



The Catholic Virginian



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CCC has provided \$1M in relief during pandemic

Continues to provide regular services in addition to emergency aid

Editor's note: During the first four months of the pandemic, Commonwealth Catholic Charities provided \$1 million in emergency assistance. In addition, CCC continued to assist people through its other services, e.g., adoptions, counseling and outreach to homebound seniors.

KRISTEN L. BYRD

Special to The Catholic Virginian

Sara would pause at St. Benedict Church, Richmond, in front of a statue of the Mother of God during her morning walks with her dogs. She would pray for peace, hope and the day when she, too, would become a mother.

Sara and her husband Ryan couldn't have biological children, so they decided to adopt. They met with many adoption agencies and advocates; they also communicated with dozens of people who ended up being scammers looking to profit from their dream of a family, promising a baby that would never be delivered.

Through all the heartbreak, Sara still paused and prayed to Mary.

"We never lost hope," Ryan said, "but there were some days we were hanging on by a really thin thread."



Sara and Ryan hold their son Fletcher, whom they adopted with the help of Donna Banks, part of the Adoption and Pregnancy Counseling team at Commonwealth Catholic Charities. CCC continues to provide its regular services in addition to aiding those in need of food, rent assistance, housing and baby supplies. (Photo provided)

They finally ended up with Donna Banks, part of the Adoption and Pregnancy Counseling team with Commonwealth Catholic Charities, whom they had talked to the previous year.

"Donna left a lasting impression," said Sara. "She was like one of the fairy godmothers – a tiny,

little, quirky, vibrant woman full of compassion. We felt like she was a true advocate and very genuine. It didn't feel like just a transaction like the others."

It didn't take long for Banks to find them a birth mother in search of parents for the girl she was carrying. Learning they were chosen,

Sara and Ryan bought furniture and toys. They washed clothes and bottles. They set up a nursery. Two days after giving birth, the biological mother changed her mind and decided to keep the child.

This was at the beginning of COVID quarantine. Sara and Ryan were trapped in their home with a nursery constantly reminding them it was missing a baby. Eventually, Ryan packed the items into boxes and kept them out of sight.

But they kept trying. So did Banks.

She has been working in adoption for decades and was moved by the couple's tumultuous journey and seemingly endless determination.

"They are very sincere, incredibly resourceful. They are everything you want to see in adoptive parents," Banks said. "They have the passion. They knew what their mission was, and that was to find their child, and they were going to do it."

A few months later, they got a call from Banks. A young woman in Roanoke had gone to the doctor thinking she was sick only to find out she was pregnant. The doctors

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Campaign highlights link between diocese, Haiti

Focus on food, education fortifies parish twinning relationships

WENDY KLESCH

Special to The Catholic Virginian

It's a friendship that has endured through times of coup and upheaval — and that continues in this time of pandemic, with its accompanying reminder that challenges know no borders.

Since 1984, the Diocese of Richmond has had a unique relationship with parishes and schools throughout Haiti — primarily in the Diocese of Hinche in the mountains bordering the Dominican Republic. It is a relationship that has led to visits between the two coun-

tries, opening doors to other cultures and forging friendships between people of different nations, united in their Catholic faith.

"It's been a joyous experience," said Kathleen Dowdy, a parishioner at Holy Family, Virginia Beach, who has long been active in Haiti Ministry. "And now we have a chance to stand in real solidarity with another diocese."

Friendship in the time of COVID-19

Typically, Haiti ministries rely on a variety of fundraisers to support their endeavors, such as selling fair-trade coffee after Mass and

holding 5K races, dinners and golf tournaments — all of which have been put on hold due to the pandemic. All travel between the two nations has also been suspended.

"No one is going anywhere," Dowdy said. "No one has any money. Everyone is in this together. It's important to do what we can in times like these."

This year, several volunteers and committees have joined together to form the Haiti 2020 Task Force in an effort to raise money virtually, via the organization's website: richmonddiocese.org/Haiti2020.

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Preaching Gospel with words, work hallmark of diocese



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

As you read in the last issue of *The Catholic Virginian*, this Sunday, Sept. 27, we will begin the Octave of Service as part of our diocesan bicentennial observance. As the Bicentennial Task Force was planning for our 200th anniversary, they felt that a diocesan-wide time for service was fitting given that our patron is St. Vincent de Paul.

An octave in the Church applies to joyous occasions like Christmas and Easter. Our bicentennial Octave of Service should be such an occasion, a time when we joyfully give of our time and talent in service to others over eight days.

When I arrived in the diocese, I was pleased to learn that there is an annual day of service for Pastoral Center employees on or near Sept. 27, the feast day of St. Vincent de Paul. On Thursday, Oct. 1, we will again be assisting several entities throughout the community in various ways.

Growing up, I saw firsthand how the work of the Society of St. Vincent de Paul touched people's lives, as my dad was the president of

the conference at our parish. Their outreach included not only temporal needs, but spiritual needs, as he and his fellow Vincentians always took time to pray with those they served. That is why I am encouraged that we have six St. Vincent de Paul Society conferences in our diocese engaged in this work.

Service is integral to our faith. These works are a tangible witness to the Gospel. As St. James reminds us: "What good is it if someone says he has faith but does not have works?" (Jas 2:14).

St. Vincent de Paul understood those words and instructed his followers to live by them when he wrote: "We should assist the poor in every way and do it both by ourselves and by enlisting the help of others.... To do this is to preach the Gospel by words and work."

Preaching the Gospel by words and work has been a hallmark of our diocese. As we read our history, we learn that bishops, clergy, religious and laity were at the forefront of serving those most in need. Ministering to those afflicted with Yellow Fever, providing medical care to injured soldiers from both armies during the Civil War and educating African American children when no one else would, the Catholic community's Gospel wit-

ness combined faith and works.

Examples of faith and works are part of diocesan and parish life today. The Food and Hunger Fund that we support through our Annual Diocesan Appeal has distributed \$137,000 to 24 parishes, just this year. The need is always there.

Over the last six months, Commonwealth Catholic Charities spent \$1 million helping people, especially those impacted by COVID-19, and day in and day out, our parishes continue to provide this witness through meal programs and food distribution, as well as through other forms of outreach.

This is what we, as Catholics, do! As Pope Francis has reminded us throughout his pontificate, we are to "go to the peripheries." Not only are we to help those who seek our help, but we are to seek those who need our help. We are to intentionally seek out and offer to assist the poor among us.

On Oct. 1, prior to beginning our diocesan day of service, I will bless a new statue of St. Vincent de Paul that will stand outside of the Pastoral Center. My hope is that this statue will be a reminder to all who visit of the exemplary life our diocesan patron led. May it be one from which we all find inspiration.

ST. JOHN NEUMANN

1820 **TIME CAPSULE** 2020

A SAINTLY MISSION FOR GERMAN CATHOLICS

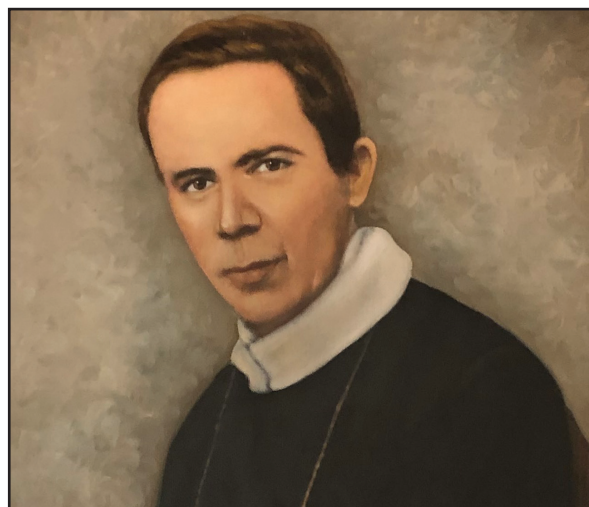
*Throughout the Diocese of Richmond's bicentennial year, a time capsule recalling a particular time in diocesan history is scheduled to be published in each issue of *The Catholic Virginian*. The bicentennial time capsules have been researched and compiled by Father Anthony E. Marques, chair of the Diocese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

Catholics in Virginia were outsiders from the beginning. Native Americans of the Chiskiack tribe killed a group of Spanish Jesuit missionaries near present-day Williamsburg (1571). During Virginia's time as an English colony and for the first years of American independence, there were few Catholics in the territory because their religion was outlawed (1607-1786).

Around the turn of the 19th century, Irish and French Catholics began arriving in Virginia. They remained the predominant ethnic groups in the Catholic Church during the first two decades of the Diocese of Richmond (1820-1840).

The construction of the James River and Kanawha Canal brought significant numbers of German laborers, including some Catholics, to Richmond (1840-1842). The canal, which was originally proposed by George Washington, sought to provide a water route from Richmond, across the Allegheny Mountains, to the Ohio River (1820-1851). The project was only partially completed and was eventually superseded by railroads.

German Catholics in Richmond worshipped at St. Peter's Church but had difficulty understanding and speaking English. Father Timothy



A portrait of St. John Neumann in the basement of St. Peter Church, Richmond, commemorating his mission to German Catholics in September 1842.

(Photo provided)

O'Brien, the pastor of St. Peter's, encouraged the German community to form a separate parish. He and a German parishioner, Henry Müller, asked the Redemptorist religious order in Baltimore to send a priest to minister to the German community on an occasional basis (1842).

In response, the Redemptorists sent Father John Nepomucene Neumann (1811-1860), himself a German-speaking immigrant from Bohemia (then part of the Austrian Empire, today in the Czech Republic). Neumann had been an energetic pastor to German immigrants in New York state (1836-1840) before joining the Redemptorists in Pittsburgh (1840-1842).

He made his religious profession in Baltimore and was assigned there at the time of his brief mission to Richmond (1842). Neumann was later appointed the bishop of Philadelphia (1852) and was the first American bishop to be canonized (1977).

In September 1842, Father Neumann preached an eight-day mission to German Catholics at St. Peter's Church, Richmond. At this time, the community was taking steps to form its own parish under the patronage of the Virgin Mary and was supported in its efforts by Richard V. Whelan, the second bishop of Richmond (1841-1850).

Germans worshipped each Sunday at St. Peter's, but quarterly, and then monthly, they attended a Mass in the basement of the church celebrated by a Redemptorist who preached in German (1843-1848). During this time, the German community collected funds in hopes of being able to support a resident priest and to build a church.

In 1848, the German community received a resident pastor and rented a building in Richmond that it used as a chapel. A church, named St. Mary's, was built and dedicated three years later (1851), and a parochial school followed (1852). The parish also established St. Mary's Cemetery (1874), which was renamed Holy Cross Cemetery (1924).

In addition to the Redemptorists, various religious orders served the German community at St. Mary's: Jesuits from Georgetown (1850-1860)

Priests bringing hope, comfort to COVID patients

Pastoral Care Team helps lessen fears, isolation of the hospitalized

KRISTEN L. BYRD

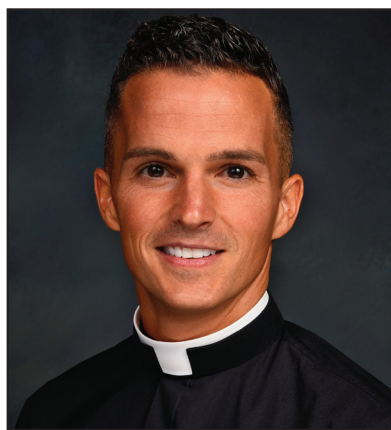
Special to The Catholic Virginian

When COVID started claiming its first victims in the United States, they were suffering alone in hospital rooms. Families and friends couldn't visit. Their only interaction was with doctors and nurses. Their only visitors were via FaceTime and phone.

The Diocese of Richmond saw the need for ministry and sent out a notice looking for priests willing to visit the sick, to offer comfort and Communion, the sacrament of reconciliation and the sacraments for the dying.

Though some hospitals wouldn't even allow priests to visit, others would, under strict medical directives and the donning of several layers of PPE.

Two of the first priests to be assigned were Father René Castillo, pastor of Church of the Holy Family, Virginia Beach, and Father



Father Gino Rossi



Father René Castillo

Gino Rossi, pastor of the St. Peter, St. John and St. Patrick cluster in Richmond.

A priest for 31 years, Father Castillo worked as a hospital chaplain in the Hampton Roads area before being assigned to Holy Family. With this experience, he felt he was a good fit for the COVID-19 Pastoral Care Team.

Father Rossi, a priest for seven years, also had experience visiting the sick in hospitals, serving at the VCU Medical Center in Richmond. He said his experience, youth and good health made him a good candidate for the program. Plus, he saw it as a learning opportunity.

"God is always bringing us along, helping us to become better and more capable ministers," he said. "I need all the experiences and training I can get!"

With masks, gowns, goggles, gloves and God, these men began their work. In the face of a pandemic, they were unafraid.

"No matter the situation, there is always hope for us as Christians," said Father Rossi. "Christ conquered death and all sickness. When I encounter someone who is sick or dying, I try to remind them they have nothing to fear, that God is in control and will take good care of them."

The priests call each patient by name. They speak with them, not just to them. They connect as they

pray with them and offer them the Eucharist and reconciliation. They anoint them and give them the sacraments for the dying if needed.

Although they must limit their time with patients in the interest of safety, one of their goals is to make sure those alone in their hospital rooms don't feel lonely.

Father Castillo said this ministry is "to remind them that God is with them and is accompanying them in their illness. God wants to strengthen them and to heal their souls and, if it is God's will, their bodies, too."

He recalled how one COVID patient was an elderly woman, isolated except for the nurses who came in and out of her room. What made her situation unique was that one of her nurses happened to be her granddaughter.

Knowing her granddaughter was there to help take care of her physically also helped her mentally, Father Castillo said.

"It was a blessing for the patient, and the presence of her granddaughter gave her assurance that she was not alone in the company of nurses and others who were strangers to her," he said.

COVID-19 has not just affected those who fall ill, but others as well. Being a family member or friend of someone who is sick and not being able to visit is also a struggle.

Even those who don't have a loved one with COVID-19, but who read the harrowing stories and see the numbers on the news can become depressed or anxious. Quarantine has taken its toll on many.

"I think many people whose faith has been negatively affected may not even be patients who have contracted COVID, but are people who are simply isolated and afraid," said Father Rossi.

In times of sickness and fear, some people tend to hold tight to their faith. Even those who had turned away from God sometimes come back. Priests have seen this firsthand.

"We reach out to God when we are sick because 'there are no atheists in foxholes,'" said Father Rossi. "We are self-reliant and self-confident often until we experience something that shows us we are not and we need a Savior."

Father Castillo spoke of the comfort the program has brought to those suffering.

"Ministry to the sick is ministry to Christ himself," he said. "It witnesses to the care that God has for all, especially the sick, and in our case as priests, an embodiment of the shepherd concerned for his flock. It brings spiritual strength and peace to them; it offers the possibility to returning to God's loving embrace."

As restrictions have loosened, some hospitals are permitting more priests to visit patients. While vaccines are being developed and tested, Father Castillo is optimistic.

"I have tons of hope! What is there to fear?" Father Castillo said. "This will pass. And God will use any and all tragedy and difficulty experienced during this global pandemic to help more people to know him, love him and make his kingdom more present in the world. We, as God's faithful, get the privilege of watching him do his amazing work. I am grateful for that."

"When I encounter someone who is sick or dying, I try to remind them they have nothing to fear, that God is in control and will take good care of them."

- FATHER GINO ROSSI

CHA says 'distributive justice' essential to COVID-19 vaccine

ST. LOUIS (CNS) — Amid heated discussion and ongoing debate on a COVID-19 vaccine — how soon it will be available and who should get it — the Catholic Health Association has a lot to say.

The group, which is based in St. Louis and oversees more than 2,200 Catholic hospitals, nursing homes and long-term care facilities in the U.S., highlighted its stance on the vaccine's development and distribution in a September letter to a committee of the National Academies of Sciences, Engineering and Medicine.

The letter, signed by Mercy Sister Mary Haddad, president and CEO of the Catholic Health Association, stressed that Catholic health officials appreciated the committee's

work outlining the eventual distribution of a COVID-19 vaccine. She said the draft outline shows respect for human dignity and recognizes the role health care providers and communities have in vaccine distribution.

It also "emphasizes distributive justice by ensuring the vaccine is provided in a manner to not only save lives, but also address health inequities."

Sister Haddad said CHA believes that "all people, barring exceptional circumstances, have a responsibility to be vaccinated" as a means to protect vulnerable people and broader public health.

She stressed this responsibility is not just for one's own health either but "more funda-

mentally" is rooted "in our obligation to protect through solidarity those who are most at risk or unable to be vaccinated. The development of an ethical framework for distributing vaccines is therefore critical so that individuals and families have equitable access to vaccines and are able to trust in their effectiveness."

The organization's letter applauded the draft framework set up by the National Academies of Sciences to help policymakers determine how to equitably distribute a potential COVID-19 vaccine, and it also urged the committee to "make further recommendations on the crucial role that public health, nonprofits, community leaders and other religious and

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OLMC School receives national honor

Cardinal Newman Society recognizes Christ-centeredness, strong Catholic identity

JENNIFER NEVILLE

Special to The Catholic Virginian

With Christ as its ultimate teacher, Our Lady of Mt. Carmel School, Newport News, has been recognized as a Cardinal Newman Society Catholic Education Honor Roll School for shaping students spiritually, academically, socially and emotionally.

"The Honor Roll is really recognizing that our faith isn't just something in a religion classroom but really is something that the kids encounter daily," said Dominican Sister Anna Joseph, principal. "It inspires us to want to be evermore faithful and evermore be the witness that Christ asks us to be for our children."

Kathy McKenna, OLMC School admissions coordinator and military liaison, said that the school, which has 263 students from pre-K to eighth grade, is the first Richmond of Diocese school to receive this national distinction, a five-year honor.

The Cardinal Newman Society evaluates schools on how they meet five principles of a Catholic education: inspired by divine mission; models Christian communion; encounters Christ in prayer, Scripture and sacraments; integrally forms the human person; and imparts a Christian understanding of the world.

"We view every student as a child of God, and we treat every child as a child of God," McKenna said. "For parents, I think that should be pretty comforting to know that their children aren't going to be just learning academic subjects, but they are going to be loved while they're in our parish school."

Father Dan Beeman, pastor of OLMC Parish, said the award "is a reminder that we do have a sense of Catholic identity and a reminder that evangelization is the most important thing we do in our school."

Divine mission is basis

Father Beeman and Sister Anna Joseph said the first of the principles – inspired by divine mission – is the basis for all of the other tenets.

"Our most important work as a school is revealing the truth, goodness, and beauty of Christ and his Church to our students and their families," Father Beeman explained. "With that guiding mission, the five principles become easily lived in everything we do."

Catholic identity is fostered through religion classes, Scripture, sacraments and prayer and is integrated in all classes and school activities, Sister Anna Joseph said.

"It is one of our greatest strengths here that we have been faithful to the Church and her teachings, that we have provided an atmosphere that really helps the children to see that their formation is a formation in faith and virtue and knowledge all together," she said. "Every teacher in the building is really a witness of Christ who is the teacher."

She added that teachers view themselves as "instruments" of God.

An example of how the school integrally forms the human person and imparts a Christian understanding of the world was an eighth grade civics class wherein students learned that good citizenship carries a mandate to enact civic responsibilities such as voicing their moral opinions to leaders. They studied a Virginia House bill on abortion and compared it to Church teaching on the sanctity of life. They subsequently attended the Virginia March for Life in Richmond, McKenna explained.

Students pray daily, go to Mass weekly, have eucharistic adoration monthly and opportunities for the sacrament of reconciliation at least twice a year, more often if requested. They also have the opportunity to pray the rosary and Stations of the Cross and participate in Faith Day, an all-day retreat in which students of all grades worship, pray and give service to others as a school community. McKenna added that Mini Faith Day activities happen at other times throughout the year.

Faith families, multi-grade groups of 15 to 20 students, gather several times a year to re-enforce to students that "we're brothers and sisters in Christ" on a common "journey" to learn more about faith and virtues, Sister Anna Joseph said.

"It reminds the kids that they're not just part of a particular grade, but our whole school is a community of faith," she said.

Centered on the Eucharist

Father Beeman said, "The Eucharist is the center to everything we do as a Catholic School."

"In the Eucharist, at the celebration of Holy Mass, every principle of Catholic identity is fully revealed and lived," he explained. "The more we turn hearts to love Jesus Christ in the Eucharist, the more the students will find their home and their hope in their Catholic faith."

Sister Anna Joseph said the chapel in the center of the school is "a great source of hope for our students to always know that the Blessed Sacrament is always near them."

"In our school building itself, the chapel is the



In 2019, Dominican Sister Maria Clemens, second grade teacher, helps pre-K student Celia Wilds make a friendship bracelet during Faith Day, an annual retreat in which students of all grades worship, pray and give service to others as a school community. Students in all grades made the bracelets which were given to those whom the parish serves through its outreach ministry. (Photo/Our Lady of Mt. Carmel School)

heart of our school and reminds us that Christ is at the heart of all we do," she said. "Christ is really the teacher in this building."

Students are taught to follow the Ten Commandments and to live the Beatitudes. With that in mind, students embrace the spiritual and corporal works of mercy.

Students have distributed donated bottled water, canned goods and clothing to the needy along with hand-crafted friendship bracelets and encouraging notes. They collected and gave shoes to those in need.

Last year, second graders visited residents in a nearby assisted living facility, and when COVID restrictions occurred, students made cards for the homebound and those in nursing homes. Each year, the eighth grade class works on the grounds of the cloistered Poor Clares monastery in Barhamsville.

Parents integral to formation

Sister Anna Joseph said parents are the primary educators in the spiritual formation of students. Keeping that in mind, the school offers retreats for parents, gives them the opportunity to participate in small-group devotions in the school chapel, and encourages them to assist with classroom events, field trips, retreats, service projects and Faith Day activities, according to the school's Honor Roll application.

Father Beeman added that OLMC School partners with parents to help their children to see the world in the light of Christ and to help them direct everything to that hope.

"When a student is struggling with a personal issue, a family dynamic, a sudden loss or anxieties, having a Christian worldview allows us to offer the students a hope far greater than the world. There is no greater consolation and help than the Gospel of Jesus Christ," he said.

Sister Anna Joseph agreed.

"They see the world through the lens of 'I know that Jesus has saved us and that this matters in how I see everything now,'" she said.

During 2018, Our Lady of Mt. Carmel School fifth grade students pray during First Friday eucharistic adoration, which is part of the spiritual formation they receive. They also pray daily, attend Mass weekly and are provided opportunities to receive the sacrament of reconciliation. (Photo/Our Lady of Mt. Carmel School)



Aid

Continued from Page 1

had to do an emergency C-section at 26 weeks. Weighing only 1 pound, 13 ounces, the boy arrived in June. He would stay in the NICU for nearly two months.

"All of our families do a profile book with a picture of them, pictures of their house and a personal letter to the expectant mom," Donna explained. "As soon as we showed the birth mother Sara and Ryan's profile book, she immediately fell in love with them. She kept referring to the baby as 'Sara and Ryan's baby.' She connected to them on a very emotional level."

Ryan and Sara packed their bags and their dogs and headed from Falls Church to Roanoke.

Meeting their baby wasn't what they had imagined. Their faces were covered with masks; their bodies were covered with gowns; their baby was covered with sensors, wires and tubes.

They could only visit him one at a time, as the hospital had strict rules about not allowing more than one visitor. So Ryan worked while Sara visited Fletcher and Sara worked while Ryan did. It wasn't until Fletcher was discharged several weeks later that they were able to spend time together as a family.

On August 21, they went home.

"I learned a long time ago that there is nothing random about adoption," said Banks. "I feel that a successful adoption is when the child is placed, that is where he or she was always meant to be."



Mark Williford puts on a face-mask as he enters Tidewater Tech, where he is studying to become an HVAC technician. He has a roof over his head and food in the pantry.

Looking back a little more than a year ago, Williford's life today seems like a fantasy. Then, he was living on the streets, moving from city to city. A truck driver by trade, Williford kept falling asleep behind the wheel, a side effect of the pain pills to which he was addicted. He knew he could hurt someone, so he quit — not the drugs, but the job. He didn't think about the future as his present seemed so bleak.

As a child, he would spend Sundays at church. His grandfather and uncle were preachers. He would go to Sunday service, Bible study and church events.

"At some point I lost faith, and then one thing after another kept happening," he said. "The pain killers just made me feel better. They numbed me to my reality."

He was devastated by the loss of his fiancée, who died of cancer. He had moved to Norfolk to help his mom — he is an only child — and felt the pressure mounting, which led to increased depression. And

there was his sciatica.

Originally prescribed opioids for back pain, he started buying them on the street and eventually became dependent.

For a year and a half, Williford was homeless. He became suicidal. One day he called an ambulance for himself to take him to a hospital where he stayed in the psychiatric ward. He joined a drug rehab group at his shelter, which led him to CCC and case worker Michele Gooden.

"Michele has been a guardian angel for me," Williford said. "She's given me bus passes, food, furniture, electricity, everything. She has helped me get back to where I needed to be. She's been a lifeline."

One thing that motivates

ask the Lord for guidance and I let go. And it's been working for me," she said.

Williford is at the top of his class. After getting his HVAC certification, he wants to earn his college degree and eventually run his own HVAC business.

Meanwhile, he takes care of his mother, who had a stroke earlier this year, during the day and studies at night. He tries to help people as much as he can. If he sees someone he knows from his time on the street — or even someone he doesn't — he offers them socks, deodorant, a snack. Small acts of kindness that he knows can make a big difference.

He hopes his story will inspire others to seek help and change

Bailey lives alone in Roanoke. Her husband died several years ago, and her daughter died unexpectedly last year. She has no family in the area. Her son in Norfolk and granddaughter in Richmond visit from time to time but haven't been able to do so because of COVID.

Meals on Wheels delivers food to her house four days a week. One day, Bailey mentioned to the Meals on Wheels delivery man how lonely she had been feeling. He handed her a crumpled piece of paper on which was written the CCC phone number.

"I was used to being alone before COVID. Now it's worse. But at least I have the phone calls. They've all been so wonderful. I feel like I'm not alone in the world," she said.

Diane Hargraves has been with the program since its inception in 2011 when it had two volunteers and a few clients. Now it has nearly 70 clients and more than a dozen volunteers.

"We talk about faith a lot," Hargraves said. "I am a person of faith. Faith is such an important anchor for the majority of our clients. For me personally this is a ministry. This is something that I do out of my own faith. I feel God has definitely brought me to this position and to this program. I'm honored to be a part of it. I believe God's hand is all over it."

The volunteers call and ask clients about their day, how they're feeling. They encourage them to keep their doctors' appointments and to take care of their physical and mental health.

They provide craft supplies, word searches, crossword puzzles and adult coloring books, as well as facemasks and cleaning supplies. Though home visits have decreased due to COVID, the calls have never stopped.

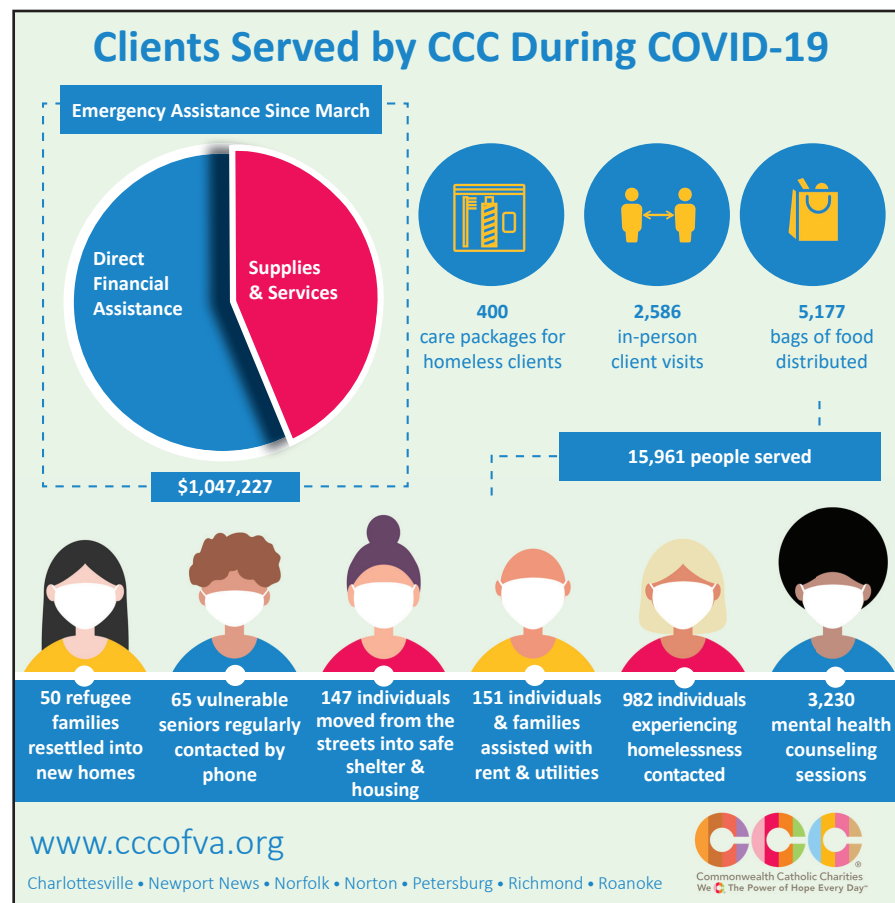
"One of the best gifts we can give people is to truly listen to them," said Hargraves. "Listen, hear, validate their feelings and the things they're going through. So many of our clients don't have anyone who really listens. Some of our clients don't have anybody. This is priceless."

According to Hargraves, the pandemic has caused more anxiety for a population already struggling with the anxiety and depression of aging alone. She said the Independence for Seniors program is more important than ever.

Bailey looks forward to the calls.

"The cloudy days are so bad," she said, "but today the sun is shining."

Editor's note: If you or someone you know need assistance, please contact Commonwealth Catholic Charities at 804.285.5900.



Gooden is that so many people are just a paycheck away from being homeless, especially when millions have lost their jobs due to COVID-19.

"I hate to see my fellow man in the position they are in. It could be me, it could be my son, it could be anyone. It's all about humanity, empathy," she said.

Gooden explained that one of the main goals of the Supportive Housing and Homeless Services program is to get clients Section 8 housing and the tools they need to become productive members of society.

Williford was recently approved for Section 8 housing, where waitlists are growing, funding is not, and approvals are few.

Gooden offers rides to the food pantry or store. She calls weekly just to check up. She gives clients resources on housing and bill assistance, counseling, education and more.

"I just do what I have to do. I

their lives.

"I wake up smiling every morning because of how life has turned out," Williford said. "I'm just blessed. I'm too blessed to be stressed. I'm trying to be somebody so I can pay it forward and help other people."



COVID has hit the elderly hard — not just because they are vulnerable to the disease, but because they are vulnerable to loneliness.

Many elderly were already isolated because of a deceased spouse or children who live out of town. Some could no longer drive or see well and were homebound. Whatever interactions they have almost disappeared with COVID.

Through its Independence for Seniors program, CCC calls elderly people two to three times a week just to check up on them, talk to them, give them a connection. One of them is 99-year-old Alma Bailey.

Catholics should help right wrongs against blacks

After WWII, the GI Bill enabled returning soldiers to borrow money for a house and get a free education. It was a federal program, but it was administered by the states.

For example, in New Jersey, 67,000 white soldiers got a mortgage insured by the GI Bill; “fewer than 100” black soldiers were able to, even though many thousands applied. Now, three generations later, unable to build wealth in their homes, average black net worth is \$11,200. The average white net worth? \$144,200. (See “When Affirmative Action Was White” by Ira Katznelson.)

We all know there is a direct link between higher education and higher income. Returning soldiers who applied to state universities in the South were denied admission because they were black. Now, three generations later, without the incremental benefit of generational education, the average black income is \$40,258. The average white’s? \$68,145. (See <https://www.pewsocialtrends.org/2016/06/27/1-demo-graphic-trends-and-economic-well-being/>.)

I would ask my fellow Catholics to give our black brothers and sisters some grace, first in listening to them as they point out these failures of the system and, more importantly, that we help to right those wrongs as we can.

– **Christopher Murray**
Charlottesville

Wonders how Catholics can support BLM goals

If you believe in the BLM movement, then by association, you also believe in one of the following Black Lives Matter.com stated goals:

“We disrupt the Western-prescribed nuclear family structure requirement by supporting each other as extended families and ‘villages’ that collectively care for one another, especially our children, to the degree that mothers, parents and children are comfortable.”

Children, according to BLM, are better cared for

in a village, not in a home with a father and a mother. I do not support the BLM goals and find it incomprehensible that any practicing Catholic can.

– **Chester H. Holtyn**
Powhatan

Claiming BLM is communist distracts from real question

Some recent letters have tried to discredit Black Lives Matter by calling its leaders communist. Such slanders have a long history: Martin Luther King was accused of being a communist, in spite of his many sermons on the danger communism poses to Christianity.

It is no surprise that the fact-checking site Snopes has found the allegations against BLM false. In any case, such charges are a distraction from the real question: are there excessive black deaths from police actions?

Anyone who watched the horrific strangulation of George Floyd, or read about the deaths of Breonna Taylor, Atatiana Jefferson, Aura Rosser, Stephon Clark, Botham Jean, Philando Castille, Alton Sterling, Michelle Cusseaux, Freddie Gray, Janisha Fonville, Eric Garner, Akai Gurley, Gabriella Nevarez and 12-year-old Tamir Rice – to name only a few – cannot doubt that action is required to change current police procedures and training.

A constructive, just plan that protects all lives could possibly require even more funding for the police and social agencies so they could intervene more effectively in cases involving complex issues such as mental illness.

– **John Dugger**
Portsmouth

Come back to church

Regarding the cartoon on the letters page (Catholic Virginian, Aug. 10), I get the cartoonist’s point about the hypocrisy of the mask-wearing couple. So while we’re looking for hypocrisy, how about further looking at our Church of Richmond?

We could draw cartoons of a couple traveling to the grocery store, the post office, the bank, a

restaurant, the gas station and nine other places. But on the last cartoon frame, the couple refuses to attend Mass.

Does that picture look familiar? The reasons I’ve heard for not attending usually pertain to the safety aspect inside of the church building, but that doesn’t fly when you’re going to a doctor’s office and all these other places.

2020 will be known as the year the Church left the building and didn’t come back. To the laity: Are you so afraid that you have lost your belief? If you want to preserve your life, you will lose it.

Can a mask ward off Satan or help you gain eternal life? Fear what kills the soul, not what kills the body. If we turn our backs on God, God will do the same to us.

Please come back to Mass. To the diocesan leadership: Is the Eucharist the “Source and Summit” or not? Is it nourishment to our spirits or not? Stop telling us to stay home and please open up the Church.

The longer the Catholic Church stays away, the harder it will be to come back. The harder it becomes to come back, the more we lose our Catholic faith. Please come back.

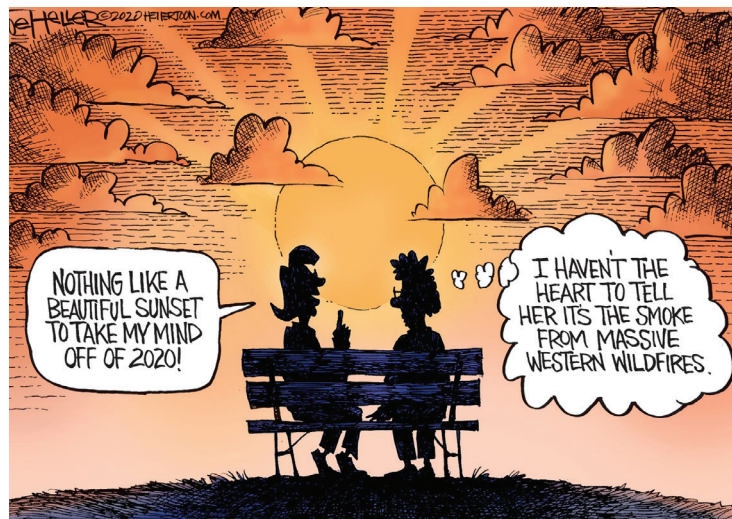
– **Paul Garrity**
Chesapeake

Editor’s note: Parish- es throughout the diocese have had public celebrations of Sunday Mass since July 12.

Suggestions for financial reforms

Re: “Report urges reforms to forestall Church financial crisis” (Catholic Virginian, July 27). Try the following before proceeding with the article’s reforms:

First, bishops and archbishops should be paid \$1 less than the lowest paid priest in their dioceses/archdioceses. Likewise, cardinals should be paid \$1 less than the lowest paid priest in their country of origin, and the pope should be paid \$1 less than the lowest paid cardinal. This remuneration structure addresses the deadly sin of avarice — and perhaps gluttony in its many forms.



Second, marks of office decrease as levels of responsibility increase. Symbols of office should become simpler and less distinguishing as rank rises. We follow a penniless carpenter who “had no place to lay his head.” Thus, residences should also decrease in size and appointments.

McCarrick beach houses and Bransfield opulence seem sadly out of place when many parish members struggle to make a monthly rent or mortgage payment, and the needs of the poor and persecuted cry out for massive additional aid. This set of reductions to dubious and often egocentric expenditures helps to redress the deadly sins of pride, envy and perhaps certain aspects of sloth.

Third, all Church financial transactions from the

parish level to the Vatican are opened to the public. Any monies devoted to cover-ups, as well as all assets, will be accounted for.

Prospectively, impose published annual and surprise audits by rotating outside accounting firms on all Church entities. This begins to address the integrity issue. Most of those who donate to the Church would like to know: How exactly is my contribution allocated?

– **John Hanes**
Chesapeake

Editor’s note: The Diocese of Richmond publishes an annual financial report. To view the current and archived financial reports, visit <https://richmond-diocese.org/office-of-finance/>.

CV letters policy

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

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\$6,500 diocesan grant buys 250,000 diapers

Respect Life Office backs work of Greater Hampton Roads Diaper Bank

WENDY KLESCH
Special to The Catholic Virginian

When one is a new parent, little things mean a lot.

Not only little moments and little milestones, but also all of the little necessities. Like diapers.

"It's a need that is easily overlooked, something many of us take for granted," said Herbert Erb, coordinator for the Greater Hampton Roads Diaper Bank. "But that makes a big difference to families who are struggling."

The Greater Hampton Roads Diaper Bank is a non-profit organization founded in 2012 by Cher Leadbeater, a parishioner at Holy Family, Virginia Beach, and a member of the New Creation Charismatic Catholic Community in Chesapeake. Its mission is to collect and to raise funds for the purchase of diapers, which it distributes through its more than 35 partners throughout Hampton Roads, including Hope 4 Life, Catholic Charities of Eastern Virginia and Church of the Holy Family.

This year, the Diocese of Richmond's Respect Life Office has given the organization a \$6,500 grant for a bulk order of diapers, enough to fill an 18-wheeler truck.

"That's 250,000 diapers," Erb said. "It will go a long way in helping families. We'll need a lot of volunteers to unpack it all. With COVID, we'll have to tackle it in small teams."

Necessity, not luxury

According to the National Diaper Bank Network, a network of independently-run charities across the country of which the Hampton Roads bank is a member, one in three U.S. families report that they have difficulty purchasing diapers.

The Greater Hampton Roads Diaper Bank receives orders from social service and religious organizations for about 45,000 diapers a month, Erb said, and is usually able to supply 36,000 diapers toward fulfilling those requests through diaper drives and collections.

He said that one of the challenges the organization faces in its efforts is that many people see disposable diapers as a luxury rather than a need.

"Why don't people just use cloth diapers?" Erb said. "I hear that one a lot. Well, you can't take cloth diapers to the laundromat. And if you are a working mother, you can't drop off cloth



In this undated photo, workers prepare to unload a semi full of diapers at the Greater Hampton Roads Diaper Bank. A \$6,500 grant from the Diocese of Richmond's Respect Life Office will purchase 250,000 diapers for the bank. (Photo provided)

diapers at daycare. Many daycares will only accept disposable ones."

Those who live in food deserts and who lack transportation to get to larger stores also face difficulties in obtaining diapers, Erb said, leaving many families with no other option other than to buy them at convenience stores, where the cost is generally higher.

The bank collects diapers not only for infants, but also for those whose needs sometimes go even more unseen — older adults and people with disabilities.

"There are a lot of older adults out there

who are also in need. Some are on Medicaid, but if you are on Medicare, these kinds of things aren't covered. So it's a great help to those on a fixed income, to those who are financially-distressed," Erb said.

Dignity for very young, very old

Located in Chesapeake, the Greater Hampton Roads Diaper Bank is a nondenominational organization, but because it operates under the auspices of the New Creation Community, Deacon Bob May, who serves at Holy Family and is prayer moderator at New Creation, said he was able to help the bank apply for the diocesan grant last June.

"We try to do what we can to help them out because it's such a worthwhile venture, designed to help those on either end of the spectrum of those who seem to suffer the worst when it comes to issues of human dignity — the very young and the very old," Deacon May said.

It's the third time the bank has been awarded a grant, he said, the last occasion being in 2018.

Diocesan grants are made possible by an annual collection taken up at parishes each January to mark the anniversary of Roe vs. Wade. The grants, which have been made available since 1975, are given to organizations and causes that promote the dignity of human life. Applicants must be either Catholic parishes or other organizations within the Diocese of Richmond.

Increasing awareness

News of the grant arrived in August, just in time for National Diaper Need Awareness Week, to be held Sept. 21-27 this year.

It's a week set aside by the National Diaper Bank Network to raise awareness for their cause and to promote their lobbying efforts, such as advocating for the elimination of state and local sales taxes on purchases of diapers.

"The diaper bank provides a definite need to the community," Deacon May said. "We think the world of them and their service to families in Hampton Roads. We don't have to share the same pedigree to walk hand in hand in projects like this. God delights in bringing people of different backgrounds together to work on a worthy endeavor."

To learn more about the GHRDB, visit their website at: <http://www.ghrdiaperbank.org>

Archdiocese formalizes Disaster Spiritual Care ministry

JO ANN ZUÑIGA
Catholic News Service

HOUSTON — When people see their homes destroyed by flood or other disaster that forces them into a shelter, they need someone to listen to them, said priests and deacons who serve on a newly formalized ministry recently approved by Cardinal Daniel N. DiNardo of Galveston-Houston.

The archdiocesan Disaster Spiritual Care ministry so far has 18 priests and 34 deacons who have agreed to be assigned as needed to emergency shelters

working in coordination with Red Cross and social services during hurricanes and other disasters, said Father Lucien "Luke" Millette.

First put into action informally in the aftermath of Hurricane Harvey in August 2017, Father Millette said he asked permission then to temporarily take leave of his office as vicar of the tribunal so he could help in the shelters.

That request was approved, and other priests, depending on their duties at their parishes, also went to the George R. Brown Convention Center and other shelters

to help the thousands who had been displaced.

"Established by the cardinal, this pastoral care group will respond to any type of large-scale disaster that cannot be handled by a single parish. In addition to the usual training received by all pastoral ministers, our group will also receive additional training from the American Red Cross and the International Critical Incident Stress Foundation," Father Millette said.

"When assisting others in the community outside our own faith,

this ministry is not to be used for proselytizing, but as a way to provide psychological first aid by actively listening to them in their time of need," he said.

In establishing rapport and relationships with people in shelters, Father Millette said their role is not to make assumptions on what is needed, but instead focus on what is in the hearts of those to whom they are ministering.

"One man, who had been in a shelter for a month and a half, said his main concern was having

See Ministry, Page 10

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

Branching Out Toward Modernity: World War II, Vatican II and Beyond (1935–2019)

The Diocese of Richmond changed significantly as a result of World War II (1939–1945). In Virginia, as throughout the country, there was a population explosion followed by social upheavals as the “baby boomer” generation came of age.

Around the same time, a momentous event brought change within the Church: The Second Vatican Council (1962–1965). The implementation of Vatican II took place amid the convulsion of Western society and became intertwined with the sense of optimism, the eagerness to break with the past and the realization of personal autonomy that characterized a stormy decade (ca. 1963–ca. 1974).

A key result of these trends was that the Catholic Church in Richmond, as in the rest of the United States, faced an increasingly secular culture in the second half of the 20th century. At the beginning of the new millennium, a crisis emerged: the scandal of clerical abuse (2002–2019).

*Bishop Peter L. Ireton:
World War II and the Postwar Boom (1935–1958)*



Bishop Peter L. Ireton

Andrew J. Brennan, the eighth bishop of Richmond (1926–1945), suffered a stroke in 1934 that left him incapacitated. In 1935, Father Peter L. Ireton of Baltimore (1882–1948) was appointed coadjutor and administrator of the diocese. World War II (1939–1945) and its effects on the United States shaped his episcopate.

During World War II, as in previous conflicts, Catholics rallied around the flag by serving in the military and by making other contributions. Numerous diocesan priests, along with religious priests who worked in the diocese, served as military chaplains.

One of them, Father J. Louis Flaherty (1910–1975), who later became an auxiliary bishop of Richmond (1966–1975), was awarded the Silver Star for his bravery on the Italian battlefield. Other priests in the diocese ministered to German and Italian soldiers who were interned in prisoner-of-war camps in Virginia.

One month before Germany surrendered to Allied forces, Peter Ireton formally became the ninth bishop of Richmond, when Andrew Brennan submitted his resignation (1945).

The nuclear age dawned four months after Ireton's accession, when the United States dropped atomic bombs on the cities of Hiroshima and Nagasaki, forcing Japan to surrender. By the end of the war, the position of the United States in the world had changed. Whereas in the period after World War I the United States pursued an isolationist foreign policy, it was now a global superpower locked in an ideological and military struggle with the Soviet Union.

These world events had practical consequences for the Richmond Diocese. In addition to a nationwide population boom after the war, Catholics from other states migrated to Virginia to work for the federal government, including the military or in related industries — all of which continued to expand during the Cold War (1946–1989).

The construction of the country's military headquarters at the Pentagon (1941–1943), located across the Potomac River from Washington, DC, symbolized this phenomenon. Tidewater also underwent significant growth as naval facilities in the region expanded.

The number of Catholics in the Diocese of Richmond nearly quadrupled, from 38,000 to 145,000, during Ireton's tenure. He established 45 parishes and 49 schools to meet the growing pastoral needs.

Furthermore, several religious orders began to staff parishes because there were not enough diocesan priests for this purpose. Fewer diocesan priests served as military chaplains in the Korean War (1950–1953) than in World War II because they were needed at home. The appointment of a local priest, Father Joseph H.

Hodges, as the first auxiliary bishop of Richmond (1952–1961) was another sign of the diocese's growth.

World War II brought the Great Depression to an end, with the result that large numbers of Catholics entered the middle class and began to live in suburbs. The widespread availability of automobiles and the construction of highways facilitated this suburban migration.

In a state like Virginia, this development led to the broader acceptance of Catholics who were a minority. But rural areas required a different approach. To evangelize there, Bishop Ireton launched a diocesan mission band (1937) to build on the work of an earlier, independent lay evangelist (1933). A designated team of priests now drove a mobile chapel, named “St. Mary of the Highways,” to teach the Catholic faith and to celebrate Mass in outlying communities.

The onset of social change was another feature of the post-war era. In this regard, Ireton distinguished himself as the first bishop in the South to integrate Catholic schools. He did so just days before the Supreme Court desegregated the public-school system (1954).



Color guard of Negro engineers, Ft. Belvoir, Virginia, as they were known from 1941 to 1945. (Photo/Diocese of Richmond Archives)

ST. VINCENT DE PAUL: PATRON OF THE DIOCESE OF RICHMOND

In 1939, Betty Hall, a first communicant, had the honor of unveiling a new statue in the north transept of the Cathedral of the Sacred Heart in Richmond. Carved from Carrara marble, it was a gift from Charles M. Mahoney in memory of his mother, Bridget M. Mahoney.

The statue, which remains in the cathedral, depicts St. Vincent de Paul (1581–1660). At the time of the statue's dedication, the French priest had been the patron of the Diocese of Richmond for nearly a century (since ca. 1841).

Vincent de Paul was born into a peasant family in southern France and was ordained a priest at the age of 19 (1600). Some documents claim that he was later abducted by pirates while traveling by ship from Marseilles and was taken as a slave to Tunis in North Africa (1605). By some accounts, Vincent escaped captivity and returned to France (1607).

He eventually became the chaplain and tutor to the influential De Gondi family (1612). While on the family's estates, Vincent heard the confession of a dying peasant, an incident that led him to turn his attention to the poor (1617). He did so with the support of Madame de Gondi, who was also concerned for their spiritual welfare.

Vincent's new focus led to him to minister to galley slaves (1622). (Philippe-Emmanuel de Gondi was in charge of the royal galleys.) With the backing of Madame de Gondi, Vincent established a religious order of priests that sought to evangelize the French countryside: the Congregation of the Mission, better known today as the Vincentians (1625).

Together with St. Louise de Marillac (1591–1660), Vincent also founded the Daughters of Charity, a religious order of women dedicated to serving the poor (1633). He died in Paris at the age of 79.

Pope Clement XII canonized Vincent de Paul in 1737. The saint was renowned for his kindness and generosity but could be irascible as well. He had also experienced a difficult period in which he was tempted to abandon the faith but did not do so (1614–1617).

How Vincent de Paul became the patron saint of the Diocese of Richmond is unknown. The earliest mention of his patronage is in 1843, during the tenure of Richard V. Whelan, the second bishop of Richmond (1841–1850). It is likely that Bishop Whelan chose St. Vincent to be the diocesan patron.

The characteristics of the Catholic Church in Virginia — rural, missionary and poor — closely aligned with the ministry and legacy of Vincent de Paul. At the time of Bishop Whelan's arrival in Richmond, there were only 9,000 Catholics, eight churches and six priests scattered across the diocese, which at that time extended from the Atlantic Ocean to the Ohio River (all of Virginia, including what is today West Virginia). Most of these parish communities were composed of Irish, French and German immigrants and were poor.

Vincent was Bishop Whelan's middle name, which may have introduced him to the figure of Vincent de Paul. Perhaps Whelan became more familiar with the saint when he studied under French Sulpician priests at Mount St. Mary's College in Emmitsburg, Maryland, and then at the Seminary of Saint-Sulpice in Paris. Later, Whelan lived a Vincentian lifestyle as a priest circuit rider in what is today West Virginia.

As bishop, Whelan insisted that his priests lead the same simple and evangelical way of life.

He wrote that a Richmond priest, "Must expect

a life of great labour & fatigue, much exposure to cold, heat & rain, bad roads, very indifferent diet & lodging, but little respect for his dignity, [and] few Catholics... Many of our missions are just such as this; & I want no priest who does not come fully prepared to enter upon such a charge, certain that his recompense is not here, but hereafter."

Whelan practiced what he preached, often walking 22 miles from Richmond to Petersburg — while fasting — to celebrate Sunday Mass there at St. Joseph's Church!

Soon after coming to Richmond, Bishop Whelan began a seminary and college on the outskirts of the city that he named St. Vincent's (1841–1846). Whelan considered having the Vincentian order staff his institution but ultimately decided to run it himself. The seminary and college closed after a few years because of financial difficulties.

Perhaps another reason why St. Vincent de Paul became the patron of the Richmond Diocese was the work of the Daughters of Charity. They were originally called the Sisters of Charity of St. Joseph in the United States, and Bishop Whelan may have known them during his time in Emmitsburg, where the order was based.

They were the first women religious in Virginia, having opened a school and orphanage in Richmond (1834). During Whelan's time as bishop, the Daughters of Charity began St. Mary's School and Orphan Asylum in Norfolk (1848).

Over time, several institutions in the diocese were named after St. Vincent de Paul: schools; orphanages; the first Catholic hospital in Virginia (Norfolk, 1855; today DePaul Medical Center); a parish church (Newport News, 1891); and a charitable organization (St. Vincent de Paul Society, 1865), which gave rise to a bureau of Catholic Charities in Richmond (1922).

St. Vincent de Paul will be honored in a special way during this year's bicentennial jubilee around the time of his feast day (Sept. 27). On Sept. 26, Bishop Barry C. Knestout will lead the diocese in commemorating Vincent de Paul at a Bicentennial Regional Mass at St. Andrew Church, Roanoke. Since the saint's feast falls on a Sunday this year, Bishop Knestout has directed that the commemoration of this feast be observed at Sunday Masses throughout the diocese.

The commemoration of St. Vincent de Paul will also include an Octave of Service in his honor, from Sept. 27 to Oct. 4. During this eight-day period, parishes, campus ministries and schools are encouraged to carry out service projects to benefit their communities.

The statue of Vincent de Paul in the Cathedral of the Sacred Heart shows him holding a book (perhaps the Bible) in one hand and the Christ Child in the other. It is a moving expression of the saint's commitment to proclaim the Gospel to the poor. This monument also reassures us of St. Vincent's watchful care over the Diocese of Richmond that has lasted for nearly two centuries.

Editor's note: More information about this year's liturgical commemoration of St. Vincent de Paul can be found on the website of the diocesan Office of Worship: <http://www.cdrworship.org>. Details about the Octave of Service in honor of St. Vincent de Paul are available on the diocesan bicentennial website: <https://2020.richmonddioocese.org>.



The statue of St. Vincent de Paul in the Cathedral of the Sacred Heart shows him holding a book (perhaps the Bible) in one hand and the Christ Child in the other. It is a moving expression of the saint's commitment to bring Christ to all people and to care for him in the poor. This monument also reassures us of St. Vincent's watchful care over the Diocese of Richmond that has lasted for nearly two centuries. (Photo provided)

CHRONOLOGY OF THE CATHOLIC DIOCESE OF RICHMOND 1935–1958

1935 September 23 Following Bishop Andrew J. Brennan's incapacitation from a stroke (February 26, 1934), Bishop Peter L. Ireton of Baltimore is appointed coadjutor and administrator of the Diocese of Richmond.

1939–1945 World War II: Catholics in Virginia enlist in the Armed Forces and support the war effort; numerous priests associated with the Diocese of Richmond serve as military chaplains.

1945 April 14 Bishop Andrew J. Brennan resigns and Peter L. Ireton becomes the ninth bishop of Richmond.

1946~1989 The Cold War

Ca. 1946 Northern Virginia, followed by Tidewater, undergoes a second stage of rapid growth as the federal government and military continue to expand after World War II and with the onset of the Cold War.

1952 August 8 Joseph H. Hodges, a priest of Richmond, is appointed the diocese's first auxiliary bishop.

1950~1953 The Korean War: fewer Richmond priests serve as military chaplains than in World War II because they are needed in the diocese.

1954~1968 The civil rights movement, which Bishop Peter L. Ireton and his successors support.

1954 May 7 Bishop Peter L. Ireton announces the integration of Catholic schools in the Diocese of Richmond; he is the first bishop in the South to do so.

1954 May 17 The Supreme Court desegregates public schools (*Brown v. Board of Education*).

1958 April 27 Bishop Peter L. Ireton dies while in office.

Desire to have grandchildren baptized needs son's OK



QUESTIONS & ANSWERS
FATHER KENNETH DOYLE
CATHOLIC NEWS SERVICE

Q. I am the grandmother of two beautiful children — ages 4 and 16 months. My son, the father of these grandchildren, no longer practices his faith and is married to a non-Catholic.

When I approached our priest and asked him to baptize our grandchildren, he declined to do so — because my son no longer attends church and was not married in the Catholic Church. When I told the priest that I have the children two days each week and am willing to instruct them in the faith, he said that was not my responsibility, but their parents'.

I cannot believe that God would ever turn a child away from our faith, nor deny them the graces from the Holy Spirit in the sacrament of baptism, especially when there is an adult in their lives who is willing to raise them in the faith. Can you help me understand the Church's position on this issue? (Port Royal)

A. You are to be commended for your concern for the children's development in the faith. One thing you haven't told me, though, is this: Does your son want his children to be baptized? Does he even know that

you have asked a priest to do so?

The Church's Code of Canon Law provides that for an infant to be baptized licitly "the parents or at least one of them or the person who legitimately takes their place must consent" (Canon 868).

Now supposing that you are able to get your son to agree, there is still a further issue. That same canon goes on to say that "there must be a founded hope that the infant will be brought up in the Catholic religion." Granted, you have the care of the children two days a week, but where are they on weekends, and is your son willing, as the children grow, to take them to Mass?

Have a quiet conversation with your son. Tell him of your deep desire that the children be baptized and raised as Catholics and of your willingness to assist with that. If he does not agree, then I think you are best off entrusting the children, with prayer, to the Lord. God, after all, created them out of love and cares about their spiritual welfare as much as you do and even more.

By the way, the fact that your son was not married in the Church does not restrict his right to have his children baptized.

Q. My husband feels that, for the safety of our family, we should not attend Mass right now at our home parish. This is due to the fact that many of our parishioners are re-

ceiving the Eucharist on their tongue.

My husband is firm in his belief that reception in the hand is safer for all and that we should abstain from Mass and Communion while we have the dispensation to do so.

I very much want to go back right now to regular attendance at our parish, but I have followed my husband's lead. I cry while watching Mass on television, but anytime we discuss returning to church right now, an argument always erupts. (The longer we stay away from Mass, the less I like my husband!)

If I go by myself to Mass and receive Communion, would that be considered a sin? (Miami)

A. Communion in the hand is safer. But some Catholics feel that receiving on the tongue is more reverent, and the U.S. Conference of Catholic Bishops has recommended that people should maintain the right to that option.

What we are doing in the two parishes that I serve is this: We ask those who prefer to receive on the tongue to wait until others have taken Communion before coming forward. That way, the priest can sanitize his hands once more — and again before each person who receives on the tongue.

To answer your question: I understand and admire your deep desire to receive Jesus physically in the Eucharist. An act of "spiritual communion" can never match the experience of

physical reception.

It would not be a sin for you to go to Mass by yourself and receive, but for the sake of family harmony I'm not sure that this would be the wisest course.

If you feel that you have done everything that you can to convince your husband how much you miss the Eucharist and feel the need for its strength, and if he still feels that for the safety of your family you are best off refraining from Mass attendance while you have the dispensation, then perhaps it would be best for you to make that sacrifice.

Q. What is the proper way to dispose of the medals, rosaries, small crucifixes, etc., that many Catholic organizations mail out unsolicited? (Atlanta)

A. Perhaps surprisingly, Church law on disposing of blessed articles of devotion is not very specific. Canon 1171 of the Church's Code of Canon Law says simply that "sacred objects, which are designated for divine worship by dedication or blessing, are to be treated reverently." Traditionally, when no longer usable or wanted, they are buried or burnt.

But the articles to which you refer — which arrive unsolicited — have presumably not been blessed at all. Therefore, you are free to dispose of them as you wish.

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

Save the Date

1820-2020

BICENTENNIAL

REGIONAL MASS


Celebrated by Bishop Barry C. Knestout

**SAINT ANDREW CATHOLIC CHURCH
ROANOKE**

Saturday, September 26, 2020 10:30 a.m.

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**Celebrating the Catholic Presence in the
Western Vicariate and the Feast of Saint Vincent de Paul**



Catholic Diocese of Richmond
1820 Bicentennial 2020



Our actions should reflect our belief in God



IN LIGHT OF FAITH
BARBARA HUGHES

Fall is here, and once again mother nature reminds us that our environment has an incredible influence on our lives. Amid wildfires, hurricanes, tornadoes and floods, disasters descend with little warning as victims stand by helplessly while homes and livelihoods are destroyed.

Even in the absence of such catastrophic events, the cyclical nature of the seasons reflects the process of growth and evolution that takes place within a series of changes that lead to movement.

As leaves turn from green to crimson and gold, squirrels scurry about burying acorns and humans retrieve sweaters and jackets from the back of closets. Although COVID-19 is invisible, the effects of it are everywhere, causing us to rethink much of what we had taken for granted. Shuttered workplaces, online learning and overcrowded ICUs remind us that life is different, and we must adapt accordingly.

Change is inevitable, but how we respond to what is beyond our control makes all the difference. Wearing facial coverings to protect ourselves and one another seems like a small inconvenience and yet, millions of people refuse to don a piece of cloth that can make the difference between life and death for those who are vulnerable.

To use the excuse of personal freedom is a non-starter when health care workers risk their lives caring for the sick and grocery clerks and others show up for work, minimizing disruption to everyday life for everyone. It prompts the question: How is it that some people respond to change and catastrophe with heroic



virtue while others succumb to denial, bullying or violence?

As Christians, our actions should reflect what we believe. In times of crisis, we turn to God for solutions, but more importantly we seek wisdom to understand that hidden within every challenge and heartache is the power to love.

John's Gospel tells us that God is love and Jesus reminded us that we are to love God and our neighbor as our self. In other words, faith is action as well as belief.

God is not a panacea, but a mystery that we are called to enter and embrace. If we believe that all people, believers and non-believers, are created in the image of God, then every act of love, whether done knowingly or unknowingly is a testimony to God because every good work is a response to God's initiative and a reflection of God who is love.

At the end of the evening news, most news anchors feature a story about ordinary people, often children whose works are making a difference.

In the parable of the Good Samaritan, it was not the Priest or Levite that Jesus praised, but the Samaritan, whom the Jews regarded as outcasts and heretics. That should give every Christian pause. If we believe in God, how can

we justify sowing seeds of hatred and division? Sadly, we reap what we sow, which has led to an endless series of wars, famines and persecutions.

With the advent of fall, we do well to reflect on nature as a sign of growth. Change, whether in nature, among people or in practice, takes place slowly, often evolving over generations of sacred listening. Leaves don't just fall from trees but are gradually transformed into a panoply of color and at just the right moment slowly let go and die.

But that's not the end of the story. Dead leaves decay and become compost for the earth, nurturing the soil that gives rise to springtime buds, adding height and volume to the tree from which it fell. To contemplate nature is to realize that all of life, living and non-living, is sacred. We are called to preserve, protect and learn from it.

God could have created a monolithic world but chose diversity. From the smallest flower to the redwood forest, from infants in the womb to the elderly whose life is a testimony to the joys and sorrows that move through and transform life, we are called to seek the face of God in a world teeming with reminders that life is a journey that involves change.

To learn how to know, love and serve God requires a lifetime of prayerful listening. Unlike God, who is kind, merciful and slow to anger, the human tendency to rely on quick fixes, regardless of the collateral damage, leads to more pain.

Like leaves that fall from trees in due time, let us pray for patience and humility so that our crooked little hearts may be healed to better reflect the life-giving heart of God whose love is without end.

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

Answer call to reach out to the poor, disenfranchised



BELIEVE AS YOU PRAY
DEACON CHRISTOPHER COLVILLE

As we celebrate the diocesan bicentennial this weekend and commemorate the presence of the Church in the Western Vicariate, we celebrate the Feast of St. Vincent de Paul in place of the usual Sunday readings.

We remember a saint who was dedicated to the poor, the young and old, who speaks to us through his life about the presence of God to the least of God's people, and who is the patron of our diocese.

The Gospel for this feast tells us this about Jesus: "At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd." I am struck by how this passage also reflects the life of St. Vincent de Paul.

In the second reading for the Mass of the 26th Sunday in Ordinary Time, which we

would normally be hearing this weekend, St. Paul tells us that Jesus did not hold his divinity to himself, he shared it with us. In the reading from First Corinthians for the feast of St. Vincent, St. Paul tells us to consider our calling.

We may not be wise, wealthy, strong or of high position as defined by the world, but we can be all of them in Christ. As Catholic Christians, regardless of our station in life, we are called to follow the example of Christ, to reach out to the poor and disenfranchised.

The idea of service to the disenfranchised goes back to the Jewish law. Exodus 22:22-23 states: "You shall not abuse any

widow or orphan. If you do mistreat them, and they cry out to me, I will surely hear their cry."

Deuteronomy 10:19 commands us to "love the stranger for you were once strangers in the land of Egypt." Leviticus 19:34 tells us "the alien who resides with you shall be to you as the citizen among you, you shall love the alien as yourself."

Leviticus 25:35 also tells us that when someone among us becomes poor we are to sustain them. Jesus spoke of this and demonstrated it in his treatment of the outcasts of society. We are all familiar with Matthew 25:31-46

in which Jesus tells us whatever we do for the hungry, the thirsty, the naked, the sick and the imprisoned, we are doing for God.

From the 17th century until today, the legacy of St. Vincent continues through the work of the St. Vincent DePaul Society, the Daughters of Charity and others who serve the poor and the disenfranchised. Under the patronage of St. Vincent, our diocese has spread the Gospel across Virginia for 200 years. We show our dedication to following the example of Jesus in numerous outreach programs.

Even though Catholics made up only 12% of Virginia's population in 2019, we are ever present in caring for the sick, educating children, servicing to the poor, assisting refugees and providing health care, food, fuel and other services to those in need of our love and care.

We answer the call of Jesus in our lives and in our diocese. We have been enabled by Jesus to continue in service to the people that Jesus sends our way and puts in our lives. We continue to spread the Gospel throughout the diocese, from the Eastern Shore to the Cumberland Gap, so the presence of God can continue to increase.

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

Effective communication of Gospel 'integral' to Church, bishop says

ZOEY MARAIST
Catholic News Service

ARLINGTON — At a time when all people are yearning for a message of hope, Bishop Michael F. Burbidge of Arlington wants the Church to be ready to use all manner of media to proclaim the good news of the Gospel.

In his pastoral letter released Sept. 14, "In Tongues All Can Hear: Communicating the Hope of Christ in Times of Trial," Bishop Burbidge extols the importance of communicating wisely, especially when using digital media.

Communication "is integral to who the Church is and to her mission" and needs "the full support of the Church," said the bishop, who is chairman of the U.S. Conference of Catholic Bishops' Committee on Communications. He urged Catholics to become effective communicators.

St. Paul, Bishop Burbidge noted, was a master missionary and communicator.

"From a great social distance and in an age where communications were defined by delay, St. Paul forged communities of great spiritual closeness," he said.

The current age is characterized by an upending of the communications world, said Bishop Burbidge.

"From the days of the Sermon on the Mount through the invention of the printing press and on to radio and television, the dominant means of communicating looked remarkably similar," he said. "It was the few talking to the many. But then came the digital revolution."

The democratization of media through websites, social media and other digital platforms has remarkable potential for spreading the Gospel, he said.

"With the press of the button, one could potentially have an audience larger than any St. Paul could have reached in his day," according to the bishop.

But the dangers of "trolling," "cyberbullying" and "fake news" also have materialized in the wake of this revolution, he said, as well as the temptation to substitute digital interactions with in-person ones.

As people have been compelled to physical distance from one another during COVID-19, the Church has relied on communications as

never before, particularly using livestreamed Masses as a way to bring people together in worship. Though often apart, the Church always remained united in Christ, said Bishop Burbidge.

"The Holy Father modeled ways to unite us in prayer," he said, including the livestreaming of his daily Masses. "Most famously, the extraordinary 'urbi et orbi' message and blessing on March 27 of this year, when the world was riveted on his lone figure in rain-swept St. Peter's Square, as he rebuked the darkness and challenged all of us with the words of Christ: 'Why are you afraid? Have you no faith?'"

During this time, Catholic communicators used the tools at their disposal to inform people about their communities while always proclaiming the hope found in Christ, said Bishop Burbidge. "Everywhere, Catholic media continued to unite us by telling the stories of heroism and of great need, inspiring, and encouraging others to act."

The bishop sees the explosion in new media as a "21st-century Pentecost," with the same

See Communications, Page 14

Cemetery/columbarium dedicated



Bishop Barry C. Knestout speaks to the more than two dozen people who gathered on Thursday, Sept. 3, for the blessing and dedication of the St. Peter the Apostle Cemetery/Columbarium in Ebony. Discussions about the cemetery/columbarium began in fall 2016, and construction commenced in fall 2019. Originally scheduled for early April, the cemetery/columbarium blessing and dedication was delayed due to COVID-19. (Photo/Dan Moyles)

Vaccine

Continued from Page 3

social organizations can play in implementing" this plan.

Sister Haddad noted a set of principles CHA developed earlier this year about the production and allocation of a COVID-19 vaccine stemming from Catholic social teaching that this effort should do no harm.

With this view in mind, CHA said vaccines should:

- Be safe and ethically tested;
- Be demonstrated to be scientifically effective;
- Respect human dignity in their development;
- Be equitably distributed with priority to those at most risk.

"Once there is assurance that safe vaccines are available, distribution should first consider populations identified as most at risk for suffering negative health outcomes from COVID-19. At-risk populations will vary from place to place," the guidelines said.

These guidelines also emphasize that in many areas "elderly, racial and ethnic minorities bear the greatest burdens. State and local officials, in conjunction with health care providers and community leaders, should identify which populations are most at risk in their jurisdictions, and they should act to protect them."

These vaccine guidelines also stressed that efforts to develop and distribute effective vaccines should be based on the principle of solidarity. In other words: "Give all people access to the vaccine while minimizing global and domestic competition which drives up prices for limited supplies."

The CHA guidelines also said vaccine distribution should involve local communities and they urged governmental entities, health care providers, nonprofit organizations, and religious and community leaders to include "individuals and communities who are often neglected or forgotten."

Ministry

Continued from Page 7

access to ice and cold water. That made him feel human and normal. So each day on my way to the shelter, I would stop and get him a big cup of ice. Something that small can give people the strength to carry on," the priest told the Texas Catholic Herald, the archdiocesan newspaper.

This ministry continued to develop after Hurricane Harvey when local clergy responded to the Santa Fe High School shooting in

May 2018, going to hospitals and memorials to be there for families.

Then the group of priests and deacons also came together to attend a memorial at Yates High School on behalf of former student and Houstonian George Floyd, who died while in the custody of police in Minneapolis May 25 of this year, said Father Italo Dell'Oro, archdiocesan director of Clergy Formation and Chaplaincy Services.

"We attended the memorial at the invitation of the Red Cross to provide a pastoral presence at the

memorial. The event was respectful and peaceful after coming on the heels of protests," he said.

Deacon Phillip Jackson, director of the archdiocese's diaconate formation program, said deacons also were called upon to be part of the Disaster Spiritual Care ministry.

"It is a part of our charitable service to help those in need. We do not want to infringe upon the duties of the Red Cross, but we are there to be a presence where we are dispatched in the shelters," Deacon Jackson said.

Having this ministry in place will allow more efficient assignments by coordinating which deacons and priests are available to travel to shelters despite any particular streets flooding, he said.

"Many of the questions that those in shelters have, we may not be able to directly answer. They always want to know when they can go home or how can they have access to their medication. We can find out answers to those questions for them, but our main role is to listen and provide pastoral care," said Deacon Jackson.

Haiti

Continued from Page 1

The website allows parishioners to donate to any one of three funds: one for education; one that will be used to stock a newly-completed food storage warehouse; and one — the Diocese of Hinche Support Fund — that will be used as a general fund, to be made available to the bishop of Hinche to use wherever the need is greatest.

It's an online pledge drive that reaches 1,200 miles away.

Three funds, two nations, one goal

At the heart of the diocese's Haiti ministry is its twinning program, in which a parish or other organization in Haiti is paired with a sister parish in Richmond. There are also several other groups and committees who collaborate with partners in Haiti on larger issues, such as education and health care.

"The beauty of the ministry is that it's led by the people, so that they tell us exactly what they need," said Dowdy, a retired teacher and member of the Haiti Education Support team. "Everything is put to such good use. It makes you wish you could do more."

For example, the Education Support Team, she said, works alongside of the Bureau of Diocesan Education in Hinche, helping them to provide teacher training programs as well as books and materials to more than 150 schools.

Any contributions made to the education fund during the pledge drive will be matched up to \$9,000, a grant made possible by private donors.

"So anything given will go all the further," Dowdy said.

Diane Atkins, human concerns minister at Church of the Redeemer, Mechanicsville, agreed that it's the long-term relationships with their partners in Haiti that make the ministry such a success.

The two dioceses have recently teamed together to build a warehouse, she said, and one of the



Education of Haitian children and youth is one of the priorities being funded by the 2020 Hope for Haiti Campaign. Money will support the people in the Diocese of Hinche — the Diocese of Richmond's twin diocese. (Photo provided)

goals of the Haiti 2020 Task Force is to raise money to stock it with food that can be distributed to families throughout the diocese, regardless of their parish. The food drive also has an accompanying \$50,000 matching grant given by an anonymous donor.

"Not every parish has a 'twin,'" said Colleen Hernandez, a parishioner at Our Lady of Nazareth, Roanoke. "And so sometimes there is some disparity there, between parishes who have support from Richmond and those that do not. The warehouse will help ease some of that disparity."

The Diocese of Hinche Support Fund will likewise give the bishop some flexibility in the management of projects that might be missed by the Twinning Ministry, such as larger sustainability and health care programs.

As with the education team, the Healthcare Support Team has formed its own partnerships in Haiti, said Dr. Kurt Elward, a parishioner at Church of the Incarnation, Charlottesville, working with priests and medical professionals in the Diocese of Hinche to create a dependable medical supply program.

"In the early days, I used to pack a briefcase of medications, and when they ran out, that was

that," he said.

Today, a new system enables clinics to obtain medications from sources within Haiti, rather than having them shipped from the U.S., ensuring that they are consistently available, he said.

The Healthcare Team has also joined with Midwives for Haiti, a non-profit organization that provides midwifery training, a program that makes a great difference to many, Elward said, as childbirth is the second most common cause of death for Haitian women, after HIV.

"Their goal is to teach Haitian women how to provide good midwifery care, so that the program becomes a Haitian endeavor," Elward said. "It has been a blessing to hundreds of mothers and infants."

Parish support comes full circle

Last month, a new chapter in the partnership between Hinche and Richmond began as Father Kesner Joseph, the first priest from Haiti to serve in the Diocese of Richmond, began his assignment as parochial vicar at St. Michael, Glen Allen.

"The bishops got together and made an agreement, and so here I am," he said with a laugh. "I am obedient."

Father Joseph, 50, was born in Maïssade in the Diocese of Hinche and ordained a priest in 2000. Before coming to the U.S., he served for 10 years as pastor at Holy Family, Cerca-Carvajal, a parish twinned with St. Edward, Richmond.

"It's made the transition easier, as I have been to Richmond many times before, on visits to our twinned parish," he said.

Father Joseph said he also has a brother living in Boston.

"We are very close. We are brothers, but we are also friends," he said.

For the past year, Father Joseph has been at Divine Word College in Iowa improving his English before beginning his parish assignment. He said he was most surprised, upon arriving at his new parish, at the size of the confirmation class.

"There are a hundred students or more," he said. "It was wonderful to see."

And will Father Joseph be involved in St. Michael's twinning ministry, now that he is here, on the other side of the water?

"I am sure that I will," he said.

"I am very much looking forward to being a part of everything here, to collaborate and to help however I can."

Time Capsule

Continued from Page 2

and Benedictines from Latrobe, Pennsylvania (1860–1937), supplied pastors, while school was staffed by the School Sisters of Notre Dame from Baltimore (1859–1868) and then by the Benedictine Sisters from St. Mary's, Pennsylvania, who eventually started another motherhouse in Bristow, Virginia (1868–1913).

As German immigrants settled in other parts of Virginia, St. Mary's initiated two missions that eventually became parishes themselves: Immaculate Conception in Buckner's Station, today Buckner (beginning in 1869), and Sacred Heart in Meherrin (beginning in 1904).

With the German Catholic community in Richmond growing and assimilating into the wider culture, its members moved farther west and began joining other parishes. At the request of Augustine van de Vyver, the sixth bishop of Richmond (1889–1911), the Benedictines opened a parish for German Catholics as St. Benedict's

(1911), which included a military high school (today Benedictine College Preparatory) and later a parochial school run by the Benedictine Sisters.

Bishop Van de Vyver's plan was to close St. Mary's once the older generation of Germans died. In 1937, Peter L. Ireton, then the coadjutor and administrator of the diocese (1935–1945) and later its ninth bishop (1945–1958), closed St. Mary's. The site became the headquarters of the Diocesan Mission Band, which preached and celebrated Mass in the rural areas of the diocese.

St. Mary's was one of the few national parishes in the Diocese of Richmond, which for the most part did not experience the influx of Catholic immigrants that northern areas of the United States did. Significantly, the work of men and women religious, beginning with St. John Neumann, helped the diocese to meet the pastoral needs of the German community that grew substantially in Richmond.

Benedictine Father Ignatius Remke, who grew up in St. Mary's Church and was its last

pastor, explained the impact of St. John Neumann's mission to German Catholics in his "Historical Sketch of St. Mary's Church: Richmond, Virginia, 1843–1935" (1936):

The Redemptorist Provincial sent to Richmond Rev. John Nepomucene Neuman [sic]... This very pious and zealous priest... arrived in Richmond in September, 1842, and in St. Peter's Church gave a mission for the Germans. The mission lasted eight days. During the mission, Father Neuman [sic] gathered together all the German Catholics in the city and vicinity and succeeded in getting them to approach the sacraments. Before leaving the city, he promised that in the future a German priest would hold services here every three months. ...

Father Neuman [sic] was the first priest in Richmond who gave a mission and held divine services exclusively for the Germans. We [St. Mary's Church] therefore feel honored and blest to have had as our first spiritual father, this saintly priest.

OPPORTUNITIES

The Benedictine Schools of Richmond (Benedictine College Preparatory and Saint Gertrude High School) seeks a Director of Alumni Engagement to develop and engage groups of alumni donors and volunteers that will support the advancement goals of the school. The director will successfully plan and lead friend-raising and fundraising events and committee gatherings. The director will elevate the quality and increase the profitability of fundraising events, introduce new major fundraising events and increase volunteers' engagement in fundraising campaigns.

The ideal candidate will:

- Have at least two years of experience planning and executing events, leading volunteer committees and managing budgets.
- Have an appreciation of the schools' unique missions.
- Enjoy planning special events, be comfortable with donor engagement, be friendly, hardworking and appreciate working in a team environment. Experience in a non-profit or school environment is preferred. This is a full-time, salaried position. Evening and weekend hours are required to support events, as needed.

To apply: Please submit a cover letter, résumé, an essay entitled "My View of America" and a completed application to the Human Resources Manager, Jaime Harmeyer, at jharmeyer@benedictineschools.org. Our application can be found on our website at: <http://www.benedictinecollegeprep.org/about-bcp/employment>.

St. Mary Catholic Church, Richmond, seeks a full-time Facilities Maintenance Manager responsible for the development and management of building operations (including HVAC, mechanical, plumbing, electrical and safety/energy systems), capital improvement planning, asset replenishment and buildings and grounds maintenance.

Properties include church, school and rectory. Manager is responsible for ensuring applicable diocesan and facilities policies and standards are implemented, including property and risk management policies.

College degree in engineering, business administration, facilities management or related field. Knowledge of facilities management, including dedicated HVAC systems. Must demonstrate the ability to work with computer systems, possess strong management and interpersonal skills and be able to pass all background screenings required for parish and school staff.

For a full job description, please email SearchCommittee@stmarysrichmond.org. Interested candidates should send a cover letter, résumé and completed diocesan application (<https://richmonddiocese.org/wp-content/uploads/2015/10/CDR-Application-For-Employment-11-17-16.docx>) to: SearchCommittee@stmarysrichmond.org.

SHORTAKES

Annual Rosary Rally for Peace: Saturday, Oct. 10, noon, on the steps at St. Peter Catholic Church, 800 E. Grace St., Richmond, for the 103rd anniversary of Our Mother Mary appearing to the children of Fatima. The intention for this year's rosary rally is to beg God and Our Lady to save America from today's chaos, immorality and social upheaval. Join us to pray the rosary to Mary, our Advocate. For more information, contact Kathy Buttner at kathybuttner@hotmail.com.

Invalid marriage: Do you have a case? The Tribunal is offering informational Zoom workshops on Church "annulments." Learn about the essential parts of the annulment process and the basic information needed to present a case. After registering, you will receive a confirmation email containing information about joining the webinar. Register by Friday, Sept. 25, for your preferred date and time:

Tuesday, Sept. 29 – 7 pm:
<https://richmonddiocese.zoom.us/j/83851vRGC5ZjKHueH9Rw>

Thursday, Oct. 1 – 1 pm:
<https://richmonddiocese.zoom.us/j/83851vRGC5ZjKHueH9Rw>

Webinar: Nulidad del Matrimonio. Cuando: el día dos de octubre a las 7 p.m. Por Favor, inscribese antes del 25 de septiembre. Para inscribirse: <https://richmonddiocese.zoom.us/j/83851vRGC5ZjKHueH9Rw>

Greater Williamsburg Life Chain. St. Olaf Catholic Church, in coordination with other churches, welcomes ALL to participate in the 32nd National Life Chain on Sunday, Oct. 4, 2-3:15 p.m. Location will be on the sidewalk facing Richmond Rd. starting at Centerville Rd. The Life Chain is a peaceful, prayerful and public witness of pro-life faithful standing in honor of 60+ million lives lost to abortion. It is a visual statement of solidarity by the Christian community that we support the sanctity of human life from the moment of conception to natural death. Although we will be outside and 20ft apart, we ask all participants to wear a mask. As a precautionary measure, we will have hand sanitizer available for those who handle our pro-life signs. For further information, call 757-561-4264.

Caring for creation



On Saturday, Aug. 29, eight volunteers from the Care for Creation Ministry at Sacred Heart, Norfolk, prepare for their quarterly clean-up day. The group, ranging in age from 17 to 68, cleaned up 40 pounds of trash along Princess Anne Road. The Care for Creation Ministry has been part of the parish for 10 years. (Photo provided)

WHAT WE'VE HEARD

Good people doing good things: The Church of the Holy Apostles, Virginia Beach, donated 300 sets of earbuds with microphones to their neighbors at Twin Canal residence. The Housing Choice Voucher Program (HUD Title 8) community has 500 children under age 18 who are attending school virtually. Earbuds with microphones enable the children to participate in their online virtual classes – listening and talking without interrupting or disrupting others in the same apartment. The Holy Apostles community raised over \$900 to purchase earbuds with microphones along with other school supplies and food.

By the numbers: As it begins its second year of existence, Cristo Rey Richmond High School reports that the school has 85 new students to go along with its 83 returning students.

Rooftop voting is underway: Catholic Energies has nominated the Diocese of Richmond for a Solar Builder Project of the Year award from Solar Builder Magazine. Between now and Sunday, Sept. 27 you can vote once a day for the diocese at <https://solar-builder.com/news/vote-for-the-2020-solar-builder-projects-of-the-year/>. Scroll to the bottom of the C&I Rooftop category, choose the Diocese of Richmond in the click-down box and click submit.

PORTSMOUTH CATHOLIC REGIONAL SCHOOL

1ST ANNUAL

GERALDINE "MS GERRY" JONES MEMORIAL GOLF TOURNAMENT

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Catechetical Sunday 2020

What is Catechetical Sunday?

As part of a 1935 initiative to recognize and celebrate the gift that catechists give to their parish communities by volunteering their time for the education of children, the Church began what we know today as Catechetical Sunday. Catechetical Sunday always takes place the third Sunday in September. This year, Catechetical Sunday will happen on September 20. Catechetical Sunday is an opportunity for all Catholics to rededicate themselves to the mission of handing on the faith and being a witness to the Gospel as a community of faith. The day provides an opportunity to celebrate those who do the important work of handing on the faith, and an opportunity for all of us Catholics to consider ways we are witnesses for Jesus Christ ourselves.

Who are Catechists?

Each Catechetical Sunday, we celebrate catechists. All those who teach the Catholic faith and share the Church's teachings are catechists. The word catechesis is from a Greek word meaning "to echo." All those who teach in the Church's name and about Jesus by the way they live are catechists. Parents and guardians are also catechists; they are the first and primary teachers of the faith for their children.

On Catechetical Sunday, we come together as both a parish and Church community to acknowledge the dedication of those who serve as catechists in our parish family. We also honor parents and guardians on this day, since they are the true first catechists, sharing the Catholic faith with their families.

How Is Catechetical Sunday Celebrated?

Catechetical Sunday is an opportunity to thank catechists for the work that they do. It is also an opportunity for catechists to reflect on their call to share and live out their faith. On Catechetical Sunday, catechists are called forth to be commissioned for their ministry. This Commissioning Service usually takes place at the Eucharistic liturgy on Catechetical Sunday. During the service, the catechists are introduced, and a special blessing of the catechists is prayed. Sometimes, the rite of blessing of catechists used on Catechetical Sunday includes a blessing of parents and guardians, too. After the blessing, catechists may be presented with a Bible, the Catechism of the Catholic Church, or a special certificate. The homily also provides a context for the celebration based on sacred text. This year, depending on social distancing guidelines in place, Catechetical Sunday may look and feel different than years past.

How Will You Celebrate Catechetical Sunday?

As part of your community's celebration of Catechetical Sunday, seize the wonderful opportunity to form, pray for, celebrate and thank those who serve as catechists who hand on to their community what they have received from the Lord.

Share information about Catechetical Sunday, including its purpose and theme, with all the members of your community. In addition to the Commissioning Service, plan special events and initiatives for the parents and catechists who teach in the name of the Church.

Source: <https://www.sadlier.com/religion/blog/celebrating-catechetical-sunday>

Domingo Catequético 2020

¿Qué es el Domingo catequético?

Como parte de la iniciativa de 1935 para reconocer y celebrar el regalo que ofrecen los catequistas a las comunidades parroquiales al hacer uso de su tiempo como voluntarios en pro de la educación de los niños, la Iglesia empezó lo que hoy se conoce como el Domingo catequético. El Domingo catequético se celebra siempre el tercer domingo de septiembre.

¿A quiénes celebramos en el Domingo catequético?

Todos aquellos que promueven la fe católica y comparten las enseñanzas de la Iglesia son catequistas. Aquellos que enseñan a otros sobre Jesús a través de su modo de vida también están catequizando. En el Domingo catequético nos unimos como parroquia y comunidad de la Iglesia para reconocer la dedicación de aquellos que sirven como catequistas en nuestra familia parroquial. El Domingo catequético también rinde honores a los padres y tutores porque son ellos los primeros catequistas que comparten la fe católica con sus familias. El Domingo catequético es una oportunidad para que todos los católicos se vuelvan a dedicar a la misión de transmitir su fe y ser testigos del Evangelio como comunidad de fe. Este día nos ofrece la oportunidad de contemplar formas en que somos testigos de Jesucristo.

¿Cuál es el tema de este año?

Cada año, el Domingo catequético tiene un tema. El tema del Domingo catequético 2020 viene de las palabras de san Pablo en su primera carta a los Corintios: "Recibí del Señor lo que también te entregué".

El tema nos anima a centrarnos y priorizar la formación de catequistas. A través de la catequesis, aquellos que catequizarán están transmitiendo la fe. El tema de este año nos recuerda que los catequistas son los medios a través de los cuales muchos llegan a encontrarse con Cristo y a escuchar la invitación de Cristo a una nueva vida en él.

¿Cómo se celebra el Domingo catequético?

El Domingo catequético es una oportunidad para agradecer a los catequistas por su trabajo. Es también una oportunidad para que los catequistas reflexionen sobre su llamado

a compartir y vivir su fe. En el Domingo catequético, los catequistas son llamados a ser comisionados de su Iglesia. Este servicio de comisionado suele llevarse a cabo el Domingo catequético en la liturgia eucarística. Durante el servicio, se presenta a los catequistas y se realiza una bendición especial para estos. A veces, la ceremonia de bendición a los catequistas, habitual en el Domingo catequético, incluye también a los padres y tutores. Después de la bendición, los catequistas pueden ser presentados con una Biblia, el Catecismo de la Iglesia Católica o un certificado especial. La homilía también proporciona un contexto para la celebración basada en el texto sagrado.

Este año, dependiendo de las pautas de distanciamiento social en su lugar, Domingo catequético puede verse y sentirse diferente de años pasados.

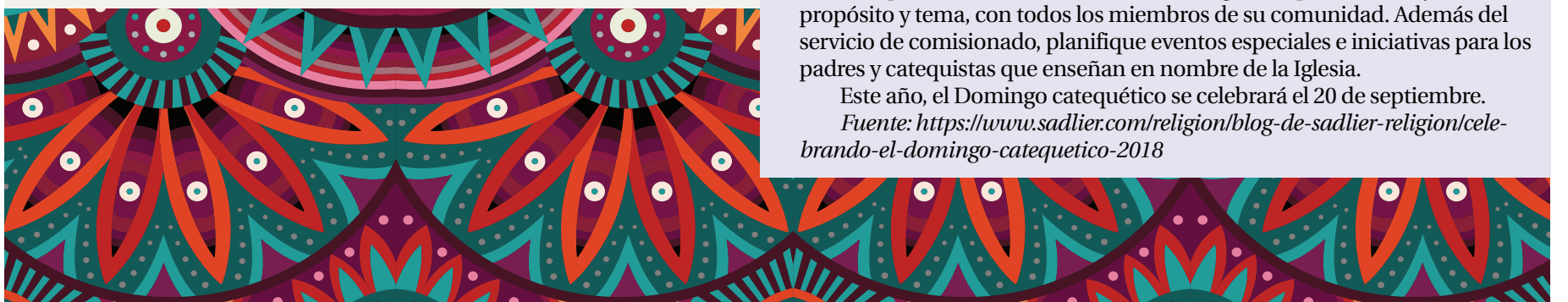
¿Cómo celebrarás el Domingo catequético?

¡Como parte de la celebración del Domingo catequético de su comunidad, aproveche la maravillosa oportunidad de prepararse, rezar, celebrar y 'agradecer' a aquellos que sirven como catequistas y testigos de Jesucristo en su comunidad!

Comparta información sobre el Domingo catequético, incluyendo su propósito y tema, con todos los miembros de su comunidad. Además del servicio de comisionado, planifique eventos especiales e iniciativas para los padres y catequistas que enseñan en nombre de la Iglesia.

Este año, el Domingo catequético se celebrará el 20 de septiembre.

Fuente: <https://www.sadlier.com/religion/blog-de-sadlier-religion/celebrando-el-domingo-catequetico-2018>



Catholics have plenty to consider before Election Day

Panel looks at thought processes, frameworks in decision making

TOM TRACY
Catholic News Service

WEST PALM BEACH, Fla. — Whether Catholic voters favor a candidate most in line with their own basket of priority issues or whether they look for character and competency or just look to party affiliation, the Catholic electorate has plenty to mull over in 2020.

“When you think about the people we have elected for U.S. president over the past several elections, they have all had to deal with issues and problems that were not even on the horizon when we elected them, so when we elected President (Donald) Trump, nobody was thinking about coronavirus, but it has absolutely consumed our attention over these past several months,” said M. Cathleen Kaveny, a law and theology professor at Boston College.

“Issues are important, but our main thing should be to think about choosing a person and what kind of person can do the job,” said Kaveny. “You need both competence and character.

“Character is a kind of moral competency and to weigh the competing goods as stake and not put too much emphasis on self-interest but to really be focused on the common good including those people who did not vote for you.”

Kaveny was one of several featured panelists during a Sept. 15 webinar on “The Church and Catholic Voters in the 2020 Election” hosted by Boston College’s Boisi Center for Religion and the American Public as part of its ongoing webinar series on the 2020 election and Catholic vote.

Four Catholic thinkers, including Cardinal Joseph W. Tobin of Newark, New Jersey, helped unpack some of the thought processes and frameworks that ought to be going on in the mind of Catholic voters as the U.S. approaches the Nov. 3 presidential election.

Hosted by Jesuit Father Mark Massa, director of the Boisi Center, the group took into account everything from abortion to immigration, policy to personality, and then considered what does the Catholic Church have to say?

The conversation comes at a time when special interest groups such as Catholics for Truth have launched a campaign to proclaim that Joe Biden and Kamala Harris represent the most anti-Catholic presidential ticket in U.S. history.

On the other side, 600 social justice leaders,

scholars and others under the umbrella of Faith in Public Life Action recently endorsed a nationwide open letter to Catholic voters with a warning that Trump “flouts core values at the heart of Catholic social teaching.”

Kaveny said she wonders if Catholics are thinking enough about a candidate’s competence and character. She worries Catholic voters may in fact look very much like the average American vote overall, guided chiefly by party affiliation and economic loyalties rather than critical thinking.

“What we should think about as voters and what we really think about as voters may be very far apart,” she said.

For his part, Cardinal Tobin said he speculated that Catholic voters in his archdiocese have some particular concerns that relate to the local population and its immigrant nature in northern New Jersey, including having been dealt an especially difficult episode with the COVID-19 pandemic.

“There are many collateral issues ... that will figure into people’s minds as they go to the polls: health care, leadership at all levels of society including the Church; and another feature of our particular region is the presence of people born elsewhere, outside of the United States,” Cardinal Tobin said, mentioning the local presence of many Latinos and people born in South Asia and the Philippines.

“The rhetoric around immigration will be part of people’s minds when they go to the polls, including the recent attacks on DACA (Deferred Action for Childhood Arrivals) and renewed aggression toward Temporary Protected Status (TPS),” the cardinal said, also noting the importance voters will likely place on economic issues, including high property taxes and high unemployment in northern New Jersey.

In terms of the voter thought processes and forming good political decisions as Catholics, Cardinal Tobin said Catholics ought to identify first as Catholics, with their practice of the faith leading to political ideology and identity. But not the other way around.

He added that no political party fully represents the Catholic tradition.

“When I make my choices I should have in mind what do I as a missionary disciple of Jesus Christ, who do I need to advocate for in these cir-

cumstances? The worst thing would be to make one’s religious identity of faith an instrument to support one’s politics,” the cardinal said.

“I would like to think that our act of voting is an act of discernment: reading the signs of the times and places in the light of faith,” he added.

Cardinal Tobin said a Catholic voter has at least two different methods for trying to decide who to vote for. One is to reduce something to a yes or a no, but the first method “should be a process of discernment of the common good.”

But it is not sufficient for a voter to wait for someone to come along who is 100% in step with the fullness of Catholic tradition, the cardinal said.

“The virtue of prudence means that you weigh everything in favor of the overweening value for the good of this political arrangement called the United States of America. And I don’t think we can reduce (our decision), at least in the current the panorama of issues, to how a candidate stands on a single issue.”

Michael Sean Winters, a book author and columnist for the National Catholic Reporter, touched on the proliferation of political punditry in U.S. political life over the past 40 or 50 years and the emergence of so many special interest groups, strident media personalities and fringe influencers even within Catholic life.

He also called for an updated teaching document to replace “Forming Consciences for Faithful Citizenship: A Call to Political Responsibility From the Catholic Bishops of the United States,” offered as a guide to Catholic voters every presidential election year since 1976. It has been updated periodically.

Winters said the document should be updated to draw more extensively on pertinent teachings of Pope Francis as well as Pope Benedict XVI.

“It behooves the bishops to take a step back and teach what the Church teaches and make sure that Catholic social teaching is no longer the best kept secret and to start teaching it,” Winters argued.

The Church also must look for opportunities that testify to the fact that “the Gospel stands in judgment over ourselves and over our culture and over our decisions, and not the other way around — it’s not Play-Doh, you can’t squeeze it into your tubes that you specifically want,” he said.

Evangelization on wheels



A 42-car procession on Monday, Sept. 7, gave parishioners at St. Joan of Arc, Yorktown, the opportunity to evangelize as they drove through the area in celebration of the Nativity of the Blessed Virgin Mary, the next day. The 40-minute procession of decorated cars was met with support as people waved, gave the thumbs-up, honked car horns and asked the parishioners what they were celebrating. (Photo provided)

Communications

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opportunities for spreading the Gospel to new ears as Pentecost was centuries ago.

“Social media networks have sprung up in parishes around the world. Ways to connect those confined to home in our communities, those isolated by infirmity or age, are suddenly plentiful,” he said.

“Homilies, spiritual reflections and rituals can now be shared with a potentially much larger community, including those who do not know us or worship with us.

“This is a powerful moment of evangelization that must not be lost,” he said.

“These tools can be used to mobilize people to get involved — whether it is to serve in a food pantry, to defend religious freedoms, to speak out against racism, or to walk in a eucharistic procession.”

Support is needed for different methods of communication, from radio and newspapers to podcasts and video, he said.

“The mission of the Church yesterday, today and tomorrow is to evangelize, to broadcast the good news,” said Bishop Burbidge. “To evangelize is to communicate. To preach is to communicate. To share is to communicate. That is why communications demand the Church’s full support. This is not an add-on or an optional expense. It is integral to who the Church is and to her mission.”

In his concluding tips for sharing the joy of the Gospel, Bishop Burbidge urged Catholics to become effective communicators. Choose the medium carefully, he said: Invite, don’t push. Bring together, don’t tear apart. Be prudent and prayerful when posting. Take time to listen to others.

“Above all else,” he said, “see Christ first, and strive to see Christ in one another.”

Editor’s note: The full text of Bishop Burbidge’s pastoral can be found on the website of the Arlington Catholic Herald, <https://bit.ly/2H7tvzd>.