



The Catholic Virginian

Serving the People of the Diocese of Richmond for 90 years



Vol. 96, No. 1

www.catholicvirginian.org

November 2, 2020

Historic appointment

Archbishop Gregory becomes first US African American cardinal



Washington Archbishop Wilton D. Gregory speaks at St. Peter Claver Church in St. Inigoes, Md., during a Sept. 9, 2020, Mass marking a special day of prayer and fasting for racial justice and healing. (CNS photo/Andrew Biraj, Catholic Standard)

MARK ZIMMERMANN
Catholic News Service

WASHINGTON — Cardinal-designate Wilton D. Gregory, installed as Washington's archbishop in May 2019, thanked Pope Francis "with a very grateful and humble heart" for naming him as one of 13 new cardinals Oct. 25.

"This appointment which will allow me to work more closely with him in caring for Christ's church," he said in a statement issued shortly after the pope announced new cardinals at the end of his Angelus address.

Cardinal-designate Gregory and the other 12 prelates will be elevated at a Nov. 28 consistory at the Vatican.

In an Oct. 26 statement, Bishop Barry C. Knestout said, "I offer warm congratulations to Cardinal-designate Wilton D. Gregory, Archbishop of Washington, on his elevation to the College of Cardinals. Through this appointment, the Holy Father has named the first African American a cardinal from the United States, which is a significant event in the life of the universal Church. I am praying for the continued leadership of Cardinal-designate Gregory's ministry during

this joyous time and beyond."

Nine of the new cardinals are under age 80 and will be eligible to vote in a conclave; four elderly churchmen will receive red hats as a sign of esteem and honor.

In addition to Cardinal-designate Gregory, the pope chose as cardinal electors two officials of the Roman Curia and bishops from Italy, Rwanda, the Philippines, Chile and Brunei.

A native of Chicago, Cardinal-designate Gregory turns 73 Dec. 7. As a sixth grader attending St. Carthage School in Chicago in 1958, he was inspired by the example of the parish priests and Adrian Dominican sisters there to become Catholic.

Catholic school impact

At the news conference when he was introduced as Washington's new archbishop, he said, "Within six weeks of being in Catholic school and not being from a Catholic background, I said, 'I want to be a priest.'"

Wilton Daniel Gregory was baptized as a Catholic during the Easter Vigil that school year.

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Witnessing faith, love for 100 years

WWII vet Domenick D'Adamo steeped in St. Bridget Parish

JANNA REYNOLDS
The Catholic Virginian

Sunday, Oct. 11, was a day-long celebration for Domenick D'Adamo Jr., a longtime parishioner of St. Bridget, Richmond, who celebrated his 100th birthday on Monday, Oct. 12.

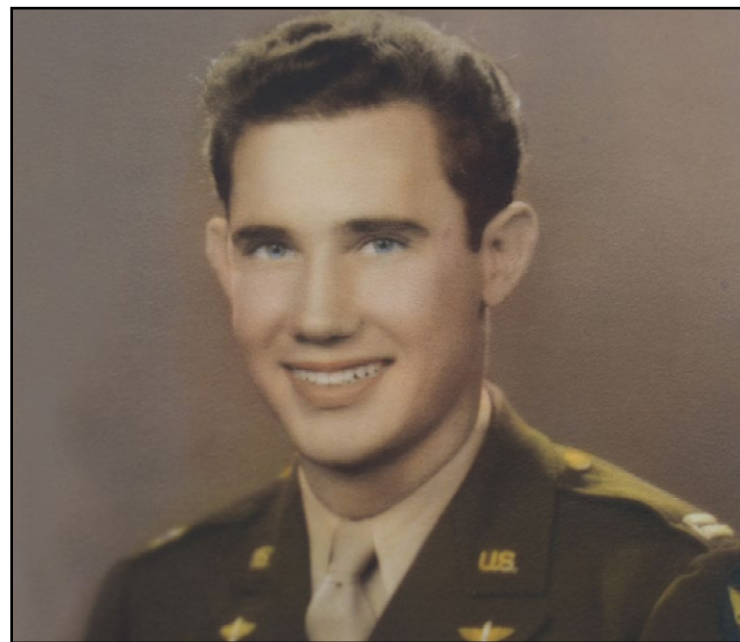
D'Adamo said he was caught off guard by the festivities. "Good golly, they put tents up in the yard and everybody was over. They had a drive-by with all the cars. They had a police car there, and he was kind of directing stuff. And a fire engine came," said D'Adamo. "It was a shock to me because I didn't know it was going to happen! Many people came by that I hadn't seen them in years, and I was very surprised. I guess they were surprised to see me, too."

D'Adamo attended Mass at St. Bridget on his birthday with family and friends. Mass was celebrated by Father Tochi Iwuji, parochial vicar of the parish.

Father Iwuji welcomed those who gathered to celebrate D'Adamo's birthday "in gratitude to God for his life, for all he has done for our nation, for our church, and for his continuous witness of faith and love."

Born in Richmond in 1920, D'Adamo has spent his whole

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Domenick D'Adamo Jr., promoted to the rank of captain in the United States Army Air Corps in 1944, served as a bombardier during WWII, flying missions over Nazi occupied Europe. "I told them I always had two things with me: my rosary and my parachute. I never needed the parachute," he said. (Photo provided)

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The Catholic Virginian
7800 Carousell Lane
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Mom expressed dignity of vocation as wife, mother



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

Editor's note: The following is taken from the homily Bishop Knestout delivered at the Memorial Mass and Mass of Christian Burial for his mother, Caroline Mae Knestout, on Oct. 27 and 28, respectively.

“On this mountain the Lord of hosts will provide for all peoples A feast of rich foods and choice wines, juicy, rich food and pure, choice wines. On this mountain he will destroy the veil that veils all peoples... he will destroy death forever” (Is 25:6-8).

Mom was born in the mountains of north-western Pennsylvania, into a family that came from the mountains of central and south Italy. Most of her life was lived away from those mountains, but her longevity and quiet strength was rooted in the rugged mountain stock of those places.

In the Scriptures, mountains are often the places where we encounter God. All of us throughout our lives are distanced from God because of sin. We are far from the top of the mountain.

But through the grace of the Holy Spirit, the sacraments, prayer and fidelity to our vocation, we are invited to gradually climb that mountain of encounter. Our hope is that by the end of our efforts, we have reached the summit, even if the last steps of the climb are the hardest, steepest, most difficult.

I believe Mom crested that summit. She did so by passing through three waystations along the climb. By grace and faith, through her vocation as wife and mother, these waystations were home, kitchen and family. Or as the Italians might say: “Casa Cucina e Famiglia.” In these places Mom gave us the gift of a foretaste of heaven.

Bryan Colvin, my sister Jan's son, generously put together a video of photos of Mom to share memories of Mom with everyone last evening. When you look at those photos, you see most of them are in the context of home, or in a kitchen, or amid family.

Mom found joy, purpose and meaning in these three places, these three stations where she expressed the dignity of her vocation as wife and mother.

She found joy, purpose and meaning in her decades-long career of nursing, too. But that avocation was just an overflowing of her love of home, kitchen, family. These three stations were the context, the center and the focus of much of Mom's life.

Invitation to come home

The *home* is the place of shelter from the harshness of the world, where security and rest can restore us and ready us for the slings and arrows of life.

In the years when most of us were living at home in Bowie, whenever we went out, Mom always asked: “When will you be home?”

Even after we'd moved away, Mom was always inviting us to come back home, where she knew we'd be taken care of because we'd be with her.

Home is where most of life takes place. It is a symbol and an image of heaven. We speak of God's kingdom as our heavenly home. Now we experience the consolation of our faith that



Caroline Knestout leans in to kiss her son after he shows her the papal bull — the document announcing his appointment as the 13th bishop of the Diocese of Richmond — during his Mass of Installation, Friday, Jan. 12, 2018. (Photo/Jaclyn Lippelmann/Catholic Standard)

Mom is in that heavenly home.

Enjoying God's banquet

The *kitchen* is where we make our meals and share food with one another in conversation and communion of life and love.

Relationships of love and mutual self-gift ensure that no one has too little or too much. Mom was always — without fail — attentive to how much food we had.

“Have some more pasta! What's wrong? Don't you like my food?”

“Yes, I love your food, Mom! I just can't fit any more in!”

Even at St. Agnes, after her hip surgery, as we visited, she kept trying to give us part of her meals — her grilled cheese, fruit or cookies!

It is so often around the table that we build up one another, where memories of holidays and celebrations, birthdays and special events, mark significant occasions in life. It is there that tasty rich foods and choice wines are set, adding spice, flavor and joy to life. It nourishes and sustains life.

Kitchens are places of self-sacrificial love, the place of labor or perspiration, that is needed prior to the banquet being enjoyed. Heaven is often seen as a banquet feast, an abundance of “choice wines and rich food” provided on a heavenly table.

This is what the Mass is, what we celebrate today for Mom, and each day in Church. It is the foretaste of the heavenly banquet where we are sustained and nourished by the love of God and one another.

Mom loved her kitchen, and she was devoted to attending Mass. Now we have a confident hope that she is seated at the table and enjoying the banquet at the summit of encounter with God.

The loving questioner

Our *family* forms us and helps us grow. Our own weaknesses are most evident to our family members, but, ideally, the strengths of our family members may compensate for our own weaknesses. Our family assists us along ascent of the mountain on which we encounter God.

During family gatherings, even as adults, Mom would pepper us with questions, making

sure we were well and taking care of ourselves.

“Are you getting enough sleep?”

“Are you eating well?”

“Are you cold? Do you want a blanket to keep warm?”

“Do you have your coat and hat?”

Heaven is the place where there is the communion of saints, the place where we are at one and find the joy of not being isolated and alone, but rather accompanied, supported and cared for in the fullness of life. God's kingdom is where we join and dwell with our heavenly family.

Trust in what God will provide

In the Gospel, Martha and Mary lose their brother. Lazarus was the head of their household. He was the one who ensured security and sustenance for the family. Together, as a family, Martha, Mary and Lazarus sustained each other. With his death, their family was torn asunder, their security threatened and their sustenance at risk.

Martha is always the active one who would take initiative to approach Jesus and ask his intervention. Mary is always the one seeking solitude or ready to just listen and reflect.

Together they deal with their grief at the loss of their brother in their own ways — one by seeking confrontation and the other by seeking escape. Neither is best for dealing with loss and suffering.

Jesus makes clear what is needed. It is faith in Christ's power over sin and death, in his resurrection and triumph over death. What is needed is trust that God will provide us with a real and eternal home, real eternal food, and a real eternal family for each of us.

In any time of loss, God seems distant: Mary and Martha say, “Lord, if you had been here, my brother would not have died!” They have faith in the resurrection, but it isn't rooted deeply. It's abstract. It is a surface-level faith, a vague, distant promise, far in the future.

Jesus responds that he is the Resurrection and the Life, present to them at that moment. He is the one in whom we encounter God on the Holy Mountain. He destroys the veil that

See Mom, Page 3



Having completed the diocese's Lay Ecclesial Ministry Institute, Donna Keeley, coordinator of elementary faith formation at Our Lady of Nazareth, Roanoke, was one of 11 women Bishop Barry C. Knestout commissioned as a lay ecclesial minister during Mass Saturday, Oct. 24, at the Cathedral of the Sacred Heart. To her right is her husband, Dan. (Photo/Vy Barto)

'Be what God calls us to be,' bishop tells lay ministers

Commissions 11 LEMI participants

BRIAN T. OLSZEWSKI
The Catholic Virginian

In commissioning 11 women as lay ecclesial ministers, Saturday, Oct. 24, at the Cathedral of the Sacred Heart, Richmond, Bishop Barry C. Knestout encouraged them to continue "with determination on that same journey of growth and self-knowledge" they had undertaken in participating in the Lay Ecclesial Ministry Institute.

"Recommit to make use of all that you have received in this LEMI formation program, and recommit to bring this gift of faith to those you encounter in your parishes and in

circumstances you encounter in the Church," he said during the homily.

The bishop told the commissioned, which included volunteers, a middle school teacher, parish business manager, a catechist and coordinators of various parish ministries, that while they know their temperament, personality and abilities well, God knows them even better.

"He knows our abilities and our experiences, he knows how best to put those experiences and abilities at the service of the Gospel to further the mission of the Church," he said. "It takes time for us, any of us, as we mature, to become more self-aware to hopefully become more fruitful and furthering the mission of the Church and living out our vocation and carrying out what God calls us to do and be."

Bishop Knestout noted that the

ministers will get to know themselves better by confronting the sorrows, challenges and difficulties they encounter.

"We experience events in our lives that have to do with our souls and spiritual life. We experience other occasions where it stretches

our mind and intellectual life, other occasions that affect our emotions, actions and habits and our physical life, and we all encounter one another in our communal lives or social life and in pastoral interaction," he said.

Calling their LEMI formation an "opportunity and blessing,"

Bishop Knestout

said that as a result of it they were "stretched" in intellectual, spiritual, personal and pastoral life. He noted the emphasis on Christ's humility in St. Paul's Letter to the Philippians and told the ministers imaging that humility would help them in their service to God and others.

"When we do this as our first spiritual goal — to live as disciples in love of God and neighbor, we always find that God blesses us personally," the bishop said. "We are blessed with a deeper growth and greater self-knowledge as well."

Following the Mass, Bridgett M. Passauer, a volunteer at Church of the Ascension, Virginia Beach, and one of the 11 commissioned, addressed Bernadette Harris, director of LEMI and associate director in the diocese's Office of Christian Formation.

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Mom

Continued from Page 2

veils all people. His Resurrection is real — and he proves it, appearing right in front of them after his Passion and Resurrection.

Patience, sacrifice and generosity

Thanks, Mom, for giving us a safe, loving home and for sheltering us and caring for us. Now you can rest from your labors, for now we believe you are truly home.

Thanks, Mom, for making the kitchen a center of joy and flavor in our lives, for giving us strength to grow. Now you can eat at the table of our heavenly Father.

Thanks, Mom, for keeping us together as a family, for nurturing us and being the heart of our family and holding it together by your love and concern for each of us. Now we are confident that you are joined with Dad and Tim, your parents, brother and sister, and all who have gone before us. Our confident hope is that you are now joined with, and surrounded by, all the angels and saints — our heavenly family.

In the last year, Mom often said to us she wanted to go home. Pandemic and the burdens of age made that impossible. Sometimes

the Lord asks his dear ones to give up what is most dear to them.

It is a challenge for anyone — to share in the Paschal Mystery, to die to self and rise to new life. This is the path taken by all the saints and those closest to God as they climbed toward the summit of encounter with God.

Mom rose to the challenge, meeting the sacrifice with patience. She said many times, when something of her present situation frustrated her, "I guess I'll just go with the flow. That's what I'll have to do!"

She dealt with the sorrow of loss with patience and generosity and a joyful spirit, even in her hospital bed, in pain and recovering from her broken hip, she sang, "This is the day, this is the day that the Lord has made!"

Thanks, Mom, for making so many sacrifices for us and, especially, for these final years' sacrifices. If you did not need them for your own holiness, your generosity of spirit and energy ensured that many others — all of your children, grandchildren, great-grandchildren, family and friends — each climbed a little higher toward the summit to heaven.

IN MEMORIAM

Caroline Mae Knestout

The Mass of Christian Burial was celebrated at St. Pius X Church, Bowie, Md., on Wednesday, Oct. 28, for Caroline Mae (née Lucci) Knestout. Mrs. Knestout, 93, passed away peacefully on Wednesday, Oct. 21, surrounded by her family.

A native of Austin, Pa., she graduated from the West Jersey Hospital School of Nursing in 1948. She married her husband, the late Deacon Thomas Knestout, in 1954, and they moved to Maryland when he took a job with the National Security Agency in Fort Meade.

She was a resident of Bowie for more than 40 years with her husband and children. In her later years, she moved to Odenton, Md., and then to St. Martin's Home in Baltimore, operated by the Little Sisters of the Poor. She also spent four years in the 1960s in Ankara, Turkey, while her husband worked on an assignment there.

Mrs. Knestout worked for two decades as a registered nurse at Prince George's General Hospital in Cheverly, Md., serving in the cardiac care, labor and delivery, and neonatal intensive care units. She also served as a school nurse for the Prince George's County School System. After retiring from nursing, she worked for 15 years as a library aide in the Prince George's County Public Library in Bowie.

Mrs. Knestout was a devoted

member of St. Pius X Parish, Bowie, where her late husband was a permanent deacon for many years, frequently helping with his ministry work to the poor and hungry in the community through the parish's Society of St. Vincent de Paul. She was also a long-time member of the Sodality group and a Cub Scout den mother for her sons.

Mrs. Knestout is survived by her sister and brother-in-law, Annette Lucci Barnabie and her husband Armand. She is also survived by her children: Janice (Robert) Colvin; Julia Peters; Rosemarie (Joe) Maslo; Robert Knestout; daughter-in-law Michelle Knestout; Bishop Barry C. Knestout; Thomas (Jaci) Knestout; Father Mark Knestout; and Brian (Catherine) Knestout. She is further survived by grandchildren and their spouses, and by great-grandchildren.

In addition to her husband, Mrs. Knestout was preceded in death by her parents, John and Mary Lucci; her brother, Carl Lucci, and sister, Joan Lucci Lentini; son, Timothy Knestout; son-in-law, Bruce Peters; and grandson, Andrew Fowler.

Memorial donations may be made to the Little Sisters of the Poor at St. Martin's Home, 601 Maiden Choice Lane, Baltimore, Md., 21228-3630, or at <http://www.littlesistersofthepoorbaltimore.org/donate-now/>.



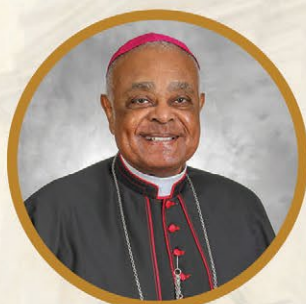
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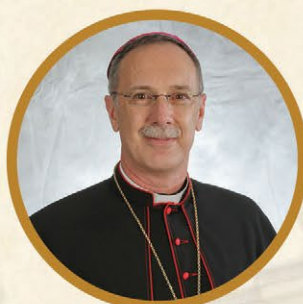
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Portsmouth Catholic honors 'example of discipleship'

Cynthia Pauler named to school's Circle of Saints

JENNIFER NEVILLE

Special to The Catholic Virginian

An invisible hero.
An angel guiding and protecting.
A disciple.

Those are just a few ways family and friends describe Cynthia Pauler, this year's inductee into the Circle of Saints, an annual award bestowed by Portsmouth Catholic Alumni Relations Committee. The honor is given to outstanding philanthropic alumni of any of the former Catholic high schools in Portsmouth.

Father Anthony Morris, pastor of the cluster parishes that includes Pauler's parish, St. Paul, said she has "an energy of faith."

"She's not someone who sits in the pew, but someone who really is excited by her faith," Father Morris said. "She shows an example of what discipleship means."

Among her contributions for Catholic education, Pauler, 79, has been president of the Parent Teacher Organization at Portsmouth Catholic Regional School (PCRS) and Peninsula Catholic High School in Newport News, served on the high school's board and continues to serve on the board of PCRS, which educates children from pre-K through eighth grade.

She served on the Catholic Management Team, a five-year commitment that evaluated all aspects of school life such as Catholic identity, school and community, communication, and finance and development, explained Donna Henry, PCRS first-grade teacher, assistant principal and chair of the alumni relations committee.

Pauler's contributions to her parish include service on the funeral and counting committees. She is active in the Knights of Columbus Women's Auxiliary, which she joined 30 years ago. She held several offices from secretary to president in the auxiliary and has organized and helped with countless fundraisers. She also reaches out to individuals in need such as visiting and grocery shopping for a housebound 101-year-old friend.

Renowned for her exceptional cooking skills, Pauler brings goodies to committee meetings, donates baked goods for fundraisers and helped cook at Knights of Columbus fish fries during Lent. Her pasta sauce with meatballs is a big hit at an annual auxiliary fundraiser, friends said.

Pauler said her volunteer efforts have waned somewhat because she broke her leg about a year ago, and now she also devotes her time



Cynthia Pauler, pictured with her husband, Michael, was recently named to the Circle of Saints by the Portsmouth Catholic Alumni Relations Committee for her commitment to Catholic education and to her community. (Photo provided)

to caring for her husband, Michael, who has dementia. Nonetheless, individuals say her involvement is still "amazing."

Sister Grace Malonzo, a member of the Daughters of Wisdom, said Pauler "has a beautiful outlook on life" and is "generous with her time."

"She's a woman who gives herself to everybody that's in need," Sister Grace said.

Pauler and her siblings attended St. Paul elementary and high schools where the Daughters of Charity reinforced the Christian values and faith practiced in the home. She was one of four generations to attend Portsmouth Catholic schools, starting with her father who graduated in 1918 from the Xaverian Brothers' Saint Paul's Academy for Boys (now closed) and continuing to his great grandchildren who attended PCRS.

Growing up, Pauler's family attended weekly Masses. Each May they made a little altar on a bookshelf in the dining room where the children knelt as their mother led them in the praying the rosary — a tradition Pauler continued with her two daughters, Emily Pauler and Betty Ann Smith.

Her mother modeled a servant's heart as she participated in school fundraisers and made meatballs for military members at the USO. Sometimes Pauler would accompany her there, she said.

"Volunteering was part of my life. It is the way we were raised," she said.

One of six children, family means "everything, everything, everything" to her, she said. From childhood through adulthood, most of her extended family has lived in Portsmouth, many within a stone's throw of each other.

Pauler worked almost exclusively in administration, first as a secretary, in the legal field from high school graduation in 1959 to retirement in 2009, taking a brief stint off to care for her children when they were young. For the last 25 years of her career, she was an estate paralegal at the law firm Cooper, Spong and Davis. Her responsibilities included helping organize and conduct estate sales.

"It was a very rewarding experience, helping people navigate the probate system and finalize estate issues," she said. She uses that expertise to help family and friends who are grieving from the loss of a loved one.

On Oct. 9, Mayor John Rowe issued a proclamation honoring Pauler at a special school assembly. Henry said honoring Pauler in front of the student body showed students that she is "an invisible hero" working behind the scenes.

"Since the day I met Cindy, she has always been a mover and a doer," said Henry, who has known Pauler for about 30 years.

Pauler is driven to be the best she can be in her endeavors.

Career-wise, in 1968, she was named Legal Secretary of the Year by the Virginia Association of Legal Secretaries. At age 21, she was the youngest grand regent in her chapter of the Catholic Daughters of the Americas, the oldest and largest volunteer organization for Catholic women.

She was listed in the 1966 edition of Outstanding Young Women in America for her community involvement. In 2009, the Girls' Club of Portsmouth honored her as a Strong, Smart and Bold Woman for her role in helping the elderly.

Henry praised Pauler for putting her faith into action.

"She is always pulling us together, giving, rallying, problem solving, supporting and advancing us as the best school family possible for generations," Henry said. "I think she's one of those anonymous angels that you may not see or know what she does, but she's always working on behalf of our students at Portsmouth Catholic and the community."

BISHOP JOHN J. KEANE

1820 TIME CAPSULE 2020

A FITTING RESTING PLACE

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

The Cathedral of the Sacred Heart (1906), which includes a crypt for the entombment of bishops, was dedicated during

the tenure of Augustine van de Vyver, the sixth bishop of Richmond (1889–1911). Yet, at his request, Bishop Van de Vyver was laid to rest at nearby Mount Calvary Cemetery. As vicar general of the Diocese of Richmond, he had bought the land for that cemetery in 1885.

There were two Catholic cemeteries in Richmond at the time land was purchased for a new one. One cemetery was operated by St. Mary Parish for German Catholics (1874). It was considered the burial place for German

Catholics only, until it was formally opened to all Catholics and was renamed Holy Cross Cemetery (1924).

The other cemetery was known as the Bishop's Cemetery, probably because the bishops of the diocese owned it, although none were buried in it. Funerary monuments indicate burials there as early as 1850 or 1857. Most of the bodies were transferred to Mount Calvary, and later the Bishop's Cemetery be-

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We need your prayers for an increase in vocations

GUEST COMMENTARY
FATHER BRIAN CAPUANO

“The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest” (Lk 10:2).

The first week of November is commonly acknowledged as Vocations Awareness Week and is promoted by the U.S. Conference of Catholic Bishops to increase awareness of vocations to the priesthood, permanent diaconate and various forms of consecrated life.

As we continue to step through this unique time of ours, I’m ever mindful of the above Gospel passage. It’s a theme of mine this year as I serve and strive to support our

seminarians in their formation. I’m particularly struck by the Lord’s acknowledgment of the task at hand: “The harvest indeed is abundant.”

If you look at the vocation poster on Page 12 in this issue of The Catholic Virginian, you can see the posture of the disciple before the Lord as he prepares to be sent out to proclaim the good news in the absorbing image titled: “He Sent them out Two by Two” by James Tissot.

The Lord is depicted gripping the kneeling man’s head. The scene conveys a certain desperation on the part of the disciple, a sense of solidity in the dominant stance and centrality of the Lord’s figure in the midst of the landscape and the “coming-and-going” of the disciples being commissioned.

The artist had a religious conversion toward the end of his life

in 1902, when this painting was produced. I can’t help but speculate about the artist’s intention – a disciple desperate for the Lord’s affection, for supernatural grace to take next steps, to respond adequately to the call placed on the heart.

I ask for your confident prayers for the seminarians, the discerners known to the Vocations Office, the various men yet to step out of the shadows and express their desire to follow our Lord as diocesan priests, as well as the numerous young men and women who are stepping forward yearning to hand their lives over to the Lord in order to serve the Church with great devotion and apostolic zeal in consecrated life.

In the midst of the storms of this life, the Lord is confident and

unafraid, even “asleep in the boat” as we can find ourselves cowering in fear (cf. Lk 8:24). What brings me hope is the movement of the painting — while the Lord is stable and still, confident in conveying grace, the disciples are boldly coming and going. They know where grace comes from and what the Lord wants to do for souls through them.

The same is true of our young people — they are confident that Jesus Christ is Lord and his heart will triumph in these difficult days. Let’s support and encourage them, that they might be as bold as our own Servant of God Frank Parater (1897-1920): “The Sacred Heart never fails those who love Him.”

Father Brian Capuano is Vicar for Vocations for the Diocese of Richmond.

Remembering Father Apuzzo

Over the years, when our pastor was on leave, our church, St. Timothy, Tappahannock, would invite Father “Pat” Apuzzo to say our Masses. When he arrived, even though he may not have seen us for a while, he always remembered those who assisted him at the Mass by their first names.

Due to his physical infirmities, it was necessary to place a chair at the front side of the altar so he could sit while delivering his homilies. He always addressed some social issue that was current and challenging.

He never raised his voice, but his word choice and his quiet delivery commanded the attention of all those in attendance. And he always had interesting examples from his life as a pastor or from some current news report.

He delivered his homi-

lies from a couple of scraggly-looking sheets of paper, which he held out in front of him as he spoke. Every so often, he would shake the sheets of paper, which was the extent of emotional expressions. Yet, by the time he was finished, we were left with plenty to think about.

After the Saturday night Mass, a couple from our church would invite him out to an Italian restaurant, his favorite cuisine. A dozen or so of us would accompany them. During the meal, he always managed to address each of us personally so no one felt isolated or neglected.

Along with all of these wonderful traits, he had a great sense of humor without ever offending anyone. He was always gentle, kind and considerate. As St. Paul admonishes us, “He put others’ concerns ahead of his own.”

There couldn’t have been a better representative of “Christ on earth” than Father Apuzzo! We will sorely miss him.

– Joseph Swonk
Dunnsville

Goal: Make abortion unthinkable

Many Catholics find themselves torn on the issue of abortion. Fearful of a return to the days of self-mutilation and the back-alley abortionist, they balk at a total abolition of the procedure while still seeking to defend unborn children.

Surveys show that about 75% of women seeking abortions do so because of economic reasons. For them, abortion is not really a “choice,” but a compulsion

driven by their financial state.

There might be a key here to a constructive approach: remove those economic barriers and the demand for abortion would be greatly decreased.

What do we need to do to eliminate those barriers? First, the mother would need a job that pays enough to support a family. Assistance such as food stamps could fill in any gaps.

Second, we need to provide maternity leave and good, affordable child care. She might need training or education for a career to provide a better life for her family. We can provide this through free community college and even beyond that for those with limited incomes.

Incidentally, such policies, all of which are in accord with Catholic social principles, already exist in most first world countries. Incidentally, millions of other Americans would benefit as well.

Adopting policies like this could reduce abortions by up to 75%. Wouldn’t that be great? What of the other 25%? We can and should continue to make decent, respectful appeals to their consciences.

Our goal should not be to try to make abortion illegal; it should be to try make it unthinkable. Certainly, with measures like those recommended above, we can make it unnecessary.

– Dr. Mario D. Mazzarella
Newport News



CV letters policy

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

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

Postmaster: Send address change to The Catholic Virginian, 7800 Carousel Lane, Richmond, VA 23294. The Catholic Virginian ISSN 0008-8404 – Published every other week on Monday by The Catholic Virginian Press, 7800 Carousel Lane, Richmond, VA. Periodical postage paid at Richmond, VA and at additional mailing office. Sixty cents per copy, \$15 per year.

Despite pandemic, Mechanicsville Knights feed hungry

Partnership with Friends Church serves 60-70 families weekly

KRISTEN L. BYRD

Special to The Catholic Virginian

Feeding the hungry has become exceedingly important over the past several months as COVID-19 has brought struggle and uncertainty to people across the country and in the Diocese of Richmond.

For nearly two decades, members of Church of the Redeemer's Knights of Columbus Council 11042 in Mechanicsville have dedicated their Tuesdays to fulfilling that mission.

Every Tuesday morning, donations are collected from local grocery stores. The stores donate their unsold chicken, pork and ground beef, as well as bakery items, produce and other foods.

Every Tuesday night, the Knights and Friends Church give the food to 60-70 families in need. Since the beginning of COVID-19, more than 9,000 pounds of food and 700 hours of volunteer work have been donated to the community.

Retired law enforcement officer Jeffrey Uerz has served as a Knight for 21 years and is the Immediate Past Grand Knight of that council. He has participated in the food program for the past eight years and sees the Knights as a way for him to continue to serve his community.

"From the beginning of this program, our Knights of Columbus council's focus has been to ensure that as few as possible go to bed hungry each night," said Uerz. "Additionally, we hoped to inspire others to put their faith in action in some way, to ensure they were looking out for our neighbors."

The Knights' partnership with Hanover Evangelical Friends Church Food Bank is a result of shared Christian values.

"Friends Church is a group of Christians from a variety of backgrounds growing together

in Christ," explained Uerz. "They come to church to worship, study God's word, bear one another's burdens and enjoy our church family. They want to share the love of Christ with our community and with the world."

As with many aspects of life during a pandemic, the Knights encountered several challenges in their effort to keep providing food for the hungry.

China, the first epicenter of COVID-19, is also the United States' biggest supplier of pork products, according to Uerz. Since there was less product coming into the U.S. from China, there was less product for stores to sell. Food on the store shelves was quickly sold as people rushed to fill their refrigerators in the immediate panic-shopping that resulted from coronavirus fears. During the first few months of the pandemic, donations to the food program decreased dramatically.

"As a result of these shortages, one week we were only able to give each family one pound of protein for the week" Uerz recalled. "That particular night, I went home with a heavy heart and prayed all week for donations to increase in the coming weeks."

Another challenge was manpower. Many of the Knights were vulnerable to COVID-19 due to age or medical conditions. Uerz sent those who were high-risk home and appealed to the Church of the Redeemer for support. He received an overwhelmingly positive response. Several "Friends of the Knights" — people who aren't Knights but whose family members or friends are — volunteered their time at a critical moment. Thanks to them, the program was able to continue and didn't shut down during the pandemic.

In addition to obtaining food and having the ability to physically run the Food Bank, the volunteers



John Pohida, left, a member of Church of the Redeemer's Knights of Columbus Council 11042, and Mike McCurry, Deputy Grand Knight of the council, unpack groceries at Friends Church in Mechanicsville for the Food Bank on Tuesday, Sept. 8. The council, in partnership with Friends Church, provides food for 60-70 families weekly in Hanover County. (Photo/Jacob Rozsahegyi)

also had to adjust their operations to accommodate safety precautions, including social distancing and wearing the necessary personal protection equipment.

"Instead of the recipients coming into the facility and picking up the food, it had to be bagged, placed in crates, and hand-delivered to the recipients' vehicles," said Daniel Corso, a fellow Knight and editor of the council's newsletter. All volunteers wore face-masks and gloves, and the Knights also provided PPE to members of Friends Church.

Uerz said that all of those measures doubled the work for volunteers, but it was necessary in order to keep everyone as safe as possible.

Many of the Knights have since returned to the Food Bank, and some of the new volunteers have continued. Donations have increased again, though not to the same level as they were before the pandemic. Yet, no

family that came to the Food Bank went home empty-handed.

"My lifelong role was to make this world a better place by and with the grace of God," Uerz stated. "Each day as the sun rises, I pray my work will make a difference in just one person's life. Each day I strive to do my best in the service of my God, Church, pastor, fellow Knights and community. This program is a means of making a small difference in the lives of others."

Corso added, "At the end of every Mass, the congregation is reminded to go forward glorifying God through words and deeds, which incorporates promoting the values of Jesus Christ, giving others a Christian behavioral guide. In this regard, this ministry that feeds people in need is as good as it gets at living one's faith."

Editor's note: To donate time or money, contact Jeffrey Uerz at jaumnd@comcast.net.

LEMI

Continued from Page 3

Directing Harris to look at a flower arrangement in the sanctuary, Passauer said, "LEMI has been here for 10 years. Everyone's journey in the institute has been as unique as each one of those flowers in the vase."

Noting various elements of the program, i.e., four-year master's degrees, certificates, online and in-person courses, commissioning Masses, retreats, Passauer continued, "Everyone has one thing that has held them together, and that's you. On behalf of all people who have come through LEMI, we thank you for everything you do. We are here because of what you are willing to do to ensure that we get here. We hope we can support you in the next 10 years."



Those commissioned as lay ecclesial ministers on Saturday, Oct. 24, stand with Bishop Barry C. Knestout as their classmate, Bridgett Passauer, right, pays tribute to the work done by Bernadette Harris (black dress) for her work as director of the diocese's Lay Ecclesial Ministry Program. (Photo/Vy Barto)

What to do when facing a vaccine dilemma



QUESTIONS & ANSWERS
FATHER KENNETH DOYLE
CATHOLIC NEWS SERVICE

Q. I have been reading about vaccines being developed that use cell lines from aborted fetuses. Can you explain to me the Catholic teaching with regard to using these cell lines? (Albany, New York)

A. Currently, the only vaccines readily available in the United States for rubella, chickenpox and Hepatitis A have been manufactured using fetal tissue from procured abortions. Your question is a good one: What should a Catholic do if faced with this dilemma?

In 2005, the Pontifical Academy for Life spoke directly to this question, and the answer was that Catholics may make a choice. In cases where no other alternative is available, Catholics may licitly accept vaccination for themselves and their children; or they may choose to refuse it "if it can be done without causing children, and indirectly the population as a whole, to undergo significant risks to their health." (The abortions happened 50 or 60 years ago, and the present user of the vaccine played no role in that immoral decision.)

In April 2020, John Di Camillo, an ethicist with the National Catholic Bioethics Center, offered in an inter-

view that same option. He noted that there is an obligation for researchers to avoid the use of biological material secured immorally, but he explained that, when a vaccine using fetal cell lines is the only one available, "one is allowed to make use of it where there's a serious threat to the health or life of the individual, or of the greater population."

There is an obligation for Catholic leaders to voice strong concern that vaccines be harvested without threatening human life.

In April 2020, Archbishop Joseph E. Naumann of Kansas City, Kansas, chair of the U.S. Conference of Catholic Bishops Committee on Pro-Life Activities, along with several other bishops, wrote to the commissioner of the Federal Drug Administration, urging him to ensure that any vaccines developed for the coronavirus "are free of any connection to abortion."

There is some encouraging news in that direction. Sanofi Pasteur, the world's largest biotech company devoted entirely to vaccines, announced recently that it is no longer using an aborted fetal cell line to produce its polio vaccine.

Q. I grew up as a Roman Catholic but have since joined the Eastern branch of the Catholic Church. We receive the Eucharist by intinction. Both the body and blood are administered together by a spoon (using now a separate spoon for

everyone.) This seems safe to me, and it allows for full reception under both species. Could the Roman Catholic churches try this? (Indianapolis)

A. Since your email arrived in mid-September 2020, I am assuming that your Eastern Catholic parish is continuing to distribute the Eucharist by intinction during the current pandemic. In the Roman Catholic churches of which I am aware, the practice of parishioners taking Communion from the chalice has been suspended during the coronavirus.

But to answer your question: During normal times, yes, the practice of intinction is allowed in Roman Catholic churches. One of the ways in which Communion can be distributed to the faithful in the Roman rite is "by drinking from the chalice directly, or by intinction, or by means of a tube or a spoon" (General Instruction of the Roman Missal, No. 245). The use of a tube or spoon is not customary in dioceses in the United States.

As the general instruction explains, "If Communion from the chalice is carried out by intinction, each communicant, holding a Communion-plate under the chin, approaches the priest who holds a vessel with the sacred particles, a minister standing at his side and holding the chalice. The priest takes a host, dips it partly in the chalice and, showing it, says, 'The body and blood of Christ.' The communicant responds, Amen, receives the sacrament in the mouth

from the priest, and then withdraws" (No. 287).

The U.S. Conference of Catholic Bishops reminds readers in "Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America" that "the communicant, including the extraordinary minister, is never allowed to self-communicate, even by means of intinction. Communion under either form, bread or wine, must always be given by an ordinary or extraordinary minister of holy Communion" (No. 50).

Q. I am 69 years old and a new Catholic. My wife and I would like to restate our vows in a Catholic Mass. However, I was previously married 40 years ago for a short time. My first wife has passed away, but she had married again, and I don't even know her marriage name.

Our local deacon has told me that since she has died, there is no need for an annulment, but that I have to prove she is dead either by a death certificate or an obituary. But since it was so long ago, I can find neither one. I feel like I'm in a Catch-22 position. What can I do? (Covington, Louisiana)

A. Not to worry. Fortunately, the Church's Code of Canon Law has already envisioned a situation such as you describe. Canon 1707

See Father Doyle, Page 16

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

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IN LIGHT OF FAITH

BARBARA HUGHES

As we celebrated the Feasts of All Saints and All Souls Day, I was reminded of a story I heard several years ago. When one of Mother Teresa's nuns asked what she must do to become a saint, with her characteristic wit, the saint replied, "All you have to do is die. This pope [Pope St. John Paul II] canonizes everyone."

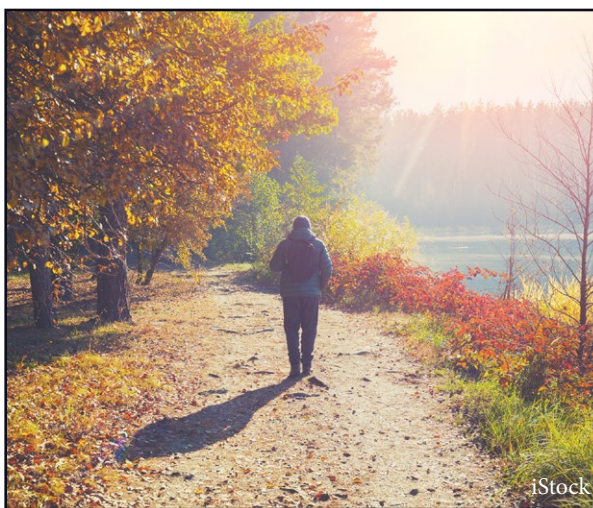
Whether or not the story is true, it's worth noting that Pope John Paul II, Pope Benedict XVI and Pope Francis have all been referred to as "Saint Makers." The reason for the flurry of canonizations can be traced to the Second Vatican Council, based on Jesus' mandate, "Be you therefore perfect, as also your heavenly Father is perfect" (Mt 5:48).

The Vatican II document "Lumen Gentium" devoted an entire chapter to the universal call to holiness, negating the notion that sainthood was a privileged state reserved primarily for clergy and religious.

The council fathers affirmed, "The call to holiness is not limited to any one state in life, but is universal, and embracing all baptized Christians. It consists in the perfection of that type of love called charity or agape" ("Lumen Gentium" 5:13-14).

Perfection in the Christian sense does not mean that we must accomplish every task perfectly, but that all we do is guided by love for God and neighbor. As we look at the lives of the saints, we see imperfect people who desired to love God with all their heart, and it was that love that guided their choices in life.

Holiness is about recognizing that we belong to God. Such profound awareness doesn't happen all at once, which is why we refer to faith as



a journey. We look to the saints for inspiration. Their lives serve as roadmaps, but they are not blueprints because there are no carbon copies among the Communion of Saints.

Every person is called in a unique way according to the times, culture and situation in which they live. Not all are called to be martyrs, prophets or founders of religious communities.

Saints like Louis and Zelig Martin, parents of St. Therese of Lisieux, are a good example. Zelig, wife and mother of five daughters was a lace maker who died of breast cancer in the prime of life. Louis struggled with depression much of his life and died in an institution. They dealt with some of the same issues that we deal with today, yet they became saints.

On Oct. 4, Pope Francis beatified 15-year-old Italian Carlos Acutis who was a computer programmer. He enjoyed playing Pokemon and Super Mario, but it was his love for the Eucharist, the poor and the souls in purgatory that led to promoting his cause for sainthood.

Carlos donated money to beggars, volunteered in a soup kitchen and spent time praying before the Blessed Sacrament. None of these works are extraordinary in themselves. I dare say

many Catholics have done similar things, but for Carlos, they were more than occasional acts of charity and devotion; they became a way of life that defined who he was.

Carlos' love for the poor souls in purgatory suggests that he had a deep understanding and appreciation of the Communion of Saints that extends beyond the suffering poor in this life. Diagnosed with leukemia as a teenager, he told friends and family that he would offer all his sufferings for the pope, the Church and for the souls in purgatory. His example is one that we can all emulate with the help of God's grace.

As we reflect on our own faith journey, it's equally important to ask ourselves what is keeping us from becoming the person God is calling us to become. Rather than praying for some things, sometimes it helps to pray to be rid of some things. It might be arrogance, anger, petty jealousies or the need to be recognized for the good we do. One thing is certain: to become a saint, prayer must be front and center of our life, because without the grace of God, we are helpless.

Whether we are praying for ourselves or for others, prayer connects us not only to God but to one another, which is why there is no such thing as private prayer. Whether we pray alone or within a Christian assembly, every prayer pierces the heavens and joins our voice with that of the Church triumphant, the Church suffering and the Church militant.

Prayer reminds us that we are never alone, that others have successfully traveled the journey from emotional love to agape love, and that with God's grace so can we. More than an empty promise, prayer offers pilgrims hope for what is to come!

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

How to keep the Light of Christ shining



BELIEVE AS YOU PRAY

DEACON CHRISTOPHER COLVILLE

I used to think that Matthew got it wrong in the parable we hear this weekend. I thought, "Shouldn't the wise virgins have shared their oil with the others?" Wouldn't that have been the Christian thing to do?

After all, doesn't Jesus tell us that we should share with those who are in need? If we have two cloaks, we should give one to the person who has none. We should share our food and drink with the hungry and the thirsty.

Some time ago, however, I realized that I was reading this parable in a very literal sense and not in the symbolic sense that parables are intended.

Jesus said, "I am the light of the world. Whoever follows me will not walk in darkness but will have the light of life" (Mt 5:14). At our baptism, we receive a candle lit from the Pas-

chal Candle with the words, "Receive the Light of Christ." We are asked to keep the "flame of faith alive in our hearts."

In the parable, the light from the oil lamps represents this light of faith, the Light of Christ. The oil, which for me is the focus of the parable, represents that which keeps the Light of Christ burning in our lives.

We keep the light of faith alive in our hearts and burning brightly through our participation in the life of the Church. Through prayer, participation in the sacraments

and especially through our good works, the light shines brightly. If we truly accept God's gifts of love and redemption, they elicit from us the same actions we see in Jesus.

The wise virgins had what they needed: lamps to guide the way and enough oil to let the lamps burn bright. If we are wise, we fill ourselves with what keeps the Light of Christ alive and burning bright. Taking care of God's people keeps the Light of Christ burning in our lives.

At times the Light of Christ doesn't shine as brightly as it could. Things get in the way. The trimming of an oil lamp involves getting rid of the burnt wick that hasn't fallen off, thereby

exposing the unburnt part so the lamp's light is brighter. Identifying things that interfere with the Light of Christ and trimming them out of our lives enables the light to shine brightly.

Designating the virgins with extra oil as wise is a significant point for Jesus' audience. Throughout Scripture, especially in the Wisdom literature of the Old Testament (Wisdom, Psalms, Proverbs and Ecclesiastes), wisdom is identified with God — a quality of God or something that he shares with us.

According to our reading from Wisdom, if we take that wisdom of God to ourselves, that is, internalize it, we "experience the perfection of prudence" (15). Proverbs, chapters 8 and 9, clearly identifies God as being Wisdom. As Christians, we identify Jesus as that Wisdom come to us from God (1 Cor 1:24), and in a few weeks we will sing, "O come thou Wisdom from on high."

In our bicentennial prayer we pray "may we shine like stars in the world." As we approach the end of the Church year and our bicentennial year, it is good to ask ourselves two questions: Where has the Light of Christ shone brightly in our lives? What has gotten in the way of that light shining as brightly as possible?

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

Thirty-Second Sunday in Ordinary Time

Wis 6:12-16;

1 Thes 4:13-18;

Mt 25:1-13

Support for families of those with same-sex inclination

EnCourage embraces, upholds Catholic teaching

WENDY KLESCH

Special to The Catholic Virginian

Being a Catholic with a loved one who has expressed feelings of same-sex attraction can be an isolating experience.

How does one best respond when the world is filled with so many conflicting messages on the subject? How does one best support a friend, sibling or child while still remaining true to one's faith, holding fast to the teachings of the Church?

What, exactly, are the teachings of the Church?

This past June, Bishop Barry C. Knestout approved the establishment of an EnCourage chapter in Hampton Roads. It is the first group in the diocese for a ministry created to support the families and friends of people who have experienced same-sex attraction.

Its 10 members meet once a month to pray, share their experiences and support one another in their own walks of faith as they navigate through trying times that can often put a strain on — or even sever — friendships and family ties.

People who understand

David Sammons, lay coordinator of the chapter and a parishioner at St. Benedict, Chesapeake, explained that he was searching for guidance in his relationship with a loved one, when, in April 2019, he attended a talk about the Catholic perspective on same-sex attraction at St. Nicholas, Virginia Beach. There, he met others in Hampton Roads in similar circumstances.

"It was a relief for me to find others I could talk to," he said, "to find people who understand and desired to remain faithful to Church teaching and to find out how to support their loved one in

"While the Church teaches that homosexual acts are immoral, she does distinguish between engaging in homosexual acts and having a homosexual inclination. While the former is always objectively sinful, the latter is not. To the extent that a homosexual tendency or inclination is not subject to one's free will, one is not morally culpable for that tendency."

— U.S. CONFERENCE OF CATHOLIC BISHOPS' "MINISTRY TO PERSONS WITH A HOMOSEXUAL INCLINATION: GUIDELINES FOR PASTORAL CARE"

a way that is faithful to this teaching."

The group exchanged contact information and began meeting informally, he said, before writing to Bishop Knestout in July 2019 to begin the process of establishing the chapter.

EnCourage is an outreach of Courage International, a Catholic apostolate that provides pastoral care to those experiencing same-sex attractions. Founded in 1980, it has expanded to more than 175 chapters worldwide and is the only canonically approved apostolate of its kind.

The members of the EnCourage chapter, Sammons said, are also working to establish a chapter of Courage in the diocese.

All God's children

One difficulty friends and family members face, Sammons said, stems from the fact that the truth about what the Church teaches about same-sex attraction and gender dysphoria is often undermined or misrepresented in the broader culture. The lack of clarity can make communication difficult from the very start, as many might misunderstand the Catholic perspective.

The U.S. Conference of Catholic Bishops' "Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care" states: "While the Church teaches that homosexual acts are immoral, she does distinguish between engaging in homosexual acts and having a homosexual inclination. While the former is always objectively sinful, the latter is not. To the extent that a homosexual tendency or inclination is not subject to one's free will, one is not morally culpable for that tendency. Although one would be morally culpable if one were voluntarily to entertain homosexual temptations or to choose to act on them, simply having the tendency is not a sin. Consequently, the Church does not teach that the experience of homosexual attraction is in itself sinful." (<https://www.usccb.org/committees/doctrine/general-principles>)

"The bishops have spoken clearly," said Father Daniel Malingumu, pastor of Church of the Ascension, Virginia Beach, whom the bishop has asked to be chaplain of the group. "People who experience same-sex attraction are all God's children. We are called to love them, to support

See Support, Page 16

Context critical in reading pope's words about civil unions

CINDY WOODEN

Catholic News Service

VATICAN CITY — While there is no doubt that Pope Francis said civil laws should protect the rights of gay couples, some mystery shrouds the context in which he said it and the way it is used in a new film.

The film, "Francesco," which was released Oct. 21, presents the pope saying: "Homosexual people have a right to be in a family. They are children of God and have a right to a family. Nobody should be thrown out or be made miserable over it. What we have to create is a civil union law. That way they are legally covered."

When the documentary by Evgeny Afineevsky debuted at the Rome Film Festival and some news outlets focused on the 20-second clip referring to civil unions, a Vatican official dismissed it as old news, pointing out that the comments were from a 2019 interview with Valentina Alazraki of the Mexican television Televisa.

But the reference to civil unions does not appear in the one-hour, 17-minute interview broadcast by Televisa and available on YouTube, nor does it appear in the Vatican's Spanish or Italian transcripts of the

pope's conversation with Alazraki.

And, in fact, the whole 20-second clip in "Francesco" appears to be a reedit, placing phrases the pope did say in the interview together in an order not found in the original.

In statements to the Associated Press, The Washington Post and The New York Times, Televisa confirmed that the pope's comment about civil unions was part of the interview he gave to Alazraki, which was filmed by the Vatican television center. When Televisa was given the footage, the station said, the civil unions passage had been removed.

Televisa spokesman Ruben Acosta Montoya told The Washington Post in an email, "Someone at the Vatican gave us the part that we did broadcast, and later they gave the rest of the material to someone else," specifically, Afineevsky.

The Vatican press office did not respond to requests for clarification.

Pope Francis has made similar references in the past to the need to provide legal protections for the rights of nonmarried people living together in a stable way — rights, for example, involving inheritance, health care decisions and visitation when one is ill.

And reporters are not the only ones he has discussed it with; Archbishop Salvatore J. Cordileone of San Francisco issued a statement Oct. 21 saying the pope talked about such protections with the bishops of California when they made their "ad limina" visits in January.

In an article on the conversation Jan. 27, Catholic News Service wrote, "The pastoral care of LGBT Catholics was another topic Pope Francis spoke about, Archbishop Cordileone said. 'He spoke about the pastoral care that we have to give' and the need to understand the suffering many of them have endured, including being shunned by their families."

"'He made important distinctions between the (sexual) orientation and the question of marriage,' for example saying it was important to ensure gay couples have access to public benefits, but insisting gay couples cannot marry, the archbishop said. 'Marriage is unique; marriage, by its nature, is complementarity between man and woman. And he spoke about the danger of the gender ideology and how it denies difference,' the diversity with which God created human beings male and female."

Pope Francis also is on the record supporting some form of civil union legal protections during his tenure as archbishop of Buenos Aires, Argentina, and in interviews published in 2014 and 2017.

In every case, he has insisted that a civil union law that equated gay relationships and marriage would be unacceptable since marriage is only between a man and a woman.

Archbishop Victor Fernandez of La Plata, Argentina, who is known to be close to Pope Francis, wrote on his Facebook page Oct. 21 that when, as archbishop of Buenos Aires, Pope Francis advocated for some form of civil union law, the majority of bishops disagreed fearing that many people would equate such a law with marriage.

Pope Francis never equated the two, he said. "For him, the expression 'marriage' has a precise meaning and applies only to a stable union between a man and a woman open to transmitting life."

And, in fact, in the Televisa interview as broadcast, when Pope Francis said that LGBT people "have a right to a family," he immediately added, "this does not mean approving homosexual acts — not at all."

Barrett sixth Catholic justice on current Supreme Court

CAROL ZIMMERMANN
Catholic News Service

WASHINGTON — A divided Senate, in a 52-48 vote, confirmed Amy Coney Barrett as a justice for the Supreme Court the evening of Oct. 26 and soon afterward she was sworn in by Justice Clarence Thomas at a White House ceremony.

“The oath that I’ve solemnly taken tonight, means at its core that I will do my job without any fear or favor and that I will do so independently of both the political branches and of my own preferences. I love the Constitution and the democratic republic that it establishes and I will devote myself to preserving it,” Barrett said after the outdoor ceremony.

The 48-year old, who has been on the Chicago-based U.S. Court of Appeals for the 7th Circuit since 2017, said it was a privilege to be asked to serve on the Supreme Court. She said she was “truly honored and humbled” to be stepping into this role, which is a lifetime appointment.

Barrett is now the 115th justice for the court, replacing Justice Ruth Bader Ginsburg, who died Sept. 18. She is the sixth Catholic justice on the current bench. The others are Samuel Alito Brett Kavanaugh, John Roberts, Sonia Sotomayor and Clarence Thomas. Since 2006, when Alito was confirmed, there has been a Catholic majority on the Supreme Court.

Thomas administered the constitutional oath to Barrett, who was to take the judicial oath in a private ceremony at the Supreme Court Oct. 27.

‘Policy preferences irrelevant’

Reaction to the confirmation was swift and just as divided as it has been since she was first announced as President Donald Trump’s nominee just weeks before the presidential election. Congressional Democrats took to Twitter to criticize the Senate for acting so swiftly on this vote but not passing a COVID-19 relief package.

The Associated Press reported that no other Supreme Court justice has been confirmed on a recorded vote with no support from the minority party in at least 150 years, according to information provided by the Senate Historical Office.

During her nomination hearings before the Senate Judiciary Committee, Barrett 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



Judge Amy Coney Barrett holds her hand on the Bible as she is sworn in as an associate justice of the U.S. Supreme Court by Supreme Court Justice Clarence Thomas at the White House in Washington Oct. 26, 2020. Barrett and Thomas are two of the six justices on the court who are Catholic. .

(CNS photo/Tom Brenner, Reuters)

ated this same view when asked about abortion and same-sex marriage.

On the opening day of the hearings, Republican senators adamantly emphasized that Barrett’s Catholic faith should not be a factor in questioning. And although it did not become a topic of questioning, it was mentioned even in opening remarks by Senate Judiciary Committee Chairman Lindsey Graham, R-South Carolina, who 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.”

Praise, criticism

Barrett is now the first Notre Dame Law School graduate on the Supreme Court and the only sitting justice with a law degree not from Harvard or Yale. She graduated summa cum laude in 1997 and also met her husband, Jesse, there. The Barrett family lives in Indiana.

The oldest child of the couple’s seven children is a student at the University of Notre Dame. Amy Coney Barrett began working at the law school in 2002 as a law professor focused on federal courts, constitutional law and statutory interpretation.

“On behalf of the University of Notre Dame, I congratulate Amy Coney Barrett on her confirmation today by the United States Senate as a justice of the United States Supreme Court,” said Holy Cross Father John Jenkins, university president, in

an Oct. 26 statement.

G. Marcus Cole, the Joseph A. Matson dean at Notre Dame Law School, said the school is “immensely proud of our alumna, colleague and friend,” adding that for more than two decades the school has experienced Barrett’s “brilliant scholarship, her devoted teaching and her thoughtful, open-minded approach to legal questions.”

He also praised Barrett’s “exemplary kindness and generosity toward everyone she encounters” and said that the while the school community would miss her presence they would “look forward to witnessing these qualities as she serves on our nation’s highest court.”

During the Senate Judiciary hearing, 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 this would allow “voters to have a choice” in the next judge on the nation’s high court.

An editorial published online Oct. 21 by National Catholic Reporter, an independent Catholic newspaper based in Kansas City, Missouri, similarly urged the senate to reject Barrett’s nomination.

“We at NCR do not like the prospect of five of the six conservative justices being Catholic and worry what that says about our Church. In America, however, there are no religious tests for office and no senator should oppose Barrett on account of her religion.” It went on to say it was Barrett’s “bad faith in discussing the law that warrants disqualifying her.”

Brazilian archdiocese working to reduce ocean waste

LISE ALVES
Catholic News Service

SAO PAULO — The Archdiocese of Rio de Janeiro has launched a partnership with a Canadian company to reduce plastic disposal into the oceans.

Church officials said the venture with Plastic Bank offers a more sustainable way to rid the oceans of dangerous plastic waste and falls in line with Pope Francis’ plea to protect the earth in his encyclical, “Laudato Si’, on Care for Our Common Home.”

“This year in which we celebrate the fifth anniversary of the publication of ‘Laudato Si’, we are happy to announce this partnership, which is yet another concrete gesture from our archdiocese that engages in the care of the common home,” said Cardinal Orani Joao Tem-

pesta of Rio de Janeiro.

Called the Program of Faith, the project launched Oct. 4, the feast of St. Francis of Assisi. Cardinal Tempesta presided at Mass at the Our Lady of Penha Sanctuary to mark its start.

“With simple gestures, we will eliminate plastics from our homes, streets and rivers, and prevent them from reaching the oceans,” the cardinal said.

At the launch, Cleiton Ramos, faith program coordinator for Plastic Bank in Brazil, gave Cardinal Tempesta a rosary made from ropes that are often discarded in the ocean by fishermen in Indonesia. It was presented in a box made of recycled plastic.

The gift, Ramos said, was similar to the one given to Pope Francis in 2017 by Plastic Bank founder and CEO David Katz.

Plastic Bank is a partner of the Vatican’s Dicastery for Promoting Integral Human Development.

Anderson Correa Neto attended the launch. He told Catholic News Service that he was so impressed with the program that he and his family immediately volunteered to separate the plastic donations at the sanctuary.

“People don’t know what to do with the dozens of plastic water bottles, shampoo bottles and detergent bottles they have around,” he said. “These plastics end up going into our rivers and oceans.”

Correa Neto said the community has gotten behind the project and that while people are still leery about leaving their homes because of the coronavirus pandemic, collection bins are

See Recycle, Page 16

The harvest indeed is great, but the laborers
are few. Pray ye therefore the Lord of the harvest,
that he send laborers into his harvest.

Luke 10:2

PRAY FOR OUR SEMINARIANS

2020-2021



Rev. Mr. Thomas B. Lawrence, III
Fourth Theology
Theological College
University of Richmond



Dillon A. Bruce
Third Theology
Pontifical North American College
Saint John Paul II Seminary



Armando Herrera
Third Theology
Theological College
Virginia Military Institute



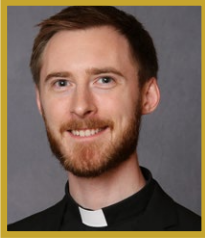
Joseph G. Kauflin
Third Theology
Theological College
Old Dominion University



William C. Buckley
Pastoral Year,
Our Lady of Nazareth, Roanoke
Theological College
University of Richmond



Alexandre Jiménez
Pastoral Year, Holy Trinity,
Norfolk
Theological College
College of William and Mary



Christopher J. Weyer
Pastoral Year, Saint Benedict,
Richmond
Mount Saint Mary's Seminary
Saint John Paul II Seminary



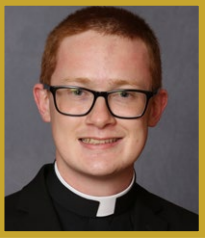
David Arellano
Second Theology
Mount Saint Mary's Seminary
Saint John Paul II Seminary



William W. Douglas
Second Theology
Mount Saint Mary's Seminary
Saint John Paul II Seminary



Seth M. Seaman
Second Theology
Theological College
Old Dominion University



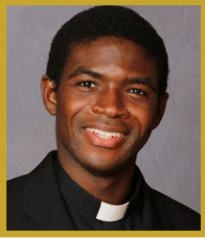
Andrew R. Clark
First Theology
Theological College
Saint John Paul II Seminary



Samuel G. Hill
First Theology
Pontifical North American College
Saint John Paul II Seminary



Matthew R. Kelly
First Theology
Pontifical North American College
University of Notre Dame



Chase A. Imoru
Pre-Theology II
Mount Saint Mary's Seminary
James Madison University



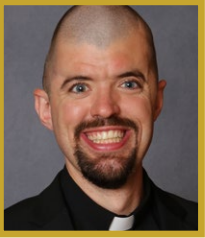
Charles J. Palmer
Pre-Theology II
Mount Saint Mary's Seminary
Franciscan University
of Steubenville



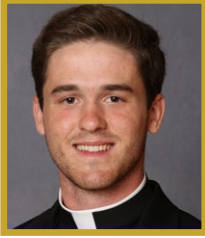
Carl R. Thompson
Pre-Theology II
Mount Saint Mary's Seminary
University of Virginia



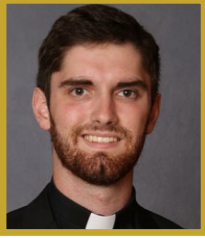
J. Graham Fassero
Pre-Theology II
Saint John Paul II Seminary
Home School



Ian W. Grosskopf
Pre-Theology I
Mount Saint Mary's Seminary
Christopher Newport University



David W. Urlwin
Pre-Theology I
Mount Saint Mary's Seminary
James Madison University



Gregory S. Guilfoyle
Pastoral Year, Saint Anne, Bristol
Saint John Paul II Seminary
Roanoke Catholic High School



John Paul Shanahan
College III (Junior)
Saint John Paul II Seminary
Franklin County High
School



Charles A. Tamayo
College II (Sophomore)
Saint John Paul II Seminary
First Colonial High School



Peter T. Olbrych
College I (Freshman)
Saint John Paul II Seminary
Home School

RVA Priest
www.richmondvocations.org

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Most Rev. Barry C. Knestout
Bishop of Richmond



Rev. Brian W. Capuano
Vicar for Vocations



Rev. Nicholas E. Redmond
Promoter of Vocations



Catholic Diocese
OF Richmond

Cardinal

Continued from Page 1

Later after studying as a seminarian, he was ordained as a priest of the Archdiocese of Chicago in 1973 and earned a doctorate in sacred liturgy from the Pontifical Liturgical Institute in Rome in 1980.

After serving as a parish priest in Chicago and as a master of ceremonies to Cardinals John Cody and Joseph Bernardin, he was ordained — at the age of 36 — as an auxiliary bishop of Chicago in 1983.

In 1994, Bishop Gregory was installed as the bishop of Belleville, Illinois, where he served for the next 11 years. Bishop Gregory was elected USCCB president in 2001 after serving three years as the vice president.

During his three years as president, the church’s clergy sex abuse crisis escalated, and under his leadership, the bishops implemented the “Charter for the Protection of Children and Young People.”

St. John Paul II appointed Bishop Gregory to serve as the archbishop of Atlanta, where he was installed in 2005 and served until Pope Francis named him as the archbishop of Washington in 2019.

‘Place trust in Jesus’

At the news conference where he was introduced as Washington’s archbishop, Archbishop Gregory promised to work for healing in the archdiocese, which had been shaken by the clergy abuse crisis, including the resignation and removal from the priesthood of Theodore McCarrick, former Washington archbishop and cardi-

nal, following charges that McCarrick had abused minors and engaged in sexual misconduct with adults.

“I am arriving with a commitment to transparency,” then-Archbishop Gregory said. “The only way I can serve this archdiocese is by telling the truth. I will always tell the truth.”

At his installation Mass as Washington’s new archbishop, Archbishop Gregory pointed to the Gospel story of Jesus calming the stormy seas when he was in the boat with his apostles.

“I remind you ... he is here. He is here when the seas are calm, and he is here during every moment of uncertainty, anger, fear and shame. He invites us to place our trust in him,” Archbishop Gregory said.

Archbishop Gregory emphasized that same message in 2020 when the coronavirus pandemic initially caused a shutdown of public Masses and the closure of Catholic school campuses.

In a column for the Catholic Standard, Washington’s archdiocesan newspaper, Archbishop Gregory wrote that “even in the uncertainty of this current situation, if we are open, God will use this moment to bring our hearts closer to him and more firmly in union with one another.”

Following the nationwide racial protests in the wake of the death of George Floyd, who died May 25 after a Minneapolis police officer knelt on his neck for almost nine minutes during an arrest, Archbishop Gregory said in a statement that “this incident reveals the virus of racism among us once again even as we continue to cope with the coronavirus pandemic.”

Archbishop Gregory has praised peaceful protests for racial justice, saying the young people helping lead those marches offer hope

for building a more just nation where all lives are respected.

Cardinal Blase J. Cupich of Chicago pointed out the meaning of the appointment, given that it comes as the U.S. faces increasing social strife.

“While we take particular pride in this recognition of a dedicated priest, whom we are proud to claim as our own, we are also moved that Pope Francis chose this compassionate, thoughtful pastor when our nation and the world are in desperate need of healing and courageous leadership,” he said.

Cardinal numbers

Once the consistory is held Nov. 28, there will be 128 cardinals under the age of 80 and eligible to vote in a conclave. Pope Francis will have created just over 57% of them. Sixteen of the cardinals created by St. John Paul II will still be under 80 as will 39 of the cardinals created by Pope Benedict XVI; Pope Francis will have created 73 of the electors.

Italians will continue to have an outsized portion of the electors, rising to 22 of the 128; the United States will stay at nine voters with Cardinal-designate Gregory taking Cardinal Donald Wuerl’s place. The latter turns 80 on Nov. 12.

Centenarian

Continued from Page 1

life in the Diocese of Richmond and said faith was an important part of his upbringing.

“It was just my living condition with my parents and grandparents and so on. The Lord was very important,” D’Adamo said, adding that his parents made sure he and his two older brothers attended Sunday Mass each week at St. Benedict Church in Richmond.

The D’Adamo boys attended St. Benedict School and then Benedictine College Preparatory.

After graduating from high school in 1937, D’Adamo began working as a dental technician at Richmond Dental Laboratory. He made “dentures, bridges and plates, crowns and all kinds of stuff.”

In 1942, at age 21, D’Adamo enlisted in the United States Army Air Corps and served as a bombardier on the B-24 bomber “Tondelao” and later on B-17 bombers.

“I was based in Africa for a while, then went off to England and stayed there the rest of the war,” D’Adamo said.

He completed 22 combat missions in dangerous conditions over Nazi occupied Europe. He said his faith was always with him.

“I had my rosary with me all the time. I’ve still got it with me,” said D’Adamo, tapping his pocket. “I told them I always had two things with me: my rosary and my parachute. I never needed the parachute.”



After Mass on Monday, Oct. 12, Sherry Crawford presents Domenick D’Adamo with a booklet of greetings that first graders at St. Bridget School, taught by her daughter, Sarah, made. Over the years her classes have made a number of booklets for him. (Photo provided)

At the conclusion of his military service, D’Adamo returned to Richmond and resumed work as a dental technician.

D’Adamo and Shirley Massie D’Adamo were married at the former’s grandfather’s home on Grace Street in 1946 because she was not yet Catholic. Benedictine Father Rembert Codd, pastor of St. Benedict at that time, officiated the ceremony. They had three children, Shirley Packett, Rosemary Jones, and Stephen D’Adamo.

Shirely D’Adamo passed away in 1997. The couple’s son passed away in 2019.

After St. Bridget School opened in 1952, the D’Adamo family joined the parish.

“All of my children went through the school,” D’Adamo said.

Jones said that “the spirit of giving” was always present in the home. She credits that witness and her Catholic education for her career as a director of volunteer services.

“He’s always been just the ultimate example of Christian love and service. And he and my mother both nurtured family so much that we have a very, very strong family among us. Our Christian faith and our family were just paramount. They were fantastic examples of that,” Jones said.

D’Adamo has been greatly involved in his Catholic faith throughout his life.

A priest, who D’Adamo described as “a friend of the family,” got him involved in several ministries at St. Bridget, including the Holy Name Society, Catholic Family Movement, Legion of Mary, Nocturnal Adoration Society and the West End Catholic Men’s Association.

He was also involved in food collections for Catholic Charities and volunteered in the parish office.

“I was back and forth between St. Bridget and St. Benedict for a while,” D’Adamo said. “My mother went to live with one of my brothers. And then when he quit driving, I took them both to Mass at St. Benedict.”

D’Adamo said he attended daily Mass at St. Bridget regularly until he stopped driving “at least a year ago.” Now he attends Mass for special occasions, like celebrating his 100th birthday.

At the Mass on Oct. 12, those in attendance sang “Happy Birthday” to D’Adamo. Pictures were taken, and well wishes were expressed.

“We celebrate Domenick not because he is perfect, but because he loves God above all things, and that’s showed in his time of service and in the devotion he has had and still has in his life to the Church and to the family,” Father Iwuji said in his homily. “So we thank God for you today, Domenick. You are the best. When we grow up, we’d like to be like you. We thank God for your witness, your continuous witness of faith and love.”

OPPORTUNITIES

St. Bede, Williamsburg, is looking to fill the position of a part-time Administrative Assistant. This individual must have a minimum of three years of experience, be self-motivated, able to work with little direction and have good organizational skills. Duties would include assisting Parochial Vicars and Administrative Staff Supervisor with secretarial needs, facilitating marriage prep paperwork and interacting with parishioners, visitors and callers. Those interested please send your résumé to Kathleen Nolan at knolan@bedeva.org or drop off at the parish offices.

SHORTTAKES

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 Mass will be Father Brian Rafferty, pastor of St. Stephen Martyr Parish, Chesapeake. 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.

St. Michael Outdoor Holiday Bazaar, Sunday, Nov. 8, 10 a.m.-2 p.m., back parking lot, 4491 Springfield Road, Glen Allen. Searching for a unique gift? Shop for handcrafted jewelry, holiday decorations, home goods, pottery, photography, vintage items, and many other amazing craft and gift items from parishioners and local artisans and vendors.

For more information, visit <https://www.saint-mikes.org/holidaybazaar>. Questions? Email bazaarvendors@saint-mikes.org.



Continued from Page 5

came St. Joseph's Cemetery, a burial ground for African American Catholics.

Mount Calvary Cemetery was named after the site of Jesus' crucifixion: in Latin, Calvaria, meaning "Skull" (see Mt 27:33; Mk 15:22; Lk 23:33; Jn 19:17). Calvary designated a rocky mound shaped like a skull in an abandoned quarry on the outskirts of Jerusalem, with a tomb close by (see Jn 19:41).

In Richmond, Mount Calvary sits on a bluff overlooking the James River, and serves as the resting place for nearly 30,000 souls. Among the dead are 85 priests of the Diocese of Richmond and two bishops: Augustine van de Vyver and his successor, Denis J. O'Connell, the seventh bishop of Richmond (1912-1926).

John J. Keane, the fifth bishop of Richmond (1878-1888), who was Van de Vyver's predecessor, recorded the blessing of Mount Calvary Cemetery in his diary. The entry appears under the general heading of Nov. 2, 1887, although it is unclear whether the rite was performed on that date or earlier.

In a pastorally sensitive action, Bishop Keane blessed only the section of Mount Calvary set aside for priests and religious (monks, friars, nuns and sisters), so that non-Catholic spouses and relatives could be buried elsewhere in the cemetery. (In 1859, the Vatican allowed bishops to grant permission for baptized non-Catholics to be buried in a blessed family mausoleum, although it discouraged this practice.) More recently, it has been customary for a priest to bless all of Mount Calvary Cemetery each year on All Souls' Day, Nov. 2.

From the diary of Bishop John J. Keane:

+ 1887 Nov. 2nd.

Transfer of deceased Priests

This day, after solemn High Mass of requiem for our dead, [we] translated to our new cemetery, with a grand funeral cortege of an immense multitude of our people, the mortal remains



Bishop Augustine van de Vyver and his successor, Bishop Denis J. O'Connell, are the only two bishops of the Diocese of Richmond buried at Mount Calvary Cemetery. (Photo provided)

of the four priests whose bodies have rested in the old cemetery, as named on p. 20 of this Record [Rev. Robert Andrews, Rev. Patrick Donetan, Rev. Chislain James Boheme, and Rev. James Hewitt].

Dec'd Sisters.

We transferred also the six Sisters of Charity & one Little Sister of the Poor who lay in the old cemetery.

Cemetery not Consecrated.

I have blessed only that part of the new cemetery set apart for the clergy & religious. The rest of the cemetery remains not blessed; and no part has been consecrated according to the form in the Pontifical, (the form in the ritual for blessing of cemeteries by priests delegated for that purpose having been used in blessing the portion above named.) This is because the conviction seems to be everywhere gaining ground that it is better to leave our cemeteries not blessed, in order that Protestant members of Catholic families may be admitted, & thus the whole family be held close to the Church, instead of having the Catholic members of a family to go to a profane cemetery, because the Protestant father or mother must go there, & this with considerable alienation of the whole family from the Church. — The question is left open, and should the contrary view prevail, the cemetery can be consecrated at any time. +

Corrections

The previous installment of "Sowing Faith in a Catholic Frontier: A Condensed History of the Diocese of Richmond" (Catholic Virginian, Oct. 25) contained an error. The history stated incorrectly that St. Mary's Hospital in Richmond was the second Catholic hospital in the Richmond Diocese. However, the second Catholic hospital was actually Potomac Valley Hospital in Keyser, WV, which the Felician Sisters ran by from 1937 until 1945. The eastern panhandle of WV belonged to the territory of the Richmond Diocese until 1974. St. Mary's Hospital in Richmond was the sixth Catholic hospital in the diocese.

In Memoriam for Father Pasquale "Pat" Apuzzo (Catholic Virginian, Oct. 19) should have stated that his first pastorate was at St. Patrick, Church Hill, not Highland Springs.

WHAT WE'VE HEARD



Rare accomplishment: James Johnson, an Eagle Scout from St. Matthew Boy Scout Troop 303 and a senior at Catholic High School, Virginia Beach, has earned the Pope Pius XII Catholic emblem. With that accomplishment, James has completed all four awards that the National Catholic Committee on Scouting offers Catholic scouts. James earned the Light of Christ and Parvuli Dei emblems as a Cub Scout and the Ad Altare Dei emblem as a Boy Scout.

Worth reading: Remember the Loyola University — Chicago 2018 men's basketball team whose journey to the Final Four caught the sports world's

attention? Their coach, Porter Moser, has written a book titled "All In: Driven by Passion, Energy, and Purpose" (Loyola Press). Multiple references to God, love, faith and family as keys to success in basketball and life.

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

Read additional Catholic news and information daily at www.catholicvirginian.org.

Papa: cristianos necesitan ser miembros activos en la sociedad

POR CAROL GLATZ
Catholic News Service

CIUDAD DEL VATICANO — La misión de la iglesia y de todos los cristianos es proclamar y vivir el Evangelio en la vida diaria, dijo el papa Francisco.

“Cada uno de nosotros, por el Bautismo, está llamado a ser presencia viva en la sociedad, animándola con el Evangelio y con la savia vital del Espíritu Santo”, dijo.

Antes de rezar el Ángelus el 18 de octubre, el papa reflexionó sobre la lectura del Evangelio del día (Mateo 22, 15-21) en la cual los fariseos intentaron ponerle una trampa a Jesús con la pregunta sobre si era lícito pagar un impuesto al César, el líder del Imperio Romano, que tenía control sobre la región mediterránea.

Consciente de las malas intenciones de los fariseos, Jesús les pidió que observaran la ima-

gen de quién estaba en la moneda y, como era de César, dijo: “Entonces devuélvale al César lo que es del César y a Dios lo que es de Dios”.

El papa Francisco dijo que esto muestra cómo Jesús no solo evitó caer en la trampa, “no solo se encuentra el criterio para la distinción entre la esfera política y la religiosa, sino que de ella también emergen orientaciones claras para la misión de los creyentes de todos los tiempos, incluidos nosotros hoy”.



CNS Photo

“Pagar los impuestos es un deber de los ciudadanos, así como cumplir las leyes justas del Estado”, dijo.

Pero al mismo tiempo, “es necesario afirmar la primacía de Dios en la vida humana y en la historia, respetando el derecho de Dios sobre todo lo que le pertenece”, dijo el papa.

Se pide a los cristianos que se comprometan en la sociedad “con humildad y con

valor, dando la propia contribución a la edificación de la civilización del amor, en la que reinan la justicia y la fraternidad”.

El papa rezó para que María nos ayudara “a huir de cualquier hipocresía y a ser ciudadanos honestos y constructivos. Y que nos sostenga a nosotros, discípulos de Cristo, en la misión de testimoniar que Dios es el centro y el sentido de la vida”.

Después de la oración, el papa Francisco recordó a todos que la iglesia estaba celebrando el Domingo Mundial de las Misiones, un día en el que se les pide a los católicos que muestren su apoyo a los misioneros de todo el mundo a través de la oración, la reflexión y contribuciones económicas.

También expresó su alegría y gratitud por la liberación del padre Pierluigi Maccalli, miembro de la Sociedad de Misiones Africanas, que había sido secuestrado en Níger en 2018. Él y otros tres rehenes fueron liberados en Malí tras estar cautivos durante más de dos años.

El papa Francisco dijo: “Sigamos rezando por los misioneros y los catequistas, y también por cuantos son perseguidos o secuestrados en diversas partes del mundo”.

Taller Plenitud es Paz “Sanando el Corazón”

El sábado, 19 de septiembre 2020 se realizó el taller “Sanando el Corazón”, patrocinado por la diócesis de Richmond en el centro de las Misioneras Combonianas. El objetivo de este taller fue aprender la importancia de la integración de cuerpo, mente y espíritu puesto que como personas somos una unidad de estos aspectos. La sanación del corazón implica la integración de nuestro ser que nos lleva a vivir una vida más plena. A través de las dinámicas corpo-emocionales de grupo, toma de conciencia, meditación, y el compartir la propia experiencia se aprendieron algunas herramientas de iniciación al proceso de sanación interior.

El tema central se basó en experimentar, comprender y lidiar con la dificultad personal en

el pedir directamente lo que necesitamos. Este proceso de aprendizaje incluye el aspecto corporal, vivencia personal, compartir con el grupo, y teoría cognitiva psicológica. Un aspecto esencial de este proceso es la experimentación de aquello que se está aprendiendo para una mayor comprensión y transformación de la persona.

Se comprendió en manera vivencial hasta qué punto frecuentemente ignoramos, descuidamos, negamos y desvalorizamos la importancia de pedir directamente aquello que necesitamos y de responder a nuestras necesidades legítimas. En la misma línea se tomó conciencia de los efectos negativos o positivos de estas actitudes en nuestra persona o con quienes vivimos/nos relacionamos.

La experiencia vivida se complementó a la luz de la Palabra de Dios con la lectura de Mc. 10, 46-52 en el que analizamos las actitudes tanto de Bartimeo como de Jesús en su encuentro. La invitación de Jesús a Bartimeo de expresar alto y claro lo que necesita que el haga por Bartimeo es igualmente una invitación para cada uno de nosotros de expresarle nuestros deseos y necesidades con la confianza que Dios hará en nosotros según su voluntad. Dios no ‘adivina’ nuestros deseos y respeta la autonomía de nuestras decisiones. Este momento breve de reflexión y oración ayudó en el comprender cómo la oración es parte integrante del proceso de sanación en nuestra vida.



Momento de Oración – Taller Plenitud es Paz. (Photo Provided)



Actividad – Taller Plenitud es Paz. (Photo Provided)

Bishops back bills protecting Title IX

JULIE ASHER
Catholic News Service

WASHINGTON — The chairmen of two U.S. bishops’ committees said Oct. 27 that companion bills in the House and Senate are needed measures to protect athletic programs designated for women and girls at educational institutions that receive Title IX funds for these programs.

Under the Protection of Women and Girls in Sports Act — S. 4649 and H.R. 5702 — schools that allow transgender females to compete in girls athletics would lose federal funding.

“Title IX of the Education Amendments of 1972 was a needed landmark to establish equal educational opportunities for women and girls,” said a joint letter to congressional leaders from Bishop Michael C. Barber of Oakland, California, chairman of the U.S. Conference of Catholic Bishops’ Committee on Catholic Education, and Bishop David A. Konderla of Tulsa, Oklahoma, chairman of the USCCB Subcommittee for the Promotion and Defense of Marriage.

“But any time a policy facilitating such male competition takes an athletic opportunity away from a female,” they wrote, “it is a loss for

basic fairness and the spirit of Title IX. We can do better by all students and should continue to uphold the progress made with Title IX in promoting the opportunities for women and girls.”

S. 4649 and H.R. 5702 “would help ensure the continued viability of Title IX,” the bishops said in their letter addressed to Sen. Kelly Loeffler, R-Georgia, and Rep. Greg Steube, R-Florida, who sponsored the measures in their respective chambers.

“Youth who experience gender identity discordance should be assured the right to participate in, or try out for, student athletics on the same terms as any of their peers, in coeducational activities or, where sexes are separated, in accord with their given sex,” the bishops said. “Harassment or unjust discrimination against them in this regard is unequivocally immoral.”

The bishops said “a loving response which affirms the value of persons as fellow human beings helps them to develop a genuine peace with their mind and body, rather than facilitating drastic ‘transitions’ in pursuit of an identity fully independent of their physical body.”

Black Catholic History Month



Pierre Toussaint, declared “Venerable” in 1996, is depicted in a stained-glass window in the mausoleum chapel at Holy Rood Cemetery in Westbury, N.Y. Born into slavery in modern-day Haiti, Toussaint (1766-1853) became a successful hairdresser in New York City. He later bought his freedom and generously supported many charitable endeavors of the local Catholic church. Toussaint is among the U.S. Black Catholic saint-hood candidates who receive special recognition during National Black Catholic History Month, observed every November. (CNS photo/Gregory A. Shemitz)

Recycle

Continued from Page 11

filling faster than volunteers can go through them.

“Now on Sunday afternoons, I come with my 13- and 16-year-old daughters and my wife to separate and bag the plastic so that the company can take it away during the week,” Correa Neto said.

The project also has been implemented

at the Sao Martinho Association, run by the Carmelite province of St. Elias. The association hosts a program for homeless children, giving them meals and a place to stay during the day.

“Pope Francis is a man tuned to his time. When the pope thought about this encyclical, he made a very strong criticism of consumerism and irresponsible development. It calls for change and global unification to combat envi-

ronmental degradation and climate change,” said Deacon Valdinei Martins, an association coordinator.

With the apparent early success of the program, Ramos said plans are underway to expand it.

“Our goal is to have collecting bins in at least 20 parishes in the city by December and at least 40 by the middle of next year as well as expanding to other states in Brazil,” he said.

Support

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them, to encourage them. We do have to tell them that God has created man and woman according to His plan, and that is marriage. We are all called to live in a charitable way. We walk with them in love and endurance and strength.”

Embracing Catholic teaching

“When my son first shared with me how he felt,” said one mother of a college-aged son, “I told him, ‘Your sexuality is not your identity. You are first and foremost a child of God.’”

She said that she and her son entered counseling to help to keep the lines of communication open, but, when she went to look for a support group for herself, she struggled to find a place where she could find acceptance and understanding.

While there are many secular support groups that fully promote an LGBTQ lifestyle, including the recognition of gay marriage, and other groups that counsel “conversion” or reparative therapy — which the Catholic Church does not endorse — EnCourage is the

only such group that embraces and upholds Catholic teaching.

“I tried other places, but I was dying to talk to someone who’s Catholic,” she said. “It was a relief to find EnCourage; it’s meant a lot to me, knowing that I have their support.”

Sheila Jenkins, a parishioner at Blessed Sacrament, Norfolk, said she began her experience with EnCourage through an online forum but finds the local chapter to be more helpful.

“The group is so much better,” she said. “When you know one another and have seen one another face to face, you can tell who needs to speak and who needs a day just to listen.”

The focus of the meetings, Jenkins said, is on supporting one another through conversation and through prayer.

“It’s not our job to convert anyone,” she said. “It’s up to the Holy Spirit to guide their paths. We are learning to speak the truth with charity and clarity. And with love.”

This point was emphasized by the U.S. bishops in “Always Our Children,” a 1997 message to parents of homosexual children.

“All in all, it is essential to re-

call one basic truth. God loves every person as a unique individual. Sexual identity helps to define the unique persons we are, and one component of our sexual identity is sexual orientation. Thus, our total personhood is more encompassing than sexual orientation. Human beings see the appearance, but the Lord looks into the heart” (cf. 1 Sm 16:7).

Sammons said that the love must be continuous.

“We must model the love of Jesus. He loves us all, unconditionally, just as we are, in the midst of our sins and our brokenness — but he loves us too much to leave us that way. That is why the clarity of truth must accompany love,” he said. “We have to remain strong and faithful. EnCourage helps us in this endeavor.”

Editor’s note: To connect with the Hampton Roads EnCourage chapter or to discuss plans for a Courage chapter, contact David Sammons in confidence at 757-690-5762 or encourageeastern@richmonddiocese.org. You can also visit the Courage International website at courgagerc.org for other chapter locations, online forums other information and resources.

Father Doyle

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provides that the diocesan bishop can issue a declaration of presumed death, which would then free you and your new wife to repeat your marriage vows in the presence of a priest and at a Catholic Mass.

The bishop, however, could do so only after having done “appropriate investigations” and having reached “moral certitude” of the death of your first wife. That investigation would include gathering testimony from witnesses.

So think back to how you learned about the death of your first wife – who told you about it, where did you read it, how many people knew about it? And then try to contact witnesses – at least two, other than yourself – who would be willing to speak to the bishop and attest to your first wife’s passing.