



## Bishop emphasizes outreach to poor at bicentennial Mass

### Cites example of St. Vincent de Paul

KAREN ADAMS

Special to The Catholic Virginian

“Go to the poor: you will find God.”

— ST. VINCENT DE PAUL

Calling the faithful of the diocese to make a renewed commitment to the poor and disenfranchised, Bishop Barry C. Knestout celebrated the third and last of the diocese’s vicariate bicentennial Masses at St. Andrew, Roanoke, on Saturday, Sept. 26.

The regional Mass to celebrate 200 years of the Catholic presence in the Western Vicariate also paid homage to the patron saint of the diocese, St. Vincent de Paul, who dedicated his life to caring for those in need. His feast day was celebrated throughout the diocese the next day — a special Sunday solemnity designated by the bishop due to the saint’s significance in the Diocese of Richmond.

“We celebrate this Mass . . . as a recognition of his patronage, his prayers for us as a diocese and as a local Church, and the importance of our charitable efforts, reaching out to those who are poor and vulnerable in our midst as an

expression of our life as Catholics,” said Bishop Knestout in his homily. “That’s been consistent through the history of this local church.”

A statue of St. Vincent with small children, always on display at St. Andrew in honor of St. Vincent’s Home, an orphanage built by the parish in 1893 and staffed for years by the Sisters of Charity, was moved to the front of the church near the sanctuary for the occasion. A reliquary of St. Vincent’s relics stood beside the statue.

Approximately 100 people from the Western Vicariate attended by invitation — the limited number allowed due to COVID restrictions. The Mass was also livestreamed.

A chalice, which belonged to Bishop Augustine van de Vyver, sixth bishop of Richmond (1889-1911), and crozier, which belonged to Bishop Walter F. Sullivan, 11th bishop of Richmond, were used for the Mass.

#### ‘Vibrant, intentional faith’

Prior to Mass, Father Kevin Segerblom, pastor of St. Andrew and episcopal vicar for the Western

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Above: Chris and Joanna Hitzelberger pray during the Diocese of Richmond’s bicentennial Mass in the Western Vicariate, Saturday, Sept. 26, at St. Andrew, Roanoke. Below: A statue of St. Vincent de Paul, patron of the Diocese of Richmond, is on display during the Mass. In the background are Bishop Barry C. Knestout and Fr. Kevin Segerblom, pastor of St. Andrew and episcopal vicar for the Western Vicariate. (Photos/Michael Mickle)

## Pope forges ahead with financial reform

### Ousts cardinal accused of embezzlement

JUNNO AROCHO ESTEVES  
Catholic News Service

VATICAN CITY — Before the coronavirus pandemic halted all public audiences at the Vatican, Pope Francis met members of the Vatican City State court and spoke of the Vatican’s “commitment to fight illegality in the field of finance at the international level.”

“These actions have recently brought to light suspicious financial situations, which aside from their possible unlawfulness, are not in keeping with the nature and purpose of the Church, and have generated disorientation and anxiety in the community of the faithful,” he said Feb. 15.

The pursuit to reform Vatican financial procedures took a surprising turn of events in late September with the forced resignation of Cardinal Angelo Becciu.

The former prefect of the Congregation for Saints’ Causes was forced to offer his resignation to the pope Sept. 24. According to Cardinal Becciu, he is accused of embezzling an estimated 100,000 euros (\$116,361) of Vatican funds and redirecting them to Spes, a Caritas organization run by his brother, Tonino Becciu, in his home Diocese of Ozieri, Sardinia.

Pope Francis signed a new set of laws in June

to prevent fraud and corruption, including barring Vatican employees from awarding contracts to their relatives for the purchase of goods, property and services.

Cardinal Becciu, who also had to renounce the rights and privileges of being a cardinal, strongly denied any wrongdoing during a news conference Sept. 25 and said that although he received no formal notification from authorities that he was under investigation or being charged with a crime, he hopes to clear his name.

Cardinal George Pell, former prefect of the Secretariat for the Economy, has made no

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# Let your words, actions reflect the peace of Christ



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

“Peace I leave you, my peace I give you...” These words we hear each Sunday at Mass before the sign of peace have come to my mind often in recent months, as we watch and read reports about the effects of unrest in our cities and conflicts in different parts of the world.

We are well aware that the peace which Christ longs to give to us, as his disciples and as the Church, so often seems to elude us. This lack of peace in our hearts and in our lives is rooted in sin: original sin, personal sin and social sin, for which we need to pray for forgiveness and the grace of reconciliation.

This week, two Church feasts remind us that we are a people of prayer, and that those who seek and approach our Lord with humility find peace in our hearts and with our neighbors.

One commemoration is Our Lady of the Rosary. This day has personal significance, as I arrived at my first pastorate on that date in 2004. More importantly, this memorial reminds us of the significance of the rosary and the impact praying the rosary has on our world.

In 1571, Christians on the Island of Cyprus were overrun by invading Muslims. As Pope St. Pius V organized a fleet composed of armies from several countries to save the Christians, he asked the faithful to pray the rosary to the Blessed Mother, asking that her prayers would aid them so that they might

be victorious in a battle against an armada of far greater numbers than they were able to gather themselves.

On Oct. 7, the Christians prevailed at the Battle of Lepanto. In 1572, the pope established Oct. 7 as the Feast of the Holy Rosary. Thus, the feast is known both as “Our Lady of the Rosary” and as “Our Lady of Victory.” Then and now, the feast reminds the faithful of the impact we experience through the intercession of Our Blessed Mother, especially when the situations we face seem overwhelming or even hopeless.

Ever since Our Lady presented St. Dominic with the rosary more than 800 years ago, it has been a reassuring way for us to seek her intercession for help in difficult circumstances. Time and again, we have witnessed what happens when we see the rosary the way St. Padre Pio did: as “the weapon against the evils of the world today.”

The other feast we would have celebrated this week, had it not fallen on Sunday, was that of St. Francis of Assisi. In 1219, during the Fifth Crusade, he and a group of his friars traveled to Damietta, Egypt, with the hope of converting the Muslim leader, Sultan al-Malik al-Kamil, and establishing peace between the Christians and Muslims.

Note that a year earlier the sultan had offered a diplomatic peace agreement to Cardinal Pelagius Gavini, the papal legate during the Fifth Crusade, but the latter refused it, believing the Christians would prevail. They did — but not until two years had passed and thousands of lives were lost.

As a blueprint for how to bring about

peace, consider the non-threatening, charitable and peace-filled approach Francis took when he met the sultan. The saint greeted the leader with the standard greeting of friars: “May the Lord give you peace.”

Likely expecting something confrontational, al-Kamil wanted to know if Francis was representing the pope’s army.

“We’re ambassadors of the Lord Jesus Christ,” he replied.

That response earned Francis the opportunity to share the Gospel with al-Kamil. While their encounter did not result in the sultan becoming a Christian, nor did it bring immediate peace, it demonstrated how those opposed to each other can find common ground — an opportunity for peace.

There are times when we need to defend our own faith and beliefs against those who violently attack us with their words and actions. Even in those most challenging times we are called to seek a path that is peaceful and respectful of the human person we encounter.

As we reflect in our hearts regarding peace, we should consider the power of the rosary and the intercession of Our Blessed Mother, the example of St. Francis of Assisi and, most importantly, the words of Jesus: “Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid” (Jn 14:27).

Jesus has given us peace. With the help of the prayers of Our Lady of the Rosary and of St. Francis of Assisi, may we share it through our words and example.

## VATICAN II 1962

1820 **TIME CAPSULE** 2020

### EMBARKING ON VATICAN II

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

Soon after John J. Russell was installed as the 10th bishop of Richmond (1958–1973), Pope St. John XXIII, who himself had been recently elected, shocked the world: “We announce to you, indeed trembling a little with emotion, but at the same time with humble resolution of intention... an ecumenical council for the Universal Church” (Jan. 29, 1959).

This 21st general council of the Catholic Church (1962-1965) shaped Catholicism for the next 50 years and beyond. It was called Vatican II because it was the second ecumenical council to meet in St. Peter’s Basilica in the Vatican. (Vatican I met 1869–1870. That council was suspended when the Kingdom of Italy occupied Rome during the Franco-Prussian War, and it was never formally closed. There was even speculation that the council announced by John XXIII might be a continuation of Vatican I.)

The purpose of Vatican Council II was to



**On Oct. 5, 1962, The Catholic Virginian published a photograph of Bishop Russell, along with then-Auxiliary Bishop Ernest L. Unterkoefler, at the Richmond train station leaving for Vatican II. The council opened on October 11, 1962.** (Photo provided)

rejuvenate the Church in order to evangelize the modern world. As John XXIII explained, humanity had entered a new era of scientific discoveries, technological progress and greater collaboration, but also of increasing alienation from God and, consequently, dangerous political ideol-

ogies, ever more deadly wars, and a perceived lack of ultimate purpose.

John XXIII believed a renewed Church could better help people conduct their affairs according to the values and providence of God, their creator, and in that way solve these problems. Such a renewal of the Church would strengthen the holiness of its members, apply its teaching to modern issues and concerns, update its structures and practices, and work for the unity of Christians.

In Richmond, even before Vatican II got underway, Bishop Russell began to carry out the council’s stated goals. He allowed greater use of the dialogue Mass, in which the people made the responses to the priest along with the altar servers, as a way of increasing lay participation in the liturgy (1960). Richmond became only the second diocese in the United States to establish an ecumenical commission, which sought to improve relations among Christian denominations (1962).

Russell, along with other bishops, submitted suggestions (Latin: vota) for the agenda of Vatican II as part of the council’s preparatory work. His proposals included an explanation of

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# Parking spaces-turned-mural offers scenic view

## Prince George parish has asphalt 'teaching tool'

JANNA REYNOLDS  
The Catholic Virginian

What was once parking spaces behind Church of the Sacred Heart in Prince George is now a courtyard featuring a meditation garden, statues of Mary and Joseph, and a large mural depicting the Holy Spirit as it manifests in the world.

The project began in the summer of 2019 when the church parking lot needed to be repainted and restriped. Father Joseph Goldsmith, administrator of the cluster parishes of St. John, Dinwiddie; St. James, Hopewell; and Church of the Sacred Heart, said it was an "opportune" time to reorganize the lot.

Pushing the parking spaces back from the building helped open the courtyard area and made the double doors to the parish center, which also houses religious education classes, more visible. Later, overgrown bushes were removed, and a concrete sidewalk was poured around the area of asphalt where the mural now lives.

One reason for the work was that the area is the final view for funerals at the parish.

Father Goldsmith said that before changes were made, the "final solemn procession" from the rear

door of the church led to a "sea of cars."

"And at the end of every Catholic funeral, the priest thanks everybody, and he gives an invitation or lets people know the next instructions, and there's always a description of where the reception is going to take place," he said. "Well, you couldn't do it. I couldn't tell people... There was no way to give instructions because the doorways were not visible."

Father Goldsmith said that as he noticed the "flow issue," he saw the potential for the newly opened area to "be something."

"I went and started planting that idea in a couple people's minds. 'What if this was something beautiful? Something decorative, like a mural?'" he said.

### Big and symbolic

One of the people with whom Father Goldsmith spoke was Penny Merhout, an administrator at Church of the Sacred Heart. Her husband, Jimmy, drew an initial design.

Penny mentioned that she knew of a mural artist, Milly Horner, a retired art teacher of 30 years who had done murals at St. Joseph Church, Petersburg.



Milly Horner, right, the artist overseeing the mural project at Church of the Sacred Heart, Prince George, provides guidance to Samantha Newsome as she, Erin Winters, center, and Bethany Robinson, left, prepare to add more detail to the mural. Linda Harper, parish gardener, and Father Joe Goldsmith, parish administrator, look at their work. (Photo provided)

Horner came to Prince George to view where the mural would go. She explained that because the asphalt was so rough, the mural could not have faces or other fine details; it had to be big and symbolic.

"Art is not just beauty. It really functions on a variety of levels... These symbols (that appear in the mural), instead of literal depictions of people or specific symbols of the sacraments, are important because in order to talk about the sacraments, you have to discuss the meaning of symbols," Father Goldsmith said, connecting symbolism with the Catholic faith.

The final mural design is a compass with each of the four panels depicting a scriptural reference to the Holy Spirit "active in creation."

"We get the waters of creation and the Spirit hovering. We get fire and the tongues of fire at Pentecost. 'Spirit,' it means 'breath' or 'wind' in both Hebrew and Greek... and Psalm 104 says, 'Lord, send forth your spirit and you shall renew the face of the earth,'" Father Goldsmith explained.

In October 2019, volunteers measured a circle for the mural and painted a white base layer with hard acrylic paint. The white circle, "Father's helicopter pad" as parishioners joked, sat undisturbed until April 2020 when the weather improved and details could be added.

First, volunteers measured the compass to be accurate to the cardinal directions.

Then four teens from the parish, Samantha Newsome, Erin Winters, and Bethany and Sydney Robinson, volunteered to help paint.

They went to the art store in Petersburg to pick out paint, even mixing their own colors when needed.

As one painter added details like doves in the compass center or the "curly-Qs" that tie the panels together, another outlined a dry element of the mural in black.

"It almost looks like stained glass," said Father Goldsmith. "It really makes it pop."

### 'Act of faith'

Horner wanted the teens to take full ownership of the project.

"She's just been overseeing and giving some pointers. The girls are doing the sketching in chalk, then the outline," Father Goldsmith said.

He added that Horner incorporated faith into the work, telling the teens, "You always have to pray. You always need to take breaks and pray as part of this project because this is not just painting. This really is an act of our faith."

Throughout the summer, the teens typically painted two to three mornings per week from 7:30 until around 10 when it became too hot to work. On Fridays, they often attended 10 o'clock Mass at the parish.


In addition to creating the courtyard and meditation garden, a cement sidewalk now connects the courtyard with the cemetery, where a new entrance was created by removing a dead tree.

### 'Teaching tool'

Father Goldsmith said a trellis will be installed to the cleared space to frame the cemetery as one looks toward it from the church. A bench will be placed near the trellis.

"You get a little peek of the cemetery. A little peek of, hopefully, 'My loved ones are buried there. My heart is in this place with my parish. My heart is destined to be with

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**Diocese of Richmond**

Office of the Bishop

September 10, 2020

Dear Brothers and Sisters in Christ,

We celebrate **World Mission Sunday** on **October 18<sup>th</sup>** this year. This annual, worldwide Eucharistic celebration emphasizes our shared baptismal call to mission.

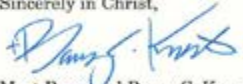
Pope Francis, in his message for World Mission Sunday, implores us, "In this year marked by the suffering and challenges created by the COVID-19 pandemic, the missionary journey of the whole Church continues in light of the words found in the account of the calling of the prophet Isaiah: *'Here I am, send me'* (6:8). This is the ever-new response to the Lord's question: 'Whom shall I send?' This invitation from God's merciful heart challenges both the Church and humanity, in the current world crisis."

During the Mission Month of October, Pope Francis reminds us that, as baptized Christians, we are called *personally* to mission – especially at this time – to bring Christ's love to those most forgotten around the world. Jesus is God the Father's own Missionary; He asks us to respond to this call to mission, this invitation to "step out of ourselves for love of God and neighbor." What will your answer be? **"Here I Am, Send Me"** is the response we will all endeavor to live out this World Mission Sunday, through *prayer, participation in the Eucharist, and generosity to the collection for the Society for the Propagation of the Faith.*

Through the Pope's own missionary society, you too can be sent out to all the ends of the earth – sent through your support of missionaries and those they serve. Your gifts sustain priests, religious and lay pastoral leaders in more than 1,100 mission dioceses in Asia, Africa, the Pacific Islands, and parts of Latin America and Europe as they proclaim the Gospel, build the Church, and serve the poor. With them, you answer, *"Here I Am, Send Me."*

This year, in response to the challenges to the Mission Church from the pandemic, I invite all of us in this diocese to respond in the most generous way you are able. As you do, I offer my sincere personal gratitude for your kind missionary heart, reaching out in love throughout Mission Month.

Sincerely in Christ,



Most Reverend Barry C. Knestout  
Bishop of Richmond

For more about World Mission Sunday, please visit [missio.org/resources](http://missio.org/resources) for additional materials.

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# For university parish, it's 'Nothing But You, O Lord'

New St. Thomas Aquinas Church dedicated in Charlottesville

KAREN ADAMS

Special to The Catholic Virginian

Under a blue domed ceiling scattered with gold stars, Bishop Barry C. Knestout dedicated the new church for St. Thomas Aquinas University Parish, Charlottesville, on Sunday, Sept. 20. The Romanesque-style building, bordered by the University of Virginia, is the culmination of five years of planning and construction.

"We recognize that the significance of this day is the opportunity to be united with and receive the grace of God in word and sacrament," Bishop Knestout said. "That is the heart of today."

Participation in the 5:15 p.m. dedication Mass, originally scheduled for April 26, was by invitation only and limited to approximately 300 people to COVID restrictions. It was livestreamed.

The Mass was concelebrated by Father Michael Boehling, vicar general; Msgr. R. Francis Muench, episcopal vicar for the Central Vicariate; Dominican Father Joseph Barranger, parish pastor and prior; clergy from the Dominican Friars who staff the parish; and many diocesan clergy. Father Kenneth Letoile, the Dominican Prior Provincial of the Province of St. Joseph, participated via livestream from New York.

## 'Long time coming'

The church seats more than 1,100 and replaces two previous buildings that the UVA Catholic community had outgrown since its establishment in 1943.

The building features architectural and artistic elements representing aspects of the Catholic faith, including the domed ceiling, stained glass windows, natural light and sculptures, and statues created specifically for the space. The church also houses a pipe organ that was formerly used at Eastern Mennonite University. At the dedication Mass, the organ was played by the parish's organist in residence, choir director and artistic director of musical events, Dr. Carol Williams, who wrote special music for the event.

The interior is bright and open, with abundant natural light from tall, arched windows. The floors, altar, ambo and baptismal font are made of marble in various colors from the Tuscan quarries of Carrara, Italy, which have been producing marble since ancient Roman times. A marble eagle, symbolic of the Gospel of John, adorns the front of the ambo.

The Mass and Rite of Dedication included:

- the handing over of the church by presenting the archi-



Worshippers listen to the first Scripture reading during the dedication Mass of the new church at St. Thomas Aquinas, Charlottesville, Sunday, Sept. 20. While the church seats 1,100, only 300 were able to attend the Mass due to COVID-19 restrictions. However, the liturgy was livestreamed. (Photo/Michael Mickle)



Above: Thomas Keogh from Train Architects, Architect of Record, presents Bishop Barry C. Knestout with the blueprints of the new St. Thomas Aquinas Church during the dedication Mass, Sunday, Sept. 20. Right: Dan Fagan, project manager, Alexander Nicholson, Inc., seals relics into the altar after Bishop Knestout had placed them inside. (Photos/Michael Mickle)



tectural plans, keys, book of all construction workers' names and a scroll of benefactors, first to the bishop and then the pastor.

- the blessing of the people, walls and altar with holy water; placing and sealing into the altar the holy relics of Sts. Dominic, Thomas Aquinas, Maria Goretti, Martin de Porres, Albert the Great and Elizabeth Ann Seton.

- anointing the altar and walls with sacred chrism (holy oil); incensing the altar, people and walls, as well as the confessionals; and lighting the altar candles and dedi-

cation candles. The final act was incensing, Adoration of and reposing the Most Blessed Sacrament into the Tabernacle for the first time.

"It's been a long time coming, and was built from the ground up," said Father Barranger before the dedication, recalling the blessing of the foundation stone in May 2018, near the start of the two-year building process. "It's now the actual cornerstone and is set into the brick wall of the church beside the front door."

## 'Church that evangelizes'

He explained the design

choices of the new church: the Romanesque building with a brick exterior would fit traditional Catholic architectural style, and it would fit in with the surrounding architecture of the university and neighborhood. The style is not just for appearance, however.

"We are a Church that teaches, that evangelizes," he said, explaining that the parish, with a nearby Dominican priory that houses six friars, serves the university community, including faculty and staff and their families, and many students.

"When students walk past this

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# Dedication

*Continued from Page 4*

building, they can see inscriptions from St. Thomas Aquinas over all the doors,” he said.

The doorway facing busy Alderman Road, a frequent route for students, is topped with a relief sculpture of Sts. Thomas Aquinas and Dominic with Christ. The inscription reads: “Nothing But You, O Lord.”

Inside the church, whether they come for Mass or just to look, students often ask about the iconography and symbolism and what they mean, he noted. Sometimes they simply comment on the “glorious” feeling of the space.

“It’s a very inviting church; it’s filled with light,” he said. “And when people come in, they look up at the dome with their eyes wide and their mouths open.”

Dominican Father Mario Calabrese, the parochial vicar who gave a tour after the Mass, said, “It’s the dome of heaven. At Mass, heaven and earth are joined.”

He also pointed out significant details in the church’s interior, such as wooden statues of Mary and Joseph as young parents to the infant Jesus.

“In this year of chaos, this church is an oasis,” said Dominican Father Joseph-Anthony Kress, parochial vicar and chaplain for the Catholic Campus Ministry at UVA. “The simple style and dignity of the materials makes for a divine encounter, allowing us to walk into a space that is so conducive to prayer, to hear God. We know from Elijah that God did not speak in the earthquake or the fire, but in a still, small voice.”

He added that it was a great joy to welcome students back this fall with the new church after so many had to leave abruptly in the spring due to the pandemic.

## ‘Most important place I go’

One of those students, Fatima Solis, a fourth-year biology major, said, “This church spreads the Gospel, even if you are just driving by. You can see the cross on top from far away; it’s my favorite part.”

She is the music chair of the Catholic Hoos (Catholic Campus Ministry) and sang at the dedication Mass.

“In college, you have so much going on that it’s a heavy weight, but when you get to Mass here, it melts away,” she said.

Cora Wack, a fourth-year economics and East Asian studies major and Catholic Hoos Chair, participated in the key presentation at the dedication Mass.

“This is the most important place that I go,” she said. “I am so grateful for this beautiful space, and I’m still learning about all the symbolism.”

She was especially struck by the image of a pelican on the altar, about which St. Thomas Aquinas wrote.

“It symbolizes how Christ feeds us in the Eucharist, just as a mother pelican will pierce her breast to feed her young,” she said. “There is so much meaning in every detail.”

Fourth-year computer science major Solimar Kwa, social chair for the Catholic Hoos, said, “It is so incredible to be



Left: Dominican Father Joseph Barranger, pastor of St. Thomas Aquinas, incenses the people during the Rite of Dedication. Below: While the church seats 1,100 people, only 300 were allowed to attend due to social distancing restrictions. (Photos/Michael Mickle)



Dominican Father Michael O’Connor, left, directs the schola composed of Dominican Brothers Louis Bethea, Vincent Bernhard and Michael Donahue as they sing during the dedication Mass. (Photo/Michael Mickle)



standing in that space, finally, after seeing it being built. Of course, God is present anywhere, but to be surrounded by such beauty while at Mass is really wonderful.”

Catholic Hoos faith formation chair Will Scheib, a third-year computer science major, was an altar server at the dedication Mass.

“It was a beautiful experience to be part of that; it’s something I’ll always remember,” he said. “The church is so majestic, for the majesty of Christ, and it feels permanent and finished now.”

His favorite part of the interior is the white marble eagle on the ambo. In the week after the dedication, he had the chance to stand at it to read for a daily Mass.

“It was amazing to speak from there; you can really hear your voice echo,” he said.

Tom Laux, chair of the finance council, said that the parish combined the Living Our Mission campaign with the church project in 2016 to raise about \$5 million. Approximately \$10.6 million has been raised from parishioners and benefactors, with about \$3 million more needed.

He said the new church is already beloved by its parishioners, and he’s grateful for the parish’s commitment and achievement.

“A structure like that, with its sense of sacredness, enhances our spirits and lifts our hearts to God,” he said. “It’s a legacy for generations to come.”

# Understanding Amy Coney Barrett's feminism

## GUEST COMMENTARY

RICHARD DOERFLINGER

**T**oday, our nation mourns the loss of a trailblazer, not only in the field of law, but in the history of our country."

So begins President Donald Trump's proclamation on the death of Supreme Court Justice Ruth Bader Ginsburg, ordering the American flag to be flown at half-staff around the world in her honor.

The proclamation notes that Ginsburg was a devoted wife and mother when she entered law school. She had a distinguished career as a law professor, litigator and judge, and became the second female Supreme Court justice. She worked tirelessly against barriers to women's equality that many women today do not realize once existed.

Sometimes legal stereotypes about men as providers and women as homemakers were unjust to men. In 1975, she persuaded the Supreme Court to invalidate a Social Security policy that allowed widows but not widowers to collect special survivor benefits when car-

ing for minor children.

More troubling was her reasoning on abortion. As an expert on making incremental changes in law, she did think the Roe v. Wade decision took the country too far too quickly, giving rise to a pro-life movement that fights the decision to this day.

But she also regretted that the court treated abortion as a matter of "privacy" rather than sex discrimination. Privacy would not create a positive obligation for public funding and encouragement of abortion. An argument based on equal protection for women would ultimately achieve more.

Other Supreme Court justices balked at her approach. Having based the right to abortion on "privacy" in 1973, then on "liberty" since 1992, perhaps they worried that yet another shift in rationale would expose legalized abortion as a policy goal in search of a legal argument.

But in dissenting from the court's 2007 decision upholding a ban on partial-birth abortion, she wrote that "legal challenges to undue restrictions on abortion

procedures do not seek to vindicate some generalized notion of privacy; rather, they center on a woman's autonomy to determine her life's course, and thus to enjoy equal citizenship status." Her dissent was joined by three other (male) justices.

Without abortion, are women second-class citizens? Yet abortion often most benefits men who want to avoid responsibility for their behavior. They decide that the height of chivalry is not to marry a pregnant partner, or accept their own parental obligations, but to pay for an abortion. If the woman declines, it is "her choice" and her problem.

The woman nominated to succeed Justice Ginsburg, Amy Coney Barrett, is among those with distinguished careers who can see her predecessor's life story as making her own possible.

Married, like Ginsburg, to another attorney, she has seven children, including two adopted children born in Haiti and a son with special needs. She graduated at the top of her class at the University of Notre Dame Law School and has taught there; all

her faculty colleagues and hundreds of former students urged her confirmation as an appellate judge in 2017.

But this working mom is a Catholic and is said to be pro-life, which raises a question about feminism.

If men and women should have equal rights, which of them must change? Do we teach women that they can abandon their children as readily as irresponsible men? Or as Justice Ginsburg argued in 1975, do we help men to support and protect the children they engender? In other words, do we accept women's gift of being able to nurture new life and change male society to accommodate and support that gift?

Perhaps public servants like Amy Coney Barrett could help our society understand this second and richer meaning of feminism.

*Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes for Catholic News Service from Washington state.*

### Issues are not of equal weight

I read with great interest Tom Tracy's story, "Catholics have plenty to consider before Election Day" (Catholic Virginian, Sept. 21). My interest turned to incredulity and ultimately to overwhelming disappointment.

I was aghast that leaders within our faith were responsible for the quotes attributed to them. Kernels of truth were sprinkled in, such as the belief that "no political party fully represents the Catholic tradition" and that a Catholic voter should not "wait for someone to come along who is 100% in step with the fullness of Catholic tradition."

Both of these quotes were from Cardinal Joseph W. Tobin and are certainly true statements. The cardinal was further quoted: "I don't think we can reduce (our decision), at least in the current panorama of issues, to how a candidate stands on a single issue."

This would be true if the panorama of issues were all of equal weight. They are not! One million human babies are killed each year in this country. Catholic teaching on this is exceptionally clear. We believe abortion is a moral evil, and formal cooperation in an abortion

constitutes a grave offense.

Immigration, health care, the economy, etc. are valid issues, but the difference in party positions between Democrats and Republicans are miniscule compared to the sheer horror of the annual slaughter of the innocents.

Would you vote for a candidate who endorses the murdering of a million 5-year-old children every year? If you believe this to be an unfair analogy, then you truly do not understand what abortion really is. The Catholic voting choice is unambiguous. Vote for life.

— **Robert Thien**  
Virginia Beach

### Panelists ignored key element of statement

Re: "Catholics have plenty to consider before Election Day" (Catholic Virginian, Sept. 21).

The article reported on a webinar panel discussion. Considering the composition of the panel, it is not surprising that they apparently ignored a key element of the U.S. Conference of Catholic Bishops' "Forming Consciences for Faithful Citizenship."

According to that document, "all issues do not carry the same moral

weight ... the moral obligation to oppose policies promoting intrinsically evil acts has a special claim on our consciences..."

If we vote for a candidate who supports abortion, the LGBTQ agenda, the denial of our religious liberty and freedom of conscience, we risk moral culpability for cooperating with grave evil unless we have a proportionate reason for doing so. It seems to me it is difficult to find such a proportionate reason.

— **Tom Strassburg**  
Earlysville

### Advance the culture of life

With the upcoming election, I encourage everyone to do their own thorough research on where candidates stand on the issues. The most important issue is life — protecting the sanctity of life is paramount.

More than 60 million innocent, pre-born are not with us today in this country because of abortions since the 1973 Roe v. Wade court case. The right to life is our most basic and fundamental right. Advances in science and technology have proven beyond any doubt that it is a child in the womb.

Catholic politicians often use the rationale that they personally and religiously oppose abortion, however, they fall back on the lame excuse that Roe v. Wade is "settled law."

Given the logic train they use, we would still have slavery in this country today because of the Supreme Court's 1857 Dred Scott decision ruled that slavery was legal. Can you imagine a United States today with Dred Scott still

in force? That decision, which was the "law of the land" and "settled law," was eventually overturned because politicians (and citizens) worked to right a grave injustice.

It is incumbent upon our politicians to work to overturn such an unjust and immoral law as Roe v. Wade. What makes this position even more egregious for Catholics holding political office is that the

*See Letters, Page 11*

### CV letters policy

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

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# Bishop to commission 11 lay ecclesial ministers

**B**ishop Barry C. Knestout will commission as lay ecclesial ministers 11 women who have completed studies through the diocese's Lay Ecclesial Ministry Institute (LEMI). The commissioning will take place during Mass, 10:30 a.m., Saturday, Oct. 24, at the Cathedral of the Sacred Heart. The commissioning had been scheduled for Saturday, June 20, but was postponed due to COVID restrictions.

Established by the late Bishop Francis X. DiLorenzo in 2011, LEMI provides participants with academic, human, spiritual and pastoral formation as they execute various ministries in parishes and schools.

According to Bernadette Harris, director of LEMI and an associate director in the diocese's Office of Christian Formation, 53 people have completed LEMI formation since its inception, and one third of the parishes in the Diocese of Richmond have a LEMI alum in a leadership role.

In anticipation of their commissioning, The Catholic Virginian asked each of the lay ministers to share her thoughts about LEMI formation.

*Editor's note: Further information about LEMI is available by calling (804) 622-5157 or emailing [lemi@richmond diocese.org](mailto:lemi@richmonddiocese.org).*



**Valerie Blanton,**  
Coordinator of Religious Education,  
Blessed Sacrament, Harrisonburg

**What impact has LEMI formation had upon you personally?**

I have grown in self-confidence and in my faith! It had been over 25 years since I had graduated from college, and the confidence I gained in knowing that I was not too old to be a student was priceless. It also was a great example for my young adult children that we are never too old to learn and that sometimes our biggest obstacle in life is ourselves and worrying about failure.

**How will LEMI formation impact your ministry and those you serve?**

This program was so well-rounded that there was no leaf left unturned. Not only were we gaining academic knowledge, but we were also learning how to use it in our day-to-day roles in our parishes and schools. As I learned more about the Catholic Church and our history and all that we have overcome in the past 2,000 years, I gained a deeper love for my Church that I am able to share with the families of my parish.



**Abby Causey,**  
Volunteer,  
Holy Spirit Catholic Church, Virginia Beach

**What impact has LEMI formation had upon you personally?**

With the demands of parish work and home, obtaining a master's degree would have been nearly impossible if it were not for the LEMI program. The education I received from Saint Leo University was exceptional, and through LEMI workshops and spiritual retreats, I attained skills which have enabled me to become a more compassionate and effective lay leader. The personal impact of LEMI goes beyond any academic course. For four years I have had the opportunity to journey with an amazing group of women whose brilliance and passion gives me great hope knowing they are my co-workers in the vineyard.

**How will LEMI formation impact your ministry and those you serve?**

The LEMI program gave me the opportunity to study the Catholic faith at a deeper and higher level. Learning the depth and richness of Church history and doctrine has empowered me to live my faith with great conviction in the work of social justice. As I live out my baptismal call as priest, prophet and king, I will continue to use the knowledge and skills acquired through the LEMI program to affect a more just and equitable world.



**Sherri Gravins,**  
Business Manager/Adult Formation Coordinator,  
St. Edward the Confessor, Richmond

**What impact has LEMI formation had upon you personally?**

I heard Jesus' call, but where was he leading me? God put LEMI in my life and added supportive people every step of the way. Help and encouragement came from my family, co-workers and my LEMI family. I have grown in knowledge, love, spirituality and compassion. I know my path and will continue my journey, following Jesus and accompanying his people.

**How will LEMI formation impact your ministry and those you serve?**

I feel exceptionally blessed to have gone through formation as part of the LEMI program. It has opened the door to my future ministerial goals in adult formation and RCIA. Our diocese has worked to meet the need for lay ecclesial ministers and has made sure we are equipped with the resources and skills required to fulfill that call.



**Peggy Byers,**  
Coordinator of Religious Education,  
St. Edward the Confessor, Richmond

**What impact has LEMI formation had upon you personally?**

After working in the parish for 17 years, applying to LEMI was a real leap of faith. Through my formation, I've grown in confidence, knowledge and understanding. I am now comfortable being uncomfortable, stretching myself. I've built collaborative relationships with amazing and capable classmates. Saying "yes" to LEMI is my fiat.

**How will LEMI formation impact your ministry and those you serve?**

The love and support my pastor, co-workers and parish community have shown inspire me to grow as a lay leader and develop dynamic programs for families. With our team, I want to provide a variety of opportunities for families to encounter Christ at church, in the world and in each other.



**Dawn Cottrell,**  
Volunteer,  
Church of the Incarnation, Charlottesville

**What impact has LEMI formation had upon you personally?**

The opportunity to participate in the LEMI program was an extraordinary blessing. The program strengthened my understanding of Sacred Scripture, Sacred Tradition and the Magisterium. It has provided a depth and breadth of knowledge that has brought a new dimension and context to my life.

**How will LEMI formation impact your ministry and those you serve?**

This may be the end of one chapter of my spiritual journey, but because our Catholic faith and tradition are so incredibly rich, I will continue to learn and add new layers of understanding to this foundation in an effort to effectively respond to the call to go out and serve.

## LEMI

Continued from Page 7



**Donna Keeley,**

Coordinator of Elementary Faith Formation, Our Lady of Nazareth, Roanoke

### What impact has LEMI formation had upon you personally?

LEMI has given me a confidence boost. I started out as an administrative assistant in the Christian Office and have gradually taken on more responsibility. Through the LEMI process, I feel I have grown in my position and feel more equipped to do the work I've been challenged with.

The LEMI process has introduced me to many great resources to support my work at the parish. The retreats, workshops, conferences, meetings, etc. have opened my eyes to a larger Catholic world than I knew before. I'm very grateful to have had this opportunity.

### How will LEMI formation impact your ministry and those you serve?

We all have a part to play in our parishes and in our lives as we live out our faith. In my ministry, I hope to be able to help others recognize and live out their gifts by inviting them to live their faith more fully by serving the Church. We are all Christ's body on the earth, here for a brief time to spread His love. LEMI will impact my ministry and service because I now have a more informed faith.



**Eileen Mayette,**

Middle School Religion Teacher and Coordinator, St. John the Apostle, Virginia Beach

### What impact has LEMI formation had upon you personally?

When I began LEMI formation, I was thirsting for more – knowledge of the faith, spiritual enrichment and pastoral techniques. I journeyed from being a catechist to a theologian by exploring the history, tradition, Scripture and teachings of the Catholic Church. Along the way, I developed connections across the diocese that I can call on for professional and personal information. I also developed a close group of friends and mentors that have prayed with me and for me during the ups and downs of the last four years.

### How will LEMI formation impact your ministry and those you serve?

As a middle school religion teacher, the impact of LEMI formation was immediate. I began to bolster my lessons with information from the various courses and workshops. My students share this information with their parents, and I receive positive feedback from them. Our community is heavily military, so the pastoral training I received helped me support my students dealing with a parent deploying for six months. I shared my knowledge of the faith with my religion teacher co-workers at my school through a series of workshops I presented. Completion of this program will help me be more effective with those to whom I minister.



**Caroline West Stanfill,**

Catechist, St. Gerard, Roanoke

### What impact has LEMI formation had upon you personally?

I have learned so much about our Catholic faith and have grown spiritually as well as professionally as a result of the program.

### How will LEMI formation impact your ministry and those you serve?

LEMI formation has helped me to become a better teacher, which will help my students and others in my parish to grow in their understanding of the faith and their relationship with God.



**Michele Marguerite Kresge,**

Coordinator of Ministry to Youth and Children, St. John the Evangelist, Waynesboro

### What impact has LEMI formation had upon you personally?

LEMI formation was personally and professionally a transformative experience. Before the program, I thought that I had a stable relationship with Jesus Christ. Throughout the program, that relationship grew and deepened in ways that I would have never thought imaginable. The areas of intellectual, human, pastoral and spiritual formation ensure that the coursework is not solely academic. Head, heart and spirit united in love with and for Jesus Christ and his Church.

### How will LEMI formation impact your ministry and those you serve?

LEMI has caused a deepening awareness of the depth and beauty of our Catholic faith. Sharing and exploring that depth and beauty with others is a passion of mine. I look forward to a lifetime of continued learning and sharing.



**Bridgett M. Passauer,**

Volunteer, Adult Faith Formation, Church of the Ascension, Virginia Beach

### What impact has LEMI formation had upon you personally?

I liken my LEMI journey to that of a weaver working on a loom. Each course, assignment, workshop and retreat were a thread woven into the fabric of my life. Every thread was woven with the guidance of the Holy Spirit, the love and support of my family, and my LEMI family.

### How will LEMI formation impact your ministry and those you serve?

Now, the tapestry is forever changed to reflect a greater knowledge and love for God, the Catholic Church and those I've shared the journey with. As these four years have changed me, I hope to serve others and be a thread woven into their journey of seeking a deeper relationship with the Lord.



**Donna Thomson,**

Volunteer, St. Elizabeth Ann Seton, Quinton

### What impact has LEMI formation had upon you personally?

LEMI has been an amazing process of discovery which challenged me to grow in areas of faith and spirituality that I had not previously explored. Through the LEMI program, I came to recognize discernment as a journey toward divine discovery. The dynamics of LEMI formation helped me to identify my unique spiritual gifts and discover a hidden vocation, while developing the confidence and courage needed to utilize my new knowledge. Throughout the process, I was privileged to witness the flow of grace in my own formation and that of my fellow LEMI participants.

### How will LEMI formation impact your ministry and those you serve?

LEMI has helped me to recognize the necessity of developing ministerial goals that are in alignment with the sacraments and developed in collaboration with the Holy Spirit. As children of God, we are each invited to be part of the sanctification and transformation of the world. We are all called to use our unique spiritual gifts to collectively advance the mission of Christ, and the LEMI program has provided me with the practical tools I need to assist others in their journey of divine discovery of transformation.



# SHINE LIKE STARS... WHEREVER YOU ARE!

Dear Families,

There is something that I have loved seeing during these past few months of the pandemic. Something positive? Yes, that's right! I am thankful that no matter what is happening in the world, there are always stories of people helping each other. Despite a hard and confusing time, I've seen warmth! Sharing! Kindness! Even with the challenges of staying at home, being away from friends, or going to school in new ways, there have been people along the way to help brighten our days. Does someone come to mind for you? Whenever we help someone out, make someone laugh, or make time to listen to a friend, we are shining like stars for others, and showing them that the hope of the Lord remains with us always.

This is especially true in our family life. It doesn't matter your age or position in life—everyone has the ability to bring the joy of Christ! A toddler learning to walk, the pride of a kindergartener mastering the

skills of bike-riding, or an elementary student acing a test all spread joy. Parents also spread joy as they play with their children, share a special story, or celebrate a milestone.

Our families of children or adults living with disabilities have persevered through these times of disrupted routines, schedules and often isolation. I have witnessed the dedication of parents who remained steadfast in their faith in spite of these challenges. The light of Christ is illuminated brightly in these parents who navigate through the challenges one day at a time. Simple joys of family bike rides or evening walks together bring a smile to all they meet along the way!

As we prepare our hearts to celebrate our 200th birthday as a diocese, we reflect on our motto: "Shine like stars in the world as you hold fast to the word of life." The Diocese of Richmond, too, has seen good times and hard times, but through it all, Jesus' light has continued to shine through our community as He guides our steps in life. And that is certain-

ly something worth celebrating!

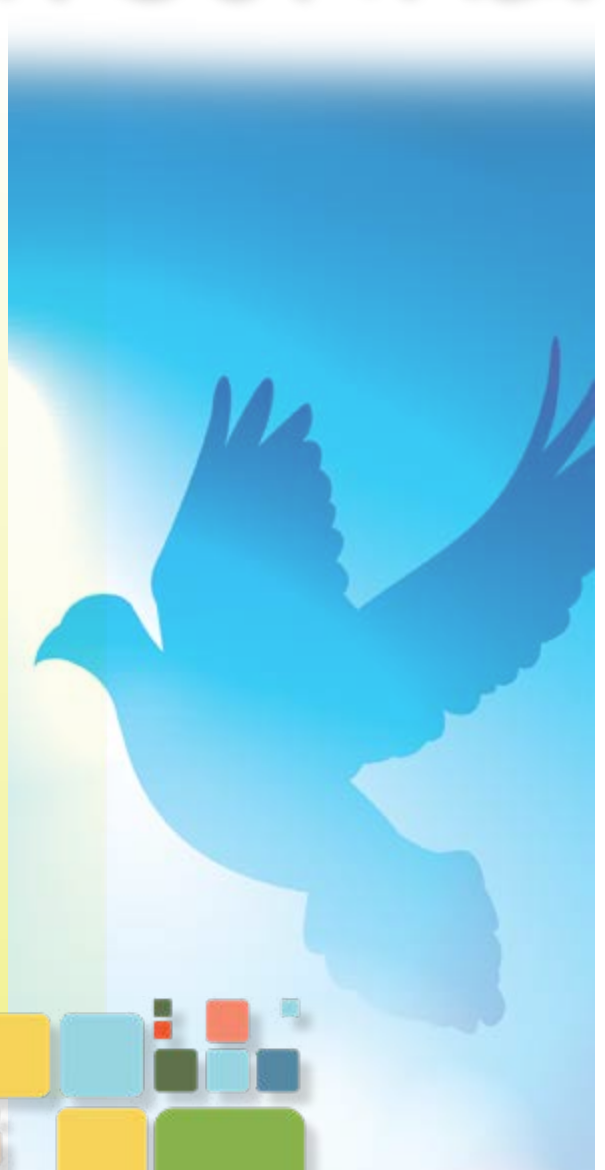
How do we become light for others? It's simple, really! We seek Jesus, and he shows us what to do! Once the love of Jesus is in our hearts, it is impossible to do anything except share it! We can see shining stars in the sky because they burst and explode. When your hearts burst with Christ, that love spreads to others.

No pandemic can stop the light of Christ from shining! Wherever you are, we invite you to celebrate with us through these fun activities. We hope you'll join us on November 7 for the Eucharistic Congress virtual Children's Track and Track for adults/children with developmental and intellectual challenges.

May the light of Christ shine ever more brightly through your presence in the world!

*Megan J. Cattam*

Associate Director,  
Office of Christian Formation



## We Need YOU to Brighten Someone's Day!

Children across the Diocese of Richmond are participating in Project with a Purpose, and we need your help!

One important mission of our diocese is to operate 7 adult care facilities throughout the state to provide support and care for our elders. We are going to make "Have a Great Day!" Cards, like this one pictured here, and send them to our friends across the diocese who reside in these adult care facilities and may be feeling isolated from our community during this time.

After making your cards, please send them to one of these locations:

**Attn: Karen Land  
Marian Manor**  
5345 Marian Lane  
Virginia Beach, VA 23462

**Attn: Brant Huisman  
Our Lady of Hope**  
13700 North Gayton Road  
Richmond, VA 23233

**Attn: Chad Roberts  
Our Lady of Peace**  
751 Hillsdale Drive  
Charlottesville, VA 22901

**Attn: Dave Kleffman  
Our Lady of Perpetual Help**  
4560 Princess Anne Road  
Virginia Beach, VA 23462

**Attn: Allen Woodie  
Our Lady of the Valley**  
650 North Jefferson Street  
Roanoke, VA 24016

**Attn: Bruce Slough  
Saint Francis Home**  
65 West Clopton Street  
Richmond, VA 23225

**Attn: Jotanya Belton  
St. Mary's Woods**  
1257 Marywood Lane  
Richmond, VA 23229



Don't forget to say a prayer as you send your card along! Thank you for sharing your light with others!

(Over →)



# Shine Like Stars... Wherever You Are!

(Continued)

## Project with a Purpose Adaptations

**D**uring the virtual track for those with intellectual and developmental challenges, three alternatives for the Project with a Purpose will be offered. These art projects will be shared with the adult care facilities across the diocese noted above. Join us by creating something beautiful to share with one another as we share the light of Christ!

• Shine Like the Stars Cards: die cut stars, stamps, washi tape. Directions:

Cut out stars into notecards, then decorate with stamps and washi tape to create beautiful stationary cards.

• Tea Light Votive: jam jar, star washi tape, votive candle

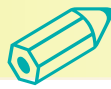
Directions: Decorate some old glass jam jars with washi tape and then pop in some tealight candles. At night, they light up and remind us to continually shine like stars in the world!

• Painting: Watercolor & Oil Pastel Night Sky

Directions: Using star and circle stencils, paint the night sky!



## Picture CONTEST!



**C**hildren ages 5-8 are encouraged to submit a picture with the following prompt: "My Church Community Shines Like Stars." You may use any art medium. Scan and submit to [cf@richmonddiocese.org](mailto:cf@richmonddiocese.org) or mail to : Office of Christian Formation/7800 Carousel

Ln/Richmond, VA 23294. Please include the child's name, age and parish, and the phone/email of the parent. Top 3 winners will receive a special prize and have their photo published in The Catholic Virginian as well as the Catholic Diocese of Richmond's webpage.

# "My Church Community Shines Like Stars"

Signature: \_\_\_\_\_

## Sign Language and the Diocese of Richmond – Almost the same age!

**W**e will be using sign language throughout our time together during the virtual children's track and adult/children's track for those with developmental and intellectual challenges on Saturday, November 7. Here's some facts:

• How old is ASL?

203 years old, just 3 years older than our Diocese of Richmond!

• How does the Church teach deaf children to pray?

"Deaf people have deep experiences of prayer, particularly because it involves praying with "their whole body" with

signing and visualization. Some people say they pray visually with beautiful imagery or with seeing hands signing in their head. Sr. Kathleen Schipani, IHM sought to combine ASL with prayer using the app, "Religious Signs for Families" dedicated to religious terms, daily devotions or prayers of blessing, love, thanks, and praise. Available at the iTunes App Store and Google Play for \$2.99.

To learn how to sign "Shine Like Stars" before November 7, please go to the Office of Christian Formation Website to watch a video of Sandra Hall teaching you how to sign this phrase.



"I Love You."





# Shine Like Stars...Wherever You Are!



## Word SEARCH:

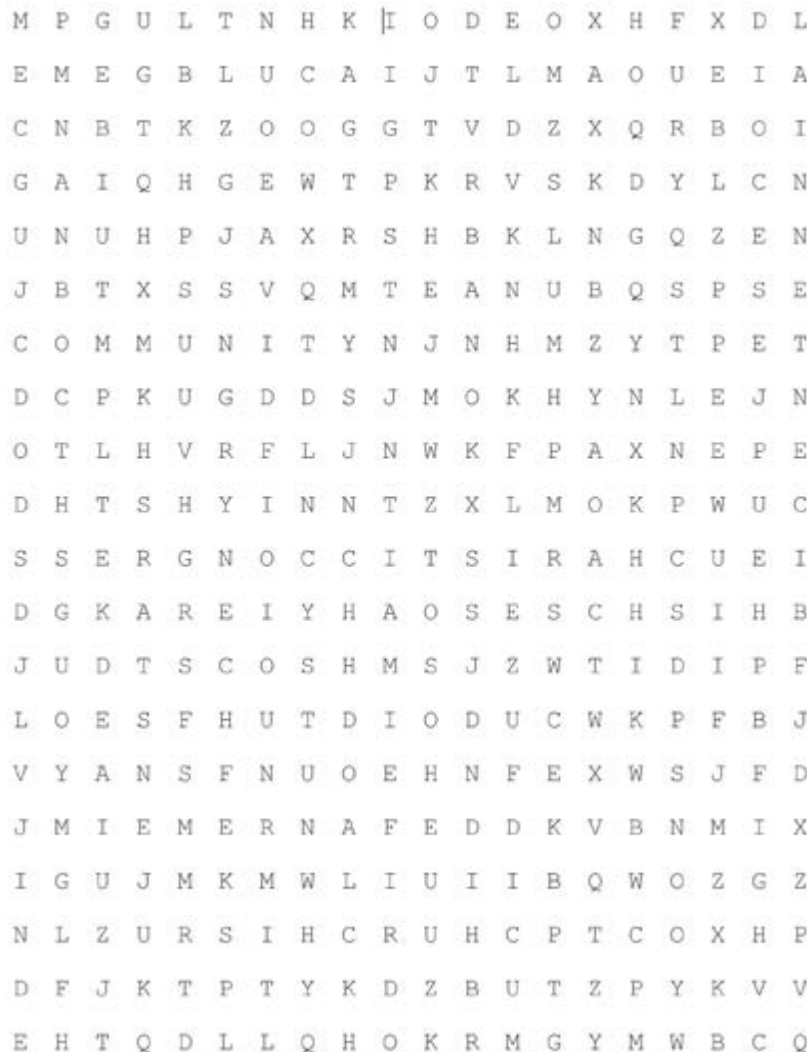
How's your Bicentennial vocabulary? See if you can spot these words in our "Hidden Stars" Word Search! Good luck!

Word Bank (Words may appear in any direction!):



- Bicentennial
- Eucharistic Congress
- Bishop Knestout
- Two Hundred
- Church
- Diocese
- Richmond
- Shine
- Stars
- Community
- Mission
- Mass

W O R D S E A R C H



## Reflection Essay: Share the Light of Your Wisdom

3rd -5th graders are encouraged to submit an essay with the following prompt:

Listen to St. Paul tell us: "Shine like stars in the world, as you hold fast to the word of life" (Phil. 2:15-16). This is our motto to help us as a church to celebrate 200 years keeping close to Jesus as we shine our love to others.

Tell us your story of SHINING LIKE STARS...An experience of

bringing happiness, joy and love to your church community and the Diocese of Richmond.

Respond with no more than one 8 1/2 x 11 page. Submit to cf@richmonddiocese.org or mail to Office of Christian Formation/7800 Carousel Ln. Please include the child's name, age and parish, as well as parent phone and email. The top three entries will win a prize and be published in The Catholic Virginian, as well as on the Catholic Diocese of Richmond webpage.

## Show Us How You #SHINELIKESTARS

How do we shine like stars? Here's a fun family activity to help us reflect God to others! Using invisible ink, have each family member write or draw messages on star cut-outs. Then, have an adult take a flashlight or lightbulb to heat the ink and learn what your family members had to say!

To make invisible ink:

**What you'll need:**

- Half a lemon or lemon juice
- Water
- Spoon
- Bowl
- Cotton ball
- White paper
- Light Bulb/Lamp/flashlight (something that emits heat)



**Instructions:**

1. Squeeze some lemon juice into the bowl and add a few drops of water.
2. Mix the water and lemon juice with the spoon.
3. Dip the cotton bud into the mixture and write a message onto the white paper.
4. Wait for the juice to dry so it becomes completely invisible.
5. When you are ready to read your secret message or show it to someone else, heat the paper by having an adult hold it close to a light bulb or flashlight.



Trace this star to make as many as you need for your family!

On your star, you can:

1. Draw an image that reminds you of God
2. Write a word or phrase that reminds you of God
3. Write a word or phrase that encourages others to shine

After an adult heats the messages, share with your family what you drew/wrote and explain why. When we shine like stars, we spread God's love throughout our community!

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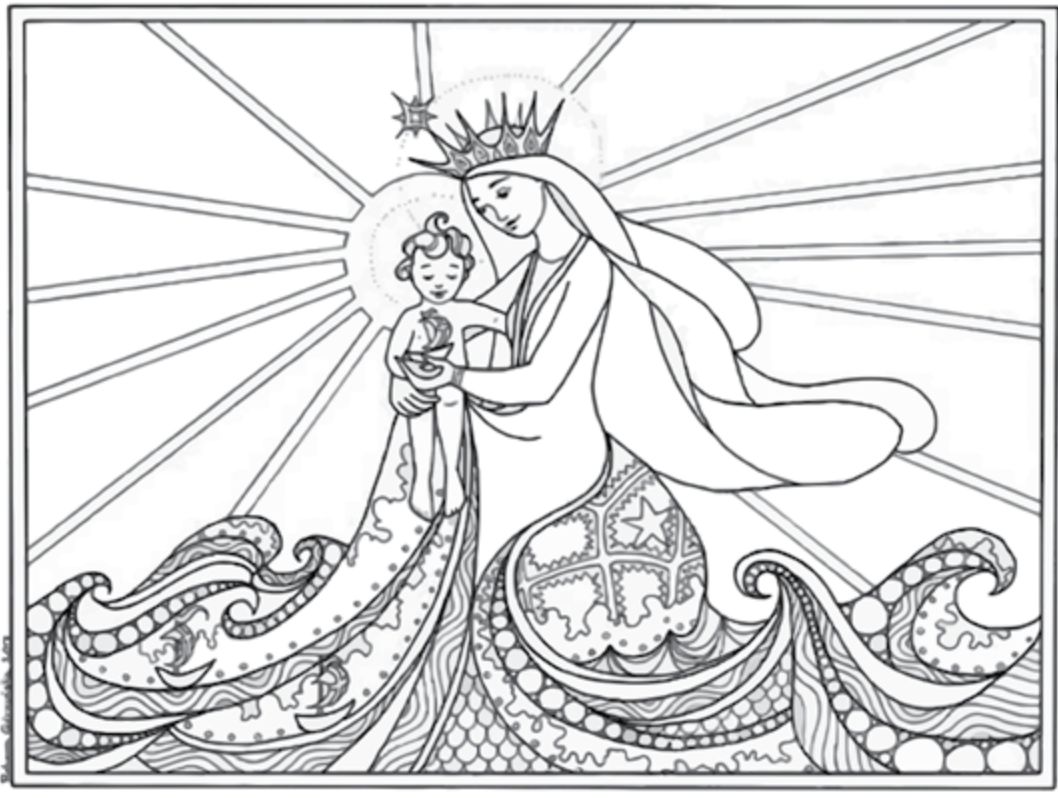


(Continued)

# Shine Like Stars... Wherever You Are!

Families can display their work by making a collage with their stars, a mobile or a "string of stars" to hang from a window, or other visual. Then, take a picture to send to your parish, or to us on Facebook/Instagram/Twitter using the hashtag #shinelike stars. We can't wait to see your shining artwork!

An image of "Mary, Star of the Sea" has been provided as the center of your collage/mobile/banner:



Enjoy this image of our cathedral to color and decorate as you prepare to celebrate the 200th birthday of the Diocese of Richmond! Saint Vincent de Paul, Pray for us! Saint Catherine, Pray for us!



## Timeline Project: Where Has the Diocese Shined in History?

**P**ope Paul VI once said that "[The Church] exists in order to evangelize." Evangelize is a fancy word that means to share and spread the light of Jesus. In

other words when we "Shine like Stars," we evangelize! For 200 years, the purpose of the Diocese of Richmond has been to do just that.

When a parish is built, when we wel-

come a new family into the community, when we bring God into the family milestones of our lives, and when we serve one another, we are shining the light of Christ, in ways big and small. Your family

is part of this evangelization history, even if you didn't realize it! "Use the timeline below for a fun activity during our virtual time together to see where your family and our Diocese has shined!"

### Timeline



**1820 July 11** Pope Pius VII begins the Diocese of Richmond and appoints Patrick Kelly of Kilkenny, Ireland as its first bishop. Who comes to Virginia on January 19, 1821.

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



**1841-1843** St. Vincent de Paul is named the patron of the Diocese of Richmond.

**1931 April** the Diocese Richmond begins its own newspaper, the Catholic Virginian.

**1960 November 8** John F. Kennedy is the first Catholic elected president.

**1974 August 13** The map of the Diocese of Richmond is re-drawn to what we have today, 33,000 squares miles of Virginia, but not all of Virginia.

**2018 January 12** Barry C. Knestout is installed as the thirteenth bishop of Richmond.



**2020** Diocese of Richmond celebrates its bicentennial!

## Musical Lyrics to the Bicentennial Refrain:

**G**et ready to sing and dance with us on November 7! Here are the words to one of our songs, a partial refrain from the Bicentennial hymn:

The video to this hymn can be found at: <https://2020.richmonddiocese.org/bicentennial-hymn/>

We shine like stars in the world, as we hold fast to the Word of Life. The light of Christ will guide us on our way in times of peace and strife. From

### In Gratitude:

\*\*\* Christa Blomstrom\*\*\*Beth Reed\*\*\*Patrick Dwyer\*\*\*Sandra Hall\*\*\*Stasi Wipperman\*\*\*Megan Cottam\*\*\*Nina Henry  
\*\*\*Emily Filippi\*\*\*Sheri Kemp\*\*\*Stephen Previtera And our special project testers, Jackie and Rose!

# What the Church teaches about suicide



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

**Q.** We have all been dealing with the havoc of the coronavirus, and here on the West Coast, forest fires are causing loss of life and wide property devastation. Some people have lost everything. It has been said that God doesn't allow things to happen beyond what people can cope with, but I'm not sure that this is true.

So if one has lost all that he owned (and perhaps even a family member) and that person commits suicide, has he committed a mortal sin? I don't believe so; it seems to me that person was in despair and that his state of mind probably does not qualify for eternal damnation. Your thoughts? (Beaverton, Oregon)

**A.** Suicide has always been considered by the Catholic Church as a grave offense, which is one of the elements that constitutes mortal sin. As the Catechism of the Catholic Church states, "It is God who remains the sovereign master of life. ... We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of" (No. 2280).

But gravity of matter, of course, is only one of the three requirements for a mortal sin — the others being sufficient reflection and full consent

of the will. And it is here that the Church now adopts a more nuanced approach with regard to someone who takes his own life.

When I was ordained a priest in 1966, the Church normally did not permit a funeral Mass or burial in a Catholic cemetery for someone who had taken his own life. That is no longer so.

As this same catechism (promulgated by St. John Paul II in 1992) says: "Grave psychological disturbances, anguish or grave fear of hardship, suffering or torture can diminish the responsibility of the one committing suicide. We should not despair of the eternal salvation of persons who have taken their own lives" (Nos. 2282-83).

Commonly, then, in the present day, the Church gives the benefit of the doubt to a suicide victim and grants a Catholic funeral and burial. The Church makes the pastoral judgment that there may well have been mitigating circumstances and that the person — due to severe depression or mental illness — may not have been capable of making that decision with full freedom.

**Q.** Does it count as true forgiveness if you don't hate the person, if you pray for their well-being, yet purposely avoid them because you've seen enough to know that they won't change their ways (gossiping, etc.)? (Charlottesville)

**A.** Forgiveness is essential to

the Christian way of life. We have only to think of St. Stephen, the first Christian martyr. Stoned outside the city of Jerusalem, he died praying for his executioners. He took his example, of course, from Jesus, who said from the cross, "Father, forgive them, they know not what they do" (Lk 23:34).

Earlier, after giving us the Lord's Prayer, Jesus had said: "If you forgive others their transgressions, your heavenly Father will forgive you" (Mt 6:14). So, a willingness to forgive those who have offended us is a Christian imperative.

However, the Church does not dictate with whom you have to "hang out." In your own case, you have done everything you are obligated to do: You do not hate the one who offended you, and you continue to pray for his or her well-being.

To continue to fraternize with that person may not only be unpleasant for you; it could also "pull you down" into the world of gossiping. You are justified in keeping your distance.

**Q.** My recollection is that the text of the Mass in English was rewritten about 20 years ago — to be a more accurate translation and to eliminate sexist references. I wonder, however, if they missed something: in the Nicene Creed, our parish still prints, "For us men and for our salvation he came down from heaven." Many in the congregation, including

me, simply skip the word "men," and I believe that our priest does as well. Why was this reference to all humans as "men" not eliminated? (Guiderland, New York)

**A.** The changes in the English version of the Mass to which you refer went into effect on the first Sunday of Advent in 2011. The rationale was not so much to eliminate sexist references, but to guarantee a more literal translation of the Latin text. This approach was based on a 2001 instruction from the Holy See called "Liturgiam Authenticam."

That document said in part, "The translation of the liturgical texts of the Roman liturgy is not so much a work of creative innovation as it is of rendering the original texts faithfully and accurately into the vernacular language." It clarified that "the original text, insofar as possible, must be translated integrally and in the most exact manner, without omissions or additions in terms of their content, and without paraphrases or glosses."

In my mind, the current English wording of the Nicene Creed is a mistranslation. The Latin wording is "propter nos homines," and in Latin the word "homo" is generic; it means "person" or "human being."

I, too, look for the day when it will be translated as such and not risk offending some listeners. Meanwhile, as a permissible alternative, often I choose instead to use the Apostles' Creed.

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

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# Praying the rosary leads us to divine meeting tent



**IN LIGHT OF FAITH**  
BARBARA HUGHES

The West Coast is on fire, the South is drowning in flood waters and the death toll from the pandemic continues to climb. If that's not enough to bring us to our knees then I'm not sure what will. As Catholics we have a long history of turning to Mary in times of trouble, especially during the month of October when all are invited to renew our commitment to Mary by praying the rosary.

Praying with beads can be traced to early monasticism when monks who were illiterate and unable to pray the psalter used a garland of beads to pray 150 "Pater Nosters." Over time, adaptations were made, including the "Ave Maria," which was prayed 10 times followed by the Our Father.

Although popular tradition attributes the practice of praying the rosary in its present form to St. Dominic, discussion about the validity of the claim continues to be disputed. Nevertheless, we know for certain that St. Dominic was a tireless proponent of the rosary, crediting it with the conversion of the Albigensian heresy.

Legend posits that the Blessed Mother appeared to St. Dominic and taught him to recite the rosary with the Doxology preceding each Our Father. At the time she promised that all who faithfully recite the rosary would receive many graces, share in the light of God during their life and receive a plenitude of graces at the moment of death.

While St. Dominic was alive, fervor toward the rosary remained strong, but over the years, it was forgotten and the flow of grace that accom-



CV Archives

panied it was diminished. A century later, following the Black Plague and the schism of 1376 that resulted in the movement of the papacy to Avignon, renowned Dominican theologian Alan de la Roche was reproached by the Lord. During the consecration of the Mass at which he was presiding, he heard Jesus address him from the host saying:

"You are crucifying me again now because you have all the learning and understanding that you need to preach my Mother's rosary, and you are not doing so. If you only did this, you could teach many souls the right path and lead them away from sin — but you are not doing it and so you yourself are guilty of the sins they commit."

Following the Lord's rebuke, Blessed Alan de la Roche resolved to preach the rosary and was rewarded with an apparition by Our Lady. She told him that she had saved him from the great sins of his youth so that he could preach the rosary far and wide.

On Oct. 7, 1571, a Turkish fleet, engaged in battle with the navy of Christian Europe, was defeated while confraternities of the rosary to be made on that day, beginning in 1572, which he titled Our Lady of Victory.

Two years later, Pope Gregory XIII designated the date specifically as the Feast of the Holy Rosary. On August 5, 1716, a second victory over

the Turks occurred in Hungary, to which Pope Clement XI responded by extending the Feast of the Holy Rosary to the entire Church.

Since then, numerous popes have dedicated encyclicals to Mary in support of the rosary. St. John Paul II called the rosary a "compendium of the Gospel" and in 2002 added the Luminous Mysteries to the mysteries of the rosary. In total, the mysteries encapsulate the life of Christ, establishing the rosary as a dynamic teacher of Christian faith and virtue while combining vocal and mental prayer.

Through the centuries, the rosary has been extolled by countless saints as a powerful intercessory tool and a gateway to a deeper appreciation for the mysteries of faith, infusing all who pray it devoutly with a deeper love for God.

Those who erroneously believe that Vatican II lessened devotion to Mary need only reflect on the council's documents, ensuring devotion and esteem of Mary "who occupies a place in the Church which is the highest after Christ and also closest to us" ("Lumen Gentium," 8, 54).

It can be said that the rosary transcends time and space, reminding us that mystery dwells among us. Praying the rosary leads us to the divine meeting tent, pitched on a mountaintop within the human heart, waiting to set souls aflame and set the world aright.

At a time when the world is afflicted by so many crises, we stand in need of heavenly intervention more than ever, and who better to intercede for us than the woman who brought the Savior into the world?

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

## Accepting God's invitation requires 'putting on Christ'



**BELIEVE AS YOU PRAY**  
MELANIE CODDINGTON

As a cantor, I have sung many folks into the arms of God and have listened as today's first reading brought comfort to their

grieving families. Its vision of an abundant feast provided to all peoples opens the horizon of hope for loved ones left behind, who know well the flaws and failures of the departed and of those who remain.

Its declaration of divine victory over death ("...he will destroy death forever") and of God's tender care of all who weep ("the Lord God will wipe away the tears from every face") speaks to a reality beyond the tangible, visible, concrete world of old age and physical decline, of unexpected tragedy and unspeakable loss.

For the prophet, this optimistic oracle arises out of surrender to the Lord God, in the face of insurmountable difficulties, far beyond the problem-solving ability of human beings. The author realizes that only God can address the complex effects of human sin and death, described here as a veil or web "woven over all nations."

Death refers not simply to the end of physical life, but to the potent force behind all that

threatens and diminishes life along the way.

"On this mountain," heard three times, invokes Mount Zion, the place of God's clear and unmistakable presence to which all nations will stream. Israel's disobedience will be overcome by God's abundant grace, their shame removed "from the whole earth" so that God's purpose of drawing all peoples to Godself will be fulfilled.

The banquet image binds the Isaiah reading to Psalm 23 and the Gospel, but we dare not bypass the shepherd in our rush to the table.

In Psalm 23, which begins, "The LORD is my shepherd," one word unlocks the power of the whole text. The first verses celebrate the relationship of the psalmist to God. As shepherd, God anticipates and satisfies

needs — for nourishment, rest and refreshment; guidance, protection and encouragement.

Prose witness to God's presence, however profound, falls a bit flat in the face of the shepherd metaphor, which opens for the listener imaginative vistas of new possibility. It seems to say, no matter how deep the darkness, God the shepherd can lead us out. This resonates with the daring hope expressed in Isaiah and speaks profoundly to our own time.

Now comes the banquet. Hospitality flows from the visual feast laid out in the next verse. The enemies can only gawk at the abundant table and overflowing cup. Even the Hebrew verb for applying the oil suggests luxury and plenty.

Again, God's shepherding leads to rich re-

freshment and respite from fear. The final verse makes God's hospitality even more personal, as the psalmist confides, "I shall dwell in the house of the Lord for years to come."

In the Gospel, Jesus directs the parable of the wedding feast to the religious authorities who oppose him. In typical fashion, he begins within the norms of cultural behavior.

The king sends out servants to invite the guests; the invitees refuse at first, waiting to find out more about the event (and the guest list) and whether attending will bring them honor or shame.

A second invitation provides additional detail (calves and fatted cattle) as an enticement. Some make excuses, while others murder the messengers. The king destroys them and burns their city to the ground.

Then he invites everyone "bad and good alike." Still one guest proves unworthy and gets tossed out.

Though Matthew deploys this parable of Jesus in hindsight, after the death of John the Baptist, the death and resurrection of Jesus, and the destruction of Jerusalem in AD 70, his indictment of those who claim to possess the truth but cannot abide prophetic voices still rings true. And the one who seemingly accepts God's invitation but does not bother to "put on Christ" risks losing a seat at the table.

*Melanie Coddington holds a Masters in Pastoral Studies from Loyola University in New Orleans. She serves as Catechetical and Music Minister at Christ the King Church, Abingdon.*

**28th Sunday in Ordinary Time**

**Is 25:6-10a**

**Ps 23:1-3a, 3b-4, 5, 6**

**Phil 4:12-14, 19-20**

**Mt 22:1-14**

# Letters

Continued from Page 6

Catholic Church is firmly opposed to abortion. I recommend that all Catholics help begin building an authentic culture of life. The voting booth is the only way to start down that road.

**- Ted Cors  
Williamsburg**

### 'Villages' no replacement for father at helm of family

Black Lives Matter declares: "We disrupt the Western-prescribed nuclear-family-structure requirement by supporting each other as extended families and 'villages' that collectively care for one another..."

The fact is that no village can replace a black father staying with his family. Black families matter, ones with a father at the helm. And jobs matter. Having jobs with decent wages help to keep the fathers in the home.

And churches matter. Pastors encourage families to pray and excel with God's help. And black school choice matters. Black families deserve the best schools for their children, not the injustice of being relegated to an inferior district in an impoverished neighborhood.

Because black lives do matter, we need to work on real solutions and not simply donate to a political movement that is suspect.

How many black lives do you know by name? How many black

lives have you personally helped to better their circumstances? How many black youths have you supported by donating to their educational expenses?

C'mon, America, we are better than this! Forget the woke posturing and help a particular child, a particular family.

**- Donna Kerrigan  
Keswick**

*Editor's note: Black Lives Matter removed that declaration from its website Sept. 24.2.*

### Church leaders must 'really work' to solve poverty

I fully agree, "Catholics should help right wrongs against blacks" (Catholic Virginian, Sept. 21).

First, we should support those who really want to solve the problem of poverty. We can demand that assistance programs support the two-parent family and not penalize a woman who wants to marry the father of her child but encourage it.

Assistance should continue until the family — the way God designed it to thrive — is on its feet. For decades, current policy has resulted in 70% fatherless homes. Parents should have the right of school choice to escape failing schools and the lack of a real education, which ensures continued poverty.

Fatherless, poorly educated youth are game for gangs, drugs and crime. This violence and killing taking place in our inner cities is ignored by groups who claim to

## Ultrasound machine blessing



**Bishop Barry C. Knestout blesses the portable ultrasound machine at the Blue Ridge Women's Center in Roanoke, Saturday, Sept. 26. Beginning in 2019, Knights of Columbus Salem Council 10015, J.C. Webb Council 12134 (Fincastle) and Roanoke Council 562 raised \$10,750. With a matching contribution from the Knights of Columbus Charities they were able to purchase the \$21,500 machine. With the bishop are Father Fr. Ken Shuping, pastor of Our Lady of Perpetual Help, Salem, and William Dillon, Past Grand Knight of J.C. Webb Council 12134. (Photo/Ryan Hunt)**

care about black Americans but instead attack police, and by local government officials who let criminals back out on the streets, bond free; they should be removed from office.

Catholic Church leaders, constantly decrying racism, are a big disappointment in not taking the lead, loud and clear, to really work to solve poverty. They should be calling for policy changes that would allow the very basic rights

of a child — a two-parent family and a good education.

These children are just as capable and gifted as God has gifted everyone. They deserve the chance of a future. We as Christians and moral people should demand it and support those running for office who show they are not just about words but are for real in righting wrongs against blacks.

**- Kathleen Hall  
Roanoke**



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# Bicentennial Mass

*Continued from Page 1*

Vicariate, reflected on the presence of the Catholic Church in the western part of the diocese.

“At the beginning, much of the diocese was largely poor, mission country, and parishes were very far flung,” he said, adding that there also were not many Catholics in those few parishes, and priests were spread out. “They might travel 100 miles between their parishes on any given Sunday.”

But because Catholics are still a minority in the region, he noted, there are ample opportunities to explain the faith and evangelize.

He said he often meets non-Catholics who come to St. Andrew to learn about the faith. This gives him, other clergy and parishioners the chance to share their beliefs.

“There’s a real richness here; there’s something about the Catholic Church that attracts them,” he said. “And Catholics here in this area are very intentional in their faith; there is a vibrancy here.”

Longtime parishioner Jean Hitchins, 65, has spent many years sharing her faith with non-Catholics in the Roanoke area. As a former preschool director, retired special education teacher, and now part-time adaptive yoga instructor for students with special needs in Roanoke City Schools, she interacts with people of all faiths.

“Frequently, I’m the only Catholic” in work situations and also neighborhood Bible studies, she noted. “People are genuinely curious and interested in our faith and will often say, ‘Wow, these Catholics are Christians!’” she said with a laugh. “You have to keep your sense of humor, because they’re saying it in a kind way.”

She and her husband, John, 72, also a retired teacher, have lived in Roanoke for 27 years and have volunteered at St. Andrew in various ways, including parish council and lecturing, and Jean



Due to COVID-19 restrictions, seating for the diocesan bicentennial Mass at St. Andrew, Roanoke, on Saturday, Sept. 26, was limited. The Mass, which celebrated the diocese’s patron, St. Vincent de Paul, and acknowledged the presence and work of the Church in the Western Vicariate, was livestreamed. (Photo/ Michael Mickle)

taught catechism.

They have also worked hard to raise their four children in the faith, and their family’s lives of service have borne out their Catholic foundation: daughter Christine, 36, is a wife and mother of two who has worked in social service and social justice; son David, 34, is a married father of three and an ICU nurse; daughter Claire, 30, is a musician who works for food justice through Shalom Farms in Richmond; and son Jack, 22, is an artist who often prays with his friends, whether they are Catholic or not.

Whether one tells other Virginians about Catholicism or not, Hitchins says, the most important thing is to try to live as a faithful example. “I try to remember that quote: ‘You may be the only Gospel that some people will ever read,’” she said.

### ‘Shine like stars’

The bicentennial hymn, “We Shine Like Stars in the World,” was performed at the Mass by St.

Andrew staff members: cantor Linda Allison, coordinator of adult faith formation, and organist Kelly Wheelbarger, minister of music.

The hymn’s words and music were composed by lifelong Roanoke resident and musician Dan Keeley, 60, director of music ministries at Our Lady of Nazareth, Roanoke, where he has worked for 27 years. To hear song at the bicentennial Mass, he said, was meaningful.

“I’m always humbled by hearing it,” said Keeley, who wore a mask dotted with stars during the Mass. “And it meant a lot to me to hear the whole song; the first two verses are about gathering and the last two are about being sent forth.” Sometimes the song is not performed in full during short Masses elsewhere, he explained.

Keeley attended Roanoke Catholic School from kindergarten through 12th grade and went to Mass at the adjacent St. Andrew nearly every weekday. It was partly there that the seeds of his future music career were planted.

*See Bicentennial Mass, Page 16*



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# Time Capsule

Continued from Page 2

the mission of lay people based on the sacraments of baptism and confirmation (in contrast to the mission of priests based on holy orders); a discussion of papal infallibility, which had been defined at Vatican I, with respect to secondary documents promulgated by the pope; a recommendation that priests be able to recite the Breviary, their set of official prayers, in the vernacular language, to enrich their spiritual lives and preaching; and a teaching about the morality of nuclear warfare.

Vatican II addressed most of these issues. The council's teachings included a lengthy treatment of the mission of lay people; an explanation of the collegiality between the pope and bishops as a complement to papal infallibility; the principles of liturgical reform that included permission for some use of the vernacular; and a condemnation of the use of nuclear weapons, a warning against the arms race, and an appeal for peace.

Bishop Russell attended all four sessions

of Vatican II. At the second session (1963), he made an official intervention during the debate on the document on the Church (what became "Lumen Gentium"). Russell argued that the text should mention the holiness of the Church before the calling of its members to holiness, since the faithful were also sinners. This approach was reflected in the final document.

With regard to the document on the liturgy (what became "Sacrosanctum Concilium"), which was also discussed during the second session of the council, Russell spoke on behalf of 150 bishops in favor of the recitation of the Breviary (Divine Office) in the vernacular. The final document gave bishops the authority, in individual cases, to allow to priests to pray the Breviary in the vernacular if they had a serious difficulty with Latin.

Priests could also recite these prayers in the vernacular if they did so together with a group of lay people. As part of the liturgical reform that followed the council, all priests and religious were permitted to pray the Divine Office in the vernacular.

Bishop Russell implemented the teachings and reforms of Vatican II when he returned to Richmond: liturgical changes; the promotion of the specific mission of lay people; greater collaboration between clergy and laity; increased ecumenical cooperation and interfaith dialogue; social justice, including advocacy of civil rights, which he actively supported; and later, the restoration of the permanent diaconate.

## Unexpected call

Father Marques writes: "I wrote in a bicentennial feature article (Catholic Virginian, Sept. 21) that, in 1939, Betty Hall, a first communicant, unveiled the statue of St. Vincent de Paul in the Cathedral of the Sacred Heart. I received delightful phone call from her sister, Anna Martin, who read the article. She asked me to spread the message that, 'Betty is still around.' Ms. Hall lives in Richmond."

## Virtual rosary set for 3 p.m., Wednesday

The U.S. Conference of Catholic Bishops (USCCB) will host a virtual rosary event at 3 p.m., this Wednesday, Oct. 7, the Memorial of Our Lady of the Rosary.

Archbishop José H. Gomez of Los Angeles, president of the USCCB, has called for this moment of prayer with the intention of uniting Catholics across the country at this time when there is much unrest and uncertainty. It will premiere on the USCCB's YouTube channel and Facebook page. The hashtag #RosaryForAmerica will be used on its social media.

According to a release from the USCCB, "The faithful are encouraged to join in this prayerful moment of unity for our country, to seek healing and to ask Our Lady, on her feast, to pray for us and help lead us to Jesus, and encouraged to share where they are praying from, to post a photo of their rosary, and to leave a prayer intention for our country."

## Mural

Continued from Page 3

the Lord in heaven," Father Goldsmith said.

More greenery will be planted in the courtyard area by parish gardener Linda Harper, who created the garden space with flowers and bushes that will bloom in the spring. Benches will also be added.

Father Goldsmith believes the new area is going

to be "the spot" at the parish.

"The other thing about art in Catholic churches is that it has always functioned as a teaching tool. It's always functioned as a point of prayer and meditation, and a point of gathering," he said. "Personally, it makes sense to me that the church has a place to gather (before parishioners take trips, etc.)... and we're going to meet at the mural."

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## OPPORTUNITIES

**The Peninsula Cluster of Catholic Parishes** seeks a part-time Facilities Maintenance Coordinator (20 hours per week); responsible for maintaining, renovating and restoring the parish buildings and grounds. The Facilities Maintenance Coordinator performs and supervises tasks related to HVAC, electrical, plumbing, security, environmental, safety, custodial and event coordination.

This position requires a team player with excellent project coordination/organizational skills, excellent interpersonal and communication skills and attention to detail.

The Facilities Maintenance Coordinator must be able to collaborate with and support the Pastor, Business Manager, parish staff and parishioners and have a clear understanding of acceptable business practices.

For a complete job description contact Paul DeFluri, Manager, Peninsula Cluster Parishes. Phone: (757) 851-8800; email: pdefluri@gmail.com

To apply for this position, please send a cover letter, résumé and diocesan application to: Paul DeFluri, Manager, Peninsula Cluster Parishes. Fax: (757) 851-1875; email: pdefluri@gmail.com

**The Office of Human Resources** is seeking a Victim Assistance Coordinator to provide compassionate outreach to victim survivors of sexual misconduct by Church personnel of the Diocese of Richmond.

The Victim Assistance Coordinator will assist the Director of Safe Environment with the implementation of the Charter for the Protection of Children and Young People and the Diocesan Safe Environment Regulations and develop and implement healing programming to support victim survivors on their path of healing.

The Victim Assistance Coordinator will provide other support to the Office of Safe Environment as required.

Must be a Catholic in good standing. The successful candidate must also have a bachelor's degree in counseling, social work or other human service-related field with a minimum education and experience that demonstrates the knowledge, skills and abilities of the subject matter.

Other qualifications include strong oral and written communication and ability to work under deadlines. Experience in working with victims and an understanding of stages of victimization and healing process is desired.

This full-time position will require approximately 35 hours per week with the expectation of some nights and weekends. There will be required travel with some overnight required.

Interested candidates should send a cover letter, resume and diocesan application to jobs@richmonddioocese.org.

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

The ideal candidate will:

- Have at least two years of experience planning and executing events, leading volunteer committees and managing budgets.

- Have an appreciation of the schools' unique missions.

- Enjoy planning special events, be comfortable with donor engagement, be friendly and hardworking, and appreciate working in a team environment.

Experience in a non-profit or school environment is preferred.

This is a full-time, salaried position. Evening and weekend hours are required to support events as needed.

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

## SHORTTAKES

**Experience STEM at Peninsula Catholic**, Thursday, Oct. 8. A STEM education creates critical thinkers, increases science literacy and enables the next generation of innovators. Demonstrations for both in-person and virtual attendees begin at 6 and 6:30 p.m. For questions and to register, contact Alyson LeMaster at [almaster@peninsulacatholic.org](mailto:almaster@peninsulacatholic.org).

**Knights of Columbus Council #14129 Culinary Team** Italian COVID-19 Safe Food to Go Fundraiser, Saturday, Oct. 17. Due to COVID-19 rules, the Culinary Team will be making their Italian recipes, but the meals will be already cooked and frozen with reheating instructions. Distribution for food combinations will be 10 a.m. - 2 p.m. at the side door of St. Mary parish hall, 9505 Gayton Rd., Richmond. Each meal combination is \$20. Place orders online at <http://www.stmarysrichmond.org/>. Online sale ends Saturday, Oct. 10. No orders will be taken at the distribution site on Oct. 17.

Italian food needs to be purchased by combination. There is no a la carte option. See the combination details at the St. Mary webpage under "Italian Food to Go Fundraiser." Contact Jim Hribar at 804-339-8204 or [jameshribar@yahoo.com](mailto:jameshribar@yahoo.com) with questions.

**All Saints Cemetery Open House**, Saturday, Oct. 17, 10 a.m.- 2 p.m., 2701 Elm Ave., Portsmouth. Please join folks from the Office of Cemetery and Funeral Services as we show you our new and updated office. There will also be information available to pre-plan your funeral and cemetery needs. We will have representatives from the cemetery, and we are hoping to have representatives from local funeral homes as well. Please call Christina Get-

tys at 757-627-2874 with questions. We will be practicing social distancing, and masks will be required while you are inside the office.

**Canceled:** The annual memorial Mass in memory of All Saints and Souls at Mount Calvary Cemetery scheduled for Saturday, Nov. 7, has been canceled due to coronavirus concerns. Please plan on joining us next year when we can hopefully continue our prayers for our lost loved ones.

## IN MEMORIAM

### Sister Elaine McCarron



Sister Elaine McCarron, a Sister of Charity of Nazareth, died Monday, Sept. 21, at Nazareth Home in Louisville, Kentucky. In the early 1960s, she taught at Cathedral Grade School and was principal of St. Mary Catholic School, Richmond.

In 1967, having earned a graduate degree in education from Fordham University, she joined the Diocese of Richmond's Office of Education as a supervisor of elementary and middle school education and reading specialist.

Sister Elaine earned a master of divinity degree from St. Michael's College in Toronto and was, for five summers, an adjunct professor of catechesis at the Toronto, Canada School of Theology in Toronto. She also served as director of religious education at Holy Spirit Parish, Virginia Beach, and at St. Bridget Parish, Richmond.

From 1990 to 1998, she was the representative for catechesis and multicultural concerns for the United States Conference of Catholic Bishops (USCCB).

From 1998 to 2004, Sister Elaine worked in parish ministry and religious education in two small rural parishes on Maryland's eastern shore. She retired to the Sisters of Charity of Nazareth Mother House in Nazareth, Kentucky and served as the community's archivist.

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# «Aquí estoy, mándame» (Is. 6,8)

**D**urante el mes de octubre, la Iglesia celebra la jornada mundial de las misiones. “...En este año, marcado por los sufrimientos y desafíos causados por la pandemia del COVID-19, este camino misionero de toda la Iglesia continúa a la luz de la palabra que encontramos en el relato de la vocación del profeta Isaías: «Aquí estoy, mándame» (Is. 6,8). Es la respuesta siempre nueva a la pregunta del Señor: «¿A quién enviaré?» (ibíd.). Esta llamada viene del corazón de Dios, de su misericordia que interpela tanto a la Iglesia como a la humanidad en la actual crisis mundial. «Al igual que a los discípulos del Evangelio, nos sorprendió una tormenta inesperada y furiosa. Nos dimos cuenta de que estábamos en la misma barca, todos frágiles y desorientados; pero, al mismo tiempo, importantes y necesarios, todos llamados a remar juntos, todos necesitados de confortarnos mutuamente. En esta barca, estamos todos. Como esos discípulos, que hablan con una única voz y con angustia dicen: “perecemos” (cf. v. 38), también nosotros descubrimos que no podemos seguir cada uno por nuestra cuenta, sino sólo juntos» (Meditación en la Plaza San Pedro, 27 marzo 2020). Estamos realmente asustados, desorientados y atemorizados. El dolor y la muerte nos hacen experimentar nuestra fragilidad humana; pero al mismo tiempo todos somos conscientes de que compartimos un fuerte deseo de vida y de liberación del mal. En este contexto, la llamada a la misión, la invitación a salir de nosotros mismos por amor de Dios y del prójimo se presenta como una oportunidad para compartir, servir e interceder. La misión que Dios nos confía a cada uno nos hace pasar del yo temeroso y encerrado al yo reencontrado y renovado por el don de sí mismo.

En el sacrificio de la cruz, donde se cumple la misión de Jesús (cf. Jn. 19, 28-30), Dios revela que su amor es para todos y cada uno de nosotros (cf. Jn. 19, 26-27). Y nos pide nuestra disponibilidad personal para ser enviados, porque Él es Amor en un movimiento perenne de misión, siempre saliendo de sí mismo para dar vida. Por amor a los hombres, Dios Padre envió a su Hijo Jesús (cf. Jn. 3, 16). Jesús es el Misionero del Padre: su Persona y su obra están en total obediencia a la voluntad del Padre (cf. Jn. 4, 34; 6, 38; 8, 12-30; Hb. 10, 5-10). A su vez, Jesús, crucificado y resucitado por nosotros, nos atrae en su movimiento de amor; con su propio Espíritu, que anima a la Iglesia, nos hace discípulos de Cristo y nos envía en misión al mundo y a todos los pueblos.

«La misión, la “Iglesia en salida” no es un programa, una intención que se logra mediante un esfuerzo de voluntad. Es Cristo quien saca a la Iglesia de sí misma. En la misión de anunciar el Evangelio, te mueves porque el Espíritu te empuja

y te trae» (Sin Él no podemos hacer nada, LEV-San Pablo, 2019, 16-17). Dios siempre nos ama primero y con este amor nos encuentra y nos llama. Nuestra vocación personal viene del hecho de que somos hijos e hijas de Dios en la Iglesia, su familia, hermanos y hermanas en esa caridad que Jesús nos testimonia. Sin embargo, todos tienen una dignidad humana fundada en la llamada divina a ser hijos de Dios, para convertirse por medio del sacramento del bautismo y por la libertad de la fe en lo que son desde siempre en el corazón de Dios.



**Hnas. Combonianas apoyando un proyecto en Ecuador “Promover en los jóvenes la dignidad de la cultura afro-ecuatoriana.”**

La misión es una respuesta libre y consciente a la llamada de Dios, pero podemos percibirla sólo cuando vivimos una relación personal de amor con Jesús vivo en su Iglesia. Preguntémonos: ¿Estamos listos para recibir la presencia del Espíritu Santo en nuestra vida, para escuchar la llamada a la misión, tanto en la vía del matrimonio como de la virginidad consagrada o del sacerdocio ordenado, como también en la vida ordinaria de todos los días? ¿Estamos dispuestos a ser enviados a cualquier lugar para dar testimonio de nuestra fe en Dios, Padre misericordioso, para



**Las Combonianas promoviendo la lucha contra el tráfico humano en Perú.**

proclamar el Evangelio de salvación de Jesucristo, para compartir la vida divina del Espíritu Santo en la edificación de la Iglesia? ¿Estamos prontos, como María, Madre de Jesús, para ponernos al servicio de la voluntad de Dios sin condiciones (cf. Lc. 1, 38)? Esta disponibilidad interior es muy importante para poder responder a Dios: “Aquí estoy, Señor, mándame” (cf. Is. 6, 8). Y todo esto no en abstracto, sino en el hoy de la Iglesia y de la historia...” - Extraído del Mensaje mundial de la jornada para las misiones.

Tengamos presente en nuestras oraciones todas las misiones de la Iglesia y en modo particular pedimos por las hermanas combonianas presentes en nuestra diócesis por más de 70 años, para que su espíritu misionero sea contagioso y nos motive a todos en esta diócesis.

[http://www.vatican.va/content/francesco/es/messages/missions/documents/papa-francesco\\_20200531\\_giornata-missionaria2020.html](http://www.vatican.va/content/francesco/es/messages/missions/documents/papa-francesco_20200531_giornata-missionaria2020.html)



**De izquierda a derecha, las hnas. Inma y Cecilia apoyando a la comunidad latina en nuestra diócesis, Richmond.** (Photos provided)



## Diocese of Richmond

10 Septiembre 2020

Queridos hermanos y hermanas en Cristo:

Celebramos la **Jornada Mundial de las Misiones el 18 de octubre** de este año. Esta celebración eucarística anual en todo el mundo enfatiza nuestro llamado bautismal compartido a la misión.


El Papa Francisco, en su mensaje para la Jornada Mundial de las Misiones, nos implora: «En este año, marcado por los sufrimientos y desafíos causados por la pandemia del COVID-19, este camino misionero de toda la Iglesia continúa a la luz de la palabra que encontramos en el relato de la vocación del profeta Isaías: «Aquí estoy, mándame» (Is 6,8). Es la respuesta siempre nueva a la pregunta del Señor: «¿A quién enviaré?» (ibíd.). Esta llamada viene del corazón de Dios, de su misericordia que interpela tanto a la Iglesia como a la humanidad en la actual crisis mundial.»

Durante el Mes Misionero de octubre, el Papa Francisco nos recuerda que, como cristianos bautizados, estamos llamados *personalmente* a la misión, especialmente en este momento, para llevar el amor de Cristo a los más olvidados en todo el mundo. Jesús es el Misionero de Dios el Padre; Nos pide que respondamos a este llamado a la misión, esta invitación a «salir de nosotros mismos por amor de Dios y del prójimo.» ¿Cuál será su respuesta? «**Aquí estoy, mándame**» es la respuesta que todos intentaremos vivir esta Jornada Mundial de las Misiones, a través de la oración, la participación en la Eucaristía y la generosidad a la colección de la **Sociedad para la Propagación de la Fe**.

A través de la propia sociedad misionera del Papa, usted también puede ser enviado a todos los confines de la tierra, enviado a través de su apoyo a los misioneros y a aquellos a quienes sirven. Sus dones sostienen a sacerdotes, líderes religiosos y pastorales laicos en más de 1,100 diócesis misioneras en Asia, África, las Islas del Pacífico y partes de América Latina y Europa mientras proclaman el Evangelio, construyen la Iglesia y sirven a los pobres. Con ellos, responde: «**Aquí estoy, mándame**»

Este año, en respuesta a los desafíos a la Iglesia Misionera de la pandemia, los invito a todos en esta diócesis a responder de la manera más generosa posible. Mientras lo hace, le ofrezco mi sincera gratitud personal por su amable corazón misionero, extendiéndose en amor durante todo el Mes Misionero.

Agradecido en el Señor,

  
Mons. Barry C. Knestout  
Obispo de Richmond

Para obtener más información sobre la Jornada Mundial de las Misiones, visite [missio.org/resources](http://missio.org/resources) para obtener materiales adicionales.

# Reform

Continued from Page 1

secret of his support for deep financial reforms at the Vatican, and he issued a surprising congratulatory note for the way the pope dealt with Cardinal Becciu.

“The Holy Father was elected to clean up Vatican finances. He plays a long game and is to be thanked and congratulated on recent developments,” the Australian cardinal said Sept. 25.

Before returning to Australia in 2017 to face charges of sexual abuse, Cardinal Pell was tasked with tightening Vatican budgeting procedures and investigating corruption in Vatican finances as head of the Secretariat for the Economy, a dicastery created by the pope in 2014.

One of the first public signs of resistance to how Cardinal Pell was carrying out the mandate came to light in 2016.

Plans for an audit of the Vatican’s financial accounts by PricewaterhouseCoopers were suspended by then-Archbishop Becciu, who at the time served as “sostituto,” a position similar to chief-of-staff in the Vatican Secretariat of State.

In interviews and press statements, Cardinal Pell and then-Archbishop Becciu gave contrasting views of the situation. But privately, Cardinal Becciu said later, they had a tense relationship that came to a head during a meeting of Vatican officials with Pope Francis, in which Cardinal Pell accused the Italian of being “a dishonest person.”

But questions remain about Car-

dinal Becciu’s role in the Secretariat of State’s purchase of a majority stake in a property in London’s Chelsea district, a purchase which incurred major debts.

The transaction is likely among the “suspicious financial situations” the pope referred to in his speech to the Vatican court.

And, four days after accepting Cardinal Becciu’s resignation, Pope Francis appointed a new “promoter of applied justice” to the Vatican court. For the position, in effect a prosecuting attorney for specific crimes, the pope chose Gianluca Perone, a professor of commercial law.

One question remaining is

whether funds from the Peter’s Pence collection were used to finance the deal. Peter’s Pence is a papal fund used for charity, but also to support the running of the Roman Curia and Vatican embassies around the world.

Cardinal Becciu consistently denied Peter’s Pence funds were used to purchase the London property; the money, he said, came from a fund within the Secretariat of State.

However, when asked by a journalist Sept. 25 if the money in the Secretariat of State fund came from Peter’s Pence, Cardinal Becciu said, “Yes.”

# Bicentennial Mass

Continued from Page 12

As the 10th of 15 children in the family of the late Dr. Robert Keeley and Nina Keeley, he was taught by his parents “that we are all one people; there is no division,” he said.

Keeley and his wife, Donna, 61, have raised their own family with a sense of community service. Donna is the longtime coordinator of elementary faith formation at Our Lady of Nazareth; Donna’s son and Keeley’s stepson Brian, 36, works at Goodwill Industries of the Roanoke Valley; their daughter Laura, 28, is a recreational therapist at Catawba Hospital, a wife, mother of a young daughter and member of OLN’s choir; and daughter Kate, 23, lives in Washington, D.C., working for the social-justice magazine Sojourner and managing the local house of Franciscan Mission Service, which supports and prepares lay Catholics for community service and social activism rooted in the faith.

Catholics are always called to come together in love and to serve in whatever ways they can — be it social justice, education or music, Keeley said. “We go forth with our patron, St. Vincent de Paul. It’s about communion and mission.”

Bishop Knestout concluded his homily with an exhortation to go forth and continue in the example of St. Vincent de Paul: “Not only do we point out and express gratitude to God for this legacy of mission, carrying out the mission of charity, we also look to the future with hope and joy.”

## ‘Unpicnic Parade’



Unable to hold its annual parish picnic due to COVID-19 restrictions, St. Gregory the Great, Virginia Beach, held an “Unpicnic Parade” on Sunday, Sept. 13. The drive-through event drew about 200 vehicles in which parishioners drove through the parish campus and received a variety of items. Above, Benedictine Father Eric Vogt, pastor of the parish, and members of the men’s club offer beach balls to participants. (Submitted photo)

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