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Eucharistic Congress to highlight communion, mission

First-time event will be culmination of bicentennial year

JANNA REYNOLDS
The Catholic Virginian

At a time when COVID-19 could have diminished excitement about the Diocese of Richmond's 200th anniversary, the diocese will hold its first Eucharistic Congress, the culmination of its bicentennial celebration, the weekend of Nov. 6-7, 2020.

According to Father Anthony Marques, chair of the diocese's Bicentennial Task Force, the purpose of the Eucharistic Congress is "to gather the Church on a large scale in order to deepen our understanding and appreciation for the eucharist, which is the core of our faith."

A Eucharistic Congress, he said, expresses the themes of the bicentennial year — communion and mission — which are expressed in the motto taken from St. Paul's letter to the Philippians:

"Shine like stars in the world, as you hold fast to the world of life."

"The communion of the Church is the bonds that unite us (holding fast to the word of life), and the mission of the Church is to proclaim Christ's death and resurrection for the forgiveness of sins (shine like stars in the world)," said Father Marques, who is rector of the Cathedral of the Sacred Heart. "So the Eucharistic Congress is about strengthening our communion as a Church and renewing our mission to spread the Gospel in all walks of life."

He explained that the Eucharistic Congress is a large-scale event of what happens at every celebration of Mass when the faithful gather to receive the Eucharist and are then sent forth as missionaries.

"In terms of the bicentennial, we are cele-

brating 200 years of communion and mission, but we're also looking forward to the next because this is not just a historical commemoration; it's meant to revitalize and rejuvenate and strengthen our work for the present and for the future," said Father Marques.

Adapting to the circumstances

Commemorating the 200th anniversary of the Diocese of Richmond in the midst of a pandemic has given unique circumstances to most of the year.

"The Diocese of Richmond has been through a lot," said Father Marques. "There have been a lot of bumps in the road. It hasn't always been easy, but we're still here. We're doing the work of the Church. And my hope is that this celebration

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Praying for the unborn



Dr. Haywood Robinson, an OB-GYN and former abortionist who became a Christian pro-life advocate, prays outside the Peninsula Medical Center for Women in Newport News, on Saturday, Oct. 3. With him are 40 Days for Life participants, from left, Matt Britton, Kathleen McDonald, Tom O'Reilly, Mary Swindell and Theresa Swindell. The 40 Days for Life worldwide prayer vigil began on Wednesday, Sept 23, and concludes Sunday, Nov. 1. (Photo/Linda Riva)

51 abuse survivors receive recompense

Bishop sees diocesan program as providing peace, healing

BRIAN T. OLSZEWSKI
The Catholic Virginian

Reiterating that reconciliation "is a defining aspect" of the Catholic Diocese of Richmond's bicentennial year, Bishop Barry C. Knestout released a report Thursday, Oct. 15, summarizing the results of the Independent Reconciliation Program (IRP) — a program administered by an independent arbiter and designed to offer assistance to victims of clergy sexual abuse in the diocese.

"If we are, in fact, to give authentic witness to the words of the prophet Isaiah, proclaimed by Jesus in the synagogue, that we are 'to proclaim a year acceptable to the Lord' (Lk 4:19), then the repair offered by the Independent Reconciliation Program must be a part of it," the bishop stated in a letter to the faithful on the day the IRP report was released.

The bishop continued, "As you will read in the report (<https://assistance.richmonddiocese.org>), the IRP was able to provide recompense for more than 50 victim survivors, and while we can never undo the pain they experienced and continue to experience, we hope this program helps bring them some sense of greater peace and continued healing."

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Seek Lord's guidance as you approach Election Day



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

Over the last several months, we've all become more vividly aware of how abrasive, adversarial and impolite our popular culture has become. An earlier time of civil discourse and cooperation toward common goods has been lost or overwhelmed by self-interest, or avarice, or the pursuit of power

Over the last several weeks, I was looking through some of the documents that the U.S. bishops have shared every four years since 1976 regarding political responsibility and faithful citizenship. Available online, these documents are provided as guidance for Catholics to help us reflect on the serious responsibility we have to participate in the civic culture, and how Catholic Social Teaching should guide that participation.

The following passages were written by the U.S. bishops in 1996 to help us carry out our political responsibility as disciples and as citizens. They are as helpful today as they were 24 years ago.

"While it is increasingly acknowledged that major public issues have clear moral dimensions and religious values have significant public consequences, there is often confusion and controversy over the participation of religious groups in public life.

"The religious community has important responsibilities in political life. We believe our nation is enriched and our traditions of pluralism enhanced when religious groups join with others in the debate over the policies and vision that ought to guide our nation....

"The national debate is *not* (emphasis added) enhanced by ignoring or ruling out the contributions of citizens because their convictions are grounded in religious belief.

"We welcome the growing discussion of the role of moral values in public life and

religious groups in the public square. We recognize that religious voices in public life must persuade, not just proclaim, and that the test of our witness is not only how strongly we believe, but how effectively we persuade and translate our beliefs into action.

"The challenge for our Church is to be principled without being ideological, to be political without being partisan, to be civil without being soft, to be involved without being used.

"Our moral framework does not easily fit the categories of right or left, Republican or Democrat. We are called to measure every party and movement by how its agenda touches human life and human dignity."

I would add how its agenda touches *all* human life and *all* human dignity!

It is a profound blessing and opportunity for us citizens to have a say, even if it is only one voice or one vote among millions.

Yet, I wonder if the attitude reflected in the Gospel parable we heard several weeks ago about the king inviting his people to a significant event is not what we experience in our wider culture.

It is not always clear whether everyone takes this opportunity to participate in our nation's civic order very seriously or approaches it with much reflection or excitement.

We've all seen "spontaneous" person-on-the-street interviews where people at random are asked what would seem to be basic questions of civics. Who is the president? Who is the governor? What are the branches of government? Who is running for office?

So many times the response is one of confusion or silence. Those you would think should know or have an interest do not.

I would imagine that most people hope for and truly desire a land that is like the one the prophet Isaiah described as a place of rich food and choice wines. A place that helps us overcome illness and the dangers to life. A place that promotes life and does not em-

brace death — "the veil that veils all people and the web that is woven over all nations" (25:7).

This speaks of God's kingdom in heaven and of the Eucharist, but it applies to our aspirations in this life as well. What we most long for is security, peace and prosperity, even if we don't always know the best way to achieve it.

St. Paul, in his letter to the Philippians, helps us with the approach or attitude that should accompany us if we hope to experience such peace, prosperity and abundance in our spiritual or material life.

It is an attitude of disinterest in ourselves, whether we achieve abundance or experience want. It is an attitude that looks to God's will for us and his providential care. It is a spirit of detachment from worldly things, from power, possessions and empty pleasures.

This is not an attitude of trying to gain as much as we can, as fast as we can for ourselves, or preoccupation with how we can keep and protect what we already have.

It is seeking to provide for the needs of others and seeking the best for everyone. It is about pursuing the *common good*, not just our own. It is living with disinterested self-sacrifice rather than myopic self-interest.

As we approach Election Day, we should look for guidance and help from our Lord. When we do this, we are given grace to place in proper perspective our relationship to God in the spiritual life and our relationships to others in social and civic life, in order to offer the most benefit to all whom we encounter.

Editor's note: Bishop Knestout and Bishop Michael F. Burbidge of the Diocese of Arlington have written a letter to Virginia Catholics regarding the election. You can read the letter at <https://vacatholic.org/wp-content/uploads/2020/09/BishopsPreElectionLetter-2020.pdf>

Reconciliation

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The diocese secured the services of BrownGreer, PLC, a Richmond-based and nationally recognized firm specializing in claims administration. Lynn Crowder Greer designed and administered the program for the diocese. Her firm developed criteria for eligible individuals to submit a claim. Greer, the claims administrator, held complete and exclusive discretion to decide who should receive payment and the amount of each offer.

Fulfillment of a commitment

From the 68 claims that were initiated, 60 were considered eligi-

ble. Of those, nine were denied by the administrator. Offers totaling \$6.3 million were made to 51 victim survivors, all of whom accepted them.

The IRP, whose establishment the diocese announced on Monday, Feb. 17, 2020, is fulfillment of a commitment Bishop Knestout made in 2018 that the diocese provide what he termed at that time "a tangible sign, a practical expression of our desire to repair the damage that has been done."

The IRP report states, "All individuals participating in the Program, even those who have accepted a monetary payment, will forever retain the right to discuss their claim and their abuse. The

claims process did not involve confidentiality agreements."

It further notes that by "accepting a monetary payment as part of the Independent Reconciliation Program, individuals waived any future civil legal claim against the Richmond Diocese related to their sexual abuse claims."

How the IRP is funded

According to the IRP report, the diocese funded the program through its self-insurance program, a loan, and contributions from other religious orders, where appropriate.

"The diocese did not use parish or school assets. No donor restricted contributions or restricted

endowments, including those in the Catholic Community Foundation and the McMahon-Parater Scholarship Foundation were used to support the Program," the report stated. "Nor was any money given by the faithful to support the Annual Diocesan Appeal or the Living Our Mission campaign used to fund the Program."

In concluding his letter, Bishop Knestout said that completion of the IRP is not a conclusion of the diocese's efforts to provide for victim survivors.

"Our outreach is ongoing," he wrote. "We must, and we will, continue to meet victim survivors with support and compassion motivated by our shared love of Jesus Christ."



Members of the newly-named Our Lady of the Rosary Mission, Crozet, await the start of Mass, Sunday, Oct. 4, at the Crozet Baptist Church. During the Mass, Bishop Barry C. Knestout announced the name for the mission. Catholics have been celebrating Mass in the Baptist church during the pandemic. (Photo/Mark Gormus)

‘Glorious day’ in Crozet

Mission named Our Lady of the Rosary

KAREN ADAMS
Special to The Catholic Virginian

When Bishop Barry C. Knestout visited Crozet on Sunday, Oct. 4, to celebrate Mass and officially name the Catholic community Our Lady of the Rosary mission, the event marked the fruition of years of planning and hope. That Sunday was the Feast of Saint Francis of Assisi, three days before the Feast of Our Lady of the Rosary, Oct. 7.

After Mass, the bishop walked with about 40 parishioners to the site they hope to purchase and on which they will build a church. He did not bless the land, but he blessed those who walked to it. The parish currently celebrates its Masses at Crozet Baptist Church.

It was a gratifying moment for the Crozet Catholic community, a mission affiliated with the Church of the Incarnation, Charlottesville. After years of first attending Mass out of town and now at the Baptist church, the parishioners look forward to having a church building of their own in the future.

“It was such a glorious day, and we were all thrilled to have the bishop here to give us our new name,” said parishioner Betty Groth. The name Our Lady of the Rosary was chosen partly because the flag of Crozet features a band of medieval-style roses, reminiscent of the rosary.

‘Call from God’

In 2014, parishioner Mike Marshall heard the “call from God” that started the process.

“I stood up out of bed one day and heard, ‘God wants to know why you’re not asking for a church,’” he said. “I felt like we were basically given an instruction.”

He shared his experience with local Catholics he knew, and soon they formed the Crozet Mass Committee, for which he was named chair. Bishop Francis X. DiLorenzo gave permission for Father Joseph Mary Lukyamuzi, pastor of Holy

Comforter, Charlottesville, to celebrate Mass in Crozet once a month. After several years of growth, in 2017 Bishop DiLorenzo officially recognized the community as a mission congregation that would eventually become a parish.

Prior to 2014, many Crozet Catholics attended church in Charlottesville, either at St. Thomas Aquinas, Church of the Incarnation or Holy Comforter. Some drove to St. John the Evangelist, Waynesboro. A few did not attend church at all.

While those parishes were warm and welcoming, Marshall said, there is something special and important about attending a local church with one’s neighbors and friends.

“And for kids, it helps keep them in the church if they see people they know and some of their classmates from school at church on Sunday,” he added.

Cathy Ziemba – an extraordinary minister of the Eucharist, religious education instructor, greeter and lector – noted that the distance to the other churches made it hard to participate in anything beyond Sunday Mass.

“Many people can’t drive out of town for religious education or outreach ministries, especially at night,” she said. The drive from Crozet to Charlottesville and Waynesboro, respectively, is about 15 miles.

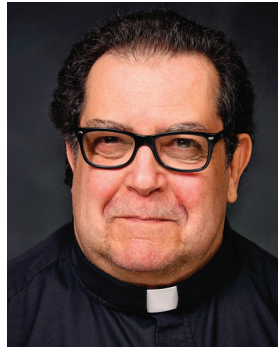
“It’s a little inconvenient, because you can’t just drop in for church activities, and it’s difficult to have a sense of community,” added Groth, who serves as communications coordinator for the parish. “But now in Crozet, the church is already established here, in the people; we just need the building. The Eucharist is calling us together.”

Msgr. Timothy Keeney is pastor, and Father Christopher Masla is parochial vicar at Church of the Incarnation, Charlottesville. The mission is also grateful for the early and continued assistance of Father

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IN MEMORIAM

Father Pasquale “Pat” Apuzzo



Visitation for Father Pasquale “Pat” Apuzzo will be held Friday, Oct. 23, 4-6 p.m. at Bliley’s Funeral Home, 3801 Augusta Ave., Richmond. Father Apuzzo, 71, died Sunday, Oct. 11.

A native of New Haven, Connecticut, Father Apuzzo attended St. Thomas and St. Mary Seminary and earned a Bachelor of Arts degree in philosophy from the Catholic University of America.

Ordained a priest for the Diocese of Richmond on Nov. 27, 1976, Father Apuzzo served at the Cathedral of the Sacred Heart, 1976-1979; and Sacred Heart, Richmond, 1980-1982.

In 1982, he received his first pastorate, St. Patrick, Highland Springs, where he served until 1994. That year he was assigned to minister at St. Olaf, Williamsburg, and St. Elizabeth Ann Seton, Quinton, serving both parishes until 1997. During that time, he was also assigned to St. Elizabeth, Richmond — an assignment that overlapped with his being pastor of Holy Rosary, Richmond, 2000-2001.

Father Apuzzo was named administrator of St. Gabriel, Chesterfield, in 2001, and pastor in 2003. He was also pastor of Good Samaritan, Chesterfield, beginning in 2010. He concluded both pastorates in 2013.

While ministering in parishes, Father Apuzzo also did diocesan work. From 1979-1985, he was director of the Office of Worship, and from 1984-1987, he was director of the Office of Stewardship. From 1994-2004, he served as secretary to Bishop Walter F. Sullivan. During the past year, he wrote commentaries for The Catholic Virginian.

Father Apuzzo is survived by a brother, Robert. He is preceded in death by his parents, Pasquale and Florence Apuzzo, and by his sister, Marianne Barber.

A celebration of Father Apuzzo’s life will be held at 6 p.m., Friday, Oct. 23. For information on how to view the event via livestream, go to blileys.com.

A memorial Mass will be celebrated at a later date.

IN MEMORIAM

Rosie Flax



A Celebration of Life was held for Rosie Flax, 75, on Thursday, Oct. 8, at Manning Funeral Home. She died on Sept. 29.

A native of Halifax, North Carolina, Flax served the Diocese of Richmond for more than 36 years in the Office of Justice and Peace where she was described as a “dedicated employee.”

According to the order of service from her Celebration of Life, Flax’s “warm and compassionate spirit always made people feel welcomed and loved.”

She is survived by three of her children: Donald Flax, Antonio Flax and Veronica Flax; her sister Martha Scott Henry; an aunt, Shirley Butts; sister-in-law Sylvia Hall; and goddaughter Kyren Carrington. She is further survived by 12 grandchildren, 23 great-grandchildren, one great-great grandchild and a host of other relatives and friends.

She was preceded in death by her parents, Hattie Scott and Willie Williams, by her son Daniel Flax, and by her brother David (Boo) Scott.

Helping students find Jesus in different ways

How college campus ministries serve in midst of COVID-19

WENDY KLESCH AND JOSEPH STANIUNAS
Special to The Catholic Virginian

College is a time of transition — a time to adapt to new places, to make new friends and to prepare for careers.

In the era of COVID-19 restrictions, Catholic campus ministries (CCM) are also adapting right alongside of those they serve, finding new ways to support students and to give them opportunities to grow in their faith.

“Campus ministries have been really creative in adjusting to the new rules,” said Andrew Waring, acting director of the Diocese of Richmond’s Office of Evangelization. “It’s actually been exciting, thinking how we can best serve our students, how we can help campus ministries still do their best work.”

Part of the challenge, Waring said, is that each campus ministry must follow not only the restrictions set by the governor and by the diocese, but those set by their particular college or university as well. Guidelines may also differ from region to region and may change, becoming more or less restrictive, depending on the rise and fall in case numbers.

“What campus ministry might look like will vary from campus to campus,” Waring said. “We have to stay flexible. We never know when another announcement might come.”

The priority of campus ministries across the diocese, Waring said, is to make sure that Mass is available to all students. Beyond that, the teams at each campus had to be creative.

All are welcome

Marissa O’Neil, campus minister at Old Dominion University, explained that at her school, in-person, on-campus events are permitted with the approval of ODU’s Office of Leadership and Student Involvement.

Through an agreement with a neighboring campus ministry, the CCM has gotten permission to celebrate Mass twice a week this semester — on Thursdays at the university’s student center and on Sundays at the Baptist Collegiate Ministry building where there is room to accommodate more students.

“The BCM is amazing for allowing us to use their space on Sundays,” O’Neil said. In return, she said, CCM students reset the room and sanitize surfaces after each Mass.

Guidelines for Mass are simple, she said, since campuses follow the same protocols set by the diocese for parishes: there are sign-ups, masks and social distancing.

Soul Food, however, a weekly event in which students gather to share a meal and to listen to a guest speaker give a talk on some aspect of the Catholic faith, presented problems on two levels.

“We can’t have that many people all together, and we can’t serve food we’ve prepared,” O’Neil said. “So we had to think of how we could adapt it.”

She and the student leadership team decided to take the dinner online, creating Zoom meetings that students can join as they have dinner at home. It’s a decision, she said, that has yielded some unexpected and even serendipitous results.

“It’s given us a little more latitude in what speakers we can engage,” O’Neil said. “We’ve been able to reach out, to extend invitations to those beyond just the local area.”

Savannah Coons, a junior at ODU and president of the university’s CCM, said that holding



Left: With permission of Old Dominion University, Mass is celebrated on Thursdays in the Webb Center. Below: To help keep Catholic students connected amid COVID-19 gathering restrictions, Catholic Campus Ministries at ODU hosts virtual game nights. (Photos/ODU Catholic Campus Ministries)



Soul Food online has also made more room at the table for students who might not typically participate.

“At ODU, we have a lot of commuters,” she said, “and, even if they can’t come back to campus in the evenings, they can join in from home. Also, those who might have been intimidated by just coming to the house aren’t afraid to drop in online.”

Being present to each other

Laura LaClair, campus minister at Christopher Newport University, said that she has also noticed ways in which restrictions have a silver lining.

Because students are not allowed to go in and out of dorms other than their own, she said, it’s led students to reach out to neighbors who might be right across the hall.

“It’s encouraged them to go deeper rather than broader with their friendships,” she said.

LaClair said she also hopes to help foster new friendships on campus by making sure that the ministry’s small group Bible studies can continue.

She’s spent time rearranging the furniture at the ministry house, she said, making space for students to meet and still maintain their distance, while ensuring that the house still exudes a welcoming feel of a home away from home.

“I still want them to have the chance to meet

with people in person,” LaClair said. “There’s nothing that quite replaces actually being together, spending time face to face in the way Jesus made himself present to us.”

“College is hard enough, starting out at a new place, making new friends. If we make friends with Jesus and with each other, then we will be OK,” she said.

Time to flourish

CCM students are not only finding ways to make do, but even to flourish — to enjoy some camaraderie and a bit of fun.

LaClair said that CNU’s ministry has found a way to give students a break from studying by giving their traditional Sunday Suppers a makeover, turning them into Sundae Sundays.

“I found some individually-wrapped ice cream cups that we are allowed to serve, and then we’ve extended the hours,” she said.

By adopting an open-house format, LaClair said, students are free to come and go throughout the afternoon, so there is never too large a crowd.

ODU has also embraced some new practices, putting the “zoom” into Zoom meets for a series of online game nights.

“For one of the game nights, we had a scavenger hunt,” Coons said. Students were given a

Campus Ministry

Continued from Page 4

simple item to find — anything from a spoon to a broom to a pair of batteries — and then had to race to be the first one with the item back to their screen.

“It was actually a lot of fun,” she said. “Overall, it’s been working out, despite COVID. We are grateful for what we can do.”

“My student leadership team has been exceptional,” O’Neil said. “They accept every new guideline, every new rule, and come up with ways to work within them. They just go on with the attitude that it could still be a good semester — a growing and fruitful semester.”

‘Can’t stop believers’

For “Catholic Hoos” at the University of Virginia, departure from the Grounds began in March, in the middle of spring break.

As COVID-19 spread, the university canceled in-person classes and all other meetings and activities on the Grounds, as the school’s campus is called. It meant the end of Tuesday night suppers together, or TSup, small group meetings, just talking after Mass.

“There was an aspect of the ministry that was lost, the incidental,” said Dominican Father Joseph-Anthony Kress, chaplain, in a July video chat. “The accidental side where you can just run into a student after Mass, or walking across the Grounds you can catch somebody as they walk out of a library. I think we all strive to build a ministry that’s based on relationships and not about programs or events because our faith is about a relationship with our God, and we try to

“College is hard enough, starting out at a new place, making new friends. If we make friends with Jesus and with each other, then we will be OK.”

- LAURA LACLAIR
CAMPUS MINISTER

reflect that in our ministry.”

Father Kress said some in this diaspora began to say the rosary online together at noon, then the Divine Mercy Chaplet at 3 p.m., night prayer around 11 p.m., and then morning prayer. The students saw that “our churches were empty, but so was the tomb,” he said. “That’s because Christ was out among us. His presence is among his people, and to follow the movement of the Holy Spirit and where he’s leading us is unprecedented...it’s going to lead us to a new horizon.”

The students missed each other, but they’ve found isolation can be a gift.

“One student reflected on how if they don’t come out of this as holier men and women because all distractions have been taken away, then we haven’t used the grace of God that he’s offering,” Father Kress recalled. “We take this time for deeper prayer, to invest in people that



During a day-long retreat on Saturday, Oct. 3, at Camp Tuk-A-Way, Virginia Tech sophomore Isaiah Varella plays a game show host as students do skits based on Bible stories. (Photo/Cora Embree)

we have neglected, people that we can’t run away from them right now, that we have to love.”

When they returned in August, students found that TSup is now HelloTSup, where they can pick up a meal kit on Tuesday to cook with their roommates. From feeding 80-100 people in person, they’re now providing 130-135 meals a week.

Before the pandemic, Father Kress said there were a dozen Bible study groups with about 80-90 students in all. Now, there are 26 groups with close to 200 members. Somewhat apologetically, some students tell him that the pandemic is one of the best things that has happened to their faith.

“Even pandemics,” Father Kress said, “can’t stop the community of believers in Jesus.”

Choosing between fearfulness, recklessness

Chris Hitzelberger, director of Catholic Campus Ministry at Virginia Tech, said campus ministers are facing several challenges. One is to provide the essential elements of Catholic life — daily Mass, reconciliation, adoration — and stay healthy. There are two weekday Masses with attendance capped at about 30 people instead of one for 60-70 attendees. A retreat on Oct. 3 was just one day instead of an overnight stay.

“The second piece is all the other stuff that they’re missing: time with friends, having a meal with someone, social gatherings like tailgating,” Hitzelberger said in an email interview. “And that’s much more challenging, to give students kind of a place in between fearfulness where they don’t want to leave their rooms and maybe a recklessness of, ‘well, I’m gonna be fine’ so just go and do these things.”

Students are finding other ways to meet and talk. Some sit on the porch at the Newman House and connect to their online classes. Or they join a Bible study group.

“The students who are coming to stuff are desperate for face-to-face interaction,” Hitzelberger said. “More freshmen are coming to daily Mass than we normally see.”

Isolation, loneliness and the crush of virtual classes have caused some students to push Church aside for now.

“But I think that there are other students for

whom their faith maybe has become the central piece of who they are because of all those other things,” Hitzelberger said. “I’ve seen a couple of students who weren’t daily Mass-goers but now they are.”

Hitzelberger said the diocese has done a good job of finding ways to reach out and support campus ministers.

“I think a lot of it is the work that Andrew Waring has done, but ultimately it comes back to the bishop,” he said, “and I think his emphasis and focus is that this is a really important thing that we do. So, kudos to the diocese for their support.”

‘Pursuing Jesus In different ways’

James Madison University started in-person classes Aug. 26. Within two weeks, over 1,000 COVID-19 cases were diagnosed among students and employees. All students, including “Catholic Dukes,” had to disperse.

“In a typical year, we’d have between 300-500 students attending Sunday Mass and about 120 more active members attending events, retreats or part of small groups,” said campus ministry director Austin Farinholt in an email interview.

They now have two Sunday Masses instead of three, with one live-streamed. Small groups have transitioned to virtual meetings. Catholic students recently wrote over 80 letters of encouragement to classmates who may still be stuck inside.

“We’ve held different outreach events, and even hired an ad agency to geo-fence around the dorms and target students with ads for our ministry,” Farinholt said.

He said it’s hard to know where some students are in their own faith journeys. A few he used to see no longer come to Mass or adoration. Then, there are those like one young man who had stopped going to church in middle school. He found he had a lot more time to reflect on the meaning of life and on religion.

“He recently came to an adoration night,” Austin said, “and was overcome by the beauty and wonder of it. He’s one of many students I’ve talked to who have used this time as an opportunity to pursue Jesus in ways they previously never had.”

Let prudence, charity guide our discussions

Lately, the world — and even Catholic communities — have been divided by issues such as racial injustice and the coronavirus. Lest dialogue dissolve into shouting matches, we need prudence and charity.

Prudence is an often-forgotten virtue that helps direct our decisions. Prudence — aware of God, creation, society and ourselves — applies the universal truths of justice to particular situations.

There is no intrinsically correct answer to whether or not to take down certain statues, conduct a particular political march or implement a specific public health policy. We must weigh the pros and cons and, within the bounds of justice, find solutions that work best.

Adhering to principles of Church teaching, we use prudence to come to conclusions — but not always the same conclusions as our neighbor.

That is why we need charity. Perhaps people are ignoring the very real problems of racism in our country, have made an idol of social activism or are forgetting to love others as God loves us.

Perhaps our neighbors are callous to the very real suffering — physical, emotional and financial — that the pandemic has inflicted.

Perhaps. But until we really know otherwise, we must assume that they, like us, are acting with the best of intentions, based on their understanding of justice and the situations we face. We always have the choice to respond with charity, even when we disagree.

Will you join us in renewing these virtues as we discern current events, discuss them together and go to the polls?

– Caitlin Bootsma,
Richmond
– Aaron Linderman,
Ruckersville

What advice will Church provide?

As the general election approaches, I am wondering what advice or direction we will be given from the Church regarding voting. At the last election, we were advised to have a “well-formed conscience” regarding the candidates

and issues, but to keep in mind that abortion was the sole issue upon which our decisions should be made.

I'd like to pose the following thought question. Suppose Adolf Hitler was running for office, and solely to attract a certain portion of the electorate, added an anti-abortion plank to his platform. Given all that is known about Hitler, and understanding full well that “anti-abortion” is not synonymous with “pro-life,” would the Church still tacitly compel us to vote for Hitler on the basis of a specious abortion stance? I hope the answer would be “no.”

I further hope this example illustrates that when voting there are at times deeply profound aspects to consider regarding a candidate besides their ostensible position on any single issue.

Let me state for the record that I am an ardent, “seamless garment,” pro-life Catholic who views the U. S. government as failing substantially on most if not all life issues, independent of political party, for the past 50 years.

– Dr. Martin Mlynczak
Yorktown

Concerned about articles' 'slanting'

Another election season, and so another flurry of articles about how the Catholic Church does not tell anyone how to vote. These articles tend to have a recitation of a laundry list of Catholic moral teachings with little to no reference to their relative importance, and silence on the way that the changing morality reflected in our laws and court decisions is affecting the freedom to practice our religion.

This leaves plenty of opportunity for articles to assert that it doesn't matter who you vote for while subtly guiding you to one side or the other. The article “Catholics have plenty to consider before Election Day” (Catholic Virginian, Sept. 21) with its contrasting nasty “...special interest groups such as Catholics for Truth...” with virtuous “...600 social justice leaders, scholars and others under the umbrella of Faith in Public Life...” is a good example of that slanting.

May I suggest that you



could better inform your readers with respect to the moral issues at stake in this election by simply printing the entire presidential candidate comparison of the Virginia Catholic Conference.

– George Gounley
Newport News

Editor's note: The Virginia Catholic Conference presidential candidate comparison appears on Pages 8-9.

Clergy should preach about evils of abortion

It pleased me to read several letters in the Oct. 5 issue on the subject of abortion. As we approach another important election, why do we not hear from our priests and bishops on the evil of abortion? In my 80-plus years, I have only heard an occasional mention of the subject from the pulpit.

We have many politicians who, as Democrats, must support their party's stance on public funding of abortion on demand. As long as our Church hierarchy fails to speak out against this travesty, these politicians will continue to support abortion and tax-payer funding of Planned Parenthood — a major provider of abortion.

– Margaret Mayer
North Chesterfield

Bring peace, freedom to all Americans

In his “Christ Our Hope” column (Catholic Virginian, Oct. 5), Bishop Knestout said, “Let your words and actions reflect the peace of Christ.” He referenced how “we watch

and read reports about the effects of unrest in our cities and conflicts in different parts of the world.”

I experienced a peaceful and encouraging response to this at Fort Monroe, the historical site of the 1619 landing of 20 odd captive Africans in America. On Sept. 26, a large crowd of people of many faiths, mostly Catholic, gathered by the invitation of the Sowers of Justice and the Catholic Workers. We reflected on the preciousness of the gift of life we all enjoyed and how our forefathers, black and white, were also given this land to stand on.

Speakers recounted the history of our country with both sides being recognized. The oppression and the efforts toward freedom

were recalled.

The pilgrim group moved from the Fort Monroe seawall to the Emancipation Tree where they continued to reflect on the present calls to action regarding voting, reparations and changing laws that, as in the past, condoned unjust treatment of people of color.

Nathan Richardson, as Frederick Douglas, spoke and said, “This is an American interracial marriage we have, and it cannot be annulled.” The call to action we were left with was to “stay awake, agitate” and help make legislative change bring true peace and freedom to all Americans of all genders, faiths and skin tones.

– Maureen Marroni
Norfolk

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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Pope grants 2 indulgences for bicentennial

FATHER ANTHONY E. MARQUES
Special to The Catholic Virginian

Pope Francis has granted two indulgences as part of the bicentennial jubilee of the Diocese of Richmond, which will conclude on Jan. 17, 2021.

An indulgence is one way to cleanse the “residue” of sin. The Church defines an indulgence as “the remission before God of temporal punishment for sins whose guilt is already forgiven” (Code of Canon Law, canon 992).

Temporal punishment helps free a sinner from earthly (temporal) desires. In granting an indulgence, the Church pays a person’s debt of temporal punishment by drawing on the infinite value of Christ’s suffering, along with the good works, sufferings and prayers of the Virgin Mary and the saints.

The first bicentennial indulgence is available to the faithful who make a pilgrimage to any of three historic churches in the diocese during this jubilee: the Basilica of St. Mary of the Immaculate Conception, Norfolk; the Cathedral of the Sacred Heart, Richmond; and St. Andrew Church, Roanoke. While there, pilgrims should pray, at a minimum, the Our Father, the Creed, and prayers associated with the Virgin Mary, e.g., the Hail Mary.

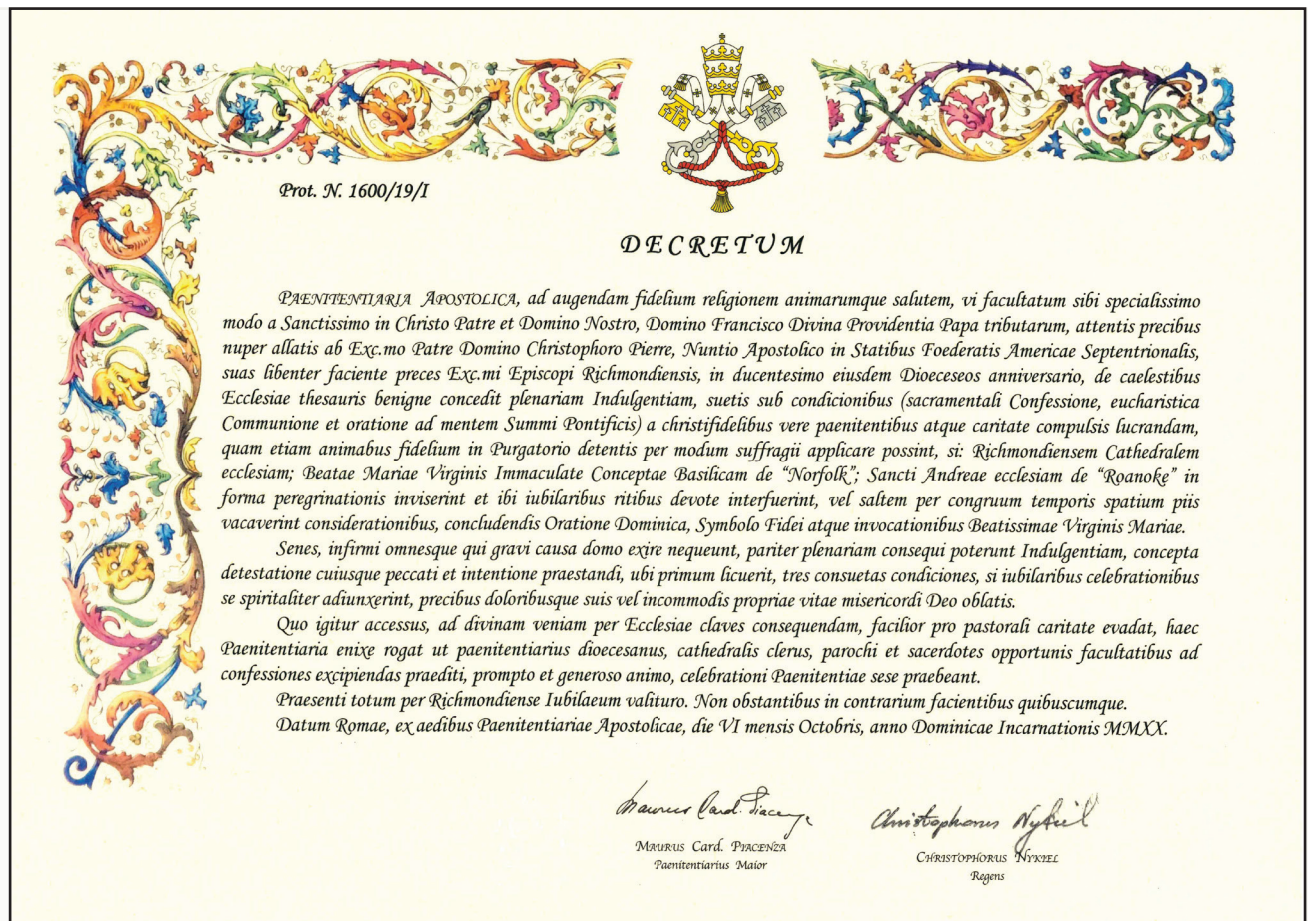
This indulgence also extends to “the elderly, and all the sick who, for a serious reason, are not able to leave their home... if they have joined themselves spiritually to the Jubilee celebrations, and by offering their prayers, sorrows and injuries of one’s own life to the merciful God.”

The second indulgence is attached to the papal blessing that Bishop Barry C. Knestout will impart at the conclusion of the Nov. 7 Mass for the Eucharistic Congress. The indulgence may also be obtained by the faithful who participate in the Mass via livestream.

Several conditions for the indulgence must be fulfilled, if possible, within approximately one month after the private pilgrimage or the Mass for the Eucharistic Congress: repentance for sin, a desire to love God and neighbor more, reception of holy Communion, sacramental confession and prayer for the intentions of the pope.

The bicentennial indulgences provide a singular way to celebrate our jubilee and they express the closeness of Pope Francis to the Diocese of Richmond.

Editor’s note: More information about the diocesan bicentennial, including the Eucharistic Congress, can be found at <https://2020.richmonddiocese.org>.



Above: The decree from the Apostolic Penitentiary, written in Latin, for the jubilee year indulgence, and, below, its translation into English.

Prot. N. 1600/19/I
DECREE

An APOSTOLIC PENITENTIARY, for the increase of the religion of the faithful and the salvation of souls, by a most special faculty presently his own, His Holiness Father in Christ and Our Lord, Lord Francis by Divine Providence, Pope, attentive to the prayers recently relayed from His Excellency Father Lord Christoph Pierre, Apostolic Nuncio in the United States of America, gladly grants the request of His Excellency, the Bishop of Richmond, on this the two-hundredth anniversary of the diocese, from the heavenly treasure of the Church benevolently granting a plenary Indulgence, under the customary conditions (sacramental Confession, Eucharistic Communion, and prayers for the intentions of the Supreme Pontiff) to the Christian faithful truly penitent and also gaining compelled by charity, moreover in addition, they are by this able to apply suffrages for the souls of the faithful held in purgatory if: to the

Cathedral church of Richmond; to the Basilica of the Blessed Virgin Mary of the Immaculate Conception in Norfolk; to the church of Saint Andrew in Roanoke they visit in the form of a pilgrimage and devoutly participate in the jubilant celebrations, or at least while accordingly in that place conclude the Lord’s Prayer, the Symbol of Faith, and prayers of the Blessed Virgin Mary.

The elderly, and all the sick who, for a serious reason, are not able to leave their home are likewise able to obtain the Plenary Indulgence, having a firm intention and rejection of each and every sin, and where possible, fulfilling the three customary conditions, if they have joined themselves spiritually to the Jubilee celebrations, and by offering their prayers, sorrows, and injuries of one’s own life to the merciful God .

Therefore, so that access may more easily happen on behalf of pastoral charity for obtaining the

Divine favor through the Keys of the Church, this Penitentiary earnestly begs that the Diocesan Penitentiary, Cathedral clergy, pastors and priests endowed with the appropriate faculties for hearing Confessions, with a prompt and generous spirit, offer themselves for the celebration of Penance.

This is currently valid for the entire Richmond Jubilee. Anything whatsoever acting to the contrary notwithstanding.

Given in Rome, from the seat of the Apostolic Penitentiary, on the 6th day of the month of October, in the year of the Incarnation of the Lord 2020.

Maurus Card. Piacenza,
Major Penitentiary

Christophorus Nykiel,
Regent

Pope, Council of Cardinals meet online to discuss Curia reform

CINDY WOODEN
Catholic News Service

VATICAN CITY — Pope Francis and his international Council of Cardinals met virtually Oct. 13, discussing the updated draft of a constitution reorganizing the Roman Curia and steps to implement it, the Vatican press office said.

The first draft of the document, provisionally titled “Praedicate evangelium” (“Preach the Gospel”), was sent to the heads of current Vatican offices, bishops’ conferences around the world and other experts in the spring of 2019.

After receiving feedback and discussing possible amendments, “during the summer months the council was able to work via internet on the text of the new apostolic constitution, the updated draft of which was presented to the Holy Father,” the Vatican said Oct. 13. “In accordance with usual praxis, the competent dicasteries are now proceeding with the reading of the text.”

“Today’s meeting was convened to summarize the work done and to study how to support the implementation of the new constitution, once promulgated,” the statement said.

Pope Francis, according to the press office, told the six cardinals that while the text has not been completed and promulgated, “the reform is already underway, also in some administrative and economic aspects.”

The Dicastery for Communication was created in 2015, giving the former office for social communications direct responsibility for Vatican Radio, the Vatican newspaper, the Vatican press office and the Vatican television production center. The Dicastery for Promoting Integral

See Meeting, Page 18

PRESIDENTIAL CANDIDATE COMPARISON // NOV 3, 2020

In keeping with its mission, the Virginia Catholic Conference aims to educate and inform Catholics about a wide range of issues. The information compiled here has been gathered from policies, public statements, official and campaign websites, and other resources, as of September 1, 2020, to help voters form their consciences before voting in November. The issues that appear here do not represent a complete list of issues that may be of importance to Catholics. The VCC neither supports nor opposes any candidate for public office.

“The right to life implies and is linked to other human rights - to the basic goods that every human person needs to live and thrive. All the life issues are connected, for erosion of respect for the life of any individual or group in society necessarily diminishes respect for all life. The moral imperative to respond to the needs of our neighbors - basic needs such as food, shelter, health care, education, and meaningful work - is universally binding on our consciences and may be legitimately fulfilled by a variety of means. Catholics must seek the best ways to respond to these needs.... Above all, the common outcry, which is justly made on behalf of human rights - for example, the right to health, to home, to work, to family, to culture - is false and illusory if *the right to life*, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination.” (*Forming Consciences for Faithful Citizenship*, Nos. 25, 26, United States Conference of Catholic Bishops, 2019)

President
DONALD TRUMP



Former Vice-President
JOE BIDEN



ABORTION

In 2016, Trump said that the overturning of *Roe v. Wade* “will happen automatically...because I am putting pro-life justices on the [U.S. Supreme] Court.”

In 2017, Trump signed into law a resolution to allow states to restrict Title X funding for Planned Parenthood and other abortion providers.

According to his website, “As president, Biden will work to codify *Roe v. Wade*, and his Justice Department will do everything in its power to stop the rash of state laws that so blatantly violate the constitutional right to an abortion...”

“As president, Biden will...reverse the Trump Administration’s rule preventing Planned Parenthood and certain other family planning programs from obtaining Title X funds.”

DEATH PENALTY

In 2020, the Trump Administration presided over five executions (three in July and two in August), the first to be carried out by the federal government in 17 years. Two additional executions are scheduled in September 2020.

According to his website, “Biden will work to pass legislation to eliminate the death penalty at the federal level, and incentivize states to follow the federal government’s example. These individuals should instead serve life sentences without probation or parole.”

EDUCATIONAL CHOICE

In February 2020, Trump said, “Yet, for too long, countless American children have been trapped in failing government schools. To rescue these students, 18 states have created school choice in the form of Opportunity Scholarships... no parent should be forced to send their child to a failing government school.”

In January 2020, Biden tweeted, “When we divert public funds to private schools, we undermine the entire public education system. We’ve got to prioritize investing in our public schools, so every kid in America gets a fair shot. That’s why I oppose vouchers.”

ENVIRONMENT

Trump has begun the process of withdrawing the U.S. from the Paris Agreement on climate change, an international agreement to reduce global green-house gas emissions.

According to his website, a Biden administration will re-enter the Paris Agreement on day one.

ETHICS IN RESEARCH

In 2019, the Trump Administration announced its decision to discontinue research conducted within the National Institutes of Health “involving the use of human fetal tissue from elective abortion”.

While serving in the U.S. Senate: In 2007, Biden voted in favor of the Stem Cell Research Enhancement Act of 2007 (S.5), which provides for human em-bryonic stem cell research. In 1998, Biden voted against the Human Cloning Prohibition Act (S.1601).

GENDER ISSUES

In 2019, the White House confirmed Trump’s opposition to the Equality Act, which would add the new terms “sexual orientation” and “gender identity” to the definition of “sex” in federal civil rights laws, and would exempt itself from the Religious Freedom Restoration Act of 1993: “The Trump Administration absolutely opposes discrimination of any kind and supports the equal treatment of all. However, this bill in its current form is filled with poison pills that threaten to undermine parental and conscience rights.”

According to his website, Biden believes the Equality Act is the “best vehicle for ensuring equal rights under the law for LGBTQ+ Americans, and will guarantee that LGBTQ+ individuals are protected under existing civil rights laws.” Biden lists enacting the Equality Act as a top legislative priority.

PRESIDENTIAL CANDIDATE COMPARISON

DONALD TRUMP

JOE BIDEN

HEALTH CARE ACCESS

According to his website, Trump “repealed the Obamacare individual mandate, expanded plan choices and increased competition to bring down costs for consumers.” In June 2020, the Trump administration argued in a legal brief that the entire Affordable Care Act (ACA) should be invalidated. Signed into law in 2010, ACA expanded access to health care coverage for the uninsured.

According to a White House fact sheet, Trump “is using all available means to ensure safe vaccines, therapeutics, and diagnostics are developed, manufactured, and distributed in unprecedented time and scale in response to COVID-19.”

According to his website, Biden will protect the Affordable Care Act and build on it by “giving Americans a new choice, a public health insurance option like Medicare; increasing the value of tax credits to lower premiums and extend coverage to more working Americans; [and] expanding coverage to low-income Americans.”

According to his website, Biden’s COVID-19 plan “ensures the wide availability of free testing; the elimination of all cost barriers to preventive care and treatment for COVID-19; the development of a vaccine; and the full deployment and operation of necessary supplies, personnel, and facilities.”

IMMIGRATION/REFUGEES

According to his website, “Upon entering office, President Trump called on Congress to fully fund a wall along the Southern border, to close legal loopholes that enable illegal immigration, to end chain migration, and to eliminate the visa lottery program.”

In July 2020, the Trump Administration announced it would reject applications for the Deferred Action for Childhood Arrivals (DACA) program stating, “...the fact remains that Congress should act on this matter.”

The Trump Administration proposes resettling 18,000 refugees under a new refugee ceiling. The number admitted in 2016 was nearly 85,000.

According to Biden’s website, “As president, Joe will prioritize a comprehensive immigration reform to finally give 11 million undocumented immigrants a roadmap to citizenship.”

In June 2020, Biden stated, “As President, I will immediately work to make [DACA] permanent by sending a bill to Congress on day one of my Administration.”

Biden will set the annual global refugee admissions cap to 125,000.

POVERTY

In 2019, the Trump Administration opposed a House-passed bill that would raise the federal minimum wage to \$15, stating, “efforts to reduce taxes, eliminate regulations, and implement fairer trade deals are driving economic growth and increasing workers’ take-home pay far more effectively and efficiently than legislation like H.R. 582.” The current federal minimum wage is \$7.25 per hour; a number of states and localities have adopted higher rates.

According to Biden’s website, “He firmly believes all Americans are owed a raise, and it’s well past time we increase the federal minimum wage to \$15 across the country. This increase would include workers who aren’t currently earning the minimum wage, like the farmworkers who grow our food and domestic workers who care for our aging and sick and for those with disabilities.”

RACIAL EQUITY

In June 2020, Trump announced four steps to address racial inequity and police reform: 1) aggressively pursuing economic development in minority communities; 2) confronting healthcare disparities, including addressing chronic conditions and investing in minority-serving medical institutions; 3) an executive order that will encourage police departments nationwide to meet the most current professional standards for the use of force, including tactics for de-escalation; and 4) renewing a call on Congress to enact school choice.

In a June 2020 op-ed, Biden said, “We should also be directing our resources to actively undo the negative effect systemic racism has had on opportunities for black Americans,” citing inequities for African-American entrepreneurs, the gap in home ownership and discriminatory lending practices. Biden also said, “...I’m proposing an additional \$300 million to reinvigorate community policing in our country. Every single police department should have the money it needs to institute real reforms...”

RELIGIOUS FREEDOM

In 2017, Trump signed an executive order, which states, “Federal law protects the freedom of Americans and their organizations to exercise religion and participate fully in civic life without undue interference by the Federal Government. The executive branch will honor and enforce those protections.”

In response to a July 2020 U.S. Supreme Court ruling preserving the religious liberty of the Little Sisters of the Poor, a White House statement said, “As the Supreme Court has previously stated, protecting the ability of people to worship and live according to the dictates of their conscience is part of ‘the best of our traditions.’”

According to Biden’s website, “The Trump-Pence Administration has deliberately and systematically attempted to gut protections for the LGBTQ+ community by carving out broad religious exemptions to existing nondiscrimination laws and policies across federal agencies. Biden will reverse Trump’s policies misusing these broad exemptions...”

Regarding the July 2020 ruling, Biden said the decision, “will make it easier for the Trump-Pence Administration to continue to strip health care from women--attempting to carve out broad exemptions to the Affordable Care Act’s commitment to giving all women free access to recommended contraception.”



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

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

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

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

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

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

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

Bishop John J. Russell: Vatican II and Social Upheaval (1958–1973)

John J. Russell (1897–1993) became Richmond's 10th bishop following the death of Peter Ireton in 1958. Russell was from Baltimore and was a priest of that archdiocese (and later of the Archdiocese of Washington that was created in 1939). He was the bishop of



Bishop John J. Russell

Charleston at the time of his appointment to Richmond.

Like his predecessor, Russell oversaw significant changes in the diocese during his tenure. It was the story, in miniature, of the Church's initial adaptation to modernity. Just three months after being elected pope, and four months after Russell came to Richmond, St. John XXIII surprised the world by announcing an ecumenical council (1959). The thrust of this council, called Vatican II (1962–1965), was to renew the Church for the sake of evangelizing the modern world.

Prior to Vatican II, Bishop Russell supported official efforts already underway to equip the Church for its contemporary mission. This support included a wider use of the dialogue Mass to facilitate lay participation in the liturgy (1960), a practice Ireton had restricted three years earlier (1957).

In another significant achievement, Richmond became the second diocese in the country to form an ecumenical commission (1962). Russell then attended the Vatican Council. Upon returning to the diocese, he promoted its teachings and implemented its reforms: liturgical renewal, greater ecumenical cooperation and interfaith dialogue, emphasis on the laity's vocation to holiness and restoration of the permanent diaconate (1972–1973).

The Diocese of Richmond developed in other ways around the time of Vatican II. More parishes and schools were built in the northern Virginia suburbs to accommodate a growing white population that was becoming more affluent.

In Goochland County, St. John Vianney minor seminary opened (1960); it was the first such institution in the diocese since Bishop Richard Whelan's brief initiative a century earlier (St. Vincent's, 1841–1846).

A cook at St. John Vianney Seminary, Mother Maria Bernadetta of the Immaculate (1918–2001), a Poor Sister of St. Joseph from Italy, was remembered for her everyday kindness and practical wisdom. The cause for her canonization was introduced in 2019.

The second Catholic hospital in the Richmond Diocese — St. Mary's in Richmond, run by the Bon Secours Sisters — opened in 1966. The Daughters of Charity had founded the first Catholic hospital 100 years before in Norfolk, during the Yellow Fever epidemic (1855–1856). Notably, too, a series of auxiliary bishops helped Russell govern the expanding diocese: Ernest L. Unterkoefer (1962–1964), J. Louis Flaherty (1966–1975) and Walter F. Sullivan (1970–1974).

Despite the optimism surrounding Vatican II and the election of the first Catholic president, John F. Kennedy (1960), the Church faced increasing turbulence as the decade unfolded. The quest for racial equality was one source of upheaval, as the civil rights movement (1954–1968) gathered momentum across the South, including Virginia.

In July 1963, Dorothy Day (1897–1980), co-founder of the Catholic Worker movement and a candidate for canonization (2002), came to Danville to demonstrate in favor of integration. Danville was a historically significant location, having been the last capital of the Confederacy (April 3–10, 1865).

More recently, municipal authorities there had



Dorothy Day, co-founder of the Catholic Worker Movement and a candidate for canonization, demonstrated for integration in Danville in July 1963. (Photo/Diocese of Richmond Archives)

closed the public library rather than allow African Americans to use it (1960), and black protestors had suffered violence during the course of a peaceful protest on “Bloody Monday” (June 10, 1963).

From Richmond, Bishop Russell vigorously supported the civil rights movement, advocating for racial equality and fair housing. He also reversed the policy of his predecessors, who had established separate churches for black Catholics.

Russell, seeking integration, closed some black parishes and turned others into territorial ones (1961–1970). Most black Catholics, however, were opposed to losing their distinctive communities as a result of these decisions.

The decade's unrest peaked in 1968. That cataclysmic year witnessed the assassination of civil rights champion Martin Luther King Jr. and presidential candidate Robert F. Kennedy; race riots in major cities; public disorder and police brutality at the Democratic National Convention in Chicago; growing opposition to the Vietnam War (triggered by the Tet Offensive); and controversy surrounding the Church's teaching on contraception.

Notably, whereas Catholics had sought to show their patriotism through military service in earlier wars, the Vietnam War (1955–1973) proved bitterly divisive. Some Catholics in the Diocese of Richmond, including priests and religious, protested the conflict as part of the anti-war movement (1964–1972).

At the same time, another movement was overturning sexual mores. The prevalence of artificial birth control and the influence of the youth “counter-culture” propelled the sexual revolution. Despite expectations of change, the pope, St. Paul VI, upheld the Church's prohibition against contraception (1968), a decision many Catholics opposed.

Finally, at the end of Bishop Russell's tenure, the Supreme Court legalized abortion (1973). American society and the Catholic Church had undergone dramatic changes in just two decades.

“HE LOVES THOSE WHO LOVE THE POOR”: A SURVEY OF CHARITABLE WORKS IN THE RICHMOND DIOCESE

Richard Vincent Whelan, the second bishop of Richmond (1841–1850), probably chose St. Vincent de Paul (1581–1660) to be patron of this diocese because the Catholic Church in Virginia, like the focus of the saint’s ministry in France, was rural, missionary and poor.

The commemoration of St. Vincent de Paul during the bicentennial jubilee of the Diocese of Richmond has included an Octave of Service around his feast day (September 27 – October 4, 2020). St. Vincent de Paul reminds us that serving people in need is an essential part of the Church’s mission: “God loves the poor, and consequently he loves those who love the poor.”

The many charitable works carried out in the name of the Church over the course of the 200-year history of the Diocese of Richmond have benefitted Catholics and Virginia society as a whole. These initiatives have also lessened anti-Catholic bigotry in the commonwealth.

These actions have included direct assistance, professional social services and efforts to bring about broader social change. Clergy, religious and laity have all played a role in these endeavors.

The earliest organized charitable work took place in education and healthcare. The Daughters of Charity, based in Emmitsburg, Maryland, established the first Catholic school and orphanage in the diocese: St. Joseph’s Free School and Asylum in Richmond for (white) girls in 1834.

Orphanages and schools, often run by religious sisters for much of their history, have transmitted the Catholic faith and enabled generations of people, including immigrants and African Americans, to advance socio-economically. There are 29 Catholic schools in the Diocese of Richmond today.

The first Catholic hospital was established in the wake of a yellow fever epidemic that struck Norfolk and Portsmouth in 1855. In Norfolk, Ann Behan Plume Herron (1802–1855), a devout Catholic and benefactor, nursed her own slaves who were infected. Before dying from yellow fever, she donated her mansion to the Daughters of Charity for use as a hospital. This became the Hospital of St. Vincent de Paul in 1856, and it is now known as DePaul Medical Center.

During the Civil War (1861–1865), the Daughters of Charity and the Sisters of Charity of Our Lady of Mercy, based in Charleston, South Carolina, ran several military hospitals that treated Union and Confederate soldiers. At the Second Battle of Manassas in 1862, Clara Barton (1821–1912), although not a Catholic herself, cared for wounded soldiers inside St. Mary of Sorrows Church in Fairfax.

This and other experiences led Barton to found the American Red Cross (1881). Permanent Catholic hospitals emerged later. There are 10 Catholic hospitals and medical centers in the Richmond Diocese, all of them located in Richmond and the Tidewater region.

Beginning in the early 1900s, Catholic charitable activity became more coordinated, professional and institutional. The St. Vincent de Paul Society, which established its first council in the United States in St. Louis in 1845 and then spread to other cities, including Richmond in 1865, contributed to this coordination of local efforts.

Modern Catholic social teaching, initiated by the 1891 encyclical “Rerum Novarum” (“Of New Things”) of Pope Leo XIII (reigned 1878–1903), provided another impetus to this approach to charitable work.

The founding of the National Conference of

Catholic Charities in Washington, D.C., in 1910 embodied the modern understanding and delivery of social services. One of the earliest Bureaus of Catholic Charities was founded in Richmond in 1922, in response to the economic needs following World War I (1914–1918). Throughout the diocese, Catholic Charities provided legal aid and assistance regarding the institutional care of orphans.

The Bureau of Catholic Charities in Richmond was eventually renamed Commonwealth Catholic Charities. Another Bureau of Catholic Charities was established in Norfolk in 1932 and was later renamed Catholic Charities of Eastern Virginia.

Today the work of both Catholic Charities agencies, which all parishes in the diocese support by means of a second collection at Christmas, includes distribution of food and clothing; housing assistance; counseling, pregnancy, adoption and foster care services; aid to refugees and immigrants; and care for disabled persons and senior citizens.

Social justice activism marked another turning point in the Church’s charitable activity as Catholics sought to remedy the underlying causes of injustices. This era began in the Diocese of Richmond in the 1940s, with official and active involvement in what became the civil rights movement (1954–1968).

This was a historic development because leading up to the Civil War, most Catholics in Virginia — including the third bishop of Richmond, John McGill (1850–1872) — had supported the right to own slaves although they themselves were generally too poor to do so.

In 1954, Peter L. Ireton, the ninth bishop of Richmond (1935–1958), became the first Southern bishop to integrate Catholic schools. His successor, John J. Russell (1958–1973), advocated strongly for racial equality and fair housing for African Americans.

The 11th bishop of Richmond, Walter F. Sullivan (1974–2003), made social justice a hallmark of his tenure. He was an outspoken advocate for the abolition of abortion and capital punishment, prison reform, nuclear disarmament and the alleviation of poverty.

During this time, the diocese became more involved in legislative advocacy to advance these causes. Bishop Sullivan also established seven facilities to care for the elderly (1973–1998) and launched a systematic program of “twinning” outreach to the Diocese of Hinche in Haiti (1984).

Efforts geared toward systemic change continued under Bishop Sullivan’s successor, Francis X. DiLorenzo (2004–2013). Together with Bishop Paul S. Loverde of Arlington, Bishop DiLorenzo established the Virginia Catholic Conference to advocate for Catholic values with the governor of Virginia and the Virginia General Assembly (2004). Pro-life efforts were also reinvigorated during this period.

The longstanding tradition of charitable work in the Diocese of Richmond continues as Catholics serve thousands of people by distributing food and clothing, offering financial assistance for rent and utilities, ministering to the incarcerated, supporting pro-life efforts and supplying disaster relief.

These and other works of charity are the legacy of St. Vincent de Paul, who placed service to the poor at the forefront of the Church’s activity: “[The poor] are taking the place of the Son of God who chose to be poor. . . . With renewed devotion, then, we must serve the poor. . . . They have been given to us as our masters and patrons.”



St. Vincent de Paul Hospital, Norfolk, seen in this 1892 photo, was the first Catholic hospital in the Diocese of Richmond. It opened in 1856. (Photo/Diocese of Richmond Archives)

CHRONOLOGY OF THE CATHOLIC DIOCESE OF RICHMOND 1958–1973

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

1958 September 30 John J. Russell of Baltimore, bishop of Charleston, is installed as the 10th bishop of Richmond.

1960 September 20 St. John Vianney Seminary, for high-school students, opens in Goochland County.

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

1961~1970 Bishop John J. Russell, a strong supporter of civil rights, closes some black parishes and makes others into territorial parishes in an effort to achieve integration.

1962~1965 Vatican Council II, which Bishop John J. Russell attends, seeks to renew the Church for its mission of evangelizing contemporary society.

Ca. 1963~Ca. 1974 The turbulent decade of the 1960s causes social unrest that affects the Catholic Church.

1963 July 19 Dorothy Day, co-founder of the Catholic Worker Movement and a candidate for canonization (2002), participates in a civil rights demonstration in Danville, Virginia.

1966 January 9 Cardinal Lawrence J. Sheehan of Baltimore dedicates St. Mary’s Hospital in Richmond; it is the second Catholic hospital in the diocese.

1968 A year of social upheaval and controversy: the Tet Offensive (January 30) triggers increased opposition to the Vietnam War; Martin Luther King Jr. (April 4) and Robert F. Kennedy (June 6) are assassinated; race riots erupt in major cities (April–May); there is public disorder and police brutality at the Democratic National Convention (August 26–29); and Pope St. Paul VI upholds the Church’s prohibition against artificial contraception (July 25).

1972 May 26 Auxiliary Bishop Walter F. Sullivan ordains John Bowler, the first permanent deacon of the Diocese of Richmond.

1973 January 22 The Supreme Court legalizes abortion (Roe v. Wade).

1973 April 28 Bishop John J. Russell retires, the first bishop of Richmond to do so.

More faith-based content added to CV website

Kids' Page, Faith Alive, reviews highlight new material

KRISTEN L. BYRD

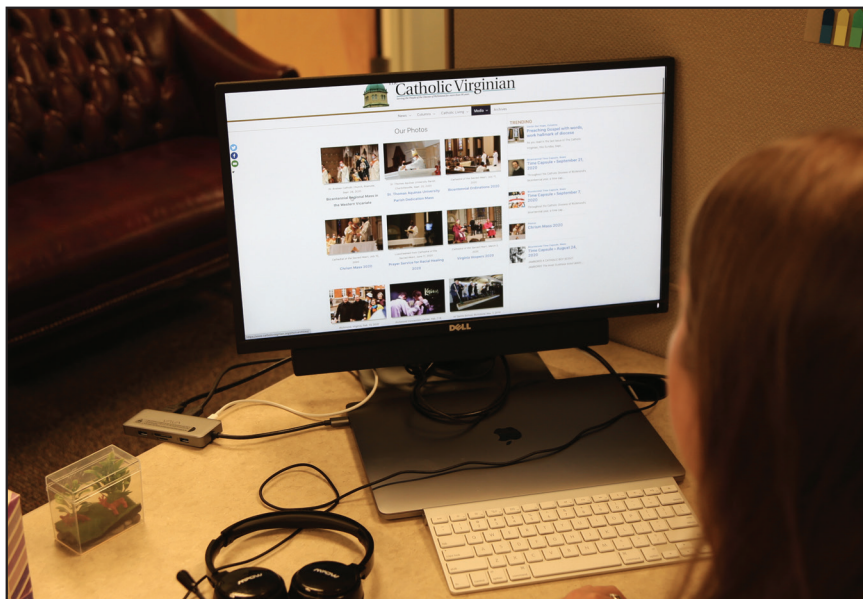
Special to The Catholic Virginian

COVID-19 kept much of the world at home for months: out of the office, out of school, out of stores, and out of church. It also drove people online more than ever before. For many, the only way to stay connected was virtually.

The staff in the diocese's Office of Communications used the opportunity to improve the website of The Catholic Virginian, which is under the auspices of that office, in order to give the faithful another place where they could connect with God and each other.

The initiative was a collaborative effort between the Office of Communications and the diocese's Office of Information Technology. Janna Reynolds, digital communications writer and web content coordinator, and Ashly Krebs, circulation and database specialist, spearheaded the planning process. They were helped by Eric Sund, diocesan director of IT; Lynn Mooney, Pastoral Center web/database developer; Doug Hazard, web developer; and Brian T. Olszewski, editor of The Catholic Virginian. The team spent hundreds of hours turning their ideas into a polished project.

"First and foremost, we wanted it to be more user-friendly," Reynolds stated. "We have provided this



Janna Reynolds, digital communications writer and web content coordinator for the diocese's Office of Communications, views The Catholic Virginian's revamped website the morning of its launch, Friday, Oct. 2. The initiative was a collaborative effort between the Office of Communications and the Office of Information Technology. (Photo/Brian T. Olszewski)

new platform to make it a little easier for people to find out what's going on not only in the world, but in our own diocese. We are really proud of the way it's set up to allow people to find exactly what they're looking for."

This was accomplished by giving the entire website, www.catholicvirginian.org, a cleaner, more organized look.

"It's more engaging. It's more

visually appealing," Krebs echoed. "Everything is present right away to your eye, whether you're on the computer, cell phone or tablet."

The homepage highlights top stories from around the world, as well as trending stories from across the diocese. Bishop Barry C. Knestout's "Christ Our Hope" column is also featured on the homepage.

The overhaul of the existing Catholic Virginian website more prominently displays news divided into local, national and global sections on the homepage. These categories, the Spanish section and the bicentennial time capsule are available from the drop-down menu. When a user clicks on one story, links to related stories are generated, allowing the reader to further explore a topic of interest.

Columns featured in The Catholic Virginian, including Letters to Father Doyle, Believe as You Pray and In Light of Faith, as well as commentaries and letters to the editor, also have their own menu tab. Archives of those columns are also available.

The video gallery containing videos of concerts and messages from Pope Francis is now more visible to users via the Media tab, which also includes a new photo gallery feature containing images from diocesan events.

Other additions to the site include reviews of movies, books and video games, as well as a section geared toward children.

"I wanted the Kids' Section more than anybody," said Krebs, "I have three kids, and I was so grateful during COVID for sites that had free activities. I thought, 'Why shouldn't we have those things for our Catholic kids?'"

The Kids' Section includes faith-based comics, coloring pages, word searches and readings. These activ-

ities are a great resource for parents who can keep their children occupied while they have fun learning more about God.

The Faith Alive section offers inspirational stories about people who have turned their faith into action. One story features a woman who has sold hundreds of pieces of religious jewelry with proceeds going to support women who have suffered miscarriages. Another focuses on an NFL player who proclaims his Catholic faith as a top priority in his life. Other Faith Alive material focuses on holy days and liturgical seasons.

The Catholic Virginian doesn't want visitors to just read the stories, but to share their own. Users can submit their own photos and story ideas to be considered for posting.

"We really hope they take advantage of this and share something, big or small," Krebs said. "We want people to be interactive with the paper. We want them to know that we want to hear from them, and we are listening to them."

The project took longer than anticipated due to the pandemic, but the team is pleased with their work.

"Based on post-launch comments I've received, it shows that the end result was well worth the amount of development work involved in delivering a truly innovative, yet easy-to-use website for the Richmond Diocese faithful," said Hazard. "I am beyond pleased with the final result, and consider this the very best work I have done in 20-plus years."

One constant of The Catholic Virginian, whether in print or online, is its passion for positive storytelling. The website will allow for even more uplifting stories to be shared.

Deborah Cox, director of the Communications Office, addressed the importance of this.

"In a year where people are using technology more and more to remain connected, we feel this digital upgrade of The Catholic Virginian website could not have come at a better time," she said. "My hope is the faithful and our community use this site to be inspired and to benefit from the material offered, whether you are a young person or young at heart and through the faith stories and exceptional storytelling that may sustain them through challenging times."

Cox noted that Pope Francis spoke of the importance of storytelling in his message for this year's World Communications Day.

"Our Holy Father wrote: '...we need to make our own the truth contained in good stories. Stories that build up, not tear down; stories that help us rediscover our roots and the strength needed to move forward together,'" she said.

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- **and more!**

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Document provides 'critical guidance' for Catholic voters



QUESTIONS & ANSWERS
FATHER KENNETH DOYLE
CATHOLIC NEWS SERVICE

Q. I am a cradle Catholic and practice my faith regularly. But the current national election strikes me as tumultuous and problematic. One candidate is pro-choice and the other claims to be pro-life. But the pro-life candidate has no problem casting out immigrants who want to enter our country. Catholic voters seem to have no place to go. If a Catholic votes for a pro-choice candidate because, overall, he thinks that person would be best for our country, is that Catholic wrong and could he be denied holy Communion? (Atlanta)

A. Critical guidance for Catholic voters has been provided in a document called "Forming Consciences for Faithful Citizenship." In the current version,

approved by the U.S. Conference of Catholic Bishops in 2019, your question is addressed directly.

The document says: "A Catholic cannot vote for a candidate who favors a policy promoting an intrinsically evil act, such as abortion, euthanasia, assisted suicide, deliberately subjecting workers or the poor to subhuman living conditions, redefining marriage in ways that violate its essential meaning, or racist behavior, if the voter's intent is to support that position" (No. 34).

But it goes on to explain that "there may be times when a Catholic who rejects a candidate's unacceptable position even on policies promoting an intrinsically evil act may reasonably decide to vote for that candidate for other morally grave reasons" (No. 35).

The document notes that "when all candidates hold a position that promotes an intrinsically evil act, the conscientious voter faces a dilemma. The voter may decide to take the extraordinary step of not voting for any candidate or, after careful deliberation, may

decide to vote for the candidate deemed less likely to advance such a morally flawed position and more likely to pursue other authentic human goods" (No. 36).

Q. I am confused about a statement which is in both the Apostles' Creed and the Nicene Creed. It says that Jesus "rose again" from the dead. When did he rise the first time? (City and state withheld)

A. Seven years ago, I answered a similar question in this column. But it comes up repeatedly, so it might be worth another try. No, Jesus did not rise from the dead a second time. The most common meaning of the word "again" is "once more," which prompts your question.

But another valid and oft-used meaning is "anew," and so we hear things like, "The runner fell rounding first base, but he got up again and made his way to second." So Jesus rose from the dead only once,

on Easter. He lived once, he died once and now he lives again.

Q. I read with interest your recent column about what to do with the many religious articles that arrive in the mail from various organizations. Please tell your readers that items such as rosaries, crucifixes and medals can be donated to the chaplain's office at many local Catholic hospitals. (Williamsburg)

A. I suggested giving such items to the Society for the Propagation of the Faith, which does missionary work in foreign lands or simply leaving them at a nearby parish church. But I noted that the recipient is not compelled to do so, and that since such unsolicited items have not been blessed, one is free to dispose of them as wanted. You offer another good suggestion — offering them to a chaplain at a local Catholic hospital — which was worth bringing to our readers' attention.

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

Pope's encyclical called 'profound and beautiful'

WASHINGTON (CNS) — In his new encyclical, "Fratelli Tutti, on Fraternity and Social Friendship," Pope Francis reminds the faithful that "God's plan for humanity has implications for every aspect of our lives," said the president of the U.S. Conference of Catholic Bishops.

These aspects range "from how we treat one another in our personal relationships, to how we organize and operate our societies and economies," said Archbishop José H. Gomez of Los Angeles in a statement Oct. 4, the day the encyclical was released by the Vatican.

He called the pope's teaching "profound and beautiful," and said that "like 'Laudato Si' before it, 'Fratelli Tutti' is an important contribution to the Church's rich tradition of social doctrine."

"In analyzing conditions in the world today, the Holy Father provides us with a powerful and urgent vision for the moral renewal of politics and political and economic institutions from the local level to the global level, calling us to build a common future that truly serves the good of the human person," Archbishop Gomez said.

"For the Church, the pope is challenging us to overcome the individualism in our culture and to serve our neighbors in love," he said, "seeing Jesus Christ in every person, and seeking a society of justice and mercy, compassion and mutual concern."

The archbishop prayed Catholics and all people of goodwill "will reflect on our Holy Father's words here and enter into a new commitment to seek the unity of the human family."

Chicago Cardinal Blase J. Cupich said "Fratelli Tutti" is "destined to be a defining document and body of teaching for the pontificate of Pope Francis." He called it a powerful document in which the pope "again reminds us why he is considered a preeminent moral teacher — and in an extraordinarily critical and fraught moment in human history."

"The pope begins by identifying the chal-

lenges that result from the fragmentation and division afflicting humanity on personal, national and international levels," the cardinal said.

"These include violence and the prospect of war and civil unrest, racism, the degradation of the environment, the 'discarding' of the poor and vulnerable, the crises prompted by the migration of desperate peoples, economies that benefit privileged groups," Cardinal Cupich said, "and a stridency and coarseness that mark our public discourse and private communications and disable possibilities for real human connection."

He noted that Pope Francis also offers "a penetrating reflection" on the parable of the good Samaritan, "which engages every one of us and the global community in a self-examination of conscience: 'Each day we have to decide whether to be good Samaritans or indifferent bystanders.'"

The pontiff "occupies the remainder of the encyclical by reimagining a new and hopeful way of living together, one that is ultimately rooted in love and respect for the dignity of all people," Cardinal Cupich said.

"This new and hopeful vision involves an openness to and interest in those who are different, leading to the enrichment that comes in the exchange of gifts ... , a better kind of politics ... , and a culture of dialogue and friendship," the cardinal added.

"The vision he describes is in sharp contrast to a prevalent way of doing political business: revenge for past losses, the use of force, and a view of economic profit as paramount," the cardinal said.

Washington Archbishop Wilton D. Gregory said he believes the pope's new encyclical "has come to us at precisely the right time."

"COVID-19 obviously has not yet ended. Many have spoken about 'a new normal' when the virus will have abated," he said in a statement. "Rather I think that we should make this tragic pandemic an opportunity to think about 'a

new different' in terms of what we value, who we value and that we are all in this together.

"Pope Francis repeatedly speaks to the renewal of 'common good' language and 'common good' actions," Archbishop Gregory said.

The pope provokes us to pursue a shared life and to seeing 'the other' as brother and sister, both as human beings and all as fellow creatures in 'our common home,'" he added. "He invites us to build a 'culture of encounter' with pride in expressing how we are Catholics and also how we are enriched by dialogue with all people of goodwill."

In the Diocese of Kalamazoo, Michigan, Bishop Paul J. Bradley Oct. 6 applauded the pope for his new encyclical, saying: "In these tumultuous and challenging times of great social unrest, we very much need to embrace Pope Francis' beautiful teachings detailed in 'Fratelli Tutti.'"

"The Holy Father points to fraternity, dialogue and social friendship as the way to build a better, more just and peaceful world, with a resounding 'no' to war and global indifference," he said.

While the pope "details many of the world's downfalls" — including war, economic uncertainty, climate change, immigration, violent conflict, nuclear weapons and inequality — "his message of hope is one that resonates with me and hopefully inspires all of us," Bishop Bradley added.

He encouraged all Catholics to read the encyclical and prayed "we may all take these teachings to heart, allowing, with renewed hope, God's grace to strengthen us to put these teachings to practice in our lives."

Editor's note: The text of the encyclical is available at http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

Unity and diversity — we must have both



iStock

I've always been an avid reader, which probably led to becoming a writer. As any author or those who teach writing will attest, the best advice to aspiring authors is read, read and read.

I used to wonder how busy writers could find time to read, but only after I began writing professionally was I able to understand the importance of seeking and ingesting the works of other authors. Unless we ponder the wisdom of a myriad of voices, we end up simply recycling our own thoughts.

As a writer, I find inspiration in poetry, biographies, novels and commentaries on people, events and ideologies of all stripes. Years ago, I started keeping a notebook in which I enter quotes that inspire, noting sources since I never know when I might defer to the author's wisdom.

When I'm stuck for an idea for a column or a magazine article, I often peruse the pages of my notebook, gleaning from authors far more gifted than myself. As a wise priest once told me, "There is no such thing as a truly original thought because all thoughts and ideas are filtered through and build on the works and theories of people who have come before us."

While grappling with the ever-deepening divisions in our society, and sadly in our Church, I came upon an excerpt from a homily about the gift of unity given by Pope Francis.

Prophetically, the Holy Father warned against diversity without unity, which he said, "happens when we want to separate, when we take sides and form parties, when we adopt rigid and airtight positions, when we become locked into

our own ideas and ways of doing things, perhaps even thinking we are better than others or always right... becoming Christians of the right or the left."

The other temptation, according to Pope Francis, was unity without diversity because then "unity becomes uniformity, where everyone has to do everything together, in the same way, always thinking alike. Then unity becomes homogeneity and no longer freedom" (Pope Francis, Homily, Feast of Pentecost, 2017).

Jesus warned that households will be divided: "Father will be divided against son and son against father, daughter against mother and mother against daughter, mother-in-law against daughter-in-law against mother-in-law" (Lk 12:53).

Cognizant of our weakness, Jesus warned it would happen, but he also cautioned: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand" (Mt 12:25).

On the night before he died, Jesus prayed "that all may be one as you Father are in me, and I am in you" (Jn 17:21).

As individuals and as a Church, we continue to evolve and grow in the spirit of God who is love.

Rather than spreading division, let us call on the fire of the Holy Spirit, burning within the Church, to purify all who call themselves Christians. Despite our penchant for covering the spirit of love with the ash of our sins, Jesus promised he would remain with us.

However, lest we become like the Pharisees, ready to cast stones at others while ignoring our own sins, let us ask for a heart that knows and experiences the Church as our Mother and our home. Only then will the Spirit of God, who dwells in our souls and in the heart of the Church, guide and lead us to unity, to love as God loves and to hate the sin but love the sinner so that we may truly be one in the Father as Jesus is one in him.

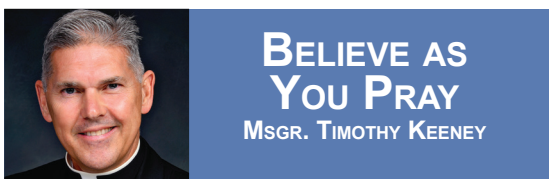
We say this is what we desire, but current events prove we are unwilling to pay the price. We cannot be Christians without the cross. It was by design that Jesus entered the desert and was tempted after his baptism by John. As always, he taught first by example and then by word, which makes Scripture the gold standard for all believers.

Looking for miracles, wanting to leapfrog over the passion and death to the victory of the resurrection is not an option. Shortcuts are not allowed for those who follow in the footsteps of our Savior. Having been sealed with the sign of the cross at baptism, we are to take up our cross, as Jesus said we must, trusting that "All things work for good for those who love God" (Rom 8:28).

Each day is a new beginning, with countless opportunities to mend our ways. Like the Israelites who gathered manna from the desert floor, may we find bread for the journey in the Word of God and also in the prophetic voices of the meek and humble of heart, who mirror the presence of God in our midst.

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

Let your Gospel witness draw others to Christ



I love when I see a connection between the epistle and the other two readings. The reason that those connections attract me so much is I know they were not planned by those who laid out the readings. They are rather happy accidents that allow God, the ultimate author of Scripture, to speak through his providence.

The reading from the Book of Exodus is part of that book that comments upon the two tablets of the Ten Commandments. The Gospel gives Jesus' teaching on the heart of the law that we cannot truly understand the love of God without living out the love of our neighbor, and we cannot really understand what it means to love each other unless we live out the primary commandment to love God.

So, the commandments regarding love are made clear in the Gospel and the Old Testament, but it is the second reading that helps us to understand how to live the commandments with integrity.

**Thirtieth Sunday
in Ordinary Time
Ex 22:20-26
Ps 18:2-3: 3-4, 47, 51
1 Thes 1:5C-10
Mt 22:34-40**

Paul is praising the Thessalonians because they have a well-earned reputation for living the Gospel. They have done this by imitation of the life of St. Paul as he has modeled his life in imitation of Jesus Christ.

It is that reputation that has drawn others to Christ and to the Gospel. The example of the Thessalonians has made the preaching of Paul more effective since their witness shows exactly what full acceptance of the Gospel looks like.

Obedience to the two-fold commandment of love is far more than a personal response to the Gospel. The credibility of the Gospel and the fulfillment of Jesus' perennial commandment to go forth and make disciples of all nations hang in the balance.

Look at the witness of the saints and the fruits of the Church as it has grown in their wake. Usually, there is a great flowering of the Gospel and of the Church by those who have been inspired by such witness.

Now look at the counter-witness of Christians, specifically Catholics, who have failed to live with integrity the two-fold commandments. Too often the consequence has been a Church that lost the missionary impulse of its founding.

I vividly remember RCIA classes that were filled to bursting in our diocese. I remember listening to the stories of these catechumens and candidates which were so often filled with

the witness of certain Catholics that they knew personally or knew by reputation.

The stories are still there, but the numbers have dropped dramatically throughout the diocese. What is especially telling is a reluctance on the part of Catholics to expressly invite others into the Church.

There are causes for this which we all can name, but we should never be so silenced by the counter-witness of others that we forget the power of what Jesus Christ can do in us.

How far is this from the confidence of St. Paul, who invited others to be imitators of him as he was an imitator of Christ? Our diocese, our Church, needs every parish to become like the Church of Thessalonica. We are called not just to be obedient to the two-fold command to love God and our neighbor; we are called to be witnesses of living that two-fold command to our communities, our diocese and our country.

As we are bringing to a close our bicentennial year of the founding of our diocese, taking up that challenge would be a fitting way to truly celebrate the gift of the Gospel we have received in the witness of those who have formed our communities over the last 200 years.

With St. Paul we pray for the growth and power of the Gospel to go forth from our witness as well in order to draw all to Christ.

Msgr. Timothy Keeney is pastor of Incarnation, Charlottesville.

Banner birthday



With the gifts he received for his 89th birthday, Peter Barker, left, purchased and displayed the “Vote Your Faith” banner when he and others from Virginia Beach prayed in front of Planned Parenthood on Newton Road, Friday, Sept. 11. Praying with Barker are Stephen Lawley and Diego Velasquez, kneeling, and John Petchel, seated. (Photo/Louantha Kerr)

Bishops urge ‘no’ vote on cannabis

HELENA, Mont. (CNS) — Legalizing recreational marijuana is “a threat to the flourishing” of people, in particular “the young, the poor, and those who struggle with either substance abuse or mental health challenges,” Montana’s Catholic bishops said Oct. 12. Bishop Austin A. Vetter of Helena and Bishop Michael W. Warfel of Great Falls-Billings urged a “no” vote on a pair of ballot initiatives to legalize cannabis.

The bishops said they were joining state leaders in business, transportation, medicine and law enforcement in opposing Initiative 190, or I-190, and Constitutional Initiative 118, or CI-118. I-190 sets up the rules for a recreational marijuana system in Montana, including a 20% tax.

Hello and goodbye



Alumnae of Saint Gertrude High School gathered Thursday, Sept. 24, for the school’s annual Vino on the Veranda and for a final farewell to their Stuart Avenue campus — the place their school occupied in the Museum District of downtown Richmond for 98 years. This year the school relocated to Goochland County on the grounds of Benedictine College Prep. A new building for Saint Gertrude is expected to be completed in time for its centennial celebration in 2022. (Submitted photo)

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I certify that all information furnished on this form is true and complete. I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including civil penalties).

PS Form 3526, July 2014 (Page 3 of 4)

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Following Mass with Bishop Barry C. Knestout at the Crozet Baptist Church on Sunday, Oct. 4, Msgr. Timothy Keeney, pastor of the Church of the Incarnation, Charlottesville, and Father Christopher Masla, parochial vicar, process with nearly 40 members of the newly-named Our Lady of the Rosary Mission in Crozet, to a site where they hope to build a church. (Photo/Mark Gormus)



Crozet

Continued from Page 3

Joseph Mary Lukyamuzi.

“He has always included us in his daily rosary,” Groth said. “He says a decade a day for Crozet.”

Besides celebrating Sunday afternoon Masses at Crozet Baptist, Masses are livestreamed from Church of the Incarnation on Saturday evenings, Sunday mornings (in Spanish and English) and weekdays. There are outreach ministries as well within the mission and as part of area-wide efforts.

Like other churches dealing with COVID-19 restrictions and precautions, many activities have changed. Religious education, for example, is now a home-study program. While that limits social contact, Ziembra noted the upside: “Children here are learning about the Church from their parents, and they are sharing their faith together.”

Growing in faith, numbers

In March 2014, the community celebrated its first Mass at The Field School, a private boys’ school in Crozet.

“We had 225 people come to that first Mass,” said Marshall. That number has grown to about 550 to 600 people, although the pandemic threat has kept many people home in recent months.

Upon the closing of the school because of the virus, the parish was invited to celebrate Mass on Sunday afternoons at Crozet Baptist Church.

“They’ve been incredibly generous,” said Msgr. Keeney.

The Catholic group already had a strong relationship with the Baptist community because over the years they have worked with that church’s food pantry and its Thanksgiving meals program for families in need.

Pastor David Collyer of Crozet

Baptist Church attended the Oct. 4 Mass and also walked to the site for the blessing.

“It was wonderful to have him there, praying with us,” Ziembra said.

The mission parish members are hopeful about the future of the church, partly because so many people continue to move to Crozet.

“People want to be near the mountains and near the University of Virginia,” said Groth.

Albemarle County has designated Crozet as a growth area. The 2010 Census measured Crozet’s population at about 5,500; Marshall estimates it has increased to about 10,000 since then.

“A Catholic church in town will be a selling point for Crozet,” he noted.

‘Be people of sacrificial love’

As Bishop Knestout said in his homily, “In establishing this mission formally today, I hope you might see

yourselves as especially tied to both Our Lady and St. Francis of Assisi — to be a people and a parish of prayer, humility and sacrificial love.”

Prayer, humility and sacrificial love have drawn the Catholics of Crozet together in their commitment. Members — some entire families — are happy to help in many ways, Marshall said, because they are personally engaged in making the mission work.

The mission has signed a contract to purchase more than 19 acres of undeveloped land on Buck Road in Crozet. A \$2.5 million fundraising campaign is underway, \$400,000 of which has been raised.

He remains hopeful and confident due to what started it all six years ago.

“Because of that clear call from God, we’ve never been concerned about the prospect of failure,” he said. “I think God means for some good fruit to come out of Crozet.”

Barrett stresses commitment to ‘rule of law’

Could be confirmed by the end of the month

CAROL ZIMMERMANN
Catholic News Service

WASHINGTON — During the two days of questions from members of the Senate Judiciary Committee, Judge Amy Coney Barrett made a clear distinction between policy preferences and legal precedents.

She also did not give direct answers on how she would vote on top issues but assured the senators that she would follow the rule of the law.

“My policy preferences are irrelevant,” she said, Oct. 13 when asked if she had intended to dismantle the Affordable Care Act, and she reiterated this same view when asked about abortion and same-sex marriage.

On the opening day of the hearings, Republican senators had adamantly emphasized that Barrett’s Catholic faith should not be a factor in questioning, and on the start of the first day of this inquiry, it clearly wasn’t a topic, although it was mentioned, even in opening remarks by Sen. Lindsey Graham, R-South Carolina, committee chairman.

He asked if Barrett would be able to set aside her religious beliefs to fairly decide legal cases, which she said she could.

“I can. I have done that in my time on the

7th Circuit,” she said. “If I stay on the 7th Circuit, I’ll continue to do that. If I’m confirmed to the Supreme Court, I will do that.”

When asked what she thought about the nomination, Barrett, in a rare moment of candor, said she has “tried to be on a media blackout” for the sake of her mental health but that she was aware of the “of the caricatures that are floating around” about her.

She said she has made her own choices professionally and personally with balancing her career and her family of seven children. “I have a life brimming with people who’ve made different choices, and I’ve never tried in my personal life to impose my choices on them and the same is true professionally.”

She said in the short amount of time she and her husband had to decide if she would accept the nomination, they both knew “our lives would be combed over for any negative detail.”

“We knew that our faith would be caricatured,” she added, and they would have to determine if those challenges would be worth it.

She said her reason for moving forward with this process is that she is “committed to the rule of law and the role of the Supreme Court and dispensing equal justice for all.”

Sen. Dianne Feinstein, D-California, the ranking member of the committee, asked Barrett about abortion, specifically if she agreed with Justice Antonin Scalia’s opinion that the Roe v. Wade decision that legalized abortion was wrongly decided. Barrett declined to answer, saying that as a sitting judge, she wasn’t going to grade precedent with a “thumbs-up or thumbs-down.”

Feinstein expressed some frustration saying: “It’s distressing not to get a straight answer,” on a topic that affects millions of women and where Barrett could be “a very important vote.” In response, Barrett said she understood why the question was raised but reiterated that she “can’t pre-commit” to how she might vote or what her personal views are.

“I have no agenda to try to overrule Casey,” she said about the 1992 court decision, which said states may not enact abortion regulations that place an “undue burden” on pregnant women seeking an abortion.

When asked about the court’s 2015 Obergefell decision that legalized same-sex marriage, Barrett again said she has “no agenda” and added that she has “never discriminated on the basis of

See Barrett, Page 18

OPPORTUNITIES

The Diocese of Richmond is accepting applications for an Information Technology Intern. This position will be working with the IT team at the Pastoral Center to provide desktop support to end-users in a Windows 10/Mac environment. The intern will be working with the Microsoft Office Suite, Cloud technologies such as Office 365, audio-visual applications and configuration, software installation and configuration, and desktop and printer maintenance. Hours are flexible but need to be between 8:30 a.m. and 4:30 p.m., Monday – Friday.

Sacred Heart Catholic Church Norfolk is seeking a part-time Faith Formation Administrative Assistant. This position provides administrative support to the Director of Religious Education and programs under the scope of faith formation. It is a limited part-time position and will require approximately 10 hours per week during regular office hours. Hours are flexible and may vary due to work demands.

Qualifications: Three or more years' experience in an administrative assistant or comparable role; associates degree in communication or equivalent; familiarity with Catholic formation traditions and requirements; time management skills; ability to organize multiple projects with competing deadlines; excellent oral and written communication skills; ability to work effectively with frequent interruptions; ability to deliver results without existing templates or examples; computer skills to include direct or comparable experience using Internet Explorer, Gmail, Google Calendar, Constant Contact, Microsoft Word, Microsoft Excel and Portable Document Format; ability to use office equipment such as phones and photocopiers.

Preferred Qualifications: Experience with Parish Soft, Kronos or comparable database; experience working with Catholic parish or school.

Salary and Benefits: The hourly rate for this position will depend on experience. This position is not eligible for health benefits.

Interested candidates should send a résumé to Tia Marvin at: office@sacredheartnorfolk.org.

SHORTAKES

Memories of Mary: A Holy Hour in Honor of Our Lady of the Rosary, Cathedral of the Sacred Heart, Thursday, Oct. 29, 6-7 p.m. Event will include eucharistic exposition and Benediction, biblical readings, sacred music and a special rosary commemorating the bicentennial jubilee of the Diocese of Richmond. The holy hour will take place in-person at the cathedral and online via the cathedral's Facebook page: www.facebook.com/cathedralofthesacred-heart/live.

Trinity Organ Series: St. Bede's director of music, Aaron Renninger, and assistant director, Carina Sturdy, will present music for All Saints and All Souls on Wednesday, Nov. 4, noon. Works will include "The Peace May Be Exchanged" by Dan Locklair and a brilliant Toccata on "Amazing Grace." The free concert will be both in-person and livestreamed on the "Music of Saint Bede" Facebook page. Recordings will also be available after the concert on YouTube. There is plenty of space to stay "socially distanced," and masks will be required while inside the building. Please join us at St. Bede Catholic Church, 3686 Ironbound Road, Williamsburg. For more information, call 757-229-3631 or visit www.bedeva.org/concerts.

Annual All Souls Day Mass, Sunday, Nov. 8, 2 p.m. in front of the garden mausoleum of St. Mary Cemetery, Norfolk. Mass will be preceded by the Divine Mercy Chaplet at 1:15 p.m. Celebrant for the Mass will be Father Brian Rafferty. Please adhere to diocesan COVID guidelines if attending. For further information or to volunteer, contact Jim Fitzpatrick at 757-572-1420 or email fitzpatrick1100@aol.com.

Canceled: Due to the restrictions created by the pandemic, the annual Holy Cross Cemetery Memorial Mass will not be celebrated this year.

WHAT WE'VE HEARD

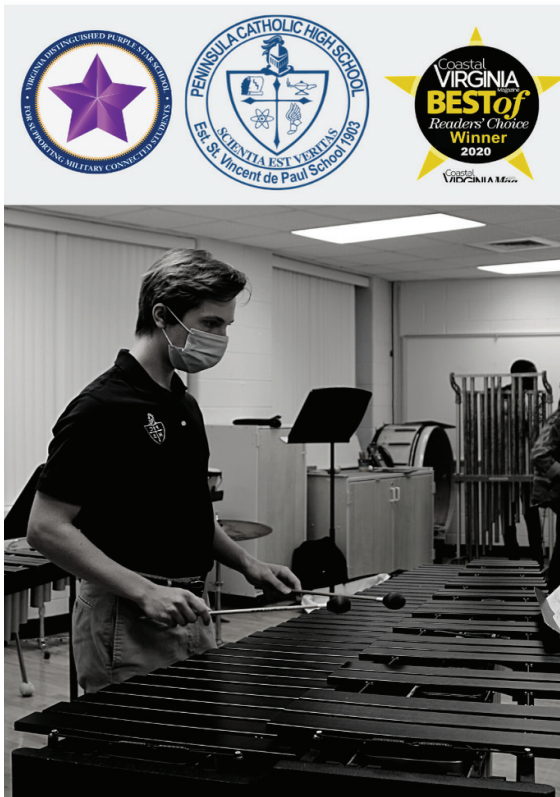
Good people doing good things: During the pandemic, Ashlyn King, an alumna of St. Matthew School, Virginia Beach, and Addie White, a current student, have used their time and talent to craft and sell bookmarks. The beneficiaries of their effort, which raised more than \$200, were the Society of St. Vincent de Paul food pantry and the nearly 50 families the pantry serves each month.

Important reading: Pope Francis new encyclical "Fratelli Tutti." Read it here: http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

Good people doing good things II: Salem Knights of Columbus Council 10015, in conjunction with Our Lady of Perpetual Help Parish, collected 100 pounds of food during the Octave of Service and donated it to the Hope Tree Family Services Care Center in Salem.

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

Peninsula Catholic High School OPEN HOUSE



*Come
Discover
the PC
Difference!*

November 4, 2020

5:00 - 7:00 PM

**Private tours
every 15 minutes**

Register Today!

**For your safety, we are
practicing all current
guidelines and protocols
for social distancing.**

For information, contact Alyson LeMaster at
757-596-7247 or alemaster@peninsulacatholic.org

Carta a la comunidad hispana/latina:

Queridos hermanos y hermanas en Cristo. Este año, recibimos las noticias de que la Hna. Inma Cuesta, directora de la Oficina de Ministerios Étnicos, después de más de diez años en servicio a la comunidad hispana/latina aquí en la diócesis de Richmond, fue enviada por Dios a trabajar en la casa matriz de las Hermanas Combonianas en Roma. Con tantos cambios que hemos vivido este año bicentenario, nuestra oficina sigue fuerte y marcha hacia adelante para servir y apoyar a la comunidad hispana/latina que en estos momentos está pasando por muchas dificultades. Les aseguramos que seguiremos aquí trabajando en la viña del Señor, construyendo el Reino de Dios con cada oración, rosario, pensamiento de sanación y paz hacia nuestro prójimo, cada limosna que viene desde nuestros corazones, cada ojo que elevamos al cielo para darle gracias a Dios por otro minuto, otra hora, otro día. Jesús nos dice en Juan 15, 16: No me escogieron ustedes a mí, sino que yo los escogí a ustedes y los comisioné para que vayan y den fruto, un fruto que perdure. Así el Padre les dará todo lo que le pidan en mi nombre. El ejemplo de liderazgo, profesionalismo y continuidad que nos dejó la Hna. Inma Cuesta ha sido una joya de fruto divino que nos sigue fructificando y alimentando. Con acompañamiento y amor fraternal, estamos al servicio de ustedes y continuaremos a crecer juntos en la fe como un cuerpo de Cristo bajo el manto divino de la Santísima Virgen.

Como oficina, les anunciamos que el obispo Barry C. Knestout ha decidido unir la parte formativa (sacramentos y formación de la fe del adulto) de la Oficina del Ministerio Hispano con la Oficina de Formación Cristiana que tiene a Emily Filippi como directora. El obispo Knestout también ha asignado a Emily como la directora interina de la Oficina de Ministerios Étnicos. Con su apoyo y dirección, continuaremos fructificando en nuestra comunidad hispana/latina.

¡Bienvenidos Emily Filippi a nuestra comunidad!



Araceli Perez



Daniel Villar



Emily Filippi



Una clase de compromiso político diferente

Septiembre de 2020

El Día de las Elecciones es el 3 de noviembre. En la declaración titulada *Formando la conciencia para ser ciudadanos fieles* (<https://www.usccb.org/resources/forming-consciences-for-faithful-citizenship-spanish.pdf>) hemos señalado junto con nuestros Obispos hermanos de los Estados Unidos que “Desafortunadamente, la política en nuestro país puede ser a menudo una lucha entre intereses poderosos, ataques partidarios, frases llamativas y el sensacionalismo de los medios de comunicación. La Iglesia llama a un tipo diferente de participación política: una formada por las convicciones morales de conciencias bien formadas y enfocada en la dignidad de cada ser humano, la búsqueda del bien común y la protección de los débiles y vulnerables. ... Estamos llamados a unir nuestros principios y nuestras preferencias políticas, nuestros valores y nuestro voto, para ayudar a construir una civilización de la verdad y el amor” (no. 14).

Para prosperar en la santidad, cada uno de nosotros debe responder a esta pregunta: “Cómo responderé a este llamado a una clase de compromiso diferente? Como ciudadanos fieles, esta pregunta es clave al acercarnos al Día de las Elecciones y cada día antes y después de las mismas.

En una carta sobre las decisiones referentes al voto enviada antes de las elecciones del año pasado, presentamos tres puntos diferentes:

- **Muchas cuestiones son importantes.**
- **No todas las cuestiones tienen el mismo peso moral.**
- **Proteger la vida es fundamental.**

Como obispos responsables del cuidado pastoral de los fieles en nuestras dos Diócesis, volvemos a presentar aquí estos puntos para que los consideren continuamente en espíritu de oración, como un marco esencial no solamente para las decisiones críticas referentes a la votación que se deben tomar cada año sino también para la oración y la defensa de nuestra causa que son vitales y que deben realizarse constantemente.

Siempre que esté en peligro la dignidad humana de cualquiera de nuestros hermanos y hermanas dentro de la familia humana debemos estar atentos y participar. “[El] respeto por la dignidad de cada persona ... es la esencia de la doctrina moral y social católica” (*Ciudadanos fieles*, no. 10).

Nuestra obligación moral de oponernos a “actos intrínsecamente malos”, que son “siempre incompatibles con el amor a Dios y al prójimo” (*Ciudadanos fieles*, no. 22), “tiene una relevancia especial en nuestra conciencia y [nuestras] acciones” (no. 37). De ellos, el aborto sigue siendo “nuestra máxima prioridad, porque ataca directamente a la vida misma, porque tiene lugar dentro del santuario de la familia y por la cantidad de vidas destruidas” (*Ciudadanos fieles*, Nota introductoria). Desde el fallo emitido en el caso de *Roe contra Wade* en 1973, ha habido más de 61 millones de abortos en nuestro país. Otros asuntos de suma importancia moral “violán la dignidad ... de la vida humana” (nos. 22, 23). Nuestra prioridad debe ser proteger la vida al máximo grado posible.

Para más información sobre los principios referentes a la votación con una conciencia bien formada, los instamos a leer los párrafos 34-37 del documento titulado *Formando la conciencia para ser ciudadanos fieles* (<https://www.usccb.org/resources/forming-consciences-for-faithful-citizenship-spanish.pdf>). Para una comparación lado a lado de lo que han dicho o hecho los candidatos presidenciales de los dos partidos principales sobre una amplia gama de temas de importancia para los católicos, visiten www.vacatholic.org. La comparación lado a lado se recopiló a partir de varias conferencias católicas estatales, incluso de la Conferencia Católica de Virginia.

Por favor, voten el 3 de noviembre. A diario, busquen y vivan la “clase de compromiso político diferente” que ofrecerá un claro ejemplo a los demás sobre la civilidad y la constante preocupación por el bien común que todos somos llamados a demostrar.

Fielmente en Cristo,

Monseñor Michael F. Burbidge
Obispo de la Diócesis Arlington

Monseñor Barry C. Knestout
Obispo de la Diócesis de Richmond

Eucharistic Congress

Continued from Page 1

will strengthen us to keep going and keep carrying out the work that God has given us.”

Originally scheduled to take place at the Richmond Convention Center Nov. 6-7, the event was adapted to adhere to COVID-19 precautions.

The Eucharistic Congress will now be a hybrid format as certain events will take place in Richmond and will be livestreamed. Other events can take place in a synchronized way, meaning they will take place at the same time at different parishes.

“The nice thing with the hybrid format is we can still gather and we can still deepen our understanding and our appreciation of the eucharist as it relates to the communion and mission of the Church, but we can do it in a way that keeps everybody safe,” Father Marques said.

Most bicentennial events, such as the regional Masses in the Central and Western Vicariates and the Octave of Service, had to be adapted to meet the needs of the present circumstances, but the priest sees positive outcomes.

“I think the fact that we haven’t been able to gather the way that we would like to, the way that we had originally planned, has deepened – at least for some people – their appreciation of the Church when we are able to gather,” said Father Marques. “So I think that the COVID reality has helped us to better appreciate what we already had and maybe didn’t realize it.”

He also noted that the way the diocese has been able to adjust those events and still carry them out “is a reminder that the Church’s mission is ongoing” and that “no matter what the circumstances are, the work of the Church continues.”

Presentations reflect diocese’s diversity

Bishop Barry C. Knestout will kick off the Eucharistic Congress on Friday evening, Nov. 6, with opening remarks, and he will introduce the keynote speakers:

Archbishop Wilton D. Gregory of Washington for the English-speaking track and Bishop Luis R. Zarama of Raleigh for the Spanish-speaking track.

The keynote speeches will be available to view on Friday evening.

Saturday will begin at 8:30 a.m. with an invitation-only Mass celebrated by Bishop Knestout at St. Peter Catholic Church, Richmond, which was the first cathedral of the diocese from 1841 until 1906.

There will be a holy hour later that morning in the Cathedral of the Sacred Heart during which the Blessed Sacrament will be exposed for adoration. Arlington Bishop Michael F. Burbidge will be the homilist.

Parishes will also have adoration for parishioners as a synchronized event.

After the holy hour, Bishop Knestout will give closing remarks, and breakout sessions featuring nationally renowned speakers for English, Spanish and Vietnamese tracks will be available. Tracks for young adults, youth, children and adults with special needs will also be available. Participants will have the option to listen to the keynote speeches again.

In addition to Archbishop Gregory, Bishop Zarama and Bishop Burbidge, “a number of dignitaries” including Archbishop Christophe Pierre, apostolic nuncio to the United States, and Archbishop William E. Lori of Baltimore will be in attendance to “help us celebrate our bicentennial and remind us of our communion with the larger Church,” according to Father Marques.

Although most people will participate in the Eucharistic Congress virtually or through synchronized events, the priest anticipates that all parishes will be represented on Saturday.

Editor’s note: At press time, some details of the Eucharistic Congress were still being finalized. To participate in the Eucharistic Congress, the faithful must register at 2020.richmonddiocese.org/ec/. Registration will provide email updates about the events of the day. There is no cost to participate.

Meeting

Continued from Page 7

Human Development was created in 2016 by merging the previously separate offices for justice and peace, charity, migrants and refugees and health care; at the same time, the Dicastery for Laity, the Family and Life was created by uniting previously separate offices for the laity and for the family.

The 2019 draft of the new constitution called for the appointment of more laypeople in leadership roles at the Vatican, including as heads of Vatican dicasteries. It also envisioned merging the Congregation for the Evangelization of Peoples with the Pontifical Council for Promoting New Evangelization and placing the office ahead of the Congregation for the Doctrine of the Faith on the Vatican’s organizational chart.

Discussing the changes with members of the Curia in December, Pope Francis said the ordering of the doctrinal congre-

gation and the congregation responsible for the church’s efforts in lands traditionally known as “missionary territory” made sense “in an age when it was easier to distinguish between two fairly well-defined shores: a Christian world on one side and a world still to be evangelized on the other.”

“This situation no longer exists,” the pope had said.

Evangelization and the “new evangelization” St. John Paul II called for are urgent needs, the pope said, which is why the Curia itself must change and adapt.

All six members of the council participated in the online meeting: Cardinals Pietro Parolin, Vatican secretary of state; Sean P. O’Malley of Boston; Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras; Oswald Gracias of Mumbai, India; Reinhard Marx of Munich and Freising, Germany; and Giuseppe Bertello, president of the commission governing Vatican City State.

Barrett

Continued from Page 15

sexual preference.” She also noted that challenges to that decision were not likely to come to the Supreme Court.

Later that day, after Sen. Mazie Hirono, D-Hawaii, said the term “sexual preference” has a negative connotation suggesting that sexual orientation is a choice and does not need legal protections, Barrett said she “would never mean to use a term that would cause any offense in the LGBTQ community, so, if I did, I greatly apologize for that.”

The nominee pointed out that hot-button issues don’t just arrive at the Supreme Court without a long process starting with a challenge in lower courts and she also stressed that judges can’t impose their own views on decisions, which some committee members expressed skepticism about.

“Judges can’t just wake up one day and say, ‘I have an agenda. I like guns, I hate guns, I like abortion, I hate abortion,’ and walk in like a royal queen and impose their will on the world,” Barrett told the committee. She also assured them that even though she has praised her mentor, Justice Scalia, she was not going to follow in his exact footsteps.

“If I’m confirmed, you would not be getting Justice Scalia. You would be getting Justice Barrett,” she said.

Sen. Patrick Leahy, D-Vermont, participating remotely in the hearing, asked Barrett about an anti-abortion statement she signed in 2006. He said the group that sponsored the statement also had said in vitro fertilization was akin to abortion and he asked if she also held that view.

Barrett responded that she has never “expressed a view on it, and for the reasons I’ve already stated, I cannot take policy positions or express my personal views before the committee.”

When he asked if she would recuse herself from any dispute arising from the 2020 election, she said she has “made no pre-commitments to anyone about how I would decide a case.”

She also said she was not “hostile to the ACA,” in response to Sen. Dick Durbin, D-Illinois, questioning her about comments she made as a college professor that were critical of Chief Justice John Roberts’ reasoning on previous ACA cases.

Democratic senators said

their concern about how she would vote stemmed from President Donald Trump’s own words promising that he would pick a judge who would side with him.

Barrett assured the committee members that she had not spoken with the president about specific cases and made “no commitment” to the White House or senators on how she would rule on major cases on the Affordable Care Act, abortion or election disputes.

There was not much mention of Barrett’s faith during the Senate committee’s questioning, despite Republican senators’ criticism in saying at the start that her strong beliefs would be highlighted by Democrats as a potential concern for her fitness for the role of Supreme Court.

Republican Sens. Josh Hawley of Missouri and Mike Lee of Utah mentioned her Catholicism and highlighted cases where the court has ruled in favor of religious liberty. Hawley said these cases show it is “vital that religious rights be respected” and added that he hopes she would “respect that precedent moving forward, and I don’t see any reason to think you won’t.”

On Oct. 14, Graham started the hearing by saying it was the “first time in American history that we’ve nominated a woman who’s unashamedly pro-life and embraces her faith without apology,” adding what Barrett has emphasized, that she would set aside personal views to decide cases fairly.

Throughout the hearings, senators submitted letters of support or concern about Barrett’s confirmation. On Oct. 13, an open letter to Barrett signed by 100 Notre Dame professors was published online urging her to put a “halt” to the nomination process until after election. The letter emphasized that this would allow “voters to have a choice” in the next judge on the nation’s high court.

Barrett’s question-and-answer session with the senators was to continue through Oct. 14. On Oct. 15, outside witnesses will appear before the committee. Once that is finished, Graham can move for a committee vote, which is expected Oct. 22. Senate Majority Leader Mitch McConnell, R-Kentucky, will then determine when to move the nomination to the Senate floor for a vote, which he expected to take place by Oct. 29.

Editor’s: Read an update on this story at www.catholicvirginian.org.