious and laity — in fulfilling the promises of our baptism and in answering our vocational call, have cooperated with God's grace to build our diocese.

This is visible in the buildings of our parishes, schools, hospitals, campus ministry centers and elderly care facilities, but what gives life to those structures is the faith of generation after generation of Catholics who, inspired by the Holy Spirit, heard and lived the Gospel in their daily lives. And that is what continues to give them life!

While we have had to adapt in order to celebrate the Chrism Mass and ordinations, we have not lost the focus of the importance of these celebrations, particularly in the context of our diocese's bicentennial. At both Masses, we again realize that we have been built into — and continue to be built into — "a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pt 2:5).

That spiritual house is the Church in the Diocese of Richmond; that holy priesthood is both a common priesthood we all receive in baptism and a ministerial priesthood that some receive in a particular service of oversight for the Church.

In this priesthood we live our lives; and that spiritual sacrifice has been the grace by which the Body of Christ has been built up here in the Commonwealth of Virginia for the last 200 years.

Editor's note: Due to social distancing, attendance at the Chrism Mass and the ordination Mass is by invitation only. The ordination Mass will be livestreamed at 10:30 a.m., Saturday, July 11, on the diocesan website, www.richmonddiocese.org.

"During these past 200 years, the living stones — clergy, religious and laity — in fulfilling the promises of our baptism and in answering our vocational call, have cooperated with God's grace to build our diocese."

- BISHOP BARRY C. KNESTOUT

Praying for peace, end to racism



Members of St. Therese, Chesapeake, show their support for those hurt by racial injustice as they pray during a Prayer Service for Awareness and Healing in the Face of Racial Unrest, Wednesday, June 20. (Photo/Jimmy Culpepper)



St. Gregory the Great Parish, Virginia Beach, celebrated a Votive Mass for the Preservation of Peace and Justice on Tuesday, June 9. Fifty-seven parishioners participated in the liturgy as they prayed for an end to violence and racism throughout the country. Over 500 people watched the livestreamed Mass. Pictured in the entrance procession are Benedictine Fathers Cristiano Brito, Dominic Leo and Eric Vogt, pastor, and Deacon Kevin Gorman. Benedictine Brother Tobias is the cross bearer. (Photo/Immaculate Heart of Mary Sister Brenda Query)

Julio Reyes focusing priesthood on serving God, community

El Salvador native's ministry will begin in Diocese of Richmond

JANNA REYNOLDS
The Catholic Virginian

Perseverance has been a necessity in the formation of Deacon Julio Reyes on his journey to becoming a priest.

As with many things over the last few months, COVID-19 has presented some unique circumstances en route to his ordination day.

Originally scheduled to be ordained a priest for the Diocese of Zacateocoluca by Bishop Elias S. Bolaños, bishop of Zacateocoluca, on Saturday, June 13, Deacon Reyes will now be ordained a priest of that diocese by Bishop Barry C. Knestout on Saturday, July 11, at the Cathedral of the Sacred Heart, Richmond.

Deacon Reyes, 30, is the oldest child of Hernán Realegeño Gámez and the late Trinidad de Jesús Reyes de Realegeño's children. He has a brother, Benjamin, who lives in El Salvador with their father. His sister, Abigail, lives in Italy.

Growing up, his mother, who passed away in April, made and sold pupusas, a traditional El Salvadorian food. His father was a member of the national police and then became a security guard.

Where best to serve

In 2008, at age 18, Deacon Reyes finished his bachillerato (baccalaureate), which he described as being similar to high school in the United States. He began discerning his future.

"I was trying to decide what to do next in my life. Somehow during my prayer time and being in the church – because I spent a lot of time in the parish – this came into my mind, into my plan for the future. What am I going to do with my life?" he said. "During my prayer, the main question was where can I serve better?"

Service to his country was an option.

"I wanted to be a soldier like my father was at some point, and some uncles. And actually, I wanted to become a member of the special forces. And then I had also this other way of life, this priesthood," he said. "I was realizing that as a soldier, as a member of the army, I would be good serving people like soldiers should do, but then I realized that I would serve better as a priest. So that is how I decided for the priesthood at some point."

With the support of his pastor at Nuestra Señora del Rosario (Holy Rosary) at El Rosario de la Paz, El Salvador, and the parishioners, Deacon Reyes decided to answer God's call.



Deacon Julio Reyes

He entered the seminary in El Salvador in 2008, but left formation after a few months due to circumstances at home to help support his family.

Deacon Reyes worked at a distribution warehouse that supplied plastic products to supermarkets and other places for about a year and a half. He also worked in a place where clothes were made, helped with inventory in stores and worked in a factory where the plastic products were made.

"When I was out, I missed all the spirit that I had in the seminary," he said. "And then when I came back, I was doing well at this life, and I feel happy."

Coming to America

In 2012, he returned to the seminary in El Salvador to study philosophy and remained there for three years before Bishop Bolaños and the late Bishop Francis X. DiLorenzo of Richmond made an agreement whereby the Diocese of Richmond would pay for Deacon Reyes to complete his seminary formation in the United States in exchange for him serving in the diocese for several years after ordination.

Deacon Reyes said that Bishop Bolaños gave him the option of studying in America.

"He made the offer, 'Would you like to go to the U.S.? Because the formation team and I have decided that you are a possible candidate to go to the United States to study,'" he recalled.

He accepted the offer and began preparing for life in a new country.

For months, Deacon Reyes took English classes with a professor who was a parishioner at one of the churches in his home diocese and undertook the preparation of all the paperwork necessary for a U.S. visa. He also took the Test of English as a Foreign Language (TOEFL) exam in El Salvador.

He arrived in the United States in September 2015 and entered formation at St. Vincent de Paul Regional Seminary in Boynton Beach, Florida.

New experience

Deacon Reyes said he was "shocked" by the freedom he had at St. Vincent, where he was able to leave campus to shop, have dinner or pursue other interests so long as he was present when needed. In El Salvador, seminarians were only permitted to leave campus on a designated day to attend to personal business.

He said that the facilities were different in that he had his own room and personal space, which was "completely different from El Salvador and my experience there."

Seminarians in El Salvador, he said, receive the pastoral, academic, spiritual and human formation that is taught in the United States, but there were differences in how learning takes place.

At St. Vincent, Deacon Reyes had an advisor with whom he met periodically to track his progress. The final evaluation took place with the entire formation team together, and he was able to write the evaluation with the team adding elements to it.

In El Salvador, he met periodically with all the formators separately, and the final evaluation was written by the director and sent directly to the bishop.

'Be there for community'

Four semesters of homiletics courses helped Deacon Reyes over-

come a fear of public speaking.

"I hope and I think that I am a good preacher, so that is something I'm sure I will share with the community. I love to be close to the people and serve them as I can, especially with the sacraments," he said. "The main gift that I can give to the community is to be there for them and to pray for them as a priest, as a minister of the Church."

As a priest, Deacon Reyes is looking forward to celebrating the sacraments that he could not perform as a deacon – Eucharist, reconciliation and anointing of the sick.

"Mostly to celebrate the Mass. I think that is something I really wanted to do all these months," he said, adding that the last few months in the seminary were spent practicing for that eventuality.

Had his ordination taken place as originally planned, Deacon Reyes' first Mass would have been on the Solemnity of the Most Holy Body and Blood of Christ, or Corpus Christi.

"I was so excited about that because of all the meaning that the celebration of the Body and Blood of Jesus Christ has, and one of the most important things I am looking for is celebrating the Eucharist," he said.

Deacon Reyes hopes to be home in the Diocese of Zacateocoluca to celebrate the patron of his home parish on October 7, the Memorial of Our Lady of the Rosary.

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Tom Lawrence to be ordained a deacon

Bishop Barry C. Knestout will ordain Thomas "Tom" B. Lawrence III, son of Thomas B. Lawrence Jr. and Elsie King Miller Lawrence, a transitional deacon for the Diocese of Richmond, 10:30 a.m., Saturday, July 11, at the Cathedral



Thomas Lawrence III

of the Sacred Heart, Richmond. Following education at St. Bridget School and Benedictine High School, Lawrence, 40, earned a bachelor's degree in economics from the University of Richmond in 2002. From 2001

through 2014, the Richmond native was co-owner and manager of GroundWork Design, an internet software development company.

In 2015, he began seminary formation at the Theological College of The Catholic University of America, where he earned an

undergraduate degree in theology and is continuing work on a Master of Divinity degree.

From May 2018 until August 2019, Lawrence served his pastoral year at St. Mary Parish, Blacksburg.

Anthony Ferguson's journey to priesthood has been 'an adventure'

Excited about inviting people 'to walk toward the Lord'

BRIAN T. OLSZEWSKI
The Catholic Virginian

Seeds of a vocation can come from a variety of places and people. For Deacon Anthony Ferguson, one sower was J.R.R. Tolkien, author of "The Hobbit" and the "Lord of the Rings" trilogy.

"I am definitely a card-carrying nerd in that regard. I love 'Lord of the Rings,'" he said. "In many ways, that book pre-evangelized me and got me thinking about these huge, epic battles of good and evil, and virtue, and being courageous. 'Lord of the Rings' is such a powerful part of my story."

Deacon Ferguson, 31, sees himself as Bilbo Baggins, working and minding his own business. Then Gandalf arrives.

"I think that's very powerful in regard to the vocational call, because that's how it felt with me. Gandalf shows up and he's like, 'Hey, I'm looking for someone to go on an adventure.' And I was like, 'No, adventures are for other people.' But slowly but surely you just kind of get swept up into the little company of dwarves."

But the sprouting and nurturing of Deacon Ferguson's vocation was not solely the work of fictional characters in fictional settings. Growing up in Richmond, the vocation of Tom and Kathy Ferguson's older child was shaped by numerous people and various experiences. He has a sister, Kenzie Peterson.

'You're supposed to be a priest'

"My mom was actually a huge part of this. After college (University of Richmond, 2010) I just found myself in this place where I didn't really have many friends and I was alone in Richmond," he said. "I was like, 'What do I do with myself now that I'm in the real world?' I had a job, but I really didn't know what to do."

Kathy Ferguson told him about a young adult Bible study group that was just beginning at the Cathedral of the Sacred Heart.

"I met some really, really good friends through this Bible study. And that opened my mind to the fact that finding God in community, finding God in the midst of the Church and in the midst of ministry was really fruitful," he said of joining the group in 2012. "That led me to get involved with youth ministry at my church. And I started to really fall in love with just desiring the salvation of other people."

One of the people he met was Eileen Bartolozzi. She was dating one of Deacon Ferguson's friends, so he asked her for dating advice. She provided it, but she offered another insight.

"She will tell you this to this very day that she knew that I had a vocation. She knew that I had a different kind of calling. And so she very, very quickly started to share this with me, and she's very blunt, and that was really what I needed," he said.

Bartolozzi confirmed the story and his assessment of her bluntness.

"It was a month into knowing him. I said, 'I think you're supposed to be a priest; take it for what it's worth,'" she recalled.

Another influence on his vocational discernment was his pastor at St. Mary, Richmond, Father Michael Renninger. Their first discussions were about theological questions, but the priest was listening for something else.

"What I was listening for was what God might be up to in this person's life more broadly," Father Renninger said. "Hearing his desire to know the Lord more as he read and as we talked and he prayed, my sense was God was working on his heart in terms of his future direction."

The priest encouraged Deacon Ferguson to become involved in the Church.

"The Lord feeds our minds, but he really leads us when we give our time and energy to serving others," said Father Renninger, who served as diocesan vocations director from 1997-2010. "I encouraged him to get more involved in the life of the parish community and broader Catholic community in Richmond in terms of service and engagement."

Wedding Gospel, media

With an undergraduate degree in studio art and art history, Deacon Ferguson worked as a graphic designer at Key Web Concepts in Chesterfield. The agency had a client on whose website he was working — the Diocese of Richmond Office of Vocations.

"That's one thread among many that God was tugging at. It was kind of the most hilarious one, probably, because it's just like I'm wracking my mind and my heart over what I should do with my life, and here I am staring at a computer screen with the vocations website and looking at seminarians," Deacon Ferguson said. "Pixel by pixel putting together this website and it's like maybe I should just consider this."

When Deacon Ferguson entered the seminary in 2014, he brought along his enthusiasm for media and how it can be used to bring people closer to God.

"When I look at all of these tools that we have at our disposal



Deacon Anthony Ferguson

today, and how God has led me to be effective with them, I'm just trying to use all of these things to give Jesus to the world," he said. "I mean, that's what it all comes down to, and that's what the Church's mission ultimately is — to evangelize, to share the Gospel, to say, 'This is what God has done for me, and it has changed everything, and I'm still imperfect, I'm still working on it, I still have so much to learn. And yet, at the same time, I can't stop giving this away to others and inviting other people to walk with me, toward the Lord.'"

In early 2019, he and Father Cassidy Stinson, then a deacon, launched the Alberione Project, a media evangelization initiative of the Theological College in Washington. Their podcast, The Big Tree, provided seminarians with an opportunity to hone their media skills.

"The reason why I find the media so captivating is that it is a means of communication. And the

Church has always been about communication. It's always been about using the tools of the time, whether it be paint, or stained glass, or cathedrals, or beautiful music, or books," he said. "All of these things have been used by the Church forever to communicate the truth. So the reason why I want to use the media in the Church is basically just that. The fundamental thing is the Gospel and then however you want to distribute that and diffuse that, we should use that prudently and according to virtue."

'Hungry for ministry'

Deacon Ferguson's excitement about priesthood is boundless.

"I'm really excited about the priest's intimacy with the Lord, and I'm excited about celebrating the Mass and experiencing the Mass in a completely different way," he said. "There's this deep intimacy, standing in the person of Christ and knowing that you're nothing and just trusting that he's going to make this bread his body and this wine his blood through you, and you're extremely unworthy."

He said the seminary made him "hungry for ministry."

"I'm excited to be in the parish. I'm excited to be with people. I'm excited to be part of their lives. I'm excited to be able to be there when it's happy and also when it's really difficult," Deacon Ferguson said. "I hope and trust that God will provide the grace for me to be present to people in

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Help from two saints

It is no coincidence that Deacon Anthony Ferguson and St. Jeanne Jugan have a personal connection. Her feast day is August 30, which is his birthday.

"She's been looking out for me for a while," he said.

Beyond that, however, he has had a fondness for the religious community she established, the Little Sisters of the Poor, since his days at the University of Richmond.

"I would help out at the French Food Festival (the sisters' major fundraiser) and drew cartoons for the kids who attended," he said. "I helped them with graphic design, too."

What he terms "a hilarious nudge" to consider priesthood

came about while he was involved in a young adult group in Richmond.

"A friend of mine, Emma, said, 'I'm going down to the Little Sisters for this thing they call the hospitality club. It's like a service thing; you should come,'" Deacon Ferguson recalled.

When Sister Joseph Marie answered the door, he told her why he was there. She told him hospitality club was for women's discernment for joining the Little Sisters.

"Oh, I guess I'll just go home then," he said.

"Oh, no, no, no," she replied. "We'll put you to work."

They sent him to the base-
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After protests, work for racial justice

GUEST COMMENTARY

EFFIE CALDAROLA
CATHOLIC NEWS SERVICE

I grew up in farm country where community was maintained by certain customs.

If a farmer was taken seriously ill or died near harvest time, a cadre of neighboring farmers would appear to take in his harvest and deliver it to the mill. No questions asked.

Likewise, if there was a death in your family, food in copious amounts would arrive at your door. Sometimes people are tongue-tied expressing condolences or reticent about hugs. So, handing someone a ham, a cake or those ubiquitous casseroles was a neighbor's way of saying, "I'm sorry for your trouble."

Many of us are looking at the current mo-

ment in our nation's history and wondering, what can I do? The response for many — for millions — has been to show support by showing up at memorials, protests, peaceful demonstrations.

It has been inspiring to see the crowds, the banners, the Black Lives Matter painted on the boulevard near the White House. It's as if a sleeping giant has been aroused, an America we've been yearning to see.

But in the "what can I do" category, a protest is sort of a national way of delivering a casserole. It's heartfelt, it's well-meaning, it's important and it needs to be done. But it's a gesture that must be followed by more.

Maybe now we need to bring in the harvest. Martin Luther King Jr. said, "Lightning makes no sound until it strikes." Boom. We've seen the strike, we've heard the thunder.

Now we have work to do.

We're called to examine our entire criminal justice system, the housing discrimination that was systemic and state-sanctioned even as black American soldiers came home from World War II.

We still have much de facto segregation in housing and schools. And in our Church. Remember the old adage that the most segregated hour in America begins at 11 a.m. on Sunday? Still true.

We feel frustration and anger. We can't do everything. But maybe we can do something.

The heroes of every movement toward freedom did not spend time in anger. Righteous anger, yes, but not the soul-eroding kind that ties you up in knots. Not the social media, personal insults kind of anger.

We begin with prayer. That's a given. Does

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Put first things first

"But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Mt 6:33).

How do we do so? "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" and "You shall love your neighbor as yourself." Anything that deviates from rather than illuminates those unmodified commandments is not of God.

From our progenitors' Original Sin to the present day, all of our ills are directly attributable to disobedience to the commandments of God. Our personal disobedience may not necessarily be the cause of our ills. In those occasions where others' disobedience causes our ills, we should rejoice that Christ calls us to share in the sacrifice of his own innocent sufferings.

C.S. Lewis wrote, "Put first things first and we get second things thrown in: put second things first & we lose both first and second things."

Certainly, social ills such as abortion and racism need addressing. Possible solutions abound with unintended consequences aplenty. Calls for implementing anti-racism and racial justice sound good on the surface but have no substance.

What is justice other than "the constant and firm will to give their due to God and neighbor" (CCC 1807)? What special racial justice exists before God who sees us entirely, without the veneer of flesh? What is anti-racism but a politically expedient term for loving one's neighbor as oneself?

The only surefire way to address past, present and future ills without losing

peace, justice and our souls is to "seek first his kingdom and his righteousness."

— Timothy Olmsted
Farmville

Value, respect everyone

Racial discrimination affects one's life chances and the stress of contracting and dying from COVID 19. The stressors associated with being discriminated against on racial ethnic issues affects mental and physical health. Mental health services should be readily available to those in need of therapy.

Can you understand the impact on black families affected by these three issues with no jobs, no resources and no home to go to because they cannot pay the rent? Picture a black family. The husband is looking for work, he may not return home because he was just killed by a white police officer.

Likewise, the impact of the pandemic that can be explained by social and economic stigmas, risks at work, inequalities in the prevalence of conditions such as obesity, diabetes, hypertension and asthma can increase the severity of the pandemic.

Many blacks are dying because they cannot afford health insurance. Many white physicians close doors on low-income black patients. Black doctors are needed. Our key issues are racism, health care and economic equality.

Recommendations for state and local leadership: act now against racism and inequalities against minorities. Each person must be valued and respected. There is no place in this world for historic racism, social inequalities or ending one's life.

Individual dignity and

Letters

self-respect are strengthened by the respect and affection of your neighbors. Let us live in peace and love for each other.

— Lois S. Williams
Virginia Beach

Find a ministry, make a difference

Re: "All Catholics must work for racial justice" (Catholic Virginian, June 15): My brother is named after St. Martin de Pores. Do you have a clue about American Catholic history?

Catholics have been working for authentic social justice for centuries! Who do you think educated families on the frontier and in the rural and prejudiced South, along with a prejudiced America?

Recall, Thomas Jefferson said, "While we might differ in philosophical approach and type of governance, we are united in one thing, our despisement of papists."

It was courageous Catholic nuns, brothers and laity who rolled up their sleeves and risked life and limb for their faith to educate the poor and slaves and minister to the afflicted. As legacy, today there are some 7,000 parochial schools across the country educating over 2 million students, mostly in inner cities.

It was Catholics who established 644 hospitals in impoverished city centers and remote rural regions so that today "one of every two persons" who goes to an emergency room goes to a Catholic hospital. That's a tremendous statement.

As far as reaching out to the poor, 2,900 Catholic social outreach centers assist

the impoverished with food, housing and rent control.

All of it meaning that Catholics, for centuries, have been making a difference in African American lives, as well as for the poor across the nation. So, study Catholic history before demanding Catholic social action. Then find a ministry and pitch in to really make a difference.

— Fran Rodgers
Virginia Beach

God is at work

I had occasion to see God at work this week. An unaccountable lessening of fear in these days of pandemic enabled me to actually attend Mass and comfortably so. The humanitarian reason for a friend's delay in getting necessary medication was shared with me. Thus, I proclaim, "God was at work for me and a friend this fine day!"

Those two events reminded me, again, God does truly work in wondrous ways — a lot! Our founding documents were made by our Lord working through fault-ridden humans, moving us forward.

He gave us his son to teach and then redeem us through a birth in a stable far from home and family; through a "modest" life as a carpenter's son; through dying a horrible death before the Resurrection.

We sense and know these things by training, example, experience. Every once in a while, at least for me, this truth abounds: we should not be too quick upon the stage — actual or virtual! Discernment is paramount in fixing that which is wrong.

In trying to make things right, be alert! God is at work! Look for him!

— Elizabeth Gillam
Appomattox

Safeguard life in all stages

In response to the letter "What Catholic politicians must do" (Catholic Virginian, June 1): Ted Cors asks politicians to reconsider their stand on Roe v. Wade to protect the sanctity of life. I propose that protecting the sanctity of life is not limited to a politician's actions on abortion; it includes their views and actions concern-

See Letters, Page 8

Read more letters at www.catholicvirginian.org.

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SOWING FAITH IN A CATHOLIC FRONTIER: A CONDENSED HISTORY OF THE DIOCESE OF RICHMOND

Editor's note: Throughout the Catholic Diocese of Richmond's bicentennial year, The Catholic Virginian will publish the history of the diocese in the Shine Like Stars in the World section that will appear in the last issue of each month. The content of this section is provided by the Bicentennial Task Force.

FATHER ANTHONY E. MARQUES
Chair, Catholic Diocese of Richmond
Bicentennial Task Force

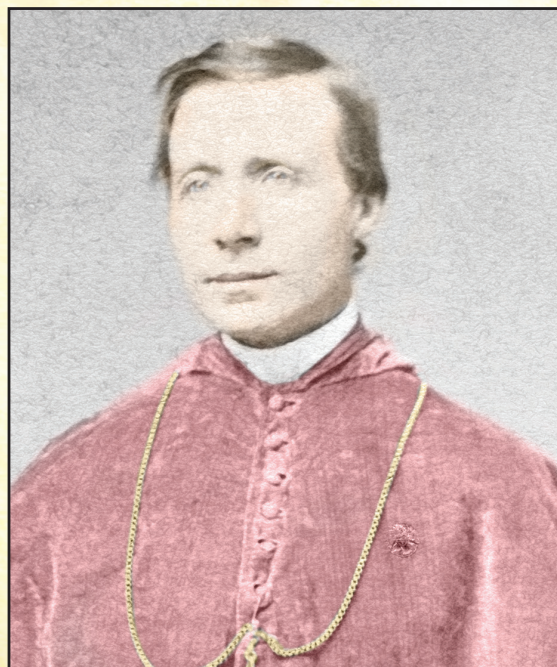
Wheat Among Weeds: Challenges and Changes (1841–1888)

Pope Gregory XVI restored the Richmond Diocese to independent status in 1841.

This decision inaugurated a new era for the Church in Virginia, which included territorial changes and the ravages of the nation's bloodiest war.

*Bishop James Gibbons:
Reconstruction and a Rise to Prominence (1872–1877)*

James Gibbons (1834–1921) succeeded John McGill as the fourth bishop of Richmond in 1872. He was from Baltimore, ordained a priest of that archdiocese, and was then appointed the first vicar apostolic (missionary bishop) of North Carolina (1868) at age 33, earning him the nickname “The Boy Bishop.” During his time in Richmond, Gibbons retained pastoral responsibility for North Carolina — an arrangement that continued until 1882.



Bishop James Gibbons

Gibbons' transfer to Richmond took place during the era of Reconstruction (1865–1877) when the Catholic Church in the South began to evangelize freed slaves. American bishops gath-

ered at the Second Plenary Council of Baltimore (1866) had urged this course of action. (This assembly manifested a spirit of collegiality that characterized the American hierarchy from its inception until the early 1900s, a period during which the Vatican considered the United States to be a missionary territory. The periodic gatherings of American bishops were the forerunners of what became the United States Conference of Catholic Bishops.)

In regard to evangelizing African Americans, the few Catholic slave owners in Virginia always had their slaves baptized. Later, during his episcopate in Richmond, Gibbons took tentative steps in the direction proposed by the Second Plenary Council of Baltimore. Yet the results were meager, statistically speaking: for example, there were only 100 black Catholics out of a total black population of 25,000 in the city of Richmond at that time.

Gibbons was far more successful in the realm of apologetics. There he earned national renown during his tenure in Richmond by writing an influential treatise on Catholicism: “Faith of Our Fathers” (1876). A priest of the diocese and poet, Father John Banister Tabb (1845–1909), made stylistic contributions to the book.

“Faith of Our Fathers” presented the Catholic faith positively, a unique approach for the time that reflected a historical reality in the Diocese of Richmond and Gibbons' own experience: Virginia's Catholics were a religious minority striving for acceptance. Parish missions, which spread throughout the diocese, used Gibbons approach. Often led by religious orders, these missions prompted many people to return to the sacraments.

Gibbons left Richmond after five years to become the archbishop of Baltimore (1877). (He was appointed coadjutor, meaning that he would automatically succeed the sitting archbishop, who died before Gibbons even departed Richmond.) Gibbons became America's second cardinal in 1886.

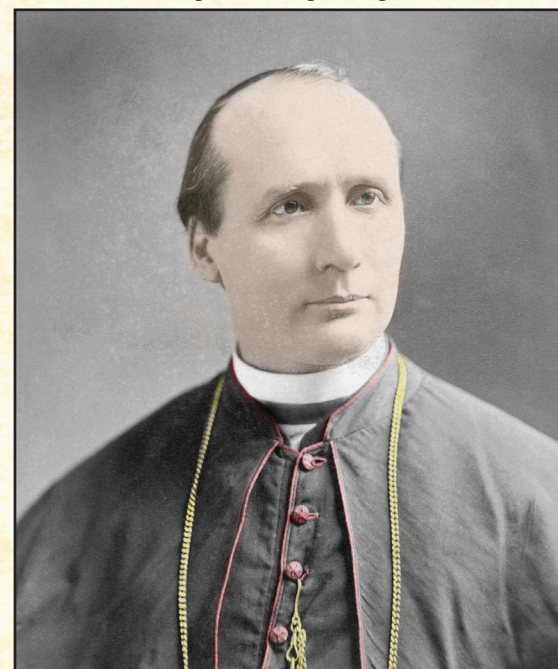
*Bishop John J. Keane:
Evangelization of African Americans, Development of Schools and Lay Spirituality (1878–1888)*

The Diocese of Richmond, which expanded in northern Virginia during Gibbons' episcopate, began to grow in the western region (Roanoke Valley) during the tenure of its next bishop, John J. Keane (1839–1918). Born in Ireland and a priest of the Archdiocese of Baltimore, Keane was serving as a pastor in Washington, DC when he was appointed to Richmond in 1878.

Like his predecessor, Keane was simultaneously bishop of Richmond and vicar apostolic of North Carolina (until 1882). The Richmond Diocese realized three pastoral gains during Keane's tenure: the evangelization of African Americans, the development of parochial schools and the promotion of lay spirituality.

Bishop Keane himself initiated the evangelization campaign by conducting prayer services for African Americans and instructing them in the basement of St. Peter's Cathedral (1879). After stressing the importance of this ministry to his priests, Keane raised funds for additional missionary outreach to African Americans. This effort led to the founding of the diocese's first black church (St. Joseph in Richmond, 1885), along with missions and schools.

Priests of the Society of St. Joseph for Foreign Missions, or Josephites (beginning in 1883), and



Bishop John J. Keane

the Franciscan Sisters of St. Mary (beginning in 1885), were largely responsible for these accomplishments. Both orders had been founded at St. Joseph's Missionary College in Mill Hill (London), England.

The first Josephite priest in Richmond and the founder of St. Joseph Church, Father John R. Slattery of New York, became the superior of the Josephites when the American mission separated from Mill Hill (1893). Slattery later aroused controversy when he accused the Church of condoning racism. He then left the priesthood and renounced the Catholic faith (1906).

Several parochial schools for white children, also operated by religious orders, were founded during this period. Notably, Bishop Keane improved the quality of Catholic education by creating a board to evaluate student learning and the academic qualifications of lay teachers (1887). He also bolstered the spiritual life of lay people by promoting regular parish missions and devotion to the Holy Spirit.

Keane resigned as bishop of Richmond in 1888 to focus exclusively on his position as the first rector of the Catholic University of America in Washington, DC (1886–1897). He was appointed the archbishop of Dubuque, Iowa (1900).

A SYNCHRONIZED AND ONLINE ASSEMBLY: THE BICENTENNIAL EUCHARISTIC CONGRESS

FATHER ANTHONY E. MARQUES

The first of three churches in the Diocese of Richmond named in honor of the Blessed Sacrament is in Harrisonburg (1907). While the community there was still a mission, Father Joseph De Gryse, who had charge of the Harrisonburg mission, urged the seventh bishop of Richmond, Denis J. O'Connell (1912–1926), to have the Eucharist reserved in the church, even though there was no resident priest. This was a major decision which, at that time, would have also required Vatican approval.

In 1916, Father De Gryse wrote to Bishop O'Connell: "Those people, as long as they will not have the presence of the Blessed Sacrament[,] will always be more like Protestants than like Catholics. Their church, to them, is not the House of God, but a mere place of meeting. They are good enough people but they have not imbibed the whole spirit of Faith and I believe that it is mostly due to the absence of the Blessed Sacrament from their midst."

Although Bishop O'Connell's response is unknown, Father De Gryse's letter highlights a key aspect of Catholic identity that was being reinvigorated during that era.

A renewed emphasis on the Eucharist had begun to spread in the Church in the late 19th and early 20th centuries.

As part of this movement, Pope St. Pius X (reigned 1903–1914) made two monumental changes to Eucharistic piety: he encouraged frequent and even daily reception of Holy Communion ("Sacrosancta Tridentina Synodus," 1905); and he lowered the age of first holy Communion from adolescence (usually between 10 and 14 years) to age 7 ("Quam singulari," 1910).

Earlier, the first International Eucharistic Congress (IEC) was held in Lille, France (1881). This large-scale gathering sought to promote devotion to the Eucharist and give witness to the Catholic faith.

The mastermind behind the event was Émilie-Marie Tamisier (1834–1910), a French laywoman. She had been guided, among others, by St. Peter Julian Eymard (1811–1868), founder of two religious orders dedicated to the Blessed Sacrament and known as the "Apostle of the Eucharist."

Since the inaugural event, 50 IECs have taken place, about every four years, throughout world; two have been held in the United States (Chicago, 1926; Philadelphia, 1976). Popes lent their support to IECs

from the outset, establishing an office in the Vatican to help coordinate them (1881), and in some cases personally attending the gatherings (St. Paul VI: Bombay, 1964; Bogotá, 1968; John Paul II: Nairobi, 1985; Seoul, 1989; Seville, 1993; Wrocław, 1997; Rome, 2000).

International Eucharistic Congresses have promoted significant theological and pastoral developments through the decades: frequent Communion and the first holy Communion of children (beginning in Lille, 1881); the "re-evangelization" of historically Catholic areas (Manila, 1937); emphasis on the Mass as the source and culmination of the Church's activity (Munich, 1960); and the Eucharist as an impetus for social change (for example, Bombay, 1964; Bogotá, 1968; Philadelphia, 1976).

The growth and development of IECs gave rise to nine national Eucharistic Congresses in the United States (1895–1941). These gatherings, in turn, led to local, diocesan Eucharistic Congresses. Those closest to the Diocese of Richmond are the annual Eucharistic Congresses sponsored by the Archdiocese of Atlanta (since 1996) and the Diocese of Charlotte (since 2005).

The first Eucharistic Congress in the Diocese of Richmond will take place in extraordinary circumstances, as the diocesan bicentennial jubilee has collided with the coronavirus (COVID-19) pandemic. Significantly, however, the history of IECs provides individual precedents for the Richmond event.

The 41st IEC (Philadelphia, 1976) took place during the United States bicentennial. The 47th IEC (Rome, 2000) marked a jubilee: two millennia of Christianity. The 48th IEC (Guadalajara, 2004) featured a synchronized event: the celebration of simultaneous Masses in the host city and in Rome because John Paul II was too infirm to travel. The 52nd IEC (Budapest, 2020) has been disrupted by the current pandemic and postponed until next year.

The Eucharistic Congress in the Diocese of Richmond scheduled for Saturday, Nov. 7, has been adapted to fit the changed conditions brought about by COVID-19. Its synchronized and online elements will enable people throughout the diocese to participate at their parish or at home.

The event is scheduled to begin with a morning Mass celebrated by Bishop Knestout at St. Peter's Church (dedicated 1834), the first cathedral of the Diocese of Richmond (1841–1906). A eucharistic

procession will then take place from St. Peter's to the Cathedral of the Sacred Heart, and a holy hour of eucharistic adoration will follow. These rites will be livestreamed, and simultaneous processions and holy hours will take place in parishes.

In the afternoon, keynote speeches and breakout sessions will be transmitted online in various languages (English, Spanish and Vietnamese). There will also be tracks for children, youth, young adults and persons with disabilities. The day will conclude with remarks by Bishop Knestout, and, in parishes, the opportunity to participate in the sacrament of penance and the Saturday vigil Mass.

The first-ever Eucharistic Congress in the Diocese of Richmond will be the culmination of the bicentennial jubilee. This is because the celebration of the Eucharist is, according to Vatican Council II, the "source and summit" of the Church's activity ("Lumen gentium," 1964, no. 11).

The various rites, instructions and prayers of the Eucharistic Congress seek to strengthen the communion of the Church (bonds of fellowship) and renew its saving mission along the lines of the bicentennial motto: "Shine like stars in the world, as you hold fast to the word of life" (Phil 2:15–16).

Editor's note: More information about the diocesan Eucharistic Congress is available on the bicentennial website (<https://2020.richmonddiocese.org>).



CHRONOLOGY OF THE CATHOLIC DIOCESE OF RICHMOND

COMPILED BY FATHER ANTHONY E. MARQUES

1872 January 1 Bishop John McGill dies while in office.

1872 October 20 James Gibbons of Baltimore, vicar apostolic of North Carolina, is installed as the fourth bishop of Richmond.

1876 December Bishop James Gibbons publishes "Faith of Our Fathers," an influential treatise and bestselling book about the Catholic faith.

1877 May 29 Bishop James Gibbons is named coadjutor of Baltimore, and becomes archbishop soon after he is notified of his appointment (October 3).

1878 August 25 John J. Keane, a priest of Baltimore, is ordained the fifth bishop of Richmond.

1885 November 22 Bishop John J. Keane dedicates St. Joseph Parish, Richmond, the first black church in the diocese.

1888 August 28 John J. Keane resigns as bishop of Richmond to focus exclusively on his role as the first rector of The Catholic University of America.

What to do after receiving 'wake-up call'



QUESTIONS & ANSWERS
FATHER KENNETH DOYLE
CATHOLIC NEWS SERVICE

Q. I am a Christian, although not much of a religious person at heart. I have a wife and a 5-year-old daughter whom I love very much, but I have hurt them a lot — not physically, but through my complete arrogance. I have seldom considered their feelings and always just pushed ahead with my selfish wants.

Now, thanks to a wake-up call in my life, I have asked for forgiveness directly, and my wife has offered me the chance. But the feeling of guilt haunts me; I have a deep-seated sadness for what I have done to damage the relationships within my family. What should I do? (Las Vegas)

A. The first thing you should do is thank God for the “wake-up call.” Then, in quick succession, thank God for your wife — for her willingness to forgive and to move forward in your marriage. But there is more: You surely could profit by speaking with a counselor.

The guilt and sadness you feel are understandable, but your marriage will be healthier and happier if you can give yourself a second chance. A counselor may well think it wise to include your wife in some parts of that counseling.

This leaves your daughter — who is old enough to have been hurt by your selfishness and may need, herself, some time to recover. A counselor may be able to suggest what you might say to your daughter by way of an apology and a pledge to do better.

Finally, I would recommend prayer — speaking with God in your own words, sharing with the Lord your wishes and your worries. You don't have to be a “religious person” to know that each of us is weak and needs some help from above.

Q. Can the cremation place bury my ashes in an urn in the ocean without my relatives and friends present? The people close to me plan on having a memorial Mass for me afterward, without my ashes. (San Francisco)

A. Burial at sea is permitted by the Vatican's 2016 guidelines, so long as the cremated remains are not scattered over the waters but buried in a dignified and well-protected container such as the urn you mentioned. There is no requirement that relatives and friends be present, but it would certainly be nice to have a religious context to your burial.

Do you suppose the “cremation place” could arrange for a chaplain to say some prayers at the ceremony? The Church's Order of Christian Funerals has a beautiful prayer written just for such occasions.

It reads: “Lord God, by the power of your word you stilled the chaos of the primeval seas, you made the raging waters of the flood subside, and calmed the storm on the sea of Galilee. As we commit the body of our brother/sister N. to the deep, grant him/her peace and tranquility until that day when he/she and all who believe in you will be raised to the glory of new life promised in baptism.”

It's very good that you are planning to have a memorial Mass celebrated later, but consider this:

You could have a funeral Mass offered in church within a few days of your death, in the presence of the urn containing your remains. The urn would be placed on a small table near the altar — perhaps with a picture of you and some flowers, and sometime later the urn would be buried at sea.

If it were my own future at stake, I would want to have a priest and congregation offering the Eucharist, the Church's most powerful prayer, for me at the earliest opportunity!

Q. Is it true that the Church changed the day of the Sabbath? I have always felt that the Sabbath occurred on Saturday, but I have learned that the early Church decided to celebrate the breaking of bread on Sunday because that was the day of Christ's resurrection. (Nigeria)

A. Technically, it is not true

that the Christian Church changed the Sabbath day. The Sabbath is still on Saturday or, more properly, from sundown on Friday, marking the fact that God rested from creation on the seventh day.

In the very earliest days of Christianity, believers — who were mainly Jewish — observed the seventh-day Sabbath with prayer and rest; but very quickly, as Col 2:16 shows, Christians began to see this as no more obligatory than Jewish rules on food and drink. The followers of Jesus gathered instead to break the bread of the Eucharist on the first day of the week (Acts 20:7) — the day on which Jesus, completing a New Covenant, had made sacred by rising from the dead.

The Catechism of the Catholic Church explains the relationship between Sunday and the Sabbath: “Sunday is expressly distinguished from the sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the sabbath. In Christ's Passover, Sunday fulfills the spiritual truth of the Jewish sabbath and announces man's eternal rest in God” (No. 2175).

The catechism's following section says that “the celebration of Sunday observes the moral commandment inscribed by nature in the human heart to render to God an outward, visible, public and regular worship” (No. 2176).

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

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Do serious soul searching this Fourth of July



IN LIGHT OF FAITH
BARBARA HUGHES



St. Augustine defined sin as the act of turning in upon oneself. As city streets erupt in protests demanding justice for all, not only in America, but around the world, it's time we own our sins. Ironically, in a few days the United States will be celebrating Independence Day, but rather than celebrating, we ought to engage in some serious soul searching.

The very name Independence Day raises the question: Independence for whom? While Americans were reveling in their freedom over the British, they were displacing the indigenous people of their new-found world while buying, selling and enslaving the indigenous people of Africa.

Seemingly the saying: "To the victor goes the spoils" was the underlying justification for activity that was clearly amoral. Although slavery was abolished, racial discrimination was not and has been perpetrated from one generation to another.

First world countries pride themselves on their seemingly civilized ways, but racial injustice and disparity between the poor and the rich clearly disputes the claim. When our vision is skewed by the natural inclination to self-protect, we have turned in on ourselves.

When one person's security places the security and well-being of others at risk, we have sinned. As I listen to stories of those whose skin or country of origin happens to be different from mine, my silence becomes my sin.

A young black woman who recently graduated from college told the person interviewing her that she was thrilled to be the first person in her family to have a college degree, then added that she was also frightened because she would be entering a work force that did not want her.

For those of us who have never been judged because of our skin color, such feelings are unimaginable. Being able to go to the supermarket and plan a menu without having to decide between food or medicine, rent or fuel is a luxury that millions of people do not share.

It's been said that the pandemic knows no boundaries, but we now know that's not exactly true. It's not because the virus discriminates, but because our system has put black and brown people at a greater risk by depriving them of adequate health care and access to adequate nutrition.

Generation Z has been criticized for their distrust of institutions because they came of age amid fraudulent activity by banks and big business, abuses within the Church and a lack of transparency by government leaders often more inclined to serve themselves than the people they were elected to serve.

Yet, rather than becoming cynical, that generation has developed a more clear-eyed vision of justice and equality among people, regardless of color, ethnicity or creed. And while it's

short-sighted to paint everyone with the same brush, the people who have taken to the streets for Black Lives Matter are predominantly young people whose vision has not been skewed by the level of racial superiority that has been part of history of every country since the beginning of time. They are listening to the cry of the poor and disenfranchised in a way that is different than the cries of previous generations.

In the early 20th century, autocratic leaders responded to the cry of the poor with fascism and communism. The problem with those movements was that they sacrificed the individual for the sake of the state. Government was the answer, and God was replaced by science and secular doctrines.

We keep hearing that these are unprecedented times. I suspect every generation that has undergone societal upheaval has made similar statements. Each generation has the advantage of learning from previous generations. We may not be able to change history, but we can learn from it.

Unfortunately, history is told from the perspective of those who are victorious, but for justice to prevail and for peace to thrive, we need it to examine history from the perspective of those who were defeated as well.

I suspect that what we learn will be more in keeping with Gospel values, and we may discover that those who hunger and thirst, mourn and are persecuted truly are the blessed of God. Only through such graced insights will we strive to be like them and realize that there are enough of the earth's goods to go around for everyone.

This year, may we begin our Fourth of July celebration with a collective "Mea Culpa." May we pray for the grace to seek justice and model our lives accordingly, because regardless of race, color or creed, we are all God's children who bear within our soul the image of Christ.

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

Living according to God, Spirit results in peace



BELIEVE AS YOU PRAY
DEACON CHRISTOPHER COLVILLE

There is a big difference in the results of living according to God and the Spirit versus living according to humans or the flesh. In the reading from the Letter to the Romans, Paul talks specifically about this difference.

He says living in the Spirit of the One who raised Jesus from the dead will give us life – eternal life in God. Living according to the flesh may seem like a fun way to go, but it will ultimately lead to our destruction. The other two readings bear this out as well.

We can discern this difference between living according to the flesh and living according to the Spirit in the Gospel. Jesus has just finished calling to task the cities and people who have refused to turn from sin and follow him. He tells the people who labor and are burdened to take his yoke upon them; that he is meek and humble of heart; and they will find rest.

Later in Matthew, Jesus reminds the people that all the law is based on just two laws: to love God with all your being and to love your neighbor as yourself. The love of God with one's whole heart is the basic affirmation of Jewish belief, the Shema.

It is also the basis of our Christian belief. If we turn from within ourselves and live according to the Spirit, i.e., follow Jesus to a love of God and love of neighbor, everything else falls into place.

In the reading from the prophet Zechariah, we hear, "He shall banish the chariot from Ephraim, the horse from Jerusalem; the warrior's bow shall be banished, and he shall proclaim peace to the nations."

We might be tempted to interpret Zechariah's statement to mean that peace is the absence of war. Some people really believe if we could end all war, we would have peace. However, that isn't the peace found living according to the Spirit.

Jesus promises a peace the world cannot give, and he demonstrates the way to that peace in his ministry. If you think about Jesus' ministry, you see him reaching out to the poor, the sick, the disenfranchised, the outcast and the sinner. He came to bring a peace that is the

result of justice. This is what is at the heart of the Catholic ideal of peace.

On the first World Day of Peace, January 1, 1970, Pope St. Paul VI said, "A peace that is not the result of true respect for man (people) is not true peace." This respect we have for others, he noted, is what we call justice. Two years later, he stated, "If you want peace, work for justice."

This past January 1, Pope Francis, in his World Day of Peace message, urged us to "renounce the desire to dominate others" and see all people as "sons and daughters of God, brothers and sisters."

He echoed Pope St. Paul VI, stating, "Only by choosing the path of respect can we break the spiral of vengeance and set out on the journey of hope. The world does not need empty words but convinced witnesses, peacemakers who are open to a dialogue that rejects exclusion or manipulation."

Living according to God and the Spirit is based on love of God and love of neighbor. Living according to God and the Spirit results in a peace based on mutual respect and concern for all people.

Deacon Christopher Colville serves at Church of the Redeemer, Mechanicsville.

14th Sunday in Ordinary Time (Cycle A)
Zec 9:9-10; Rom 8:9, 11-13
Mt 11:25-30

OPPORTUNITIES

Our Lady of Lourdes Catholic School, Richmond, is seeking to fill the following positions:

Full- or part-time (four days per week) teacher with an endorsement in music and a current VA teaching license to teach music to students in grades Pre-K through eighth grade for the 2020-21 school year. Experience in teaching music concepts, liturgical music and directing a school choir is preferred. Basic piano skills are required.

Part-time teacher with an endorsement in middle and/or high school math and a current VA teaching license to teach middle school math as well as algebra and geometry.

Candidates for either position must be able to communicate well with children, faculty and parents as well as promote the mission of Our Lady of Lourdes Catholic School. Our mission is to challenge our students to be courageous learners and hopeful, thankful servants who care for others with a Christ-like spirit of respect, integrity and service rooted in Catholic teaching. Applicants should send a résumé and diocesan application to kelly_taylor@lourdesrva.org.

Our Lady of Mount Carmel School, Newport News, has the following 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 motivated educators 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 résumé and a diocesan application to sajoseph@olmc-school.com. All inquiries should be directed to Dominican Sister Anna Joseph at 757-596-2754.

The Catholic Diocese of Richmond is seeking to fill the following positions:

Payroll Supervisor is responsible for overseeing all payroll related functions for the Catholic Diocese of Richmond. The payroll team oversees \$100MM+ in payroll and benefit related transactions in the KRONOS system in accordance with diocesan policies and state/federal regulations for approximately 3,000 diocesan priests, religious and lay employees.

Qualifications: A working knowledge of payroll policies and procedures, federal and state statutes pertaining to FLSA, tax status, and wage reduction programs, and computer systems is required. Ability

to apply modern accounting principles and procedures in a non-profit setting; ability to multi-task to handle multiple projects simultaneously; ability to think analytically to identify discrepancies and errors in payroll reports; ability to communicate effectively verbally and in writing and to create effective working relationships with employees and other departments is critical. Certified Payroll Professional/SHRM certificate strongly desired. Bachelor's degree in related field (accounting, business) with a minimum of 4 years of payroll/HRIS experience in a high-volume environment, preferably with KRONOS experience. Supervisory experience desired.

Audit Manager who supports the Finance Office by managing and performing parish and school internal audits on a cyclical basis, reviewing parish budget and financial statements and serving as an accounting resource to locations. This position will also manage an internal auditor and serve as ParishSoft subject matter expert. The Audit Manager will also support the general office administration of the Finance Office.

Qualifications: Bachelor's degree in accounting required, CPA preferred with at least 3-5 years of experience in not-for-profit and fund accounting. CPA firm experience preferred; CIA or CISA with internal audit experience also considered. Experience managing people is preferred. Knowledge of auditing, accounting, budgeting methods and financial reporting is required. Strong working knowledge of Microsoft Office software and the ability to maintain confidentiality. Required skills include planning and organization, interpersonal communication, time management, concise writing, data analysis and attention to detail. Must be able to multi-task, meet deadlines and adapt as needed to changing priorities. In state travel is required. To apply for either position, please send a cover letter, résumé and completed diocesan application to Sara Board, Acting Recruiter, to jobs@richmonddiocese.org. Fax 804-622-5163.

Portsmouth Catholic Regional School

seeks a full-time school nurse. The school nurse will manage and coordinate the school's health services program, provide health care to students and staff, coordinate referrals to private health care providers, implement and record required screening programs and serve as liaison between school personnel, family and community healthcare providers to ensure a healthy school environment. Must hold a bachelor's degree in nursing. A minimum of one to three years' nursing experience is required and must be a licensed R.N. by the Commonwealth of Virginia. Must hold a current CPR certification. Must have the ability to use clinic/medical equipment, have basic pharmacology knowledge, an ability to assess emergency situations, knowledge and use of universal procedures, good oral and written communication skills and basic computer skills. Interested candidates should please send a cover letter, résumé and diocesan application to Priscilla Taylor, Business Manager, at priscillataylor@portsmouthcatholic.net.

Justice

Continued from Page 5

my day include silence and reflection? If not, why not? Starting first with an encounter with that rebel Jesus helps me to ask for guidance and listen.

Showing up at the ballot box is another given. Am I educated about the candidates, especially the down ticket ones that I may not know much about? Much change begins locally.

Educate myself. Someone said, "Information is power, but you decide what to do with it." I have my senators and congressperson in my phone contacts, and they hear from me often.

Let's be in touch with our pastors and our bishop. Encourage homilies and prayers of the faithful that support life issues of concern to our Church, including abolishing the death penalty, climate concerns and racial justice.

Jesus said, "The harvest is abundant but the laborers are few" (Lk 10:2). The country is ripe for change. Let's do our part.

Letters

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ing the care of people at all stages of life.

If Catholics believe that politicians should actively work to overturn Roe v. Wade, there must be corresponding expectations toward stopping the death penalty, providing affordable housing, ending hunger, ensuring access to high quality health care and improving conditions for immigrants.

If Catholics genuinely feel obligated to safeguard the sanctity of life, then

that duty does not end when a child is born; it is a commitment to protecting human life in its entirety.

By focusing solely on a politician's views on Roe v. Wade, we fail to hold them accountable for taking action to ensure the quality of human life. Without this accountability, politicians who express a desire to stop abortion will take the Catholic vote for granted and see no reason to be concerned with the impact of their other actions — or failures to take action.

— **Theresa D. King**
Rockville

WHAT WE'VE HEARD

That's some pizza: Several years ago, the St. Matthew School Parent Teacher Guild in Virginia Beach began participating in the Papa John's Pizza Dollars for Dough fundraiser. Not only did they raise \$3,226.24 from the 10% they received for 995 online orders, but they were the winner of the \$10,000 grand prize in competition with schools having 300 or more students in Richmond, Hampton Roads and in Birmingham and Huntsville, Ala. The contest also benefitted the HER Shelter, Union Mission and essential personnel in Hampton Roads.

Good people doing good things: Knights of Columbus Council 5476 at St. Bridget, Richmond, awarded Jude and Luke Drew, graduating eighth graders at the parish school, each a \$1,000 scholarship to attend a Catholic high school. They will begin attending Benedictine College Preparatory in September.

Rocket people: The experiment of Ana Reveles Leon and Lainey Rivera, eighth graders at St. Mary School, Richmond, will be included for launch in a NASA sounding rocket. Their experiment will measure and display g forces exerted by the rocket during its flight. Fifth grader Lourdes Olivencia's experiment will be aboard to test and determine the best way to protect fragile equipment during the flight. Their work was selected through the Cubes in Space program.

What have you heard? The CV would like to know what you've heard — or read — regarding Catholics in your community receiving honors and awards, as well as achievements, accomplishments and other good stuff. We'll try to publish a selection of submissions. Put "What we've heard" in the subject line and email your item to akrebs@catholicvirginian.org. Include your name and phone number in case we need to follow up. Information cannot be taken over the phone.

United in Faith

DANIEL VILLAR, ASSOCIATE DIRECTOR OEM

The COVID-19 pandemic has been nothing less than an enduring trial. Throughout the world, many have lost their sense of stability and, in worst cases, their lives. However, this new reality has brought forth a surge of opportunities, allowing space for the best in what humanity has to offer. It has given people the ability to create change in the areas of their lives that needed changing. It has closed old doors and opened new ones. It has allowed for many to shine a spiritual light on their lives and figure out ways on how to keep going and move forward in this new world.

During this time of uncertainty, the Office of Ethnic Ministries convened via zoom to discuss how we were going to move forward. We discerned and dialogued about the many concerns our leaders had in the different areas of ministry and in their personal lives. We felt that while good leadership is important, it was also important to spiritually accompany our leaders in the same process.

The Series: United in Faith was a once a week program that helped bring together our leaders throughout the diocese and give them spiritual leadership formation with the goal of addressing three essential areas: Unity, Faith, and Bearing Fruit.

Unity – Technology has afforded us the opportunity to not only connect with our leaders but also help them connect and reconnect with each other. Leaders who have never met each other in their years of ministerial service were able to see each other face-to-face and dialogue for the first time. It was common to hear phrases like: “I have heard so much about you and the work you have done at your parish” or “It has been so busy, and I haven’t seen you in so long”. They were able to create solid and consistent connections with each other in ways they were not able to do before mostly due to distance.

Faith – For our communities, confinement is a huge challenge. We are communities that socialize, physically come together, and uplift each other in difficult times. For us, our communities are also sources of faith where we can hear the testimonies and live in the presence of those who have experienced divine change in their lives. Along with the spiritual formation our sessions provided, the leaders filled so much of this time and space with laughter, smiles, encouragement, prayer, even silence and just being with each other. They have come to live and understand faith on a new virtual level.

Bearing Fruit – Continuous discipleship is a fundamental aspect of ministerial leadership. A leadership that does not bear fruit or produces bad fruit will fail to create spiritually healthy disciples that take ministry into the future. We began this program during Holy Week with a few leaders from our diocese. In these past three months, the participation grew exponentially and other (arch)dioceses from our region asked to join in on these sessions as well. We began with one facilitator and ended the program with ten or twelve facilitators providing different topics on the importance of unity and faith amid COVID-19. Many new leaders have stepped up from these sessions. Other leaders have planned to enter our different certification programs as part of their ongoing formation. Leaders from the other (arch)dioceses in our region have already begun to create their own online sessions and programs modeled after ours.

The Series: United in Faith was a great success! We look forward to continuing these sessions in the future and creating new experiences with our leaders through new programs that will continually help bring unity and faith to those in most need of it.

Unidos en la Fe

La pandemia de COVID-19 ha sido nada menos que una prueba bastante dura y larga. En todo el mundo, se ha perdido el sentido de la estabilidad y, en el peor de los casos, vidas concretas de personas queridas. Al mismo tiempo, esta nueva realidad ha traído consigo una oleada de oportunidades, dando espacio a la creatividad para seguir contactados y ofrecer momentos de crecimiento y seguimiento con las diferentes personas y comunidades. Le ha dado a la gente la capacidad de crear cambios en sus hábitos de vida y crearse una nueva rutina. Ha cerrado viejas puertas y abierto otras nuevas. Ha permitido a muchos hacer brillar una luz espiritual en sus vidas y encontrar maneras de seguir adelante en esta nueva realidad, que marca un cambio de era sin duda alguna.

Durante este tiempo de incertidumbre, la oficina de Ministerios Étnicos se reunió a través de zoom para discutir cómo íbamos a avanzar. Hicimos discernimos y dialogamos sobre las muchas preocupaciones que nuestros líderes tenían en las diferentes áreas del ministerio y en sus vidas personales. Consideramos que, si bien un buen liderazgo es importante, también lo era acompañar espiritualmente a nuestros líderes en el mismo proceso.

La Serie: “Unidos en la Fe” ha sido un programa semanal que ayudó a reunir a nuestros líderes en toda la diócesis que forman la región IV episcopal. Gracias a esta serie hemos dado formación a

nuestros líderes para reforzar su espiritualidad durante este tiempo de prueba con el objetivo de abordar tres áreas esenciales: unidad, fe y dar Fruto.

Unidad - La tecnología nos ha dado la oportunidad no sólo de conectarnos con nuestros líderes sino también de ayudarles a conectarse y reconectarse entre ellos. Los líderes que nunca se han conocido en sus años de servicio ministerial pudieron verse cara a cara y dialogar por primera vez en línea. Era común escuchar frases como: “He oído hablar mucho de usted y del trabajo que ha hecho en su parroquia” o “Ha estado tan ocupado, y no le he visto en tanto tiempo”. Fueron capaces de crear conexiones sólidas y consistentes entre sí de maneras que antes no podían hacer, principalmente debido a la distancia.

Fe - Para nuestras comunidades, el confinamiento es un gran desafío. Somos comunidades que socializan, se unen físicamente y se apoyan mutuamente en tiempos difíciles. Para nosotros, nuestras comunidades son también fuentes de fe donde podemos escuchar los testimonios y vivir en presencia de aquellos que han experimentado el cambio divino en sus vidas. Junto con la formación espiritual que nuestras sesiones han proporcionado, los líderes llenaban gran parte de este tiempo y espacio con risas, sonrisas, estímulos, oraciones, incluso silencio y simplemente estar con los demás. Han llegado a vivir y a entender la fe y compartir sus experiencias de fe en la plataforma virtual.

Dar fruto - El discipulado permanente es un aspecto fundamental del liderazgo ministerial. Un liderazgo que no da frutos o que produce malos frutos no creará discípulos espiritualmente sanos que lleven el ministerio adelante. Comenzamos este programa durante la Semana Santa con algunos líderes de nuestra diócesis. En estos tres meses, la participación creció exponencialmente y otras (arch)diócesis de nuestra región pidieron unirse a estas sesiones también. Comenzamos con un facilitador y terminamos el programa con diez o doce facilitadores que proporcionaron diferentes temas sobre la importancia de la unidad y la fe en medio de COVID-19. Muchos nuevos líderes han salido de estas sesiones. Otros líderes han decidido entrar en nuestros diferentes programas de certificación como parte de su formación continua. Los líderes de las otras (arch)diócesis de nuestra región ya han empezado a crear sus propias sesiones y programas en línea siguiendo nuestro modelo virtual.

La Serie: ¡Unidos en la Fe ha sido un gran éxito! Esperamos continuar estas sesiones en el futuro y crear nuevas experiencias con nuestros líderes a través de nuevos programas que ayuden continuamente a llevar la unidad y la fe a los más necesitados.



Priesthood

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In his free time, Deacon Reyes listens to music, reads, watches movies and occasionally plays video games, and also makes time to connect with his family and friends. He is learning Italian because his sister, who lives in Italy, is planning to be married, and she and her fiancé want the future Father Reyes to celebrate their wedding Mass.

With his ordination rescheduled, the deacon said he hopes for things to get back to “the way it was before” and that he is prepared to serve the community wherever he is needed.

“It makes me feel happy and just trying to get ready to serve the people in the parish where I am assigned. That is my hope, and that is what I ask God for in my prayers – to give me hope and to give me joy any time to be always a joyful priest for the people,” he said.

Editor's note: Due to social distancing, attendance at the ordination Mass is by invitation only. The livestream of the Mass will begin at 10:30 a.m., Saturday, July 11, on the diocesan website, www.richmonddiocese.org.

Inspired by saints

Catholics admire the saints for many reasons: their contributions to the Church, the way they lived their lives by Christ's example, and the way they adhered to their beliefs despite social pressures to abandon their faith.

Through discerning a vocation, one might come to admire or feel close to a particular saint.

Deacon Julio Reyes, who will be ordained a priest on July 11, said he has “many favorite saints.”

He named three in particular.

St. Oscar Romero, the first saint from El Salvador, Deacon Reyes' home country.

Pope St. John Paul II, who led the Catholic Church for nearly 27 years.

St. Ignatius of Antioch, a bishop of Antioch who refused to deny Christ and was sentenced to die.

“But if I had to choose one of the three, I would choose St. Ignatius of Antioch,” Deacon Reyes said.

St. Ignatius was a disciple of St. John the Apostle.

“He even wrote a letter to Our Blessed Mother, and she answered him. He was asking about Jesus, and he was telling her about Jesus and how he had become a believer to the testimony of St. John,” explained Deacon Reyes. “And then she answered him that the next time St. John was going to visit them, she would go with John to meet them.”

The saint is also known for the letters he wrote on his journey to martyrdom in Rome, which encouraged Christians to stay true to the faith.

“I love how he was going to become a martyr. And he was, even on the way (to his death), giving hope to the people in teaching the right doctrine of the Church,” explained the deacon. “But you have to be in the right church, the Church of Christ.”

Deacon Reyes also spoke of how St. Ignatius told Christians in Rome not to stop his death.

“That is what I like from him — the courage that he had to go, even knowing the kind of death he would have, and go with a joyful heart because he was going to come to Jesus,” he said.

— Janna Reynolds

Journey

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the way that I need to be.”

Bartolozzi and Father Renninger are confident Deacon Ferguson will be present to those he serves.

“He is going to be a priest who is incredibly thoughtful, spends time to mediate, to discern the will of God, to think about options and how those options impact people,” Bartolozzi said. “He is a convicted man. He is never going to let a call to comfort take away from his call to greatness.”

Father Renninger added, “He is accessible, not ‘Father Standoffish.’ He is genuine,

joyful and passionate about his faith. He is passionate about encouraging other people to grow in their faith.”

As did Bilbo Baggins, Deacon Ferguson is enjoying his adventure.

“It's totally been an adventure for sure. I mean, God has revealed so much about who I am as a person, who he is as God, and yeah, I'm very grateful,” he said.

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Help from two saints

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ment to paint, but he wasn't dressed for painting.

“Don't worry,” he recalled her saying. “We'll find something.”

What they found was a clerical shirt.

“This was before I was even thinking about seminary,” he said. “I put it on, and they took pictures, and they were like, ‘Oh, you would make a really good priest!’”

And the role of St. Jeanne Jugan?

“I look back at that and think that in kind of a very subtle way — in that weird way God works — that Jeanne Jugan was putting something into my mind that I had not thought of before.”

Another saint he reveres is Anthony of

Padua to whom a chapel in the Troy Hill section of Pittsburgh is dedicated and where Deacon Ferguson's grandfather, for whom he is named, would go to pray daily.

“My grandfather, who died before I was born, had a very close devotion to St. Anthony, partially because he credited him with protecting him during World War II,” he said. “He was a paratrooper, and as he was jumping out of a plane, he got shot right across the forehead. He credited the direction of that bullet to the intercession of St. Anthony.”

Deacon Ferguson said while people know the saint helps in finding lost items, there is a lesser known aspect of his life that drew him to the saint.

“He was a really fantastic preacher. So I ask him constantly to help me with my homilies and to practice what I preach,” he said.

Archbishop

Continued from Page 1

walked back to California.”

“St. Junipero Serra also offered them the best thing he had: the knowledge and love of Jesus Christ, which he and his fellow Franciscan friars did through education, health care and training in the agrarian arts,” he added.

However, the archbishop acknowledged that “historical wrongs have occurred, even by people of goodwill, and healing of memories

and reparation is much needed.”

“Historical wrongs cannot be righted by keeping them hidden,” he said, and also noted that historical wrongs cannot be righted “by rewriting the history.”

“Anger against injustice can be a healthy response when it is that righteous indignation which moves a society forward. But as Christ himself teaches, and St. Francis modeled, love and not rage (are) the only answer,” Archbishop Cordileone said.

Ruling

Continued from Page 1

When taken together with the sexual-orientation discrimination case, the justices' rulings could force the Church, as an employer, into a new model of doing business, but it may be too early to tell.

“Parties relying on the Supreme Court need to be careful, and that there's always risks in going to the court,” said Alexander Dushku, a member of the First Amendment and religious organizations, litigation and appellate sections for the Salt Lake City law firm of Kirton McConkie.

“The Supreme Court sought to assure religious employers that there are plenty of tools the court has to protect their legitimate interests but did not actually decide those questions because they were not at issue before the court,” Dushku said. “I personally think the court is going to be at least moderately generous to serious religious organizations.”

A guidance memo distributed June 18 by the U.S. Conference of Catholic Bishops' Office of General Counsel to state Catholic conference directors and diocesan attorneys appears to agree with Dushku's assessment. “The court,” it said, “leaves religious liberty

conflicts to another day.”

The impact on Catholic institutional practices as employers “is yet to be seen,” said Michael Moreland, a professor of law and religion at Villanova University in Philadelphia and director of the college's Eleanor H. McCullen Center for Law, Religion and Public Policy.

Moreland said it is his belief that the “ministerial exception” for employees at Catholic institutions is well-established. Many Catholic elementary and high schools and parishes have a clause in employment contracts declaring that the employee is a minister. However, he added, that is far less likely to happen “in larger institutional settings — Catholic universities, hospitals, social service agencies — where it would be difficult to say that everybody counts as a quote-unquote minister.”

Moreland also cautioned against thinking the Supreme Court decision will affect only secular employers.

“The funeral home (defendant in the LGBTQ case) actually raised a religious freedom defense under the Religious Freedom Restoration Act, but it didn't pursue that on appeal in the Supreme Court because it was rejected by the circuit court below,” he said.