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Unity focus of pope's decision Sees Latin Mass as rejection of liturgical reform, Vatican II

CINDY WOODEN
Catholic News Service

VATICAN CITY — Saying he was acting for the good of the unity of the Catholic Church, Pope Francis has restored limits on the celebration of the Mass according to the Roman Missal in use before the Second Vatican Council, overturning or severely restricting permissions St. John Paul II and Pope Benedict XVI had given to celebrate the so-called Tridentine-rite Mass.

“An opportunity offered by St. John Paul II and, with even greater magnanimity by Benedict XVI, intended to recover the unity of an ecclesial body with diverse liturgical sensibilities, was exploited to widen the gaps, reinforce the divergences and encourage disagreements that injure the Church, block her path and expose her to the peril of division,” Pope Francis wrote in a letter to bishops July 16.

The text accompanies his apostolic letter “Traditionis Custodes” (Guardians of the Tradition), declaring the liturgical books promulgated after the Second Vatican Council to be “the unique expression of the ‘lex orandi’ (law of worship) of the Roman Rite,” restoring the obligation of priests to have their bishops’ permission to celebrate according to the “extraordinary” or pre-Vatican II Mass and ordering bishops not to establish any new groups or parishes in their dioceses devoted to the old liturgy.

Priests currently celebrating Mass according to the old missal must request authorization from their bishop to continue doing so, Pope Francis ordered, and for any priest ordained after the document’s publication July 16, the bishop must consult with the Vatican before granting authorization.

Pope Francis also transferred to the Congregation for Divine Worship and the Sacraments responsibility for overseeing the implementation of the new rules.

In 2007, Pope Benedict XVI issued “Summorum Pontificum” on the use of the pre-Vatican II Roman liturgy. It said any priest of the Latin-rite Church may, without any further permission from the Vatican or from his bishop, celebrate the “extraordinary form” of the Mass according to the rite published in 1962. The Roman Missal based on the revisions of the Second Vatican Council was published in 1969.

The conditions Pope Benedict set out for use of the old rite were that there was a desire for it, that the priest knows the rite and Latin well enough to celebrate in a

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Members of Our Lady of the Blessed Sacrament, West Point, celebrate Mass this past Lent. Parishioners of the 178-family parish raised more than \$386,000 during a three-month capital campaign this spring. (Photo/Jay Paul)

West Point ‘parish with good heart’ raises \$386K for repairs

JENNIFER NEVILLE
Special to The Catholic Virginian

Parishioners at Our Lady of the Blessed Sacrament (OLBS), West Point, consider the parish home — so much so that the congregation of 178 registered families raised more than \$386,000 in a capital campaign to preserve their church buildings.

And they did it in about three months.

The parish surpassed its goal of \$300,000 through one-time donations and pledges that contributors will fulfill over five years.

Veronica Scholle, mission advancement manager for the Diocese of Richmond’s Catholic Community Foundation who worked with the parish, said pledges usually generate higher donations. For example, it may be easier for a family to pay \$50 a month for five years rather than to make a one-time donation of \$3,000.

Scholle said the parish was so “overwhelmingly successful” in the Our Hope, Our Home, Our Lady campaign “because

of their commitment to their faith and what their church means to them.”

Father Oscar Paraiso, pastor, said “people here are very, very generous.” They “identify themselves with the church” and don’t want it “to just fall apart.”

Jim Pyne, facilities committee chairman, described the parish as a “very tightknit community” where everyone knows each other.

“It’s home, and people care for it — or try to anyway,” he said. “It needs a little TLC right now, but it’s home.”

OLBS was established in 1918, primarily by Polish immigrants who came to the area in the early 1900s for farming and the shipbuilding and papermaking trades. Some descendants are still parishioners, but the congregation is now mainly Anglo with sizeable Hispanic and Vietnamese populations. Scholle said parishioners in all three cultural groups “pulled together” for the campaign.

Parishioner Tuan Nguyn said people in the congregation are “all good people,”

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Why pope is restricting use of pre-Vatican II Mass

Archbishop sees 'movement' as sowing division

CINDY WOODEN

Catholic News Service

VATICAN CITY — Pope Francis' letter explaining why he was restricting the use of the pre-Vatican II Mass "fearlessly hits the nail on the head: the TLM (Traditional Latin Mass) movement has hijacked the initiatives of St. John Paul II and Benedict XVI to its own ends," said Archbishop J. Augustine Di Noia, who insisted he was speaking as a theologian and not as a Vatican official.

The archbishop, a Dominican, had served as secretary of the Congregation for Divine Worship and the Sacraments, was deeply involved in the Vatican's dialogue with the traditionalist Society of St. Pius X and currently is adjunct secretary of the Congregation for the Doctrine of the Faith.

When St. John Paul and Pope Benedict expanded the possibility of using the pre-Vatican II Mass, they were hoping to promote unity in the Church and to counter abuses that were widespread in the celebration of the post-Vatican II Mass, the archbishop said in an email to Catholic News Service July 20.

Healing didn't occur

While the liberal permission to use the older Mass has not promoted the hoped-for healing of the rift with members of the Society of St. Pius X, established by the late Archbishop Marcel Lefebvre, the archbishop said, "what we have

"Pope Francis is right to see in the reprimand of the pre-conciliar liturgy at best a form of nostalgic dalliance with the old liturgy and at worst a perverse resistance to the renewal inspired by the Holy Spirit and solemnly confirmed in the teaching of an ecumenical council."

— Archbishop J. Augustine Di Noia

got now is a movement within the Church herself, seemingly endorsed by her leaders, that sows division by undermining the reforms of the Second Vatican Council through the rejection of the most important of them: the reform of the Roman Rite."

Archbishop Di Noia urged Catholics — both those upset by Pope Francis' decision and those gleefully applauding it — to reread Pope Benedict's 2007 document, "Summorum Pontificum," (https://www.vatican.va/content/benedict-xvi/en/motu_proprio/documents/hf_ben-xvi_motu-proprio_20070707_summorum-pontificum.html) which gave broad permission to use the pre-Vatican II Roman liturgy.

Pope Francis withdrew most of those permissions July 16 with his

document, "Traditionis Custodes," and likely either consulted with or at least gave advance copies of the document to retired Pope Benedict.

Since St. John Paul allowed some use of the older liturgy and, especially since "Summorum Pontificum," Archbishop Di Noia said, "the thing has gotten totally out of control and become a movement, especially in the U.S., France and England — a movement that aggressively promotes the Traditional Latin Mass among young people and others as if this 'extraordinary form' were the true liturgy for the true Church."

Betrayal of two pope's intentions

While "The Latin Mass Directory" — www.latinmassdir.org — an online listing of Churches and

chapels where the pre-Vatican II Mass is celebrated regularly and with a local bishop's permission, may not be comprehensive, Archbishop Di Noia said that from his experience, it is accurate in indicating that the older liturgy is offered far more in the United States than any other country. It appears to be no coincidence that the only official translation of Pope Francis' documents provided by the Vatican were in English.

After the pope published the new restrictions, there was widespread speculation online about a survey the pope said he asked the Congregation for the Doctrine of the Faith to carry out among bishops regarding the use of the old rite in their dioceses. The Vatican has not published the results of the survey, and Archbishop Di Noia said he did not have the results.

He said Pope Francis explained in his letter to bishops that "his rationale for the abrogation of all previous provisions in this area is not based on the results of the questionnaire but only occasioned by them. The decisive point is there for all to behold: the evident and ongoing betrayal of the intentions of the two pontiffs who permitted the celebration of the 1962 Missal to draw traditionalists back into the unity of the Church. What the Holy Father is saying is that the TLM movement is working for ob-

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Unity

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worthy manner and that he ensures that the good of parishioners desiring the extraordinary form "is harmonized with the ordinary pastoral care of the parish, under the governance of the bishop in accordance with Canon 392, avoiding discord and favoring the unity of the whole Church."

The now-retired pope also insisted that Catholics celebrating predominantly according to the old rite acknowledge the validity of the new Mass and accept the teachings of the Second Vatican Council.

In his letter to bishops, Pope Francis said that responses to a survey of the world's bishops carried out last year by the Congregation for the Doctrine of the Faith "reveal a situation that preoccupies and saddens me and persuades me of the need to intervene. Regrettably, the pastoral objective of my predecessors, who had intended 'to do everything possible to ensure that all those who truly possessed the desire for unity would find it possible to remain in this unity or to rediscover it anew,' has often been seriously disregarded."

"Ever more plain in the words and attitudes of many is the close connection between the choice of celebrations according to the liturgical books prior to Vatican Council II and the rejection of the Church and her institutions in the name of what is called the 'true Church,'" Pope Francis wrote.

To promote the unity of the Church, Pope Francis said, bishops should care for those Catholics "who are rooted in the previous form of celebration" while helping them "return in due time" to the celebration of Mass according to the new Missal.

The pope also indicated he believed that sometimes parishes and communities devoted to the older liturgy were the idea of the priests involved and not the result of a group of Catholic faithful desiring to celebrate that Mass.

Pope Francis asked bishops "to discontinue the erection of new personal parishes tied more to the desire and wishes of individual priests than to the real need of the 'holy people of God.'"

However, he also said that many people find nourishment in more solemn celebrations of Mass, so he asked bishops "to be vigilant in ensuring that every liturgy be celebrated with decorum and fidelity to the liturgical books promulgated after Vatican Council II, without the eccentricities that can easily degenerate into abuses."

The liturgical life of the Church has changed and developed over the centuries, the pope noted.

"St. Paul VI, recalling that the work of adaptation of the Roman Missal had already been initiated by Pius XII, declared that the revision of the Roman Missal, carried out in the light of ancient liturgical sources, had the goal of permitting the Church to raise up, in the variety of

languages, 'a single and identical prayer' that expressed her unity," Pope Francis said. "This unity I intend to re-establish throughout the Church of the Roman Rite."

Editor's note: https://www.vatican.va/content/francesco/en/motu_proprio/documents/20210716-motu-proprio-traditionis-custodes.html

CLERGY APPOINTMENT

Most Reverend Barry C. Knestout, bishop of Richmond, has announced the following appointment, effective Tuesday, Aug. 10, 2021:

OFFICIAL

Jesuit Father Michael J. Lamanna has been assigned to serve as a parochial vicar at Sacred Heart, Richmond, until July 31, 2022.



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

Bishop Knestout's column is scheduled to return in September.

Jubilarian committed to ‘setting hearts on fire for Jesus’

Msgr. Keeney’s priestly service includes parishes, diocese

JANNA REYNOLDS
The Catholic Virginian

As a child at Our Lady of Perpetual Help, Salem, Msgr. Timothy E. Keeney was first introduced to the Redemptorist Fathers, with whom he would later complete 11 years of formation and one year of novitiate.

“A lot of my spirituality is still very Alphonsian because of that experience, but I became very, very convinced over the years that my vocation ultimately was diocesan,” said Msgr. Keeney, who celebrated his 25th anniversary of priesthood on June 29.

When the priest’s family was moving to Roanoke from Akron, Ohio, his father liked the catechetical program at Our Lady of Perpetual Help, so the family became members of that parish.

Msgr. Keeney said he first thought about a vocation to the priesthood in third grade and again in seventh grade, but he did not talk to a priest until the following year.

“He talked to me about the high school seminary, and I decided I wanted to go,” the jubilarian recalled. He went to his parents and told them that he wanted to attend St. Mary’s Seminary in North East, Pennsylvania, a high school run by the Redemptorists that has since closed.

“I said, ‘Mom, Dad, I think I really would like to go,’ and they said, ‘Absolutely not. You are not going to a school that’s 12 hours away from your family,’” Msgr. Keeney said with a laugh.

Later, Mr. and Mrs. Keeney decided that their son could attend the seminary after his freshman year of high school.

“And so I did, and I loved it!” he said.

After graduating in 1979, Msgr. Keeney earned a bachelor’s degree in philosophy from St. Alphonsus College in Suffield, Connecticut. He then entered formation at Mount St. Alphonsus Seminary and Washington Theological Union.

After three years of graduate theology studies, Msgr. Keeney left formation to attend law school at Washington and Lee University School of Law in Lexington. Upon graduation in 1990, he practiced civil law for two and a half years.

Answering the call

Two things brought him back to formation.

“I became really convinced that I was not called to the law, and I was really unsatisfied,” he explained. “Even when I did a good job, I was kind of unsatisfied with the sense that what I was doing was all that important.”

Because of those feelings, Msgr. Keeney made the decision to leave the law firm. His father asked him if he ever thought about rejoining the Redemptorists. He said no.

After receiving Communion that Sunday, though, Msgr. Keeney heard the Lord calling him.

“I had this overwhelming sense of Jesus saying, ‘Tim, what I made you for was to be behind that altar and behind that ambo,’” he said.

He shared the experience with his parish pastor, who affirmed for Msgr. Keeney that the voice he heard was authentic.

In November 1992, Msgr. Keeney set up a meeting with Msgr. Charlie Kelly, then-vocations director for the Diocese of Richmond. He submitted his paperwork in December, left the law firm in January, and by February 1993 was back in formation.

He completed a six-month pastoral period at Christ the King Parish and Norfolk Catholic High School before going to Rome to study at the Pontifical North American College and the Pontifical Gregorian University.

Following ordination, Msgr. Keeney returned to Rome for additional studies.

“That was a wonderful experience, being able to celebrate as a priest in Rome, and also my first Easter was in the Holy Land,” he said. His first celebration of Easter as a priest took place in the Church of the Holy Sepulchre.

Service to parishes, diocese

Msgr. Keeney’s first assignment was as parochial vicar of the Basilica of St. Mary of the Immaculate Conception, Norfolk, in 1996.

“I’ve always said those four months and the time with Msgr. Walter Barrett as my pastor have marked my priesthood,” said Msgr. Keeney. “That parish taught me so much about loving the Word, preaching the Word, service to the poor.”

He continued, “Msgr. Barrett always said to me, ‘Tim, always have one foot in the parish and one foot in the diocese’ in terms of service. And I’ve always, throughout my priesthood, been very involved in the parish, but always had some sort of diocesan responsibility from that time on.”

When Bishop Francis X. DiLorenzo was celebrating his 25th episcopal anniversary in 2013, Msgr. Keeney was “very surprised” to be one of the priests honored by being named monsignor.

“He chose me because at that time, I had been director of ongoing formation for priests for about 10 years,” Msgr. Keeney said. “I

had also been on the school board and the Priest Benefits Committee, which I still am on that at this point.”

Energized about evangelization

Msgr. Keeney served as parochial vicar of Our Lady of Mount Carmel, Newport News, from 1997-2001. His first pastorate was at St. Anne, Bristol, from 2001-2013.

“We were able to do some pretty amazing things there. I didn’t intend to be a pastor that was building a lot of things, but I ended up becoming partially a brick-and-mortar pastor because of what the need was at St. Anne’s,” he said.

Msgr. Keeney became pastor of St. Bede, Williamsburg, in 2013. He said Williamsburg House of Mercy became a key part of his vision for the parish and its work.

“The other thing is the staff that I was able to be with and able to develop and hire, it was just a real privilege to work with them – real professionals, people who love the Church,” he said. “They were very energized about growing in the mission of evangelization for the Church.”

That is something the priest wanted to bring to Charlottesville, where he has served as pastor of Church of the Incarnation and Our Lady of the Rosary, Crozet, and chaplain of Charlottesville Catholic School since 2019.

Throughout the years, Msgr. Keeney said that celebrating funerals has been a “touching” part of

his vocation because the priest is invited into people’s lives when they are most vulnerable after losing a loved one.

“I really try hard to learn about the families, not just about the person who has died,” he said. “Being able to be there in that very intimate moment as they grieve the loss of a loved one and try to bring the hope of the resurrection to that family,



Msgr. Timothy Keeney

that’s been something that has kind of marked my priesthood.”

Msgr. Keeney said that although he knew he would be working for the Church during a time when the number of priests would be lower than it had been, he is happy with the seminarians currently in formation for the

diocese.

“One of the things that has been a real blessing has been that I’ve been able to serve as mentor for so many of our seminarians, many of whom are priests today, in the parishes.”

He believes that in the future, there will be a “reflowering of vocations for service to the Church as priests.”

Looking back on his 25 years as priest, Msgr. Keeney said that one of his favorite parts of priesthood is helping other people’s hearts be set on fire for Jesus.

“I’m not claiming that I’m the one that does it but being a vehicle or being present when I see in parishioners and in others people really getting set on fire” is special, he said.

IN MEMORIAM

Elizabeth ‘Liz’ Ann Beeman



A funeral Mass was celebrated for Elizabeth “Liz” Ann Beeman on Wednesday, July 21, at St. Benedict Catholic Church, Broken Arrow, Oklahoma. Mrs. Beeman, 74, passed away on Wednesday, July 7.

Mrs. Beeman was a dedicated educator of speech and English, and eventually department chair, at Union High School

in Broken Arrow.

In a posting on the school’s website, Dr. Kirt Hartzler, superintendent of Union Public Schools, stated, “A longtime fixture at Union High School, Liz has left an indelible mark on literally thousands of students.”

Mrs. Beeman is survived by three sons: Jim Beeman (Carrie); Michael “Doc” Beeman (Jennifer); and Father Daniel Beeman, pastor of Our Lady of Mount Carmel Parish, Newport News.

She was preceded in death by James, her husband of 49 years.

Mary's Choice offers long-term help for moms, babies

Group seeks support in providing housing for women with unplanned pregnancies

KRISTEN L. BYRD
Special to The Catholic Virginian

Maureen Nwoye was on her knees, as she had been countless times before, praying to God for a sign. For 20 years, she wanted to help women and their children but was unsure how.

Then she decided to start an organization dedicated to housing and supporting expectant mothers with unplanned pregnancies. She had heard of a similar program in Fredericksburg called Mary's Shelter and felt Richmond mothers deserved a refuge, too. She didn't know where to start, but she knew she needed money. She posted on Facebook asking for donations, and then she prayed.

"Dear God," she said, "if you want me to do this, show me by sending just one person, just one donation."

As she was getting off her knees, she heard a ding — one simple chime to let her know that someone had donated at that precise moment. That someone was Pamela Pilcher.

Pilcher and Nwoye knew each other from various ministries throughout the Diocese of Richmond. After Nwoye told Pilcher about her vision, they got to work on making it a reality.

Pilcher, a UVA School of Law alumna, navigated the meticulous world of business law. It was a long and tedious process to gain their 501(c)(3) approval and then diocesan support, but now that they have both, they are eager to spread the word.

Deciding on the name Mary's Choice RVA for their organization, they recruited several



board members from the Richmond area, including director Ann Gill and fundraising committee chair and director Michael Siewers.

"The purpose of Mary's Choice is to provide community living and support for women who find themselves with unplanned pregnancies," explained Gill. "We are based on the foundations of love, dignity and service to Christ."

What makes Mary's Choice unique is that the support doesn't stop once the baby is born but continues afterward. There is no other program like this in the area, according to Pilcher. The organization appeals to donors across the political spectrum because it's actively trying to help women long-term.

"It's an appealing ministry for both pro-life

and pro-choice supporters because it's really doing the work," said Pilcher. "If you don't take care of the mother, there's no hope for the baby."

A woman is allowed to stay up to four years in the home, giving her time to care for her child and get back on her feet. An array of services will be made available to them, such as shelter, food, job training, education, mental health services, child care, nutrition counseling, parenting classes, transport to and from doctor's appointments and access to a mentor with whom she will meet regularly.

Mary's Choice welcomes all women in crisis, of any faith or of no faith.

"The goal is not to proselytize, but to love with Christ's love," said Pilcher. "We are serving her through the love of Christ so she recognizes her inherent dignity made in the image of God."

Planning began in 2019, but fundraising efforts were somewhat stalled by COVID. Rather than wait for the pandemic to subside, Mary's Choice hosted an online cocktail party via Zoom that raised \$30,000.

One of the biggest needs right now is finding a house, which has also been impacted by COVID and the hot housing market. Beyond this, they need money for, among other things, utilities, furniture, clothes, toiletries and cookware.

"These women will be under our care, and everything has to be in order for them. We can't open up a home without knowing where our money is coming from," said Siewers, who has

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Catholic school ‘pushed me’ to do well, Olympian says

ANDY TELLI
Catholic News Service

NASHVILLE, Tenn. — Coming into this track and field season, Adreanna Parlette was trying to recapture the form that made her a star at St. Cecilia Academy in Nashville.

She ended up exceeding even her expectations, qualifying June 24 at the U.S. Olympic Team Trials in the long jump in Eugene, Oregon, and finishing 17th out of 24 women competing for three spots on the Olympic team.

“She’s in pretty elite company,” said Cameron Harvey, associate head coach of the track and field team at Belmont University, which also is in Nashville and is where Parlette competes on the collegiate level. After qualifying for the Olympic Trials, “no matter what happens, you are among a very small percentage of female athletes,” he said.

“I was competing against the best of the best,” said Parlette, who graduated from St. Cecilia in 2017. “It was exciting. I didn’t feel any pressure. I felt like I belonged.”

That wouldn’t have been the case before she transferred from Jacksonville University in Florida to Belmont in 2019.

Parlette had lost a lot of confidence, Harvey said. “There were some struggles believing she could still compete.”

But Harvey, who remembered Parlette when she competed at St. Cecilia, told her, “I think there’s potential for you to be back to where you were.”

During the indoor track season in the winter of 2019-20, Parlette started to show improvement.

“Then COVID hit,” Harvey said.

The break in competition turned out to work to Parlette’s advantage. “I didn’t really believe in myself that much,” Parlette told the Tennessee Register, newspaper of the Diocese of Nashville. “COVID came and I had an opportunity to address that component in my life.”

Parlette stepped up her training during the pandemic, focusing on the mental aspect of the sport.

When she returned to competition this spring, the improvement was apparent. She was named the Ohio Valley Conference Female Field Athlete of the Year. At the conference championships, she won the long jump, finished second in the heptathlon, fourth in the 110-meter hurdles and seventh in the high jump. She also qualified for the NCAA East Regional.

She set a personal and school record in the long jump at a meet in April with a jump of 6.50 meters, or 21 feet, 4 inches. After that jump, “I started wondering what the mark is to qualify for the trials,” Harvey said. “She might have a chance.”

“It was a long journey” to qualify for the trials, Parlette said.

Before the trials, she heard from her former teachers and coaches at St. Cecilia, “They’ve been people who’ve supported me post high school,” Parlette said. “They mean more to me than just high school teachers. I will stand by that school. I think they do great things there.”

Parlette and her twin sister, Isabella, were students at J.T. Moore Middle School when they applied at St. Cecilia. Their aunt

had graduated from St. Cecilia, and “my mom always wanted me and my twin sister to go get a private education.”

The staff at St. Cecilia worked hard to get the Parlettes the financial assistance they needed to attend, she said. “That’s who they are,” Parlette said. “They supported me and my sister since before we even got there.”

She got more of that kind of support during her four years at St. Cecilia, Parlette said. “I had a community,” she said. “St. Cecilia pushed me to do everything.”

Besides track, she was involved in advanced choir and the theater guild. “St. Cecilia helped me to thrive in a busy schedule,” said Parlette, who became a Catholic while at St. Cecilia and now attends St. Ann Church in Nashville. “Going off to college, I definitely was prepared from that standpoint.”

Parlette will graduate Aug. 13 from Belmont with a degree in corporate communications and marketing. She has one more year of eligibility left and plans to compete next year as a graduate student. She’ll be studying strategic communications and leadership.

She will have a new goal on the track: to do well at the U.S. Track and Field National Championships. “I’d probably be going against the same people I saw at trials.”

Editor’s note: For more stories about Catholics in the Olympics, visit www.catholicvirginian.org.



Adreanna Parlette, a 2017 graduate of St. Cecilia Academy in Nashville, Tenn., will compete in the long jump for the U.S. during the Tokyo Olympics. She will graduate from Belmont University in August and was named the 2021 Ohio Valley Conference’s Female Field Athlete of the Year. (CNS photo/Belmont University, courtesy Tennessee Register)

Feeding the hungry



Jeff Uerz, Carl Kregiel and Dick Letter, members of the Knights of Columbus, and Ed Whitaker, manager of the Mechanicsville Turnpike Food Lion, assemble 120 boxes of food on Wednesday, July 7, at Church of the Redeemer, Mechanicsville. The boxes were given to the Mechanicsville Food Bank for distribution. A donation to the Mechanicsville Knights of Columbus to provide food for children was tripled with donations from Food Lion, Wise and Little Debbie. (Submitted photo)

Pope’s letter highlights Mexico’s woes

MEXICO CITY (CNS) — Pope Francis sent a letter of encouragement to residents of a Mexican diocese afflicted by battling drug cartels, a conflict that has cast attention on the lawlessness covering wide swaths of Mexico and the government’s inability to pacify the country.

In the letter sent to Bishop Cristóbal Ascencio García of Apatzingán and read at Mass July 18, the pope spoke of violence in the Tierra Caliente region of western Michoacán state. He also offered prayers for the population, along with the message: you are not alone.

“The climate of terror and insecurity that afflicts the pop-

ulation is against God’s will. ... Remember that you are not alone, the Lord is strength and mercy, that he never abandons his children, that the Church is attentive and close to those that suffer,” the letter said. “My prayer to the Lord Jesus is that you can move forward in life and that he helps you to carry the crosses and sufferings with meekness, strength and patience.”

The pope’s letter again brought attention to Mexico’s difficult security situation, which failed to improve — and often worsened — during the last 15 years as drug cartels and criminal groups dispute crime territories.

Hunger for Eucharist must be our priority

GUEST COMMENTARY

FATHER JONATHAN GOERTZ

Several years ago, a man approached me with a compliment. He wasn't Catholic but often came to Mass anyway. He said, "Father, when you get up on the stage and talk about God, I always learn a lot. Thank you!"

I appreciated it, but it still troubles me. To his credit, he probably wasn't familiar with some peculiar Catholic terminology. Even so, do people ever think I'm on stage? A stage is where people perform. They take on roles, acting differently than who they really are.

If you go to the theater, then you know what's happening on stage is fake. An actor

might look like Shakespeare or Aretha Franklin, but you know it's just somebody pretending.

Certainly, what happens in the Mass is not pretend. We can count on the total and absolute reality of what happens on the altar. We take Jesus at his word when he says: "Take it; this is my body," and then, "This is my blood of the covenant, which will be shed for many" (Mk 14:22, 24). He doesn't say, "This appears to be my body" or "I'm pretending that this is my blood." It truly is, in a real, authentic and substantive way.

If what happens at Mass is different than what happens on a stage, then our attitude must also be very different. When we go to the movies, a theater or a concert, we expect to be entertained. We sit and watch, expecting the

performers to impress us, that they'll make it worth our while.

But if that's the same attitude we bring to Church, then we need an attitude adjustment. Watching a movie, we reasonably think, "OK, George Clooney, what can you do for me?" but at Mass, we properly think, "Lord Jesus, what can I do for you?"

We gather in Church for liturgy, which comes from a Greek word that roughly translates as work. This is the work we do to praise, honor and worship the God who purchased our salvation with his blood. There is nothing more that he needs to do for us, so this is about what we do for him.

At the Second Vatican Council, the assem-

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Eager to share Church's best-kept secret

Why is Catholic Social Teaching the best-kept secret?

Because, as we read in the Gospels, some may view its tenets as counter-cultural, such as praying for peace instead of retaliation as Cardinal Charles Bo of Yangon proclaimed after the violent attack on the Church in eastern Myanmar.

Just as Maureen Maroni in her letter (Catholic Virginian, June 14) responded to his message, our newly formed Catholic Relief Services VA chapter welcomed her thoughts, and the Spirit moved in me to respond to her recognition of the principles of Catholic Social Teaching, specifically:

The protection of all human life and the promotion of human dignity

The building of global solidarity and the common good

The care for God's creation, and

The preferential option for the poor and vulnerable

In 2020, Pope Francis declared: "It is important that catechesis and preaching speak more directly and clearly about the social meaning of existence, the fraternal dimension of spirituality, our conviction of the inalienable dignity of each person, and our reasons for loving and accepting all our brothers and sisters" ("Fratelli Tutti," #86).

I am grateful to be part of CRS VA chapter that embraces these principles and is eager to share the best-kept secret.

— **Janet Schell**
Roanoke

Refusing Communion is a conversion opportunity

Regarding Rick Howell's letter "Let Communion remain a healing moment" (Catholic Virginian, June 28):

The Compendium of Catholic Social Doctrine, article 155, states, "*The first right presented in this list is the right to life, from conception to its natural end*, which is the condition for the exercise of all other rights and ... implies the illicitness of ... procured abortion and of euthanasia."

A later article points out that politicians may vote for laws placing limits on abortion, but the representative's vote cannot be interpreted as support of an unjust law — only as a contribution to reducing its negative consequences, the "responsibility for which lies entirely with those who have brought it into being" (Article 570).

Our president has been the person bringing such policies into being and, as such, should be refused Communion. This is not a political issue; it is a teaching moment for the president and a chance for reconciliation and conversion. His action constitutes the willful and persistent rejection of a main article of faith of the Church — the definition of heresy.

A review of Church history shows that heretics were not permitted to receive Communion. For example, St. Ambrose took to task the Roman Emperor, who, in a fit of rage, massacred 70,000 Thessalonians refusing him Communion until he publicly repented outside the Church for several months.

Refusing Communion for public figures who act in such an atrocious manner is not new in Catholic history;

it is just that our bishops today have not had the courage to accomplish it.

— **Thomas Klocek**
Chesapeake

When words lack impact, show them the photos

Labeling someone as racist, liberal or conservative, etc., is designed to stifle debate where logic, reason, and facts cannot adequately support a position. I am personally opposed to owning slaves, but I would not impose my belief on you by law. Substitute 'owning slaves' with either 'gassing a Jew' or 'murdering an unborn child' to apply that logic elsewhere. Why threaten to withhold monetary support for the Church for condemning child murder when there are abortion-supporting denominations that would gladly take your money.

Here is Dr. Anthony Legation's congressional testimony describing the completion of the aborting of a 24-week-old child:

"The head of a baby that age is about the size of a large plum and is now free floating inside the uterine cavity. You can be pretty sure you have hold of it if the Sopher clamp is spread about as far as your fingers will allow. You will know you have it right when you crush down on the clamp and see white gelatinous material coming through the cervix. That was the baby's brains. You can then extract the skull pieces. Many times a little face will come out and stare back at you."

The oxymoronic "abortion-supporting Catholics" category can be greatly reduced in number by exposing them to visual truth, or by showing them

pictures of aborted babies like the Center for Bioethical Reform publicly does to ignorant students on many college campuses. These Catholics need to watch the "Hard Truth" video so they know what it is that they "support." Words often, and obviously, have no impact.

— **John Stec**
Covington

Concerned about bishop's advice

In Bishop Knestout's "Christ Our Hope" column titled "Thank God for freedoms, ask for renewed energy" (Catholic Virginian, June 28), I was concerned about the advice he gave in relation to discussing religion with family and friends at events. It appeared he was telling us we should stay away from discussing our religion/faith in order to keep the peace.

In a time when the faith is openly under attack and being abandoned by people in droves, why would we not boldly live our faith as witnesses to those around us? The saints throughout history sought to unapologetically live the faith. They were not concerned with rocking the boat, keeping the peace and just getting by. They were not afraid

to talk about their Catholic faith with those who disagreed or even despised them. They were on fire with the love of Christ and wanted to share that message with others regardless of the suffering it cost them.

We are called to be crucified with Christ, which means we will suffer and be hated for our faith. It should be our love for him and a zeal for souls that leads us to lovingly witness in awkward and difficult situations. We cannot hide our light under a bushel basket in a time when the false "virtue" of tolerance is constantly tossed around.

Perhaps I misunderstood what the bishop meant, but it was distressing that it appeared we were being encouraged to hide our faith, rather than boldly live it regardless of the cost. How can we become saints if we aren't willing to suffer for the Gospel?

— **Constance T. Hull**
Roanoke

Editor's note: The bishop was not encouraging readers to "hide our faith," nor was he implying that he wouldn't engage in a discussion about the faith were it to occur. However, he noted, "It is often better to concentrate on what we have in common and what we're able to do together."

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Parish

Continued from Page 1

and “they have a good heart” that drove them to donate.

The original church was built in 1925; later building projects included a parochial school and convent in 1931, a new rectory in 1965 and the present church in 1968. The school closed in 1968, and the structure, now called Mercy Center, was remodeled. It contains the parish offices, a preschool and “Good Neighbor Center” — an ecumenical effort to assist those in need of emergency food, shelter or clothing.

Among its uses, the Van den Boogaard Center, which is the parish hall, is used for religious education classes and fellowship opportunities like pancake breakfasts, Knights of Columbus Lenten fish fries and other events. The hall is also available for rent as it has an upstairs apartment.

Parishioner Bob Ryalls, parish business manager, said that over the last several years the parish has been forced to defer many major repairs/renovations due to a lack of sufficient funds. As a result, the parish would make temporary repairs as maintenance needs occurred.

Because many of those repairs have not held up, the parish must apply more than a Band-Aid to resolve the issues. He said several buildings are showing their age, and unless repairs are made, “there will be no facility left to fix.”



Father Oscar Paraiso, pastor of Our Lady of the Blessed Sacrament, West Point, delivers the homily during a Sunday Mass during Lent. He termed parishioners “very, very generous” in their commitment to the capital campaign. (Photo/Jay Paul)

The three buildings have suffered water damage, which will be repaired as a result of the campaign. The church will receive a new roof and repairs will be made to the masonry stairs and walkway. Maintenance on the Van den Boogaard Center will replace its roof, create a conditioned crawl space, replace the tile floor with vinyl planks and replace the carpeted area with new carpet.

Renovations for the Mercy Center include a new roof over the office section, replacement of the main doors to the classroom wing, and repair and seal of the masonry.

Scholle spoke about the campaign during Masses one weekend in May and gave parishioners an information packet that included a brochure and pledge card. She mailed packets to parishioners who weren't present.

Parishioners were invited to meetings to learn more about the campaign, and many families met one-on-one with Scholle and Father Paraiso. He kept the parish abreast of the progress of the campaign at weekend Masses, and updates were placed in the bulletin, on church bulletin boards and on the parish website and Facebook page, Scholle explained. The project is now in the bidding process.

For this campaign, Scholle worked with a cabinet of 14 parishioners, something she doesn't normally do. She described it as “an incredible team” that represented all three cultural groups and was “key” to the campaign's success.

Parishioners said they love the parish because it is warm, welcoming and friendly.

Linda Drexler, parish historian, said when a few Vietnamese families moved to the area after the war, the parish offered them temporary places to stay, helped them find jobs and provided for their basic needs until they could do so on their own.

Jacinta Hernandez, also a church member, said the parish “feels like family,” and “is always happy to accept new people.”

That was true for Pam Watkins, parish administrative assistant, when she visited OLBS for the first time in 2012. She had tried other parishes after moving to the area that year but didn't find one to call home. She visited OLBS at the suggestion of a Protestant friend and found it to be so friendly and welcoming that she believes her visit was “an act of God.”

“When we walked into the doors of Our Lady of the Blessed Sacrament, it was like we were home,” Watkins said. “It was a perfect fit for us, and we love it.”

She said parishioners “step up” when needs occur. For example, they bring food to funeral receptions, and when the pandemic struck, Watkins started a phone chain among the parishioners so they could continue their relationships. When she began organizing it, she discovered that many parishioners were already calling the elderly and shut-ins.

“This community gathers with each other, and they love each and together, and they take care of each other,” Watkins said. “It's just how the parish is.”



Parish Partner Spotlight

Thank You

Holy Trinity Catholic Church



Catholic Charities of Eastern Virginia wants to thank Holy Trinity Catholic Church for their compassionate service to the Norfolk community. Despite the challenges created by the pandemic, Holy Trinity kept their Saint Teresa Food Pantry open daily to provide fresh food, toiletries and baby supplies for families in need. The parish also hosted their Catholic Kids Camp in person for 36 children and made home visits to Life Teen students. We are proud to work in tandem to serve families in need in Norfolk.

Their work truly inspires hope and changes lives.



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No conflict between Adam and Eve story, evolution



QUESTIONS & ANSWERS
FATHER KENNETH DOYLE
CATHOLIC NEWS SERVICE

Q. How is one to accept the story of Adam and Eve if one believes in evolution? (Louisville, Kentucky)

A. There is no conflict between the biblical story of Adam and Eve and the acceptance of the scientific theory of evolution. The first human bodies may well have been the product of the ordinary evolutionary process. But a Catholic is compelled to believe that the first human souls were created directly by God.

So, concerning biological evolution, the Church does not have an official position on whether various life forms developed over the course of time. But if that was the case, then they did so under the impetus and the guidance of God. Furthermore, the observation of Pope Pius XII in his 1950 encyclical "Humani Generis" still carries weight:

"The faithful cannot embrace that opinion which maintains that

... Adam represents a certain number of first parents. Now it is in no way apparent how such an opinion can be reconciled with that which ... the documents of the teaching authority of the Church propose with regard to original sin, which proceeds from a sin actually committed by an individual Adam."

And so the Catechism of the Catholic Church says: "The account of the fall in Genesis 3 uses figurative language but affirms a primeval event, a deed that took place at the beginning of the history of man. Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents" (No. 390).

Q. Our pastor is rude (at times, obnoxious) to a parish volunteer who contributes a lot of work as an assistant to a paid parish employee. (That paid employee has told me that he himself has been written up by the same priest for insubordination — for telling the priest that he should be on time for confessions and that his remarks from the altar at the end of Mass are too long.)

Is there anyone who can put a

stop to this? My friend, the volunteer, is afraid that if he files a complaint with the parish secretary, his colleague (the paid employee) might be punished. (Upstate New York)

A. I am sorry if your pastor has acted rudely, and I apologize on his behalf. Priests are human and are often very busy — some with multiple parishes under their responsibility — but that doesn't excuse them from treating each person with respect, especially someone who volunteers time to help the parish.

It would not be productive for you to involve the parish secretary in this matter; a parish secretary would normally have no role in a grievance like this. The most upfront way, of course, would be for you to seek some time with the pastor himself and explain, as a parishioner, your concern over what you've been hearing.

But if you are reluctant to do that, there are other courses of action. Most dioceses have a priest who serves as director of clergy personnel or vicar for clergy, and you might seek some time with him to share your thoughts.

Q. I enjoy reading murder mysteries. I like seeing how the detectives work through the clues to solve their cases. Many of these stories contain graphic violence and sexual elements in these crimes.

Is it a serious sin to read these types of stories? (When I ponder this, I recall that even the Old Testament has very similar instances.) (Wichita, Kansas)

A. By the fact that you even raise the question, you are committing no sin in reading murder mysteries. The key question has to do with why you are reading these books. If you were reading them to glory in the violence or to focus on and take pleasure in the sexual descriptions, then that would certainly be a concern.

But you have told me that your interest, instead, is to guess and observe how the detectives will weigh the clues. Here is what you might do: If you are unsure about your motives in reading such mysteries, you might consult with a priest or a spiritual counselor to help you sort that out. But my guess would be that you are doing nothing wrong.

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

UPCOMING

Foster the GOOD

A LUNCH SPEAKER SERIES

AUGUST 24, 2021

Deacon Frank Nelson, Holy Rosary-Richmond
"A Christian Response to Suicide Prevention and Intervention"

This talk will identify suicide information and statistics among various groups in the United States and explore pastoral responses toward prevention and intervention.

OCTOBER 26, 2021

Chris West, Catholic Relief Services
"Understanding Migration: Push & Pull Factors & the Catholic Response"

This talk will look at some of the factors that compel people to leave their homes, the impact of migration on families, and how the Church through CRS is intervening to improve the lives of our sisters and brothers. We will also look at how participation in CRS' Lead the Way on Migration campaign will offer actions that we can take to have a positive impact for people on the move.

LEARN MORE AT EVANGELIZERICHMOND.ORG

SEPTEMBER 28, 2021

Jay Brown, CEO, Commonwealth Catholic Charities
"Housing to Respect Life and Protect the Family"

Learn about how Commonwealth Catholic Charities innovative Seton Housing Project promotes life affirming decisions for women facing crisis or unintended pregnancies. Using an evidence-based intervention, CCC supports women making the decision to parent or adopt through permanent housing and supportive services.

DECEMBER 2, 2021

Dr. Ed Sri, theologian, author and well-known Catholic speaker
"How to Defend the Faith without Losing People & How to Teach Others to Do So"

As parish staff members & volunteers, we are often put into positions of being asked hot-button questions about why the Church believes, teaches, or acts a certain way. It can be hard to know how to balance truth & pastoral sensitivity in the moment! In this presentation, we will consider techniques for how to answer these tough questions without losing people as well as how to help teach others how to do so.

Answer call to be poor in spirit, open to God's will



There's an anti-smoking commercial that begins with the words, "The worse lies are the lies we tell ourselves." It's a stark reminder that we can be our own worst enemy when we rationalize our behavior in order to justify what we do or don't do.

I wonder how many lives could be saved if people hadn't told themselves that they could handle one more drink before getting behind the wheel of a car? How many students might have passed an exam if had they not convinced themselves they knew the material and didn't need to study? Or how might the effects of climate change be altered if we were willing to alter our lifestyles?

When we're honest with ourselves, we can all point to times in our lives when we've allowed immediate desire to override prudence. It might be something as innocent as helping ourselves to a second piece of cake or buying something that we don't really need, rationalizing that it helps boost the economy.

In the end, it comes down to choosing personal pleasure over principle. Giving into temptation, whether great or small, is about seeing only what we want to see as we turn a blind eye to the consequences of the choices we make.

I was reminded of this a few weeks ago while participating in a Zoom group that was discussing the book, "Seeking the Heart of Wisdom" by Joseph Goldstein and Jack Kornfield.

The host and facilitator of the group is a psychology professor at the University of Minnesota whom I got to know several years ago.

With participants from around the country

and as far away as England and Canada, the discussions provided a healthy mix of views. Much of the discussion during the first session focused on the law of cause and effect and the reality of impermanence.

According to the authors of the book, one of the first precepts of wisdom is the understanding that greed, aversion and illusion are often the driving factors behind decision making, and that if we seek to rid ourselves of the tendency to default to them, inner peace would be ours. The whole premise is that we can only change the world by changing ourselves.

It reminded me of a recent documentary that followed climate activist Greta Thunberg as she traveled the world. For a 13-year-old girl who has autism complicated by Asperger's syndrome to have the courage to address world leaders, interview environmental scientists and garner global attention is nothing short of a miracle.

Her story is impressive. Once she became aware of the climate crisis, no personal sacrifice was too great. Overcoming her aversion to public speaking, she works tirelessly to dispel the illusion that we are helpless when it comes to climate change.

Hers is a story about the power of one per-

son, not unlike the lives of saints who set out to change themselves and ended up changing the world. A perfect example of this is one of Christianity's most beloved saints, Francis of Assisi.

Clothed as a peasant, he serenaded Lady Poverty, never realizing that his song would echo from the hills of Umbria to the halls of Rome. In overcoming his aversion to a leper, he dispelled the illusion that the rich and powerful are more important than the poor.

People called him a fool, a madman, a thief and a saint, but it made little difference to the Poverello of Assisi. Similarly, when those who lacked Greta's vision called her a "brat" and a "fool," she responded by saying, "I don't want you to listen to me, I want you to listen to the science."

I don't know what, if any, religious affiliation Greta has, but her concern about the welfare of others and her respect for the environment is impressive. We, who have so many conveniences and luxuries, are called to be responsible citizens of the world. We can no longer avoid the evidence and maintain the delusion that our actions do not have consequences.

We are not all called to live a life of poverty, but we are all called to be poor in spirit, which carries the mandate to be open to the will of God, to have concern for others and to care for the earth. It's about embracing spiritual childhood, renouncing greed and dispelling misconceptions — especially those we harbor within.

When we consider the impermanence of all to which we are prone to cling, we quickly realize that only truth can set us free. And since God is Truth, we should strive for honesty in all things, especially regarding the views that we hold sacred.

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

Currency of God's providence is 'bread from heaven'



Will this ONE prove reliable in small matters, i.e., food, water, as well as large, i.e., deep water hazards, pursuing armies?

Though they acknowledge God's reign over them in a back-handed way ("Would that we had died at the Lord's hand in the land of Egypt..."), they have yet to shift their allegiance. They even have the audacity to express their longing for the fleshpots and bread of slavery!

The Lord God responds to this bold insult — so thinly veiled by misdirection — with a test of his own. God will provide, but only enough for one day at a time.

According to the biblical account, which includes details missing from today's selection, hoarding will not be permitted. Excess manna, collected "just in case," will rot overnight. Only in advance of the Sabbath will the people be allowed to gather extra to prepare for the day of rest and worship.

The Lord knows that trust, even in him, must be built. Israel must learn to trust in God — from experience, over time. Like a rabbi teaching the Torah, God uses repetition to reinforce the learning — in this case, 40 years' worth! Consistent with this method, Psalm 78 recounts the story in ritual prayer, suitable for repetition ad infinitum.

The Gospel reading comes once again from St. John's Bread of Life discourse. Recall that last

week, at the feeding of the 5,000, the people saw the sign of overabundant food set before a huge crowd (reinforced by the surplus collected in 12 wicker baskets) and hailed Jesus as Prophet (with a capital P), believing him to be not just any prophet, but a specific, anticipated figure, called the eschatological Prophet, that is, the one whose appearance would herald the end of the age.

As we listen this Sunday, we hear Jesus say, "Amen, amen, I say to you, you are looking for me not because you saw signs, but because you ate the loaves and were filled."

Having pursued Jesus across the Sea of Galilee, the people have arrived hungry again. The pangs in their bellies block their dawning insight of Jesus as the Prophet signaling a new age. Hence, he chides them to look beyond the mundane, "Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you."

Intrigued by his offer, the people ask, "What can we do...?" Jesus tells them to believe in him, only to have them demand yet another sign to confirm his authority. (Believe means more than assent here. "Set your heart" or "stake your life" hit closer to the mark.)

Claiming the authority of the Father with his statement, "I AM the bread of life," Jesus identifies himself as the "bread come down from heaven," and therefore, the sign that they seek.

Melanie holds a master's in pastoral studies from Loyola University, New Orleans.

This Sunday's first reading, psalm and Gospel intertwine seamlessly, telling one story about God's steadfast love and reliable care for people. The currency of God's providence is "bread from heaven."

We begin in Exodus, where the newly chosen people of God test God with their grumbling. They direct their complaint to Moses and Aaron, saying, "Would that we had died at the Lord's hand in the land of Egypt, as we sat by our fleshpots and ate our fill of bread! But YOU had to lead us into this desert to make the whole community die of famine!"

It seems hungry bellies make for short memories.

Their first act of faith in the Lord God (the scary journey through the sea, with the water like a wall on their right and left) and the celebration that followed fade into the background as they encounter the harsh reality of desert wandering. Their faith (trust) in the ONE God has yet to take hold as a firm virtue in daily life.

Can this ONE really be trusted with the nit-gritty challenges of their precarious existence?

18th Sunday in Ordinary Time

Ex 16:2-4, 12-15;

Ps 78:3-4, 23-24, 25, 54;

Eph 4:17, 20-24;

Jn 6:24-35

OPPORTUNITIES

The Church of Saint Therese, Gloucester, is seeking a business manager. Candidates with a high school diploma and 5+ years related experience will be considered. Mandatory background screening and VIRTUS training must be completed as a condition of employment. This is a 35-hour-per-week/benefited position and salary is according to diocesan scale. An application from the Richmond Diocese must be submitted. Applications are available on the diocesan website at <https://richmonddiocese.org/office/office-of-human-resources/>. For a position description, please contact Janet Brown, chair of the Search Committee, at janet3267@cox.net. Applications should likewise be submitted to Janet Brown. Deadline for applications is Friday, July 30, 2021. The successful candidate will begin employment by Monday, August 16, 2021.

St. Andrew Catholic Church, Roanoke, is seeking a full-time director of business administration. The director of business administration acts as the agent of the pastor in all matters relating to the financial and business administration of the parish. The successful candidate will be responsible for the full range of administrative functions, including financial reporting and analysis, budgeting, payroll processing, disbursements and assisting the pastor in personnel matters as needed. **Qualifications:** This position requires a bachelor's degree in accounting, finance, business or related field with three or more years in business administration and in employee supervision. Accounting, managerial, budgeting, leadership and strong written communications skills are required.

Compensation and benefits are in accordance with the policies of the Catholic Diocese of Richmond. The diocesan application is found at <https://richmonddiocese.org/office/office-of-human-resources/>. Qualified candidates should send a letter of interest addressed to Rev. Kevin Segerblom, résumé, and completed diocesan application to Jill Blanchard at jblanchard@standrews.org.

Director of music, Holy Trinity Catholic Church, Norfolk. The director of music should have excellent competence with piano, voice and organ. The director of music regularly offers solos in addition to accompanying cantors and choir. Typically, the director will lead the choir for one Mass each Sunday and accompany cantors at the other two. The director will regularly offer both traditional and contemporary vocal solos for meditation and worship.

The director of music is responsible for all liturgical music in the parish, including the planning and providing of music for three weekend Masses, one weeknight Mass and additional prayer services and all holy day Masses. Rehearsal and conducting of one parish choir and training and accompanying cantors is essential. The parish staff functions as a very close team, and the director of music is often involved in other programs in the parish, especially the Life Teen and Edge programs, prayer services and evangelization and outreach.

There are three Sunday Masses (one anticipated). There is a small choir which sings at one Sunday Mass. Most of the worship is led by cantor and director of music. The position is open immediately. Position requires applicant to be a practicing Roman Catholic in full union with the Church. Please email your résumé to Erika Erickson: e.erickson@trinitynorfolk.org

St. Gabriel Catholic Church is seeking applicants for the position of children's formation coordinator. This position is responsible for overseeing the faith formation program for pre-school through grade 5, and children's preparation for first reconciliation and first Eucharist.

Qualifications: Candidate must be a practicing Catholic in good standing. Undergraduate degree in theology, ministry, religious education or equivalent preferred. Excellent people skills, outstanding computer skills and the ability to maintain confidentiality.

This is a 25-hour-per-week, part-time position with regular weekend events and occasional evening meetings.

To apply: Please send a résumé and diocesan application to Therese Venti, 8901 Winterpock Road, Chesterfield, VA 23832 or thereseventi@saintgabriel.org.

SHORTTAKES

Embracing Our Sacramental Gifts Retreat, Aug. 13-14. Attend this two-day course by Deacon Darrell Wentworth from Awakening the Domestic Church at the St. Clare of Assisi Retreat Center, 620 Buckroe Ave., Hampton. For details email CONTACT@awakeningthedomesticchurch.com or call Sherry at 757-814-1706.

Resurrection Parish, 15353 Moneta Road (Route 122), Moneta, will hold its Summer Joyous Junque sale Friday, Aug. 27, and Saturday, Aug. 28, 8 a.m. - 3 p.m. Anything you could use inside and outside your house: toys, linens, dishes, electronics, small appliances, computers, flowers, pots, pans, collectables, jewelry and some fur-

niture inside the building. Outside are tools, lawn/garden, sporting goods, electric ranges, fans, miscellaneous hardware and construction material. For more information go to JoyousJunque.org.

The Catholic Golden Age – Our Lady of Peace Chapter in Richmond is sponsoring a trip to the Basilica of the National Shrine of the Immaculate Conception in Washington on Sunday, Aug. 15. We will attend the Solemn High Mass of the Feast of the Assumption of the Blessed Virgin. After Mass we will go to Madigan's Waterfront Restaurant in Occoquan for a late lunch. All ages are welcome to join us. Cost of trip is \$72 and includes lunch at Madigan's. Reservations and payment must be received by Wednesday July 28. Call Peggy Nitz at 804-272-0769 for details.

Have you been touched by the

current of grace that is the Catholic Charismatic Renewal? If so, we would like to know who you are and how God has been leading you! Please connect with us at: contact@AwakeningTheDomesticChurch.com or 757-814-1706

"Walking with Jesus" trip to the Holy Land. Join Father Kevin J. O'Brien, pastor at Church of St. Therese, Chesapeake, as the spiritual director for a pilgrimage to the Holy Land (with an optional two-day excursion to Petra and Jordan) Nov. 30 – Dec. 10, 2021. Walk in the footsteps of Jesus as you explore Bethlehem, Nazareth, the Sea of Galilee, Jerusalem and other important biblical sites. Cost is \$3,695 (double occupancy) with an additional \$1,045 for the excursion to Petra and Jordan. To register or for more information, contact Megan Malhiot mmalhiot@sttheresechesva.org; 757-488-2553 as soon as possible.

U.S. bishops urge peace in Cuba

WASHINGTON (CNS) — The president of the U.S. Conference of Catholic Bishops and the chairman of the USCCB's international policy committee expressed their solidarity and that of all the U.S. bishops "with our brothers in the Cuban episcopate, and with all men and women of goodwill in Cuba."

It was jointly issued by Archbishop José H. Gomez of Los Angeles, USCCB president, and Bishop David J. Malloy of Rockford, chairman of the USCCB's Committee on International Justice and Peace on July 19.

"As the Cuban bishops declared in their July 12 statement, 'A favorable solution will not be reached by impositions, nor by calling for confrontation, but through mutual listening, where common agreements are sought and concrete and tangible steps are taken that contribute, with the contribution of all Cubans without exception, to the building-up of the Fatherland,'" the two U.S. prelates said.

"In the same spirit as the Cuban bishops, we urge the United States to seek the peace that comes

See Cuba, Page 12

Diocese adds four to clergy list

The Catholic Diocese of Richmond has added four names to its list of clergy against whom a credible and substantiated claim of sexual abuse involving a minor has been made.

The added are:

Robert D. Beattie, Leo Creamer and Patrick F. Quinn, all deceased, and Joseph Slowik, who is suspended and inactive in ministry since 2006. All are priests of the Diocese of Richmond, but Creamer was later incardinated in the Diocese of Arlington.

The allegations brought forward by the victim survivors date back decades. The names were added after allegations, of which civil authorities were notified, were received and a review was completed in consultation with the diocesan Office of Safe Environment and the Diocesan Review Board. The additional names, along with assignment histories and status, can be found on the Richmond Diocese website: <https://richmonddiocese.org/list/>

In keeping with its pledge to help victim survivors in their healing, the Catholic Diocese of Richmond remains committed to protecting the privacy of all victim survivors. As with the diocese's previous announcements regarding its list, which was first publicized in 2019, the diocese will not release specific details regarding the abuses out of respect for the privacy of victim survivors.

The Diocese of Richmond urges individuals who have been sexually abused by a priest, deacon, religious, lay employee or volunteer of the diocese to report abuse directly to law enforcement, including Child Protective Services (CPS) at 800-552-7096, and by calling the Virginia Attorney General's Clergy Abuse Hotline at 833-454-9064.

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

Sinodalidad: la Iglesia quiere ser signo de posibilidad de otro mañana

Mauricio López, Director del Centro de Programas y Redes de Acción Pastoral del CELAM afirma que "La Sinodalidad es un modo de respuesta ante un mundo roto que necesita de sanación y en el que la Iglesia quiere ser signo de posibilidad de otro mañana".

Urge purificar la intención, a través del discernimiento, ante el mayor de los desafíos en este proceso hacia la sinodalidad en la Iglesia, para avanzar todavía más, hacia una Iglesia toda ella Sinodal. Sin embargo, en el trasfondo de este proceso, pareciera que existe una tensión, potencialmente creativa, entre el sentir de la fe del Pueblo de Dios - Sensus fidei y las estructuras y doctrinas que sirven para el camino cotidiano de la Iglesia - Depositum fidei.

El proceso Sinodal Amazónico en este Kairós Eclesial: ¿Sensus fidei vs. Depositum fidei?

El Sínodo Amazónico fue una expresión particular, con implicación universal, sobre el modo cómo se va concretando la relevancia de la misión de la Iglesia en el mundo y en el corazón de sus gritos y esperanzas, es decir, donde el sensus fidei tuvo un espacio pleno y a partir del propio Pueblo de Dios para expresar mociones provenientes del Espíritu para nuestra Iglesia. La Sinodalidad es un modo de respuesta ante un mundo roto que necesita de sanación y en el que la Iglesia quiere ser signo de posibilidad de otro mañana.

El Sínodo Amazónico fue un proceso que animó la conversión integral de la Iglesia. La fase preparatoria desde el anuncio del Papa de este Sínodo (Octubre, 2017), el inicio de éste en la visita de Francisco al territorio Amazónico en Puerto Maldonado, Perú (Enero, 2018), y el inédito proceso de escucha territorial conducido por la REPAM en al menos 260 puntos en toda la Panamazonía (Asambleas, Foros, y Ruedas de conversación) con la participación directa de al menos 22,000 personas en toda la gran diversidad eclesial y de la población de esta región, y al menos otras 65,000 en los procesos preparatorios, fueron determinantes porque han sido la base y esencia con que se elaboró el "Documento de trabajo" (Instrumentum Laboris), a partir de las propias voces del territorio en una expresión de verdadera Sinodalidad y de ofrecer caminos concretos para acoger ese sentir en la fe del pueblo.

La Asamblea Especial del Sínodo que tuvo lugar en Roma bajo la presidencia del Papa Francisco, entre los días 6 y 27 de octubre de 2019, fue un espacio de discernimiento, diálogo y elaboración de propuestas para ayudar al propio Pontífice a identificar los posibles nuevos caminos para la Iglesia y para una ecología integral en la Amazonía, y más allá de ella.

Con el Documento Final del Sínodo y la Exhortación Apostólica "Querida Amazonía", se han dado los lineamientos pastorales y magisteriales para impulsar esos nuevos caminos que han de ser faros para toda la Iglesia con respecto a su identidad y misión.

La periferia es el centro

Para este apartado me permito tomar como referencia mi propia experiencia en el proce-



Photo:CNS

so de concepción, preparación, fundación, y conducción colegiada de la Red Eclesial Panamazónica (REPAM), a la luz de las interpelaciones del Papa Francisco.

En primer lugar, la periferia es el centro. En abril de 2018, participando en el consejo pre-sinodal Amazónico, el Papa Francisco se acercó y, luego de una conversación espontánea, se puso serio y nos dijo: "Pongan atención a lo más importante, la periferia es el centro".

Esta frase, repetida por el Papa en varios momentos, refleja un elemento del Evangelio fundamental para comprender y promover este proceso pastoral territorial en la Amazonía. Lo que era considerado descartable, indeseable o secundario, se torna en piedra angular para crear nuevas posibilidades y caminos para la iglesia y para un mundo roto.

Pero no se trata de una periferia que destrona al centro para asumir ahora ese rol y repetir el mismo esquema excluyente, sino que ha de mantener su cualidad de periferia en contacto profundo con la territorialidad y con los rostros de los márgenes, ayudando a transformar e iluminar al centro desde su pequeñez.

Esto es evidente en el propio itinerario y discernimiento de Jesús. Las voces del territorio amazónico y el modo de escucha y participación directa, aún con limitaciones, han cambiado por completo el modelo pastoral de la REPAM y del proceso sinodal, quizás para tornarse en irreversibles para la Iglesia.

No perder el foco: que no se diluya la dinámica territorial

En marzo de 2019, en un encuentro de estudio sobre los temas prioritarios del Sínodo tuvimos una audiencia privada con el Papa. En ese encuentro fraterno insistió al menos 4 veces en pedirnos: "No pierdan el foco, no dejen que se diluya el Sínodo".

El pedido era claro, el sínodo no es una arena de disputa ideológica, o de pugna de poderes entre intereses ajenos a la realidad

amazónica. En esta solicitud expresaba que el Sínodo sobre la Amazonía debía ser acerca de los sujetos concretos en el territorio y sobre la escucha y la promoción de ellos.

De no ser así, perdería el sentido de territorialidad-encarnación y fracasaría como paradigma para otros dinamismos eclesiales pastorales emergentes.

Los múltiples agentes externos, de un extremo ideológico y de otro, querían convertir este Sínodo en su vehículo particular para producir los cambios que consideraban esenciales para la Iglesia, o según sus ideologías parciales, con o sin la Amazonía, con o sin sus pueblos y comunidades.

La perspectiva del desborde

El 15 de octubre de 2019, durante la Asamblea del Sínodo Amazónico, el Papa tomó la palabra y dijo con firmeza:

"No terminamos de hacer propuestas totales... estamos de acuerdo en un sentimiento común sobre los problemas de la Amazonía y la necesidad de responder, pero al buscar las salidas y soluciones, algo no satisface. Las propuestas son de remiendo. No hay una salida totalizante que responda a la unidad totalizante del conflicto... con remiendos no podemos resolver los problemas Amazónicos. Sólo pueden ser resueltos por DESBORDE... El desborde de la redención. Dios resuelve el conflicto por desborde".

El seguimiento de Jesús ha de estar por encima de las estructuras que, aunque necesarias e importantes, son finalmente medios, no fines. El fin es la construcción del Reino al modo de Jesús y en clave de anuncio del Evangelio.

La lógica del desborde a la que nos convoca el Papa implica abrazar los múltiples rostros crucificados que piden de la Iglesia ese papel profético y de presencia creíble, incluso, si es necesario en algunos casos, vender todo lo que tenemos (abandonar viejos modos) para abrazar el rostro de Cristo en el territorio.

RCH Class of '71 celebrates



Above: Patty Burke, Mary Pat Meador Metz and Judy Bentley Whiting, members of the Roanoke Catholic High School Class of '71, gathered with 17 other members of their class, along with spouses and siblings, to celebrate the 50th anniversary of their graduation at the home of Tracy Kormann Brady on Sunday, June 26. Left: Peggy Sanborn and her sister, Mary Moran Shields, a member of the Class of '71, look over an RCH yearbook during the event. (Photos/Anne Hogan)

Division

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jectives that are precisely contrary to what St. John Paul and Benedict XVI hoped for.”

The archbishop said Catholics concerned about the liturgy should reread “Redemptionis Sacramentum” (“The Sacrament of Redemption”), a 2004 document from the Congregation for Divine Worship and the Sacraments emphasizing rules that must be followed in the Latin-rite celebration of Mass to ensure reverence and the dignity of the celebration.

‘Resistance to renewal inspired by Holy Spirit’

Like his predecessors, the archbishop said, Pope Francis believes “the way to address abuses is not by adopting the ‘extraordinary form,’ but by promoting the true renewal of the liturgy which, in many places, has simply not happened.”

“As Pope Francis implies,” he said, “this renewal is not a matter of creatively ignoring the rubrics, but finding the true spirit of the liturgical reform by mining the riches of the Word of God which have now been made available both in the vastly expanded cycles of the Lectionary and the Divine Office, and celebrating the Mass with absolute fidelity to the texts and rubrics and to its proper nature as a participation in the celestial worship of Christ for the Father with the communion of saints.”

“Many people with a desire for Latin in the liturgy would have been

better served by the ‘novus ordo’ (the modern Mass) in Latin than by the repristination of the pre-conciliar liturgy,” the archbishop said.

“The TLM movement promotes the rejection of that which the liturgical movement sought above all: active participation of the faithful in the liturgical celebration of the mysteries of Christ,” he said. “In TLM, there is little concern for active participation. The traditional Latin Mass, as in the past, becomes the occasion for engaging in various types of private prayer if the participants don’t follow the Mass with a missal.”

It is no coincidence, he said, that Benedictines and Dominicans were the early leaders in the liturgical reform movement before the Second Vatican Council; the communal experience of liturgy was fundamental to their spirituality and was the “bedrock” of the Christian life for them. Previously, and still today with the old Latin Mass, “individual mystical experience” was the foundation of spirituality.

The liturgical reform movement “was recognized at Vatican II as the work of the Holy Spirit and became the basis for a massive overhaul of the liturgical life of the Church,” he said. “Pope Francis is right to see in the repristination of the pre-conciliar liturgy at best a form of nostalgic dalliance with the old liturgy and at worst a perverse resistance to the renewal inspired by the Holy Spirit and solemnly confirmed in the teaching of an ecumenical council.”

Cuba

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from reconciliation and concord between our countries,” Archbishop Gomez and Bishop Malloy said.

Thousands of Cubans in Havana and in 14 other Cuban cities took to the streets July 11 to protest economic hardships, lack of basic freedoms and the Cuban government’s handling of the coronavirus outbreak, making for what some have described as the most significant unrest in decades.

Since July 11, the Cuban government reportedly has responded by arresting people, including clergy, not only on the streets but also in their homes. The government also has restricted internet and phone services.

Archbishop Gomez and Bishop Malloy said that for decades the USCCB, “in conjunction with the Holy See and the Cuban bishops, has called for robust cultural and commercial engagement between the United States and Cuba as the means to assist the island in achieving greater prosperity and social transformation.”

Help

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extensive fundraising experience and whose family owns a well-established local lumber business.

Mary’s Choice had its first Baby Bottle Campaign recently at St. Bridget Parish, Richmond. Parishioners filled empty baby bottles with donations. Children from one family set up a lemonade stand and donated the proceeds — about \$100 — to the cause. More campaigns are planned for the future, and their first in-person fundraising event is slated for October. Several people have signed up to volunteer, including a pediatrician and a doula.

Though still without a house, the board is confident that will change soon. Siewers said, “I feel that our home

is out there. It’s in one of the churches, in one of the parishioners.”

The goal is to eventually have several houses and apartments across the city to help as many women as possible.

In the meantime, people can go to <https://www.maryschoicerva.org/> to donate or volunteer.

Nwoye said that even though they don’t have a home yet, they will find a way to shelter any woman who comes to them, even in their own residences.

“These women wonder, ‘What can I do? Where can I go?’ Here. They can come here,” she said. “When God was leading me, I didn’t know which way he was directing me, but now I know. I didn’t know how to begin or how to do it, but I knew I had to do it. Every city in the country should have a center like this.”

Now, one more will.

Hunger

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bled bishops of the world reminded us in the Constitution on the Sacred Liturgy that “all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy” (14).

Fully conscious and active participation means that ordained priests offer Mass in a particular way, but through their baptismal priesthood, all Catholics participate in the sacrifice of the Mass. Liturgy is not a spectator sport.

If you find that you’re not getting much out of Mass, ask yourself what you’re putting into it.

When we put in the work to empty our hearts, certainly God fills them with exactly what he knows we need.

Recently Bishop Knestout and other bishops in our region restored the obligation to attend Mass. That’s important, but I’m more interested in hunger than in obligation. Are we hungry for the Body and Blood of Jesus, to participate in the eucharistic sacrifice?

Or are we hungry for something or somebody else? It’s Jesus — and only Jesus — who will satisfy the deepest longings of our hearts and souls.

Since May, the Diocesan Evangelization Commission has been discussing topics like this. Bishop Knestout has asked us to consider how the diocese can empower parishes, who in

turn can empower parishioners, to be agents of evangelization, helping to reconnect others with the Eucharist after months of distance and separation.

We hope to provide some resources this fall, but for now, please join us in reflecting on your relationship with Christ in the Eucharist. As we hear the “Bread of Life” discourses at weekend Masses on July 25, August 1 and 8, we’ll have a special opportunity to focus on this. If we have the chance to participate in the change of ordinary bread and wine into the actual Body and Blood of Christ, why would we be anywhere else?

Father Goertz is pastor of Our Lady of Lourdes, Richmond, and head of the Diocesan Evangelization Commission.