



# The Catholic Virginian

Serving the People of the Diocese of Richmond for 90 years

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## Popes' preacher subject of local producers' film

Documentary to have worldwide premier in Norfolk, Dec. 18

JANNA REYNOLDS  
The Catholic Virginian

Most Catholics probably know that there are specific roles within the papal household that support the papacy. Many may not be aware that the preacher to the papal household, also known as the Apostolic Preacher, is one of those official roles.

Cardinal Raniero Cantalamessa, a Capuchin friar, is the longest serving person in that position. He was appointed by Pope John Paul II in 1980 and was reappointed by Popes Benedict XVI and Francis. The position was established by Pope Paul IV in 1555.

This December, the faithful around the world will be introduced to the cardinal in "The Preacher to the Popes: Raniero Cantalamessa," a documentary film that aims to foster authentic relationships among Christians of every tradition.

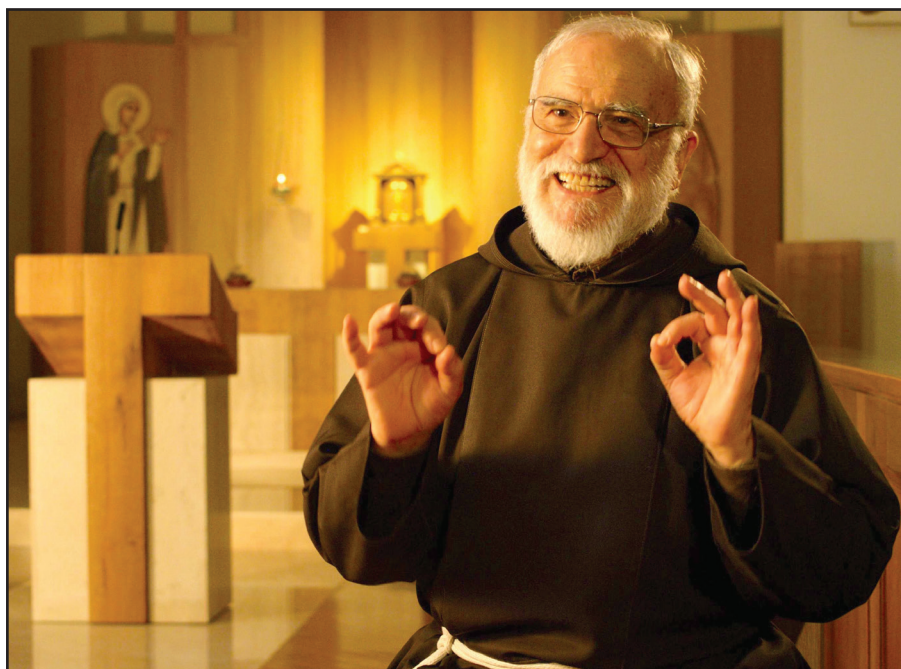
### 'Authentic Catholic'

"He's an Orthodox Charismatic, so he has this deep understanding of the roots of the Church and Church teaching and Scripture, but he's also very in tune with the gifts of the Holy Spirit," said Ashley Zahorian, director and producer of the film. "So he's very popular in a lot of circles, and he's a very good, authentic Catholic. Such a good, authentic Catholic, he's really popular among Protestants because they see what Catholicism should be."

Zahorian first met the future cardinal in 2014 when he was the keynote speaker and she was presenting on media evangelization at an Awakening the Domestic Church (ADC) conference at Regent University in Virginia Beach.

The film's executive producer, Deacon Darrell Wentworth, who serves at St. Gregory the Great, Vir-

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Cardinal Raniero Cantalamessa, a Capuchin friar, is the subject of an 83-minute documentary film, "The Preacher to the Popes: Raniero Cantalamessa," which aims to foster authentic unity among Christians. The global premier will take place on Saturday, Dec. 18, 10 a.m., at St. Patrick Theatre, Norfolk, and via livestream at [cantalamessamovie.com](http://cantalamessamovie.com). (Photo courtesy of CMAX Media)

## Eucharist at core of bishops' plans for next 3 years

BALTIMORE (CNS) — The U.S. bishops spotlighted two major initiatives focused on the central role of the Eucharist Nov. 17, the second of two days of public sessions of their fall general assembly.

The U.S. Conference of Catholic Bishops approved a 26-page statement, "The Mystery of the Eucharist in the Life of the Church," with 222 "yes" votes, and also OK'd plans for a three-year National Eucharistic Revival that will culminate with the National Eucharistic Congress 2024 in Indianapolis.

On other matters, they were invited to take a multicultural journey with young Catholics to Chicago next June; were urged to implement a framework for marriage and family ministry that they had approved at their spring assembly in June; agreed to begin review of the "Charter for the Protection of Children and Young People" earlier than planned; and heard how the pandemic may have slowed but not stopped a pro-life initiative called "Walking

With Moms in Need."

They approved guidelines governing the USCCB's financial investments that include wider limits on where money would be invested. The guidelines advance a policy of engagement on corporate practices that impact human dignity.

The prelates, meeting in person for a national gathering for the first time since 2019, also approved guidelines for the exposition of the Eucharist and Benediction, affirmed sainthood causes for three U.S. laypeople, approve revisions of statutes for the catechumenate and voted for revised English- and Spanish-language editions of the Order of Christian Initiation of Adults.

The bishops assigned a feast date to St. Teresa of Kolkata — Sept. 5, the death date in 1997 for the founder of the Missionaries of Charity. It will be an optional memorial on the U.S. liturgical calendar.

Their vote on the Eucharist statement came

a day after their discussion of the document — a discussion that was markedly different than their debate in June about what it could potentially contain, namely a call for President Joe Biden and Catholic politicians who support abortion to be denied Communion. But the final document had nothing like that and is addressed to all Catholics in the United States.

It "endeavors to explain the centrality of the Eucharist in the life of the Church," said Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Indiana, chairman of the bishops' doctrine committee, in a short presentation on the statement Nov. 16. It "addresses the fundamental doctrine about the Eucharist that the Church needs to retrieve and revive."

Even bigger than the statement is the plan for the three-year eucharistic revival, ending with the National Eucharistic Congress 2024 in Indianapolis. The bishops approved it 201-17, with five abstentions.

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The Catholic Virginian  
7800 Carousell Lane  
Richmond, VA 23294

# During Advent, cleanse your heart, mind and soul



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

One of the things I noticed this year is that people seemed to start preparing for and holding on to Halloween longer than usual. Some of the yards were decorated with skeletons, imitation tombstones and orange and black lights from the beginning of October and remained that way well into November.

Those displays overlapped with the ads for Christmas shopping already airing on TV and radio. It was as though some people wanted to hold on to the frightening aspects of Halloween while others wanted to focus early on Christmas in order to experience the joyfulness of it for as long as possible.

But let's not forget Advent. The Church has a tradition of discouraging Christmas decorations until Christmas itself. With all the pre-Christmas preparations that go into travel, gifts and meals, it is easy to lose sight of Advent — particularly its penitential nature.

We know that Advent is a season of hope, but there is a sorrowful aspect, too. It is our sinfulness that caused us to need and have the Savior. Our penance is a spirit, an attitude that is reflected in how we live. In Advent, we concentrate on the fruit of sacrifice, which is hope and joy.

When we think of penitential seasons, Lent immediately comes to mind. Our Lenten penance is an action — manifested in prayer, fasting and almsgiving. We focus upon the sacrificial and turning toward God. Yet, we need to remember that Lent is also season of hope because of Easter.

In his book "Life of Christ," Archbishop Fulton J. Sheen provides us with the context for understanding the relationship between Advent and Lent:

"The story of every human life begins with birth and ends with death. In the person of Christ, however, it was his death that was first and his life that was last. Scripture describes him as 'the Lamb slain as it were, from the beginning of the world' (Rev 13:8). He was slain in intention by the first sin and rebellion against God. It was not so much that his birth cast a shadow on his life and thus led to his death; it was rather that the Cross was first, and cast its shadow back to his birth. His has been the only life in the world that was ever lived backward...from the reason of his coming manifested by his name 'Jesus' or 'Savior' to the fulfillment of his coming, namely, his death on the Cross."

The liturgical color for Advent and Lent is violet, which reflects the connection between the seasons. However, many parishes note the uniqueness of each by using blue-violet vestments, which indicate the dawning of a

new day, as appropriate for Advent, and violet, representative of Christ, bruised and bloodied in his passion, for Lent.

As we renew our preparation for celebrating the birth of Christ and welcoming him into our daily lives, remember that Advent, like Lent, is a season of purification, of cleansing our hearts, minds and souls, of detaching from those things and behaviors that hinder us from deepening our faith and growing closer to God, enabling us to live in joy and hope.

In order to do that, let our focus during this season be on Emmanuel — God is with us!

## CLERGY ASSIGNMENTS

Most Reverend Barry C. Knestout, bishop of Richmond, has announced the following assignments, effective Tuesday, Nov. 9, 2021:

### OFFICIAL

**Father Charles Saglio Jr.**, has retired. At the time of his retirement, Father Saglio was serving as pastor of St. Jude, Franklin, and Shrine of the Infant of Prague, Wakefield.

**Father Romy Jazmin**, pastor of Prince of Peace, Chesapeake, and dean of Deanery 3, will serve as temporary administrator of both parishes until a pastor is named.

# How to address new questions about meaning of life

CINDY WOODEN  
Catholic News Service

VATICAN CITY — The classical Christian understanding of what it means to be human provides a clear affirmation of the sacredness and uniqueness of human life, but to answer new questions posed by modern culture and technology, dialogue and compassion are needed, Pope Francis said.

"The specificity of the human being in the whole of creation, our uniqueness vis-à-vis other animals, and even our relationship with machines are being questioned. But we cannot confine ourselves just to denial and criticism," the pope said in a video message Nov. 23.

Pope Francis was speaking to members of the Pontifical Council for Culture who were holding their general meeting online Nov. 23 after two rounds of small group meetings to discuss the theme, "Rethinking Anthropology at a Time of Transition."

The discussions focused on the basic question, "What does it mean to be human?" on the way Christians used the Bible and ancient Greek philosophy to forge answers that held for centuries and on ways that traditional understanding is being challenged today.

*"Now more than ever, the world needs to rediscover the meaning and value of the human being in relation to the challenges we face."*

- POPE FRANCIS

The best response the Church can give, Pope Francis said, is not to lash out at critics, but to enter into dialogue with them, trying to understand the values they aim to promote and always finding new ways to explain "our presence in the world in the light of the humanist tradition: as a servant of life and not its master (and) as a builder of the common good with the values of solidarity and compassion."

For Christians, he said, a key component of being human is the search for God, a part of humanism that was particularly challenged in the 1960s.

Today other questions are gaining more attention, he said. Questions like "What does it mean today to be a man or a woman as complementary persons called to

relate to one another? What do the words 'fatherhood' and 'motherhood' mean? And again, what is the specific condition of the human being that makes us unique and unrepeatable compared to machines and even other animal species? What is our transcendent vocation? Where does our call to build social relationships with others come from?"

Now as in the past, the pope said, "the sacred Scriptures offer us the essential coordinates to outline an anthropology of the human person in relation to God, in the complexity of the relations between men and women, and in the nexus with the time and the space in which we live."

Christian humanism embraced "a lofty vision of the human person,

our origin and ultimate destiny and our way of living on this earth," he said.

The ongoing value of that approach must be trusted enough to welcome "the contributions of the contemporary humanistic tradition and that of other cultures," the pope said. "I am thinking, for example, of the holistic vision of Asian cultures, in a search for inner harmony and harmony with creation. Or the solidarity of African cultures, to overcome the excessive individualism typical of Western culture. The anthropology of Latin American peoples is also important, with its lively sense of family and celebration; and also the cultures of indigenous peoples all over the planet."

The key is not to give up a traditional Christian vision of the human person, and especially the essential element of being created by God and for a relationship with God, he said, but learning how to integrate those other visions of what it means to be human into the European vision.

"Now more than ever," Pope Francis said, "the world needs to rediscover the meaning and value of the human being in relation to the challenges we face."

Already focused on Christmas? Don't ignore Advent.  
Visit [www.catholicvirginian.org](http://www.catholicvirginian.org).

# Black representation important to Church, speakers say

## Catholic Social Teaching, youth, vocations emphasized at conference

KRISTEN L. BYRD

Special to The Catholic Virginian

During another year of pandemic pandemonium and political unrest, the diocesan Office for Black Catholics presented a conference centered on the importance of Black representation and inclusivity in the Catholic Church. More than 100 people attended “Our Church, Our Story: Black Catholic Identity and Culture,” which was held in-person at the Rosalyn Retreat Center and via Zoom. The conference included sessions about increasing Black representation, youth empowerment, racism in the Catholic Church, and the Catholic experience in Africa.

A recurring theme of the conference was that action is needed – in one’s parish, city and country. Making small yet significant steps to include and empower all Catholics is imperative to positive change. The conference was a call to action for all to answer – together.

Tia Noelle Pratt, Ph. D., director of mission engagement and strategic initiatives at Villanova University, was the keynote speaker. Her work examines the ways systemic racism influences one’s personal experience of religion. She believes that Critical Race Theory and Catholic Social Teaching share some of the same foundational tenets.

“Catholic Social Teaching and Critical Race Theory are in so many ways aligned. These themes are not in conflict,” she stated.

While Critical Race Theory is firmly centered on race, it and Catholic Social Teaching both require people to take a stand on inequality in all aspects of life and society, including religion, Pratt said. The belief that all people are created in the image of God and therefore equal in the eyes of God is central to Catholic Social Teaching and calls Catholics to work toward social justice, including participating in active anti-racism.

“Anti-racism is really taking the work of social justice to the next level,” Pratt said. “We can break down those systems and build new ones with justice and equity as their foundation.”

Pratt stressed that the Catholic Church is not immune to the type of racial reckoning that has played out on the national and international stage in recent years and that the Church has a responsibility to work together to be truly Catholic (universal) for everyone.

Pratt and others would like to see the Church take a stronger stance specifically on racial injustice.

“The call is going from inside the house,” she repeated during her address. “The work is not something that happens far away, but right where we are.”

Pratt created #BlackCatholics Syllabus, an online collection of scholarship surrounding the Black Catholic experience written by Black Catholics. According to Pratt’s website where the catalogue is housed, #BlackCatholic Syllabus “prioritizes the work of Blacks in order to center the voice of Black Catholics in the creation of their own narrative.”

Her hope is that information found in the syllabus can spark valuable discussions within parishes and communities and lead to lasting change. This can start with something like a social justice committee or a book study group – anything to get people talking about their own experience and learning from someone else’s. Similar programs are already available at the Richmond parishes of St. Elizabeth and Sacred Heart.



Left: Chloe Carter, consultant and facilitator with the Performance Management Group at the VCU Wilder School, speaks via Zoom to participants at the “Our Church, Our Story: Black Catholic Identity and Culture” conference, Saturday, Nov. 6. Below: Bishop Barry C. Knestout celebrated the conference’s closing Mass at St. Elizabeth Church, Richmond, that evening. (Photos/Cheryl Curbeam)



### ‘Feeling isolated’

Chloe Carter, consultant and facilitator with the Performance Management Group at the VCU Wilder School, led a discussion focused on youth empowerment.

“Youth are an underrepresented voice in general,” Carter stated. “Blacks have additional challenges that don’t make them feel as empowered.”

Carter said that the Black Catholic population is significantly lower than the white or Hispanic Catholic population. Black Catholics are scattered across the diocese and the country, with very few majority-Black Catholic parishes and no concrete network to make them feel connected to other Black Catholics.

She gave the example of people not thinking that being Black and being Catholic is compatible.

“‘You’re Catholic? But you’re Black.’ When you get that enough, it’s discouraging,” said Carter. “They are the odd one out, feeling isolated.”

Younger Catholics may also feel like their thoughts or views won’t be heard or valued and are therefore hesitant to talk. It was discussed that adults have a responsibility to lift their children up and make them feel that they, and their opinions, matter.

“Before we empower our youth, we really need to understand what the gaps and chal-

lenges are,” said Carter. “Once we understand what they see as barriers, we can do a better job of helping them create space to share more and problem solve. We must first give them a voice.”

### How to engage Black youth

Angie Cash is a mother and a religion teacher at All Saints Catholic School, Richmond. To help her children feel stronger in their faith, she made sure they had positive faithful role models, encouraged them to have likeminded friends, and kept them active in the Church. Today, her son is a member of the Knights of Columbus as well as a coach at Benedictine Preparatory School, Richmond. Her daughter is active in outreach programs at their church.

“Just as a mother nurtures her child with love,” Cash said, “it is equally important that our Black youth are witnessed to, nurtured and included in our Catholic Church life, so as to instill a clear understanding of the vocation Christ calls them to.”

Carter said that Catholic Campus Ministry does not have a large presence at HBCUs (Historically Black Colleges and Universities), which can contribute to the lack of involvement from the young adult population.

An observation that was repeated throughout the session is that empowering youth should be a central issue in the Church because

# Knights to honor veterans at All Saints Cemetery

Fourth Degree Assembly partnering with Wreaths Across America

JENNIFER NEVILLE

Special to The Catholic Virginian

Paul Moore was likely the longest living Pearl Harbor survivor in Hampton Roads when he died at the age of 97 in 2019.

Moore grew up in Portsmouth and Chesapeake and enlisted in the Navy directly after high school in July 1940. He was onboard the USS West Virginia when the Japanese bombed Pearl Harbor on Dec. 7, 1941. When the sailors were ordered to abandon ship, he jumped from the bow and swam ashore.

Patty Hankins, one of his four children, said Moore was "a religious, humble, quiet, reserved person" who never considered himself "a hero" but "a sailor doing the job he was trained to do."

He and his wife, Honey, raised their children in Chesapeake. He was a parishioner at Church of St. Therese, Chesapeake, and a member of the St. Paul Knights of Columbus Council 418, Portsmouth, for decades.

Edward Nagle, who was born and raised in Portsmouth, served in the Air Force from 1961 to 1965. He was stationed in Texas and Germany. When he returned to Hampton Roads, he became a cameraman with WAVY-TV 10. Later, he was a producer and director of CBN documentaries on mission trips to places that included Haiti and Africa.

Nagle and his wife, Charlene, raised four children in Portsmouth and Suffolk. They were members of St. Paul Parish, Portsmouth, and he was a Knight in Council 418 for more than 50 years. He died in 2018.

George Baker, whose father was a lifelong Marine, joined the Corps in the 1950s after high school and fought in the Korean War. He intended to make a career in the Marines, but his service was cut short so he could care for his mother. His nephew, Bill Nagle, described him as "a quiet, very religious person."

Baker was born in Portsmouth and moved to Suffolk with his wife, Jamie, in the 1970s. He was an electrician for the power company for 40 years, a parishioner at St. Paul and a member of Council 418 for 70 years. He died in 2017.

These are just three of approximately 160 veterans interred at All Saints Catholic Cemetery in Portsmouth where the St. Paul Knights of Columbus Fourth Degree Assembly 1166 will partner with Wreaths Across America (WAA) for an annual wreath-laying ceremony for veterans on Saturday, Dec. 18, at noon. WAA coordinates the simultaneous remembrances each December for former military members buried in Arlington National Cemetery and more than 2,500 locations in all 50 states, at sea and abroad.

Assembly 1166 includes



Brothers David and Paul Moore Jr. place a wreath at the gravesite of their father, Paul, a Pearl Harbor survivor and Knight of Columbus, during the Wreaths Across America ceremony at All Saints Cemetery, Portsmouth, Dec. 19, 2020. This year's ceremony will be held on Saturday, Dec. 18, at the cemetery.

(Submitted photo)

Fourth-Degree Knights from Council 418, Holy Angels Council 10766, Portsmouth, St. Mary of the Presentation Council 7363, Suffolk and Good Shepherd Council 17335, Smithfield.

About 10% of the approximately 1,600 graves in All Saints Cemetery are the final resting places of persons who served in the armed forces.

Burials of veterans date to the late 1800s, but it is unknown exactly how many veterans are buried at All Saints because their graves can only be identified if their service is mentioned on the marker, said

Dan Foster, assembly member and location coordinator for National Wreaths Across America Day.

Foster, a retired Navy chief petty officer, knows firsthand what those sacrifices entail. Military members may have to move away from family and friends, go on deployments, and risk being placed in "harm's way," he said.

This is the second year in which All Saints Catholic Cemetery has been part of National Wreaths Across America Day. Foster didn't anticipate having the wreath-laying ceremony last year because

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Commonwealth Catholic Charities  
presents the 30<sup>th</sup> annual

## Holiday Festival of Music

Virtual performance  
December 6, 2021, 6:30 p.m.

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**RICHMOND  
SYMPHONY**

# CEO continues fight against sexual exploitation

WASHINGTON (CNS) — When Dawn Hawkins started 12 years ago as a volunteer at the National Center on Sexual Exploitation, it was a fairly modest organization with just seven employees and operating under the name under which it was founded 68 years ago — Morality in Media.

Now, the center's staff has quintupled in size to 35, and Hawkins, following the past 10 years as the organization's executive director, has been named its CEO.

"We have been able to hold a lot of companies accountable for partnership with the exploitation industry," said the Denver-born Hawkins in a Nov. 19 phone interview with Catholic News Service.

"We've gotten hotel chains to stop carrying pornography, the military to stop selling pornography in their base exchange stores and, most recently in the past 18 months, we've been really successful to stop processing payments for Pornhub," she said. "And Mastercard and American Express extended their

policies to all pornography."

One part of the center's success stems from "reframing pornography as a health hazard," Hawkins said. Another part: "We have rolled out a law center."

"No other organization has an embedded law firm within the organization, and we're filing lawsuits," she said.

"We've filed lawsuits against 18 kingpins," Pornhub among them, and Twitter "for sex trafficking two minor boys," she said. "And the state of Nevada for prostitution laws which has just exploded sex trafficking in the state."

Simply making women the face of anti-porn efforts is not some kind of magic elixir, she said. "Often times, when men step up in the exploitation industry and they say 'no more,' it really does something to other men to hear that message. ... And when parents speak up, that really makes a difference."

Hawkins told CNS, "We expanded in the past couple of years,

after I joined NCOSE (pronounced n-cozy). This isn't just about pornography. The issues of abuse and exploitation are connected, and we have to all go after all of them if we want to stop them. I think a lot of people think of us as a porn group because of our 68-year history."

Known primarily for its annual "Dirty Dozen" list of companies that enable porn and sexual exploitation to flourish, NCOSE's recent successes have resulted in a unique challenge.

"The pro-porno, pro-prostitution, pro-exploitation lobby has realized that we are a force that is winning against them, and they're organizing now in ways they never did before. They're hiring lobbyists and PR firms, and they're spreading lies, not only about us," Hawkins said, "but about what the research says."

*Editor's note: More information about NCOSE can be found at <https://endsexualexploitation.org>.*

# CUA theologian to address LARCUM

Michael Root, Ph.D., professor of Systematic Theology at the Catholic University of America, will address the annual state conference of LARCUM (Lutheran-Anglican-Roman Catholic-United Methodist). His topic is "Baptism — Dispute and Difference in the Shadow of Pandemic."

The online event will be presented Friday evening and Saturday morning, Dec. 3 and 4, and is open to laity, clergy and students of all traditions.

During the gathering, participants will discuss how there can be dispute and division among them even though they are united by one baptism. They will also discuss divisions within and between churches. An exchange of ideas and an imagining of ideas that could strengthen Christian unity will also take place.

For more information, email [msgrijlehman@bedeva.org](mailto:msgrijlehman@bedeva.org) or call 757-229-3631 ext. 2104.

Visit [www.virginalarcum.org](http://www.virginalarcum.org) to register.

## Eucharist

*Continued from Page 1*

The revival will officially start on the feast of Corpus Christi, June 16, 2022, with a diocesan focus that will include eucharistic processions and other events of adoration and prayer around the country. In 2023, the emphasis will be on parishes and resources aimed at increasing

Catholics' understanding of what the Eucharist really means.

As chairman of the bishops' Committee on Evangelization and Catechesis, Auxiliary Bishop Andrew H. Cozzens of St. Paul and Minneapolis, who was recently named bishop of Crookston, Minnesota, gave the bishops details about this planned revival just before they voted on it.

The revival could be a time of healing for the entire Church, he said, as well as a movement of evangelization and a reawakening of understanding of the sacrament of the Eucharist for Catholics across the country.

*Editor's note: For more about what the bishops did at their assembly, visit [www.catholicvirginian.org](http://www.catholicvirginian.org).*



## BUILDING CATHOLIC COMMUNITIES

### Spotlight on: Parish Sharing

A major component of the Annual Diocesan Appeal is the ability for parishes to receive a significant portion of the money collected back which can be used for their urgent needs, such as building expansion, historic preservation, debt reduction and expanding ministry outreach.

The Diocese is committed to ensuring more of the funds raised go back to our parishes. **To this end, the 2021 Annual Appeal has an increased parish sharing formula for non-mission parishes of 25% being returned for anything collected up to each parish's target.** This is an increase of 5% over previous Appeals. Non-mission parishes continue to receive 50% for anything collected over target and mission parishes continue to receive the same 50% back from the first dollar collected.

To learn more about how you can make an impact through the 2021 Annual Diocesan Appeal, please visit [RichmondCatholicFoundation.org/Appeal](http://RichmondCatholicFoundation.org/Appeal)



# Foster the GOOD

## A LUNCH SPEAKER SERIES

Realizing that ministry has radically shifted in the past year, the Office for Evangelization and the Office of Social Ministries are presenting a new monthly speaker series: Foster the Good. Those that serve the church: Youth Ministers, Social Ministers, Campus Ministers, and Volunteers, have found themselves pushed in new directions, and this series looks to build up the skills needed to truly serve the Church in this particular period of time.

DECEMBER 2, 2021  
12:30-1:30PM

Featuring Dr. Ed Sri, a theologian and author, discussing hot-button questions about why the Church believes, teaches, or acts a certain way. It can be hard in the moment to know how to balance the truth and pastoral sensitivity. In this presentation, we will consider techniques for how to answer these tough questions and how to help teach others to do so.

Register for FREE at: [Bit.ly/FostertheGoodDecember2021](https://bit.ly/FostertheGoodDecember2021)

# Document underscores need for ongoing faith formation

## GUEST COMMENTARY

GREG ERLANDSON  
CATHOLIC NEWS SERVICE

It is hard to believe that people once considered the Catholic press boring.

At least when it comes to opinions, as opposed to news, it never lacks for controversy. Nothing is spared, from pope to priest and from left to right, with op-ed agreement only to be found, and here I paraphrase a Tom Lehrer lyric, in that “everybody hates the USCCB.” Should you seek out these opinions online, the vitriol is even worse.

I can always get an ironic laugh from those who make a habit of reading this stuff when I recall the lyrics of that 1960s-era church staple, “They’ll Know We Are Christians by Our Love.”

For months, the back and forth among the opinionated has been about whether the bishops would, or should, censure Catholic politicians who support abortion, particularly President Joe Biden, perhaps by denying them holy Communion.

This debate was fueled, to be sure, by the call from some bishops to do exactly that. The Vatican weighed in, however, and despite a lively debate at their June meeting, it seemed obvious that this was not going to happen for a variety of reasons.

Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Indiana, and chair of the bishops’ doctrine committee made it clear that the document he was drafting was not going to be naming or shaming specific politicians or even groups of Catholics.

The statement he delivered, titled “The Mystery of the Eucharist in the Life of the Church,” was overwhelmingly approved at the bishops’ November meeting with little public debate.

What debate there was may have taken place in executive session, but even before then the bishops were sending signals that they planned to support the document with only modest modifications.

It does talk about the proper reception of the Eucharist, and the fact that some sins (mortal) “rupture the

communion we share with God and the Church.” Someone in such a state of sin should not present himself or herself for Communion. Let all who have ears, let us hear.

The bigger challenge the statement hopes to address is Catholic understanding of, and appreciation for, the Eucharist and the communion it signifies. This is why the bishops are also planning a eucharistic revival from 2022 until a national congress in 2024. The Eucharist statement just approved may be the teaching document for this congress.

This revival is intended to impact all parishes and dioceses in our country over the next three years, and I wish it all the best.

The necessity for such a revival underscores an ongoing failing of our Church, however, which is the lack of continuous Catholic faith formation. Most Catholics received formal education in their childhood. They may be devout or disengaged, but they are often thinking in childhood categories. As St. Paul advises, at a certain point we need to put away childish things.

There are two ways that ongoing faith formation is likely to touch the majority of Mass-attending Catholics: the homily and Catholic media. The Catholic press in particular is the most widespread means of Catholic faith formation for adults.

News stories explain what the Church teaches and how it impacts the controversies and decisions that are visible every day. These reports implicitly or explicitly teach the principles of the faith and, more importantly, their relevance.

There is nothing flashy about homilies or diocesan newspapers, but they are the foot in the door. When it comes to talking about the sacraments, social teaching, morality and more, they are where the invitation is extended to grow in appreciation and knowledge for what it is we profess to believe.

*Erlandson, director and editor-in-chief of Catholic News Service, can be reached at [gerlandson@catholicnews.com](mailto:gerlandson@catholicnews.com).*

## Don't be led away from sacramental life

The waning of belief in the real presence (Catholic Virginian, Nov. 1) is due to poor catechesis, poor liturgy and the replacement of Catholic Christian culture with the culture of the world at large.

Catholics must be in the world, but they must guard against allowing the broader culture to lead them away from a richer sacramental life, the graces received and the virtue that can result.

One concrete way forward is for parents to understand and live out their vocations fully. As the end of marriage is the procreation and education of children, parents are truly the primary educators of their children. The home is the first church and the first school — not just for preschoolers, but for all family members.

Parents may employ schools or CCD classes for assistance, but they should not make the mistake of assuming this delegation substitutes for their full participation. Teach your children the catechism and read the lives of the saints together.

Teach your teens the motives of credibility — that God exists, that Jesus is the Christ, and that the Catholic Church was founded by Christ — so that they can defend the reasonableness of faith. Study Church history, learn to read Latin and to sing plain chant.

Celebrate feasts with other

families and pray together. Attend adoration and serve and love others. This requires a change in priorities, but it can be done.

Proceed by faith and not fear, because no other aspect of education is as important as an education for eternity. We must strive to become saints and raise our children to be the same.

— Kay Beers  
Blacksburg

## Diocese should use voice to advocate for change

My thanks to The Catholic Virginian (Nov. 1) for publishing the Catholic News Service article by Ruby Thomas titled “Nuns confront slaveholding past, work for racial justice.”

My children attended Roanoke Catholic, and the Sisters of Charity of Nazareth were a large part of the school from the very beginning. As a member of Our Lady of Nazareth Parish, I also had the opportunity to know several of the sisters who were active in ministry there. It is encouraging to know that religious communities are looking at their own history and involvement in the sin of slavery.

During his keynote address of our Bicentennial/Eucharistic Congress in 2020, Cardinal Wilton Gregory challenged people in the Diocese of Richmond to look at our legacy as the one-time

capital of the Confederacy. In The CV article, Sister Theresa Knabel began their event by admitting aloud “We were slave owners.” The article continues with Sister Julie Driscoll sharing “the ways the congregation has used its voice to advocate for change on issues affecting the African American community.”

May the Diocese of Richmond do the same.

— Colleen Hernandez  
Salem

## Church shouldn't forget basic children's education

I suspect the article “Why ministry to married couples must radically change” (Catholic Virginian, Nov. 15) was an accurate representation of the book and work of the authors, De Grace and Van Epp. As such, I agree with them as far as they went. However, there seems to be an important element missing in their “fire” analogy.

Marriage support isn't the only thing that has changed since the 1950s. Education support is almost non-existent in many parishes and dioceses. For instance, Holy Cross Catholic School, Lynchburg, closed a couple of years ago because of financial concerns. Imagine the message that sent to the students.

Another thing that changed in education since I was in high school in the 1950s is secular education



priorities and philosophy. Even secular education in that era regarding relationships between men and women was based in strong moral value akin to Judeo-Christian teaching. That is completely gone — and getting worse.

In deliberating how dollars should be spent to fortify marriage, the Church should not forget basic children's

education. Bring Catholic schools back. Partner with Protestant schools, if that is possible, through joint financial initiatives. Maybe using Protestant facilities and teaching Catholic values. Be heard at secular school board meetings. Be part of parent teacher organizations. Be heard.

— Henry Dowgielewicz  
Monroe

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**Creative Director:** Stephen Previtera (804) 622-5229 [sprevitera@catholicvirginian.org](mailto:sprevitera@catholicvirginian.org)

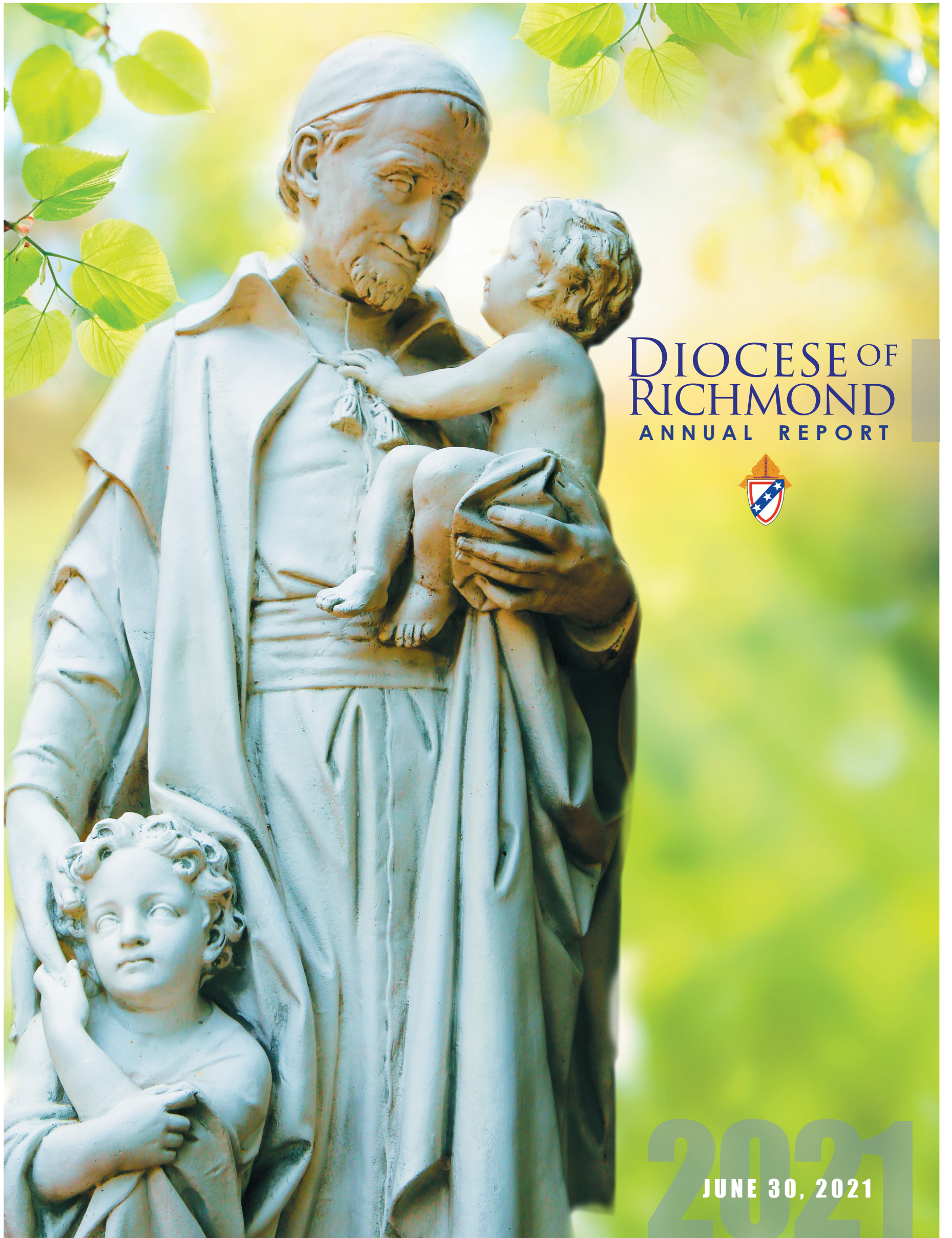
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**Eastern Correspondents:** Wendy Klesch and Jennifer Neville

**Western Correspondents:** Karen Adams and Joseph Staniunas

**Central Correspondents:** Kristen L. Byrd and Rose Morrisette

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DIOCESE OF  
RICHMOND  
ANNUAL REPORT



2021  
JUNE 30, 2021

AND WHAT ARE WE DOING IF WE ARE NOT DOING GOD'S WILL? — Saint Vincent de Paul

November 29, 2021

## A Message from Bishop Knestout

Dear Brothers and Sisters in Christ,

When Pope Francis announced the 2023 World Synod of Bishops, he emphasized the theme that we will be “journeying together.” Those words define how the Catholic community in the Diocese of Richmond continues to carry out its mission despite the impact of COVID. For over a year, we have been walking together through the fog of the pandemic — a challenge that most of us had never dealt with before. Individually, as parishes, and as a diocese, our faith and hope in God sustain us, and allow us to carry out our baptismal call.

As with other institutions over this past year, our local Church benefited from the recovering economy. Last fiscal year (FY 19-20) our net assets decreased due to less revenue caused by the pandemic, the Independent Reconciliation Program and substantial lower investment income. This fiscal year (FY20-21), we added to our diocesan funds thanks in large part to strong recovery in our investments.

With purposeful and prudent stewardship of our resources, our operating fund program expenses were \$1.3 million lower than the previous fiscal year. However, due primarily to legal, professional fees and bad debt expense, our administrative and financial services costs increased by \$1.4 million.

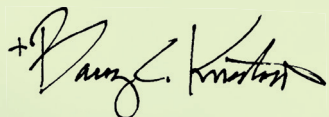
While this report focuses upon the finances of the diocese, I would be remiss if I did not acknowledge and express my gratitude to all of our pastors, parishes and their members for their generosity. While overall Mass attendance remains below pre-COVID levels, Offertory collections are only down about 5%. This speaks volumes about the lay faithful’s love for and dedication to their parishes.

Given all we have endured in the last 18 months, we have much to celebrate and much for which to be grateful. The optimism and appreciation go beyond the numbers in this report. We are thankful for what these figures represent — our journeying together to strengthen our faith communities, to fund the programs that allow us to grow in faith, and to provide support for opportunities to reach those in need — particularly those on the peripheries.

Through the uncertainty, worry and fear of the pandemic, we persevered on this journey together and we continue to do so. Despite it all, people remained generous, committed and faithful to our local Church. Thank you for your faithfulness during an incredibly challenging year.

As I’ve previously written “hope is a gift of our faith in God that assures us that there is no situation that we can imagine, no situation that has ever existed, in which God can’t bring good from it.” Our hope remains in Christ.

May we continue to courageously walk in that hope.



Most Reverend Barry C. Knestout  
Bishop of Richmond



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## MISSION

We, the Christian faithful of the Catholic Diocese of Richmond, led by our Bishop and in union with the universal Church, are listeners, learners, teachers and Disciples of Christ. We embrace our diversity and its expression in faith. We share a vision of a diocese where love grows, life triumphs and justice and peace prevail. We participate in God's work to renew our Church and the world, through Word, Worship, Community and Service.





# BICENTENNIAL CONCLUSION



## Closing Bicentennial Mass: January 17, 2021

*“This jubilee has given us inspiration to further the mission of the Church and to encourage the wider acceptance of the Good News and the salvation God offers to the world in our Lord’s paschal mystery.”*

– BISHOP KNESTOUT



## Dedication of the St. Vincent de Paul Statue

As the bicentennial celebration of the Diocese of Richmond came to a close on Jan. 17, 2021, the diocese was still in the midst of pandemic restrictions. It was a stark difference from when the diocese began its celebration a year earlier. The opening Mass in 2020 had pews filled with worshipers; the closing Mass at the Cathedral of the Sacred Heart, Richmond, was attended by approximately 150 people wearing masks and practicing social distancing.

Bishop Knestout noted this in his homily that the bicentennial was celebrated “in the heart of this upheaval and uncertainty.” He continued, “We have done so with confronting the failures of the past and trying to make recompense. We have done so through special effort at service to the poor and with hymns and prayers.”

Yet, Bishop Knestout also noted the bicentennial celebration provided “hope and renewal” for the diocese. The final Mass celebrated the Mass for Mary, Mother of the Church. As we move into the next century, we continue to ask for her intercession for our local Church.

As Bishop Knestout said in his closing, “We turn to her today and every day, especially in these days when the grace God offers is so much needed for our lives and for our nation.”

The Diocese of Richmond’s bicentennial year concluded in January, 2021 with Bishop Knestout unveiling, dedicating and blessing of St. Vincent de Paul, our diocesan patron, outside the Pastoral Center.

Bishop Richard V. Whelan, second bishop of the diocese, likely chose St. Vincent de Paul to be the diocesan patron during the 1840s. St. Vincent de Paul is venerated as the apostle of charity and the father of the poor — a ministry that closely aligned with the history of the Catholic Church in Virginia at that time.

In blessing the statue, Bishop Knestout prayed, “We ask St. Vincent de Paul to intercede for the Church of Richmond so that we may fulfill the exhortation of St. Paul, our bicentennial theme, ‘Shine like stars in the world, as you hold fast to the word of life.’”



# PERSEVERING THROUGH A PANDEMIC

## Success of Catholic Schools

One diocesan institution that responded to the challenges presented by COVID-19 is our Catholic school system. In the summer of 2020, after extensive consultation, the diocese decided that by diligently employing all necessary safety precautions we could keep our 6,837 students safe, healthy, engaged, academically focused and nurtured during the 2020-2021 school year.

Kelly Lazzara, superintendent of the diocese's Catholic schools, credited the preparation by and commitment of our school families — administrators, teachers, staffs, and parents — throughout the school year for making effective, in-person education in faith-filled environments possible.

"Making sure we continue to provide quality education in a safe environment for faculty, staff and students," Lazzara said, "was my biggest challenge as well as my biggest success."



## Despite Obstacles, Hard Work Bears Fruit

The Diocese of Richmond saw renewed life over the last year with the renovation of many of our historic churches and the construction of new houses of worship.

*"I see God's hand in all of this"*

— KAREL BAILEY, DIRECTOR OF RELIGIOUS EDUCATION, ST. THERESA, FARMVILLE

The new parish center at St. Theresa, Farmville, was blessed by Bishop Knestout on April 17, 2020, when he sprinkled holy water on the walls and floor of each room. The center is home

to the food pantry and clothing closet, a kitchen updated classrooms, office and meeting rooms, a spacious social hall, and restrooms with showers.



*"In this year of chaos, this church is an oasis"*

— DOMINICAN FATHER JOSEPH-ANTHONY KRESS,  
PAROCHIAL VICAR AND CHAPLAIN, CATHOLIC CAMPUS MINISTRY AT UVA

St. Thomas Aquinas University Parish, Charlottesville, was built to accommodate the growing number of faithful Catholics in the Charlottesville area, as the community had outgrown two previous buildings since its establishment in 1943. Bishop Knestout celebrated the dedication Mass on Sept. 20, 2020.

Due to the COVID-19 pandemic, the Mass had been rescheduled from its original April dedication, and attendance was limited to approximately 300 people, although the new church seats more than 1,100. Those unable to attend watched by livestream.

*"This is a project of the Holy Spirit"*

— PARISHIONER PHIL THORPE, BUILDING COMMITTEE CHAIR, ST. JOHN THE EVANGELIST

The newly constructed St. John the Evangelist, Waynesboro, was dedicated by Bishop Knestout on Sunday, July 4, 2021. Those involved in building the Romanesque-style church said that the Holy Spirit was present at every step along the way. Construction of the church included elements of the 1932 parish: a stained glass, rose window and reframed stations of the cross. The church provides seating for 600, allowing increased participation in parish life.

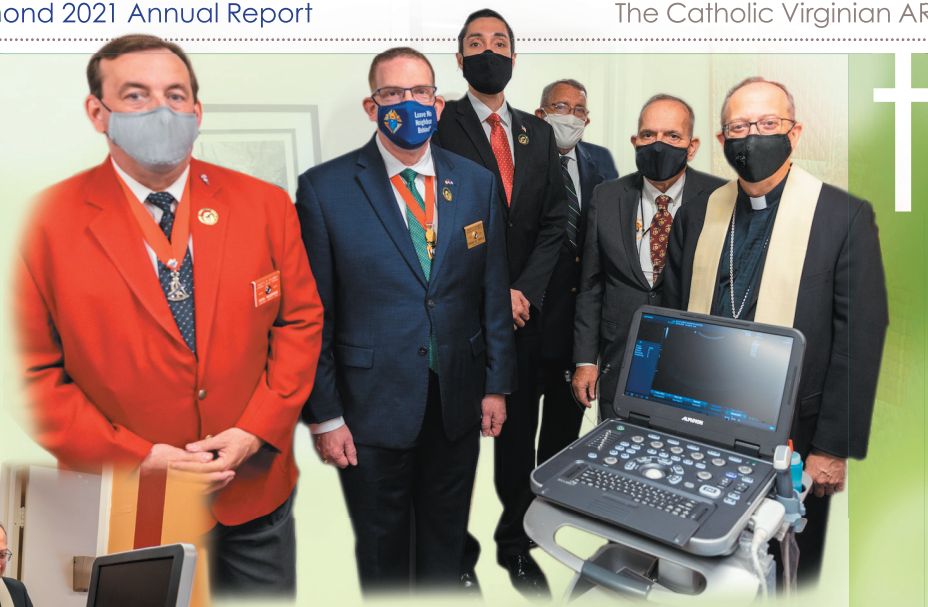
The \$12.5 million needed for the project was raised through the generosity of parishioners and supporters, and the diocesan "Living Our Mission" capital campaign.



## Saving the Most Vulnerable: Blessing of Ultrasound Machines

**B**ishop Knestout blessed a portable ultrasound machine at the Blue Ridge Women's Center in Roanoke on Sept. 26, 2020. Beginning in 2019, Knights of Columbus Salem Council 10015, J.C. Webb Council 12134 (Fincastle) and Roanoke Council 562 raised \$10,750 through the Tri-Council Ultrasound Initiative. With a matching contribution from the Knights of Columbus Charities, they were able to purchase the \$21,500 machine.

Seven months later, on April 25, 2021, Bishop Knestout blessed three ultrasound machines at the Pregnancy Resource Center of Metro Richmond, thanks to the work of the Francis J. Byrne Knights of Columbus Council 5476 at St. Bridget, Richmond. Total cost for the machines was \$90,000, which was raised through the parish's Jennifer Stivers Campaign to Save the Lives of the Most Vulnerable and matching funds from the national Knights of Columbus organization.



Roanoke



Richmond

## Returning to Normal: Dispensation Lifted



**T**he diocese announced in late May 2021 that liturgical celebrations were returning to the way they were pre-COVID-19. In a webinar for clergy, seminarians, parish staffs, campus ministers and Pastoral Center personnel, Bishop Knestout thanked participants for the "outstanding way" they handled the modifications COVID-19 imposed and reiterated a full resumption of the Church's work.

On June 2, 2021, the bishops of the Province of Baltimore, which includes the Diocese of Richmond, announced that the general dispensation of the Sunday and Holy Day Mass obligation would be lifted the weekend of June 26-27.

## Reflections of a Seminararian in Rome During COVID

**M**atthew and I were asked to move to Rome at the height of the COVID pandemic for our first year of theological studies. There was quite a bit of uncertainty about our ability to even make it out of the United States. Upon arrival, we were quickly ushered to be tested – not for the last time – for COVID. This was followed by a 2-week quarantine. Throughout the year, we experienced various levels of quarantining.

What I have to come to understand in a deeper way is that God's love is absolute. It's so powerful that there is nothing, absolutely nothing, that God can't use for our good. St. Paul wrote a letter to us Romans that reminded me of that: "All things work together for our good" (Rom 8:28).

This is easy to say but difficult to believe. With the pandemic, it's easy to be fearful for yourself, family or friends. Frankly, it is easy to become frustrated at some of the protocols, whether you're for them or against them. It's certainly easy to wish things were different.

Despite all this, God hasn't changed. Jesus on the Cross shows us that even in great pain and suffering, God our Father is

loving us. The suffering of the Cross is not a good thing by itself, yet without it, we wouldn't know how powerful and good God's love is. God's love is so powerful that it can turn the great suffering and evils we're so familiar with and make good out of them.

God is speaking this reality to our hearts during the pandemic. He can make good out of COVID. We have faith that he is present in our annoyance, frustration and suffering. We have confident hope that he is going to see us through this, and we will be better for it. – *Sam Hill*



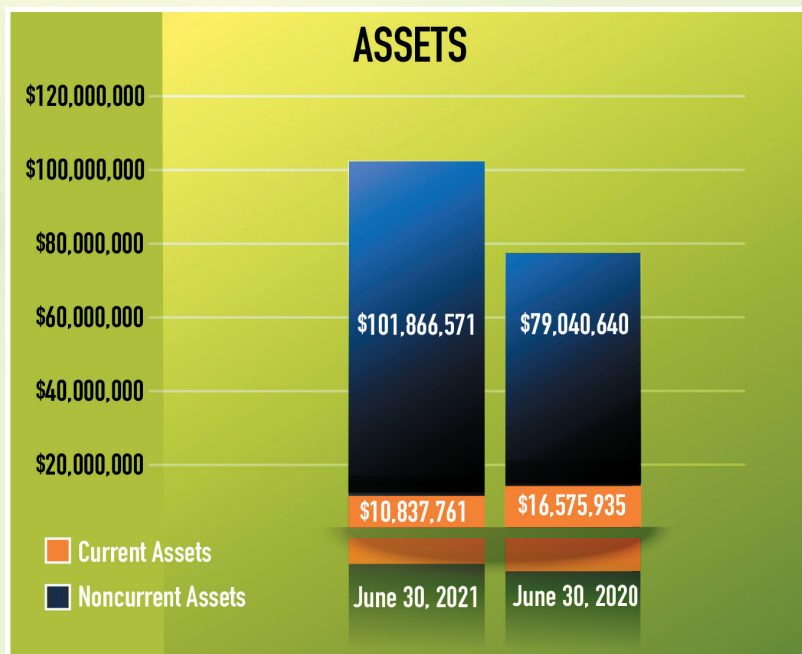
## STATEMENTS OF FINANCIAL POSITION

## ASSETS

	JUNE 30, 2021	JUNE 30, 2020
<b>CURRENT ASSETS</b>		
Cash and Cash Equivalents	\$ 882,063	\$ 554,242
Accounts Receivable	4,130,821	5,301,835
Short-Term Investments	3,906,350	3,795,235
Prepaid Expenses and Other Current Assets	1,146,185	1,237,974
Pledges Receivable - Current Portion, Net	772,342	5,686,649
Total Current Assets	<u>10,837,761</u>	<u>16,575,935</u>
<b>NONCURRENT ASSETS</b>		
Pledges Receivable - Non Current Portion, Net	553,559	677,166
Investments	80,764,690	61,632,322
Other Noncurrent Assets	744,395	615,392
Land, Buildings and Equipment, Less Accumulated Depreciation	19,803,927	16,115,760
Total Noncurrent Assets	<u>101,866,571</u>	<u>79,040,640</u>
 Total Assets	 <u>\$ 112,704,332</u>	 <u>\$ 95,616,575</u>

## LIABILITIES AND NET ASSETS

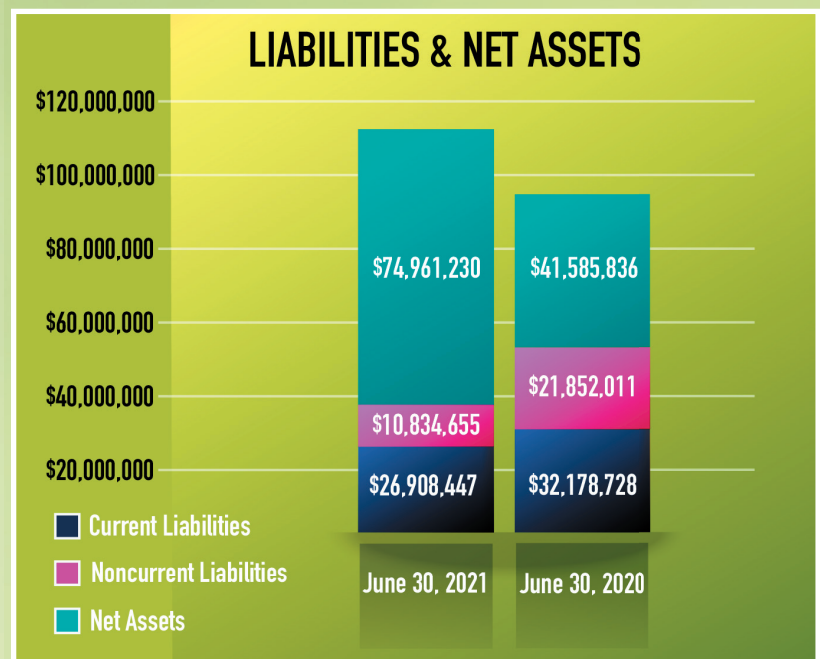
	JUNE 30, 2021	JUNE 30, 2020
<b>CURRENT LIABILITIES</b>		
Accounts Payable and Accrued Expenses	\$ 4,014,111	\$ 5,221,213
Independent Reconciliation Program Payable	-	6,300,000
Parish Share Liability	903,980	5,145,091
Notes Payable	19,128,730	13,373,398
Other Current Liabilities	2,861,626	2,139,026
Total Current Liabilities	<u>26,908,447</u>	<u>32,178,728</u>
<b>NONCURRENT LIABILITIES</b>		
Net Unfunded Priest Other Postretirement Employee Benefits Liability	8,198,119	10,416,801
Net Unfunded Priest Pension Liability	2,239,311	10,599,873
Other Noncurrent Liabilities	397,225	835,337
Total Noncurrent Liabilities	<u>10,834,655</u>	<u>21,852,011</u>
 Total Liabilities	 <u>37,743,102</u>	 <u>54,030,739</u>
<b>NET ASSETS</b>		
Without donor restrictions	23,017,400	422,119
With donor restrictions:		
To be spent for specific purpose	44,186,190	33,536,444
Maintained in perpetuity	7,757,640	7,627,273
Total Net Assets	<u>74,961,230</u>	<u>41,585,836</u>
 Total Liabilities and Net Assets	 <u>\$ 112,704,332</u>	 <u>\$ 95,616,575</u>



## Statements of Financial Position

Current assets decreased \$5.7 million as of June 30, 2021, when compared to the prior year. Pledges receivable decreased \$4.9 million as the *Living Our Mission* campaign nears the end of its pledge redemption phase. Accounts receivable declined \$1.2 million, due in part to COVID relief grants to certain parishes from the Diocese which were used to pay past due bills. Noncurrent assets increased \$22.8 million primarily due to appreciation in investments and endowments which are part of a diversified, Catholic-screened portfolio of stocks and bond managed by the Catholic Community Foundation. The asset allocation has been weighted heavier in stocks which contributed to the overall portfolio's one-year return of over 31 percent.

Current liabilities decreased \$5.3 million as the payable to parishes for *Living Our Mission* declined as indicated above. Noncurrent liabilities declined \$11.0 million due to favorable investment returns and actuarial gains in the retirement obligations for diocesan priests. The accrual of \$6.3 million for the Independent Reconciliation Program settlements to victim survivors was converted to a note payable as the settlements were paid, causing the increase in notes payable.



## Changes in Net Assets

During the year ended June 30, 2021, net assets increased from a variety of reasons including the extraordinarily positive investment environment / recovery, a beginning of the recovery in parish contributions which allowed the parishes to fund a full year's amounts for insurances and other assessments, the forgiveness of the Payroll Protection Program loan, extraordinary contributions, and lower operating expenses. In the prior year, expenses exceeded revenues by \$13.9 million, dropping last year's total net assets to \$41.6 million. Net assets ended this year at \$75.0 million, a marked improvement.

See the Statements of Activities for a further explanation in the Changes in Net Assets.

For questions regarding the 2021 Catholic Diocese of Richmond Annual Report, contact the Diocesan Finance Office located at the Pastoral Center at (804) 359-5661. Additional information is available at [www.richmond-diocese.org](http://www.richmond-diocese.org) where the audited financial statements may be found.

## Statements of Activities

Total revenue increased \$26.8 million due to a myriad of reasons. All areas of revenue increased with the exception of Contributions from Elderly Housing Facilities whose operations were negatively impacted by the pandemic. Investment income was higher by \$17.8 million, contributions, including campaigns, increased by \$3.1 million, and the PPP loan forgiveness added \$2.0 million. Assessments to the parishes were temporarily suspended last year. Since the suspension of these assessments was lifted, revenue from parish assessments increased \$3.1 million year-over-year.

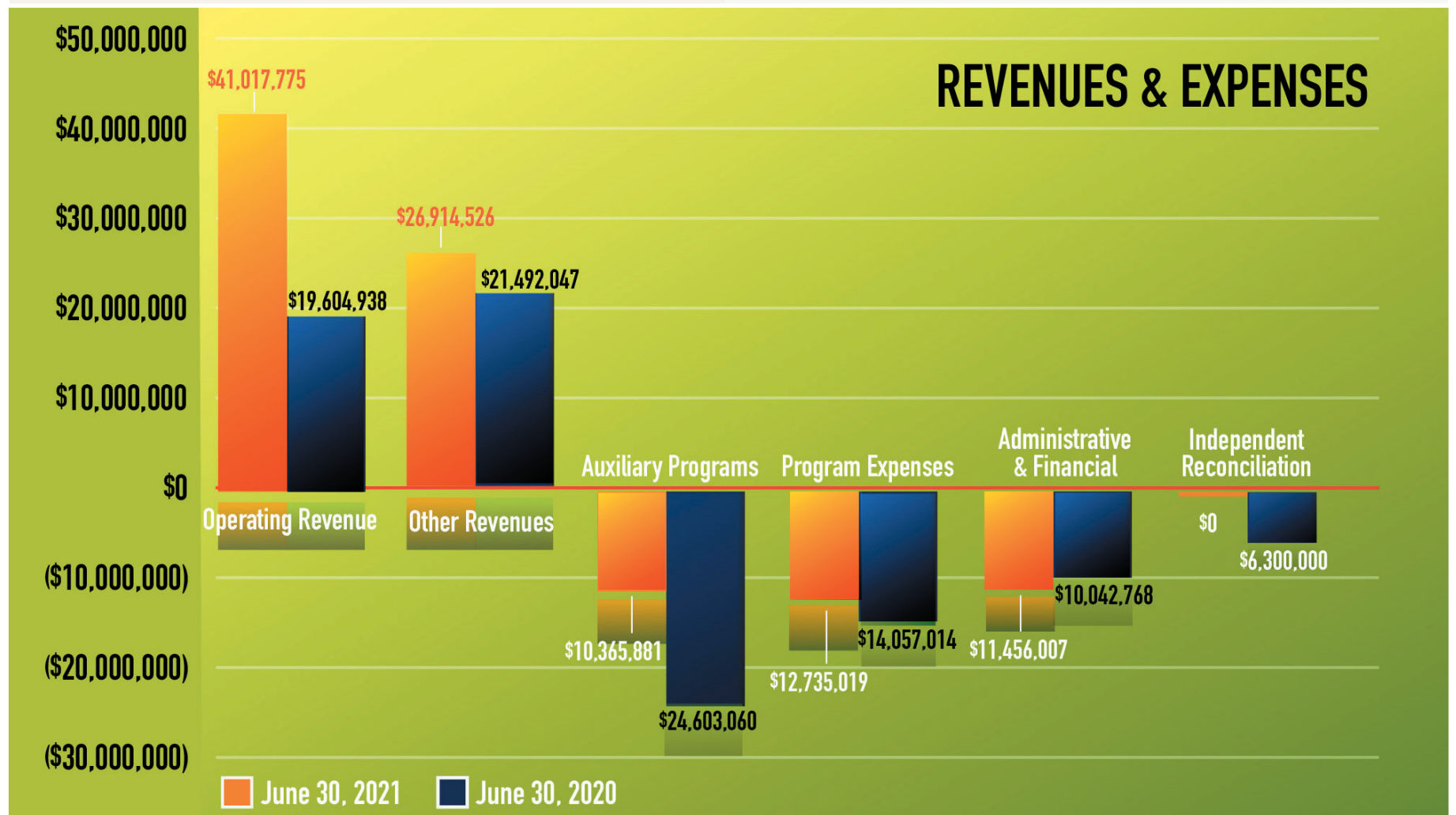
In light of the uncertainty related to the economy, a conservative approach was taken when planning the operating budgets for the year and where possible costs were trimmed in a number of program, administrative, and financial services areas. Program expenses were lower by \$1.3 million year-over-year. These measures also contributed to the positive results for the year in addition to the favorable investment environment and positive actuarial results in the Priests Pension and Priests Other Postretirement Health Obligations Fund this year, resulting in a \$10.6 million gain being recognized.

Despite these positive results, and even with surplus of \$2.8 million in the Property & Casualty Insurance Fund, this Fund has a \$1.8 million negative net asset balance. It will require additional time to replenish the Property & Casualty Insurance Fund from the \$7.0 million deficit incurred in the year ended June 30, 2020, due to settlements through the Independent Reconciliation Program; and additional expenses and lower revenues related to the COVID-19 pandemic that impacted this Fund. (See Page 35 of the Audited Financial Statements on the diocese's website at <https://richmonddiocese.org/office/office-of-finance/> for a full report on all the funds' net asset balances.)

## STATEMENTS OF ACTIVITIES

	JUNE 30, 2021	JUNE 30, 2020
<b>OPERATING REVENUES</b>		
Diocesan Assessments	\$ 9,814,998	\$ 9,105,597
Contributions and Collections	4,335,086	2,242,541
Contributions from Elderly Housing Facilities	3,938,514	4,150,000
Other Income	2,594,043	1,022,154
Program and Fee Revenue	1,546,934	2,080,444
Investment Income	18,788,200	1,004,202
<b>Total Operating Revenues</b>	<b>41,017,775</b>	<b>19,604,938</b>
<b>OTHER REVENUES</b>		
Insurance Assessments	15,412,177	13,625,275
Campaign Contributions, Net	4,987,890	3,966,821
Tuition Assistance Assessments	4,515,459	3,899,951
Payroll Protection Program Loan Forgiveness	1,999,000	—
<b>Total Other Revenues</b>	<b>26,914,526</b>	<b>21,492,047</b>
<b>Total Revenues</b>	<b>67,932,301</b>	<b>41,096,985</b>
<b>AUXILIARY PROGRAMS AND SERVICES</b>		
Insurance Expenses	16,070,475	13,898,533
Tuition Assistance Program	3,961,115	4,349,040
Change in Unfunded Priest Pension Liability	(8,360,562)	3,066,450
Change in Unfunded Priest Other Postretirement Health Obligations	(2,218,682)	1,921,437
Campaign Case Distributions	913,535	1,367,600
<b>Total Auxiliary Programs and Services</b>	<b>10,365,881</b>	<b>24,603,060</b>
<b>PROGRAM EXPENSES*</b>	<b>12,735,019</b>	<b>14,057,014</b>
<b>ADMINISTRATIVE AND FINANCIAL SERVICES*</b>	<b>11,456,007</b>	<b>10,042,768</b>
<b>INDEPENDENT RECONCILIATION PROGRAM</b>	<b>—</b>	<b>6,300,000</b>
<b>Total Expenses</b>	<b>34,556,907</b>	<b>55,002,842</b>
<b>CHANGE IN NET ASSETS</b>	<b>33,375,394</b>	<b>(13,905,857)</b>
Net Assets – Beginning of Year	41,585,836	55,491,693
<b>NET ASSETS – END OF YEAR</b>	<b>\$ 74,961,230</b>	<b>\$ 41,585,836</b>

\*Please see page AR-8 for further detail



**PROGRAM EXPENSES**

**OFFICES OF BISHOP AND VICARS**

	<b>JUNE 30, 2021</b>	<b>JUNE 30, 2020</b>
Bishop's Office	\$ 276,328	\$ 385,241
Vicar General	207,620	255,572
Vicar for Clergy	171,723	166,645
<b>Total Offices of Bishop and Vicars</b>	<b>655,671</b>	<b>807,458</b>

**PASTORAL MINISTRIES**

Support for Priests:		
Diocesan support for priests	959,428	960,825
International priests enculturation and mentorship	599,145	703,062
Priests long-term care	529,397	532,826
Priest auto fund grants	288,649	600,556
Retired priests health care and support	256,740	260,268
Priests convocation and formation	3,031	73,069
Vocations	1,312,286	1,356,285
Cemeteries	744,733	648,856
Custodial Fund Contributions	492,994	364,469
Tribunal and Chancellor's Office	472,349	557,286
Retreat Centers	236,411	278,072
Education Endowment Contributions	171,742	165,341
Permanent Diaconate	146,235	154,330
Diocesan Theologian, Worship, Priests Council and Other	136,072	138,772
Diocese of Richmond Housing Corporation	55,896	41,586
<b>Total Pastoral Ministries</b>	<b>6,405,108</b>	<b>6,835,603</b>

**CATHOLIC EDUCATION MINISTRIES**

Office of Catholic Schools	846,173	877,100
Christian Formation	510,369	645,616
<b>Total Catholic Education Ministries</b>	<b>1,356,542</b>	<b>1,522,716</b>

**SOCIAL AND CULTURAL MINISTRIES**

Social Ministries	421,368	309,129
Fuel and Hunger Fund	402,922	325,200
Home Missions Program	288,222	10,000
Ethnic Ministries	263,854	464,804
<b>Total Social and Cultural Ministries</b>	<b>1,376,366</b>	<b>1,109,133</b>

**OFFICE FOR EVANGELIZATION**

Campus field operations	1,227,516	1,379,040
Administration and cross-office programs	353,008	407,130
Marriage and Family	97,259	189,683
Campus programs and events	32,434	114,326
Youth programs and events	30,122	540,580
Young Adult programs and events	1,403	15,883
<b>Total Office for Evangelization</b>	<b>1,741,742</b>	<b>2,646,642</b>

**COMMUNICATIONS**

Catholic Virginian	819,383	820,820
Office of Communications	380,207	314,642
<b>Total Communications</b>	<b>1,199,590</b>	<b>1,135,462</b>

**TOTAL PROGRAM EXPENSES**

<b>\$ 12,735,019</b>	<b>\$ 14,057,014</b>
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**ADMINISTRATIVE AND FINANCIAL SERVICES**

Finance and Real Estate	\$ 1,313,338	\$ 1,301,576
Development	1,155,276	1,167,416
Depreciation	988,892	1,088,132
Information Technology	906,521	929,376
Human Resources	960,175	897,690
Professional fees and general administration	1,424,593	722,754
Facility operations, repairs and maintenance	567,473	612,919
Payroll Processing	485,267	508,146
Plant Fund	506,099	472,652
Annual Diocesan Appeal	497,838	465,054
USCCB and Virginia Catholic Conference Dues	281,836	441,354
Interest Expense	420,065	358,642
Bad debt expense	1,265,070	228,399
Living Our Mission	91,652	199,011
Archives and Museum	111,422	196,298
ParishSoft Accounting	182,480	176,890
Copy Services	115,405	146,495
Bicentennial Celebration	182,605	129,964

**TOTAL ADMIN & FINANCIAL SERVICES**

<b>\$ 11,456,007</b>	<b>\$ 10,042,768</b>
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**The World Stopped But the Word Continued**  
A sampling of some of this past fiscal year's events

500 Years of Christianity in the Philippines



Eucharistic Congress



Pastoral Day of Service



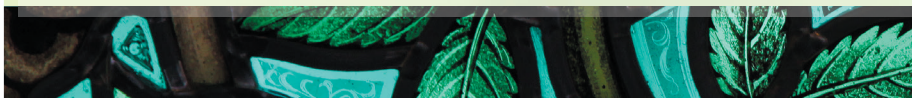
Opening Day of Catholic Schools



Easter Vigil



Priest Ordination



## Representation

Continued from Page 3

they are the Church's future.

"Without them, there will be no Church," said Carter, noting it was vital to open a dialogue between generations and foster strong relationships. "We not only now have to engage our youth, but we have to engage our adults to

work with that youth."

One idea shared during the session was a mentorship program between high school/college students and elementary/middle school students. This program would provide role models to younger children and make them feel more confident in their faith.

"We as adults must give them the space

to clearly communicate and share their ideas, thoughts, questions and curiosities, allow them to create the programs and initiatives they would like to see," said Carter. "This is the only way to empower them and grow. We have to be the example of the relationships they will make in the Church and when they go out into the world."

## Film

Continued from Page 1

ginia Beach, worked with Zahorian to plan the conference. He had met then-Father Cantalamessa in 2012.

The deacon has been involved with ecumenism for the Diocese of Richmond since the early 2000s. He became a member of the Pontifical Council for the Laity in 2010 and in 2014 was asked to represent North American leaders of the Catholic Fraternity of Charismatic Covenant Communities and Fellowships – the organization that wanted to bring the preacher to the papal household to that ADC conference.

### 'Everybody loves this guy'

In their ecumenical work, Deacon Wentworth and his colleagues sought a concept for a religious film that could "bring together Catholics, Pentecostals, Charismatics and authentic Christians of every tradition around the core message of the Gospel."

Cardinal Cantalamessa was the answer to Deacon Wentworth's search.

"The preacher of the papal household is really the only person in the world that is commonly recognized as authentically authoritative in every Christian tradition," he said. "Everybody loves this guy because he's just a humble man who has a grounded, authentic understanding of Patristics."

After the ADC conference, Zahorian acquired then-Father Cantalamessa's contact information and inquired with him about doing a documentary.

"He said that he had turned down EWTN before, but yes, he would let me do a documentary on him because of how we met each other and the trust level that we were coming from the same perspective," she recalled.

She said financing to start the project was secured through New Dominion Pictures, and a group flew to Rome for two days to interview Cardinal Cantalamessa and others.

"For a documentary, there's a lot of research, a lot of finding out who to interview, interviewing them, and then taking the hundreds of hours of footage and finding what makes the cut for an 83-minute film," Zahorian said.

### 'Incredible blessing'

Deacon Wentworth said his job as executive producer was "to connect the dots and introduce Ashley

and her team of media people to the people who are friends with the pope, in evangelization theology, leaders of pontifical commissions."

A challenge in producing the independent film was that work could only be done when the team had time and money available. The total budget for the film is \$250,000, some of which has yet to be raised.

Another test was COVID. As the pandemic made in-person meetings impossible for a time, some interviews had to be conducted over Zoom.

"I have very high standards in video production, so I had to get over that for the sake of the story," Zahorian said.

When one of the team's post-production workers got sick, others stepped up to help.

"Just the willingness of people to do roles they weren't planning on in order to get it finished, his graciousness and being OK with that happening, and the whole team kind of quietly working to make sure that he wouldn't be stressed out while recovering from sickness, it's just an incredible blessing, the team and the people we've interviewed," Zahorian said.

### Moved by the Holy Spirit

Additionally, Cardinal Cantalamessa's order was hesitant about the project because they were concerned it would be too celebratory of someone still living, and they wanted the filmmakers to consider waiting until he had died to finish it. That changed in late 2020 when Pope Francis announced that the Capuchin would be elevated to cardinal.

"We were given the blessing to move forward," Zahorian said, "so we kicked back into high gear after that announcement."

"This film came about through prayer, but not just prayer from Catholics," said Deacon Wentworth. "This film came about through prayer from a lot of groups of people."

One of the things Zahorian said she admires most about Cardinal Cantalamessa is how he inspires everyone, and that it is apparent in the documentary.

"You cannot look at him and not see joy, so somebody watching the film is going to leave inspired to do whatever it is God is calling them to do in their lives right now, and see that Christianity is full of joy," she said.



Deacon Darrell Wentworth, left, who serves at St. Gregory the Great Parish, Virginia Beach, was executive producer of "The Preacher to the Popes." He has worked in ecumenism for the Diocese of Richmond since the early 2000s. Ashley Zahorian, the film's director and producer, contacted then-Father Raniero Cantalamessa after they met at a conference in 2014 about making him the subject of a documentary. (Photos courtesy of CMAX Media)



"When you watch the film, you're going to see God moving in every one of the churches," Deacon Wentworth noted. "That's the key. The Holy Spirit is moving us all into deeper communion with one another because that's what the Holy Spirit does."

He sees the documentary as a tool for evangelization, which he defines as "the process of discovering who you are in Christ, and then helping others discover who they are in Christ."

Zahorian hopes the film will help bring about authentic unity.

"Actually, an Anglican archbishop said it really well – that our unity comes through relationship not through doctrine – within Christian traditions. That we can come together in our relationship in Jesus and relationship with each other and not say we agree on every bit of doctrine, because we don't, but that doesn't mean we can't stay with what does unify us and build up that relationship," she said. "I'd like to see people really inspired to actually talk about faith with people outside of their own bubbles."

### 'Incredibly rewarding'

The filmmakers have had a few preview screenings locally to get feedback on the project.

"Seeing people's reaction to something that I've worked so hard on for years is incredibly rewarding," said Zahorian.

"The Preacher to the Popes: Raniero Cantalamessa" will premier worldwide at 10 a.m. Eastern

time and 4 p.m. Rome time on Dec. 18.

Two hundred seats at St. Patrick Theatre, Norfolk, are available for those who want to attend the premier in person, and there are no limits on the livestream. Participation is free, but everyone should register at [cantalamessamovie.com](http://cantalamessamovie.com).

After the premier, "The Preacher to the Popes" will be shown in limited screenings, with which United in Christ, an international organization for Christian unity, is assisting. Parishes, schools and other groups will be able to schedule screenings for their communities.

"Ultimately, we want to encourage people to be watching these meaningful films and discussing them in small groups. So step one is see it, so that you know that you can vouch for it personally and see that it would fit for your community, and then schedule the time that you can share it with your broader community," Zahorian said.

Following Pentecost, interested viewers will be able to stream the film on demand on CMAX. It will also air on EWTN, Shalom, Catholic TV, CBN and Stremio for a period of time.

*Editor's note: Registration for the Dec. 18 global premier of "The Preacher to the Popes: Raniero Cantalamessa" and information on how to schedule a screening of the film is available at <https://cantalamessamovie.com>.*

# Instead of Sabbath, Catholics celebrate 'the Lord's Day'



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

**Q.** Why do some religions say that the Sabbath day is Saturday while others — including Catholics — say it's on Sunday? (Eldon, Missouri)

**A.** No, Catholics do not say that the Sabbath is on Sunday. The Sabbath is on Saturday, as it was in the Old Testament when God rested from all the work he had done in creation (Gn 2:2-3) and as it is observed by Jews today.

Christians, though, celebrate Sunday instead, because that is the day on which Jesus rose from the dead and the day on which the Holy Spirit came upon the apostles.

As the Catechism of the Catholic Church explains: "Sunday is expressly distinguished from the Sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the Sabbath. In Christ's Passover, Sunday fulfills the spiritual truth of the Jewish Sabbath and announces man's eternal rest in God" (No. 2175).

What Christians are celebrating instead of the Sabbath is "the Lord's Day," and that has been

happening since the first century. As the Acts of the Apostles relates: "On the first day of the week, when we gathered to break bread, Paul spoke to them" (20:7).

So for Christians, Sunday is the preeminent holy day of the week, the day on which we refrain from servile work, devote ourselves to the Eucharist, to prayer and family gatherings.

Around 110, St. Ignatius, bishop of Antioch and disciple of the apostle John, proclaimed: "Let every friend of Christ keep the Lord's Day as a festival, the resurrection-day, the queen and chief of all the days."

**Q.** I'm looking for some direction on an old Catholic tradition — the nativity fast. Although I'm a lifelong Catholic, educated in Catholic schools, I had never heard of this until I watched a documentary about how Catholics celebrated Christmas during the Renaissance.

I'd love to learn how I can participate in this fast and why the tradition went away. As a Catholic millennial, I am looking for ways to be more introspective this Christmas and focus on the birth of Jesus, as it is easy to get distracted by all the festivities that come with this season. (Newport News)

**A.** The nativity fast is still practiced today by the Eastern Orthodox Church and by Eastern-rite Catholics. It lasts for 40 days — from Nov. 15 through Dec. 24 — and offers Christians the opportunity to prepare for the feast of Christmas by disciplining their bodies.

By abstaining from certain food and drink — particularly from meat, fish, dairy products, olive oil and wine — as well as by focusing more on prayer and almsgiving, the nativity fast seeks to make one more conscious of his or her dependence on God.

Christmas Eve (Dec. 24) is a strict fast day, called Paramony (literally, "preparation") on which no solid food is eaten until the first star of the evening is seen in the sky. In general, those participating in the nativity fast are encouraged to spend more time in reflective thought and in reading the Scriptures.

**Q.** Protestants believe in the rapture, and this was never really discussed in Catholic school. What is the Catholic Church's belief? It would be wonderful to know that we will not have to live through the tribulation. (Connersville, Indiana)

**A.** If, by the "rapture" one understands that, at the second coming of Jesus, all the faithful, living and dead, will undergo a bodily assumption into heaven — then, yes, Catholics do believe this.

But there are other elements in what is sometimes understood as "rapture theology" that are not consistent with Catholic teaching — especially the notion that there will be a "secret" coming of Christ where he will snatch believers up to heaven and leave others behind to experience a period of severe tribulation.

Supporters of this view point to the passage in Paul's First Letter to the Thessalonians, which says, "For the Lord himself ... will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air" (4:16-17).

The Catholic understanding of this passage is simply that those believers who are alive at Christ's second coming will not experience death but will be transformed in glory and join the saints already with the Lord. Catholic theology finds no evidence to support a belief in a subsequent period of tribulation and chaos.

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

The Bishop Keane Institute presents:  
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Composer, Theologian, & Author

*Onsite and Online:  
Catholic Worship and  
Technology in a 2.5 World*

**Friday,  
December 3, 2021  
7:30pm**

The COVID-19 pandemic has catapulted Catholic worship life 20 years into the future. While not the ideal, livestream Masses and other online events will no doubt remain one among many options to keep parishioners "connected" as parish leaders collaborate with media and technology experts to learn how to best provide for the sacramental and pastoral needs in their community. Yet these experiences also require us to be vigilant about how online worship affects our understanding of the Body of Christ. How do we balance the pros and cons of these practices, while still upholding the value of physically gathering in church buildings? Join us for a stimulating and thought-provoking lecture as we contemplate the implications for the future of worship and pastoral ministry.



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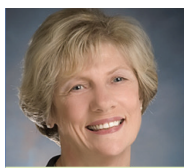


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# Advent brings us a renewed sense of hope



## IN LIGHT OF FAITH

BARBARA HUGHES

Imagine a world where peace and respectful dialogue reign, where cultural, political, religious and economic divides were non-existent. If it sounds too good to be true, then clearly Jesus' proclamation that the Kingdom of God is in our midst will continue to elude us.

"Asked by the Pharisees when the Kingdom of God would come, Jesus said in reply, "The coming of the Kingdom of God cannot be observed, and no one will announce, "Look, here it is, or there it is. For behold, the Kingdom of God is among you"" (Lk 17-20-22).

The meaning of Jesus' words escaped the people of his time and seemingly baffle many today.

If our understanding of the Kingdom of God is a kind of utopian society or something that we will experience only in the next life, then the reign of God will remain beyond our reach. If when praying "Thy kingdom come" the focus is on changing others rather than on becoming the person I am called to be, then the meaning of Jesus' words will be little more than wishful thinking.

In his Sermon on the Mount, Jesus said, "Blessed are the pure of heart, for they shall see God" (Mt 5:8). The question is: Where do I see God, and what might the Kingdom of God look like here and now?

If we believe that we are made in the image of God, then every person should remind us

that there dwells the face of God. Perhaps there is no better example of this in the Gospels than how Jesus looked upon the woman caught in adultery. Her accusers saw only her sins, but Jesus saw her as a daughter of God. Jesus told her to go and sin no more, but only after he came to her defense, causing the self-righteous to turn away in shame.

This is not to suggest that we are to turn a blind eye toward actions that are morally wrong, but that we are to look beyond the sin and see the face of God, because God is present substantially even in the worst sinners or they would cease to exist.

Clearly, it requires more effort to recognize the presence of God in some people more than in others, which is why we often fail. Therefore, when I'm tempted to judge another because I don't agree with their views, I find it helps to remember the words from a poem written in 1895 by Mary Torrains Lathrap, who wrote:

*Pray, don't find fault with the man that limps or stumbles along the road.*

*Unless you have worn the moccasins he wears or stumbled beneath the same load.*

*There may be tears in his soles that hurt, though hidden away from view.*

*The burden he bears placed on your back may cause you to stumble and fall too...*

*If for one hour, you could see through his eyes, instead of through your own muse.*

*I believe you'd be surprised to see you've been blind, narrow minded, and unkind too.*

The season of Advent reminds us that a new

day is dawning. Advent wreaths and evergreens decorate homes and worship spaces, a sign that a new liturgical season is beginning, and with it comes a renewed sense of hope.

Therefore, to better prepare our hearts to celebrate Christ's coming at Christmas, we do well to ask: Do I strive to see the goodness in people or am I too busy casting stones to recognize God's presence in them? Am I concerned more about changing the hearts of others than on having my own heart purified?

Jesus told the Pharisees that the Kingdom of God was among them, but they were unable to see it. In many ways we're not so different.

Once again, we can look to the humble virgin of Nazareth to show us that God is present in the most unlikely people and places. That means that the Kingdom of God can be found in strife and suffering, in adversity and disappointments, even when we are asked to do the seemingly impossible.

How blessed we are to have Mary, mother of God, as our mother! She was privileged to see the face of God before her. So it is for us. We see that face not as a babe lying in a lowly manger, but as Emmanuel — God with us.

As we journey toward Christmas, may we resolve to make this Advent a time of new beginnings, not only in preparation for the coming of Christ on Christmas, but as a prelude to his coming in glory at the end of time, where the faithful will live with him for all eternity.

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

## For joyful journey, walk in justice, mercy with God



## BELIEVE AS YOU PRAY

MELANIE CODDINGTON

Last week, we entered Cycle C of the Sunday Lectionary, the third of three sets of readings, selected and arranged to unfold the mysteries of our faith over the liturgical year. Lectors, homilists and others who meditate on the readings each week will notice the presence of Luke and the

absence of Isaiah. In fact, first readings on the four Sundays of Advent come from Jeremiah, Baruch, Zephaniah and Micah.

Though a reading from Baruch may be heard at the Easter Vigil and twice in the two-year cycle of weekdays, today marks the prophet's only Sunday appearance. The Book of Jeremiah mentions Baruch, son of Neriah, carrying out various tasks as secretary and assistant to the prophet, during the Babylonian exile.

Indeed, the Book of Baruch, named for this figure, is set in that time. Biblical scholars, however, believe the book to be written centuries later, by unknown authors, and set in the past. It draws from and paraphrases other scriptures not yet in existence during the exile, e.g., Daniel 9, Job 28, and Isaiah 40-66.

In addition, the narrative that introduces the book includes historical errors that suggest hazy hindsight rather than a more proximate perspective. Finally, anonymous authors naming their own work after a well-known person makes perfect sense in the communal cultural context of biblical literature. Attributing psalms to David and wisdom writings to Solomon follows this tradition.

Despite the rarity of readings from Baruch, today's selection rings familiar. We hear Jerusalem exhorted to throw off garments of mourning and put on splendor from God. Clearly, the transformation from misery to glory happens at God's bidding and for God's purpose.

Now called by God, "the peace of justice," and "the glory of God's worship," Jerusalem learns from this new naming how to go forward from this moment — building peace through just action and authentic worship.

Journey language takes over, first referencing the exile, "Led away on foot by their enemies," and then the return of the people, who "advance secure" over ground that God has leveled for their safe passage. God provides both light and shade, leading the people, "with his mercy and justice for company." We hear a clear message: For a joyful journey, walk in justice and mercy, with God and in God.

Psalm 126 forms a firm bridge between the first reading and the Gospel. It begins, "When the Lord brought back the captives of Zion,"

placing us definitively in the exile setting of Baruch and referring to the children of Jerusalem "led away on foot by their enemies."

Later we hear, "Those who sow in tears shall reap rejoicing," and then, "Although they go forth weeping... they shall come back rejoicing." This movement corresponds to that of the first reading, which goes from "Take off your robe of mourning and misery" to God "leading Israel in joy."

The Gospel acclamation announces, "Prepare the way of the Lord, make straight his paths." The Gospel echoes and expands this imperative with "Every valley shall be filled, and every mountain and hill shall be made low," quoting Isaiah.

This connects to Baruch's version in the first reading, "For God has commanded that every lofty mountain be made low and that the age-old depths and gorges be filled to level ground," for Baruch also draws directly from Isaiah.

Interestingly, these words on the lips of John the Baptist launch his call for repentance and conversion of heart. Human beings have work to do, preparing for the coming of God. They must submit to course correction, to realignment with God's way of justice.

Next Sunday, we will hear the specifics for soldiers, tax collectors and ordinary folks. For now, we do well to ponder the message teased out of Baruch above: For a joyful journey, walk in justice and mercy, with God and in God.

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

### Second Sunday of Advent

**Bar 5:1-9;**

**Ps 126:1-2, 2-3, 4-5, 6;**

**Phil 1:4-6, 8-11;**

**Lk 3:1-6**

**OPPORTUNITIES**

**St. Anne Catholic School** (grades PreK-8) in Bristol, seeks dynamic and highly qualified candidates for the position of principal beginning with the 2022-2023 school year.

The successful candidate will be a practicing Catholic; possess a master's degree in education administration and supervision or a related field and have five years teaching and/or administrative experience; hold a Virginia license in administration and supervision or be eligible to pursue; possess excellent organizational, interpersonal, and communication skills. Salary: Competitive and commensurate with experience. An introductory letter summarizing the candidate's qualifications, a résumé and a completed diocesan application should be sent to Principal Search Committee at [stanneprincipalsearch@richmonddioocese.org](mailto:stanneprincipalsearch@richmonddioocese.org). Review of applications will begin immediately, and applications are due Jan. 21, 2022. The new principal is expected to begin July 1, 2022.

For more information about St. Anne Catholic School, visit <https://www.stanneschoolbris.tol.org>.

**The Catholic Diocese of Richmond** seeks an assistant digital editor for its Office of Communications. The assistant digital editor is part of the multimedia communications team, to include the The Catholic Virginian, and will be responsible for supporting the editor, maintaining editorial content of the diocese's publications across digital and print media, and assisting in the growth of the newspaper's daily digital presence. The assistant digital editor is involved in advancing the engagement of the Catholic audience and readership across the diocese. A bachelor's degree in English/journalism/mass communications or related field required, and three or more years related experience in the print or communications industry, with diocesan and/or general Catholic press experience preferred. Strong understanding of digital journalism, best practices and the ability to keep abreast of emerging trends. The successful candidate will be a strong communicator — interpersonally and in writing — and a collaborator. Orientation to detail, ability to manage time, plan, organize and manage projects are a must, as is

commitment to maintain confidentiality. Proficiency using Microsoft Office and AP Stylebook required, and proficiency in Adobe software (InDesign, Photoshop, Acrobat Professional) and Catholic News Service Stylebook is desired. A practicing Catholic with working knowledge of Church structure and Catholic Church teaching is required. The position requires some evening and weekend hours, with possible travel throughout the diocese.

Qualified candidates should forward a cover letter, résumé with links to samples of your work, and completed diocesan application to Kelly Shumate, 7800 Carousel Lane, Richmond, VA 23294. Email [jobs@richmonddioocese.org](mailto:jobs@richmonddioocese.org). Fax 804-622-5163.

**Office Manager/Administrator:** St. Elizabeth Church, a small, dynamic and diverse parish in the heart of Richmond, located in the Highland Park area, is seeking a part-time (10-15 hours/week) office manager/administrator. The office manager must work well with others, have computer skills, including knowledge of Microsoft applications, and will be in charge of keeping track of parish records, sacramental records, VIRTUS information, ordering supplies and keeping the office environment maintained. The parish office hours are Tuesday through Friday, 1 p.m. to 4 p.m. Please contact Fr. Jim Arsenault at [jarsenault@richmonddioocese.org](mailto:jarsenault@richmonddioocese.org) to apply.

**SHORTTAKES**

**Virginia Symphony Holiday Brass:** Experience the festive sounds of the holiday season in a concert filled with wit, virtuosity and the glorious music of the holidays featuring the VSO brass and percussion sections in an all-new program with music from a variety of styles that have made this concert a new holiday tradition. Wednesday, Dec. 15, 7:30 p.m., St. Bede Catholic Church, 3686 Ironbound Road, Williamsburg. Parking is limited, please consider carpooling. Tickets can be purchased through the Virginia Symphony at [www.virginiasymphony.org/concerts](http://www.virginiasymphony.org/concerts). For more information, call 757 229-3631 or visit [www.bede.va.org/concerts](http://www.bede.va.org/concerts).

**Shepherd's Star: An Anniversary Celebration** will be presented Thursday, Dec.

9, 7:30 p.m., St. John the Evangelist, Waynesboro; Friday, Dec. 10, 7:30 p.m., Trinity Episcopal, Staunton; Saturday, Dec. 11, 7:30 p.m., Grace Episcopal, Keswick; and Sunday, Dec. 12 at 7 p.m., St. Benedict, Richmond. Tickets for the Waynesboro, Staunton and Keswick performances are \$25 for adults, \$10 for youth and are available online and at the door. The Richmond concert is free. For more information, visit [www.tnrbaroque.org](http://www.tnrbaroque.org), email [info@tnrbaroque.org](mailto:info@tnrbaroque.org), or call 434-409-3424.

**The Salvation Army National Capital Band Christmas Concert**, Saturday, Dec. 4, 1:30 p.m., St. Mary Catholic Church, 9505 Gayton Road, Richmond. The mission of the National Capital Band is to spread the Gospel of Jesus Christ and support the work of the Salvation Army through the performance of spiritually inspired music. Free admission.

**"Ecclesia in Africa / Africa as 'Light of the World.'"** The St. Anselm Institute for Catholic Thought hosts a free public lecture by Father Michael Suh Niba, dean of Humanities Faculty, Catholic University, Cameroon and research scholar at Catholic University of America and Georgetown University, Thursday, Dec. 2, 5:15 p.m., Minor Hall Auditorium, University of Virginia. The 1994 and 2009 African bishops' synods at Rome reflected the vocation of the African Church toward the Universal Church. He will discuss the events of these synods and how they inspire the efforts of forming and educating the faithful in Cameroon. [www.stanselmminstitute.org](http://www.stanselmminstitute.org). Hourly parking available at the Central Grounds Garage, 1400 Emmet St.

**Redeemer Music Ministry** returns live in person Sunday, Dec. 12, at 3 p.m. with their annual Advent/Christmas concert at Church of the Redeemer, 8275 Meadowbridge Rd. Mechanicsville across from Memorial Regional Medical Center. Come celebrate the season with our combined Adult Choir, the Redeemer Ringers - our 3 Octave Handbell Choir, and talented instrumentalists! There is no cost to attend, but we will take

up a free will collection to benefit the Richmond Chapter of the American Foundation for Suicide Prevention.

Reception to follow. For more information please visit [www.facebook.com/RedeemerMusicMinistry](http://www.facebook.com/RedeemerMusicMinistry).

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[www.wordgamesforcatholics.com](http://www.wordgamesforcatholics.com)

**ACROSS**

- 1 Holy \_\_\_\_
- 5 Telly watchers
- 10 1986 World Series winners
- 14 Designer Piccone
- 15 Certain mount
- 16 Land measure
- 17 Prepare to be shot
- 18 Sun-dried brick
- 19 A queen of Jordan
- 20 Wreck entirely
- 22 John XXIII's surname
- 24 Catholic Surrealist painter
- 27 Own person
- 28 Certain sin
- 32 "He shall be a wild \_\_\_\_ of a man" (Gen 16:12)
- 33 Fall behind
- 34 Shades
- 36 Religious offshoots
- 40 Highly excited
- 42 Chilly
- 44 "\_\_\_\_ Mary"
- 45 Discharged
- 47 Unit of weight in gemstones
- 49 Fascist leader?
- 50 "Nothing is \_\_\_\_ under the sun" (Eccl 1:9)
- 52 Summer beverage
- 54 Fast and \_\_\_\_
- 58 Latin 101 verb
- 59 Perplex
- 61 \_\_\_\_ Coeur
- 65 H.S. course
- 66 Blessing before meals
- 69 Laugh loudly
- 70 Barbarous person
- 71 Eject
- 72 Arab ruler
- 73 Late Catholic senator and namesakes
- 74 Is inclined
- 75 Clarets

**DOWN**

- 1 Peter did this after he denied Jesus
- 2 A Rachael Ray favorite
- 3 Direction from Bethlehem to the Jordan
- 4 Mixes dough
- 5 US young men's org.
- 6 Free
- 7 "Are you \_\_\_\_ out?"
- 8 Set apart as sacred
- 9 Yellowish brown pigment
- 10 Elder son of Joseph
- 11 Eleve's place
- 12 Cave-dwelling dwarf
- 13 Letter cross-line
- 21 The \_\_\_\_ Supper
- 23 Luck
- 25 Daniel was in this animal's den
- 26 Grecian architectural style
- 28 Patron saint of Norway
- 29 Wise Men
- 30 Composer Stravinsky
- 31 Monarchy in the Himalayas
- 35 Shopping fun
- 37 Jesus turned water into wine here
- 38 Heading for overtime
- 39 Gin fizz fruit
- 41 St. Paul, the Apostle to the \_\_\_\_
- 43 Edible roots
- 46 Distribute cards
- 48 Throw
- 51 Gadget
- 53 "\_\_\_\_ My God to Thee"
- 54 Top monk
- 55 Light brown
- 56 "...the \_\_\_\_ of the Spirit, which is the word of God" (Eph 6:17)
- 57 Impertinence
- 60 Genesis weather
- 62 "...thy kingdom \_\_\_\_"
- 63 Sudden assault
- 64 Transgresses
- 67 Religious instruction, formerly (abbr.)
- 68 Aliens, briefly

# Celebrando con gozo el Simbang Gabi

# The Joy of Celebrating Simbang Gabi

Durante el Adviento, los católicos filipinos celebran Simbang Gabi, que significa Misa de Gallo, una novena de misas en honor a la Santísima Virgen María que comienza del 16 al 24 de diciembre. Durante estos nueve días consecutivos, antes de la Navidad, los filipinos se preparan espiritualmente y se unen a la Santísima Madre en la gozosa espera del nacimiento del Niño Jesús. Las parroquias individuales de la diócesis de Richmond pueden celebrar Simbang Gabi desde el 15 de diciembre hasta el 23 de diciembre a partir de las 4pm.

Simbang Gabi es una tradición navideña muy querida en la cultura e historia católica de las Filipinas. Se remonta al siglo XVI cuando los misioneros españoles llegaron a las Filipinas y trajeron el cristianismo. Históricamente, Simbang Gabi se celebraba antes del amanecer, antes de que los gallos cacareaban en la madrugada. La misa se llevó a cabo a las 3am para que los agricultores y los pescadores pudieran participar antes de comenzar su día. Simbang Gabi también se conoce como la Misa de Aguinaldo. Aguinaldo significa regalo porque Dios nos dio a Jesús como el máximo regalo, nuestro Salvador. Al fin de la novena, se hace un convivio con comidas especiales y tradicionales filipinas para la familia y la comunidad. Es una celebración alegre y gozosa. Es la oportunidad perfecta de expresar nuestra gratitud a Dios por todos los beneficios recibidos.

Hoy, Simbang Gabi se puede celebrar por la noche para que los trabajadores puedan participar en la novena y la celebración de la Navidad. Para muchos filipinos, Simbang Gabi es una celebración muy emocionante, que expresa su fe, alegría y entusiasmo por el nacimiento del Niño Jesús. Cada año, las comunidades filipinas de todo el mundo se reúnen para, al menos, una celebración de Simbang Gabi durante el Adviento. En los Estados Unidos, algunas parroquias celebran Simbang Gabi una noche al año, aunque recientemente, varias parroquias han estado comenzando a programar los nueve días consecutivos de Simbang Gabi. Y debido a la pandemia actual, algunas parroquias han optado por ofrecer misa sin el convivio. Además, el convivio más importante es el banquete de la Sagrada Eucaristía, ¡la fuente y cumbre de la fe católica!

Simbang Gabi guía y fortalece la fe del pueblo filipino hacia una vida llena de dones, gratitud y generosidad. Para los católicos filipinos en los Estados Unidos, Simbang Gabi es un tiempo especial del año para expresar y compartir esta devoción como una forma de evangelización. Participar en Simbang Gabi es una oportunidad para llevar alegría y buen ánimo a los demás y unir a las personas. Se trata de celebrar la herencia religiosa única de los filipinos y su valor fundamental de compartir en comunidad. Es un momento en que los jóvenes y los ancianos, los filipinos y los que no lo son, se reúnan para celebrar y compartir la bondad de Dios los unos a los otros. Es una celebración que les ayuda a los filipinos recordar la importancia de la fe, la familia, la comunidad y la tradición, sin importar dónde se encuentren. El esfuerzo y el tiempo dedicado a la preparación de la comida, la música navideña y la decoración, son los medios para preparar el corazón y reflexionar sobre lo que realmente significa la Navidad. A medida que la tradición de Simbang Gabi se extiende por todo el mundo, la invitación está abierta a todos para unirse a la celebración. Simbang Gabi es un recordatorio de ese sentido de compartir en comunidad. Es tanto para la construcción de la fe como para la construcción de la comunidad en su máxima expresión. Como había aconsejado el Santo Padre: "No debemos de tener miedo ni avergonzarnos de nuestra cultura y tradiciones. Debemos vivirlos y compartirlos con la comunidad universal de fe, porque enriquecen la vida de la Iglesia".

*Luz G. Rayel-Straub, miembro del comité de asesores de la Oficina de Ministerios Étnicos de la diócesis de Richmond y miembro de la parroquia del Sagrado Corazón, South Prince George.*

During Advent, Filipino Catholics celebrate Simbang Gabi (Night Mass), a nine-day novena of Masses in honor of the Blessed Virgin Mary that starts on Dec. 16 and goes through Dec. 24. During these nine consecutive days of novena before Christmas, Filipinos spiritually prepare and join the Blessed Mother in her joyful expectation for the birth of the Child Jesus. Individual parishes in the Diocese of Richmond are welcome to celebrate Simbang Gabi starting Dec. 15 through Dec. 23 from 4 p.m.

Simbang Gabi is a cherished Christmas tradition in the Filipino Catholic culture and history. It can be traced back to the 16th century when the Spanish missionaries came to the Philippines and brought Christianity. Historically, Simbang Gabi was celebrated before dawn, before the early morning rooster's crow. Simbang Gabi is also known as Misa de Gallo (Mass of the Rooster) because it took place as early as the first rooster's crow in the early morning. Mass took place as early as 3 a.m. so that the farmers and fishermen could participate before they started their work. Simbang Gabi is also popularly known as Misa de Aguinaldo. Aguinaldo means "gift" because Jesus is the ultimate gift from God as our Savior. At the conclusion of the novena is the festive celebration of bringing out all the special Filipino dishes to be served to the family and community to join in on a sumptuous and joyous feast. It is the opportunity to express gratitude to God for a good and bountiful harvest.

Nowadays, Simbang Gabi can be celebrated in the evening to accommodate office workers to join the Christmas novena and celebration. For many Filipinos, Simbang Gabi is a very exciting celebration, expressing their faith, joy and excitement for the birth of the Child Jesus. Every year, Filipino communities around the world get together for at least one Simbang Gabi celebration during Advent. In the United States, some parishes celebrate Simbang Gabi one night a year, though recently, several parishes are beginning to schedule the nine consecutive days of Simbang Gabi. And because of the current pandemic, some parishes have opted to offer Mass only without a social gathering. What matters most is the reception of the Holy Eucharist – the source and summit of the Catholic faith!

Simbang Gabi strengthens and deepens the faith of the Filipino people to a life of giftedness, gratitude and generosity. For Filipino Catholics in the United States, Simbang Gabi is a special time of year to express and share the uniqueness of their faith as a means of evangelization. Participating in Simbang Gabi is an opportunity to bring joy and good cheers to others, and to bring people together. It is about celebrating the unique religious heritage of Filipinos and their core value of shared togetherness. It is a time when the young and the old, Filipinos and non-Filipinos, gather as one to celebrate and to share God's bounty with one another. It is a celebration that reminds Filipinos of the importance of faith, family, community and tradition, no matter where they are. The effort and time spent on the preparation of the food, the Christmas music and the decorations are the means to prepare the heart and reflect on what Christmas truly means. Simbang Gabi is ultimately an opportunity to give thanks to God for the countless blessings received. As the Simbang Gabi tradition spreads throughout the world, the invitation is open to all to join the celebration. Simbang Gabi is a heartwarming reminder of that sense of shared togetherness. It is

faith-building as well as community-building at its best. As the Holy Father has advised: "We should not be afraid or embarrassed of our culture and traditions. We should live and share them with the greater faith community, because they enrich the life of the Church."

*Luz G. Rayel-Straub, an advisory committee member for the Diocese of Richmond's Office of Ethnic Ministries and a member of the Church of the Sacred Heart, South Prince George.*



## SIMBANG GABI 2021

A Filipino Christmas Novena Celebration  
in the Catholic Diocese of Richmond  
Virginia

Date	Time	Parish	Location	Contact
Dec 14 Tuesday	7:00 pm	Church of the Ascension (Mass only)	4853 Princess Anne Rd, VA Beach 23462	Purita Agbuya 757-277-4193
Dec 15 Wednesday	6:30 pm 7:00 pm	St. James Catholic Church (Mass only) Holy Spirit Catholic Church	510 W Poythress St, Hopewell 23860 1396 Lynnhaven Pkwy, VA Beach 23453	Luz Rayel-Straub 804-895-2569 Parish Office 757-468-3600 x116
Dec 16 Thursday	6:00 pm 7:00 pm	Holy Cross Catholic Church Church of the Holy Family	710 Clay St, Lynchburg 24504 1279 N Great Neck Rd, VA Beach 23454	Glynda Flores 434-258-0809 Parish Office 757-481-5702
Dec 17 Friday	7:00 pm 7:00 pm 7:00 pm 7:00 pm	Catholic Church of St. Mark Church of the Resurrection St. Nicholas Catholic Church St. Pius X Catholic Church Our Lady of Nazareth	1505 Kempsville Rd, VA Beach 23464 3501 Cedar Ln, Portsmouth 23703 712 Little Neck Rd, VA Beach 23452 7800 Halprin Dr, Norfolk 23518 2505 Electric Rd, Roanoke 24018	Fe Guzman 757-479-9897 Amy Hill 757-383-0478 Parish Office 757-340-7231 Alice Roco 757-641-5661 Dr. Cecile Pranzarone 540-520-4300
Dec 18 Saturday	4:30 pm 5:30 pm	St. Luke Catholic Church Church of the Redeemer (Mass only: In-person & Livestreamed)	2304 Salem Rd, VA Beach 23456 8275 Meadowbridge Rd, Mechanicsville 23116	Myrna Nario 757-650-7771 Rev Bonjoc 804-241-4624
Dec 19 Sunday	6:00 pm	St. Nicholas Catholic Church	712 Little Neck Rd, VA Beach 23452	Parish Office 757-340-7231
Dec 20 Monday	6:00 pm 6:30 pm 7:00 pm 7:00 pm	Our Lady of Lourdes Catholic Church St. James Catholic Church (Mass only) St. Bede Catholic Church St. Gregory the Great Catholic Church	8200 Woodman Rd, Henrico 23228 510 W Poythress St, Hopewell 23860 3686 Ironbridge Rd, Williamsburg 23188 5345 VA Beach Blvd, VA Beach 23462	Rosario Igharas 804-267-9082 Luz Rayel-Straub 804-895-2569 Rechelle Ramiro 703-677-7010 Jane Soriano 757-918-1192
Dec 21 Tuesday	6:30 pm 7:00 pm 7:00 pm 7:00 pm	Church of the Sacred Heart (Mass only) Prince of Peace Catholic Church St. Michael Catholic Church Star of the Sea Catholic Church	9300 Community Lane, S. Prince George 23805 621 Cedar Rd, Chesapeake 23322 4491 Springfield Rd, Glen Allen 23060 1404 Pacific Ave, VA Beach 23451	Luz Rayel-Straub 804-895-2569 Astro Tejada 757-508-5499 Alvin Ho 804-484-2206 Parish Office 757-428-8547
Dec 22 Wednesday	6:30 pm 7:00 pm	St. James Catholic Church (Mass Only) St. Luke Catholic Church	510 W Poythress St, Hopewell 23860 2304 Salem Rd, VA Beach 23456	Luz Rayel-Straub 804-895-2569 Myrna Nario 757-650-7771

## Pope: Advent a season of compassion

VATICAN CITY (CNS) — With Advent coming during an ongoing pandemic, Christians are called to hold on to hope and foster a season of compassion and tenderness, Pope Francis said.

During Advent this year, too, “its lights will be dimmed by the consequences of the pandemic, which still weighs heavily on our time,” he said Nov. 22. “All the more reason why we are called to question ourselves and not to lose hope. The feast of the birth of Christ is not out of tune with the trial we are going through because it is the quintessential feast of compassion, the feast of tenderness. Its beauty is humble and full of human warmth,” the pope said during an audience with organizers and participants in a Christmas music contest.

The event was proposed and promoted by the Pontifical Foundation Gravissimum Educationis and Don Bosco Valdocco Missions association, based in Turin. The contest invited people between the ages of 16 and 35 to produce new songs inspired by Christmas and its values: life, love, peace and light, according to the initiative’s website, [christmascontest.it/en](http://christmascontest.it/en).

Contestants were competing in three categories: lyrics, music and interpretation, and the best three pieces will be performed during the 2021 edition of the annual Christmas concert at the Vatican. The pope thanked the groups who came up with the idea for the contest, “which gives voice to the young, inviting them to create new songs inspired by Christmas and its values.”

## Knights

*Continued from Page 4*

he didn’t think there was time to organize one. It was November when the organization decided to do the patriotic service project, and Foster registered the cemetery with WAA.

However, excitement mounted and individuals unexpectedly sponsored 20 wreaths, so a remembrance was planned. WAA provided ceremonial wreaths representing all branches of military service and POW-MIAs.

At press time, 86 wreaths had been donated for the 2021 ceremony. For every two wreaths purchased on the WAA website before Dec. 1, WAA will provide a wreath. Wreaths purchased after Nov. 30 will be reserved for the 2022 remembrance, Foster said.

During the ceremony on Dec. 18, the wreaths will be blessed. At the end of the ceremony, volunteers will place each one on a veteran’s gravesite and announce

the deceased veteran’s name. Ceremonial wreaths, now including the U.S. Space Force, will also be placed in the cemetery.

Kyle Garrett, the assembly’s faithful navigator, said it’s important to ensure that military members’ sacrifices have not been forgotten because “freedom isn’t free.”

Foster said the remembrance “makes children aware of service and what it means and why we have the freedoms we have today.”

Hankins is pleased the event will be held.

“I think the Wreaths Across America project is a great way to honor and teach about our veterans,” she said. “Plus, the wreath made of evergreens and in a round shape makes it a representation of eternal life.”

*Editor’s note: All Saints Catholic Cemetery is located at the corner of Elm Ave. and Portsmouth Blvd. The entrance gate is on Elm Ave. Sponsor wreaths at [www.wreath-sacrossamerica.org/VA0754](http://www.wreath-sacrossamerica.org/VA0754).*

## Correction

In the Nov. 15 Catholic Virginian the caption under a photo from the All Saints School addition dedication, it should have stated that Deacon John Tucker was seated among those listening to Marcus Weinstein.

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[www.wordgamesforcatholics.com](http://www.wordgamesforcatholics.com)

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