



The Catholic Virginian

Serving the People of the Diocese of Richmond for 90 years



Vol. 95, No. 9

www.catholicvirginian.org

February 24, 2020

Going green



Participants in the annual Diocesan Youth Conference shoot a selfie during the opening night of the event, Friday, Feb. 7, at the Richmond Convention Center. More photos, Page 5. (Photo/Vy Barto)

Pope: Amazon needs 'courageous response' by Catholic community

CINDY WOODEN
Catholic News Service

VATICAN CITY (CNS) — Pope Francis said he dreams of an Amazon region where the rights of the poor and indigenous are respected, local cultures are preserved, nature is protected, and the Catholic Church is present and active with "Amazonian features."

In his apostolic exhortation "Querida Amazonia" (Beloved Amazonia), Pope Francis made no mention of the idea of ordaining married men to the priesthood so that far-flung

See Amazon, Page 7

Justice, healing at core of reconciliation program

Victims of clergy sexual abuse can apply for monetary compensation

BRIAN T. OLSZEWSKI
The Catholic Virginian

In his Sept. 14, 2018 pastoral letter, "From Tragedy to Hope," Bishop Barry C. Knestout spoke about the need for and his commitment to healing among those who were sexually abused by clergy. Part of that commitment was an extensive audit of clergy files by an independent auditor to ensure that no one who had been credibly accused remained in ministry.

Following completion of the audit, he made public the names of priests against whom there were credible and substantiated allegations of abuse. This occurred on Wednesday, Feb. 13, 2019.

On Monday, Feb. 17, Bishop Knestout continued to fulfill the commitment he made to those sexually abused by clergy when he announced the establishment of the diocese's Independent Reconciliation Program which allows them to receive monetary payment from the diocese.

"We will never be able to fully compensate for the harm done, and we recognize there are many routes that might be followed to achieve justice," he said. "We believe this to be the best course for our diocese to reach a just reconciliation with our victim survivors."

Jennifer Sloan, the Diocese of Richmond's victim assistance coordinator and acting director of the Office of Safe Environment, termed the compensation "a tangible way of the Church expressing its contrition" while noting its benefit to survivors.

"There are a whole range of needs that people may have — medical bills; people who have difficulty maintaining relationships so then you have divorces, which can be very expensive; an inability to hold down a job; different types of addictions," she said. "All of those things can impact an individual's financial status. And a lot of those issues and problems can be directly related to the abuse that they endured."

Independent, confidential

The Independent Reconciliation Pro-

gram is independently administered by BrownGreer PLC, a Richmond-based firm that is nationally recognized for its specialization in settlement administration. BrownGreer PLC will be the sole entity in determining how much money a victim survivor will receive from the voluntary program. Neither Bishop Knestout nor representatives of the diocese will have input into the decision.

According to Sloan, there is a good reason for having an independent administrator.

"Victim survivors may not have a complete trust in the Church. So, by having somebody separate from the diocese administering this program, it allows credibility to the work that they're doing," she said, noting that it provides those who are not comfortable contacting the diocese directly an opportunity to work with a third party and to still be able to engage with the Church "without having to engage with the Church process."

In accepting a monetary settlement from the Independent Reconciliation Program, a victim survivor will be required to sign a release. In doing so, he or she will give up the right to sue or receive any financial assistance from the Diocese of Richmond and BrownGreer PLC.

"In terms of settlements and the releases, those are pretty standard," Sloan explained. "Whether somebody enters into a settlement with the diocese, whether it's ours or any other, whether it's through a program or in a one-off case, it's standard to have somebody sign a release form."

Another component of the program is the diocese's commitment to protecting the privacy of victim survivors. Information submitted by a victim survivor to the claims administrator will remain confidential except as necessary to process the claim, reporting to the diocese so it may follow Church processes and complying with state

See Program, Page 9

The Catholic Virginian
7800 Carousel Lane
Richmond, VA 23294

Inside This Edition

Heaven will be better than we can imagine
Page 10

This Lent, ask yourself these questions
Page 11

NFL player's prayer: 'Jesus, I trust in you'
Page 16

How to answer the call to conversion during Lent



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

Although Ash Wednesday is not a holy day of obligation, many Catholics treat it as one and attend Mass. Growing up, our family always went to Mass on Ash Wednesday.

I recall that when receiving ashes, invariably several of them would sprinkle onto my nose or into my eyes. Some priests were known for making huge smudges — the kind that covered the entire forehead. Others would use a smaller mark. I preferred the latter as it meant less on my nose and in my eyes.

That might not have been the proper spirit for receiving ashes, but when you're a kid, that's how you think.

As adults, we understand that our wearing ashes is a visible sign of penance. Our reception of ashes sets the tone for Lent — a season of sacrifice during which, through prayer, fasting and almsgiving, we engage in the kind of voluntary sacrifice that comes from our immersion in the Paschal Mystery.

The sacrifices we experience are not necessarily intense. Rather, they are composed of day-to-day stresses, problems, annoyances and agitations.

As a kid with eight siblings, I experienced many occasions when I was frustrated with a sibling or annoyed because I could see more quickly their habits and foibles. From time to time I would be preoccupied with and brood over the annoying behavior.

Those times were also blessings because whenever I was pained with that anger, upset or resentful because of the inconvenience that another person's perceived faults may have caused, I would stop and remind myself that they are human beings like me, and that all of us have the ability to get under someone's skin by what we say or do.

Instead of inconveniences, those moments of irritation can be opportunities for allowing the fruits of the Holy Spirit — love, joy, peace, patience, kindness, generosity, faithfulness, gen-

tleness, self-control — to work in our lives.

Either of the prayers recited during the imposition of ashes — “Remember that you are dust and to dust you shall return” or “Repent and believe in the Gospel” — is a powerful message for how to live.

There is something very somber, very dramatic, in hearing that we are dust and that we will be dust again, especially if the ashes fall into your eyes. It is a vivid reminder of our limits or brokenness, and that we must be humble enough to acknowledge we are incomplete, we're finite and everyone else is the same way.

Being told to repent and believe in the Gospel is a call to conversion. It is not easy to answer that call. It involves risk because we are abandoning ourselves to the Gospel, and in doing so we make ourselves vulnerable.

Recall what we hear in Matthew 14:29-31 when Peter gets out of the boat and walks on the water toward Jesus. The apostle does fine until he panics and starts to sink. Jesus saves him and admonishes, “O you of little faith, why did you doubt?”

When our Lord calls us to repent and return to the Gospel, he is calling us to return to those situations that may have caused us difficulties or injury and to do so in a spirit of love with a readiness to forgive and a desire to reconcile.

In taking the risk to love again, that attempt at reconciliation or charity toward another might be betrayed, ignored or rejected. But it is in the risk that there is the opportunity to establish an authentic relationship of love and mutual self-giving where both are ready to put aside grudges and injury, and begin healing that wound within us and begin rebuilding the relationship broken by sin.

Be intentional in how you observe Lent, not only with your prayer, fasting and almsgiving, but with taking to heart the words you hear when you receive ashes — whether they are “Remember that you are dust and to dust you shall return” or “Repent and believe in the Gospel.”

Make this a season in which you grow in holiness and in your relationship with God and be open to the fruits of the Holy Spirit in your day-to-day life.

BISHOP'S SCHEDULE

Ash Wednesday, Feb. 26

Mass
Cathedral of the Sacred Heart, 6 p.m.

Thursday, Feb. 27

Confirmation
Sacred Heart, Danville, 7 p.m.

Friday, Feb. 28

Confirmation
Our Lady of Nazareth, Roanoke, 7 p.m.

Saturday, Feb. 29

Rite of Election — Western Vicariate
St. Andrew, Roanoke, 10 a.m.

Rite of Election — Central Vicariate
Cathedral of the Sacred Heart, 3 p.m.

Sunday, March 1

Rite of Election — Eastern Vicariate
Blessed Sacrament, Newport News, 3 p.m.

Tuesday, March 3

Confirmation
Prince of Peace, Chesapeake, 7 p.m.

Wednesday, March 4

Confirmation
St. Therese, Chesapeake, 7 p.m.

Thursday, March 5

Virginia Vespers
Cathedral of the Sacred Heart, 5 p.m.

Saturday, March 7

Mass
Convocation of Intercultural Parish Volunteer Leaders, Glen Allen Cultural Center, 8 a.m.

Sunday, March 8

Annual Scouts' Mass
St. Olaf, Williamsburg, 3 p.m.

FEBRUARY 1920

1820 **TIME CAPSULE** 2020

SEMINARIAN BEQUEATHED LEGACY OF HOLINESS TO DIOCESE

Throughout the Catholic 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 Catholic Diocese of Richmond's Bicentennial Task Force.

There are no records of a centennial celebration of the Diocese of Richmond (1920). But during that jubilee, the untimely death of a seminarian bequeathed a legacy of holiness to the Church of Richmond at its centenary.

Francis Joseph Parater (b. 1897) grew up

in a devout Catholic family in the Church Hill neighborhood of Richmond. There he served daily Mass at the Monte Maria Monastery of the Visitation Sisters from the time of his first holy Communion through high school.

A friendly, talented and well-rounded young man, Frank became involved in scouting and attained the rank of Eagle Scout. He graduated as valedictorian of Benedictine High School (1917), and after two years at Belmont Abbey Seminary College in North Carolina, he decided to become a seminarian for the Diocese of Richmond. He was sent to the



Francis Parater

North American College in Rome for his theological studies (1919).

Frank contracted rheumatic fever two months after arriving in Rome. He courageously and peacefully accepted death, which came on Feb. 7, 1920. He was 22 years old.

Later, a spiritual testament in which Frank offered his life for the spread of the Catholic faith in Virginia was discovered among his personal effects. He had written similarly in a general letter to the Boys Scouts of Richmond.

As Frank's testament became known, the reigning pope, Benedict XV, and his successor,

See Time Capsule, Page 13



Students from Benedictine College Prep and Saint Gertrude High School lead participants in the Virginia March for Life from the Richmond Convention Center to the Capitol for the Thursday, Feb. 13 event.



Bishops Barry C. Knestout of Richmond and Michael F. Burbidge of Arlington make their way to the Capitol after concelebrating the Mass for Life at the Richmond Convention Center. (Photos/Michael Mickle)

Bishop: 'Brutal ferocity of political winds' can impact pro-life measures

BRIAN T. OLSZEWSKI
The Catholic Virginian

As rain fell and winds blew outside the Richmond Convention Center, inside Bishop Barry C. Knestout told more than 1,500 worshippers at the Mass for Life Thursday, Feb. 13, that “political winds can change rapidly” and the threat to life can “reemerge with brutal ferocity.”

The Mass, concelebrated by Bishop Knestout and Bishop Michael F. Burbidge of Arlington, Virginia, preceded the second annual Virginia March for Life.

The bishop was referring to the legislation being considered in the House of Delegates and Senate, both with Democratic majorities, that would eliminate all processes and procedures, including an ultrasound, which are required under existing law for a pregnant woman’s informed written consent to having an abortion. Democratic Gov. Ralph Northam has promised to sign such legislation if it reaches his desk.

“Just a few years ago, it was not thought that there would ever be a need for such a march here in the commonwealth,” Bishop Knestout said. “The laws and the political culture ensured life was protected in a greater way than maybe in other states although always in danger of being undermined.”

Bishop Knestout said that while people grieve the loss of so many lives, “There is hope.”

He praised the Knights of Columbus councils that raise money to purchase ultrasound machines, the outreach of Hope4Life in Portsmouth, volunteers at pregnancy centers and those who stand near abortion centers and pray for the transformation of hearts and lives.

“If you haven’t already supported their efforts and work, I urge you to do so,” the bishop said.

Noting that while the gift of new life is always to be celebrated, Bishop Knestout continued, “We must also recognize that a pregnancy, especially when unexpected, can bring with it many challenges. Mothers too often find themselves afraid, vulnerable, abandoned and in need. And God calls us to respond in love.”

Referencing Luke 1:39-45, Bishop Knestout said Mary’s visit to Elizabeth should be the model for helping a woman with an unexpected pregnancy.

“We are called to go without delay, to go ‘in haste’ as the Blessed Mother did, to offer expectant mothers the support, encouragement and love that they need,” he said. “Mary’s example of visiting her cousin Elizabeth at the time of both of their unexpected pregnancies should inspire us to serve mothers and families — even amidst our own conflicting needs.”

Delores Oliver, a member of St. Paul Parish, Portsmouth, echoed the need to care for unwed mothers.

“There are too many stigmas. If a young girl gets pregnant, she’s ostracized. We have to dismiss that,” she said. “People will make an error, not a mistake, because a baby made is not a mistake, not ever. We need to change the ideas about how we feel about an unwed mother conceiving. That child would not have been conceived unless it was through the power of the Holy Spirit. God does not make any mistakes.”

St. Gregory the Great School, Virginia Beach, was one of more than a half dozen Catholic schools represented at the Mass and

march. Assistant principal Eric Landon said he was hoping the impact of the march would be that “every life is important, every life is sacred to God.”

He continued, “We are marching, we are speaking, we are showing our support for those who don’t have a voice.”

Kylee Noriega, a seventh grader at the school, was hoping the impact of the march would eventually result in an end to abortion.

“It is really, really sad that people are willing to kill innocent lives,” she said. “Think about all the neighbors we could be missing. It’s sad to think about all the people I could have made friends with.”

Benedictine Sister Kathleen Persson, a therapist and a vocation director for her religious community who worked in hospice for many years, noted the importance of quality of life from beginning to end.

“Having been a mother before I was a sister, I have a very strong desire that people understand life is most important at any stage. I’m hoping we will all learn to support each other when it is difficult for certain people to do that,” she said.

First time March for Life participant Jennifer Joss, a member of St. Mary Parish, Richmond, said she hoped legislators and the community in general got the message that “people care about respecting life.”

She continued, “It’s always going to be a challenge to convince people life is worth fighting for. We must see that people are becoming educated in the issues, that they are not black and white and that there are deeper things involved. We need to become educated, and it is up to us to educate our young people

Mission activity touches parishes, diocese, world

DEACON BOB GRIFFIN
Special to The Catholic Virginian

I have the privilege of sharing with you a report on the activities of the Office of the Propagation of the Faith for the calendar year. The statement of activity shows the financial activity for 2019.

The Mission Cooperative Program assigns mission parishes and other organizations to make an appeal at larger parishes to help support their operations. In 2019, \$159,072 was distributed. Thanks to those parishes that allowed pastors and others to make an appeal. You will note that the collections for the program are slightly larger than the distributions as we keep 3% of the funds to help defray some of the administrative costs.

Each year on the next to the last Sunday in October, we celebrate World Mission Sunday. A collection is taken up to support international mission work. In 2019, through the generosity of the people of the diocese, \$54,389 was collected. These funds help to spread the Gospel message throughout the world.

The Office of the Society of the Propagation of the Faith has funds that are invested with the Catholic Community Foundation of the Diocese of Richmond. Distributions are made from this fund based on recommendations of an advisory committee and with the approval of Bishop Barry C. Knestout.

The Home Mission Grant Program is not shown in the statement of activity. The source of the funds comes from a diocesan-wide collection in June and funds from the Annual Diocesan Appeal. The program is administered through the Office of the Propagation of the Faith in conjunction with a grant committee and Bishop Knestout.

This program provides grants for repairs and small construction projects to the mission parishes and other smaller parishes. In

Society of the Propagation of the Faith Statement of Activity for the year ended December 31, 2019

Balances, January 1, 2019			
Bank account		\$ 27,048	
Investments		456,744	\$ 483,792
Increases			
Realized gains on investments		\$ 7,200	
Unrealized gains on investments		80,557	
Interest & Dividend income		10,081	
Mission Cooperative collections		163,992	
Life insurance proceeds		4,870	
Contribution		50	
Total Increases			266,750
Decreases			
Distributions:			
Mission Cooperative		\$ 159,072	
Saints Peter and Paul Catholic Church		\$ 25,000	
Investment fees		2,798	
Administrative expenses:			
Reimbursement to Diocese Year ended June 30, 2018		17,146	
Reimbursement to Diocese Year ended June 30, 2019		10,562	
State Corporation fee		25	
Total Decreases			(214,603)
Balances, December 31, 2019			
Bank account		\$ 9,155	
Investments		526,784	
			\$ 535,939

2019, grants of \$216,774 were made. Information about applying for grants for 2020 can be found at richmonddiocese.org/office/propagation-of-the-faith/.

The Office of the Society of the Propagation of the Faith also administers the Fuel & Hunger Grants. This activity is also not shown in the attached statement. In January 2020, \$325,200 was distributed to 90 parishes, Commonwealth Catholic Charities and Catholic Charities of Eastern Virginia. Funds for this worthy cause come from the Annual Diocesan Appeal.

In gratitude we are called to share our faith as missionaries in our parishes, in our diocese and in places far away. Thanks to all who make this work possible in our diocese — pastors, members of the advisory and grant committees, and especially the generous people in our parishes.

Deacon Bob Griffin is director of the Office of the Propagation of the Faith for the Diocese of Richmond. For more information or answers to questions, contact him at bgriffin@richmond-diocese.org.

Father Rausch remembered as advocate for Appalachian people

DENNIS SADOWSKI
Catholic News Service

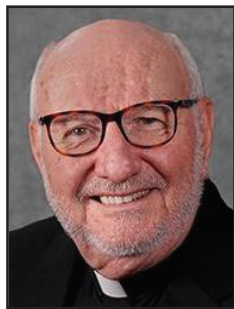
WASHINGTON — Glenmary Father John Rausch recognized early in his time as a missionary in Appalachia that people were facing severe environmental and economic challenges and devoted his ministry to seeking solutions and calling attention to their predicament.

For 53 years, Father Rausch of Stanton, Kentucky, who died Feb. 9 at age 75, traveled around the region, speaking, writing, organizing and praying in a lifelong effort to carry out the biblical call to justice, friends and colleagues recalled.

A native of Philadelphia, Father Rausch began his work with Glenmary in the mid-1960s as an associate pastor at the order's missions in Norton and St. Paul, Virginia. He later became pastor of St. Paul.

"He was very dedicated to

justice," Father Dan Dorsey, Glenmary's president, told Catholic News Service Feb. 11. "Pope Francis' encyclical, *Laudato Si'*, seemed to sum up his own ministry and passion as far as care of the earth. He had just an incredible love of Appalachia and its people."



Father John Rausch

Visitors to Father Rausch in Kentucky often were treated to hearty meals and warm hospitality. "It was the ministry of the table," Father Dorsey said.

That love led Father Rausch to the Catholic Committee of Appalachia, for which he served as director from 2005 to 2013. The organization presented him with its Bishop Sullivan Peace and Justice Award in 2016.

Michael Iafrate, the committee's current co-coordinator, credited Father Rausch for being "a regular guy."

"He was on the other end of clericalism, of being with people

and not imposing stuff on them, and standing with them in whatever struggle they might have, a personal struggle or a political struggle," Iafrate said.

"He also had a way of communicating what Catholic social teaching is about and reaching people who you wouldn't think would be very receptive to it," Iafrate added in a Feb. 11 interview with CNS.

Father Rausch, who was writing an autobiography for the University of Kentucky Press at the time of his death, had been a longtime supporter of coal miners and their families. In recent years, he spoke against efforts by mining companies to shed pension and health care liabilities for retired workers.

In his wide-ranging ministry role, Father Rausch also served with the Commission on Religion in Appalachia, the Appalachian Ministries Educational Resource Center, Christians for the Mountains and the *Laudato Si'* Commission of the Diocese of Lexington, Kentucky.

He joined the faculty at the Coady Institute at St. Francis Xavier University in Nova Scotia, Canada, for three summers.

A pastoral letter by the 25 bishops of the Appalachia region, "This Land Is Home to Me," influenced Father Rausch in 1980 to devote his life to serving the Appalachian region without a traditional Church assignment. "He viewed all of Appalachia as his parish," Father Dorsey said.

The pastoral letter marked the first effort by the bishops as a group to call attention to the dire economic hardship, rising drug abuse, environmental destruction and a decline in the culture that defines the 205,000-square-mile region that extends from southern New York to northeastern Mississippi and is home to more than 25 million people.

Father Rausch organized pilgrimages for religious leaders, journalists, elected officials and parishioners from across the country to see firsthand the resiliency of the people in the face of the hardships.

2,000 attend DYC, CCM Summit



Above: Diocesan Youth Conference participants from parishes in the New River Valley pray during Eucharistic Adoration, Saturday, Feb. 8, at the Richmond Convention Center.

Left: Seminarian Patrick Walsh, who is in the midst of his pastoral year at Sacred Heart, Danville, prays with a participant during the conference on Sunday, Feb. 9. The Feb. 7-9 conference drew 1,300 youth. The Virginia Catholic Campus Ministry Summit, which ran concurrently, drew 700 young adults.



Prior to the start of a breakout session, participants pray over the presenter. (Photos/Vy Barto)



Bishop Barry C. Knestout autographs a youth's homemade "Barry Best Bishop" sign on Saturday, Feb. 8.



Extraordinary ministers of the Eucharist kneel during the Lamb of God at the closing Mass on Sunday, Feb. 9.



At the opening session on Friday, Feb. 7, youth from St. Andrew Parish, Roanoke, hold up cutouts of seminarian Joseph Kauflin, who is serving his pastoral year at their parish.

Inspired by Frank Parater

On the 100th anniversary of the death of Servant of God, Frank Parater, I express my deep gratitude for his intercession on behalf of our family. I learned about him shortly after our conversion to the Catholic Church, and I was deeply impressed by his offering of his life on behalf of the Catholic Church in Virginia.

After noting that he was an Eagle Scout, I prayed novenas to him before and during our boys' Eagle Scout projects. We were blessed in many ways. So many special things happened during my son Jeremy's work at James River State Park that the state park ranger declared afterwards that, "God's hand was all over this project."

Later I prayed for Frank's intercession again before my son, Father Cassidy, left for college. I was concerned because I could tell that he had a lot of gifts that would be excellent in a priestly ministry, and I wanted him to discern whether he had a vocation or not. Happily, he did receive the graces to do that and is now delighted to be a priest.

I encourage parents and parishioners to not forget Frank when they notice a young person who may have a vocation to the priesthood or religious life, or if they are working toward a major goal like the Eagle Scout award. I'm sure Frank would love to be asked for help for other needs of our parishes or for our diocese. Our family has found him to be a powerful intercessor before the Lord.

— **Tanya Stinson Dillwyn**

Editor's note: For more on Frank Parater, see story on Page 2.

Office for Black Catholics vital to Diocese of Richmond

As we celebrate Black History Month, I invite everyone to read the wonderful article in the Feb. 17 issue of America Magazine by Deacon Charles Williams, interim director of the diocesan Office for Black Catholics. You can access the article at <https://www.americamagazine.org/faith/2020/02/07/my-black-catholic-church-was-closed-name-integration>.

Deacon Williams recounts his experience of the closing of black parishes in the Richmond Diocese and the effect it had and, in some ways, still has on the black

Catholic community in the diocese's attempt to foster integration.

His is a cautionary tale about misguided decisions made by those in authority in the Church without the full consultation/collaboration with those to be affected directly by the decision. His is a story of resilience, faith and reconciliation.

Deacon Williams' article is timely as black Catholics are facing a similar experience with the closing and minimizing of Offices for Black Catholics in the U.S. Church, in what many bishops assume is a step forward in this 21st century, so called, "post-racial" society.

If we are honest about race relations outside and inside the Church, we need our Offices for Black Catholics more than ever. Reading The Catholic Virginian's letters to the editor confirms that racial insensitivity, misunderstanding, bigotry and racism still exist in the Church.

Deacon Williams has served as the interim director of the Office for Black Catholics since the previous director left. He has successfully fulfilled this position on a part-time basis. For the good of our diocese, we need to solidify the Office for Black Catholics. It is past time for a full-time director of the Office for Black Catholics to be named with all of the rights and responsibilities of a diocesan director.

As we celebrate the bicentennial of our diocese, let us continue to move forward as a Church — "one, holy, catholic and apostolic." Let us not make the same mistake we did with the closing of black parishes.

— **Gretta E. Barnes Richmond**

Recognize good done by Trump

If a political party promised health care for all, free college education, a roof over everyone's head, unlimited immigration and a chicken in every pot but remains adamant that it was, and should ever remain, legal to kill a Jew — in private, of course — could a Catholic support such a party or a member of that same party? Ditto the above but replace killing Jews with the dismembering of unborn children.

Abortion is the gruesome murder of the most

innocent of humanity. Democrats not only want it kept legal, but they promise enshrining it in law should Roe v. Wade be overturned. Recent Virginia Democratic legislative action to remove all protection — again from murder — of our unborn gifts from God is a public demonstration of this fact. All Democratic presidential candidates push to see who can be the most pro-abortion commander in chief.

When will certain Catholic quarters stop giving credence to the Democratic Party? When will extremely pro-abortion politicians be stopped from receiving holy Communion, preventing the major scandalizing of all present during Mass? When will any of the very much good that President Trump does be given public recognition by our Church leaders?

To cite one good action, President Trump is appointing lower court judges who uphold the Constitution. Our Constitution declares no "right" to killing our unborn, nor a "right" to force LGBTQ "sexual orientation" and "gender mis-identity" ideologies on our school-children and citizenry — a direct attack on the natural family established by God. Both of these "rights" are fully supported by the Democratic Party.

— **John Stec Covington**

Look beyond president's opposition to abortion

I am a cradle Catholic and daily communicant with 16 years of Catholic education. I have no respect for religious people — especially Catholics — who support President Trump because he says he opposes abortion.

The most offensive things we know about this man came out of his own mouth. On television, he bragged about the numbers of women he's had and how easy it is for him to seduce them because of his money, position, etc., and he even laughingly talked about grabbing their private parts — using a word I can't bring myself to say!

He has paid tens of thousands of dollars to women (verified!) to buy their silence about their affairs with him. And he has

Letters

had three wives.

I have only one question: How many abortions has he caused?

— **Audrey J. Calomino Harrisonburg**

A prisoner's view of the death penalty

In response to negative views on anti-death penalty advocates:

As a prisoner, I can attest firsthand to the cruelties and injustices of the criminal justice system.

The fact that many people facing the death penalty have been found to be innocent should be reason enough to stop the practice of killing human beings.

Some may believe that criminals are pariahs, and the victims of these pariahs deserve some kind of reprieve from the wrong done to them. I can assure you that killing human beings will provide no relief to anyone.

Some may think that criminals refuse to assimilate into the social compact and prey upon their fellow citizens. But the neighborhood I came from drove me into its own social compact, and throughout life I had to learn many things the hard way. So, who teaches these "social compacts"?

Some may say the Church traditionally follows condign punishments, but when the woman was caught in the act of adul-

tery, the condign punishment was death. But our Lord didn't follow such a cruel practice, and neither should his Church.

Human beings shouldn't be killed, if it can be avoided, especially not by the criminal justice system as corrupt and cruel as we have now.

— **Cecil B. Truman Augusta Correctional Center Craigsville**

Give Catholics a second chance

Re: Gary Brown's letter (Catholic Virginian, Feb. 10) stating that friendliness was not found at the parish where he attended Mass a few times and asked for feedback.

With 50-plus years of being Catholic, I have attended friendly parishes all over the country and consider my parish as family in Norfolk. I am sad for your experience, but your evaluation of Catholics was based on your experience at one parish.

You stated that you are not Catholic. Maybe you do not realize that the holy sacrifice of the Mass is not our social hour. I would dare say most come hungry for the graces that come with receiving our Lord in the Eucharist and offering our struggling lives as sacrifice. We are not primarily there to meet new friends and chat.

Many Christians — Catholic or not — are introverts, suffering physically, emotionally and have done their best

See Letters, Page 13

CV letters policy

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

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

Publisher: Most Reverend Barry C. Knestout
Editor: Brian T. Olszewski (804) 622-5225 bolszewski@catholicvirginian.org
Creative Director: Stephen Previtera (804) 622-5229 sprevitera@catholicvirginian.org
Circulation: Ashly Carneal (804) 622-5226 acarneal@catholicvirginian.org
Eastern Correspondents: Wendy Klesch and Jennifer Neville
Western Correspondents: Karen Adams and Joseph Staniunas
Central Correspondent: Kristen L. Byrd

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

‘And your name is...?’



Sister Bethany Madonna, a Sister of Life, greets students at St. Gregory the Great School, Virginia Beach, Thursday, Jan. 30. Sister Bethany gave presentations to students in lower grades and upper grades on the school's "celebrating vocations" day during Catholic Schools Week. (Photo/Colleen Thompson)

Coronavirus a concern for CRS health workers

CAROL ZIMMERMANN
Catholic News Service

WASHINGTON (CNS) -- The coronavirus has the world's attention.

The disease, which surfaced in China last year, has infected more than 64,000 people and killed at least 1,383 by mid-February. It has spread to 24 countries and been labeled a global health emergency by the World Health Organization.

Suzanne Van Hulle, the global public health expert for Catholic Relief Services, is paying particularly close attention to the spread of the virus, also called COVID-19, to ensure CRS staff members in Asia are safe.

She said she and other CRS officials are monitoring the situation on a daily basis to see where new cases are showing up and would be willing to adjust programming so that staff members are not in contact with the deadly virus.

"We are tracking the outbreak closely," she told Catholic News Service Feb. 14 from her Washington office.

CRS, the U.S. bishops' overseas relief and development agency, has programs across Asia but no staff members in China. They have a

regional office in Cambodia.

For now, the agency is encouraging employees to be vigilant about hand-washing and to monitor their own symptoms, particularly if they have been near anyone exhibiting signs of the virus.

CRS also has urged its employees in Asia to wear protective masks or clothing if they wish and also not to go to that region if they don't want to. "We encourage our staff to feel safe," she said.

In a joint statement issued Feb. 18, three U.S. Catholic leaders expressed solidarity and prayers "for those impacted or working to treat those infected by the disease." Signing the statement were Bishop David J. Malloy of Rockford, Illinois, chairman of the U.S. Conference of Catholic Bishops' Committee on International Justice and Peace; Sean Callahan, CRS president; and Mercy Sister Mary Haddad, president of the Catholic Health Association of the United States.

"We offer our prayers for healing and support those organizations, both domestic and international, working to provide medical

See *Coronavirus*, Page 9

Amazon

Continued from Page 1

Catholic communities would have regular access to the Eucharist.

Instead, he said "every effort should be made to ensure that the Amazonian people do not lack this food of new life and the sacrament of forgiveness."

"A specific and courageous response is required of the Church" to meet the needs of Catholics, he said, without dictating what that response would be.

However, Pope Francis opened the document saying he wanted "to officially present the final document" of October's Synod of Bishops for the Amazon. The final document asked for criteria to be drawn up "to ordain as priests suitable and respected men of the community with a legitimately constituted and stable family, who have had a fruitful permanent diaconate and receive an adequate formation for the priesthood, in order to sustain the life of the Christian community through the preaching of the word and the celebration of the sacraments in the most remote areas of the Amazon region."

Speaking about the final document, Pope Francis wrote that the synod "profited from the participation of many people who know better than myself or the Roman Curia the problems and issues of the Amazon region."

Having a Church with "Amazonian features," he said, also will require greater efforts to evangelize, official recognition of the role women have and continue to play in the region's Catholic communities, a respect for popular forms of piety and greater efforts to inculturate the Catholic faith in Amazonian cultures.

In the document, Pope Francis did not mention the theft during the synod of wooden statues

of a pregnant woman, usually referred to by the media as "pachamama" or described as a symbol of life and fertility by synod participants.

But he insisted, "Let us not be quick to describe as superstition or paganism certain religious practices that arise spontaneously from the life of peoples."

The pope devoted several long passages to the theme of "inculturation," the process by which the faith becomes "incarnate" in a local culture, taking on local characteristics that are in harmony with the faith and giving the local culture values and traits that come from the universal Church.

"There is a risk," he said, "that evangelizers who come to a particular area may think that they must not only communicate the Gospel but also the culture in which they grew up."

Instead, he said, "what is needed is courageous openness to the novelty of the Spirit, who is always able to create something new with the inexhaustible riches of Jesus Christ."

One of the characteristics of many Catholic communities in the Amazon, he wrote, is that, in the absence of priests, they are led and sustained by "strong and generous women, who, undoubtedly called and prompted by the Holy Spirit, baptized, catechized, prayed and acted as missionaries."

While the idea of ordaining women deacons was mentioned at the synod, it was not included in the bishops' final document.

In his exhortation, Pope Francis said the idea that women's status and participation in the Church could come only with ordination "would lead us to clericalize women, diminish the great value of what they have already accomplished and subtly make their indispensable contribution less effective."

Instead, he called for including women in

roles "that do not entail holy orders," but that are stably established, publicly recognized and include "a commission from the bishop" and a voice in decision making.

Peppered with poetry praising the region's beauty or lamenting its destruction, much of the document looks at the exploitation of the Amazon region's indigenous communities and poor inhabitants and the destruction of its natural resources.

"The Amazon region has been presented as an enormous empty space to be filled, a source of raw materials to be developed (and) a wild expanse to be domesticated," the pope wrote. "None of this recognizes the rights of the original peoples; it simply ignores them as if they did not exist or acts as if the lands on which they live do not belong to them."

The destruction of the forest, the polluting of the Amazon River and its tributaries and the disruption and contamination of the land by mining industries, he said, further impoverish the region's poor, increase the chances that they will become victims of trafficking and destroy their communities and cultures, which are based on a close and care-filled relationship with nature.

"The inescapable truth is that, as things stand, this way of treating the Amazon territory spells the end for so much life, for so much beauty, even though people would like to keep thinking that nothing is happening," Pope Francis wrote.

Yet, he said, "from the original peoples, we can learn to contemplate the Amazon region and not simply analyze it, and thus appreciate this precious mystery that transcends us. We can love it, not simply use it, with the result that love can awaken a deep and sincere interest. Even more, we can feel intimately a part of it and not only defend it."

March

Continued from Page 3

and educate one another.”

Jeff Caruso, executive director of the Virginia Catholic Conference, said that the protections for the unborn that “have been put in place over the last several decades and in a manner of weeks have been dismantled.”

“As these protections are being dismantled, we’re going to be working very hard to build that back up,” he said. “It might take some time, but that’s what we’re committed to doing. Virginians are not going to stop believing in life, proclaiming life and fighting to protect life.”

At the rally preceding the march, Caruso told the more than 2,500 participants, “Life will prevail because the Lord and creator of life assures us of that. He sends us forth to spread the truth, goodness and beauty of life. We are privileged to have this mission and responsibility.”

A story about Jake and Courtney

Following Mass, Father Dan Beeman, pastor of Our Lady of Mount Carmel, Newport News, told the crowd about Courtney, the girl his cousin, Jake, met online. They had much in common, but Jake wanted to know more. The priest advised him, “Ask her if she’s pro-life, because in some ways that will tell you so much about her heart.”

Father Beeman related the story the woman told Jake. It was 1963, and her biological grandmother was a 17-year-old, pregnant immigrant in New York City. With no family support, she went to an orphanage run by the Sisters of Charity who took her in and then kept her daughter, Courtney’s mom, in the orphanage. She ended up in a foster home where the parents eventually adopted her.

Courtney’s message to Jake: “I’m pro-life, always. Because I wouldn’t be here otherwise. And I can’t imagine any situation where a life isn’t worth saving, where a baby would be better off dying than being given life and love.”

The priest said his response to his cousin was, “You date that girl, you date that girl now!”

Father Beeman said stories like Courtney’s need to become “part of the moral fiber and framework” of the United States and Virginia.

“You and I as pro-life people, as people who know each life as created by God to be sacred, have been dealt some very difficult and sad news in the Commonwealth over the last few months,”

he said. “With the turn of the General Assembly in Virginia last November, and the current administration in our governor’s mansion, the Commonwealth of Virginia is now represented in all of our houses of government by people who do not share our reverence for life.”

The priest said the representative majority’s “false application of the word ‘choice’” has replaced the dignity and honor of human life.

“They have taken what we know by our religious teaching and also what you never have to be religious to know – that every life is sacred and that the vulnerable life is the one most worth protecting – and they have turned it upside down in the name of choice,” he said. “This turn has been swift, and their efforts have been unrelenting.”

Father Beeman delineated the legislation that is making its way into Virginia law, e.g., allowing people other than doctors to perform abortions, removal of informed consent, removal of the requirement for an abortion facility to provide the mother with an ultrasound and elimination of the 24-hour waiting period.

He said Gov. Ralph Northam signing these bills presents a “serious challenge” to pro-lifers.

“Perhaps the scariest part is that once this passes, they will not relent,” the priest said. “Many of our pro-abortion delegates and senators and our governor have stated that they would continue to support additional pro-abortion



Father Dan Beeman

legislation in the future.”

Father Beeman said pro-lifers should not despair nor see the situation as hopeless.

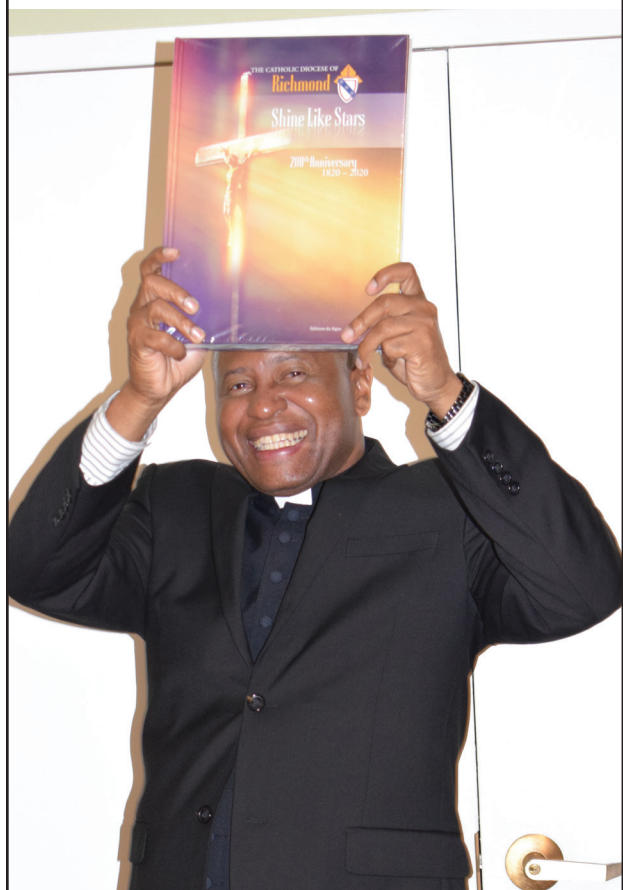
“We join our pro-life stance across the board as a people of faith, demonstrating our willingness to fight for every life, not just in the womb, but through every stage to a natural death,” he said. “We stand against dismissing anyone, regardless of their background, age or status, and we love and support every human.”

The priest noted the consistency of the Church’s teaching regarding assisted suicide, the death penalty “or taking away the dignity of any human life in how they are treated.”

“With that consistency, with the growing sentiments of pro-life Americans, and most especially, with the Light and Truth of Jesus Christ, this is a fight that can be won, and this is a fight worth fighting in order to win,” he said.

— Brian T. Olszewski

Twins celebrate



Father Ady Mytial, pastor of St. Gabriel Paris, Lascahobas, Haiti, hoists a copy of “Shine Like Stars,” a condensed history of the Diocese of Richmond, that was presented to him at the 11th annual Haiti Cultural Dinner, Saturday, Jan. 25, at Sacred Heart, Norfolk. Sacred Heart has twinned with St. Gabriel for 12 years. (Photo provided)

Party’s abortion stance driving pro-life Democrats away

TIM SWIFT
Catholic News Service

NEW YORK (CNS) — A prominent associate professor of theological and social ethics at Jesuit-run Fordham University and, until recently, a longtime board member of Democrats For Life said Feb. 6 the Democratic Party’s support for abortion at any stage has driven him away from the party.

“For someone who is progressive on most issues, this decision doesn’t come easy,” Charles Camosy wrote in a commentary in the New York Post daily newspaper.

“Like most Democrats, I believe government has an energetic role to play to support women, families and children. I support paid family leave, help with unaffordable child care, labor union rights, the Affordable Care Act, child and adoption tax credits, and much else of the kind,” he said.

“I’m worried about climate change. I’m an outspoken vegetarian. I believe in welcoming refugees and immigrants. I oppose needless wars,” he continued. “But the party gave me no choice.”

But Camosy also said: “My broader values mean I can’t vote Republican, however, and this makes me one of many millions of Americans for whom our political duopoly doesn’t work.”

He has joined the American Solidarity Party, which he described as “a small but growing

group that refuses to compromise on support for women, protection for prenatal children, and solidarity for working people and the poor and vulnerable.”

Camosy said the “straw that broke this camel’s back” was Democratic presidential candidate Pete Buttigieg’s “extremism.” This “mainstream Democratic candidate” suggested “at one point, that abortion is OK up to the point the baby draws her first breath,” he said.

Buttigieg made headlines at Jan. 26 Fox News town hall when he was asked by Kristen Day, executive director of Democrats For Life: “Do you want the support of pro-life Democrats — pro-life Democratic voters?”

“I am pro-choice,” he responded. “And I believe that a woman ought to be able to make that decision.”

He said he understood if pro-life Democratic voters would not support him for his stance. “The best I can offer is that if we can’t agree on where to draw the line, the next best thing we can do is agree on who should draw the line,” he said. “And in my view, it’s the woman who’s faced with that decision in her own life.”

During a Fox News town hall May 19, 2019, when asked if he supports late-term abortion, Buttigieg similarly said he believes there should be no limit on abortion and that those obtaining abortions must decide when it’s

See Democrats, Page 9

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

A small group of Spanish Jesuits planted the seeds of Christian faith in Virginia in 1570, 37 years before Jamestown (1607), the first permanent English settlement in the New World.

Following the martyrdom of those first missionaries (1571), the Church grew slowly. "Sowing Faith in a Catholic Frontier" narrates the perseverance, achievements and failures of Virginia Catholics through the centuries. That chronicle is the testimony of the Catholic Diocese of Richmond at its bicentennial (1820–2020). This is the second of 13 installments that will be published monthly during the diocesan jubilee (Jan. 2020 – Jan. 2021).

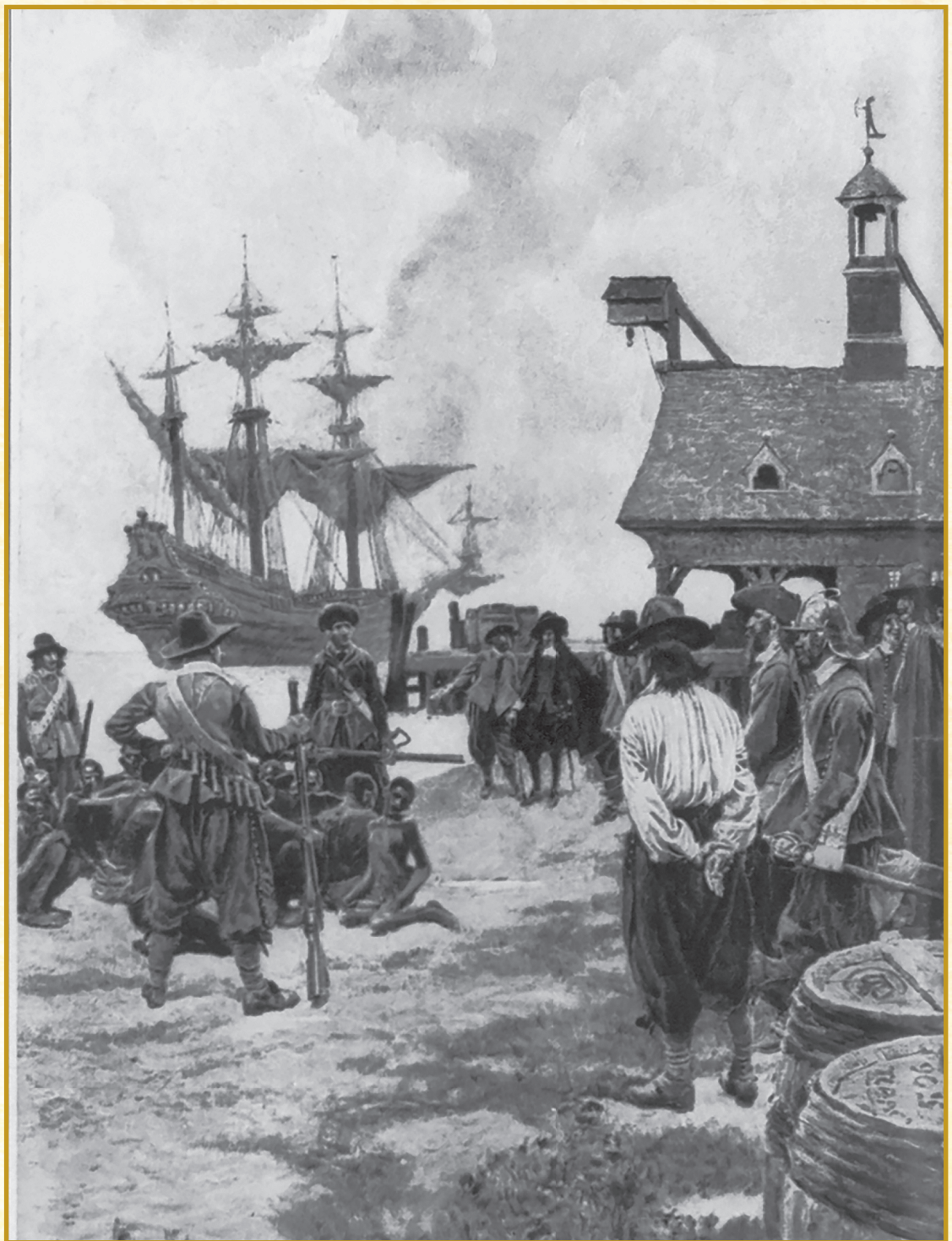
Seeds Among Thorns:

Inauspicious Beginnings (1570–1794)

Catholics faced tribulation during their first two centuries in Virginia as a band of Spanish missionaries suffered martyrdom in that territory (1571), and religious intolerance permeated the English colony (1607–1794). These developments formed part of the broader narrative of the European colonization of North America, during which sectarian concerns shaped national interests.

Catholics at Jamestown (1607–1619)

In the decades following the collapse of the Jesuit mission in Ajacán (1571), England advanced upon North America (1584), intent on gaining a foothold in the territory it called "Virginia," likely in honor of its virgin queen, Elizabeth I (1558–1603). After two attempts at colonization failed (Roanoke Island off the coast of present-day North Carolina in 1585 and 1587), the first permanent English settle-



Landing of Africans at Jamestown from a Dutch Man-Of-War, 1619.

ment in America was established in 1607 at Jamestown. The colony was named after the reigning king, James I (1603–1625). (Jamestown was coincidentally located in the vicinity of the earlier Spanish mission.)

Since religion, national identity and foreign policy were closely associated at that time, Virginia became decidedly Protestant. The Reformation had begun in

England in 1534 when King Henry VIII renounced the authority of the pope. The movement continued during the reign of Henry's son, Edward VI (1537–1553).

Following a brief restoration of Catholicism under Mary I (1553–1558), Henry's daughter and Edward's half-sister, England became Protestant once more during the long reign of Elizabeth (1558–

See Seeds, Page III

A resilient witness: The black Catholic experience in the Diocese of Richmond

FATHER ANTHONY E. MARQUES
Chair, Bicentennial Task Force

The Catholic Church grew slowly in the vast territory of Virginia, where Catholics commonly encountered hostility because of their beliefs. Black Catholics experienced the greatest adversity. Their steadfastness in facing racism, anti-Catholicism and prejudice within their own Church forged a remarkable witness in the history of the Diocese of Richmond.

The institution of slavery, which inflicted grievous wounds on African Americans, was largely accepted by Catholics in Virginia. In most cases, Catholics were not wealthy enough to own slaves, but they supported others' right to do so. (The first slaves in Virginia were themselves likely Catholics, at least nominally. Seized in the Portuguese colony of Angola and probably baptized there, they were eventually brought to Jamestown and bartered for food in 1619.)

Numerous popes had condemned racial slavery, or at least some aspects of it, but their teaching was largely ignored (1435–1839). John McGill, the third bishop of Richmond (1850–1872), did not consider slavery to be a mortal sin and blamed the abolitionist movement for the breakup of the Union. Many white Catholics in the diocese fought for the Confederacy during the Civil War (1861–1865).

After the conflict ended, the American bishops gathered at the Second Plenary Council of Baltimore (1866) called for the evangelization of freed slaves. John J. Keane, the fifth bishop of Richmond (1878–1888), took several steps that brought African Americans into the Catholic Church. These measures included personally preaching to them in Richmond, establishing the first black parish in the diocese (St. Joseph, Richmond, in 1885), and bringing in religious orders to minister to black Catholics.

The next bishop of Richmond, Augustine van de Vyver (1889–1911), significantly advanced this work. For the next 70 years (1885–1953), the diocese opened 24 separate churches (14 parishes and 10 missions) and 19 schools for black Catholics. Schools became the primary means of evangelizing African Americans. Among them were two institutions founded by St. Katharine Drexel (1858–1955): St. Emma's Industrial and Agricultural College for boys (1895) and St. Francis de Sales School for girls (1899), both in Rock Castle (Powhatan County).

There was modest and sustained growth in the black Catholic population for most of this period (until about 1940). As one indication of the trend, there were only 100 black Catholics in Richmond in 1872 (out of a total black population of 25,000). There were few, if any, African American



Four of the six African American priests ordained for the Diocese of Richmond with Bishop Walter F. Sullivan (from left to right): Monsignor (then-Father) Walter Barrett, Father Stephen Hickman, Bishop Walter F. Sullivan, Father McKinley Williams and Father Lloyd Stephenson. (Photo/Catholic Diocese of Richmond Archives)

Catholics elsewhere in Virginia. From 1896 to 1946, some 4,700 African Americans throughout the diocese entered the Catholic Church.

Black Catholics were mistreated for both religious and racial reasons. Some black Protestants ridiculed them for belonging to a Church that was primarily white and which they considered anti-Christian. Some white Catholics subjected African American Catholics to racial prejudice.

For example, African Americans who attended white parishes had to sit in separate areas. In another sign of prejudice, Denis J. O'Connell (1912–1926) and Andrew J. Brennan (1926–1935), the seventh and eighth bishops of Richmond respectively, rejected prospective black seminarians, even though there was a great need for priests in the diocese, especially in the African American community.

But Catholic racial attitudes progressed. By the 1940s, as the national civil rights movement got underway, officials in the Richmond Diocese started advocating for equality. In the following decade, Peter L. Ireton, the ninth bishop of Richmond (1935–1958), became the first Southern bishop to integrate Catholic schools, doing so just days before the Supreme Court desegregated the public-school system in the United States (1954).

Ireton's successor, John J. Russell (1958–1974), became a champion for civil rights. He also made the fateful decision, in an effort to achieve integration, to close most black parishes (10) and turn another one into a territorial parish (1961–1972). However, many African Americans opposed the closure of their distinctive communities,

and they felt the sting of having to attend new parishes that did not always welcome them.

White Catholics were not forced to move as part of this new configuration. Some black Catholics even left the Church over the decision to close their parishes. Three communities in the diocese remained or became predominately African American owing to territorial demographics. Despite these difficulties, the following years showed signs of racial progress in the Church, as six African American priests were ordained for the diocese (1975–1988).

Whereas the African American Catholic population has been declining in the diocese (beginning in the 1940s), the number of African immigrants has been increasing (beginning in the late 1990s). This latter group includes priests (32) from various African countries who are currently ministering in the diocese. However, African immigrants have not inherited the same legacy of racism as African Americans. That different experience and outlook on American society have been a cause of tension with the African American community and points to a need for dialogue and greater understanding between these two groups.

Today there are approximately 5,000 black Catholics in the Richmond Diocese, which make up 2% of the total Catholic population. Since Catholics as a whole constitute 5% of the total population in the territory of the diocese, black Catholics are a minority within a minority. Their determination to live out the Catholic faith, in spite of the racial and religious animosity they endured, has given the Diocese of Richmond a compelling testimony.

Seeds

Continued from Page I



A silver reliquary, or token of Catholic devotion, was found on Captain Gabriel Archer's coffin during a 2015 archaeological dig at Jamestown. Archer was a prominent figure in the Jamestown community and a suspected Catholic.

(Photo/ Michael Lavin - The Jamestown Rediscovery Foundation (Preservation Virginia))

1603). The Church of England had been reinstated for nearly 50 years at the time Jamestown was founded. The Anglican Church was officially established in the colony (1606), and Catholicism was formally outlawed there (1609) as in the mother country (1558–1559).

In this religiously hostile environment, one of Virginia's original settlers may have been a Catholic in secret: Captain Gabriel Archer (ca. 1574–ca. 1610), a prominent leader in the Jamestown community. Two reasons support this claim.

First, Archer's parents and others living in his family's home in Mountnessing (Essex), England, were known Catholic recusants. The term "recusant" designated a person who refused (Latin: *recusare*) to adhere to the Church of England and who was fined for

not attending Anglican worship services.

Second, an archaeological dig at Jamestown in 2015 yielded a remarkable discovery. In the grave beneath the chancel (sanctuary) of the church, a reliquary — usually a token of Catholic devotion — lay on top of Archer's coffin.

Some three years after Archer's death, a French Jesuit priest arrived at Jamestown as a prisoner (1613). Captain Samuel Argall (ca. 1580–1672) had captured Father Pierre Biard (1576–1622) along with 14 soldiers in a raid on the fledgling French outpost of St. Sauveur (Holy Savior) on Mount Desert Island, off the coast of present-day Maine. (St. Sauveur was one of several attempted French colonies in North America; it followed the establishment of Quebec in

See Seeds, Page IV

CHRONOLOGY OF THE CATHOLIC DIOCESE OF RICHMOND

1603~1625 The reign of James I, who upholds Protestantism in England and its colonies.

1607 May 14 The founding of Jamestown, the first permanent English settlement in the New World. Captain Gabriel Archer, one of the original settlers, may have been a Catholic in secret.

1608 July 3 Samuel de Champlain founds Quebec, the first permanent French settlement in North America.

1609 May 13 James I of England formally outlaws Catholicism in Virginia.

1613 July Following an English raid on the French outpost of St. Sauveur (present-day Maine), Father Pierre Biard, a Jesuit priest, is brought to Jamestown as a prisoner and is eventually released. Biard mentions that a doctor at Jamestown is known to be a Catholic.

1619 August The first African slaves, who had likely been baptized as Catholics in Portuguese colony of Angola.

1634 May 25 An English Catholic, Cecil Calvert, the second Lord Baltimore, founds the colony of Maryland on principle of religious freedom.

1642~1651 The English Civil War, which leads to a Protestant takeover of the government of Maryland. During the subsequent persecution of Catholics, some priests flee to Virginia (1645, 1654–1655).

1688 The Glorious Revolution in England, which once again prompts Protestants to seize control of the Maryland government and to mistreat Catholics. Some priests to seek refuge in Virginia (1689).

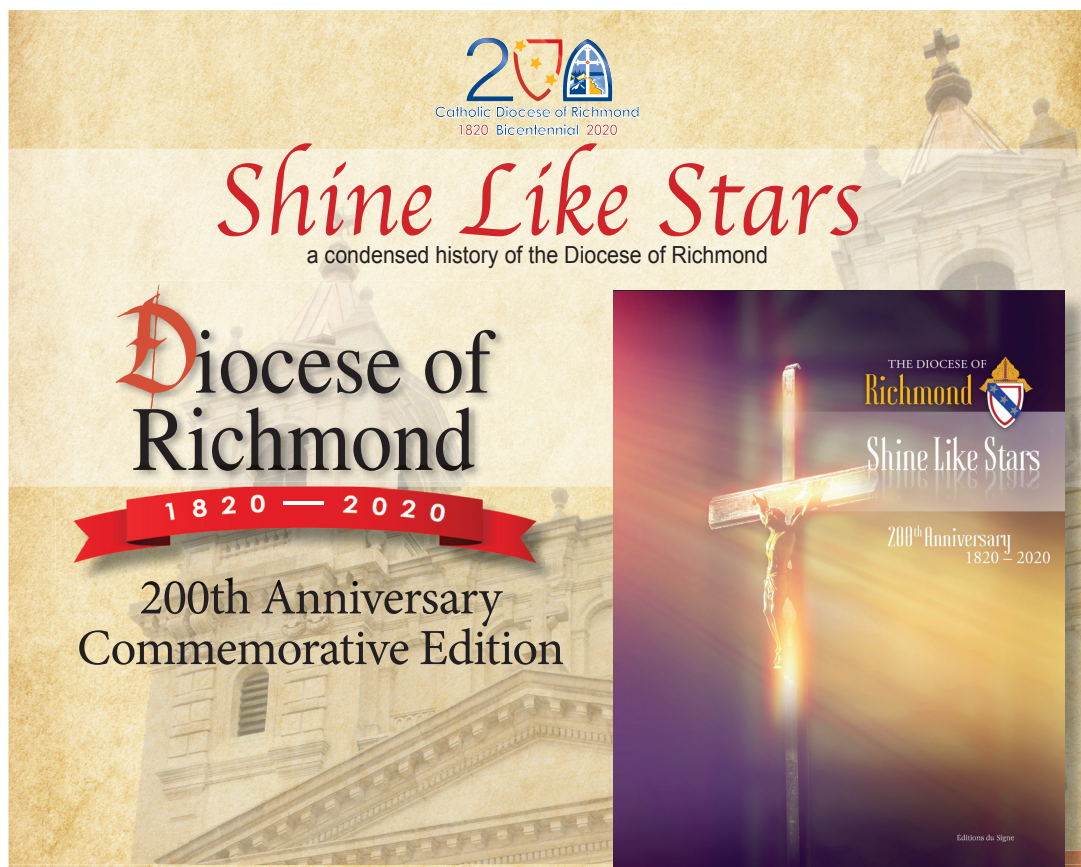
1775~1783 The American Revolution: the British colonies' alliance with Catholic France contributes to a lessening of anti-Catholicism in Virginia.

1786 January 19 Virginia ratifies the Statute of Religious Freedom, written by Thomas Jefferson, which allows Catholics and others to openly practice their faith in the commonwealth.

1789 November 6 Pope Pius VII erects the Diocese of Baltimore, which encompasses the entire United States, and confirms John Carroll as its first bishop.

Ca. 1794 Organized Catholic communities emerge in the port cities of Alexandria and Norfolk.

Ca. 1794~1821 The Norfolk Schism, which pits local trustees against the (arch)bishop of Baltimore regarding the authority of lay persons to own Church property and to appoint their own pastors.



Catholic Diocese of Richmond
1820 Bicentennial 2020

Shine Like Stars

a condensed history of the Diocese of Richmond

Diocese of Richmond

1820 — 2020

200th Anniversary Commemorative Edition

THE DIOCESE OF Richmond
Shine Like Stars
200th Anniversary 1820 — 2020
Editions du Signe

Lavishly illustrated in full color and comprehensive in its depth of research and discovery. *The perfect gift.*

Own a piece of our diocesan history. Contact your local parish today for your copy.

Seeds

Continued from Page III

1608, France's first permanent settlement on the continent.)

Argall brought the captives to Jamestown, where they were eventually released. Father Biard wrote an account of these events in which he narrated that Argall's doctor had treated another French Jesuit priest who was wounded in the attack and who later died. According to Biard, this unnamed physician was "a Catholic and known as such." This report, together with the clues surrounding Gabriel Archer, suggests a Catholic presence early in Jamestown's history.

The next Catholics who came to Jamestown may have been slaves. The first Africans arrived in 1619 from the Portuguese colony of Angola. Since Portugal had mandated that slaves be baptized before leaving Africa (1607, 1619), it is likely that these men and women were at least nominally Catholic. Portuguese law also required baptized slaves to receive religious instruction during the passage to the Americas, although this norm was often disregarded.

The slaves who came to Jamestown were transported on the São João Bautista (St. John the Baptist), a vessel bound for Veracruz in New Spain (present-day Mexico). But off the coast of Campeche in the Gulf of Mexico, two privateer ships attacked the São João Bautista and seized approximately 50 slaves.

British captains commanded the corsairs, which were operating under the authority, respectively, of the Netherlands and Savoy (a duchy comprising parts of present-day France and Italy).

The first ship, White Lion, which flew the Dutch flag, eventually brought "20 and odd Negroes" to Point Comfort (today Fort Monroe, Hampton), at the mouth of the James River on the Chesapeake Bay. The slaves were traded for provisions and then taken to Jamestown.

Some of the other slaves, transported on the second ship, Treasurer, arrived later. At least one of the original slaves is known by name: Angelo (probably Angela), a woman on the Treasurer who became a household servant at Jamestown.

These first slaves were bartered in late August 1619. Astonishingly, this odious transaction took place just one month after the House of Burgesses — the forerunner of today's Virginia General Assembly, the oldest democratic institution in the Western Hemisphere — met for the first time (July 30, 1619).

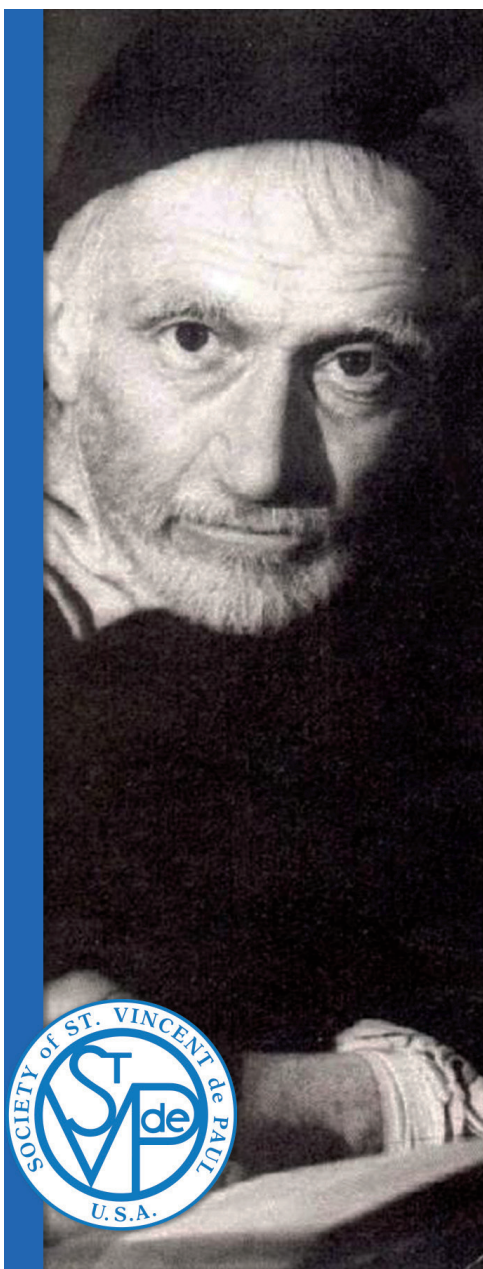
This juxtaposition of events marked a contradiction at the outset of American history that would affect the Catholic Church in Virginia: the acceptance of a system, amid the development of democracy, that oppressed persons of African descent for centuries.

Our Patron. Our Mission.

St. Vincent de Paul, patron of the Catholic Diocese of Richmond, 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."

As our diocese celebrates its bicentennial, assist the poor in your community by preaching the Gospel through words and work. Consider establishing a Society of St. Vincent de Paul conference in your parish.

Contact Dan Kearns,
St. Vincent de Paul
Council President, Richmond,
at Info@svdp-rva.org.



Program

Continued from Page 1

or federal law — including any requirements of the Attorney General of Virginia.

The diocese's emphasis on confidentiality does not preclude victim survivors from talking about their claim and their abuse.

"The Church doesn't want to ever censor somebody's right to be able to share their experiences. We take peoples' privacy seriously," Sloan said. "While we won't speak to individuals' experiences that they've had, they're more than welcome to share them because it's their story, and we don't want to take that away from them."

How it is funded

Since the diocese does not know how many claims will be filed through the Independent Reconciliation Program, a specific amount of money has not been reserved. However, the diocese has identified several potential sources for funding it, including its self-insurance program, investments and, if needed, loans.

An answer to a frequently asked question on the diocesan website states, "The diocese will not use funds donated to the Annual Diocesan Appeal, the Living Our Mission capital campaign or any donor restricted contributions or restricted endowments, including those in the Catholic Community Foundation."

'Ministerial approach'

Speaking about the work done by her office, Sloan said they take a "ministerial approach" in their outreach to victim survivors.

"Working with victim survivors is a ministry. We have a great concern and compassion for them and their experiences. And there's been a lot of hurt and anger," she said. "Our office tries to meet our victims where they're at emotionally and spiritually, and we try to be compassionate to them and with them regardless of what their experiences are and what their perception of the Church is, because that's where the healing can occur."

Sloan noted that many victim survivors were members of Catholic faith communities at the time they were abused, and that the Church has lost most of them due to the pain they endured.

"We're called to spread the Good News and to bring people into communion, and these are people we should work toward helping — even if they don't come back to the Church — to have a different perception of the Church," she said.

No matter where victim survivors are in their healing, Sloan wants them to know, "We're here for you."

"That is the mission of our office, and I hope that we are able to bring some peace to those that we work with," she said.

Catholic Scout councils not affected by bankruptcy case

DENNIS SADOWSKI
Catholic News Service

WASHINGTON — Boy Scout councils and units sponsored by Catholic parishes and other entities will not be affected by the Chapter 11 bankruptcy case filed by the Boy Scouts of America, said the chairman of the National Catholic Committee on Scouting.

Jim Weiskircher told Catholic News Service in an email late Feb. 18 that all local Scout councils and units will continue "business as usual, while monitoring the situation."

The Boys Scouts of America filed for bankruptcy protection in federal court in Wilmington, Delaware, Feb. 18 in an attempt to work out a compensation plan in response to hundreds of sexual abuse lawsuits.

The flood of cases involves several thousand men who claim to have been abused as

scouts by scoutmasters and other leaders decades ago. The cases have been filed as some states changed statute-of-limitation laws.

Weiskircher wrote that the National Catholic Committee on Scouting does not plan to follow the route of the Church of Jesus Christ of Latter-day Saints, which as of Jan. 1 broke with BSA and introduced its own global youth program.

The withdrawal of 400,000 members was a blow to the BSA, dropping its membership below 2 million, the lowest since the World War II era. Membership peaked at more than 4 million in the 1970s.

The BSA website confirmed that local "unit meetings and activities, district and council events, other Scouting adventures and countless service projects will take place as usual" despite the bankruptcy filing.

Dates, contact information for reconciliation program

Timeline for the Independent Reconciliation Program:

For initiating a claim — **Friday, April 3, 2020**

For filing a claim — **Friday, May 15, 2020**

Further information about the Independent Reconciliation Program is available at www.RichmondDioceseIRP.com.

Further information about the Diocese of Richmond's outreach to victim survivors of clergy sexual abuse is available at Assistance.richmonddiocese.org.

Jennifer Sloan, Victim Assistance Coordinator/Acting Director of Safe Environment for the Diocese of Richmond: **804-622-5175**

Democrats

Continued from Page 8

acceptable.

In his New York Post commentary, Camosy said that Democrats For Life is "a small group, but as many as a third of Democrats identify as pro-life."

"Even when party leadership finally met with us (the pro-life organization), they didn't take us seriously," said the ethicist, who also is the author of a new book titled "Resisting Throwaway Culture."

"When we showed them that pro-life Democrats would beat Republicans in certain districts, it didn't matter," he said. "Even when we called for more reproductive choices for women with difficult pregnancies through services like perinatal hospice care, party leaders ignored us."

"Anything even hinting that abortion is less than good now violates party orthodoxy."

"If the party was willing to go all-in on the most volatile issue of

our time with a position held by only 13% of the population," Camosy continued, "it was time to take no for an answer."

He said many "find it difficult to understand how a single issue could be so motivating for so many millions of people," for he offered a "thought experiment" to help those who don't understand this.

"Suppose that hundreds of thousands of children are being killed each year in horrific ways. Often they are killed because they have Down

syndrome," he explained. "Sometimes, it is because their grandparents thought their parents were too young and irresponsible to have a child. Very often, it is because an abusive partner demands that the child be killed on threat of violence."

"And then suppose a political party claimed this killing was a social good. Just another kind of health care."

It should "go without saying" this party would be unsupportable," he said.

Sexual abuse of a minor allegations brought against Msgr. Barton

The Diocese of Richmond announced Thursday, Feb. 14 that a representative of a deceased victim has come forward with a report sharing allegations of child sexual abuse by Msgr. Raymond Barton. The report identified the victim and described details of the abuse.

The incident is alleged to have occurred in the early-1970s. The Catholic Diocese of Richmond has reported the allegations to civil authorities.

Msgr. Barton, retired since 2011, is currently not serving in ministry. He will not be permitted to engage in active ministry until the allegations are investigated and resolved.

Msgr. Barton was ordained a priest for the Diocese of Richmond in 1966. He served as an associate pastor at the Cathedral of the Sacred

Heart, Richmond and as a faculty member at St. John Vianney Seminary, Goochland.

He was pastor at the following parishes: Sacred Heart, Norfolk; St. Nicholas, Virginia Beach; and Holy Comforter, Charlottesville. He also served as a co-pastor at Holy Apostles, Virginia Beach.

Bishop Barry C. Knestout remains committed to transparency and accountability when allegations of child sexual abuse are reported. He encourages anyone who knows of any misconduct or abuse on the part of a cleric or representative of the diocese to report it.

Individuals who have been sexually abused by a priest, deacon, religious, lay employee or volunteer of the diocese should report abuse directly to law enforcement, including Child Protective

Services (CPS) at 800-552-7096, and by calling the Attorney General's Clergy Abuse Hotline at 833-454-9064.

Individuals are also encouraged to contact the 24-hour confidential Victim's Assistance Reporting number at 877-887-9603 or email vac@richmonddiocese.org to report sexual abuse.

Correction

The correct title of the late Mary Higgins Clark's last book is "Kiss the Girls and Make Them Cry." The Catholic News Service story in the Feb. 10 Catholic Virginian had the incorrect title.

Heaven will be better than we can ever imagine



QUESTIONS & ANSWERS
 FATHER KENNETH DOYLE
 CATHOLIC NEWS SERVICE

Q. I am a “cradle Catholic” of 75 years. We are taught that if one follows the teachings of the Church, is a good person and dies in the state of grace, then that person will go to heaven. But suppose some close loved ones don’t make it there? How can we be happy in heaven without them?

I asked an extraordinary minister of holy Communion, and the reply was, “Let’s hope God in his mercy forgives them, too.” But to me this seems to negate the existence of hell. Please help this confused Catholic. (Atlanta)

A. The question you pose has challenged every reflective Christian for centuries. Various theories have been suggested. One is that hell exists only as a concept, not in reality, and that God will find a way to forgive everyone and bring them finally to heaven.

But that seems to conflict with Matthew 25, where Jesus pictures himself at the final judgment separating the faithful from the unfaithful, casting some into “the eternal fire prepared for the devil and his angels.”

Another suggestion is that our memories will fail us in eternity and

that those who are lost will simply vanish from our minds. I’m not enthused about that theory either since it seems unlikely that, once our bodies are perfected in heaven, we will simply lose our minds. What I do feel certain about is that heaven will be better than we can ever imagine it.

In Revelation (21:4), we’re told that God “will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away.” I also believe, along with St. Paul in 1 Corinthians (2:9), that “eye has not seen, and ear has not heard ... what God has prepared for those who love him.”

My answer to your question is that I simply don’t know — but that I’m not worried about it. It’s one of those (many) things that I’ll just have to let God figure out.

Q. There was no blessing of candles in our parish on the feast of the Presentation. In some parishes, the faithful are permitted to bring their own candles to be blessed along with the candles that the parish is going to use.

A young priest in our parish said that the blessing was designed to be a communal event where everyone carries a small candle in procession; he said that since our parish struggles financially, we could not afford to do this. Please clarify what is proper. (Richmond)

A. The feast of the Presentation of the Lord is celebrated 40 days after Christmas and marks the time when Mary and Joseph brought the infant Jesus to the Temple to be dedicated to the Lord, as was the Jewish custom for the firstborn male.

Since at least the 11th century, the blessing of candles has been a regular part of this feast. The solemnity of that blessing may vary, and it may or may not include a procession of the faithful. More often, worshippers simply hold lighted candles in their pews while the priest pronounces the blessing.

Sometimes parishes provide the candles; sometimes parishioners are encouraged to bring their own. Everyone is invited to bring their candles home, ideally to be used at times of family prayer.

In explaining this long-standing custom, Pope Benedict XVI, writing then as Cardinal Joseph Ratzinger, explained in his book “Seek That Which Is Above” that “the warm candlelight is meant to be a tangible reminder of that greater light that, for and beyond all time, radiates from the figure of Jesus.”

One of the prayers of blessing offered for the priest’s use has a particular beauty. It says: “O God, source and origin of all light, who on this day showed to the just man Simeon the Light for revelation to the gentiles, we humbly ask that, in answer to your people’s prayers, you may be pleased

to sanctify with your blessing these candles, which we are eager to carry in praise of your name, so that, treading the path of virtue, we may reach that light which never fails.”

Q. What is a good Catholic Bible, with a contemporary translation from Greek? (Albany, Oregon)

A. There are several translations of the sacred Scriptures that have been approved by the U.S. Conference of Catholic Bishops for devotional use and study by Catholics; any translation that bears an imprimatur may be used for those purposes.

Your best bet is the 1986 edition of the New American Bible; that is the only translation approved for liturgical use at Masses in the United States, and so the wording would be familiar to you.

In his 1943 encyclical on Scripture study, “Divino Afflante Spiritu,” Pope Pius XII wrote: “Ought we to explain the original text which, having been written by the inspired author himself, has more authority and greater weight than even the very best translation, whether ancient or modern.”

The New American Bible follows that precept: Composed over a period of 25 years by some 50 biblical scholars, it uses the original and oldest available texts of the sacred books — Hebrew for the Old Testament, Greek for the New Testament.

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

CULTIVATING CATHOLIC LEADERSHIP

BUILDING OUR FAMILY OF FAITH

2020 ANNUAL DIOCESAN APPEAL

Catholic Community Foundation
of the Diocese of Richmond

Seminarian Education

God gives a special calling to those who enter the priesthood. Helping men at the beginning of their spiritual journey is the key to growing our parishes. The Diocese currently supports 26 seminarians and the cost to educate one of them is approximately \$50,000 per year which includes room & board, tuition and health insurance. A significant portion of this cost is funded by the Annual Appeal. Learn more about our seminarians at richmondvocations.org.

The Catholic Diocese of Richmond truly appreciates generosity in this appeal. To give securely now, visit richmondcatholicfoundation.org/giving/annual-appeal

THE VIGIL PROJECT

MISSION
CONCERT
NIGHT

LENT 2020

LIVE MUSIC. AUTHENTIC PRAYER. DYNAMIC SPEAKING.

TUESDAY MARCH 3, 2020
7:00 - 8:30 PM | DOORS OPEN: 6:30 PM

OUR LADY OF NAZARETH CATHOLIC CHURCH
2505 ELECTRIC RD, ROANOKE, VA 24018

FOR MORE INFO: EMAIL SECRETARY@OLN-PARISH.COM

THEVIGILPROJECT.COM

What Lent teaches us about richness of diversity



IN LIGHT OF FAITH
BARBARA HUGHES

The first time I flew over Arizona, I was taken aback by its desolate landscape. Absent the lush greenery and seemingly endless network of waterways to which I had grown accustomed, the barren mountains and bleak desert offered little to entice the eye. Or so I thought.

Last week, the view from the plane presented a very different experience. The magnificence of mountains, contrasting with cavernous valleys, surrounded by a desert awash in cacti took my breath away. It was my fifth visit to the state whose motto, "Ditat Deos" ("God enriches"), seems highly appropriate.

With each visit, I've become more aware of the beauty and importance of diversity as a conduit to the Divine presence in every aspect of life. Since this visit was the first that wasn't work related, I was able to enjoy much of what the state has to offer in terms of culture and spirit. With my brother serving as tour guide, we spent the first day visiting a Greek monastery, replete with gardens, fountains and, of course, religious icons.

The monastery had been in existence for only 25 years, but walkways leading to numerous chapels were a testimony to the beauty, planning and precision required to transform a dream into reality.

The 52 monks in residence gave witness to their austere lifestyle, as did the required dress code of ankle length skirts, long sleeves and head scarves for women and long pants and long-sleeved shirts for men. Visitors who came

unprepared were respectfully issued appropriate attire, which was returned upon departure.

Respectful compliance by all was refreshing, given our current culture where a lack of appreciation for diversity has become a cancer on society. Perhaps nothing spoke to the beauty of diversity more poignantly than our visit to the Musical Instrument Museum.

Any expectations were exceeded by the experience. The research and appreciation for indigenous cultures with displays of every type of instrument from the most primitive to the most sophisticated was impressive.

With every country and culture, including the most remote islands represented, diversity was at its finest. Equipped with headsets, visitors listened to music and narration accompanied by visuals via monitors that were surrounded by artifacts and an array of instruments ranging from ancient to modern times.

The video that introduced the tour referred to music as the language of the soul, and there could be no better description. While most people have a musical preference for one form of music over another, there's no denying the effects of rhythm and tonality on the human spirit.

Few mediums affect the human heart like music. Music consoles and celebrates; invokes fear and energizes. It accompanies mourners and military troops, ignites the hearts of lovers and soothes anxious minds.

Music evokes memories even as it expands the limits of our minds, transporting listeners beyond the confines of earth to celestial realms deep within the soul.

Against the backdrop of the previous days' excursions, where diversity was embraced rather than disparaged, the yard at my brother's home offers another example of diversity at its finest. Alongside orange and grapefruit trees are giant

cacti and palm trees. There is no better teacher than nature when it comes to demonstrating the importance of diversity.

I am reminded of the words of St. Thérèse the Little Flower, who in pondering the many different gifts of saints looked to nature as her instructor and wrote:

"He [Jesus] set before me the book of nature; I understood all the flowers he created are beautiful, how the splendor of the rose and the whiteness of the lily do not take away the perfume of the violet or the delightful simplicity of the daisy. I understood that if all flowers wanted to be roses, nature would lose her springtime beauty, and the fields would no longer be decked out with little wildflowers."

As Lent beckons, I am reminded that even the liturgical cycle bears witness to the importance of diversity. Without Advent or Lent, could we really appreciate the joy of Christmas or Easter?

Like the Arizona desert, the liturgical calendar reflects the peaks and valleys that are part of life. They're part of the journey, and when the journey is made in faith, we soon realize that it's the valleys that give us the strength to climb mountains.

Marked with the sign of the cross, we begin Lent by entering the desert to learn what only the desert can teach. The first is that less can be more, and the second is that when we are mindful of the grace that each day holds, we discover that flowers can bloom everywhere, even in the desert.

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

Important questions to ask yourself this Lent



BELIEVE AS YOU PRAY
DEACON CHRISTOPHER COLVILLE

We have two familiar stories in our readings this weekend: Adam and Eve being tempted in the garden by Satan and Jesus being tempted in the desert by Satan. These stories help us reflect on our relationship with God to see where we have failed and maybe where we have succeeded.

In Genesis, Adam and Eve fail in listening to the Word of God. They fail to trust him and instead listen to and trust the serpent.

Jesus' response to the first temptation tells us that we live by the word of God. Throughout his ministry, Jesus taught us to take God at his word, to trust God in all things. After all, God's word created us (God the Father), his word redeemed us (God the Son) and his word continues to sustain us (God the Spirit). It provides strength and encouragement for us in all of our life experiences.

Jesus' response to the second temptation

tells us not to put God to the test. Sometimes we test God by putting ourselves in difficult situations and expecting God to get us out of them, like the second temptation.

At times we test God with a bargain. If God does something for me, then I will do something in return. If God helps me pass this test or get a promotion, I will study more or be more attentive to God in my life. Sometimes God has already given us what we need, we just haven't recognized it.

For me, the response to the third temptation, "The Lord, your God, shall you worship and him alone shall you serve," is the most challenging. Sometimes, without realizing it, we serve or worship other people or things instead of

God. When we do, we miss opportunities to worship or serve.

I mentioned to someone at church the other day it was good to see them and we missed seeing them at church. The person responded, "We try to come (to church) more often, but things just get in the way."

Maybe a better way of asking this question is, "What things get in our way of worshiping and serving God as Jesus taught us?" Is it success in work, glory on the athletic field, accumulating money and possessions, or just things like electronic devices, activities or other things?

Jesus spent 40 days in the desert preparing for his ministry. We are at the beginning of our 40 days of Lent. It's the perfect time to explore our relationship with God from two perspectives.

The first is what gets in the way of that relationship? Do things get in the way of listening to, trusting, worshiping and adoring God?

Sometimes we might feel church isn't needed to figure out these things. However, in church our relationship with God can be enhanced in special ways. It can be enhanced in the Scriptures proclaimed, in the homily preached, in the Eucharist we receive and in the people with whom we gather.

Secondly, we can look to see how we have been successful in our relationship with God. When I was a basketball coach, I found that after fundamentals, focusing on things ballplayers did well helped eliminate negative things.

Lent is a great time to look at how we have been faithful servants. If we figure out where we have listened to God, trusted God, served and worshiped God, then maybe we can do these things more often. This leaves less time to fail, less time to give into temptation.

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

On blistered feet and tender grief

COLLEEN ARNOLD

Special to The Catholic Virginian

For a lot of modern walkers, the Camino de Santiago (the Way of St. James) provides simply a vacation – a chance to exercise, get away from technology, eat well and explore the beautiful European countryside. For others, it is a pilgrimage of challenge and achievement, observing a landmark birthday or major event like retirement. For many, though, the pilgrimage is a quest for faith and spiritual growth.

I have been a widow for four years. The Camino, a large network of ancient pilgrim routes stretching across Europe and coming together at the apostle's tomb in northwest Spain, seemed the perfect place to let go of grief, to honor the life I once had and celebrate the new one I've been given. I researched the various ways to approach the trip and settled on a pilgrimage sponsored by The Compass, newspaper of the Diocese of Green Bay, Wis., last May.

I chose it over other options because I wouldn't have to carry anything except my day-pack while walking, and I had a guaranteed bed in a clean hotel every night. I hardly noticed the other details, like an inspiring spiritual director, daily Mass, traditional prayer opportunities and a grand finale of two days in Fatima.

Relinquishing grief is not an easy task, and on the trail, it caught me off guard. It hurt when I saw landscapes Neil would have enjoyed or thought of jokes only he could understand. I was jealous when I saw couples sharing whispered private moments or holding hands. And I was overwhelmed by the fleetingness of life as I walked where thousands of other pilgrims had gone before me over hundreds of years.

Not surprising then, I didn't successfully leave my grief behind on the Camino. It didn't end up buried in the Eucalyptus forest or hung on a mile marker like the many pairs of well-worn sneakers left by previous pilgrims. In fact, I gathered up even more as my wounded heart made me empa-



thetic to others suffering pain and loss – and there were many.

I felt the aching of the elderly Spanish woman working alone in her fields in the midafternoon sun.

I felt the disappointment of the pilgrims whose dreams of finishing were ruined by injuries like falls and swollen, blistered feet.

I felt the despair of the young man who confessed he had never had an experience of God but was still waiting.

I felt the grief of other pilgrims who lost parents, children, spouses:

"My mom died nine months ago."

"My husband died on a walk in the woods one day on his lunch break."

"I lost a child."

"My dad died from dementia last month, right after my mom died from the same thing."

The Camino de Santiago (the Way of St. James) is a large network of ancient pilgrim routes stretching across Europe that comes together at the apostle's tomb in northwest Spain. (CNS photo/courtesy CaminoDocumentary.org)

Not only did we share blisters and beautiful vistas, we shared pain. The added grief felt heavy, even though I'd surely lost weight on the journey and carried only the most essential items in my backpack.

It wasn't until our pilgrimage arrived in Fatima that things changed. I could feel the presence of our Blessed Mother, who knew pain as well as any of us feel it. I could sense her reassuring spirit in the village of the three little shepherds and the outdoor Stations of the Cross.

Finally, in the nighttime candlelight rosary procession, with people speaking different languages but carrying matching flames, I watched the smoke float toward heaven and felt my heaviness rise with it.

As I reflect on the experience, I see God's hand at work. He wanted me to be part of this special group. He wanted me to be touched by these people, to share my story and hear theirs. He wanted me to feel his presence in the kindness of strangers, the call of a cuckoo bird, the smell of the Eucalyptus groves and the sense of the ancients walking beside me.

He wanted me to experience the gift of Fatima and the comfort of his mother. And he was there with me the whole way, blessing my blistered feet as my grief finally lessened.

Our world is a broken, wounded place, but it is also a world of joy and delight, filled with the presence of God. I know my grief will return at every anniversary and birthday and even at unexpected moments when I am not prepared.

However, with God's faithful presence and Mary's intercession, my heart can be light, and I can continue joyfully to the ultimate destination of my life's pilgrimage.

Colleen Arnold is a physician, writer and a member of St. Patrick Parish, Lexington.

Disconnecting from social media as a Lenten sacrifice

TIM SWIFT

Catholic News Service

BALTIMORE (CNS) — No selfies. No cat videos. Not even an artfully composed photo of avocado toast.

Come Ash Wednesday, Feb. 26, Sheila Wheltle's social media accounts will go dark for 40 days. Her last post will read: "Gone for Lent ... See you at Easter."

More Americans are embracing the concept of a "digital detox" as social media becomes more ubiquitous and at times more harmful; however, others are disconnecting with a distinctly Catholic twist.

Wheltle, a parishioner of St. Mark Church in Catonsville, Maryland, uses Facebook to connect with old friends. She grew up in Philadelphia and later moved to California. She loves how Facebook keeps her in touch with those far-flung friends, but she's also set it aside for the past nine years during Lent.

"As an extrovert, it really is a lot of fun," Wheltle told the Catholic Review, the media outlet of the Archdiocese of Baltimore. But she said,

"Facebook is also a major distraction and time waster."

The tradition of giving up small pleasures, like sweets or coffee, for Lent goes back to the 40 days Jesus spent in the desert fasting and praying. While Catholics are encouraged to pick something that's actually a sacrifice, that doesn't mean the sacrifice isn't beneficial.

Father Mark Bialek, pastor of St. John Parish in Westminster, Maryland, said as Lent approaches he is hearing from more of his parishioners this year about the need to unplug.

"It does seem to be a priority this year," Father Bialek said. "You want to pick something that's going to bring you closer to God, something that helps lessen all the distraction and noise. And certainly social media is a lot of distractions and noise."

Greg Hoplamazian, a professor of emerging media at Loyola University Maryland in Baltimore, said it is not surprising to see people consider digital detoxes amid recent

headlines about the negative effects of social media. He said platforms such as Facebook and Instagram want users engaging with their services constantly, but that's not always a positive thing.

"Social media platforms are really designed to hold our attention. That's been the main focus, keep people on the platform longer," Hoplamazian said. "But we might not get a lot of benefit. We lose free time. We lose the space for our minds to really just think and wander and be creative."

Hoplamazian said studies have shown that notifications from social media can actually trigger a rise in the feel-good chemical dopamine in the brain, giving people further incentive to stay online.

Even though Wheltle admitted she'll be missing some things over Lent — such as wishing some friends a happy birthday — she said the time off is worth it.

"I'm sure others pick up the slack," she said of those Lent birthdays.

Wheltle is a member of the Walking With Purpose group at St. Mark, which is now focusing on finding a sense of balance in everyday life.

"The saved time can be spent completing undone tasks around the house, perhaps cooking more but also, as it is Lent, working on my prayer life and reading Scripture more," Wheltle said.

Father Bialek said even though social media provides more connections, too much of it can hurt you're most meaningful ones such as your relationships with family and God.

Hoplamazian said a break from social media can not only benefit people during the time away, but when they return.

"There's this fear of missing out that keeps people engaged, but when they step away and they realize, 'Oh I didn't really miss out on anything important,'" he said. "I think it gives people a healthier ability to realize, 'Wow. You know I would think about this way too much, and I try to check it too much and maybe I should just check them once a day or twice a day.'"



Continued from Page 2

Pius XI, requested copies of it. The text of that “Act of Oblation to the Sacred Heart of Jesus” appears below.

The cause for Frank Parater’s canonization was introduced in 2001. The year 2020 — the bicentennial jubilee of the Diocese of Richmond — marks the centenary of the death of this remarkable young man.

Act of Oblation to the Sacred Heart of Jesus

To be read only in the event of my death at Rome.

1. *I have nothing to leave or to give away save my life, and I have already consecrated it to the Sacred Heart to dispose of it as He wills. I have offered everything I have — everything*

— for the conversion of the non-Catholics of Virginia. This is what I live for, and, should I die, what I die for.

2. *Death does not sadden me; rather it is the most welcome, the most beautiful event of life. Death is God’s messenger who comes to tell us that our noviceship is over and to welcome us to the true life.*

3. *I do not write this out of melancholy or morbid sentimentality — for I love my life here, I love the College, the men, and Rome itself. But I have longed to die and be buried close to the saints. I dare not ask God to take me to Himself for fear of appearing so ungrateful for the gift of life or as if I wanted to avoid the graver responsibilities of living. At any rate, perhaps never again will I have less to answer for, perhaps never will I be more ready to meet my Creator, my God and my All.*

Since I was a child I have wanted to die for the love of God and for my fellowman. I do not know whether I shall ever receive such a grace;

but if I do live, it will be for the same end. Every act of my life here is offered for God, that the Church may spread and prosper in Virginia. I have always desired to be only a little child, that I might enter the kingdom of God. When the day of resurrection comes, I want to remain as a child and that it be allowed to me to follow St. John Berchmans, St. Aloysius and St. Stanislaus as their servant and friend. Do we serve God less worthily in Heaven by prayer than we do on earth by our activity? No, surely it is not selfish to want to be with Him who has loved us so much.

And there I will not be leaving those who are dear to me; I will always be close to them, and I will be able to help them much more than I could here on earth. I shall be able to be of more use to my diocese in Heaven than I could ever be on earth.

If it is God’s holy will, I shall go back to Him on Good Friday 1920, and I shall never leave Him again. But not my will, Father, but Thine be done!

Rome, December 5, 1919.

Letters

Continued from Page 6

just to get themselves to Mass on Sunday to celebrate the liturgy.

I encourage you to attend the weekly Bible study, the “That Man Is You” program or volunteer on a parish committee or food pantry. This is where you should find fellowship and the friendships you are seeking.

If the parish you attended does not have programs, then visit another parish and certainly look into attending the Rite of Christian Initiation for Adults. Friendliness definitely exists in Catholic parish life. Celebrating Holy Mass is our

time for reverence and worship.

Give Catholics a second chance, and may the peace of Christ be with you!

– Catherine Waters
Norfolk

Experience of friendliness can vary

Regarding the letter “Where’s the friendliness?” (Catholic Virginian, Feb. 10):

My wife and I are members of the Catholic Church. I am a convert to Catholicism, which occurred while I attended Fordham University. Gary Brown’s comments about the Catholic Church he occasionally visits, including the building, the

choir and the pastor, are heart-warming and are very similar to the church my wife and I attend.

His experience concerning friendliness, or the lack thereof, is coincidental. Every week at church is different regarding compatibility among other parishioners. Some Sundays a parishioner will say hello and even shake your hand, and then the next Sunday the same person will walk right by not even giving a glance. My wife and I look at one another with a smile and just shake our heads.

The situation becomes more obvious when one is disabled and wheelchair bound as is my wife.

Friendship that once was appears to gradually dwindle. This may be because one can no longer participate in activities that once were shared together.

Friendly persons should actually care about others and want to make them feel comfortable. One cannot be friends upon any other terms than upon the terms of equality. And, if there be any truer measure of persons than what they do, it must be with what they give.

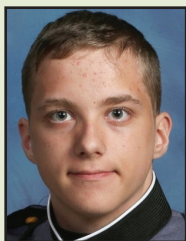
We should all strive to be pure like our Blessed Mother, obedient like St. Joseph and humble like Jesus.

– Chuck Brown
Nellysford

WHAT WE’VE HEARD

Good people doing good things: Providing ultrasound machines for crisis pregnancy centers is a mainstay in the outreach of the Knights of Columbus. The latest to do so is Knights of Columbus Msgr. James J. Hickie Council 6695 in Bristol. A large contribution from the Knights and church congregations in Virginia and Tennessee made it possible for the Abortion Alternatives and Crisis Pregnancy Center in Bristol to install an ultrasound machine when it opened last month.

Two-time winner: James “Jim” Wentzel, a member of St. Mary Parish, Richmond, and a sophomore at Benedictine College Prep, accomplished a first for the Richmond Chapter of the Sons of the American Revolution: He earned first place in both the Joseph Rumbaugh Oratorical Contest and in the George and Stella Knight Essay Contest. His essay earned first place in the state contest and is entered in national competition. He took third place in the state oratorical contest.



Cinematic catechesis: In a review of the movie “Just Mercy,” Catholic News Service described it as “a valuable potential resource for catechizing adults about the perils of capital punishment.” Forty-five people who took that to heart turned out for the “Tuesday Conversation” at Epiphany Parish, Richmond, Thursday, Feb. 13, that focused on the movie and the book. Besides their discussion, participants heard from Michael Stone, executive director of Virginians for Alternatives to the Death Penalty.

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

The ROARING TWENTIES



AUCTION & CASINO NIGHT
SATURDAY, MARCH 21, 2020
6 TO 10 P. M., SCHOOL GYM

Live & Silent Auction - Casino Games
Open Bar (Wine & Beer) - Heavy Hors d’Oeuvres

\$40/person \$75/couple

On the Menu: Pot Stickers, Chicken Skewers, Meatballs, Pancit, Antipasto Pasta Salad, Seasoned Potatoes, Edamame, Dinner Rolls and Dessert

Entertainment: Casino Games (Knights of Columbus Council 511), DJ, Photo Booth & Surprise Games!

50/50 Raffle Tickets: Purchase a 50/50 raffle ticket for \$100 and get one complimentary admission to the event plus the chance to win the \$5,000 top prize or one of five \$1,000 prizes.

For tickets visit: www.saintmarystarofthesea.com and click on Special Events under “Support” or e-mail development@saintmarystarofthesea.com

Proceeds will be used to upgrade the HVAC system in the elementary school building.

14 N. Willard Ave., Hampton, VA 23663

757-723-6358



OPPORTUNITIES

The Catholic Diocese of Richmond is seeking an Administrative Assistant to support the Office for Evangelization, the Office of Social Ministry, and the Center for Marriage, Family, and Life. The Administrative Assistant (AA) assists with the daily operations of the three offices by providing excellent customer service and communications to our customers through personal interaction in-person, as well as via telephone and email. In addition, the AA assists with the project coordination, event planning, registration and the administrative and financial aspects of office events. This position requires occasional evening and/or weekend work at an event, as needed. This may include overnight travel for up to two consecutive days.

Qualifications: Minimum of a high school diploma is required. Must possess strong computer skills including Microsoft Office Suite, web design skills and online evaluation tools. Must be detail-oriented and highly organized with an ability to multi-task and prioritize tasks in an office setting and at events. Should have the ability to work in a fast-paced changing environment along with great people skills. A working knowledge of Catholic Church teaching and structure is beneficial. Interested candidates should send a cover letter, résumé and completed diocesan application to Catherine Carney at jobs@richmonddiocese.org.

St. Pius X Church and School are looking for a full-time maintenance and custodial worker. The successful candidate needs to have skill and experience in all areas of maintenance to perform a full scope of minor electrical and plumbing repairs, as well as carpentry and painting skills. Custodial assignments are included in this position. Physical requirements include the ability to lift 50 pounds, to walk extensively throughout the workday and to climb ladders and navigate heights such as the roof areas. This position requires a successful clearance by social services, criminal background check and certificate of VIRTUS training, all of which are provided through the church and school. The application form and description of benefits can be found under employment and benefits. Salary is based on diocesan scale and demonstrated experience in the maintenance field. Applicants must submit a résumé and completed diocesan application to jmurphy@piusxparish.org. All inquiries should be directed to Janet Murphy at 757-583-0291, ext. 19.

Peninsula Catholic High School

Engineering and/or Computer Science Teacher

Qualifications: Bachelor's degree required; master's degree preferred. Hands-on inquiry and STEM focus is

a must; current Virginia teaching license with endorsements in the assigned subject areas.

Part-Time Band Director

Qualifications: Bachelor's degree required; master's degree preferred. The successful candidate must have a current Virginia teaching license with endorsements in the assigned subject areas; Must be available 7 a.m.-7:40 a.m.; music electives.

Long-Term Math Substitute (Algebra and above for the remainder of 2019-2020 school year)

Qualifications: Bachelor's degree required (any subject area); math background preferred.

Theology Teacher

Qualifications: Bachelor's degree required; master's degree preferred. Must be in good standing with the Catholic Church

Math Teacher (Algebra and Above)

Qualifications: Bachelor's degree required; master's degree preferred. Experience with online platforms such as WebAssign/Kuta preferred; current Virginia teaching license with endorsements in the assigned subject areas.

Earth Science and/or Physics Teacher

Qualifications: Bachelor's degree required; master's degree preferred. Hands-on inquiry and STEM focus is a must; current Virginia teaching license with endorsements in the assigned subject areas.

For any of these positions, please send cover letter, résumé, diocesan application (which can be found at www.richmonddiocese.org) and references to:

Janine Franklin
Peninsula Catholic High School
600 Harpersville Road
Newport News, VA 23601
jfranklin@peninsulacatholic.org

Application deadline is **Thursday, April 30, 2020** or until the position is filled.

Peninsula Catholic High School, a college preparatory high school in Newport News, serves students of all faith traditions in grades 8-12. Please visit www.peninsulacatholic.org for more information.

St. Vincent de Paul Church, Newport News,

seeks a part-time Social Ministry Coordinator (15-19 hrs./week); responsible for coordinating and providing direct services as part of the parish social ministry program. The parish Social Ministry Coordinator must be able to adapt the various parish social ministry programs to the level of support provided by the parish. The Social Ministry Coordinator's specific requirements include resource management, supervision of volunteers and staff selected to support the various parish social ministries; works in collaboration with the parish staff and leadership in assessment of social ministry needs. Develops different / innovative ways to provide social ministry support

to the parish and local community, manages current parish social ministry programs, including the lunch ministry, food pantry and clothes closet. Applicants should possess knowledge of Catholic Social Teaching and have some experience in parish social ministry or related work. Prefer a practicing Catholic in good standing; salary commensurate with experience. To apply for this position, submit cover letter, résumé and diocesan application to Paul DeFluri, Manager, Peninsula Cluster Parishes, Phone: 757-245-4234, Fax: 757-

245-0039 or email: pdefluri@gmail.com.

St. Francis Home, Richmond, seeks a seasoned, energetic Development Director for a comprehensive program, including annual fund, major gifts, grants, sponsorships and events. Skills: 8-10+ years' experience and demonstrated success; organization, communications and human relations; development and software proficiency. Send cover, résumé, three initial references to employment@saintfrancishome.com.

SHORTTAKES

Knights of Columbus Assembly

#1505 Lenten fish dinner every Friday during Lent, Feb. 28 until April 3. Doors open at 5 p.m., dinner will be served until 7:30 p.m. at the Columbian Club, 1236 Prosperity Road, Virginia Beach. Dinner includes: Fried fish filet, French fries, homemade coleslaw and hushpuppies; or baked fillet of fish, rice pilaf, homemade coleslaw and hushpuppies; or chicken nuggets and fries for children if desired. Cost is a donation of \$9 for those 13 and over, \$5 for youth 7-12, and free for those 6 and under. This is our annual fundraiser to support the U.S. Military Archdiocese, the USO, Ride to Recovery, the VFW and several other patriotic events and charities. Coffee, iced tea and hot tea provided. Beer and soda, as well as some delicious desserts, are available for a minimal extra donation. Carryout is also available for those who cannot eat in. Call Steve Schlossberg at 757-927-5317 or email him (preferred) at steven.schlossberg@gmail.com if you have any questions.

St. Elizabeth Parish, 2712 2nd Ave., Richmond, is hosting a presentation by filmmaker David Powers, director of "Heard," a new documentary uncovering the hidden issues of public housing and urban poverty in Richmond, Friday, Feb. 28, 6 p.m. Social Justice Stations of the Cross at 5:30, and a reception with light refreshments at 7:15. Free of charge. All are welcome. For more information, contact Deacon Chris Barrett at 266-3596 or cbarrett@stelizcc.org.

Way of the Cross from St. Sulpice:

Concert organist Stephen Buzard will perform "Meditations on the Stations of the Cross" ("Le Chemin de la Croix") by Marcel Dupré, longtime organist at St. Sulpice, France. This is a rare opportunity to hear one of the most significant and deeply spiritual musical works of the 20th century. Since the Middle Ages, Christians have meditated through prayer and art upon Jesus' final journey to Calvary. In 1931, Dupré improvised a musical depiction of the Stations of the Cross as meditations on poems by Paul Claudel. Throughout the 14 movements, he weaves a rich theological tapestry symbolizing themes

of Christ's Passion and musical motives. Join us for this free concert Friday, March 6, 7 p.m., St. Bede Catholic Church, 3686 Ironbound Rd., Williamsburg. For more information, call 757-229-3631 or visit www.bede.va.org/concerts.

Catholic High School's Annual Grand Auction,

Saturday, March 7, at the Chesapeake Conference Center. Catholic High School is celebrating their 70th Anniversary of Catholic education in South Hampton Roads! Admission pricing starts at \$70 per person with discount for table purchases and alumni available. Tickets, sponsorships, 50/50 raffle tickets can be purchased online at chsvb.org or by calling the CHS Advancement Office at 757-467-2679. All monies raised during the evening will be dedicated to enhancing our academic programs, thus impacting our children's education.

Hampton Roads Catholic Singles Club

is hosting a luncheon on Saturday, March 7, 1 p.m., at Mama Rosa's Restaurant in Hampton, 617 Mercury Blvd. If you can join us, please RSVP at wmee1@cox.net or 757-898-6991.

Mass in Swahili, Saturday, March 7,

11:30 a.m., St. Elizabeth Church, Richmond. This is to encourage the Umoja community to express their faith in the language that they know most or better. We all come together to celebrate even if we do not understand the language. We celebrate our faith, unity, joy and presence for/with each other.

The K-Cettes — the Woman's Auxiliary of the Knights of Columbus

Council #395 — will be hosting a fundraiser, Wednesday, March 11, 5-7 p.m., at the Potbelly Sandwich Shop, 10921 West Broad St., Glen Allen, VA. All proceeds will be donated to the ASK Childhood Cancer Foundation. Please come, and bring your appetite, family and friends.

Special events in honor of St. Joseph

during March, St. Joseph Church, 151 W. Washington St., Petersburg, will be having special patronal celebrations: Thursday, March 12, 6:30 p.m. — Votive Mass of St. Jo-

See Shorttakes, Page 16

Recipe for hope

HNA. INMA CUESTA, CMS

The prototype of immigrants that many of us have is that they come to this country to find a better standard of living and settle here. This is the case of Banetta's sister who decided to emigrate to the United States to study agriculture at Wells College, New York, and follow the peasant tradition of her family which grows chocolate.

Banetta taught us by making chocolate, a recipe for hope. While preparing her chocolate to sell, Banetta told us: "My sister who studies in the U.S.A. learned how to make chocolate and taught me." Everyone in the family forms a team and collaborates in the preparation of handmade chocolate, from sowing to making and then selling it on the streets of their village. Banetta found meaning and purpose being in Liberia, earning her living and supporting her family without having to migrate.

People like Banetta make up 60% of Liberian population under the age of 25, and 19% of this are young people between 15-24 years, as is the case with their siblings. This is a major problem for Liberia's economy. The unemployment rate is very high and the informal economy is proliferating as the only option for many young Liberians. Although many young people are self-employed, they have limited opportunities to generate enough income to earn a living.

The example of Banetta's sister helps us to discover how the weak business environment makes Liberia a challenge for any entrepreneur. In addition, the lack of entrepreneurial education, poor access to start-up capital, and the weak social and entrepreneurial networks hinder the success of entrepreneurship among young people. These are the reasons that forced Banetta's sister to move away from her family in order to look for opportunities to be trained. "My sister went to study agriculture and returned to help my father," Banetta said, "and my brothers help me prepare the chocolate to sell. We are doing well to support my family."

To address these problems of Liberian youths, CRS is initiating a platform to support these young rural entrepreneurs (ASPYPE) and will train 225 young people from rural and peripheral communities in the country.

The pilot project was carried out in the rural community of Kakata with 33 young people. During the training sessions, the CRS team observed that there were conflicts among the program participants, which impacted their training negatively. To respond to this problem, CRS inserted in the curriculum the conflict innovation and trauma healing program "Singing to the Lions" in order to support the youth overcome their differences and to walk together.

This brief story shows us how immigrants collaborate in the self-management of their country's economy from their simple but proactive reality. At the same time, we discover how to cultivate the dignity of the person who constitutes, as the social doctrine of the Church, and the pillar of all societies and relationships. "With the chocolate recipe that my sister learned in the U.S.A. I have a job and I can support my family," Banetta told us.

Thanks to CRS for these initiatives. Through them, they can continue to promote training programs in the self-management of young entrepreneurs, who in turn can provide training to their fellow youth in order to eradicate unemployment and emigration to other countries. With our support for CRS initiatives, we can collaborate through out gestures of solidarity to build a welfare of our "Common Home" as invited by Pope Francis. Support Rice Bowl during Lent to do good in the world.

Receta de esperanza

El prototipo de inmigrantes que muchos de nosotros tenemos es que vienen a este país para encontrar un mejor nivel de vida y establecerse aquí. Sin embargo, no siempre es así, este es el caso de la hermana de Banetta que decidió emigrar a los Estados Unidos para estudiar agricultura en Wells College, en Nueva York, y seguir la tradición campesina de su familia la cual cultiva chocolate.

Banetta nos enseñó haciendo chocolate una receta de esperanza. Mientras preparaba su chocolate para venderlo, Banetta nos comentó "mi hermana que estudia en U.S.A aprendió a hacer chocolate y me enseñó". Todos en la familia forman un equipo y colaboran en la preparación del chocolate artesanal, desde su siembra hasta su manufactura para después véndelo por las calles de su aldea. Así, Banetta encontró un significado y un propósito para estar en Liberia y apoyar a su familia sin tener que emigrar y ganarse la vida por su propia cuenta.

Banetta hace parte del 60% de la población liberiana bajo los 25 años, y casi un 19% son jóvenes entre 15-24 como es el caso de sus hermanos. Esto es un gran problema para la economía de Liberia, la tasa de desempleo es muy grande y la economía informal prolifera como la única opción para muchos jóvenes liberianos, si bien muchos jóvenes trabajan por cuenta propia, tienen oportunidades limitadas para generar unos ingresos suficientes para ganarse la vida.

El ejemplo de la hermana de Banetta nos ayuda a descubrir como la debilidad del entorno empresarial hace que Liberia sea un reto para cualquier empresario. A esto se añade la falta de educación empresarial, el escaso acceso al capital inicial y la debilidad de las redes sociales y empresariales obstaculizan el éxito del espíritu empresarial de los jóvenes como la hermana de Banetta que se vio obligada a desplazarse lejos de su familia con el deseo de capacitarse "mi hermana se fue a estudiar agricultura para después regresar y ayudar a mi padre" nos seguía comentado Banetta, y "mis hermanos me ayudan a preparar el chocolate y venderlo" nos comentaba "y nos va bien para apoyar a mi familia".

Para abordar estos problemas de la juventud liberiana, CRS está activando una plataforma para apoyar a estos jóvenes empresarios rurales, las siglas de este proyecto en inglés es (ASPYPE) que capacitará a 225 jóvenes de comunidades rurales y periféricas del país.

El proyecto piloto se realizó en la comunidad rural de Kakata con 33 jóvenes. Durante las sesiones de entrenamiento el equipo de CRS observó que existía mucho conflicto entre los participantes del programa y eso impactaba negativamente en sus capacitaciones. Para responder a este problema, CRS insertó en su currículo su programa de innovación de conflictos y sanación de trauma, "Cantando a los leones", para apoyar a los jóvenes a superar sus diferencias y caminar juntos.

Esta breve historia nos muestra como el inmigrante colabora en la autogestión de la economía de su país desde su realidad sencilla pero proactiva. Al mismo tiempo, descubrimos como se cultiva la dignidad de la persona que constituye como nos dice la doctrina social de la Iglesia el pilar de toda sociedad y relaciones. "Con la receta del chocolate que mi hermana aprendió en U.S.A yo tengo un trabajo y puedo apoyar a mi familia" nos expresaba Banetta.

Gracias a tu colaboración, CRS puede seguir promoviendo programas de capacitación en la autogestión de pequeños empresarios para proveerles entrenamientos y erradicar el desempleo y la emigración a otros países, con nuestro apoyo a esta iniciativa de CRS podemos colaborar a través de nuestros pequeños gestos de solidaridad para construir al bienestar de nuestra "casa común" como nos invita el Papa Francisco. Colabora en el plato de arroz durante la cuaresma para seguir contribuyendo al bien común en el mundo.



14 MARCH 2020 **8:00 AM - 3:00 PM**

ASIAN RETREAT

ENCOUNTERING CHRIST

in Harmony with Creation and Ecology

LEWIS GINTER BOTANICAL GARDEN
1800 LAKESIDE AVENUE | RICHMOND, VA 23228

\$30.00 PER PERSON

KEYNOTE
Sr. Myrna Tordillo, MSCS
HOLY MASS CELEBRATED BY
Rev. Paul Lagco

FOR MORE INFORMATION CONTACT: THE OFFICE OF ASIAN MINISTRY
(804) 622-5274 | ASIANMINISTRY@RICHMONDDIOCESE.ORG

Player's prayer is 'Jesus, I trust in you'

For Washington tight end, each day 'starts with God, ends with God'

JAY NIES

Catholic News Service

JEFFERSON CITY, Mo. — Washington Redskins tight end Hale Hentges goes into every play with a prayer in his heart.

"Jesus, I trust in you. I could score a touchdown or break a leg and never play again. So whatever is supposed to happen on this play, just let it happen."

He shared that prayer in addressing an assembly at Immaculate Conception School, Jefferson City, during National Catholic Schools Weeks in late January. He attended the Catholic middle school and graduated in 2011. He is a 2015 graduate of Helias Catholic High School, also in Jefferson City.

"Not too long ago, I was right where you are," he said at the Jan. 29 school assembly. "Life is crazy and unpredictable and fun and it will all be the time of your life as long as you keep God with you."

The football player, who prefers to go by Hale, talked to the students about the importance of forging an unbreakable relationship with God, maximizing their talents for God's greater glory, carving out time for prayer, and paying close attention to the direction he gives.

"God has given me gifts, and he has given you outstanding, phenomenal gifts, and he wants you to use them to glorify him and his kingdom," he said.

Figuring out the best way to do that requires prayer — an ongoing, open dialogue with God.

"The number one thing is, God is my best friend," said Hale. "Friends may come and friends may go, but throughout it all, God is there with you."

In a separate gathering, he also spoke to the eighth grade boys about respecting authority, embracing difficult challenges and treating women as treasured daughters of their heavenly Father.

"What a blessing it is for you to be able to go to a Catholic school, where you can share your faith in a place that everybody shares it with you and you get to grow as disciples of God with one another," he told the whole school.

Hale played in four college football national championship games with the University of Alabama before graduating with honors last January and marrying his wife, Shannon.

He made the final roster for the Indianapolis Colts before finishing this season with Washington, scoring his first NFL touchdown Dec. 22 against the New York Giants.

Hale said Immaculate Conception and Helias Catholic were catalysts for him becoming the person he is today.

"They can help you get wherever



Washington Redskins tight end Hale Hentges (88) runs the ball against Dallas Cowboys outside linebacker Sean Lee (50) during a game in Arlington, Texas, Dec. 29, 2019. Hentges, a 2011 graduate of Immaculate Conception School and 2015 graduate of Helias Catholic High School in Jefferson City, Mo., visited middle school students at Immaculate Conception Jan. 29, 2020. (CNS photo/Tim Heitman-USA TODAY Sports via Reuters)

you want to go," he said. "You just have to put in the hard work and let God take it from there."

God has a plan for each person, whether it be marriage, religious life, priesthood or single life, he said.

"It's not our job to know what God is doing in our life," he said. "It's our job to say 'yes' to whatever he asks us to do."

Hale noted that he has gotten to play for some excellent coaches, which reinforced for him the importance of respecting authority.

"Even playing in the National Football League, I'm at the bottom of the totem pole," he said. "I answer to so many people, most importantly to God."

He talked about some of the difficulties and disappointments he came up against while pursuing the dream he first had when he was 3, including his own doubts about his abilities in high school and in college. He also dealt with a season-stopping injury while he was a junior.

He and his wife were just getting settled in Indianapolis when injuries to other players on the Colts resulted in him getting cut to make room for reinforcements.

"But the Redskins claimed me, so I was lucky enough to get to continue to play," he said. "That's what God had in store for me, and I hope to play some more next year."

Hale pointed out the importance of maintaining a childlike dependence on God.

"We can't control everything in life," he said. "But we can control our relationship with God and our disposition about that reality.

said, that because his life revolves so much about football, he had to be intentional about setting aside time for God every day.

From the minute he wakes up, his day "starts with God and ends with God, and throughout the day, he wants to hear from me," said Hale.

He encouraged the young people to spend some time greeting the Lord in the morning before even checking their phone.

"If you start your day like that, your day is gonna be great," he said. "You're gonna be happier and have more energy. You're gonna realize that this day is a gift and that God is in control every aspect of it. He won't let you down."

He sets the alarm on his cell-phone to remind him several times a day to stop and commune with God. Quick prayers — "Jesus, I trust in you," "God, I love you," "Jesus, please help me" — turn ordinary tasks into acts of prayer.

When he's on the field, he offers a silent prayer before the beginning of each play. "That alone is powerful," he said.

He suggested the young people stop and pray every time they log onto Instagram, TikTok or other social media. He urged them to keep going to Mass and receive the Eucharist often and make the best use of the sacraments available to them at their Catholic school.

Hales has been on a "heck of a journey, and God has been with us through the whole process" he said.

He told the students that whatever they want to accomplish, "with God and hard work, you can do it."

"Difficult things will happen in your life, and for a lot of you, that may have already happened," he noted. "But as long as you have that friendship with God, there is nothing you can't deal with."

Hale said it took him a while "to really learn how to pray." While structured prayers and devotions are good and helpful, "it's more about actually having a relationship with God," he explained.

He realized a long time ago, he

Shorttakes

Continued from Page 14

seph (sung extraordinary form) and Thursday, March 19, 6:30 p.m. — Solemn Vespers (sung ordinary form). For more information: amdonlon@sjpgpetersburg.com.

Books in Bloom! The Catholic Woman's Club of Richmond invites you to celebrate five Richmond authors Saturday, March 14, 11:30 a.m. at the Hermitage Country Club. Meeting the authors, book signings and a luncheon are included in the ticket. Reservation: Send check for \$35 to Joan Walton, 300 Burnwick Rd., Richmond, VA 23227 or pay online at www.CWCRVA.org. For more information about the event, authors, payment and directions go to www.CWCRVA.org.

Gifts of the Heart Gala Concert and Dinner/Silent Auction, Sunday, March 15, Blessed Sacrament Catholic Church, Norfolk. The 4:30 p.m. concert is free; the 6 p.m. dinner is \$25 per person. Sponsorships available. Online event link: <https://giftsoftheheart2020.eventbrite.com>.

This is one of our largest community awareness events, and the dinner/auction serves as one of our only fundraisers. Additional info or questions please contact us at faithinclusionnetwork@gmail.com.

Dr. John Seeds, professor emeritus Ob/Gyn at UVA, will be speaking on the sanctity of life at St. John the Evangelist, Saturday, March 21, 11:30 a.m. — 3 p.m. Lunch will be provided. There is no charge for this event. Please register by March 16 to lpardee@gmail.com or Diane Butler at 540-221-6160.

Join Father Steve DeLeon on a pilgrimage to Ireland, May 11-19. This is not only a pilgrimage to the holy sites and places of Ireland, but a bit of an historical insight for the Richmond Diocese and Star of the Sea. In honor of our diocesan bicentennial, we will visit the seminary of our first bishop, Bishop Patrick Kelly. We will also visit the hometown of our first pastor, Father Phillip Brennan. Deadline to sign up is Wednesday, March 11. Please contact Grace Jones at grace@starofthesea-parish.com for more information.