

## Diocesan schools open year with in-person learning

### Measures implemented to protect students, teachers

BRIAN T. OLSZEWSKI  
The Catholic Virginian

Although she didn't need to be reminded how quickly her first year as the superintendent of Diocese of Richmond's 23 Catholic schools had changed, Kelly Lazzara saw evidence of it when she walked through the hallways of a school in June.

"There were things for Presidents Day still on the wall. St. Patrick's Day decorations were still around because, literally, they went home on a Friday (March 13) thinking they'd be back Monday — and they didn't return," she said of the shutdown due to COVID-19. "So, it was interesting walking around a school in June and seeing those decorations because it literally had to change that quickly."

When classes resumed, it was a new chapter in Catholic education.

"Monday (March 16) had already been scheduled as a professional development day, so we had that, and then the majority of the schools started back virtually March 17 with new instruction," she said.

Lazzara credited teachers for maintaining a high standard of learning.

"Our teachers did do a phenomenal job. They did not miss a beat," she said. "We had one day of professional development and started virtual instruction with new material and continued to grade our students and assess our students and to finish the school year successfully."

Lazzara said teachers "did not want to let their students down."

"They gave 150%. There were teachers that I know that were working until midnight every single night to adjust to this new style of learning so quickly," she said.

#### Taking precautions

While some school districts will continue to teach students virtually, when diocesan schools opened Aug. 24, students were physically present in their classrooms.

"For the most part, we are so different than the public school system. Our size is

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St. Therese, Chesapeake, is one four churches in the Diocese of Richmond to have solar panels installed this year. Two schools and the diocesan Pastoral Center are also in the process of doing solar installations. Stewardship of the environment and financial resources are the reasons for the work. (Photo/Vy Barto)

## Stewardship primary reason churches, schools going solar

### Addresses economic, environmental concerns

JENNIFER NEVILLE  
Special to The Catholic Virginian

Solar projects at seven Catholic entities in the Diocese of Richmond are expected to offset more than 45,000 metric tons of greenhouse gases — about that of an average passenger car driven 100 million miles — over the next 25 years.

Such are the statistics from Catholic Energies, a service of the Washington, D.C.-based nonprofit Catholic Climate Covenant which helps guide the U.S. Church's response on climate change and care for creation.

The energy required to power U.S. buildings is responsible for about a third of the greenhouse gases in the country, according to a Catholic Energies press release. The recent passage of the Virginia Clean Economy Act calls for the state to move toward 100% of renewable energy.

Solar energy gives Catholics the opportunity to be stewards of creation as Pope Francis instructs in his 2015 encyclical, "Laudato Si': On Care for Our Common Home," which stressed that climate change is a global problem with grave environmental, social, economic and political implications. He decreed that everything in creation is interconnected and that humans must be stewards of it.

#### Fiscal, environmental sense

Last summer, Immaculate Conception Parish, Hampton, became the first Catholic church in the diocese to convert to solar energy. Now six parishes and schools, many inspired by ICC, are completing or nearly completing solar projects that will provide some extent of solar power: Church of the Holy

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# Serving the poor at heart of the Gospel, pope says

## Must be a priority, not a 'political option'

CAROL GLATZ  
Catholic News Service

VATICAN CITY — Church teaching on giving priority to the well-being of the poor and marginalized is not a political or ideological choice; it lies at the very heart of the Gospel, Pope Francis said.

The preferential option for the poor, which includes feeding the hungry and drawing close to the excluded, “is the key criterion of Christian authenticity,” he said Aug. 19 during his weekly general audience.

The principle also would include making sure that any vaccine developed for the novel coronavirus helps everyone, he added.

“It would be sad,” he said, if priority for a vaccine “were to be given to the richest. It would be sad if this vaccine were to become the property of this nation or another, rather than universal and for all.”

During his audience, livestreamed from the library of the Apostolic Palace, Pope Francis continued a series of talks on the principles of

the Church’s social doctrine as a guide for healing and building a better future, particularly as the world is struggling with a pandemic and its negative effects.

In fact, he said, a proper response to the pandemic is two-fold:

“On the one hand, it is essential to find a cure for this small but terrible virus, which has brought the whole world to its knees. On the other, we must also cure a larger virus, that of social injustice, inequality of opportunity, marginalization and the lack of protection for the weakest.”

“It would be a scandal if all of the economic assistance we are observing — most of it with public money — were to focus on rescuing those industries that do not contribute to the inclusion of the excluded, the promotion of the least, the common good or the care of creation,” the pope said.

These are the four criteria that should be used “for choosing which industries should be helped: those which contribute to the inclusion

of the excluded, to the promotion of the least, to the common good and the care of creation.”

Pope Francis said the COVID-19 pandemic “has exposed the plight of the poor and the great inequality that reigns in the world” and it has made those inequalities and discrimination even worse.

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### CLERGY ASSIGNMENT

The Most Reverend Barry C. Knestout, bishop of the Diocese of Richmond, has announced the following appointment:

#### OFFICIAL

Father Miguel Melendez has been granted an approved one-year leave of absence from ministry at his request, effective Monday, Aug. 3, 2020.

# J A M B O R E E

## 1820 TIME CAPSULE 2020

### A CATHOLIC BOY SCOUT JAMBOREE

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.

In 1995, the Diocese of Richmond marked the 175th anniversary of its founding (1820), and Walter F. Sullivan, the 10th bishop of Richmond (1974–2003), celebrated the 25th anniversary of his ordination as bishop (1970).

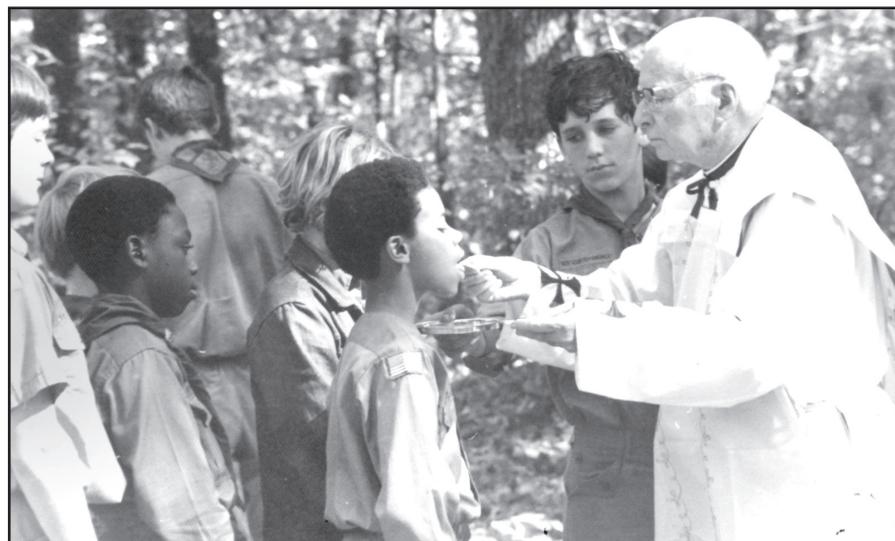
The most illustrious scout associated with the Diocese of Richmond is on the path to sainthood: Francis J. Parater III (1887–1920), who embodied the ideals of scouting and who was a devout Catholic.

After attaining the rank of Eagle Scout in high school, Parater entered the seminary and was eventually sent to the North American College in Rome. There, he died unexpectedly of rheumatic fever at age 22 and was buried. Parater had offered his life and death “for the conversion of the non-Catholics of Virginia.” The cause for his canonization began in 2001.

Parater professed his deep Catholic faith to his fellow scouts in a letter that was discovered after his death: “Dear Old Scouts: You may never see this letter, but if you do, it is to tell you that God has granted me the greatest desire of my life — to die for love of Him and of my fellow-man.”

He concluded the letter on a hopeful note of friendship: “And now, old scouts, I must say, so long for a time. But occasionally think of your old friend and camp director, and when the time comes for you to hit the trail for home, I’ll promise to be near and to welcome you to the camp-fire of eternal life.”

The life of Parater aptly demonstrated the shared values of scouting and religion. The Richmond Diocese has sought to contribute to that synergy by promoting scouting programs and



In this undated photo, Bishop John J. Russell distributes Communion to a scout during the field Mass celebrated at the conclusion of the annual Boy Scout Jamboree.

(Photo/Diocese of Richmond Archives)

activities. That effort included the establishment of a Diocesan Boy Scout Committee in 1939, in collaboration with the national Catholic Committee on Scouting, with the goal of organizing a Boy Scout troop in every parish in the diocese.

At that time, Peter L. Ireton, the coadjutor bishop and administrator of the diocese, and later the ninth bishop of Richmond (1935–1958), encouraged this endeavor as a way of shaping the character of boys.

Diocesan support for scouting continues to the present day as an integral part of the Church’s ministry to young people, and includes various organizations: Boy Scouts, Girl Scouts, American Heritage Girls and Trail Life.

There is a scout chaplain — Father Robert J. Cole, pastor of St. John the Apostle Parish, Virginia Beach — and a Scouting Committee in each of the diocese’s three vicariates. The diocese facilitates instruction needed to obtain religious scouting emblems, and each year Bishop Barry C. Knestout celebrates a Scout Mass in March.

In August 1938, *The Catholic Virginian* announced the diocese’s first Catholic Boy Scout Jamboree, which included a field Mass:

*Catholic Boy Scouts in the Diocese will be interested in the announcement that a diocesan Boy Scout Jamboree will be held at Camp Shawondasee, near Richmond, on August 19, 20 and 21. Although scouting is not new to the Diocese, this is the first time an event of this kind has been planned. ...*

*Each scout is expected to bring his own food supply for the entire time of the Jamboree, as also his necessary equipment, such as tent, blanket, etc.*

*Water sports will be enjoyed each morning and afternoon... A Camp Fire program, headed by a guest entertainer, will be held at 7:45 on Saturday evening. The climax of the Jamboree will be the field Mass at eleven o’clock Sunday morning in the amphitheatre.*



**CHRIST OUR HOPE**  
MOST REV. BARRY C. KNESTOUT

Bishop Knestout’s column is scheduled to return in the Sept. 7 issue of *The Catholic Virginian*.

# Sister Inma leaving Ethnic Ministries to work in Rome

Worked to 'break down barriers of fear,' empower various groups

JANNA REYNOLDS  
The Catholic Virginian

After nearly a decade of serving the Diocese of Richmond in various capacities, Comboni Missionary Sister Inma Cuesta, director of the Office of Ethnic Ministries, will relocate to Rome to work for the General Administration of her congregation in September.

Sister Inma became a consultant for the Office of Hispanic Ministry in 2009. From 2009-2010, she was involved in designing the training for Spanish-speaking catechists and creating the curriculum for parish leader formation in Spanish.

She designed the Segura Educational Initiative for Children, a program created to provide quality Catholic education to Latin American families in the Diocese of Richmond.

"I was the one who reached out to include the Spanish families to join the Catholic schools, and I followed up with this project," Sister Inma said.

In 2011, Sister Inma was hired by the diocese as the director of Hispanic Catholic education.

"When I started, I did all the religious education in Spanish plus the Segura Initiative for Children," she said.

Sister Inma designed the curriculum for the Missionary Discipleship Ministry certification program for parish leaders that is offered through the University of Dayton, one of the courses of which is interculturality.

## Increasing visibility

As she worked with the Hispanic Ministry, Sister Inma realized the need for all the ethnic ministries in the diocese to be more visible.

In 2019, she organized the Office of Ethnic Ministries to include the Hispanic, Asian and Native American ministries and the Office for Black Catholics.

Sister Inma explained that the office was designed to be a space for different ethnic ministries to learn about each other and to provide an opportunity for other people of the diocese to learn about and engage in cultural competence.

"I think that this is the key role of the Office of Ethnic Ministries. It's to create an encounter of the different cultures that are part of our diocese," she said.

Sister Inma said that the Office of Ethnic Ministries has brought more interculturality to the diocese, meaning the different ethnic ministries are commu-



Sister Inma Cuesta

nicating and mingling with each other more, rather than interacting with only their own group.

"And the thing is, we are afraid of the person who is diverse from us. And instead, now, for example, during this COVID-19, we are learning that we are not so diverse," she said. "All of us, we are vulnerable at the same level. Rich, poor. People from Latin America, people from Africa, people from Asia. So all of us, we are the same. So this vulnerability is our common background."

According to Sister Inma, the Office of Ethnic Ministries has aimed to host events where members of the different ethnic communities can learn about one another. The events are not exclusive to only the Hispanic, Asian, Native American or Black Catholic communities. They are open to everyone so all members of the diocese have the opportunity to engage in the culture of encounter and interculturality.

"I think the beauty of working in the Office of Ethnic Ministries is to learn from different cultures and to have the possibility to meet and to know different people from different cultures and just to discover how the same situation can be approached in many different ways. There is not just one way," she said.

## Model for parishes

According to Sister Inma, the Office of Ethnic Ministries was meant to be a model for parishes to build the space of encounter.

"It is also how we can form more as a body, as a Church, the body of the Church. So it's how we can work together despite the barrier of our language. How we can interact among ourselves in new ways in parish community projects. That is what the Office of Ethnic Ministries tries to encourage people to do at the parish level," she explained.

Sister Inma also noted that the space of encounter has been an opportunity for all the different ethnic ministries to realize that there is a give and take of their own way of doing things in order to "give more space to others."

"I think that is a big challenge, and sometimes it is needed to mediate and to help parishes and pastors understand this. It's growing, but it's still something that we need to grow more," she said.

Sister Inma said that the Office of Ethnic Ministries is in its beginning stages, so her successor has a solid foundation upon which to build and expand its mission.

"One of my wishes is how we can help the pastoral ministry of Spanish to be more seminared in the different offices of the Pastoral Center," she said, explaining that more bilingual staff would be a great help in many of the offices that interact with different ethnic groups.

## 'Breaking down barriers'

In addition to the programs she was instrumental in establishing for the diocese, Sister Inma is grateful that she was able to bring people of diverse backgrounds together by helping "break down the barriers of the fear (of the other)" and to empower people.

She said she is ready for the new experiences and challenges Rome will bring.

"I think it's a privilege, and I think it's an opportunity also," she said. "And so a new chapter will be open in my life, and I will learn also from that experience."

Although Sister Inma had her initial formation in Italy, she said returning there for work will be different.

"I think it will be a new world for me, especially working on a macro level for the entire congregation, and we are dispersed in 23 countries. So it will not be just the reality of Rome, but it will be the reality of Africa, Asia, the Middle East, Latin America. It's different," she said.

Sister Inma said that the time she has served in the Diocese of Richmond has been a blessing because it allowed her to grow as a person, a professional and as a religious woman.

"I learned a lot in the way of doing things and how to integrate those ways into my personal life and all these things into the mission of the Church in certain ways," she said.

Sister Inma said what she will

miss most about the Diocese of Richmond is being in touch with people from the different ethnic ministries and helping them to grow and feel empowered.

"That is something I think that I brought to the diocese," she said.

In a recent conversation with members of the Filipino community in which Sister Inma told them she thought they were ready to organize themselves, one person thanked her for empowering them and believing in them.

"And that is something that is nice, to encourage others that they can do it. We will provide you the tools, but I believe that you can do it. And that is important. I think that has been the thing I learned the most, to believe in other people, in their potential," she said.

*"I think the beauty of working in the Office of Ethnic Ministries is to learn from different cultures and to have the possibility to meet and to know different people from different cultures and just to discover how the same situation can be approached in many different ways. There is not just one way."*

- COMBONI MISSIONARY  
SISTER INMA CUESTA

## Solar

Continued from Page 1

Family, Virginia Beach; Church of St. Therese, Chesapeake; Our Lady of Lourdes School, Richmond; Roanoke Catholic School; Sacred Heart Church and School, Danville; and St. Pius X Church and School, Norfolk. The 45,000-square-foot diocesan Pastoral Center in Richmond will also employ solar power for much of its electricity.

For these entities, solar power makes fiscal and environmental sense.

“It is the best of both worlds. We can save money and care for the environment,” said Fr. Jonathan Goertz, Sacred Heart pastor. “Whenever we can have our cake and eat it too makes us happy.”

Similarly, Mark Stinard, Holy Family facilities manager, said, “It’s a win/win situation.”

Kevin Hawke, Sacred Heart facilities maintenance and security coordinator, said the environment was the parish’s “number one concern.”

“It wasn’t just about money and how much money can we save but also our effect on the environment,” he said. “It was about what kind of world we are leaving for future generations.”

Even if adopting solar power wouldn’t have resulted in substantial savings, some parishes said they might have still converted, at least partially, to the clean energy.

“Our primary concern is the environment and taking better care of God’s creation. That’s the fundamental basis why we’re doing this,” said Father Kevin O’Brien, Church of St. Therese pastor. “Even if we didn’t raise a penny or we broke even, it was still worth it.”

Philip Kauneckas, a Sacred Heart parishioner collaborating with Catholic Energies on the project, agreed that the opportunity to be stewards of creation was the “driving force” of converting to solar power.

“Even if we break even, the project still would have been worthwhile because it is good for the environment,” Kauneckas said.

### Becoming ‘greenest’ diocese

Charles Mikell, director of the diocese’s Office of Real Estate, said his goal is for the diocese to be the “greenest” in the country. Employing solar energy is cost-effective for 70 percent of the diocese’s 146 parishes and 26 schools, he said, adding that he hopes all will have solar energy within three years.

Page Gravely, head of client services at Catholic Energies, said the Richmond Diocese appears to be “further along” that path than a majority of dioceses nationally.

Converting to solar power

either partially or completely may seem daunting to some parishes and schools, but Catholic Energies can work with Catholic institutions without charge from the beginning to end; that is, from economic analysis to panel installation and activation, Gravely said.

For several of the institutions, the cost of retrofitting fluorescent and incandescent light with LED (light emitting diode) is bundled into their solar energy project. According to energystar.gov, LED lighting products produce light up to 90% more efficiently than the traditional lighting.

Gravely said Catholic institutions have three options on how to pay for a solar energy system — pay upfront, finance it or sign a power purchase agreement. In the latter, Catholic Energies secures an investment company to foot the bill, and in return, the investor receives tax credits and regular payments from the church or school for the solar-generated power.

The power purchase agreement is usually for 25 years, but the parish or school has a buy-out opportunity starting after five years which may reap additional savings over the long run.

All but Roanoke Catholic School opted for the power purchase agreement. American Electric Power, which serves Roanoke, does not allow third-party ownership or financing, so the school opted to take out a capital lease.

### Modeling good stewardship

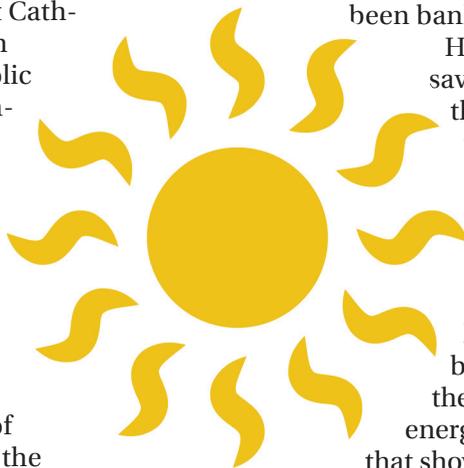
Gravely said the time from economic analysis to panel installation and activation is generally six months.

Parish and school conversion to solar power comes at a time when budgets are tight, partly due to lost jobs and the absence of an in-pew offertory collection due to live-streamed Masses. The utility savings will free money for other priorities, Gravely said.

The solar panels can withstand up to 150 miles-per-hour wind and the energy standard expectation is they will last 30-40 years.

Patrick Patterson, Roanoke Catholic School principal and Head of School, said converting to solar energy and the retrofitting of LED lights demonstrates the Church’s call to be both economic and environmental stewards. He said the school saved \$150 in energy cost in the first three days, and he expects it will save about \$30

per day depending on how sunny it is and how much energy has been banked.



He hopes the savings will result in the school’s ability to add additional staff/support/faculty positions and/or expand its financial aid offerings to families. Students can better understand the impact of solar energy via a website that shows the amount of power generated and used.

Adopting solar energies is a witness to the community, parish leaders said.

“It shows youth, the next generation which cares about the environment, that churches and schools also care,” said Gravely.

Deacon Fred (Bubba) Allen at

Church of St. Therese said parishioners and people from the greater Chesapeake community have called the parish to praise its commitment of caring for the environment. Some callers also expressed interest in making the switch to solar energy.

St. Pius X pastoral associate Mark Hoggard agrees that their employment of solar energy speaks to the greater community.

“We are hoping this is something that the parish is proud of and the school kids are proud of too,” Hoggard said. “It really says to the community that we are witnesses to the environment and good stewards of earth.”

*Editor’s note: Pope Francis’ encyclical “Laudato Si’: On Care for Our Common Home” can be read at [http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html).*

## More than \$2.5M in savings

The seven entities in the Diocese of Richmond that are among the latest to convert to solar energy could realize a combined net savings of more than \$2.5 million over 25 years, according to figures calculated and provided by Catholic Energies. The breakdown for each:

**Church of the Holy Family, Virginia Beach.** LED lighting and solar energy are expected to offset about 87% of the electricity the parish historically consumes each year, reducing its carbon footprint by 7,100 metric tons of CO<sub>2</sub> over 25 years. The cumulative net savings is projected to be about \$525,000 over 25 years.

**Church of St Therese, Chesapeake.** Solar energy coupled with reduction in energy consumption from LED lighting is expected to offset about 82% of the electricity the parish historically consumes each year, reducing its carbon footprint by about 2,900 metric tons of CO<sub>2</sub> over 25 years. The cumulative net savings is projected to be about \$125,000 over the next 25 years.

**Diocese of Richmond Pastoral Center.** Solar energy and LED lighting are expected to offset 84% of total hours of the electricity it historically consumes each year, reducing its carbon footprint by about 11,000 metric tons of CO<sub>2</sub> over 25 years. The cumulative net savings is projected to be about \$660,000 over the next 25 years.

**Our Lady of Lourdes Catholic School, Richmond.** Solar energy and LED lighting is expected to offset 98% of the electricity

the school historically consumes each year, reducing its carbon footprint by about 4,200 metric tons of CO<sub>2</sub> over 25 years. The cumulative net savings is projected to be about \$250,000.

**Roanoke Catholic School.** Solar power is expected to offset 16% of the electricity the school historically consumes per year, reducing its carbon footprint by 2,800 metric tons of CO<sub>2</sub> over 25 years. The cumulative net savings is projected to be \$250,000.

**Sacred Heart Church and School, Danville.** Solar energy and LED lighting are expected to offset 89% of the electricity they historically consume each year, reducing their carbon footprint by about 7,800 metric tons of CO<sub>2</sub> over 25 years. The cumulative net savings is expected to be \$450,000 over 25 years.

**St. Pius X School Church and School, Norfolk.** Solar power and LED are expected to offset 71% of the electricity they historically consume per year, reducing their carbon footprint by about 9,500 metric tons of CO<sub>2</sub> over 25 years. The cumulative net savings is expected to be \$300,000 over 25 years.

— Jennifer Neville

# Bishop: Gun violence should not be 'new normal'

CHAZ MUTH  
Catholic News Service

WASHINGTON — When Bishop Mark J. Seitz of El Paso, Texas, prayed for the dead on the first anniversary in early August of the mass shooting at a Walmart in his city, he made that solemn tribute in the midst of the coronavirus pandemic, which has kept much of the U.S. public in social-distancing mode.

The level of gun violence, however, has not been reduced in the five months that Americans have sheltered in place and reduced public activity.

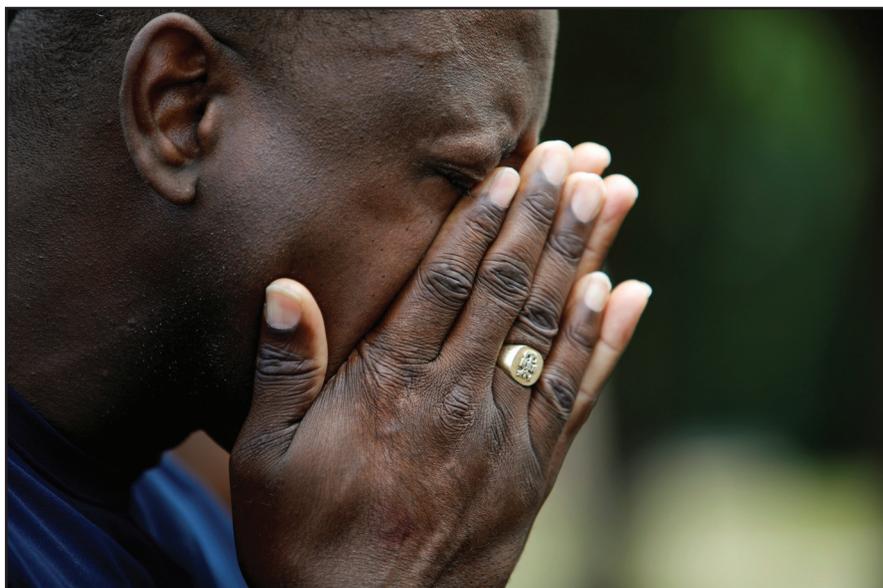
Those numbers have actually risen, according to statistics released by the Gun Violence Archive, a non-profit research group that catalogs every incident of gun violence in the United States, with 56 mass shootings reported in May.

"We cannot simply accept it as the new normal," Bishop Seitz told Catholic News Service.

Firearm deaths rose by 16% in April and 15% in May, compared to the same months in 2019, with urban areas — experiencing increased unemployment and the stress of spikes in COVID-19 cases and deaths — bearing the brunt of the violence, data from the Gun Violence Archive shows.

"For several decades, the bishops in the United States have been talking about gun violence and proposing different ways to encounter it, including reasonable measures of gun control to prevent guns from falling into the hands of folks who are going to do harm to others or to do harm to themselves," said Michael B. O'Rourke, policy adviser for the U.S. Conference of Catholic Bishops.

Lobbying for reasonable gun



**A resident reacts while praying with others June 1, 2019, outside the municipal government complex in Virginia Beach, following the May 31 mass shooting that left 12 people dead. Over the years the U.S. bishops have supported gun control measures, such as an assault weapon ban, limits on large capacity magazines, a federal law to criminalize gun trafficking, and mandatory gun lock and safe storage requirements.** (CNS photo/Jonathan Drake, Reuters)

laws on the state and federal level has continued among the U.S. bishops, who see this as a pro-life issue.

Gun control is a political hot button for most Americans, pro and con, and it's no different among Catholics. They are divided on the issue, with some wanting more restrictions on the purchase of weapons and others resisting any restrictions.

Bishop Denis J. Madden, retired auxiliary bishop of the Archdiocese of Baltimore, has testified about the impact of gun violence before committees of the Maryland General Assembly over the years and said he is always surprised by the contempt he encounters by people who believe he is trying to infringe on their right to bear arms.

"I don't believe that requiring gun registration and background checks

is infringing on someone's liberties," Bishop Madden told CNS. "Some of the language hurled in these debates is disturbing to me, because it seems to discount the value of the lives lost to gun violence."

Homicides only accounted for about 35% of the nearly 40,000 U.S. firearm deaths in 2017, whereas self-inflicted firearm deaths accounted for about 60%, according to the Centers for Disease Control and Prevention/National Center for Health Statistics.

During the 2019 fall general assembly of the U.S. Conference of Catholic Bishops, Bishop Frank J. Dewane of Venice, Fla., called the violent death from firearms — whether it was self-inflicted, accidental or homicide — a spiritual crisis afflicting the U.S.

Bishop Dewane, then chairman of the U.S. bishops' Committee on Domestic Justice and Human Development, outlined the USCCB's long-held stance of the need for "commonsense" legislation that governs the availability of guns.

Over the years, he said, the bishops have supported "commonsense" actions such as an assault weapon ban, limits on large capacity magazines, a federal law to criminalize gun trafficking, mandatory gun lock and safe storage requirements, improved access to mental health services and assessment of the impact of the portrayal of violence in various media on society.

The U.S. bishops have encountered backlash for their gun control advocacy from Catholics who believe Church leaders should concentrate on the pastoral needs of their flock and stay away from such highly charged political debates.

"The bishops are used to backlash, given the divisiveness of American politics," said Joseph E. Capizzi, professor of moral theology at The Catholic University of America in Washington. "Gun laws are politically charged, but so are most of the issues they deal with, from abortion to immigration."

When it comes to moral issues, the seemingly political also is pastoral, Capizzi said.

"The bishops speak as our pastors, as guides to our shared good," he said, "and when they speak about gun laws, they do so best when they connect gun violence to the widespread spiritual crisis plaguing our nation."

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## Exorcism guidelines seen as catechetical tool

Priest criticizes media for sensationalism, ignorance about rite

CAROL GLATZ  
Catholic News Service

VATICAN CITY — One kind of ministry, by its nature but also Church mandate, shuns the limelight and remains discreet: exorcism.

Unfortunately, commercial interests and media have exploited that vacuum, offering sensationalized, spine-chilling and, yet, often inaccurate depictions.

"If an untrue image of the exorcist's ministry has spread among the general public, this is due not to the discretion with which good exorcists proceed, but to the lack of professional honesty" in the media, said Father Francesco Bamonte, president of the Rome-based International Association of Exorcists.

Media outlets that "have not sought the truth in regard to exorcism, but, speaking about something they do not understand, they sensationalized it for ideological or simply economic reasons," he told Catholic News Service in an email response to questions.

Now a new guide compiled by the international association and approved by the Vatican

aims to provide an authoritative, up-to-date and accurate look at the quiet backstage ministry of exorcism.

Father Bamonte, a member of the Servants of the Immaculate Heart of Mary, told CNS Aug. 12 that the association first created the guidelines as a response to the many questions, concerns and difficulties expressed over the years among its 800 members worldwide.

### 'Clarifying mistaken aspects'

The aim of the Vatican-approved association is to help exorcists and their assistants share experiences and best practices among themselves. And while exorcists already have official texts to refer to in their ministry, the guidelines are meant to "clarify many obscure and mistaken aspects" about exorcism, he said.

"Guidelines for the Ministry of Exorcism," a 300-page text, was originally published as a private reference book, reserved for "internal use only" by the group's members.

However, Father Bamonte said many priests and some bishops asked that the text be made

commercially available to the general public, too. They thought it would be a "good catechetical and pastoral tool that would counterbalance the many publications that emphasize the sensationalistic aspects of demonic activity," he said.

The association got the green light to make it public from the Vatican dicasteries that approved the text and from Cardinal Angelo de Donatis, papal vicar of Rome, who granted the text's imprimatur. The guidelines, currently only available in Italian, went on sale in mid-July; it will be "at least a year" before the Vatican-approved English version is published, Father Bamonte said.

Unfortunately, it's not just the general public that is poorly catechized about this ministry, it is even overlooked in most seminary formation and theological studies, he said.

"It almost always takes personal initiative" for someone to learn about this field, he said, and the new book provides an important introductory overview of the principles, theology and Gospel accounts of this ministry.

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# Our Catholic duty to justice in the workplace

## GUEST COMMENTARY

FATHER PAT APUZZO

On June 28, 1894, President Grover Cleveland established Labor Day to occur annually on the first Monday of September. This holiday is an opportunity to commemorate the value that workers, employees and work itself provide to our society.

Three years before our nation began to hail the harmony between boss and laborer, Pope Leo XIII was about to issue a historical call to action. That call would start a revolution that would forever recast justice in the mold of Gospel-modeled relations among people.

### Human dignity is foundation

Around the globe, the year 1891 saw numerous sectors of society engulfed in fierce labor disputes. Owners and managers were at the throats of their workers. Workers were going for the jugular of owners and managers.

On May 15, 1891, Pope Leo XIII issued his circular (encyclical) letter titled "Rerum Novarum" ([https://www.newadvent.org/library/docs\\_le13rn.htm](https://www.newadvent.org/library/docs_le13rn.htm)). It was a summons from the heart of the Church. It was a plea for secular and religious leaders to unite with the pope in a worldwide effort at conflict resolution.

That letter takes its name from its own opening line. There, the pope attributes the labor disputes to "an attraction to new things" (In

Latin, "Rerum novarum cupidine." For the pope, that fascination blinded people to the value of the human person in the workplace and in society itself.

It was the pope's boldness of faith that brought him, and had him invite others, into the thick of a social tragedy with a surprising remedy. He invited all parties in the disputes to consider placing their workplace relations on a completely fresh foundation. That foundation was the scriptural principle of the dignity of every human person.

From multiple places and within a glut of phony excuses, we now find the value of the human person regularly reduced to nothing.

It is crucial that we accept and trust the redemptive impact we have on society when we make our workplaces schools of formation for relating that is just. "Rerum Novarum" broke new ground as a magna carta for workplace justice rooted in the dignity of humanity.

In that fact alone, we have an incentive in every diocese and every parish of our nation to revisit our personnel policies. We have good reason to re-embrace them as covenants — or to re-form them into covenants — by which all parties promise, and assist one another in keeping the promise, to expand each other's dignity and worth in their working together.

### Manual rooted in the Gospel

In preparing this commentary, I read a random sampling of

personnel policies and procedures for Catholic entities. The introduction to one of them impressed me in particular when it stated:

"In many ways this manual may appear to be no different than any other personnel manual. But it is fundamentally different." Then it joined together two equally compelling goals.

They wanted the manual to be rooted in the Gospel. This recognizes the dignity of those who work to carry out the mission and the sacredness of the mission itself. Linked to that was the goal of responsible stewardship of the funds contributed to carry out the mission. This requires an even-handed demand for an all-in work ethic from all employees, including supervisors and managers.

In the United States, we have constitutional protections that allow us to establish workplace cultures that are compatible with our Gospel-centered beliefs. "Employment at will," which includes "termination at will," workplaces can easily be mistaken as an exception to those protections.

However, from the perspective of our faith, all employees, managers and supervisors are both disciples and apostles of just and harmonious relating. Nothing prohibits us from providing employees with orientation, formation, required annual or more frequent performance

assessments, progressive improvement processes and exits with dignified assistance if termination becomes necessary.

Our protections allow us to require personnel officials to be immersed in the Church's social justice teachings — especially on justice in the workplace. As servant leaders, those officials are expected to advocate impartially for employee and employer, fostering a spirit of mutual service between both.

### 'Beacon of justice'

One of the many principles that arises in "Rerum Novarum" is participation. Informed people are involved people. Use your website to give more than employee names and titles. Say a little about what each does and how. Keep employee rosters up to date.

Above all, provide easy access for all to view personnel policies and procedures. Those pages belong to everyone and, to be sure, they are meant to provide a beacon of justice to a struggling world.

*Father Pat has been a priest in our diocese for 44 years. Before retirement, he served as a pastor for 24 years and as "priest-for" at parishes without a local pastor. He served as priest secretary for the late Bishop Walter F. Sullivan and as interim director of the diocesan Office of Human Resources.*

### Grateful for deterrence against nuclear war

Regarding "Hiroshima anniversary reminder: Abolish nuclear arms" (Catholic Virginian, July 27): I have known and worked with U.S. Navy sailors and officers throughout my adult life, including many Catholics, and like me, they would all prefer to live in a world without nuclear weapons; they are prepared for war but pray for peace.

Our beliefs are consistent with those of St. John Paul II during his referenced address to the UN, June 7, 1982:

"The teaching of the Catholic Church in this area has been clear and consistent. It has deplored the arms race, called nonetheless for mutual progressive and verifiable reduction of armaments as well as greater safeguards against possible misuse of these weapons. It has done so while urging that the independence, freedom and legitimate security of each and every nation be respected."

The United States and its

allies, including Israel, face real threats to our security from many quarters of the world, including nation states, and not only from nuclear weapons, but other weapons of mass destruction.

Not once have I heard or said that "it's noble and just to threaten the incineration of every human being in targeted cities," nor is this the position of the United States military and government; the use of this language by the writer is inflammatory and does not support a constructive discussion of the topic.

As a Catholic, I pray that all nations "shall beat their swords into plowshares, and their spears into pruning hooks." Until all in the world adhere to this, I am thankful that the U.S. Navy provides the 75-year effective deterrence against nuclear war the writer deplors.

— Stephen Cady  
Charlottesville

## Letters

### Without nuclear weapons US is weak, vulnerable

Re: "Hiroshima anniversary reminder: Abolish nuclear arms" (Catholic Virginian, July 27):

Do we want what Deacon Barrett suggested?

In 1958, I began a 15-month tour of duty at the Marine Corps Air Station in Iwakuni, Japan, just 40 miles south of Hiroshima.

While there, I learned that there was no discernable animosity against Americans for having dropped the nukes. The opposite, in fact; they were grateful that they were responsible for ending the war so quickly and with far fewer killed than had the war continued.

In 1965, I was assigned duty in Vietnam flying helicopters. I got to see firsthand the many injured and killed, both ours and the enemy, and often some of the civilian casualties.

When I returned in 1970,

it was evident no progress had been made.

I did not want us to use nuclear weapons during Vietnam, rather fight to win! The same wish I have had for all the engagements since WWII.

I cannot think of a better way of avoiding being attacked, however, than to remain so strong that no one would dare risk the repercussions of doing so. That strength comes from our military personnel, equipment and weapons.

Having nuclear weapons is a major deterrent, and it would be a grave mistake to denuclearize. If we did so, we would become so weakened and vulnerable that our country would become a prime and easy target.

It might make sense if everyone in the world would denuclearize, but what do you think the chances of that ever happening would be?

— Guy Larry Brown  
LtCol. USMC (Ret.)  
Charlottesville

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## Letters

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### Questions writer's sources on BLM

Re: "BLM incompatible with Catholicism" (Catholic Virginian, July 27): Mary Miele is not educated on BLM, and I doubt her understanding of Christianity. Her letter is a bunch of quotes found to serve her opinion. She has no idea what she is talking about, and this letter should not have been printed or titled "BLM incompatible with Catholicism."

Her opinion of politics has nothing to do with Catholicism. She obviously doesn't understand the issues and is probably not a person of color.

You should be more thoughtful on what you print. Her sources are questionable (The Real News?) and throwing in a Maya Angelou quote is worthless. What about the personal liberty and freedom of African Americans?

– **Betty Taylor**  
Richmond

### Know before you kneel

In reference to Mary Miele's letter (Catholic Virginian, July 27), I am so pleased to see someone has actually taken the time to investigate an organization before supporting the cause.

She is absolutely correct in her statement that the BLM Global Network Foundation is a Marxist group. It was founded by three Marxists — Patrice Cullors, Alicia Garza and Opal Tometi — who have openly stated that their goal is to destroy capitalism and what they perceive to be the "white supremacy" power structure in America.

Recent reporting by the Capital Research Center tells us that the BLM Global Network Foundation uses the slogan "Black Lives Matter" to recruit street demonstrators and also to solicit donations to which our American corporations give millions.

The foundation has been successful in raking in money while, at the same time, keeping its true political agenda hidden. The first steps in taking over a country is to destroy their monuments, their history and their constitution, and to promote division among people.

Destroy, destroy, destroy as you see in our cities now.

Please, before you kneel before anyone but God, know what you are kneeling

for and to whom.

– **Rose LaTulipe**  
Virginia Beach

### Offended by article

I am quite incensed to see the front page of The Catholic Virginian (Aug. 10), as I see the article titled "Prayer pilgrimage focuses on black lives, racial equality." The article goes on to state Catholics' support to the Black Lives Matter movement. I am very offended that you would have this article in your paper at all.

The Black Lives Matter movement is a Marxist organization bent on changing our constitutional government to that of a communist state. Communist countries do not at all get along well with the Catholic Church. Indeed, communist countries suffocate and extinguish the Catholic Church within the countries that communists control.

This article is an offense to every Catholic in Virginia, the United States and the world. I do not want to ever see an article portraying Black Lives Matter as a good organization, solely in place for the racial justice of black/African-Americans because it is not; that is a farce.

All one needs to do is look at the violence and destruction, the killings that take place wherever Black Lives Matter activists protest. In Chicago, Portland, New York, Washington DC, the organization is not bent on anything good.

You should not at all portray BLM as something good for our nation, for our society, for our state or for our faith.

– **Timothy Richardt**  
Virginia Beach

### Do research on BLM

In "Prayer pilgrimage focuses on black lives, racial equality" (Catholic Virginian, Aug. 10), a pilgrimage participant stated: "We wanted to convey the message that there are Catholics who stand with the Black Lives Matter movement." But I wonder if they, or other BLM supporters, have done any research on what this organization really stands for.

No one with a moral conscience questions that black lives matter and that is because all lives matter; we are all children of God, made in his image and likeness. However, BLM is a revolutionary movement with stat-

ed goals that would greatly harm blacks.

Two of the three founders, Alicia Garza and Patrice Cullors, are self-avowed Marxists. The BLM website details, among other goals, "disrupting the Western-prescribed nuclear family" and abolishing police departments, the prison system and free-market capitalism; there is much more, and all of it is worrisome.

The breakdown of the nuclear family in the black community since the 1960s is viewed by many social scientists as the leading cause of black poverty and social dysfunction. Presently, according to Shelby Steele, Senior Fellow at the Hoover Institute, nearly 75% of black children are born into single-parent homes. Yet BLM wants to encourage more of the same? Defunding police departments will hurt poor and minority communities the most. And abolishing the prison system?

Instead of decrying alleged endemic racism, why not work toward helping blacks improve their own lives by encouraging marriage and strong families (a role best suited to black pastors) and by supporting school choice so parents can choose the best school for their children. The message of victimology does not help the black community!

– **Delia Laux**  
Charlottesville

### It's time 'to tend'

The Prayer Pilgrimage for Black Lives and Racial Equity (Catholic Virginian, Aug. 10) wasn't my first local pilgrimage; however, it was the first one where Catholic clergy participated in a tri-city event. Their voices not only led us in prayer, but also called us to participate in social justice actions to rectify the systemic injustices shared by our Black brothers and sisters.

Catholic Social Justice action, not just words, is needed in order for the Catholic Church to fulfill the charge of Jesus in John 21:15-17: "Feed my lambs. ... Tend my sheep. ... Feed my sheep."

Our Church has done a phenomenal job of feeding. Yet, from my personal experience of living with the disease of alcoholism, I know that following the charge "to tend" is minimal — perhaps because some life issues are not yet understood by the Church.

But today's issue is about our black family and the need is racial equity; it is one that we, as a Church, can understand and work to achieve. Catholic social justice teaching found in the "Compendium of the Social Doctrine of the Church" guides us on this path. Pope Pius XII (1939-1958) in one of his Christmas homilies reflected on a "new social order guided by morality and law and focusing on justice and peace."

The time to tend is now!  
– **Barbara Older**  
Virginia Beach

### Lord would welcome us even without masks

It is absolutely disgusting that you published the comic on wearing masks (Catholic Virginian, Aug. 10). You show a lack of Christian heart by agreeing to that thinking.

But maybe this highlights more the secular thinking that has overtaken the Church. The Bible speaks pretty harshly to lukewarm Christians, which is something we should all take seriously.

Please explain to me how a business that has a sign "no shoes, no service" is anywhere related to a Church of the Living God. I'm confident that the Lord would welcome us into his arms no matter what we are wearing.

Yes, this is something a private business can do, but a church is not a private business. Many who are choosing to not wear masks have to spend their dollar wisely at stores that will accept them, but the Church is called to be open for all.

The fact that the Catholic Church and many of its members are setting a high bar and strict standards for entry should be something that weighs on everyone's minds. To send people away from Christ has eternal ramifications.

"Do not model your behavior on the contemporary world, but let the renewing of your minds transform you, so that you may discern for yourselves what is the will of God — what is good and acceptable and mature" (Rom 12:2).

– **Liz Wetzel**  
Barboursville

### Where's call to protect holy images?

Although the reports of statues being desecrated made it to The Catholic

Virginian, there was nothing in either recent issue about President Trump's "Executive Order on Protecting American Monuments, Memorials, and Statues and Combating Recent Criminal Violence" issued on June 26, which specifically reiterated U.S. policy to prosecute, under applicable federal law, those destroying "...religious property, including attacking, removing, or defacing depictions of Jesus or other religious figures or religious art work."

We hear a great deal from the pulpits about climate change, immigration and other public square issues. It appears when Bishop Robert D. Barron, speaking for the majority of the bishops, said "that's the laity's job!" to protect holy images, he must have meant a Protestant president.

– **Olivia Tautkus**  
Gloucester

### Stem evil with prayer

The greatest tragedy of the nightly violence is the soul-damage to the participants. While there are the professional wreckers, trained Marxists and anarchists, the majority are young people. The shrieking of curses, arson and demolition, attempted maiming and murder — voilà — the city now has a new criminal class. They go home in the early morning hours, sleep all day and prepare to riot all night, while the seeds of disintegration sprout in their personalities.

Observers think, "This is demonic." Yes, it is, and we can stem the evil with prayer. As you watch the mayhem, keep murmuring, "From the snares of Satan, Jesus deliver us," and "Virgin most powerful, pray for us."

Or, take these words from the prophet Isaiah to heart: "Whoever walks righteously and speaks honestly, who spurns what is gained by oppression, Who waves off contact with a bribe, stops his ears so as not to hear of bloodshed, who closes his eyes so as not to look on evil — that one shall dwell on the heights, with fortresses of rock for stronghold, food and drink in steady supply" Isaiah 33:15-16.

Let's add 15 minutes of prayer to our day, while omitting 15 minutes of bad news. Do I hear an Amen?

– **Antoinette Cleary**  
Chesterfield

## 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.*

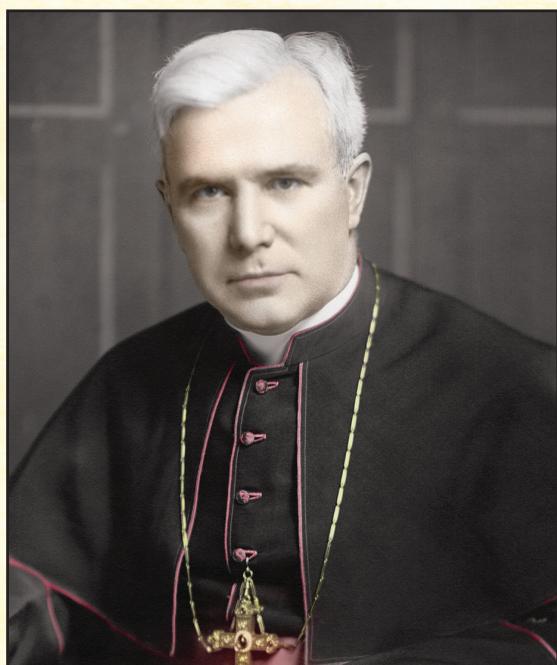
**FATHER ANTHONY E. MARQUES**  
Chair, Catholic Diocese of Richmond  
Bicentennial Task Force

### Yielding Fruit:

*A Centennial Diocese (1888–1934)*

There were signs of growth and maturity as the diocese reached its centenary (1920): immigrants arrived from Europe and Lebanon (Maronites), expanding the Catholic population in Virginia; evangelization of African Americans continued; a diocesan seminarian, Frank Parater (1897–1920), bequeathed a legacy of holiness; and the entry of the United States into World War I (1917), coupled with advances in transportation, brought development to some regions of the commonwealth.

*Bishop Andrew J. Brennan:*  
*Social Ministry, the Great Depression and*  
*Personal Misfortune (1926–1934)*



**Bishop Andrew J. Brennan**

Andrew J. Brennan (1877–1956) of Towanda, Pa., a priest and auxiliary bishop of Scranton, followed Denis J. O'Connell as the eighth bishop of Richmond in 1926. Under Brennan's leadership, the diocese launched The Catholic Virginian newspaper (1931).

The presidential campaign of 1928 was the impetus behind the diocesan newspaper, when

Gov. Alfred E. Smith of New York became the first Catholic nominee for president. Some opposition to Smith was based on his stance against Prohibition (1920–1933). Smith also became a target of anti-Catholic bigotry, facing charges that, as a Catholic, he was not a Christian, and that, as president, he would allow the pope to interfere in public policy.

In order to dispel such prejudice, Bishop Brennan decided that the diocese should have its own periodical to espouse its views. So the Richmond Diocese purchased the Virginia Knight, which the Knights of Columbus had published since 1925, and renamed it The Catholic Virginian.

The opening of two schools for children in need were additional accomplishments of Brennan's tenure. The first was St. Joseph's Villa in Richmond (1931), which replaced St. Joseph's Orphan Asylum and Free School (1834).

As they had at the previous location, the Daughters of Charity provided housing and education for girls. The second institution was the Barry-Robinson School for Boys in Norfolk (1934), run by Benedictines from Latrobe, Pa.

James Dooley (1841–1922), a Confederate veteran who became a prominent member of Richmond society while serving in the Virginia General Assembly, and then as a lawyer and businessman, donated the funds for St. Joseph's Villa. Dooley came from a family of distinguished Catholics. He inherited the title of "Major" from his father, John Dooley, an Irish immigrant who ran a successful hat and fur business in Richmond.

During the Civil War, John Dooley had helped command a Confederate regiment that was composed of Irish Catholics from Richmond, including two of his sons. He was also an influential figure at St. Peter's Church. Another of John Dooley's sons, John Jr., was also a Confederate veteran and a Jesuit novice, who died before being ordained a priest.

Not long after the dedication of St. Joseph's Villa, the Great Depression (1929–1939) struck Virginia (1932) and left many people destitute. Parishes struggled to meet expenses; building and expansion within the diocese were curtailed.

When President Franklin D. Roosevelt established the Civilian Conservation Corps (1933–1942) to employ young men for infrastructure projects, priests in the diocese ministered to the estimated 1,400 Catholics who were distributed among 61 camps in Virginia.

Brennan experienced his own calamity in the form of a stroke in 1934. The resulting limitations prevented him from carrying out his duties, although he officially remained the bishop of Richmond until 1945.

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Official Organ of the Diocese of Richmond		
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First edition of The Catholic Virginian

## CHRONOLOGY OF THE CATHOLIC DIOCESE OF RICHMOND — 1926-1934

**1926 April 3** Denis J. O'Connell, having resigned as bishop of Richmond due to illness (January 26) and served as diocesan administrator, is relieved of his duties.

**1926 December 16** Andrew J. Brennan, the auxiliary bishop of Scranton, is installed as the eighth bishop of Richmond.

**1928 June 26–29** Alfred E. Smith is the first Catholic nominated for president. He faces opposition because of his stance against Prohibition (1920–1933) and is a target of anti-Catholic bigotry.

**1931 April** In response to anti-Catholic prejudice in the 1928 presidential campaign, the Diocese of Richmond launches its own newspaper, The Catholic Virginian.

**1932** The Great Depression (1929–1935) strikes Virginia.

**1934 February 26** Bishop Andrew J. Brennan is incapacitated as the result of a stroke.



Prior to Mass at the 2020 Diocesan Youth Conference, Catholic Campus Ministry staff members introduce themselves to the high school students in attendance. From left, Ricardo Givens, Norfolk State University; Marissa O'Neil, Old Dominion University; Austin Farinholt, James Madison University; and Father Peter Nassetta, James Madison University. (Photo/Vy Barto)

## THE VANGUARD OF EVANGELIZATION: CAMPUS MINISTRY IN THE DIOCESE OF RICHMOND

FATHER ANTHONY E. MARQUES

In 1931, Marie Giffendal Keister telephoned Bishop John J. Swint of Wheeling, West Virginia. Catholic students at Virginia Tech (then known as Virginia Agricultural and Mechanical College and Polytechnic Institute) often gathered in her Blacksburg home.

The bishop's diocese included Blacksburg (1850–1974), but since the permanent residences of most Virginia Tech students were within the boundaries of the neighboring Richmond Diocese, Swint was able to enlist Richmond priests to minister on that campus.

Keister told Bishop Swint not to come for a scheduled confirmation because “many of the students and some of the people were going to a football game.” Bishop Swint went anyway and later reported that “we had a very nice confirmation.”

At the time of that phone call, the number of Catholics had been increasing for about a decade at three major state universities in Virginia: the College of William & Mary, the University of Virginia and Virginia Tech. As a result of such growth, Catholic student organizations were formed, Sunday Mass was celebrated regularly for students and faculty, chapels and parish churches were built and resident pastors were assigned on or near these campuses (ca. 1923–1939).

### Investment by parishes, diocese

This rise of campus ministry was a significant historical development in the Diocese of Richmond that has given it a distinctive characteristic. There are 68 colleges and universities in its territory — probably the most in any diocese in the United States. These institutions include five historically black colleges.

Many students come from northern Virginia and northeastern states where the Catholic population is relatively large, and so Catholics typically constitute the single biggest religious body on Virginia campuses. Consequently, there is a greater proportion of Catholics on most of these campuses (25–30%) than in rest of the Richmond Diocese (5%).

Recognizing the large number of Catholic college

students in their diocese, the bishops of Richmond have invested heavily in campus ministry over the last four decades (ca. 1974–present). As one indication of that investment, the people of the Richmond Diocese, through support of their local parishes and the annual diocesan appeal, pay for approximately 75% of the operating expenses of campus ministry, including personnel.

The size of a campus ministry staff varies according to the size and circumstances of its college or university. Generally speaking, on larger campuses there is a chaplain (priest), a full-time lay person and an intern; on smaller campuses, the local parish priest and a part-time lay person organize the ministry. In both cases, students play an active role in the ministry and receive leadership training in ministering to their peers.

### Place for Evangelization

The diocesan Office for Evangelization has supervised campus ministry, along with youth and young adult ministry, since 2011. The office's comprehensive structure is designed to assist young people in developing a personal, informed and committed faith amid an increasingly secular society. Campus ministry encourages college students to take ownership of their faith by building on the foundation laid by their parents.

The evangelization of college students is pivotal since their decisions regarding faith will shape the rest of their lives as Catholics. As one indication of this principle, it is noteworthy that many priests, religious and married persons credit campus ministry with having helped them to discern their state in life. Owing to its formative influence, campus ministry can be considered the vanguard of evangelization.

To assist college students, the Office for Evangelization provides support to local campus ministries and sponsors two diocesan-wide events: Encounter with Christ retreats and the College Summit. These gatherings bring together college students from across Virginia to deepen their sense of community and to invigorate their practice of the Catholic faith.

On local campuses, the pastoral care of col-

lege students has multiple dimensions — spiritual, communal, catechetical and charitable — and takes into account broader social trends that affect young people.

In addition to providing the sacraments, campus ministries seek to foster a sense of community amid the proliferation of technology, especially through small groups in which students can discuss and give witness to their faith. Instruction in the Catholic faith helps students to understand their religion and, despite the advance of moral relativism, to seek objective truth and to grasp the compatibility of faith and reason, i.e., science, art and other fields of study.

Finally, campus ministries help students to overcome individualism by serving their communities through charitable works such as Alternative Spring Break trips and other initiatives.

### Shaping diocese's identity

One of the largest parishes in the Diocese of Richmond, St. Bede, Williamsburg, originated as a ministry to students and faculty at the College of William & Mary. In 1923, Carlos Eduardo Castañeda, a Spanish instructor at the college, began the Gibbons Club, a Catholic student organization he named after James Gibbons, the fourth bishop of Richmond (1872–1877) and later the cardinal archbishop of Baltimore (1877–1921). Soon, Mass was regularly celebrated on campus and other activities for Catholic students were organized (1923–1939).

In 1932, Andrew J. Brennan, the eighth bishop of Richmond (1926–1945), dedicated a chapel in Williamsburg named St. Bede. The patron saint of the chapel was an English Benedictine monk and scholar (ca. 673–725 AD) who represented the vast Catholic intellectual tradition that was even older than the College of William & Mary (1693).

Bishop Brennan later appointed Father Thomas J. Walsh, who held a doctorate in theology, as the first resident pastor of Williamsburg (1939). This history of St. Bede Parish attests to the importance of campus ministry, which has shaped the identity of the Diocese of Richmond.

## Church has been diligent during pandemic



**QUESTIONS & ANSWERS**  
FATHER KENNETH DOYLE  
CATHOLIC NEWS SERVICE

**Q.** I am struggling with obedience. My father was Protestant (Bible Belt southern), and my mother was Catholic. I was encouraged to study and was allowed to choose my own church. Now, for the first time in 60 years, I am disagreeing with the Catholic Church and not sure how to approach it.

I feel that the Church has established a terrible precedent by allowing religion to be deemed nonessential during the COVID crisis. Not to provide holy Communion at Easter, when missing Communion at that time was considered a grave sin, was shocking. In my parish, we had no services at all for the first two weeks. Then Mass was livestreamed for the next two months. That was followed by two weeks when Mass could be attended alphabetically (A-M one week, N-Z the next).

I have lost so many during this time — a niece, four cousins, several friends. Four of these died alone in the hospital — no family, no extreme unction. Six have not had funerals. With religion taking a hands-off approach, the fabric of our society is shredded. Right when we needed our Church, it disappeared. I feel that obeying my Church right now is a disobedience to God's clear requirements. I can't talk to my friends, as they feel that watching Mass on television in a nightgown

is the same as "attending." What do I do? (Courtland)

**A.** To a certain extent, I understand what you are saying and sympathize. (A neighbor of mine asked recently, "How is it that liquor stores in our region were deemed essential but churches were not?") It's a bit difficult, though, to respond to your list of concerns because situations vary widely from place to place.

In some areas, the decision to close a church came from the diocese or parish, but in other places it was mandated by government entities. At the height of the pandemic, the Church was well-advised to suspend Masses and other services. Now, thank God (I write this in early August 2020), parishioners in most of the United States are beginning to gather for worship once more.

A couple of your observations deserve particular comment: First, not receiving holy Communion during the Easter time could not possibly be sinful if there were no opportunity to do so.

Secondly, I'm a little surprised that your friends think that watching Mass on television is the same as attending. By contrast, several people have mentioned to me how much they have missed parish Masses and the chance to receive the Lord in Communion.

Finally, the Church hasn't taken a "hands-off approach" at all; in fact, many parishes have made diligent efforts throughout the pandemic to maintain contact with parishioners

through videotaped Masses and phone calls to each of their parishioners.

**Q.** In one of your recent columns — about Our Blessed Mother's Assumption — you wrote "Some theologians feel that, since death is a consequence of sin, Mary would not have had to die." I have never thought of sin as causing death. Can you explain this a little more? (Montvale)

**A.** At the dawn of creation, the very first human beings were made to live forever and that was the divine intention and desire. The sin of Adam and Eve, however, changed that, and the whole of human history was altered by the fault committed by our first parents.

This is reflected in the teaching of the Catechism of the Catholic Church: Because of original sin, harmony with nature is broken and "creation is now subject 'to its bondage to decay.' ... The consequence explicitly foretold for this disobedience will come true: Man will 'return to the ground,' for out of it he was taken. Death makes its entrance into human history" (No. 400).

**Q.** A few months back, you answered a question about whether to stand or kneel when receiving Communion. You said the decision is left to national conferences of bishops and that in the United States, the suggested posture is standing, although those who prefer to kneel may do so. You added that your own pastoral inclination is to say, "Why should it matter?"

Well, my view is that it matters more than your own little brain can obviously comprehend. You are receiving the body and blood, soul and divinity of your Creator — the King of Kings and Prince of Peace. You are in the wrong business, Father. You have no supernatural faith and should step away from the priesthood and find another profession if you think this way. Even worse, you are helping to spread disrespect for almighty God. (City and state withheld)

**A.** I run this letter to illustrate how strongly some Catholics can feel about their beliefs and their choice of devotional practices. (It also shows that thick skin might be an asset when writing a column of this sort!)

It may help to keep in mind what Pope Francis said at a weekly audience in March 2018. He said that Catholics receiving the Eucharist should do so with reverence, whether standing or kneeling. The pope explained that the preferred posture for reception is left to the bishops of a country but noted that the essential thing is that one's mind and heart should be directed to the Lord.

"After Communion," Pope Francis suggested, "silence, silent prayer helps us treasure in our hearts the gift which we have received. To slightly extend that moment of silence, speaking to Jesus in our hearts, helps us a great deal, as does singing a psalm or hymn of praise."

"Each time we receive Communion, we resemble Jesus more," stripping away our selfishness.

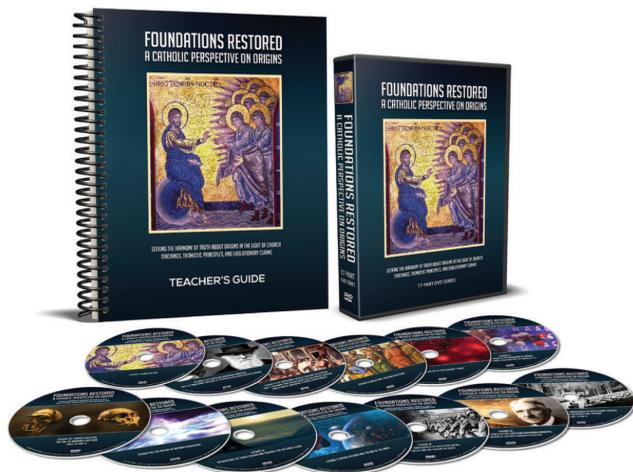
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# Hope for a better world must be more than a dream



## IN LIGHT OF FAITH

BARBARA HUGHES

Few saints are esteemed by Christians of all faith traditions more than St. Francis of Assisi. His perfect joy could not be diminished even as he traipsed through rain, sleet and snow because his new-found freedom came by embracing God as his Father, Lady Poverty as his bride, and the Earth as his mother.

With a heart as carefree as the birds of the air, Francis saw God everywhere – in everything and in everyone. The sun and moon, wind and water were siblings that made his heart sing. Therefore, it's no surprise that "The Season of Creation" revolves around the Poverello's (Italian for "the poor one") feast day, for one day is insufficient to celebrate his contribution to the world.

The celebration of creation was introduced in 1989 by the Ecumenical Patriarch Dimitrios, adopted by the World Council of Churches in 2008 and by Pope Francis in 2015. The Holy Father designated the days between Sept. 1 and Oct. 4 (the feast of St. Francis of Assisi) as a time of prayer and care for the earth as a "Season of Creation" for the Roman Catholic Church.

Since then, people on six continents host events, ranging from prayer services to environmental clean-up brigades to organizing advocacy groups that promote a deepening reverence

for creation. Due to the coronavirus, this year's celebration will be different.

In the Tidewater area, the Ecumenical Working Community for the Environment, a Sowers of Justice Program, plans to help raise awareness by writing articles for church bulletins and asking local churches to incorporate creation themes in hymns and prayers of intercession during the Oct. 3-4 weekend liturgies.

It's been said that no one mirrored Jesus' life more closely than St. Francis, and while people may disagree with the views of environmentalists, few people can refute the saint's ability to inspire. For Francis, the earth was a womb of wisdom that could be neither silenced nor stilled.

At times, its ancient and enduring knowledge competes, even clashes with the newness of progress, but unless we take time to listen to earth's groaning, we remain recalcitrant children refusing to listen to our mother.

Spending time with nature is imperative if we are to appreciate the wisdom of a mother who offers a glimpses of a world that weaves the old with the new, death with new life, while uniting disparate strands and fostering the hope of communion among people of diverse interests and ideologies.

To emulate the saint, we must be willing to step out of our comfort zone and be sensitive to the effect of climate change on the poor, whose lives are negatively impacted the most.

If our home remains dry when shanties are submerged in water, it's easy to turn a blind eye

to those whose life is routinely disrupted by rising tides. If our well-being is not affected by logging that strips rainforests or our drinking water polluted by fracking, it's easy to disregard the plight of our brothers and sisters whose lives and livelihoods are in jeopardy.

Amid a throwaway culture that is creating islands of plastic in the ocean, it's time to turn to St. Francis and see the world through his eyes and treat it as we would our family. Although the saint was almost blind when he died, his clear-eyed vision has inspired thousands of people because for Francis, his dream became his journey.

So, the question remains: What about us? What drives our hopes and what are our dreams? If our hope for a better world remains only a dream, it soon becomes a fairy tale and nothing changes.

Transforming hopes and dreams into the journey is a balancing act that requires prayer, thoughtful research and implementation. Only when all three are realized will the world change as it did when the Poverello of Assisi dared to follow a dream whose journey continues to inspire the world.

For more information about the Season of Creation, feel free to contact Ed Marroni at [mmarroni1@hotmail.com](mailto:mmarroni1@hotmail.com).

*Barbara Hughes is an author, retreat facilitator and spiritual guide. She lives in Virginia Beach and can be reached at [brhughes16@gmail.com](mailto:brhughes16@gmail.com).*

## When we're 'all in' with Jesus, we gain all



## BELIEVE AS YOU PRAY

MELANIE CODDINGTON

In the first reading this Sunday, the prophet Jeremiah cries out to God with stinging audacity, "You duped me, O Lord, and I let myself be duped." It seems the prophetic gift bestowed by God has brought nothing but misery, in Jeremiah's words, "derision and reproach all the day."

Even shutting his mouth does not help, for the word of the Lord trapped inside burns like fire. Frustrated and exhausted, the prophet spirals toward the very edge of despair.

The complete text of Jeremiah's poetic tirade (Jer 20:7-13) could easily have landed in the book of Psalms. There it would bear the scholarly label "individual lament" and join many such complaints in the hymnal of Israel. Though it hides here in a prophetic book, its structure gives it away.

Today's reading (v 7-9) represents Jeremiah's opening gambit. If we read on to verse 10, we gain insight into his circumstances and can begin to put his outcry in context: "I hear the whisperings of many ... All those who were friends are on the watch for any misstep of mine." (Former friends make formidable ene-

mies, for they know our weaknesses.)

I find a bit of reassurance here. It seems that even the prophets, who heard the voice of God in a profound and personal way, whose intimate relationship with the Lord empowered their witness — yes, even these biblical superheroes — had bad days, when the voices from without drowned out the voice of God within.

In this case, however, the discipline of ritual prayer, particularly the well-known structure of the individual lament, guides Jeremiah to pour out his complaint, to remember God's promise of presence, "But the Lord is with me, like a mighty champion" (v 11), and finally, to turn the problem over to God.

Though harsh to our ears, Jeremiah's bold language signifies deep trust in the Lord rather than disrespect, intimacy rather than estrangement. Psalm 63 invokes this intimacy with its deeply expressive mystical language, i.e., flesh pining, soul thirsting; shadow of your wings, soul clinging fast, and liturgical references, i.e., in the sanctuary, lifting of hands, calling upon the name. It invites us to pray these ancient words of longing out of our own holy place of communion with God.

St. Paul builds on the intense and intimate dialogue portrayed in Jeremiah 20 and Psalm 63. He speaks of "living sacrifice" and "spiritual worship" in contrast to the circumscribed and largely external piety of religious ritual. In Paul's view, the whole of one's life becomes one's offering to God, "holy and pleasing."

Ours must be the attitude of Jesus Christ who "emptied himself" (Phil 2:7). Paul emphasizes interior transformation, the renewal of mind and perspective, that leads to action in alignment with God's will and purpose, i.e., "good and pleasing and perfect." Such is the fruit of spiritual discernment, in true dialogue with God, in the context of deep relationship.

In the Gospel, Jesus begins to hint at the suffering he must face in Jerusalem, only to have Peter, the closest of his friends, turn against him (reminding us of Jeremiah's plight). Peter means well, but Jesus rebukes him sharply, "Get behind me, Satan!" (In this context, the name "Satan" refers to the most intimate of enemies.) Jesus challenges Peter to change his perspective — to see as God sees.

Jesus then describes the "all in" commitment that following him demands. There can be no holding back, no hedging of bets. Only by turning over everything to God, all that we are, all that we have, every measure of security, every day, can we hope to find life in God.

Here we get one more glimpse of the mystery of the kingdom — by losing all for the sake of Christ and his mission, we gain all. This embodies St. Paul's "living sacrifice" — surrender to God in trust, following in the footsteps of Jesus.

*Melanie serves as regional minister for Christian formation, providing catechetical and pastoral support to parishes in southwest Virginia, and contributing to Office of Christian Formation initiatives across the diocese. She holds a master's in pastoral studies from Loyola University, New Orleans.*

### Twenty-Second Sunday in Ordinary Time

Jer 20:7-9

Ps 63:2, 3-4, 5-6, 8-9

Rom 12:1-2

Mt 16:21-27

# 'Faithful Citizenship': Where faith, politics intersect

Bishops' document states priorities, emphasizes responsibility

DENNIS SADOWSKI  
Catholic News Service

CLEVELAND — The U.S. bishops' quadrennial document on political responsibility is rooted in the Catholic Church's long-standing moral tradition that upholds human dignity and the common good of all, Archbishop Paul S. Coakley of Oklahoma City said.

"The document is meant to give Catholic voters an opportunity to reflect upon how their faith intersects with their political and civic responsibilities," said the archbishop, who chairs the bishops' Committee on Domestic Justice and Human Development.

Titled "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility From the Catholic Bishops of the United States," the document has been offered as a guide to Catholic voters every presidential election year since 1976.

It has been updated and revised at four-year intervals to reflect changes in the issues confronting the country since it first appeared.

No candidate endorsement

One thing "Faithful Citizenship" is not is a mandate on which candidate for public office to vote for, Archbishop Coakley said.

Voting, he added, is a responsibility to be taken seriously and that requires prudential judgment in determining who can best serve the common good.

"No candidate will likely reflect all of our values," he told Catholic News Service Aug. 18. "But I think we need to begin in prayer. We need to know our faith. We need to study our faith. We need to have recourse to the catechism and what it might teach about certain questions.

"This document is intended to be that, an official guide for the formation of consciences that Catholics can utilize as they weigh these questions," the archbishop said.

Furthermore, he continued, "the Gospel cannot be parsed in political or partisan terms. The Gospel calls us to live by standards and our Catholic faith calls us to embrace standards that are not divisible into left or right, Republican or Democratic terminology."

The document went through no major revisions for this year's election, but it is be-



ing supplemented by an introductory letter, which underwent a long debate before its adoption by the full body of bishops during their fall general assembly in November.

'Significant moral dimensions'

The document has three parts.

The first part outlines the responsibility of Catholics to incorporate Catholic teaching as they consider their vote as well as their support for myriad public policy issues that confront society.

The text explores a series of questions related to why the Church teaches about public policy issues; who in the Church should participate in political life; how the Church helps Catholics to speak about political and social questions; and what the Church says about social teaching in the public square.

Part two outlines policy positions of the bishops on numerous issues. Topics addressed include human life and dignity, promoting peace, marriage and family religious freedom, economic justice, health care, migration, Catholic education, promoting justice and countering violence, combating unjust discrimination, care for the environment, communications, media and culture and global solidarity.

The bishops said they wanted to "call attention to issues with significant moral dimensions that should be carefully considered in each campaign and as policy decisions are made in the years to come."

Part three lists goals for Catholics' participation in political life, whether they are citizens, candidates or public officials. Notably, it invites Catholics to assess moral and ethical questions emanating from public policy

issues. It also lists nine goals for Catholics to weigh in public life.

"Faithful Citizenship" also draws from the teaching of Pope Francis, Pope Benedict XVI, St. John Paul II, St. John XXIII, the Second Vatican Council, and "Compendium of the Social Doctrine of the Church."

Priorities

The introductory letter reminds Catholics that "we bring the richness of our faith to the public square" and that "faith and reason inform our efforts to affirm both the dignity of the human person and the common good of all."

The letter also says, "The threat of abortion remains our preeminent priority because it directly attacks life itself, because it takes place within the sanctuary of the family, and because of the number of lives destroyed. At the same time, we cannot dismiss or ignore other serious threats to human life and dignity, such as racism, the environmental crisis, poverty and the death penalty."

It concludes by reminding Catholics to "bring their faith and our consistent moral framework to contribute to important work in our communities, nation, and world on an ongoing basis, not just during election season."

Archbishop Coakley said the bishops expect the guidance offered in the "Faithful Citizenship" materials will gain wider attention this year.

"My hope and prayer is that Catholics who really want their faith to influence their decision making when it comes to going to the polls will give the reflections in this document consideration rather than just going to their favorite news source," he said. "That's going to be a very different kind of guidance than what they receive from their favorite cable news anchor or pundit.

"This is our chance to bring a different light to bear to a very important fundamental civic responsibility."

*Editor's note: The text of "Faithful Citizenship" can be downloaded as a free PDF from USCCB.org, or it can be purchased by going to Store.USCCB.org. The full document also is available in Spanish.*

## Fatima influenced filmmaker's conversion to Catholicism

AGNIESZKA RUCK  
Catholic News Service

VANCOUVER, British Columbia — For B.C. film producer Natasha Howes, "Fatima" is more than just her latest screen project.

The Kelowna-based filmmaker credits the miraculous events in rural Portugal a century ago for her conversion to Catholicism and her devotion to Mary.

Mary's appearances before three children are the driving force behind two films Howe has produced: her 2009 film "The 13th Day" and the just-completed "Fatima."

"Fatima" was set to be released in April, but the pandemic and the closing of theaters delayed

that plan. The film is now set for a simultaneous release in select theaters across North America and on streaming sites, including Apple iTunes and Amazon Prime, beginning Aug. 28.

The film is based on the real-life events of 1917 when Mary appeared to three children with messages of peace, having a significant impact on their country and the Catholic Church.

Howes hopes "Fatima" and the story of Francisco, Jacinta and Lucia dos Santos will inspire everyone, Catholic or not.

"This is a film for everybody," Howes told The B.C. Catholic, newspaper of the Archdiocese of Vancouver.

"I have developed a deep devotion to the Blessed Mother through my interaction with this story," she said. "The story of Fatima is multi-layered and very, very deep."

In the film, "We've taken key facets of that story and woven it" into a "deeply human, emotional, personal journey."

Fatima dives into the events from the point of view of Lucia, a girl growing up during the time of World War I as she tends her family's sheep along with her cousins, Francisco and Jacinta.

Lucia was 10 when she and her cousins began seeing visions of Mary, who delivered messages about the power of prayer and fasting to bring about peace. Their

testimony rocked their families, neighbors, religious leaders, and the secular government as all tried to make sense of what was happening.

The number of people interested in seeing Mary for themselves grew, and on Oct. 13, 1917, thousands gathered to witness strange events in the sky described as the Miracle of the Sun and recorded by several sources, including nonreligious newspapers.

Francisco and Jacinta died young and are now saints. Lucia became a Carmelite nun and recorded the events in her memoirs. She died in 2005 at the age of 97.

Howes said "Fatima" tells "the

*See Fatima, Page 14*

## Schools

*Continued from Page 1*

really what is allowing us to be able to do this," she said. "We've been able to look at our classrooms and say, 'How can we adjust? How can we maintain a 6-foot distance or even down to a 3-foot distance with wearing masks and still really provide them with an in-person instruction?'"

Lazzara noted that all of the principals have been instructed to pay particular attention to how classroom space is utilized.

"So if they're able to maintain a 6-foot distance, they will do it. And in many cases, they will be able to do it," she said. "Some of the classrooms might be 5 feet, 4 feet, as low as 3 feet, but we're maximizing that distance in order to maintain the safest environment possible."

To help ensure the safety of those in the schools, the Office of Catholic Schools issued a policy regarding masks on Thursday, Aug. 13:

"Masks are required for all faculty, staff, students and visitors at all times when inside school buildings and when outdoors and unable to maintain a 6-foot distance. Supervising teachers may permit students to remove their masks for limited periods of time, when appropriate physical distancing, students being at least 6 feet apart, is in place.

"Developmentally appropriate and medical accommodations can be made as needed and approved by the school principal."

### Just in case

As schools are opening with

in-person instruction, Lazzara said she is constantly monitoring what is happening with COVID to see if at any point during the year Catholic schools will have to adjust what they are doing.

"While we know they did a great job (in teaching virtually), we are also helping to prepare our teachers not only for the virtual environment, but also to have their students coming back after being in a virtual environment for a quarter and how to properly assess that," she said.

To assist with that, teachers had access to 15 professional development webinars during the summer.

Lazzara noted that teachers often talk about the "summer slide" — what students don't retain over the summer — but this year they'll be looking at what students might not have grasped during the virtual fourth quarter.

"We want to really assess them in order to be able to clearly meet their needs with what they're coming back for and where to pick up where we left off," she said.

Lazzara said the "one consistent message" she's been hearing from school personnel is: "Everyone wants to do what is best for everyone."

"It's a struggle because we do truly want what is best for all of the students, but we also want what's best for our family and our faculty members, the parents and the community at large," she said. "They want to provide the best academic environment for their students and to provide them the best education. That's what a teacher wants more than anything is to educate their students to the best of their ability."

### New context for 'waiting list'

As of mid-July, overall enrollment in the diocese's schools was down 8% from where it was a year ago, according to Lazzara. Some, she noted, were as much as 7% ahead of where they were last year, and some were behind by 25%. However, over the last few weeks that might have changed.

"Our phones have been ringing off the hook with parents that are inquiring about enrolling their children because, as the public schools have rolled out some of their plans for all virtual instruction, there are a lot more people out there looking for the option of in-person instruction," she said.

However, principals need to be careful not to overenroll their classes.

"One of the reasons we were able to (social distance) is because of our size, so all the principals have been instructed that they need to know what the maximum capacity of their classrooms is for maintaining the appropriate distances and are not to enroll students more than they can handle," Lazzara said, adding that's why several schools have waiting lists.

"It's not that they're full, but that they have reached the capacity that they can maintain at the distances we need to require," she said.

### A different look

Lazzara said teachers and students might have concerns as they return.

"Teachers are walking into a lot of uncertainty again and wanting to make sure that their students are comfortable, are safe, remain healthy and can be educated," she

said. "There may be some fears for students coming back into the environment after being out for so long, and it's going to look very different.

Lazzara said students will need to be taught about wearing masks, washing their hands and social distancing — things that were not part of the Catholic school curriculum.

"Our schools are about building community and relationships and working collaboratively and closely, and all of that will need to be adjusted in order to maintain their safety," she said. "So, they will be having to kind of recreate the wheel once again in the fact that they need to be teaching in a far different way than they would normally in the non-COVID world."

Lazzara said this will have an impact on the youngest students.

"Normally we're teaching our little ones to share, and now it's kind of teaching the wrong lesson: 'You can't share your pencil with someone else. You can't share your crayons' or 'You can't share that toy,'" she said. "Everything I need to know I learned in kindergarten about sharing and caring for others is kind of put on hold for now."

As for what she hopes to say at the conclusion of the academic year, Lazzara said, "I would like to be able to say on June 5, 2021, that we successfully completed this academic school year in providing our students with an exceptional, faith-based, Catholic education in the safest environment possible for them as well as for our faculty and staff."

*Editor's note: Updates the reopening of Catholic schools are available at <https://richmonddiocese.org/reopening-our-schools/>.*

As we begin the school year, join us in praying for our students and all who are involved in their formation.



God of wisdom and might,  
we praise you for the wonder of our being,  
for mind, body and spirit.  
Be with our children as they begin  
a new school year.  
Bless them and their teachers and staff.  
Give them strength and grace as their bodies grow;  
wisdom and knowledge to their minds  
as they search for understanding;  
and peace and zeal to their hearts.  
We ask this through Jesus Christ our Lord.  
Amen.



**CATHOLIC  
SCHOOLS**  
DIOCESE of RICHMOND

Prayer courtesy of The Catholic Catalogue.

## OPPORTUNITIES

**The Catholic Diocese of Richmond** is seeking a Director for the Office of Ethnic Ministries. The Director of Ethnic Ministries provides leadership and guidance to the ministries that serve the intercultural groups throughout the Diocese of Richmond, to include Black Catholics, Hispanics, Asians and Native Americans. The Director seeks to foster the vision of intercultural ministry, which is to strengthen the unity of the Body of Christ while honoring and celebrating the cultural diversity of the Church.

**Qualifications:** A master's degree in theology, ministry or social sciences is preferred, along with professional work experience in a human service setting. Experience working with ethnic groups is required. Must have excellent oral and written communication skills, along with the ability to facilitate meetings with diverse groups of people. The successful candidate must have an understanding of Asian and Black Catholic ministries and Hispanic culture/ministries. A practicing Catholic in good standing with an excellent understanding of Catholic Church teaching and Church structure is required.

This is a full-time position with some evening and weekend work required, along with overnight travel. Interested candidates should send a cover letter, résumé and completed diocesan application to [jobs@richmond-diocese.org](mailto:jobs@richmond-diocese.org).

**The Catholic Diocese of Richmond** seeks a Director of Development for the Catholic Campus Ministry at James Madison University in Harrisonburg.

Catholic Campus Ministry operates at James Madison University, which is a public, state university nestled in the heart of the Virginia's scenic Shenandoah Valley. James Madison University has an enrollment of over 20,000 students and is ranked as a top university in the Princeton Review. The Director of Development at the Catholic Campus Ministry at James Madison University will be responsible for growing and expanding an already well-established development program through meeting with supporters, composing appeal letters and cultivating and maintaining the over 200 monthly donors to the ministry. Furthermore, the Director of Development will work closely with the director and the chaplain to find ways to expand our database and identify more alumni and friends of the ministry in order to invite them to participate in our ministry through their generosity. Responsibilities will also include mailing appeal letters and newsletters, thanking supporters and creating the annual plan for fundraising and devel-

opment. The Director of Development will also assist with the feasibility phase and potential implementation of a capital campaign to build a new student center.

**Qualifications:** A minimum of a bachelor's degree is required with 3-5 years of experience in fund development preferred.

This is a full-time exempt position on a salary basis. Salary is commensurate with experience and diocesan pay scale.

Interested candidates should please submit a cover letter, résumé and diocesan application to [jobs@richmond-diocese.org](mailto:jobs@richmond-diocese.org).

**St. Mary Star of the Sea School** is hiring a full-time middle school Language Arts and History Teacher. Class size 10-20 students and hours are 7:30 a.m.-3:30 p.m. Job duties include eighth grade homeroom, all components of Language Arts: literature, writing, grammar and communications, and U.S. history and civics to students in grades 6-8. This person also serves as an important member of our middle school teaching team, whose mission it is to educate and form the whole child in virtue and intellect. **Qualifications:** Be an enthusiastic and creative teacher with a minimum of two years of experience teaching Language Arts/History at the middle school or high school level; preference given to active, practicing Catholics committed to joyfully witnessing the faith to young people; Possess excellent speaking and writing skills and have the same high expectations of students; preference is to have an up-to-date teaching license or at least be in the process of obtaining one.

**Applications:** Diocese of Richmond employment application. Send résumé and application to [admin@saintmarystarofthesea.com](mailto:admin@saintmarystarofthesea.com)

**Our Lady of Mount Carmel School, Newport News,** has immediate candidate openings for the following positions for the 2020-2021 school year. We seek practicing Catholics who are enthusiastic about educating students, academically and spiritually. Must have a VA teaching license:

**Part-time PK-8th grade PE teacher and athletic director.** Candidates should have organizational skills, as well as effective classroom management skills.

**Part-time PK-8th grade music teacher.** Candidates should have organizational skills, as well as effective classroom management skills.

**Part-time K-7th grade Spanish teacher.** Candidates should have organizational skills, as well as effective classroom management skills.

**Part-time Cafeteria Manager/Cook.** Major role of this position is to efficiently prepare and serve school lunches while adhering to the rules

and regulations of the Catholic Diocese of Richmond, Our Lady of Mount Carmel School and the Virginia Health Department. Catholic in good standing preferred but not required.

For each of these positions, please submit a résumé and a diocesan application to [sajoseph@olmc-school.com](mailto:sajoseph@olmc-school.com). All inquiries should be directed to Dominican Sister Anna Joseph at 757-596-2754.

**The Benedictine Schools of Richmond** seek an innovative, collaborative and experienced part-time teacher to teach Spanish I and IV. This is a 10-month teaching position. For more information and instructions on how to apply, please go to: <https://www.saintgertrude.org/about-us/careers> or <https://www.benedictinecollegeprep.org/about-bcp/employment>

**St. Gabriel Catholic Church,** a vibrant parish of more than 1,100 families in Chesterfield, seeks to hire a part-time Music Coordinator (20 hours/week) to help create a dynamic and inspiring liturgical experience. Their primary responsibilities include planning the music for all liturgies in coordination with the pastor and liturgical council, inspiring the community to participate musically in the liturgy and empowering the musicians and vocalists to share their musical gifts at the parish. The ideal candidate must be a Catholic in good standing; possess a solid understanding of Catholic liturgy, including holy days, weddings and funerals; know a variety of styles of liturgical music; lead and train cantors, musicians and choir; and work in cooperation with and under the direction of the pastor. The ability to play keyboard and piano is a plus. A music degree is preferred but not required. Excellent computer skills a must. Salary is in accordance with diocesan scale.

**Education and/or certification:** Degree in music performances and composition or equivalent education and experience preferred.

**Experience:** Two or more years liturgical music experience. Strong knowledge and appreciation of Catholic liturgy.

To apply, please send a résumé and diocesan application to: Therese Venti, 8901 Winterpock Road, Chesterfield, VA 23832; fax 804-639-6591 or [therese.venti@saintgabriel.org](mailto:therese.venti@saintgabriel.org).

## SHORTTAKES

**16th Annual St. Benedict Oktoberfest CANCELED:** Due to COVID-19, the 16th Annual St. Benedict Oktoberfest has been canceled. The parish plans to hold the event Sept. 17-19, 2021. For further information, visit [www.stbenedict-oktoberfest.com](http://www.stbenedict-oktoberfest.com).

## Beirut blast brings 'Unforgettable' to Catholic hospital

BAABDA, Lebanon (CNS) — U.S. Daughter of Charity Sister Ann Sauvé, a member of the administrative staff at the order's Sacred Heart Hospital in this Beirut suburb, will not easily forget Aug. 4 and the massive explosion in the port of Beirut.

"I can still recall a mass of people sitting or lying on stretchers — sometimes even on the floor — waiting patiently for their turn, not really asking for anything, without complaints, and perhaps not even knowing if they still had a home, or, in some cases, if they had lost a family member," Sister Ann told Catholic News Service.

"We cared for them as efficiently as possible, but it took time and many had to wait for their turn. When they were able to leave after receiving the necessary care, it was always with a quiet and sincere 'thank you.' The next day, visiting them in their hospital room, it was again their thanks that we heard, despite their shock and their suffering. ... an experience I will never forget," said Sister Ann.

The hospital received about 200 people in its emergency room that night. The explosion killed more than 170 people and wounded more than 6,000.

## USPS issues could hinder prescriptions

WASHINGTON (CNS) — A day before Postmaster General Louis DeJoy announced he was suspending operational changes to the U.S. Postal Service until after the elections, the head of the Catholic Health Association said delivery disruptions would affect millions of Americans who receive their prescriptions by mail.

Mercy Sister Mary Haddad, president and CEO, said in an Aug. 17 statement that CHA was "deeply concerned" about Postal Service changes and said "reliable and timely mail delivery" was a must for getting prescription medications to those who need them.

"Many patients with chronic diseases who rely on the mail service are particularly vulnerable during the ongoing coronavirus pandemic," she said. "An efficient and well-funded Postal Service is an essential part of efforts to protect the health and well-being of vulnerable persons during this time."

## The Hispanic/Latino Community united under quarantine

DANIEL VILLAR, ASSOCIATE DIRECTOR OEM

In early March, the Catholic Diocese of Richmond went into quarantine as a result of COVID-19. This pandemic has changed a lot of how we live today. The resilience of the Catholic Hispanic/Latino community during this time has brought forth fruit that has continuously inspired and empowered leaders, helping them continue to minister to their communities. They have found different ways to transmit, communicate and catechize those who are quarantining at home. From couples and families to those in RCIA and children receiving catechetical formation, these leaders have continued to reach out and engage their communities by promoting technology as a useful way of staying connected.

From the Eastern Shore to West Point, Harrisonburg to Prince George, our leaders have been focused on keeping the routine as normal as possible due to the large concentration of Hispanic/Latinos that live in these areas. They have been using different kinds of technology to stay connected with their ministers and their communities. Since Whatsapp is very common among Hispanic/Latinos, some leaders have used it to create small prayer groups where the reading of the day is shared and everyone sends prayer intentions or words of encouragement throughout the day, helping to keep everyone spiritually connected as one body in Christ. Other leaders have used Zoom to gather with their ministers and communities either once a week, twice a week or once a month, depending on the need, to accompany them and discuss the current pandemic and any issues they may be experiencing. YouTube has also been very useful in transmitting the Spanish Mass, Adoration of the Blessed Sacrament and any messages that the clergy would like to relay to their community.

From Roanoke to Martinsville, Woodlawn to Bristol, our leaders have also kept contact with their ministers and communities in the same way, but in these areas the material need is much greater. Since the western part is sparse and mountainous, the Hispanic/Latino communities are large but geographically separated in some areas and small in others. The contact and engagement our leaders have had with their ministers and communities has really called them to be bridges between the Hispanic/Latino community and other ministries during this time, specifically social justice ministries.

The Office of Hispanic Ministry continues to provide formation to our leaders, so they may effectively serve their communities. Through us, our leaders have been able to meet each other through our Zoom meetings, some for the first time ever. We make it our priority to continue this practice so that our effort and support can be a source of inspiration and love for them and their mission in the Church.

On Saturday, October 10, 2020, we will have our annual gathering of leaders. All our Hispanic/Latino leaders throughout the diocese will be present online. Our office will be promoting new programs and certifications that will be coming out this fall. We will also be having activities and moments where our leaders can connect/reconnect and get to know each other on a more personal level.

This is a time when we are asked to be united in faith and to be in solidarity with one another, just as Jesus did with his disciples. Do not be afraid, here I am with you.

## La comunidad hispana unida durante la cuarentena

A principios de marzo, la diócesis de Richmond entró en cuarentena como resultado de COVID-19. Esta pandemia ha cambiado la forma en que vivimos hoy. La fortaleza de la comunidad católica hispana durante este tiempo ha dado fruto que ha inspirado y empoderado continuamente a los líderes, ayudándoles a continuar acompañando a sus comunidades. Han encontrado diferentes formas de transmitir, comunicar y catequizar a quienes están en cuarentena en casa. Desde parejas y familias hasta aquellos en RCIA y niños que reciben formación catequética, estos líderes han trabajado incansablemente para mantenerse conectados con sus comunidades, promoviendo la tecnología como una forma nueva de evangelizar.

Desde el Eastern Shore hasta West Point, desde Harrisonburg hasta Prince George, nuestros líderes se han centrado en mantener sus rutinas lo más normal posible debido a la gran concentración de hispanos que viven en estas áreas. Los medios sociales más comunes utilizados entre la comunidad latina son Whatsapp, Zoom y Youtube. Whatsapp es muy común entre los hispanos y algunos líderes lo han usado para crear pequeños grupos de oración donde se comparte la lectura del día y todos envían sus intenciones o palabras de apoyo, ayudando a reavivar y cultivar su espiritualidad dando sentido el ser un cuerpo en Cristo. Otros líderes han utilizado el programa de Zoom para reunirse con sus ministros y comunidades una vez por semana, dos veces por semana o una vez al mes, según la necesidad, para acompañar y dialogar sobre la pandemia, las cuestiones más sobresalientes en ese momento y otros asuntos. Youtube también ha sido muy útil para transmitir la misa en español, la adoración al Santísimo Sacramento y cualquier mensaje que el clero quisiera transmitir a su comunidad.

De Roanoke a Martinsville, Woodlawn a Bristol, nuestros líderes también se han mantenido contactados con sus líderes y comunidades de la misma forma, pero en estas áreas hay más necesidad material. La parte occidental de la diócesis es espaciosa y montañosa, las comunidades hispanas son grandes, pero geográficamente separadas en algunas áreas y pequeñas en otras. La comunicación y la participación de nuestros líderes con sus ministros y comunidades realmente los han llamado a ser puentes entre la comunidad hispana y otros ministerios durante este tiempo, específicamente los ministerios de justicia social.

Nuestra oficina continúa brindando formación a nuestros líderes, para que puedan seguir sirviendo eficazmente a sus comunidades. Ellos han podido conocerse a través de nuestras reuniones virtuales, para algunos han sido sus primeras experiencias en la red. Nuestra prioridad es continuar esta práctica para proveer herramientas prácticas con el fin de seguir cultivando la semilla de la fe y manteniendo viva la esperanza en estos tiempos difíciles.

El sábado, 10 de octubre de 2020, tendremos nuestra reunión anual de líderes. Todos nuestros líderes hispanos a nivel diocesano estarán presentes en línea. Nuestra oficina promoverá nuevos programas y certificaciones que comenzaran este otoño. También tendremos actividades y momentos donde nuestros líderes pueden conectarse/reconectarse a un nivel más personal.

Este es un momento donde se nos piden estar unidos en la fe y ser solidarios los unos con los otros, al igual que Jesús hizo con sus discípulos. No tengan miedo, aquí estoy con ustedes.



## Formación en línea

Hispanic Ministry  
CATHOLIC DIOCESE  
OF RICHMOND

### Catequesis

- Vocación
- Creencias Básicas
- Escrituras

Costo: \$30

### Sacramentos

- Sacramentos
- Metodología

Costo: \$30

### Formación Fe del Adulto

- Las Bienaventuranzas
- Las Parábolas de Jesús

Costo: \$30

## Fatima

*Continued from Page 10*

human story behind the story of the apparitions and the miracle," with particular research and emphasis on the "human psychology" of each key player in the story.

Developing the script was an "intricate and sensitive" process that involved working with an advisory committee from Portugal's Shrine of Fatima; consulting Sister Angela Coelho, postulator for the canonization cause of Francisco and Jacinta; and reading eyewitness accounts and Lucia's memoirs.

Fatima is not meant to be a documentary, said Howes. Although inspired by true events, it does not follow them exactly. For example, only four of the six apparitions reported by the children are depicted.

Fictional elements were inserted to add historical context. In the film, Lucia's brother is sent off to fight in the war, when in reality he was never conscripted. As a narrative device, it "heightens the emotional dynamic" within Lucia's family and helps place them firmly in that era, said Howes.

The team behind the film is working with Picturehouse,

a film distribution company whose personnel were behind "The Passion of the Christ."

Howes hopes the film will inspire audiences to learn more about the history and impact of the apparitions of Our Lady of Fatima. It certainly had that effect on those behind the scenes of Fatima, which was filmed entirely in Portugal.

"It is part of the lifeblood of the Portuguese identity," she said, "and that's so incredible to me."

"Everybody on set had a story to tell about Fatima," she said. "Everybody I knew, their uncle, aunt, or grandparent was there to experience the Miracle of the Sun."

Now, in a world not rocked by a world war but by pandemic, fear, discrimination, and division, the visionaries' message of prayer and peace is as relevant as ever, said Howes.

"We actually have a movie here with key themes of faith, hope and love, and this is a primary time to release an inspirational movie."

She hopes Fatima can "meet the audience where they are and give them many opportunities to experience and see this Fatima movie in this much-needed time."

## Pope

*Continued from Page 2*

One of the responses that must not be missing is the preferential option for the poor, he said.

This key element of the Church's social teaching "is not a political option, nor is it an ideological option," he said; it is "at the center of the Gospel."

Jesus "stood among the sick, the poor, the excluded, showing them God's merciful love," he said.

The preferential option for the poor is a duty for all Christians and communities, he said, and it means doing more than providing needed assistance; it requires remedying the root causes and problems that lead to the need for aid.

"Many people want to return to normality" and get back to business, the pope said, but this "normality" must not entail ongoing social injustice and the degradation of the environment.

"The pandemic is a crisis, and we do not emerge from a crisis the same

as before: either we come out of it better or we come out of it worse," he said. "We must come out of it better" and build something different.

The world needs an economy and remedies that do not "poison society, such as profits not linked to the creation of dignified jobs," but rather profits that benefit the general public.

"We must act now to heal the epidemics caused by small, invisible viruses and to heal those caused by the great and visible social injustices," he said.

By "starting from the love of God, placing the peripheries at the center and the last in first place," he said, "a healthier world will be possible."

Recovering from the pandemic will require action rooted in tangible love, "anchored in hope and founded in faith," he said, "otherwise, we will come out of the crisis worse."

The pope concluded by praying, "May the Lord help us and give us the strength to come out of it better, responding to the needs of today's world."

## Exorcism

*Continued from Page 5*

### What, why

Exorcism, which is a specific form of prayer, is when the Church asks publicly and authoritatively in Christ's name that a person or object be protected against the power of the devil and withdrawn from the devil's dominion, according to the Catechism of the Catholic Church.

In its simplest form, exorcism is performed at the celebration of baptism as part of preparing the candidate for receiving the grace of the sacrament of baptism.

However, the more solemn form, called "a major exorcism," is what most people picture — the rite directed at expelling a demon or liberating someone from demonic possession through the spiritual authority that Jesus entrusted to his Church. It can be performed only by a priest and with the permission of the bishop, and he must proceed with prudence, strictly observing the rules established by the Church.

It is "decidedly worrying," Father Bamonte told CNS, that the reality of the demonic world gets such little attention or is even repudiated by some Catholic educators, especially if they are involved in the spiritual, pastoral and theological formation of seminarians and candidates for religious life.

The widespread "ignorance" of demonic activity and phenomena results in "a great impoverishment in formation," he said.

It means the majority of ordained men are not immediately able: "to guarantee profound spiritual direction; to offer an appropriate catechesis to the faithful on the existence and activity of the devil; and to address the serious problems related to the increase in occult practices," which

has opened the door to "increasingly virulent," extraordinary activity by the devil, he said.

### Preparation, guidance needed

A priest who shows compassion, wisdom, prudence and integrity is not enough, he said; priests and seminarians must have specific preparation and guidance, including following Church instructions regulating this ministry, which the new guidelines provide.

The priority of every priest is evangelization with Christ at the heart, he said.

But authentic evangelization does not clash with "the mystery of iniquity" and must include a reflection on the origin, presence and meaning of evil in the universe, which was "created good by God."

During their studies, Father Bamonte said, seminarians should meet at least once with an exorcist priest, who explains his ministry, so that "the figure of the exorcist priest would become more familiar to future priests, setting up a future and more fruitful collaboration between them, for the benefit of our brothers and sisters afflicted by the evil one."

An exorcist is not "superman" or a magician, "he is a simple priest, minister of Christ and his Church," he told SIR, the news agency of the Italian bishops' conference, July 30.

And unlike its shocking or violent movie versions, the rite of exorcism "creates a very profound experience of faith, in which one touches, almost with your hand, the living presence of Jesus, Our Lady, the angels and saints," he told SIR.

The feeling is one of "peacefulness and intense joy, which has nothing at all to do with what one sees in theaters and on TV, distorting reality," he said.

## Greetings from everywhere



Venus Tucker celebrated her 106th birthday on Thursday, Aug. 13, at Our Lady of the Valley Retirement Community in Roanoke. Staff at the facility had sought 106 cards for her birthday; she received more than 3,000 from throughout the United States and Puerto Rico. (Submitted photo)