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It is all about Eucharist

BRIAN T. OLSZEWSKI
The Catholic Virginian

As the culminating event for the commemoration of its bicentennial year, the Diocese of Richmond had big plans for its first Eucharistic Congress. It envisioned thousands of parishioners gathering in a convention center to celebrate its history by listening to keynote and breakout session speakers, praying, participating in eucharistic adoration and celebrating Mass.

But as COVID-19 spread, those plans were greatly curtailed. The congress, held Friday night and Saturday, Nov. 6 and 7, was primarily a virtual event, one that reflected the times but also the diversity of the diocese.

Speakers' presentations in English, Spanish and Vietnamese were taped for participants to access. Parishes were encouraged to gather in prayer. Multiple tracks were designed for young adults, youth and children and adults with special needs.

However, Mass and a Holy Hour on Nov. 7 were live, with 80 people in attendance at each liturgy. Six bishops and three archbishops, including Archbishop Pierre Christophe, apostolic nuncio to the United States, Archbishop William E. Lori of Baltimore, and Cardinal-designate Wilton D. Gregory of Washington, who gave the virtual keynote address on Nov. 6, concelebrated the livestreamed Mass with Bishop Barry C. Knestout at the recently designated St. Peter Pro-Cathedral in Richmond. St. Peter was the diocese's first cathedral, consecrated in 1834.

At the beginning of Mass, Archbishop Lori spoke of the connections between Baltimore and Richmond, noting that prior to becoming a diocese in 1820, Richmond was under the jurisdiction of the Archdiocese of Baltimore. Several of the new diocese's bishops had been priests of that archdiocese. Its ninth archbishop, James Gibbons, was the fourth bishop of Richmond.

Greetings from the Holy See

Archbishop Pierre read the greetings of Cardinal Pietro Parolin, Vatican Secretary of State, to the people of the diocese:

"His Holiness Pope Francis was pleased to learn that the celebrations marking the two hundredth anniversary of the establishment of the Diocese of Richmond will conclude with a Eucharistic Congress to be held on 7 November 2020.

"His Holiness prays that this bicentennial will inspire in the faithful a fresh awareness of their baptismal dignity and their call to proclaim the joy of Gospel, bearing witness to the truth, mercy and love of Jesus Christ

See Eucharistic Congress, Page 6



Bishop Barry C. Knestout processes with the Blessed Sacrament along Cathedral Place in Richmond during the Holy Hour at the Cathedral of the Sacred Heart, Saturday, Nov. 7. The procession, which included 80 bishops, priests, deacons and laity, was part of the Diocese of Richmond's first Eucharistic Congress. (Photo/Michael Mickle)

Surge in giving puts appeal over goal

BRIAN T. OLSZEWSKI
The Catholic Virginian

Once COVID-19 hit, and public Masses were suspended in parishes, Alex Previtera knew reaching the \$3,730,310 Annual Diocesan Appeal would be a challenge. He also knew from previous appeals that the Catholic faithful were generous year after year.

"We hadn't solicited since March," he said. "We were pleasantly surprised, since well after the appeal was over donations continued to come in. People just kept giving even without solicitation."

Bolstered by an October mailing to potential donors, the result of that giving, as of Friday, Nov. 6, was that the

appeal had raised \$3,843,077 — exceeding the goal by slightly more than 3%.

Previtera, director of development and operations for the Catholic Community Foundation, noted that when Masses were suspended on March 16, negatively affecting parish offertory collections, CCF opted to forego the April and May appeal mailings in order to help the parishes.

"Our goal is that we continue to support our parishes with offertory. In fact, one of the messages we've always put out there is that people shouldn't sacrifice offertory giving for an appeal," he said. "The idea is to strengthen our parishes. It makes no sense to take money from

See Goal, Page 13

Inside This Edition

What the Vatican report reveals
Page 7

In whom will you meet 'Jesus in disguise'?
Page 9

ASL interpreter 'gives back to God'
Page 16

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Accepting the Great Commission for 200 years



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

Editor's note: This column is based upon the homily Bishop Knestout delivered at the Eucharistic Congress Mass, Saturday, Nov. 7, at St. Peter Pro-Cathedral, Richmond. Hear the entire homily at <https://bit.ly/3pdWDXa>.

Over the last many months, we as Catholics of the Diocese of Richmond have been celebrating with joy our bicentennial jubilee. For this celebration, we have been reflecting together on our communion in Christ, as well as our mission of evangelization and charity manifested to our neighbors, nations and the world around us. Our desire to highlight the goodness and beauty of our faith expressed over 200 years has been constantly before us.

In the Gospel (Mk 16:15-20), we hear of the Great Commission. The disciples are instructed, "Go into the whole world and proclaim the Gospel to every creature."

Before he began his mission on earth to proclaim the coming of the Kingdom of God, Christ was driven into the desert by the Holy Spirit, where he was tempted by the devil. Jesus contends with and drives out the demons who would pull him away from his communion with the Father and dissuade him from his mission of salvation.

The Gospel mentions the signs that will accompany the disciples:

"They will drive out demons." For over 200 years, the people of the Church of Richmond have transformed the unforgiving, hostile wilderness and vast territory of the diocese into a refuge of the presence of God.

"They will speak new languages." For over 200 years, the Church of Richmond has taught the faith and celebrated the sacraments in many languages, responding to the needs of native-born and immigrants alike.

"They will pick up serpents with their hands." For over 200 years, the Church of Richmond has brought the unity of the faith to the chaotic, broken world so that the power of God would conquer everything that harms the dignity of the human person.

"They will lay hands of the sick, and they will recover." For over 200 years, the Church of Richmond has ministered to the weak, vulnerable and sick, bringing the healing power of the sacraments and the comfort of our faith in times of conflict, pestilence and pandemic.

For over 200 years, the people of the Church of Richmond have gathered in our parishes to share communion with God and one another, and carry out in faith, hope and love the Church's mission.

In Isaiah 2:1-5 we have a vivid, consoling image of the nations, the whole world, streaming toward Mount Zion, toward the temple, toward the place of perfect and full worship of God, toward the place where God dwells with his people and they receive his grace and blessings.

At the same time, we hear in Isaiah how instruction and proclamation are emanating from that same temple mount, from Zion, going out to the whole world.

We have presented before us today a vision of a great world-wide movement of people and instruction that transforms a world filled with anxiety and strife into a place where peace



The Eucharistic Congress Mass at St. Peter Pro-Cathedral, Richmond, Saturday, Nov. 7, was live-streamed. It can be viewed at <https://bit.ly/3pdWDXa>. Due to COVID-19, most of the congress was done virtually. (Photo/Michael Mickle)

and joy is experienced — a place where swords are beaten into plowshares, a place where the instruments of politics and war, which cause suffering and strife, are placed at the service of nourishing and supporting the human family.

This great gathering of all peoples and this great proclamation of instruction and grace are like that daily rhythm that accompanies our whole lives, of breathing in and out, inhaling and exhaling deeply the air that sustains our life.

In Word and Sacrament, by our communion with God and one another, we breathe into our lives the clean, life-giving breath of the Holy Spirit. In our mission to proclaim the Good News, we breathe out to others the power and effect of the Holy Spirit.

But, in our own day, in our effort and desire to proclaim and share the Good News, we confront a great burden and obstacle. The pandemic pushes us toward isolation and quarantine. Our communion and mission are only accomplished with hesitation and anxiety for fear of spreading the virus.

To limit the spread, we are very familiar with the admonition to keep a social distance and to use face coverings. This is a metaphor of a veil covering and hindering our ability to communicate, to be in communion and to share our faith. Spiritually, this is what sin and death do. They hinder us in becoming one in mind and heart.

In the prophet Isaiah, he returns to the theme of the holy mountain. He says on this holy mountain God will destroy the veil that veils all peoples. He will destroy death forever.

How does God do this? By the passage of his Son from this life, through his passion and death to resurrection. As the synoptic Gospels indicate, at the death of Christ, the curtain of the temple, the veil that shields the glory of God from the eyes of men, was torn in two. The veil of death was destroyed forever. With Christ we can gaze upon the face of God and live.

Where do we encounter the Holy of Holies today? In the Eucharist!

Each of us makes a passage from death to life in our encounter with Christ. We do so in baptism, in the coming of the Holy Spirit at confirmation and by being nourished with Christ's Body and Blood in the Eucharist. In these sacraments of initiation, we experience communion and are called into mission.

In Latin, the Mass is ended with the words: *Ite Missa est*. It is from these words that we take the name for the eucharistic celebration — the Mass! It is with these words that we send the community out in mission to proclaim the Good News.

We are instructed to go out to the world,

witness to our faith and invite those we encounter into intimacy with God — the same intimacy we experience through the Word and the Sacraments.

Our faith instructs us that the remedy for death and all its manifestations in sin, weakness and suffering is Christ himself. The remedy for sin and death is his Paschal Mystery. We experience and encounter this remedy in our participation in the Eucharist.

What a blessing we have in the treasure of this gift from God. In the Eucharist, we begin the life of heaven. We make a passage from spiritual death to life. We are nourished in the presence and glory of God. By our reception of the Eucharist and by our and adoration of the Lord present in his Body and Blood, we taste the first fruits of heaven.

In 1876, in the rectory of this church, the first cathedral, at the desk that remains to this day in a room near the entrance to this church, the bishop of Richmond at that time, James Gibbons (later Cardinal Gibbons), wrote his famous treatise on the Catholic Faith: "Faith of Our Fathers."

In this work, he summarized our Catholic faith for the many Catholic families as well as the many non-Catholics he encountered in this diocese. This book would have an influence in spreading the faith among Catholics and other men and women of good will for many years to come. In "Faith of Our Fathers," Gibbons says this about the Real Presence of Christ in the Eucharist:

"When a Priest celebrates Mass, he honors God, he rejoices the angels, he edifies the Church, he helps the living, he obtains rest for the dead, and makes himself a partaker of all that is good.

"With what awe and grateful love should we assist at this Sacrifice? The angels were present at Calvary. Angels are present also at Mass. If we cannot assist with the seraphic love and rapt attention of the angelic spirits, let us worship, at least, with the simple devotion of the shepherds of Bethlehem and the unswerving faith of the Magi.

"Let us offer to our God the golden gift of a heart full of love and the incense of our praise and adoration, repeating often during the holy oblation the words of the Psalmist: 'The mercies of the Lord I will sing forever.'"

We are grateful as we celebrate 200 years of faith and charity in the Commonwealth of Virginia that in communion with God and with one another, and in fulfilling the Church's mission, we have assisted in the work of the Church to transform our culture and commonwealth to image more beautifully, more fully, the Gospel and the love of Christ.

Action must flow from devotion to Eucharist

Cardinal-designate Gregory notes Gospel-based charity, justice

BRIAN T. OLSZEWSKI
The Catholic Virginian

Eucharistic devotion, a mainstay of Catholic life for centuries that appeared to lose popularity in the post-conciliar Church, is experiencing a resurgence according to Cardinal-designate Wilton D. Gregory, archbishop of Washington.

However, in “A Eucharistic Vision for Today’s World,” his virtual keynote address for the Diocese of Richmond’s Eucharistic Congress, the archbishop noted that those who engage in eucharistic devotion must realize what is expected of them.

“True eucharistic devotion is not a substitute for social justice, Christian involvement with the world, or Gospel-based charity,” he said. “In a similar vein, those who promote and encourage a deeper eucharistic devotional life must be aware that the favored result of a eucharistic spirituality is a greater commitment to the charity and justice called for in the Gospel by Christ himself.”

He said when one participates in the Eucharist, one takes on “the very mission of Christ.”

“One cannot pray before the Blessed Sacrament – the Bread of Life — and not eventually also recall that all those who dine on the Lord’s generosity have a responsibility in justice and in charity to respond to the needs of those who hunger for ordinary bread each day,” Cardinal-designate Gregory said. “The true evidence of a proper eucharistic devotional life is a deeper commitment to the needs of the poor, the forgotten, the ones whom Christ identified as the least of his sisters and brothers. True eucharistic devotion must connect us with the still unfinished work of eradicating racism in our society – a topic that has come to the fore in recent months perhaps as never before.”

No shortage of reasons for phenomenon

Cardinal-designate Gregory said requests for prayer before the exposed Blessed Sacrament have increased in recent years, especially among young adults and adolescents.

“What is behind such a devotional movement? I suspect that the reasons are legion. Tra-



The Knights of Peter Claver, above, were among the Catholic groups represented at the Nov. 7 Mass. Others were the Knights of Columbus, the Knights and Dames of the Holy Sepulchre of Jerusalem and the Knights of Malta. (Photo/Michael Mickle)



Cardinal-designate Wilton D. Gregory of Washington reverences the altar at the beginning of Mass at the Pro-Cathedral of St. Peter, Saturday, Nov. 7. He gave the virtual keynote address for the Eucharistic Congress the previous evening. (Photo/Michael Mickle)

dition reveals that Catholics have increased our eucharistic devotional practices during times of crises or as an expression of remorse for sin,” he said. “If our quandary or the realization of the crisis of racism provide the cause or source of our increased desire for prayer time before the Blessed Sacrament, then we have no shortage of explanations as to which we might attribute this phenomenon.”

The archbishop noted the social and moral life of the United States have provided “significant motives” for praying before the Eucharist including attacks on the sanctity of human life, need for more vocations, weather that devastates areas of the world, loss of dignity of family life and “brutal expressions of racist behavior and racism’s structural manifestations.”

“We lack for no good reason to fall on our knees before the eucharistic presence of the One who told us: ‘It is I. Do not be afraid’” (Jn 6:20), he said.

A blessing with consequences

Cardinal-designate Gregory said that the “warm, personal and frequent relationship with the Lord” that was encouraged by Pope St. Pius X has been “a blessing of immeasurable worth.” But, he added, it has had “obvious and less desirable consequences.”

“Many Catholics would be unclear if they were asked to explain, to describe, or to affirm the absolute wonder of Christ’s presence in the Eucharist,” the archbishop said. “We currently have an entire generation of Catholics who cannot recall the awe that once surrounded every aspect of the Eucharist. This lack of memory may also have contributed to the diminution of an appreciation of the Eucharistic Presence of Christ. ... Perhaps it is too easy also to forget that what may appear as ordinary bread and wine is in reality the very Lord of Creation and the King of Glory.”

Familiarity with the Eucharist, he said, may have unintentionally influenced some Catholics’ “lack of appreciation of the sublime majesty of this gift of the Lord himself under the appearance of mere bread and wine.”

Use proper terms

Cardinal-designate Gregory noted that language many use regarding the Eucharist is “imprecise and incorrect.”

“The spoken and written language found in many sacristies betrays this difficulty. When eucharistic ministers, clergy as well as laity, refer to

the eucharistic species as ‘bread and wine,’ that statement may unfortunately influence others, especially the youngsters within earshot to forget that the Eucharist is no longer mere bread and wine, but the very Body and Blood of Christ,” he said, noting that it’s due to “carelessness that may reflect the problems that have changed Catholic attitudes regarding the Eucharist.”

The archbishop said that bishops, too, should use the opportunities they have when visiting parishes that they should be “prudent” in their approach to correcting the faithful in its use of terminology.

“I feel secure and confident enough at this time that these remarks will be properly received: ‘Let us all be more careful in the way that we refer to the Eucharistic Gifts. Never use the mere word ‘bread’ when alluding to the Sacred Host or the bare designation ‘wine’ when mentioning the Precious Blood of Jesus Christ,’” he said.

Cardinal-designate Gregory said the words are not a matter of being politically correct, but of being “doctrinally correct,” that they remind the faithful that “this wondrous presence is no mere ordinary gift.”

“It is not simply a matter of using doctrinally proper terms. Using the proper theological words for the Eucharist is a powerful witness to the faith,” he said. “It is this witness of faith that becomes an important legacy.”

Respond to demands of mission

The archbishop said that the Eucharist is a source of unity with Christ as well as the way in which the faithful prolong their intimate relationship with him.

“And from that relationship, we must generously respond to the demands of the mission of our Christian dignity and identity,” he said. “In that way, eucharistic devotions will only increase our concern and involvement with the needs of our brothers and sisters in Christ – something that we all might more frequently call to mind in this current societal moment.”

Cardinal-designate Gregory concluded, “This current moment reminds us that we cannot hate a neighbor for his or her race and then piously receive the Lord, who has identified himself with those who are his own brothers and sisters — no matter what their race, native language, legal status or culture might be.”

Editor’s note: Watch Cardinal-designate Gregory’s keynote address at <https://bit.ly/3paN9ff> though the end of November.

Speakers emphasize communion, mission

Topics, languages reflect diversity of diocese

KAREN ADAMS

Special to The Catholic Virginian

A variety of nationally known speakers prepared more than a dozen online and live presentations on the bicentennial themes of communion and mission for the Diocese of Richmond's first Eucharistic Congress, held Nov. 6 and 7, 2020. Presentations were offered in Spanish, English and Vietnamese languages to accommodate the diversity of the diocese.

Live online discussion sessions via Zoom were held on Saturday afternoon on each of the speaker's presentations.

Also available were program tracks for persons with disabilities, youth and children, who learned, among other activities, how to sign "We Shine Like Stars in the World," the title of the bicentennial hymn, in American Sign Language.

Informational videos throughout the weekend highlighted diocesan history, Catholic schools and Catholic campus ministries, among other topics.

'Fruits of the Eucharist'

Chika Anyanwu, an evangelist, contributor to Life Teen and Ydisciple, and author of "My Encounter: How I Met Jesus in Prayer," spoke on "The Fruits of the Eucharist," noting that when we receive the Eucharist, we are united with Christ.

She read the story of the loaves and fishes from John 6, adding, "God knows that we need this food. We will always hunger for more, and Jesus says, 'It is I that you hunger for.' The desire to be loved, seen, noticed, held – all of those things are truly our desire for Jesus."

She mentioned the "God-shaped hole in our hearts" that can be filled only with God himself, and said that when we receive the Eucharist we receive him. "The Lord wants to be in relationship with us, so close that we are one," she said.

When the faithful receive the Eucharist, they become living tabernacles to go out into the world: "We can be Him. When other people see us, they see Jesus in us. Truly, that's the definition of being a Christian."

The Eucharist unites Catholics with Christ and also with each other, she noted, even when they receive the Eucharist in spiritual communion, as many do during these days of pandemic restrictions.

"The Eucharist is a mystery," she said. "We cannot place Jesus in a box and say that we know everything. But in his kindness, he has revealed himself to us. So keep learning, keep praying, keep being in relationship with Jesus, and let him surprise you."

'We've Come This Far By Faith'

The title of the presentation by Dr. C. Vanessa White comes from the hymn of the same name: "We've Come This Far By Faith." By allowing the "sweet Holy Spirit to transform," she said, better lives are possible for all Catholics, especially those most in need.

White is associate professor of spirituality and ministry at Catholic Theological Union in Chicago, author, and advisor for the U.S. Conference of Catholic Bishops' subcommittee on Certification for Ecclesial Ministry and Service.

"Communion with Christ's body and blood commits us to communion with all persons, in particular with the poorest, weakest ones," she said, noting especially the growing number of children who are poor.

"We as Catholic Christians must by our



Above: As a service and arts activity during the Eucharistic Congress, youth at Our Lady of Nazareth, Roanoke, make Eucharist card crafts and write prayers to OLN children who are preparing for their first holy Communion. Left: Youth participate in eucharistic adoration in the church on Saturday, Nov. 7. (Photos/Ryan Hunt)

words and our actions care for and advocate for the weakest in our communities. We must truly believe that if one of us suffers, we all suffer."

White cited several Church documents, including "Open Wide Our Hearts: The Enduring Call to Love, A Pastoral Letter Against Racism," from the USCCB. That 2018 letter states: "We need to listen to the stories of our brothers and sisters whose lives have been impaired by the systemic racism in our nation and within our Church."

All Catholics are called to consider who in their communities are most in need of the message of hope and communion, White said, and this means becoming more welcoming and inclusive both in our home parishes and around the world.

"The Eucharist brings the wide variety of Christians from around the world together like different kinds of grain into only one loaf of bread," she said. "Even amidst these times of pandemic, racial protest and political unrest, we as Catholic Christians are strengthened by our belief in a God who can make a way out of no way and who we experience deep down in our souls."

'A Mission of God's Love'

Sean Callahan, president and CEO of Catholic Relief Services, spoke on "A Mission of God's Love." He explained that in Latin, the word "mission" means "to send."

All Catholics are sent into the world with a mission, he said, and the Eucharist plays a part in that mission.

"The Eucharist fills me with the love of Jesus Christ," Callahan said. "It provides me with strength, with power, with discernment, and it

allows me to feel protected as I go out into this world."

He cited the Prayer of St. Francis of Assisi ("Lord, make me an instrument of your peace"), which Callahan recalled St. Teresa of Calcutta praying with her missionaries when he worked with her years ago.

Mother Teresa gave her life for those who had been forgotten by society," he said. "She would show them love."

Callahan recounted his experience caring for a nameless man nearing the end of his life at the Center for the Dying, in bed number 34, who was "skin and bones." He fed the man, one slow spoonful at a time, and cleaned and bathed him.

"His eyes were starting to look at me. He knew there was someone there who cared for him in one of his darkest hours," he said.

After the man died, Callahan said, "How lucky was I to have been given an opportunity of grace with an individual living halfway around the world from where I grew up, to be with him and give him solace during his final hours?"

He noted the Church's "active engagement with society" and asked: "What is your mission? How do you show the light of Christ to others? How does the Eucharist strengthen and empower us as believers?"

"Mission is a gift of ourselves to others, inspired by the Holy Spirit," he said, adding that each person must find his or her own mission or let the Holy Spirit reveal it.

"Jesus came and gave his life for each and every one of us," Callahan said. "And he has called us to give our lives similarly, in different ways. He is asking each of us to use our skills, to use our compassion, to use our intelligence, to use our smile and our touch to help others."

'Bring Jesus to the streets,' bishop says

Eucharistic procession sign of hope for healing, renewal

BRIAN T. OLSZEWSKI
The Catholic Virginian

Contrasted with other times during 2020 when people took to the streets of Richmond, the procession that circled the exterior of the Cathedral of the Sacred Heart the morning of Nov. 7 could have appeared to the smattering of VCU students nearby to be nothing more than a group of people, socially distant, out for a walk, enjoying a warm, colorful day.

However, together they were a personified message where it needed to be seen, according to Arlington Bishop Michael F. Burbidge.

"I believe a eucharistic procession provides important lessons for our Church and our nation to embrace, especially at this time. This is the heart of the procession: Jesus leads, and we follow," said the bishop during his homily preceding the Holy Hour. "If we allow the truth of his Gospel to guide us, we will be on the right path and will move forward in the right direction."

Bishop Burbidge noted the turmoil and injustices that the nation is experiencing.

"Now, more than ever, it is Jesus we must bring into our streets and communities in the sure and certain hope that he will heal, renew and unite us," he said. "That is what we will actually do today: carry Jesus in a eucharistic procession on our streets and into a world desperately in need of his presence and saving work."

As a cantor chanted "Adoro te Devote," Bishop Barry C. Knestout, holding the Blessed Sacrament, led 80 members of the faithful, including bishops, priests, deacons and laity, in what Bishop Burbidge termed a "powerful reminder" that the faithful do not walk alone, but rather as brothers and sisters.

"Our Church and nation need our witness to this unity," he said. "Such unity is made visible when we revere all of human life, recognize and protect the dignity of each and every person; respect and encourage one another, forgive those who have offended us and take care of those in most need."

Bishop Burbidge noted the impact of the pandemic had changed "radically the way we live and worship."

"Perhaps these months have reminded us of how easy it is to take the precious gift of the holy Eucharist for granted and to lose what St. John Paul II referred to as 'eucharistic wonder and awe,'" he said. "We will always have that wonder and awe when we receive the gift with devotion."

Bishop Burbidge related that near the end of his life, a frail St. John Vianney led a eucharistic procession. When a participant said, "You must be very tired," John Vianney replied, "How could I be tired? The One whom I carried likewise carried me."

The bishop said those words were fitting for the faithful of the Diocese of Richmond.

"Allow Jesus to carry you as you embark on a bright and promising future," he said. "Entrust your cares, burdens and crosses to the Lord in the firm belief that he sustains, nourishes and carries us here on earth so that we, who are united to him, may reach the final destination for which we all long: life with him in heaven."



The eucharistic procession wends its way around the Cathedral of the Sacred Heart, Saturday, Nov 7.

(Photo/Vy Barto)



Above: Arlington Bishop Michael F. Burbidge delivers the homily during the Holy Hour at the Cathedral of the Sacred Heart, Saturday, Nov. 7. (Photo/Michael Mickle)



Left: All kneel in adoration of the Blessed Sacrament near the conclusion of the Holy Hour. (Photo/Vy Barto)



During the Diocese of Richmond's Eucharistic Congress Mass at St. Peter Pro-Cathedral, Richmond, Nov. 7, the prayers of the faithful were expressed in seven languages, including American Sign Language by Elizabeth Leitch. (Photo/Michael Mickle)



Due to social distancing, the size of the congregation was limited to 80 members for the Mass. (Photo/Vy Barto)

Eucharistic Congress

Continued from Page 1

through their service to God and neighbor. In this way, they will contribute to the growth of the Church in holiness and to the spiritual renewal of society "not only with words, but above all by lives transfigured by God's presence" (Evan-gelii Gaudium, 259).

"Commending you and all the priests, religious and lay faithful to the loving intercession of Mary, Mother of the Church, His Holiness willingly imparts his Apostolic Blessing as a pledge of peace and joy in the Lord."

Responding to the Great Commission

During his homily, the bishop spoke about communion and mission, the bicentennial's themes. Drawing upon the Great Commission in Mark 16:15-20, the bishop noted that the Richmond Diocese had carried out that commission for 200 years.

"The people of the Church of Richmond have transformed the unforgiving, hostile wilderness and vast territory of the diocese into a refuge of the presence of God," he said. "It has taught the faith and celebrated the sacraments in many languages, responding to the needs of native-born and immigrants alike."

He noted they have carried out the mission in faith, hope and love.

"The Church of Richmond has brought the unity of the faith to the chaotic broken world, so that the power of God would conquer everything that harms the dignity of the human person," Bishop Knestout said. "It has ministered to the weak, vulnerable and sick, bringing the healing power of the sacraments

and the comfort of our faith in times of conflict, pestilence and pandemic." (See Page 2)

New status for downtown church

Near the end of Mass, the bishop read from the decree he signed on Oct. 28, designating that St. Peter Church would be known as the Pro-Cathedral of St. Peter.

The decree notes the significance of the church, stating that it "has expressed the aspiration of the Catholic faithful in this city and diocese to be accepted as full participants in the society of the Commonwealth of Virginia." It also highlights that the church "educated and cared for generations of children through various schools and orphanages" and that "it has continued to nourish the Catholic faithful and served the poor of the city."

Bishop Knestout stated, "We hereby decree, during this bicentennial jubilee of the Diocese of Richmond, that the parish of St. Peter in Richmond, Virginia, the Reverend Gino Paul Rossi, being pastor, will henceforth be known as the Pro-Cathedral of St. Peter."

The designation "pro-cathedral" indicates that the church served as a cathedral at some point in the local Church's history. St. Peter served that function until the Cathedral of the Sacred Heart was dedicated in 1906.

'Take Jesus to the streets'

Bishop Michael F. Burbidge of the Diocese of Arlington delivered the Holy Hour homily at the Cathedral of the Sacred Heart. Arlington was part of the Diocese of Richmond until it became a diocese in 1974.

The bishop alluded to the pandemic.

"Perhaps these months have

reminded us of how easy it is to take the precious gift of the holy Eucharist for granted and to lose what St. John Paul II referred to as 'eucharistic wonder and awe,'" he said. "We will always have that wonder and awe when we receive the gift with devotion."

Bishop Burbidge also noted the turmoil and injustices that the nation is experiencing.

"Now, more than ever, it is Jesus we must bring into our streets and communities in the sure and certain hope that he will heal, renew and unite us," he said. "That is what we will actually do today: carry Jesus in a eucharistic procession on our streets and into a world desperately in need of his presence and saving work." (See Page 5)

From adoration to action

In his keynote address, "A Eucharistic Vision for Today's World," Cardinal-designate Gregory required action.

"True eucharistic devotion is not a substitute for social justice, Christian involvement with the world, or Gospel-based charity," he said. "In a similar vein, those who promote and encourage a deeper eucharistic

devotional life must be aware that the favored result of a eucharistic spirituality is a greater commitment to the charity and justice called for in the Gospel by Christ himself."

Those who participate in eucharistic devotion, the cardinal-designate said, have an "obligation to take upon yourself the very mission of Christ."

"One cannot pray before the Blessed Sacrament — the Bread of Life — and not eventually also recall that all those who dine on the Lord's generosity have a responsibility in justice and in charity to respond to the needs of those who hunger for ordinary bread each day," he said.

Cardinal-designate Gregory explained what should result from eucharistic devotion.

"The true evidence of a proper eucharistic devotional life is a deeper commitment to the needs of the poor, the forgotten, the ones whom Christ identified as the least of his sisters and brothers," he said. "True eucharistic devotion must connect us with the still unfinished work of eradicating racism in our society — a topic that has come to the fore in recent months perhaps as never before."

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What the Vatican report reveals

Why Church didn't report, investigate accusations against McCarrick

CINDY WOODEN
Catholic News Service

VATICAN CITY — Although dogged for years by rumors of sexual impropriety, Theodore E. McCarrick was able to rise up the Catholic hierarchical structure based on personal contacts, protestations of his innocence and a lack of Church officials reporting and investigating accusations, according to the Vatican summary of its report on the matter.

In choosing then-Archbishop Theodore E. McCarrick of Newark in 2000 to be archbishop of Washington and later a cardinal, St. John Paul II likely overlooked rumors and allegations about McCarrick's sexual misconduct because of a long relationship with him, McCarrick's own strong denial and the pope's experience with communist authorities in Poland making accusations to discredit the Church, the summary said.

But, in fact, rumors of McCarrick's conduct, especially knowledge that he had young adult men and seminarians sleep in the same bed with him when he was bishop of Metuchen, New Jersey, led the Vatican to decide it would be "imprudent" to promote him when looking for candidates to become archbishop of Chicago in 1997, New York in 1999-2000 and, initially, of Washington in July 2000, the report said.

One hour before the release Nov. 10 of the "Report on the Holy See's Institutional Knowledge and Decision-Making Related to Former Cardinal Theodore Edgar McCarrick," journalists were given the document's 14-page introduction, which described the two-year investigation that led to the report's compilation and gave an "executive summary" of its findings.

Credible charge

In June 2018, the Vatican suspended McCarrick from ministry after an investigation by the Archdiocese of New York found credible a charge that he sexually abused a teenager. McCarrick resigned from the College of Cardinals in July, and in February 2019, after a canonical process found McCarrick guilty of "solicitation in the sacrament of confession and sins against the Sixth Commandment with minors and with adults, with the aggravating factor of the abuse of power," Pope Francis dismissed him from the priesthood.

In August 2018, Archbishop Carlo Maria Vigano, former nuncio to the United States, called on Pope Francis to resign after claiming that he had informed Pope Francis of McCarrick's abuse in 2013 and that

top Vatican officials knew of McCarrick's abusive behavior for years.

That claim led Pope Francis to initiate an investigation into how McCarrick was able to continue to rise through Church ranks despite the repeated rumors, anonymous letters, allegations and even settlements with alleged victims.

The report summary said, "No records support Vigano's account" of his meeting with Pope Francis "and evidence as to what he said is sharply disputed."

Until the allegations about child sexual abuse were made to the Archdiocese of New York in 2017, "Francis had heard only that there had been allegations and rumors related to immoral conduct with adults occurring prior to McCarrick's appointment to Washington," it said.

"Believing that the allegations had already been reviewed and rejected by Pope John Paul II, and well aware that McCarrick was active during the papacy of Benedict XVI, Pope Francis did not see the need to alter the approach that had been adopted in prior years," the summary said.

'Significant steps'

The introduction to the report said it is based on documents found at the Vatican and the apostolic nunciature in the United States as well as interviews — "ranging in length from one to 30 hours" — with more than 90 witnesses in the United States, Italy and elsewhere. They included survivors, cardinals, bishops and former seminarians.

In a statement issued with the report, Cardinal Pietro Parolin, Vatican secretary of state, said the

See Why, Page 10

Former nuncio 'never came forward' with evidence, official says

JUNNO AROCHO ESTEVES
Catholic News Service

VATICAN CITY — The Vatican's extensive report on Theodore E. McCarrick revealed several crucial details that call into question the 2018 "testimony" of Archbishop Carlo Maria Vigano, including that he did not investigate the former cardinal when ordered to do so by the Vatican in 2012.

Archbishop Vigano, who served as apostolic nuncio to the United States from 2011 to 2016, published his testimony in August 2018 called on Pope Francis to resign, claiming the pope knew about McCarrick's sexual misconduct and yet eased restrictions on McCarrick's ministry and travel.

Though informed that the report on McCarrick was being compiled, "he never came forward" to be interviewed or give evidence, a Vatican official said Nov. 10, the day the report was released.

Failure to respond

According to the report, in August 2012, Archbishop Vigano received a letter from "Priest 3," which detailed the sexual abuse he allegedly suffered at the hands of McCarrick.

A week later, Archbishop Vigano reported the accusations to Cardinal Marc Ouellet, prefect of the Congregation for Bishops, and sought instruction on how to proceed.

Cardinal Ouellet replied in September 2012, asking Archbishop Vigano to investigate the accusations, first by verifying "the personality and the reliability of (Priest 3) by inquiring of the vicar general or vicar for the clergy of Metuchen" and "to reply to (Priest 3), requesting that he clarify his accusations

against the aforementioned ecclesiastics in order to determine their truth or lack thereof."

The Vatican said it interviewed both the vicar general and vicar for clergy of the Diocese of Metuchen, as well as Priest 3. All three testified that they were never contacted by the former nuncio.

"Priest 3 stated that he was 'disappointed' by (Archbishop) Vigano's failure to respond, and that he 'felt that the nuncio was not paying attention to something that to me was very important,'" the report said.

What he didn't say

In his August 2018 "testimony," Archbishop Vigano claimed several members of the Roman Curia, including Cardinal Ouellet, were aware of alleged "sanctions" imposed on McCarrick by Pope Benedict XVI.

However, in an August 2018 interview with Lifesite News, Archbishop Vigano said the sanctions were "private." Then in an October 2018 letter, the archbishop said that the alleged measures were "not technically 'sanctions' but provisions, 'conditions and restrictions.'"

However, he did not mention in his testimony or subsequent open letters his correspondence with Cardinal Ouellet, nor Cardinal Ouellet's request that he investigate.

Several sections of the Vatican's report were devoted to McCarrick's activities during Archbishop Vigano's tenure as nuncio to the United States.

In his 2018 "testimony," Archbishop Vigano said that then-Cardinal McCarrick continued to actively travel and appear at public events despite "sanctions" imposed by Pope Benedict in which he "was to leave the seminary where he was living, he was forbidden to celebrate (Mass) in public, to participate in public meetings, to give lectures, to travel, with the obligation of dedicating himself to a life of prayer and penance."

Lack of follow-up

However, the Vatican's report revealed several messages and correspondence between Archbishop Vigano and then-Cardinal McCarrick, indicating that despite his awareness of those restrictions, the former nuncio participated and even invited McCarrick to several events.

In a 2011 message to Archbishop Vigano, the report said, McCarrick wrote, "I wanted to express my deepest gratitude to you for your kindness in including me and my secretary in the invitations to

See Nuncio, Page 10

Bishop Knestout's statement

Bishop Barry C. Knestout released this statement following the release of the Vatican report regarding Theodore E. McCarrick:

"I express my deepest gratitude to our Holy Father, Pope Francis, for ordering the thorough review and investigation concerning the career of Theodore E. McCarrick, former bishop and cardinal. More importantly, I wish to convey my deepest appreciation to victim survivors and the Catholic faithful for their patience as they waited for the release of this unprecedented and significant document. You can find it here: <https://bit.ly/3pgyVcM>.

"A report of this magnitude will require thoughtful prayer and consideration. Reading it will be

painful, but let us do it together. Reflection and prayer are necessary for the healing our Church community seeks and needs. It is my hope that the publication of this information will be another step in healing our wounded Church and that it will serve as an opportunity for reform and renewal."

To access information about the diocese's Office of Child Protection and Safe Environment, visit: <https://richmonddiocese.org/protecting-gods-children/>

To learn more about the actions Bishop Knestout and the diocese have taken to provide accountability in our local Church, visit: <https://richmonddiocese.org/diocese-response/>

To be 'chosen,' respond in faith to Christ's teaching



QUESTIONS & ANSWERS
FATHER KENNETH DOYLE
CATHOLIC NEWS SERVICE

Q. Jesus told many stories about God's willingness to forgive our sins — like the story of the prodigal son. But he also said, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father" (Mt 7:21).

And in the account of the king who gave a great banquet, but the invited guests declined to come, Jesus says at the end, "Many are invited, but few are chosen." How do we know if we are among the "few" or the "many"? (Louisville, Kentucky)

A. First, as to the scriptural verse "Many are invited, but few are chosen" (Mt 22:14): A common view among Scripture scholars is that the passage is not meant to forecast the relative proportion of those who will be saved.

Instead, it indicates in its context that relatively few of the Israelites of Christ's time would choose to follow Jesus and that his message would then be offered to the gentiles. Some commentators also note that the relative harshness of the passage is a rhetorical and pedagogical technique on Christ's part to highlight the centrality of his teaching.

As to the crux of your question —

how can we be sure that we're among those who will be saved? The answer is that we can never be certain. All we can do is trust in Christ's teaching and make a decent effort to respond appropriately in faith and in conduct.

I am comforted by such passages as 1 Timothy 2:4, where Paul says that God "wills everyone to be saved and to come to knowledge of truth." I have always felt that, in the end, most people will make it to heaven. Otherwise, why would God have decided to create us all if the whole enterprise is destined for failure?

Q. Why was the wording of the blessing of the wine at Mass changed from "for you and for all" to "for you and for many"? Didn't Christ die for all of us? Can you please shed some much-needed light on this confused Catholic? (Radford)

A. You are absolutely right that Jesus died on behalf of all of us. That truth is manifest in various scriptural passages, such as 2 Corinthians 5:15: "He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised."

But you are also correct that, since the current English text of the Mass was introduced in 2011, the priest now says when consecrating the wine: "This is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the

forgiveness of sins."

That change had been directed by Pope Benedict XVI in 2006, to be applied to all subsequent translations of the words of consecration.

Why the change? To make the prayer more faithful to the words of Jesus at the Last Supper in the accounts of Matthew and Mark: "This is my blood of the covenant, which will be shed for many" (Mk 14:24).

It also reflects the fact that the salvation won by Jesus for the sake of all is not applied automatically; it requires that to attain eternal life each individual must, to the extent of his or her understanding, accept and live in the grace won by Christ.

Q. With the COVID-19 restrictions, why doesn't the bishop of our diocese offer general absolution for all those unable to come to church? Our church building is so small that only about 25 to 50 parishioners can fit in for Mass — and then, only with a reservation. Many are reluctant to come during the pandemic, and the elderly and the sick in particular are anxious to receive the sacrament of reconciliation. (Northampton, Pennsylvania)

A. As I respond to this question, received in mid-October, most parishes I know of have already resumed — although on a more limited basis — a regular schedule of weekend Masses, together with opportunities for parishioners to receive the

sacrament of penance.

At the height of the pandemic in March, the Vatican did announce that, in places particularly hard hit by the coronavirus, conditions might exist to grant general absolution to the faithful without their personally confessing their sins first, in cases of grave necessity.

Determination of what constitutes this grave necessity would be the responsibility of the diocesan bishop. The justifying situations envisioned by the Vatican were, though, limited — the example offered was at the entrance to hospital wards where faithful in danger of death were confined.

The Vatican department making that announcement — the Apostolic Penitentiary, which deals with matter of conscience — also noted that where the faithful find themselves in "the painful impossibility of receiving sacramental absolution," they can make an act of contrition directly to God in prayer. If they are sincere and promise to go to sacramental confession as soon as possible, the penitentiary noted, they can "obtain the forgiveness of sins, even mortal sins."

In publicizing that March announcement by the Vatican, the website of the Cincinnati Archdiocese was fairly typical. It noted that its priests were authorized to confer general absolution only in the following circumstance: "A hospital

See Father Doyle, Page 12

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

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Reflect on becoming kinder, more patient



IN LIGHT OF FAITH

BARBARA HUGHES

Absent travel plans that typically accompany the Thanksgiving holiday, our November calendar looks pitifully bare. With health officials warning against large gatherings, I suspect it's not so different from that of many families across the country.

Yet, unlike families who have lost a loved one during the past year, empty places at our holiday table are temporary, a reminder to keep things in perspective. Reflecting on the rising death toll from the pandemic reminds us that we are part of a larger family, one that transcends physical boundaries, time and, yes, even political parties.

It so happens that the deadline for this column is Nov. 3. However, by the time this issue of The Catholic Virginian reaches your mailbox, the outcome of national, state and local elections will be history. Needless to say, some folks will be disappointed, while others will be celebrating.

So, on a more personal note, the real question is: how are you doing? A few questions we might ask ourselves are:

Am I being respectful of those whose ideology differs from mine?

Am I willing to adapt a more constructive approach to reconciling differences, or will negative emotions cloud my appreciation for our common humanity?

Do I continue to pray for those in leadership, even those against whom I voted?

More importantly, do I believe that God can

change hearts on both sides of the aisle?

Remember that Saul became an apostle after seeking to imprison and put Christians to death. In more recent times, there are numerous stories of professionals in the abortion industry who had a change of heart and now add their voices to the pro-life movement.

The moral compass of both political parties needs adjusting, which will happen only through prayer, dialogue and mutual respect. The adage: "More flies are caught with a spoonful of honey than with a barrel of vinegar" was a favorite of St. Francis de Sales and is worth remembering when confronting people with different points of view.

Regardless of whether you're pleased with or disappointed by the outcome of the elections, we can prepare to celebrate Thanksgiving by reflecting not only on blessings received, but on challenges that have invited and continue to invite us to be kinder, more patient and more prayerful.

To love God with all our heart is not just about knowing what the Church teaches, but to know, love and serve God. Knowledge of God has little to do with ordinary reason, but with our highest spiritual faculties. It's a form of recognition that draws us to God, who is love.

Pointing to the sins of others rather than acknowledging our own sins adds to our culpability while blinding us to the presence of God in ourselves and in others. When I focus on the faults and failings of others, my indignation quickly leads to anger and feelings of self-righteousness. Neither can co-exist with love because love is not a feeling; it's decision that should motivate everything we do as St. Paul explained:

"Now I will show you the way that surpasses all the others. If I speak with human tongues

and angelic as well, but do not have love, I am a noisy gong; a clanging cymbal. If I have the gift of prophecy, and, with full knowledge comprehend all mysteries, if I have faith great enough to move mountains, but have not love, I am nothing. If I give everything I have to the poor and hand over my body to be burned and have not love, I gain nothing.

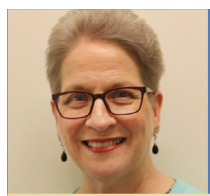
"Love is patient, love is kind. Love is not jealous, it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries. Love does not rejoice in what is wrong but rejoices with the truth. It keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure" (1 Cor 13: 1-7).

Paul's definition of love is a good barometer that measures how we're doing. If the best we can do today is thank God that the election and all the campaign ads are over, that's a start. Next, we can ask for forgiveness, which we all need, and then gather for Eucharist, knowing that "my knowledge is imperfect now," but one day "I shall know even as I am known" (1 Cor 13; 12b).

Therefore, as we continue the journey, we can give thanks, knowing that with God's grace, seeming obstacles become steppingstones that help us to become the people God is calling us to be.

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

In whom will you meet 'Jesus in disguise'?



BELIEVE AS YOU PRAY

MELANIE CODDINGTON

In the 10 verses that precede our first reading from Ezekiel 34, the Lord God condemns the errant leaders of his people, who have neglected the flock of the Lord to feather their own nests: "Woe to the shepherds of Israel who have been pasturing themselves!" The Lord God delivers a stinging indictment of their behavior — exploitation and abuse of the ones in their care — and vows to put a stop to their shepherding.

Today's reading then unfolds with tender images of the Lord God gathering his scattered sheep and taking care of their needs for rescue, sustenance, rest and healing. The sleek and the strong meet their end, however, likely headed for the banquet table.

This sounds harsh coming on the heels of such kind care and feeding, though it points back to the ousted shepherds described above, who are sheep, too, from the Lord's point of view.

Psalm 23 follows, bringing King David to mind — one who came from the lowly work of shepherding the family flocks only to be anoint-

ed for kingship in the midst of his older and far more impressive brothers. These humble beginnings, i.e., caring for sheep, set the pattern for his service to God and the people as shepherd and king of Israel. (Not surprisingly, when he fails miserably, a poignant sheep story brings him to repentance.)

In the parable of the sheep and the goats (Mt 25:31-46), Jesus warns us of the consequences of our inactions toward those in need. I sense,

however, that he also offers a promise: When we feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, or visit the sick or imprisoned, we will see his face in some *mysterious* way. Remember, the sheep in the parable did not know they had met Jesus; the goats did not know they had missed him.

A few thoughts come to mind. First, we need to get close to see someone's face. Sharing our resources at long distance can give us a good feeling and a tax deduction, and it surely helps support worthy efforts to alleviate poverty, but writing a check rarely brings us close enough to look into the eyes of a person in need. Think "Jesus in disguise."

Second, sometimes we find the disguise impenetrable. Those in need appear prickly or crabby or downright unpleasant. Recipients of our help fail to show the gratitude or humility that we think appropriate. To see Jesus in these

people, we must look at them through his eyes.

Third, meeting Jesus in one of his least brothers or sisters can happen in our own homes and families, as we care for children, aging parents or sick loved ones. Thus, a hidden blessing belongs to the devoted caregivers among us. The rest of us must reach out beyond home and family to encounter Jesus in the least ones. Meeting Jesus in disguise might require leaving the neighborhood and our comfort zone.

Finally, once given, our material assistance ceases to belong to us. We can no longer control it or see to its proper use. Only the investment of ourselves remains under our charge, whether we choose to stay involved and in what way.

Jesus challenges us to respond to persons with an investment of *personal* presence: to give food and drink, to *welcome* strangers, *clothe* the naked, and visit the sick and imprisoned. This seems particularly daunting in our present circumstances, yet with imagination, ingenuity, masks and Zoom, it can happen.

This parable of the final judgment, coming as it does on the threshold of Advent, sets the tone for the season and the good works that it inspires. Loving actions declare our readiness to meet the Lord, whether at the end of our lives or at the end of the world. Let us wait in hope with open hearts, keeping an eye out for Jesus incognito.

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

Nuncio

Continued from Page 7

the splendid dinner which we enjoyed very much at the nunciature.”

It also states that McCarrick would often keep Archbishop Vigano “informed of his activities.”

Archbishop Vigano’s “decision not to take action during the first six months of 2012 in response to McCarrick’s detailed reports of his travel is also inconsistent with the former nuncio’s claim that he had told McCarrick that the cardinal was subject to canonical sanctions issued by Pope Benedict XVI that prohibited McCarrick from traveling and that required him to dedicate ‘himself to a life of prayer and penance,’” the Vatican’s report stated.

The report also stated that in June 2012, Archbishop Vigano was forwarded a letter sent by a parishioner in Maryland who described McCarrick as “a predator.” The nunciature’s copy of the letter included notations written by the former nuncio stating that it contained “serious accusations”

against McCarrick.

Despite receiving the accusations, “there is nothing in the file to suggest that Archbishop Vigano followed up on this letter by contacting the sender, McCarrick, the archdiocese or the Holy See.”

No ‘force or clarity’

Furthermore, the report published a message sent by McCarrick to Archbishop Vigano one month later in which the former cardinal thanked the former nuncio for inviting him and his priest secretary to dinner.

“To be with you and your colleagues is a great honor and I am truly thankful for your kindness in letting us become part of your house,” McCarrick wrote.

Most notably, the report states that Pope Francis was questioned regarding Archbishop Vigano’s statement that he informed the pope about the accusations against McCarrick in June 2013.

“Pope Francis did not recollect what (Archbishop) Vigano said about McCarrick during these two meetings,”

the report stated. “However, because McCarrick was a cardinal known personally to him, Pope Francis was certain that he would have remembered had Vigano spoken about McCarrick with any ‘force or clarity.’”

The pope was also certain that the former nuncio “never told him that McCarrick had committed ‘crimes’ against any person, whether adult or minor, or described McCarrick as a ‘serial predator,’ or stated that McCarrick had “corrupted generations of seminarians and priests,” the report added.

Furthermore, the Vatican said several witnesses, including a priest “who knew Vigano well,” recalled that Archbishop Vigano “expressed satisfaction” with Pope Francis’ election, believing that he would address the need for economic reform.

“The priest stated that ‘the way Archbishop Vigano spoke so enthusiastically of the pope it sounded like he considered him an ally, so much so that it left me with the impression that he was going to be called back to Rome to help with the reforms,’” the report said.

Victims in report show fear, courage, anger

CAROL GLATZ
Catholic News Service

VATICAN CITY — The Vatican Secretariat of State’s report on Theodore E. McCarrick provides a glimpse into how a number of witnesses and victims of the former cardinal’s abuse sought numerous ways to alert Church officials and were disturbingly aware their allegations might trigger repercussions.

Over its 460 pages, the report also reveals how much difference 30 years can make when it comes to flagging misconduct and abuse.

The report begins with a New York mother’s account of writing to every U.S. cardinal and the papal representative in the mid-1980s detailing McCarrick’s “dangerous” behavior toward her underage sons. Having left no address or legible name, her red-flag warnings went unheeded.

Decades later, in 2017, when the Archdiocese of New York received an allegation of the sexual abuse of minor by McCarrick in the early 1970s, the report showed how the archdiocese’s now mandatory reporting system and procedures resulted in McCarrick’s eventual dismissal first from the College of Cardinals and, later, from the priesthood.

But for decades in between, the victims and witnesses described in the report recount how they struggled to figure out if and how they should or could make their claims in essentially

See Victims, Page 11

Why

Continued from Page 7

contributions of survivors were “fundamental.” The introduction of the report cautions survivors of abuse that certain sections “could prove traumatizing” and warns that some portions of the document are “inappropriate for minors.”

He also said that over the course of the two years it took to complete the investigation and compile the report, “we have taken significant steps forward to ensure greater attention to the protection of minors and more effective interventions to avoid” repeating errors of the past.

Among those steps, he highlighted “Vos Estis Lux Mundi” (“You are the Light of the World”), Pope Francis’ 2019 document on promoting bishops’ accountability and setting out procedures for handling accusations of abuse against bishops.

St. John Paul II’s decision

According to the summary, St. John Paul’s decisions to name McCarrick bishop of Metuchen in 1981 and archbishop of Newark in 1986 were based on “his background, skills and achievements. During the appointment process, McCarrick was widely lauded as a pastoral, intelligent and zealous bishop.”

The summary also said that, at the time, “no credible information emerged suggesting that he had engaged in any misconduct.”

But in October 1999 Cardinal John J. O’Connor of New York wrote to Archbishop Gabriel Montalvo, then nuncio in the United States,

summarizing allegations about McCarrick, then-archbishop of Newark. The letter was given to St. John Paul, who asked Archbishop Montalvo to investigate.

The nuncio did so by writing to four New Jersey bishops, the summary said without naming the bishops. The bishops, named in the full report, were Bishops James T. McHugh of Camden, 1989-1998; Vincent D. Breen of Metuchen, 1997-2000; Edward T. Hughes of Metuchen, 1987-1997; and John M. Smith of Trenton, 1997-2010.

“What is now known, through investigation undertaken for preparation of the report, is that three of the four American bishops provided inaccurate and incomplete information to the Holy See regarding McCarrick’s sexual conduct with young adults,” the summary said.

In response to Cardinal O’Connor’s accusations, the report said, McCarrick wrote to now-Cardinal Stanislaw Dziwisz, St. John Paul’s secretary, claiming: “In the 70 years of my life, I have never had sexual relations with any person, male or female, young or old, cleric or lay, nor have I ever abused another person or treated them with disrespect.”

“McCarrick’s denial was believed,” the summary said, adding that because of “the limited nature of the Holy See’s own prior investigation, the Holy See had never received a complaint directly from a victim, whether adult or minor, about McCarrick’s conduct.”

“Though there is no direct evi-

dence,” the summary added, “it appears likely from the information obtained that John Paul II’s past experience in Poland regarding the use of spurious allegations against bishops to degrade the standing of the Church played a role in his willingness to believe McCarrick’s denials.”

In addition, McCarrick had a relationship with the Polish pope going back to his days as the cardinal of Krakow. The summary said, “McCarrick’s direct relationship with John Paul II also likely had an impact on the pope’s decision-making.”

St. John Paul II “personally made the decision” to name him archbishop of Washington and a cardinal, it said.

Asked to step down

The report also concluded that now-retired Pope Benedict XVI did not initiate a formal canonical process against McCarrick or even impose sanctions on him because “there were no credible allegations of child abuse; McCarrick swore on his ‘oath as a bishop’ that the allegations were false; the allegations of misconduct with adults related to events in the 1980s; and there was no indication of any recent misconduct.”

However, after initially asking McCarrick to stay on in Washington for two years past his 75th birthday in 2005, the summary said, new details related to a priest’s allegations about McCarrick’s sexual misconduct emerged

and Pope Benedict asked him to step down in 2006.

At the time, the summary said, Cardinal Giovanni Battista Re, then-prefect of the Congregation for Bishops, told McCarrick “he should maintain a lower profile and minimize travel for the good of the Church.”

“While Cardinal Re’s approach was approved by Pope Benedict XVI, the indications did not carry the pope’s explicit imprimatur, were not based on a factual finding that McCarrick had actually committed misconduct and did not include a prohibition on public ministry,” the summary said.

Archbishop Vigano, while working in the Vatican Secretariat of State, wrote memos in 2006 and 2008 “bringing questions related to McCarrick to the attention of superiors,” the summary said. The memos referred to allegations and rumors about McCarrick’s “misconduct during the 1980s and raised concerns that a scandal could result given that the information had already circulated widely.”

The archbishop, the report said, noted that “the allegations remained unproven,” but he suggested opening a canonical process to investigate.

Archbishop Vigano, who was appointed nuncio to the United States in 2011, was “instructed” in 2012 to conduct an inquiry into allegations by a priest who claimed he was sexually assaulted by McCarrick, the summary said.

Archbishop Vigano, it continued, “did not take these steps and therefore never placed himself in the position to ascertain the credibility” of the priest’s claims.

After election, Catholic leaders pray for healing, unity

Editor's note: As The Catholic Virginian went to press, President Donald Trump had not conceded the election. Updates will be posted to www.catholicvirginian.org.

WASHINGTON (CNS) — The bishop of the Delaware Catholic diocese where the nation's future 46th president has worshipped for decades offered his congratulations Nov. 8, as well as hopes that voters set aside political differences and heed the Gospel's call for unity.

"Today I congratulate President-elect (Joe) Biden. We all must pray for the president-elect and President (Donald) Trump during this time of transition and we look to the future with hope that as one nation under God, we will continue be a beacon of freedom

and prosperity to the world," said Bishop W. Francis Malooly of Wilmington, Delaware, in a statement.

"No matter where we might fall on the political spectrum, we must seize this moment as an opportunity to begin to heal the crippling divisions in our great nation," he said. "These fractures were forged over decades and reconciliation will take time and patience."

The Catholic Health Association of the United States, through its CEO and president, Mercy Sister Mary Haddad, offered prayers "for the renewal of cooperation."



"As people of faith, we join the voices of those working to unify our country and look forward to working with the new administration to promote the common good for all," said Sister Haddad. "We take great pride that upon his inauguration,

he will be the second Catholic ever elected to the highest office in the country."

She offered cooperation from the organization in dealing with tasks ahead, citing the "profound crisis" of the coronavirus pandemic that has left more than 237,000

dead in the U.S. and millions unemployed.

Cardinal Blase J. Cupich of Chicago said that "as we now have the results of the election, it is good to remember that our strength in America lies in our unity."

"We commend all who had the courage to compete in the electoral process and participate in our democracy," the cardinal said. "We pray that the Lord will enlighten and sustain those elected in their service to all the people of our country."

"Let us also ask God to free our hearts of regrets and resentments, of pride and contemptuousness. Particularly in this time of pandemic, we must set aside whatever partisan concerns have divided us and turn our energy and passion to serving the common good."

Victims

Continued from Page 10

a no-man's land for accusations.

Haphazardly handled, ignored or dismissed allegations meant spotty paper trails, ineffective investigations that failed to find "hard" credible evidence and a climate of incessant gossip and rumors about McCarrick's proclivities that ended up being leveraged by some to paint him as "a victim" of envy and enemies.

Regretting not taking action

A New York woman, called "Mother 1" in the report, describes how McCarrick groomed her family into trusting him and feeling special by receiving his kind and generous attention during the 1970s and '80s.

But she began to see the then-bishop as a threat when she caught him massaging her sons' inner thighs in front of her husband, who seemed, in her words, "oblivious to Ted's behavior."

While she felt they needed to get him "out of our lives," her husband "refused to understand," and she proceeded to witness ongoing inappropriate touching and massaging by McCarrick with her oldest son. But when she found out the priest was bringing alcohol along on overnight trips with her underage sons, she realized he was "a dangerous person" engaged in premeditated actions.

She confronted "Ted" for pressuring her distraught son into going on these trips and, after that, his "charm disappeared." She said she felt alone in her suspicions and feared McCarrick could retaliate against her children if she made a report.

"Not knowing where to go or who to turn to" in order to warn Church leaders about McCarrick, the report said, the woman spent a whole day "feeling pure anger" and writing a letter to each U.S. cardinal and the papal nuncio, Archbishop Pio Laghi, using names and addresses found in the Catholic directory at a library in Metuchen, New Jersey, near McCarrick's residence.

Her letters, and a series of letters that unknown sources would send to Church officials in 1992 and 1993 accusing McCarrick of pedophilia, were anonymous. She did not want to identify herself or her children, just warn others that McCarrick had "an attraction to boys" by including

all events she personally witnessed.

Her fear and anxiety over potential repercussions gave way to anger when "nothing was being done" and her letters seemed ignored. The report said no originals or copies of her letters were ever found.

During her interview for the report, she said she had wanted to go public in the early 1990s, but her one son insisted McCarrick's behavior was only "creepy" and "uncomfortable," not actual abuse. However, she said, she "regretted every day" not acting more firmly earlier.

From unreliable to credible

The report also goes into detail about the experiences of several seminarians and priests, who also sought to alert people in the Church about their bishop's behavior.

The report claims "Priest 1" was the first individual to make an allegation of McCarrick's sexual misconduct. On several occasions from 1993 to 1996, he informed his bishop, Bishop Edward Hughes of Metuchen, McCarrick's successor, about incidents of McCarrick's sexual misconduct against him.

"Priest 1" was repeatedly regarded as unreliable because of his own admission of abusing two minors. However, the psychologists who treated and worked with "Priest 1" found his claims of being a victim of McCarrick credible and told Bishop Hughes and others of their assessments.

The allegations by "Priest 1" reached the Congregation for the Doctrine of the Faith between 2004 and 2005 after he petitioned the office for recourse concerning restrictions on his ministry. That information apparently reached Pope Benedict XVI, who then reversed his decision in 2005 to extend for two years the 75-year-old McCarrick's term in Washington, D.C., and instead to have him step down.

McCarrick negotiated the terms of his retirement with Cardinal Giovanni Re, then head of the Congregation for Bishops, to be after Easter 2006.

No report given to Vatican

Although there were rumors he had been a victim, "Priest 2" avoided media inquiries in 2002 because he had left the priesthood, started a family and was not prepared to "turn my life upside down."

By 2004, his signed statement alleging

sexual harassment by McCarrick had gone to the Diocese of Pittsburgh's review board and to then-Bishop Donald Wuerl, who sent it to the U.S. nuncio, Archbishop Gabriel Montalvo. The former priest had also informed the Diocese of Metuchen in 2004.

"Priest 2" eventually entered into a confidential settlement agreement in 2005 with the Dioceses of Metuchen and Trenton and Archdiocese of Newark for his claims of sexual harassment by McCarrick. Archbishop John J. Meyers of Newark, who then discovered there had been at least one other settlement by the Diocese of Metuchen, told the nuncio about the 2005 settlement. The Vatican report found no record that "Priest 2's" statement was ever given to officials in Rome.

Deemed 'unreliable'

"Priest 3," who said he was sexually assaulted by McCarrick on different occasions in 1991, told his confessor of the abuse in 1993, and his confessor urged him to tell his bishop, Bishop Hughes, which he did in 1994.

The bishop advised him to forgive McCarrick for the good of the Church, and the priest did not discuss the incidents again until 2010.

He filed a civil complaint in New Jersey in 2011 regarding both McCarrick and Bishop Paul Bootkoski of Metuchen, and he wrote to the nuncio, Archbishop Carlo Maria Vigano in 2012, who relayed the matter to Cardinal Marc Ouellet, head of the bishops' congregation, who then gave Archbishop Vigano specific instructions on how to investigate the matter further.

"Priest 3" said in the report that he was never contacted again by the nuncio, who instead contacted Bishop Bootkoski, who said "Priest 3" was not credible or reliable.

Msgr. Dominic Bottino, vocations director under Bishop James McHugh of Camden, said he witnessed McCarrick, apparently inebriated, at a small private dinner in a Newark catering hall groping a terrified "young cleric" in 1990 in the presence of the bishop and Auxiliary Bishop John Smith of Newark.

He never told anyone until 2018 when he told his bishop, Bishop Dennis Sullivan of Camden, who then encouraged him to immediately send a written account to the U.S. nuncio, Archbishop Christophe Pierre. He gave his testimony "to relieve any burden of conscience that I had about that incident and to provide information" about McCarrick.

BISHOP J. LOUIS FLAHERTY

1820 **TIME CAPSULE** 2020

GALLANTRY IN ACTION

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.

When Father J. Louis Flaherty (1910–1975), a priest of the Diocese of Richmond and Army chaplain, was awarded the Silver Star in 1945, Nov. 11 was still being observed as Armistice Day.

Catholics in Virginia largely responded to the call to service by fighting in their country's wars: the Civil War (1861–1865), on the side of the Confederacy; World War I; World War II; the Korean War; as well as in the Vietnam War (1955–1973). In this way, Virginia's Catholics proved their patriotism at a time when their allegiance was sometimes questioned.

Several priests of the Diocese of Richmond and those belonging to religious orders who worked in the diocese also served as military chaplains. During the Civil War, religious sisters cared for Union and Confederate victims. All of these actions helped to lessen anti-Catholic bigotry in Virginia, where, historically, Catholics have been a minority striving for acceptance.

Father Flaherty was one of six diocesan priests of Richmond, along with five religious priests in the diocese, who served as military chaplains during World War II. On the home front, priests involved with the diocesan mission band, the mobile chapel that traveled throughout Virginia evangelizing rural communities, suspended its activity in order to minister to soldiers at Camp Pickett in Blackstone.

Bishop Peter L. Ireton, then administrator of the diocese (1935–1945) and subsequently the ninth bishop of Richmond (1945–1958), personally assisted Amleto Cicognani, the apostolic delegate — the Vatican representative to the American hierarchy — in providing pastoral care to Italian prisoners of war interned at camps in Virginia. Richmond priests ministered similarly to German prisoners of war.

Lay people who were not fighting in the conflict also backed the war effort. They were involved in Catholic organizations that sponsored events for military service personnel and they participated in scrap drives.

Before his military service (1942–1946),



An oil painting of Bishop J. Louis Flaherty that was done by Emile Cahen Jr., a member of St. Bridget Parish, Richmond, in 1966. (Photo/Diocese of Richmond Archives)

newly ordained Father Flaherty was assigned as parochial vicar to St. Paul Parish and then to the Cathedral of the Sacred Heart in Richmond (1937). After leaving the Army, he received advanced education at The Catholic University of America (1946–1949) and was then assigned as parochial vicar to Blessed Sacrament, Norfolk (1949), where he had been baptized.

Flaherty was then appointed the diocesan superintendent of Catholic schools (1949–1959). His work included implementing the decision of Bishop Ireton to desegregate Catholic schools, which took place just weeks before the Supreme Court mandated the integration of the public-school system (*Brown v. Board of Education*, 1954). Bishop Ireton was the first Southern bishop to integrate Catholic schools.

Flaherty was named a papal chamberlain (1954), which included the use of the title "Very Reverend Monsignor," and was assigned as pastor of St. Elizabeth Parish in Richmond (1959–1961). Monsignor Flaherty was also the founding pastor of St. Luke Parish in McLean (1961–1963) and was made a domestic prelate with the title "Right Reverend Monsignor." It was during this postwar period that northern Virginia grew rapidly, owing to the expansion of the

federal government, including the military.

After a stint as rector of St. John Vianney Minor Seminary in Richmond (1963–1965) and then as pastor of St. Andrew Parish, Roanoke (1965–1966), Father Flaherty was ordained an auxiliary bishop of the diocese in 1966 by John J. Russell, the 10th bishop of Richmond (1958–1973). The diocese had been growing, and the presence of an auxiliary bishop, beginning in 1952 under Peter Ireton, was meant to assist the bishop in his task of governing.

Bishop Flaherty became rector of the Cathedral of the Sacred Heart following his episcopal ordination (1966–1967) and then pastor of St. Paul Parish, Richmond (1967–1971). His last assignment was as pastor of Blessed Sacrament Parish, Norfolk (1971–1975).

Then-Father Flaherty was awarded the Silver Star for his bravery during the Italian campaign of World War II. In a letter dated Jan. 1, 1945, he informed Bishop Ireton of the honor: "Enclosed is a copy of the citation that came with the Silver Star the C.G. [Commanding General] pinned on me this afternoon. The wounds referred to were just shrapnel scratches and left no scars."

The Catholic Virginian (February 1945) featured excerpts from Father Flaherty's letter to Bishop Ireton and included the following citation for the Silver Star awarded to him:

James L. Flaherty, 0477047, Captain, Chaplain's Corps, United States Army. For gallantry in action on 10 October, 1944, in the vicinity of Gabbiano, Italy. Captain (Chaplain) Flaherty was visiting the companies of an armored infantry battalion while the battalion was in a forward assembly area prior to their taking over a sector on the front. While visiting the companies, they were subject to a sudden concentration of heavy artillery. Although wounded about his face and neck, Captain Flaherty, with complete disregard for his own safety and the continued enemy shelling, immediately helped to evacuate the wounded. He personally helped in placing the wounded in his jeep [jeep] and driving them to the first aid station. He also rendered spiritual aid to the wounded and dying, regardless of denomination. The complete devotion to duty and disregard for his own personal welfare as shown by Captain Flaherty reflects the best traditions of the military service and is deserving of the highest praise.

*M. W. Daniel,
Brigadier General, U.S. Army,
Commanding*

Quarantine keeping cardinals-designate from consistory

VATICAN CITY (CNS) — As the consistory to create 13 new cardinals approached, the coronavirus pandemic forced two cardinals-designate to cancel their trips to Rome while one was placed in quarantine upon arrival.

According to the Philippine bishops' news service Nov. 11, Father Emilio Arbatin, spokesman for Archdiocese of Capiz, confirmed that given the rising number of COVID-19 cases in Italy, the apostolic nunciature in Manila gave Cardinal-designate

Jose Advincula "the option not to go to Rome for the consistory." The consistory is scheduled to take place at the Vatican Nov. 28.

Father Arbatin said that although Cardinal-designate Advincula initially purchased a plane ticket to Rome, he ultimately decided to cancel.

"The cardinal-designate would have really wanted to go, but this is an extraordinary time that also needs prudent judgment," he said. He also said that Cardinal-designate Corne-

lius Sim of Brunei canceled his trip to Rome due to the pandemic.

Pope Francis, he added, was informed of Cardinal-designate Advincula's cancellation by Philippine Cardinal Luis Antonio Tagle, prefect of the Congregation for the Evangelization of Peoples, and that the soon-to-be cardinal is awaiting instructions from Msgr. Guido Marini, master of liturgical ceremonies, "on how to do the liturgy and ceremonies related to the giving of the red hat."

Father Doyle

Continued from Page 8

ward in which there is danger of death and individual confessions are deemed impossible and the penitents are instructed that they are to confess their sins individually when they next have the opportunity."

Individual confession is the ordinary way of celebrating the sacrament of penance, and the Church has always valued the personal contact between the priest and the penitent.

Goal

Continued from Page 1

the parishes to fund the Annual Appeal. We try to be very sensitive to that — even more so this year.”

Ashley Winans, a vice president at Pranger Solutions Group, a consultant the diocese enlisted to help with development last November, agreed.

“We want parishes to focus on offertory through the end of the year,” she said. “We will do things to help them focus on Advent and Christmas.”

Compared to 2019, when 14,613 donors contributed \$4,012,847.27 to the appeal, 12,994 donors contributed to the amount raised this year.

“That speaks to the larger picture across the country — fewer people giving more money,” Previtiera said, noting that unemployment was a factor in that trend.

With the 2020 appeal concluding, he and Pranger Solutions Group are building upon what they learned from it as they prepare for 2021.

“One thing we’re really going to do this year — more than any other year — is to really ramp up the communication we do to the parishes and to parishioners through social media, Flocknotes and other means,” Previtiera said.

One area they will emphasize is online giving.

“That’s not just the wave of the future; that’s happening now,” he said. “We need to get more people to go online and give.”

Given the uncertainty of whether or not the pandemic will still have an impact upon parishes in the early months of the new year, Previtiera said using technology in the appeal will be “real key.”

“At this point we’re planning for an all-digital in-pew process,” he said. “We don’t know for sure, but we’re counting on more people going online and giving their donations.”

Winans said that they will encourage pastors to “over communicate” about using the technology.

“Be transparent with parishioners: ‘This is rough, this is very different, but we’re going to figure a way through it,’” she said. “Focus on talking about it at parishioners’ Masses or through the livestreams.”

Winans said pastors shouldn’t feel that they have to do this on their own.

“If we’re going to go all digital, we’re going to be walking people through what that looks like. How do you walk through giving online?” she said. “If pastors are uncomfortable with it but can set the stage on the importance of giving and why for offertory and the annual appeal, they can bring in volunteers, savvy people, to walk them through it step by step.”

Previtera noted that the adaptations that had to be made in raising money this year had an upside.

“There were the connections we’ve made with a lot of our donors we didn’t even know about before. This is truly amazing. So many things we’ve done that have built good will with our donors,” he said, citing biweekly emails sent to donors by Margaret Keightley, executive director of the Catholic Community Foundation. “We’ve gotten to know our parishes better because of the work we’ve been doing with them more intensively with offertory and Facebook livestreaming.”

IN MEMORIAM

Deacon Charles ‘Charley’ William May II



A funeral Mass was celebrated Saturday, Oct. 31, at St. Mary Mother of God Parish, Wytheville, for Deacon Charles “Charley” William May II. Deacon May, 72, passed away Monday, Oct. 26.

A native of Columbus, Ohio, he was the son of the late Charles

William and Elizabeth Lenora Hunn May.

Deacon May was ordained a permanent deacon for the Diocese of Richmond on Oct. 17, 2015, and served at St. Mary, Wytheville, and St. Edward, Pultaski.

He is survived by his wife, Brenda; and three children: Tonia (Jeremy) Johnson; Michael (Mitzi) May; and Steven (Marie) May. He is further survived by four grandchildren.

IN MEMORIAM

Beverly ‘Bev’ Worthington Boehling



A Mass of Christian Burial was celebrated at the Cathedral of the Sacred Heart, Richmond, Saturday, Nov. 14, for Beverley “Bev” Worthington Boehling. Mrs. Boehling, 85, died Saturday, Nov. 7.

A native of Waltham, Mass., Mrs. Boehling was a stewardess with Eastern Airlines when in Atlanta she met Thomas J. Boehling Sr. with whom she was blessed to share 60 years of marriage. After early years of marriage living in Alabama, they moved their growing family to Roanoke, which became home for the following five decades.

Mrs. Boehling is survived by her seven children and their spouses: Ann Doherty (John), Tom Jr. (Debbie), Bob (Rhonda), Edie Witchger (Gene), Susan Straight (Roger), Father Michael and John (Catherine). She is further survived by 20 grandchildren and 17 great-grandchildren.

Her husband preceded her in death in 2017.

In Roanoke, Mrs. Boehling was active with RAM House, Meals on Wheels, Valley Home for Adults, Roanoke Garden Club, Roanoke Valley Mental Health Association and Lewis Gale Hospital. Mr. and Mrs. Boehling were active members in Our Lady of Nazareth Catholic Church.

Contributions may be made to the RAM House in Roanoke.

IN MEMORIAM

Benedictine Sister Henry Marie Zimmermann



A public celebration of Benedictine Sister Henry Marie Zimmermann’s life will take place at Saint Benedict Monastery at a future date. Sister Henry Marie, 89, died Saturday, Oct. 24, 2020, at the monastery in Bristow.

A native of Richmond, she was the daughter of Henry Andrew and Thelma Edith (Seay) Zimmermann. She was christened Anne Elizabeth at St. Benedict Catholic Church, and attended St. Benedict Catholic School (’44) and Saint Gertrude High School (’48). Following high school graduation, she entered Saint Benedict Monastery where she professed first vows in 1951 and

perpetual vows in 1954.

Her first mission was St. Benedict School, Richmond. Subsequently she served at St. Rose of Lima, Hampton; Sacred Heart, Richmond; Linton Hall, Bristow; St. John Vianney Seminary, Richmond; St. Charles, Arlington; and Saint Gertrude, Richmond. She held the monastic charges of subprioress, secretary, treasurer, business office manager, monastic council member and delegate to the Federation of Saint Scholastica.

Sister Henry Marie was preceded in death by her parents, and her sisters Agnes Zimmermann Redford and Josephine Zimmermann. She is survived by the 27 members of her Benedictine community; a brother, Benedictine Brother Andrew Zimmermann, a monk of St. Meinrad’s Archabbey; and many other relatives.

Thank you!

We are grateful for the support of the Catholic Community, the Catholic Diocese of Richmond, and the following local businesses whose ongoing generosity and special gifts during the pandemic have kept our Residents safe, well-fed and comfortable.

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www.SaintFrancisHome.com
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OPPORTUNITIES

Holy Cross Catholic Church, Lynchburg, is seeking a full-time Business Manager to oversee parish administration, including finance, human resources, facilities, information technology and administrative support.

The Business Manager will oversee all financial activities in accordance with federal and state regulations and laws, and diocesan policies, guidelines and procedures including, but not limited to, monthly/quarterly/year-end financial reports, preparing/administering and monitoring budget processes, etc.

Position requires a bachelor's degree in business administration, accounting or a related field and a minimum of five years of related employment, preferably in a parish setting. Prior supervisory experience required. Required skills include strong interpersonal skills, planning and organizing and demonstrated experience in accounting principles and

budget preparation. A working knowledge of the structure and teachings of the Catholic Church is desired.

Send cover letter, résumé and diocesan application to jobs@richmond-diocese.org. A review of applications will begin immediately.

Holy Cross Catholic Church, Kernersville, NC, is seeking a full-time Director of Faith Formation. This person is responsible for the coordination of educational activities that help parishioners grow in their knowledge and understanding of God, the Church and their faith. To find out more about joining the dynamic team in a diverse and growing parish, please visit holycrossnc.org and click on "Job Opportunities."

SHORTTAKES

Holy Hour for Our Beloved Dead: The Cathedral of the Sacred Heart will host a Holy Hour on Thursday, Nov. 19, 6 p.m., to pray for the

faithful departed. The evening will include eucharistic exposition (adoration), biblical readings and sacred music. The Holy Hour will take place in-person at the cathedral and online via the cathedral's Facebook page: <https://www.facebook.com/cathedralofthesacredheart/live>.

Full Scholarships Available: MSM & DMA in Organ Performance: The Sacred Music Program at the University of Notre Dame is accepting applications! Students pursue a two-year master's degree in sacred music (concentrations in organ performance, choral conducting and voice) or a three-year Doctor of Musical Arts (concentrations in organ performance or choral conducting). Students also work closely with faculty in musicology, liturgical studies and theology. Programs are broadly ecumenical, while giving specific attention to Roman Catholic traditions and practice. All students receive full-tuition scholarships, health insurance and an assistantship that supplies a generous

stipend. Interested applicants may learn more about the program and apply by visiting www.sacredmusic.nd.edu.

LARCUM is going virtual! On Dec. 4 and 5, Dr. Phillip Cary, internationally acclaimed expert on St. Augustine, scholar-in-resident at the Templeton Honors College, professor of philosophy at Eastern University and editor-in-chief of Pro-Ecclesia, will speak about "Being Formed by the Gospel in a Post-Christian Age: A Proposal for the Church Catholic." As a fruit of the limitation in the pandemic, we have become accustomed to meeting online and to dialogue in a different context. The result is that one can attend the LARCUM (Lutheran, Anglican, Roman Catholic and United Methodist) Conference, without the cost of travel, et al. Registration is \$25 per person; students are free.

For additional information and to register, visit www.virginalarcum.org.



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Papa: Oraciones por los muertos también ayudan a los vivos

POR CINDY WOODEN
Catholic News Service

CIUDAD DEL VATICANO — Orar por los muertos y pedirle a Dios que les dé la bienvenida a su presencia para siempre ayuda a los cristianos a recordar de qué se trata realmente la vida y la muerte, dijo el papa Francisco.

Tales oraciones “nos inculcan una verdadera visión de la vida; nos revelan el significado de las pruebas que debemos soportar para entrar en el reino de Dios; abren nuestro corazón a la verdadera libertad y nos inspiran incesantemente a buscar las riquezas eternas”, dijo el papa el 5 de noviembre durante una misa conmemorativa.

La misa anual en el Altar de la Cátedra en la Basílica de San Pedro ofreció oraciones por seis cardenales y 163 obispos que murieron durante el año pasado, incluidos 16 obispos de los Estados Unidos y tres de Canadá.

Debido a las medidas para prevenir la propagación del coronavirus, no se permitió al público asistir a la liturgia. El cardenal Giovanni Battista Re, decano del Colegio Cardenalicio, y el cardenal Francis Arinze, funcionario jubilado del Vaticano, fueron los principales concelebrantes.

Una de las intenciones de oración durante la liturgia pedía a Dios “acoger en tu amoroso abrazo a los cardenales y obispos fallecidos este año y darles la recompensa reservada para tus fieles servidores”.

En su homilía, el papa Francisco se enfocó en la promesa de Jesús: “Yo soy la resurrección y la vida; el que crea en mí, aunque muera, vivirá, y todo el que vive y cree en mí, no morirá jamás”.

La promesa de Jesús es un desafío para los creyentes, dijo el papa.

“Nosotros también estamos llamados a creer en la resurrección, no como una especie de espejismo lejano, sino como un evento ya



(Photo/CNS)

presente e incluso ahora que trabaja misteriosamente en nuestras vidas”.

Sin embargo, dijo, como Jesús, que lloró en la tumba de su amigo Lázaro, “nuestra fe en la resurrección no ignora ni enmascara el desconcierto muy humano que sentimos ante la muerte”.

“Mientras oramos por los cardenales y obispos fallecidos en el transcurso de este último año”, dijo el papa, los cristianos deben pedir al Señor “que disipe ese dolor impío que ocasionalmente sentimos, pensando que la muerte es el fin de todo — un sentirse lejos de la fe, pero parte de ese miedo humano a la muerte que todos sienten”.

Al enfrentar “el enigma de la muerte”, con el fin de la vida terrena y el comienzo de la vida eterna, los cristianos están llamados a la conversión, dijo.

“Todos los días estamos llamados a dejar atrás nuestra imagen instintiva de la muerte como la destrucción total de una persona”, dijo el papa Francisco. “Estamos llamados a dejar atrás el mundo visible que damos por sentado, nuestras formas de pensar habituales y cotidianas, y a confiarnos por completo al Señor que nos dice: ‘Yo soy la resurrección y la vida’”.

Cuando los cristianos creen eso, dijo, sus oraciones por los difuntos son oraciones “verdaderamente cristianas”.

Tales oraciones “nos permiten tener una visión verdaderamente realista de las vidas que vivieron, comprender el significado y el valor del bien que lograron, su fuerza, su compromiso y su amor generoso y desinteresado”, dijo. Y también ayudan a las personas a “comprender el significado de una vida que aspira no a una patria terrenal, sino a una patria mejor y celestial”.

Testimonio de fe: Julia Concepción Alcazar

Grupo de oración carismático: Caminando con Jesús
San Lucas | Virginia Beach

Llegué a los Estados Unidos en el año 2006 de Perú. Mi camino de fe ha existido y fructificado desde mi niñez. Me inicié en diferentes grupos como catequista, guía de grupos, y coro para nombrar algunos. Yo he



Julia Concepción Alcazar

seguido preparándome con la ayuda, enseñanza, y misericordia de Dios y siempre activa en los ministerios. Sirviendo a la comunidad y en las periferias donde quiera que este, llevando la Palabra de Dios, firme en mi fe y compromiso a Dios. ¡No es un camino fácil, pero con la ayuda de El todo se puede!

Invito a mis hermanos y hermanas a que

levantemos la mano y la mirada firme al compromiso con Dios, trabajando e involucrándonos en los diferentes ministerios de nuestras comunidades donde poder sentir el llamado a servir como recompensa de todas las bendiciones recibidas. Solo necesitamos el compromiso personal, lo demás viene por añadidura.



ASL interpreter ‘gives back to God’

For Sandra Hall, signing is a ministry

JENNIFER NEVILLE

Special to The Catholic Virginian

Sandra Hall curls her hand into a “C” and swings her arm from her shoulder to the opposite hip.

It may seem like just a swish to most, but it is the word “Christ” for the deaf.

Hall uses deliberate hand movements, facial expressions and body language when she interprets American Sign Language during Masses at her parish, the Basilica of St. Mary of the Immaculate Conception, Norfolk.

Her friend Shelly Camm praised Hall’s signing as “accurate, beautiful, expressive and elegant.” Basilica pastor Father Jim Curran said that when Hall interprets a song, “it’s not just words.”

“She can communicate the rhythm and the melody and the feeling behind the music,” Father Curran said.

Hall, the second oldest of four children, grew up in Norfolk. She said her faith was nurtured as a child when the family prayed together, went to weekly confession and attended Mass on weekends and holy days. She attended Catholic schools from first through seventh grade. Her parents taught her to be honest and care for others.

She definitely has done that.

Caring and serving

As a child, she sang at funeral Masses with a few fellow students.

As a teen, she helped her mother study for nursing classes, accruing knowledge that came in handy when she later cared for her parents, grandmother, great grandmother and two older cousins.

Sometimes she ran errands for them, took them on outings and helped them with tasks around the house. Sometimes it was more personal, such as when she helped a loved one shower or dress.

Other times it was medical – changing dressings on wounds. Still other times, she visited them in their homes, assisted living facilities and nursing homes so often that some thought she was on staff there.

As an adult, Hall joined the Gospel choir and Haitian and jail ministries. She helped at the parish soup kitchen and food pantry, and once a month delivered meals to seniors in the neighboring community. She served on parish council, led the rosary one Sunday a month, and has been a member of the Catholic Daughters of the Americas and the ecumenical Sowers of Justice and Peace.

“She is just beautiful inside and out,” Camm said. Hall helps her choreograph sign and dance, which she performs in praise at



Sandra Hall signs during the 2019 Pentecost Sunday Mass at her parish, the Basilica of St. Mary of the Immaculate Conception, Norfolk. Behind her are Deacon Calvin Bailey and the pastor of the basilica, Father Jim Curran. (Photo/Labat Photography)

her church, Cornerstone Worship Center International in Hampton, on occasion.

Committed educator

At age 12, Hall was inspired to become a special education teacher when she volunteered weekly at St. Mary’s Infant Home, a residential facility in Norfolk where the religious order Daughters of Wisdom cared for children with severe disabilities. (It is now St. Mary’s Home, a nonprofit facility.)

She earned three degrees over the years: a bachelor’s from Norfolk State University (NSU) in special education with emphasis on intellectual disabilities, a bachelor’s in secondary education with emphasis on math from Old Dominion University (ODU) and a master’s in secondary education from Regent University. She is pursuing a bachelor’s in world languages and cultures with an emphasis on French at ODU and will graduate in December.

Among her jobs, Hall taught adult basic education, math and special education in Hampton Roads public schools and was an adjunct professor of math, college skills and middle high school at Tidewater Community College where she was a sign language interpreter for 25 years. She currently works for the tutor company Achievement Plus.

Advocate for the deaf

While studying at NSU, Hall would visit a friend who had a 3-year-old daughter thought to have an intellectual disability; but after getting to know them, Hall correctly deduced the child was deaf, not cognitively impaired. About seven years later, Hall saw the girl signing with her friends and thought “it was so beautiful”

that she wanted to learn it.

Hall briefly studied sign language at NSU and ODU, but she said she primarily learned signing from deaf people. She learned interpreting at workshops, and a deaf parishioner taught her how to interpret for religious services. She immersed herself in the deaf community by going to deaf events, serving in four deaf organizations and advocating to end audism.

Hall began interpreting Masses for a deaf parishioner in 1984. Laughing, she said that she was “so, so, so bad” that first time that she probably interpreted only 20 percent of the liturgy. She remained steadfast and became a fluent interpreter for Mass and religious education, ever striving to let deaf people know they are an important part of the parish.

Father Curran said Hall’s interpreting has attracted deaf and hard-of-hearing individuals.

In addition to large gatherings such as area festivals, liturgies and parish activities, Hall has interpreted on an individual basis in multiple venues – some of which have been funerals, weddings, exercise classes, family gatherings, doctor visits and job interviews.

Taken over by the Spirit

Hall sees interpreting as a gift from God and is reluctant to take money for it, so she teaches and interprets sign language as a paid freelancer and on a volunteer basis.

“I look at it as a ministry. This is what I do. This is how I give back to God,” she said. “It goes deeper than just a job for me.”

She said when she is “signing, clapping, moving and talking,” Christ’s “Spirit takes over.”

Barbara Wright, basilica director of Christian formation, said

watching Hall sign to the music “is picture of pure joy.”

Father Curran said “something beautiful” about Hall’s interpretations is that some of the worshippers in the pews have learned to sign “Gloria” and “Lord Have Mercy” along with her.

A car accident in 2005 “momentarily” curtailed some of her activities, she said, because she had such severe physical, sensory and cognitive problems that she needed intensive therapy, and she can no longer drive.

Despite the limitations, she continued to sign at weekend Masses, and in 2007 she began easing herself back into parish life and community service. It took several years to return to freelance tutoring, and she no longer does professional freelance interpreting.

For a catechetical breakout session for children and adults with cognitive disabilities at the diocese’s Eucharistic Congress, Hall did an instructional video on how to sign “We Shine Like Stars in the World” — the title of the diocese’s bicentennial hymn.

Gifts of faith, patience

Hall said God gave her the gifts of faith and patience – “the faith that everything would be alright and the patience to wait for it because things do work out in God’s time, not ours.”

“It’s not blind faith. We are troubled; we have all sorts of calamities that happen, but God is always with us, and he always sends somebody when we need somebody,” she said. “God is always there even in the darkest moments.”

Due to COVID restrictions, Hall has put almost all efforts on hold but plans to resume parish and community service once the threat of the coronavirus has subsided.

Stephanie King, fellow basilica parishioner and friend, said Hall “has a kindred heart,” and Hall’s daughter, Joy Joyner, said her mother “goes out of her way” to help people in need such as homeless individuals, deaf persons and people with disabilities.

Sometimes her good deeds are random. For example, her good friend, Nicholas Edwards, said that once in the 1990s, they drove past some youth fighting in the street in Norfolk, one of whom was a student of hers. She jumped out of the car, ran into the thick of the fight, and the youth dispersed.

Friends say Hall lives her faith. King said Hall “walks it and she talks it,” and Deacon Calvin Bailey, who has known Hall since childhood, said she “walks with Jesus” as she serves others and never seeks attention for doing so.