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Celebrating Corpus Christi in Salem



Father Danny Cogut, pastor of Our Lady of Perpetual Help, Salem, holds the Blessed Sacrament as he leads parishioners in a Corpus Christi procession, Sunday, June 19, on the parish grounds. The Solemnity of the Body and Blood of Christ marked the opening of a three-year Eucharistic Revival in the United States. More photos from Corpus Christi, Page 7. (Photo provided)

Charter was only a start, Cardinal Gregory says

Twenty years after commitment to protecting children, bishops still regaining faithful's trust

DENNIS SADOWSKI
Catholic News Service

WASHINGTON — The nation's Catholic bishops have made progress in regaining the trust of the laity since approving a groundbreaking document in response to the clergy sexual abuse crisis two decades ago, but for Washington Cardinal Wilton D. Gregory "the task is not complete."

"We've gone through some rocky patches," Cardinal Gregory told Catholic News Service in an interview ahead of the 20th anniversary of the adoption of the "Charter for the Protection of Children and Young People."

"With every sordid revelation (of sexual abuse or improper response by a bishop), the task becomes more difficult, the climb becomes steeper," said the cardinal, who was the bishop of Belleville, Illinois, and president of the U.S. Conference of Catholic Bishops at the time.

He shepherded the bishops through the process of drafting and approving the charter during a historic general assembly in Dallas June 13-15, 2002, months after news of a devastating clergy abuse scandal emerged in the Archdiocese of Boston and led to investigations of clergy behavior

nationwide.

The bishops overwhelmingly approved the charter in response to the escalating crisis after hours of debate and small-group and one-on-one discussions, which Cardinal Gregory compared with the process that led to Church reforms that emerged from the Second Vatican Council.

"It was the product of a consensus that the bishops agreed to," he said.

'Long way to go'

The final document established minimum standards for each diocese to follow as they reviewed abuse allegations.

It also established a one-and-done policy which saw clergymen against whom abuse allegations were substantiated being removed permanently from public ministry.

The meeting found bishops hearing from abuse survivors — whom Cardinal Gregory described to CNS as witnesses courageously speaking about their disturbing experiences — and discussing the steps that were needed to address revelations that abusive priests often were moved to new parish assignments with minimal or no

precautions to prevent abuse from reoccurring.

Cardinal Gregory said the difficulty in rebuilding full trust among the laity and regaining credibility has been mired in periodic disclosures that a bishop provided "an inadequate response" to an abuse allegation.

"Certainly 20 years ago when the charter was first enacted and ratified, I think the people of God breathed a sigh of relief that finally the bishops were taking action together that would address the issue. But ... with each revelation that involved a bishop not taking appropriate action, with each revelation that a bishop himself was engaged in this terrible criminal behavior, the progress that was made over months and years was weakened," the cardinal said.

"Individual bishops who have been forthright, honest and open with their people, they have made some real progress," he said. "But when you look at the corporate identity of the episcopate, we still have a long way to go because, once again, the actions of one influence the credibility of another."

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What we learned from the synodal process



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

Throughout the first five months of this year, more than 8,000 people from our diocese participated in the process of synodality — a process of encountering, listening and accompanying each other in order to provide input for next year's World Synod of Bishops convened by Pope Francis.

Those who participated reflected the diversity of our diocese. The gatherings took place in individual parishes and parish clusters, organizations, and in various Catholic groups and diocesan councils. There was intentional outreach to the periphery — an area for outreach Pope Francis has emphasized.

These consultations focused upon three general themes or areas for discussion. The diocesan summary will be posted on our website, but I wanted to share with you a sample of the topics raised:

Communion

I was encouraged to learn that many felt their parishes were “warm and welcoming.” Those qualities are imperative if we hope to attract people. However, the attention we give to those who are most involved in our parishes and organizations needs to be more fully extended to those who aren't, to those on the sidelines, i.e., the periphery.

Participants clearly expressed this as an ongoing concern, one that needed to be intentionally addressed lest more and more people find themselves distant rather than embraced by the Church.

Other points raised throughout the process were the importance of the sacraments in parishioners' lives and gratitude for the pastoral ministry provided by the clergy. These are reminders that we have much to offer those who are seeking a relationship — or a closer relationship — with Jesus.

Discussion and dialogue

While some participants were skeptical about how their feedback would be used — and whether it would even matter — a recurring theme was a great appreciation for the synodal

process. Many parishes expressed an intention to use the feedback immediately to improve parish life.

Given the influence and impact all forms of media, especially social media, have upon us, we understood why it was the focus of discussions. On the one hand, the Church must use media for evangelizing, for reaching beyond those in the pews and those who are not.

It can enhance our call to take the Good News to the world. This was evident during the pandemic when the faithful were able to watch livestreamed Masses, and parishes provided online resources so parishioners could remain connected.

On the other hand, there is genuine concern that dependence upon social media can lead to the loss of personal contact with each other, the *communio* about which Pope Francis often speaks and which is what we hope to strengthen through the synodal process.

Social media also has a negative impact upon our mission when it fosters divisiveness among the faithful, especially when ideological views do not reflect our witness to the Gospel. We must approach technology with the same stewardship we devote to other gifts from God.

Participation in mission

A concern among participants across the diocese was the need for improved catechesis and evangelization training. Like other Christians, Catholics, as a whole, do not feel equipped to share and defend our faith, nor do they have a basic grasp of it. This is understandable.

We are not unlike Jeremiah who, when the Lord appoints him a “prophet to the nations,” replies, “I know not how to speak; I am too young” (Jer 1:4-9).

Catechesis and evangelization go hand in hand. We cannot take the Word of God to others unless we ourselves understand and live it. What we have learned from the synodal process is that we must not only provide catechesis as a diocese, but we also must personally engage in it so that we are equipped to answer questions and to invite others to be part of our Church.

Synodality is not about one single per-

son's discernment or the action that one of us might take as an individual to cooperate with God's will, distinct from the community. As important and as necessary as that personal discernment is for each of us, this is a process of communal discernment to respond *as a community* to the voice of the Spirit speaking in our hearts.

I am grateful to everyone who participated in the synodal process. Soon we will be providing a 10-page summary of those consultations. This will be combined with the summaries from the other U.S. dioceses and included in a report that will be sent to the Vatican's synod preparation commission.

While this part of the process is complete, let us remember that synodality is not about standing still and waiting for God to make his will evident. It is about an active effort of the entire community to pray, to listen and to discern God's will for us in furthering the mission of the Church.

Adsumus, Sancte Spiritus (Here we are, Holy Spirit)

We stand before You, Holy Spirit,
as we gather together in Your name.

With You alone to guide us,
make Yourself at home in our hearts;

Teach us the way we must go
and how we are to pursue it.

We are weak and sinful;
do not let us promote disorder.

Do not let ignorance lead us down the
wrong path nor partiality influence our
actions.

Let us find in You our unity
so that we may journey together to
eternal life and not stray from the way of
truth and what is right.

All this we ask of You,
who are at work in every place and time,
in the communion of the Father and the
Son, forever and ever. Amen.

Seminarians given parish assignments

The Diocese of Richmond's Office of Vocations has announced assignments for seminarians:

Continuing pastoral year assignments

David Arellano, St. Anne, Bristol
William Douglas, St. Benedict, Richmond
Charles Palmer, St. Jerome, Newport News
Seth Seaman, Holy Trinity, Norfolk

New pastoral year assignments

Andrew Clark, St. Matthew, Virginia Beach
Samuel Hill, Holy Spirit, Virginia Beach
Matthew Kelly, Our Lady of Lourdes, Richmond

June-August assignments

Deacon William Buckley, St. Therese, Farmville; St. Mary, Blackstone; Immaculate Heart of Mary, Meherrin;

Deacon Armando Herrera, Blessed Sacrament, Harrisonburg; **Deacon Christopher Weyer**, Church of the Ascension, Virginia Beach; **Chase Imoru**, St. Mary, Blacksburg; **Graham Fassero**, Our Lady of Nazareth, Roanoke; **David Urlwin**, St. Bridget, Richmond; **John Paul Shanahan**, Church of the Epiphany, Richmond; **Charlie Tomayo**, Blessed Sacrament, Norfolk; **Peter Olbrych**, Church of the Incarnation, Charlottesville; **William Yearout**, Church of the Ascension, Virginia Beach; **Michael Anctil**, St. Andrew, Roanoke; **Scott Campolongo**, Holy Spirit, Virginia Beach; **Paul Flagg**, Church of the Incarnation, Charlottesville; **Maximus McHugh**, home for the summer; **Ivan Torres**, home for the summer.

Pope: Seek nourishment, satisfaction in Eucharist

VATICAN CITY (CNS) — When received with faith, the Eucharist not only nourishes and satisfies one's hunger for consolation and love, but gives Christians the strength to nourish others, Pope Francis said during his Angelus address June 19, the feast of the Body and Blood of Christ.

“Sometimes there is the risk of confining the Eucharist to a vague, distant dimension, perhaps bright and perfumed with incense, but rather distant from the challenges of everyday life. In reality, the Lord takes all our needs to heart, beginning with the most basic,” he said. In the Eucharist, he added, Christians find Jesus' attention “to our needs and the invitation to do the same toward those who are beside us. We need to eat and feed others.”

Pope Francis said that in giving himself in the Eucharist, “the Lord gives meaning to our lives, our obscurities, our doubts, and this meaning that the Lord gives satisfies us.”

Prayers continue for an end to gun violence

Vigil participants at 7 parishes remember those killed in Uvalde, Texas

WENDY KLESCH

Special to The Catholic Virginian

A child's chair stood in the grass along the busy thoroughfare of Great Neck Road, right before the Church of the Holy Family, Virginia Beach. It did not stand alone.

It was one of 21 empty chairs — 19 small ones and two larger ones — an arrangement that was repeated on parish lawns and on church steps throughout the diocese, from Virginia Beach to Roanoke.

Seven parishes in the Diocese of Richmond held prayer vigils Friday, June 17, remembering those who lost their lives in the mass shooting in Uvalde, Texas, and praying for an end to gun violence.

"As Christians, of course, we recall that Jesus told us to love one another — even to love our enemies — and that definitely isn't happening today," said Father Kevin O'Brien, pastor of St. Therese, Chesapeake. "We believe in a God who hears us, and so we are crying out to God for help. I truly believe that God will help us to find a way out of this."

The vigils were held in support of a June 3 letter from the United States Conference of Catholic Bishops to Congress, reiterating the bishops' stance on gun safety and urging senators and representatives to act in light of the recent surge of gun-related deaths.

"These tragedies can only bring us to one conclusion," the bishops wrote. "We must unite in our humanity to stop the massacres of innocent lives."

"It's by far their strongest statement on gun safety yet," said Deacon Chris Barrett of St. Elizabeth, Richmond, one of the parishes holding a vigil that evening.

"We are trying to raise the Catholic voice and to let the people know that the bishops have spoken on this issue," said Abby Causey, coordinator of religious education at Holy Family, Virginia Beach. "If we all raise our voices, we can have a positive effect on legislation."

Other parishes holding vigils were St. Therese, Chesapeake; the Basilica of St. Mary of the Immaculate Conception, Norfolk; Immaculate Conception, Hampton; Holy Rosary, Richmond; and Our Lady of Nazareth, Roanoke.

Begin with prayer

The June 3 letter is not the USCCB's first statement on gun violence; writings on the issue began with "Handgun Violence: A Threat to Life," published in 1975.

In "Responses to the Plague of Gun Violence," 2019, the USCCB lists seven "common sense measures of gun policy": a total ban on assault weapons, universal background checks for all gun purchases, a fed-



Brian Alexander, social justice minister at Holy Family, Virginia Beach, addresses a gathering of participants at a prayer vigil to end gun violence, Friday, June 17, held at the parish. Each held a photo of a student or teacher killed at the school in Uvalde, Texas, on May 24. Left: Signs stand along the thoroughfare of Great Neck Road, bordering the lawn of the parish. (Photos/Wendy Klesch)

eral law to criminalize gun trafficking, increased resources for mental health care, limitations on civilian access to high-capacity weapons, enhanced safety features, and an assessment of violent images in our culture.

"The bishops have some things they can do at their level, and we, the people in the pews, have something we can do at our level, too," said Joan Kennedy, event coordinator at Immaculate Conception, Hampton. "This is a way for us to be a witness to the fact that addressing gun violence is very much a life issue and is fundamental to who we are as Catholics. And so we begin with prayer."

Coming together

The seven parishes held their first vigil on May 23 in memory of the victims of the racially motivated shooting in Buffalo, NY. On May 24, the mass shooting occurred in Texas.

"We were all shocked and saddened by what happened in Uvalde, just one day afterward," Brian Alexander, social justice minister at Holy Family and organizer of the prayer vigils, said.

In response to the deaths and to the bishops' letter, the parishes decided to reconvene, Alexander said.

They plan to hold vigils periodically, as long as the violence continues.

Father Jay Wagner, pastor of Holy Rosary, Richmond, said that in many communities, including his own, gun violence is a stark, everyday reality. He hoped that the vigils would serve as a reminder of the fear that people live with locally, not only in other parts of the world.

"We hope that, in raising awareness, we will not be complacent," he said.

People of faith

The vigils included memorials to victims of gun violence — in Texas and in the Diocese of Richmond — prayer, Scripture readings and reflection.

Speakers urged attendees to put aside partisan politics and to see the issue through the lens of faith, to come together to prevent further loss of life.

Colleen Hernandez, event coordinator at Our Lady of Nazareth, Roanoke, said that her parish made a special effort to invite youth, a generation who has grown up with active shooter drills and with images on the news of children, much like themselves, who have been slain in mass shootings.

"This will give them an oppor-

tunity, too, if they want to come with their parents," she said, "and it will be age-appropriate. Because everyone needs an outlet."

The parish planned to provide chalk, she said, for the children to draw and to write prayers on the church sidewalk.

"We are going to be there to pray and to support people who feel like they need to be comforted," she said. "We are asking God, 'What do we do?'"

Pro-life issue

Those attending the vigils were given the opportunity to fill out postcards addressed to the state's U.S. senators, urging them to vote in favor of two bills supported by the USCCB: the Bipartisan Background Checks Act of 2021 (H.R. 8) and the Enhanced Background Checks Act of 2021 (H.R. 1446). Both bills strengthen the firearm background check process.

On the state level, volunteers have initiated a letter-writing campaign addressing the Virginia Catholic Conference, an organization that represents the Dioceses of Richmond and Arlington in state government by advocating for public policy that reflects the teachings

Bishop calls lay ministers to be stewards, evangelizers



Above: Patty Gazewood, Patti Kamper, Paulette Leonard, Andrew McCarthy, Corinne Puzio and Melody Smith listen as Bishop Barry C. Knestout commissions them as lay ministers during Mass, Saturday, June 18, at the Cathedral of the Sacred Heart, Richmond. Right: Following the Mass, Corinne Puzio and her husband Domenic introduce their daughter, Zelle, to Bishop Knestout. (Photos/Vy Barto)



Bishop Barry C. Knestout commissioned six people during Mass on Saturday, June 18, at the Cathedral of the Sacred Heart, Richmond, who completed academic studies and spiritual formation through the Diocese of Richmond's Lay Ecclesial Ministry Institute (LEMI) program.

The newly commissioned are Patty Gazewood, St. Thomas Aquinas University Parish, Charlottesville; Patti Kamper, St. Michael the Archangel, Glen Allen; Paulette Leonard, St. Anne, Bristol; Andrew McCarthy, St. Edward, Richmond; Corinne Puzio, St. Thomas Aquinas University Parish; and Melody Smith, Prince of Peace, Chesapeake.

During his homily, the bishop, reflecting upon John 12:24-26, spoke about the stewardship that is required of lay ministers.

"The word of God and the teaching of the Church is entrusted to us as stewards," Bishop Knestout said. "These teachings are not our personal possession, to do with what we will."

He continued, "We are entrusted with a treasure, the teaching of our faith and spirit of God dwelling within us. We teach and hand on the faith always according to the mind and heart of the Church, to the mind and heart of Christ as guided by the Magisterium of the Church. We are not the owners or determiners of the Gospel; we are its stewards and servants."

Noting that the Second Vatican Council's "Decree on the Apostolate of the Laity" called upon all people to share in spreading Christ's kingdom, and that in 2013 Pope Francis termed every Christian a "missionary disciple," Bishop Knestout highlighted the vocation to which the lay ministers have been called.

"Each of you in this commissioning today is an instrument of this apostolic work — to bring your faith to those around you at work or in your personal life and activities," the bishop said. "In a unique way, appropriate to and according to your own circumstances of life, you assist in the Church's work of evangelization."

What people expect of their priests

Pope says they should be models, guides for the faithful

CAROL GLATZ
Catholic News Service

VATICAN CITY — People have high expectations for priests to be good spiritual and moral guides, to be active in helping the community and families, and to be someone young people can look up to, Pope Francis told bishops and priests from Sicily.

"To be supportive, close by, this is how we are called to live; out of God's faithfulness, out of his love, we are there for others to the end, up to extreme consequences," which lead to "justice, reconciliation, honesty and forgiveness," he said.

"Closeness, compassion and tenderness: this is God's style, and it is also the style of a priest," the pope said during an audience at the Vatican June 9 with priests and bishops from the Italian island of Sicily.

The audience was part of the commemorations of the island's patroness, Our Lady of the Way, whose feast is the Tuesday after Pentecost, as well as the lives of their compatriots, Blesseds Pino Puglisi and Rosario Livatino, two so-called "Mafia martyrs."

Father Puglisi, Palermo's most outspoken anti-Mafia priest, was assassinated in 1993, and Livatino, an anti-Mafia judge, was murdered by Mafia hitmen in 1990 when he was 37.

"Closeness, compassion and tenderness: this is God's style, and it is also the style of a priest."

— Pope Francis

During the audience, the pope brought to light some issues that "worry me quite a bit," particularly whether priests and bishops in Sicily were implementing the liturgical reforms of the Second Vatican Council.

Popular piety needs to be safeguarded, but also informed and guided so that it is free from all "superstitious gestures," he said.

The liturgy, too, needs attention starting with the homily, which should be under eight minutes and leave people with "a thought, a feeling and an image" that will stick with them "all week," he said. He asked the priests to consider whether "they preach in such a way that people go out for a cigarette and then come back" because the homily talks "about everything and nothing."

Liturgical vestments were another issue, he said, particularly the abundance of lace and birettas.

"Where are we? Sixty years after the council! Some updating even in liturgical art, in liturgical 'fashion' is needed, he said. "Yes, sometimes wearing some of grandma's lace works, but only sometimes."

"It's nice to pay homage to grandma, but it's better to celebrate the mother, the holy mother Church and in the way the mother Church wants to be celebrated," he said.

Do not let "insularity prevent the true liturgical reform that the council sent forward" and do not be passive, he told his audience.

Pope Francis highlighted the extraordinary beauty, culture and history of the island, as well as its extreme insularity and contradictions, which mean "we witness in Sicily behaviors and gestures marked by great virtues as well as vicious brutality."

"It is no accident that so much blood has been shed thanks to the hands of the violent," he said, but it also is no accident that there have been many cases of "the humble and heroic resistance of the saints and the righteous, servants of the Church and the state."

See *Priests*, Page 12

Sewing ministry an act of faith, gift of love

Waynesboro parishioners make vestments, altar cloths, banners

KAREN ADAMS

Special to The Catholic Virginian

The women who make up the sewing ministry at St. John the Evangelist, Waynesboro, stitch their faith into dozens of exquisitely sewn items for their church: vestments, altar cloths, banners, baptismal gowns and even a quilt for their pastor, Father Rolo Castillo. Their labors of love are truly woven into the fabric of daily life for the parish.

"I always point out that we are a sewing ministry, not a sewing circle," said organizer Judy Charles. "This is our faith; we work for the Church. All the ladies feel it's a gift of love."

About 13 years ago, Charles helped to make a dozen robes for some older children who were baptized during the Easter Vigil. Later, one child asked her, "Did you have fun making our robes?"

"That really struck me and made me think about it," she said. "It was fun, but it was more than that. I was part of their baptism, part of that sacrament."

Four years later, she officially began the sewing ministry. Since then, the group has grown to 10 or so women; the number varies depending upon projects and schedules. And while they do have fun together, working usually once a week either at church or at Charles' house, they also take their work seriously, making sure every detail is perfect and meaningful.

"They definitely put themselves and their personal spirituality into their work," said Father Castillo.

Unique contributions

Whenever he wears his vestments, made by the group and embroidered with his name, or walks into the church and sees their handiwork on display – altar cloths spread, banners fluttering, white gowns worn by the newly baptized, "It reminds me that they have taken ownership of the parish," he said.

"Church is not just a place they go on Sunday, and it's not just a showcase for their talent," he explained. "It's home for them, and their fellowship is home among each other, which is a wonderful invitation to others to participate with them for the benefit of others."

Although the core group members have been sewing for many years, most of their lives for some, they welcome others with less experience. There are other ways to help, too, such as making financial contributions, buying supplies, providing sewing machines and other equipment, or donating fabric.

"The reason we can do this is the support of the congregation," Charles said.

The sewing ministry makes each item unique to their parish. For the Christmas altar cloth in their new church, dedicated last year, Father Castillo said, "I want something joyful!"

After studying the star imagery behind the crucifix, member Mary Fannin designed a similar star near the center of the altar cloth, with colorful rays of light emanating from it along all sides so that everyone can see it.

Later she received a thank-you note from a parishioner who wrote, "It filled me with joy and awe."

"It really meant something to her," Fannin said.

"You feel close to that spiritual experience when you create things like this," she added, close to tears. "I do this for my church. It deepens the meaning of my religion."

Serving larger community

The sewing ministry also has made goods for those outside the parish, such as quilts for the homeless and professional masks of surgical drape fabric for health care workers during the pandemic.

"This work is also a good witness of our Catholic faith; we are not just



Father Rolo Castillo opens his surprise from the sewing ministry — a quilt made in honor of his 30th anniversary as a priest and as a goodbye gift, as he will transfer from St. John the Evangelist, Waynesboro, to Christ the King, Abingdon, and St. John the Evangelist, Marion, effective Aug. 1. (Photo/Judy Charles)

serving ourselves but the larger community as well," Father Castillo said.

"Father loves how we catechize people and how we draw people in with faith," Charles noted. "We make sure they know we are serving in the name of St. John the Evangelist Parish."

In early June, Father Castillo marked his 30th anniversary in the priesthood, celebrated at a party on the stone piazza of the church. He received a surprise gift: a quilt made by the sewing ministry. The gift was bittersweet, as the parish had just learned that he was being transferred to Christ the King, Abingdon, and St. John the Evangelist, Marion, effective Aug. 1.

Featuring blue ocean-print fabric, the quilt's centerpiece is a mariner's compass, similar to one on Father Castillo's Jeep and a nod to his love of travel.

Parishioner Candy Krop, also part of the sewing ministry, kept a notebook in church to listen closely to his homilies and write some of his favorite

quotations to use for the project. She embroidered them along the edges of the matching pillow shams, including some of his travel- and faith-based sayings, both his own ("God is your compass") and others' (J.R.R. Tolkien's "Not all who wander are lost").

Lesson in faith

Professional quilter and parishioner Cindy King is fairly new to the sewing ministry. She and her husband, Gordon, moved to Waynesboro from Roanoke in 2019, and she joined the ministry in 2020, helping to make masks during the pandemic. When the quilt project began, she was sought for her expertise.

"I was amazed at how it turned out, especially since they had no pattern; they just had a vision in their minds," said King, who created the compass and also did the top quilting in a variety of stitches. The finished product was a good lesson in faith, she said.

The sewing ministry has not only allowed her to share her skills; it has also helped her meet people.

"We sit together and laugh while we work, but this ministry is so important," King said. "When I first saw that they made those vestments, I was flabbergasted. They use such beautiful fabric, and the embroidery is wonderful. It has been really fortuitous for me."

One woman told Charles that when she came to Mass, she looked for three banners – one each for faith, hope and love – and would find the one that matched how she felt that day and sit by it.

"I did not know it impacted people that much," she said.

"It's been wonderful," Charles said. "Every time I see a baby baptized, I know we were part of that. You're very much a real part of the Church."

From left, sewing ministry members Diane Crone, Leah Lucas, Teri Petrie, Fran Neuwirth, Ann Masse and Seta Unich work on a vestment for Father Rolo Castillo's 25th anniversary in 2017. The fabric squares were made from silk ties donated by men in the congregation of St. John the Evangelist, Waynesboro. (Photo/Judy Charles)



Dialogue requires listening, respect, honesty

GUEST COMMENTARY

CARDINAL-DESIGNATE
ROBERT W. MCELROY
CATHOLIC NEWS SERVICE

The very notion of dialogue has atrophied throughout American culture, as partisan, racial, economic and ideological divisions have undermined civility and the basic proposition that we can learn from a dialogue with those with whom we disagree. As a consequence, the “social space” for dialogue in our political, social and religious lives has shrunk.

We are wary of many forums for dialogue that have been fruitful sources for nurturing solidarity and wisdom. At times we despair of the very possibility for dialogue on key questions that are vital for the future of our society, nation and world.

For this reason, three concepts that are central to the synodal journey are especially welcome and provide an opportunity to renew dialogue in the United States.

The first is encounter. Pope Francis has stressed that whenever we enter into dialogue, it should be out of a stance of respect rather than a desire to change the other. Encounter proceeds from the recognition of the grace within the life and reflections of our partners in dialogue. It seeks not to overpower or convince, but rather to discover the wisdom that lies in the heart of the other.

Francis models the notion of encounter upon the relationship that Jesus has with those whom he encountered on Earth, and with us. It is filled with love and compassion, and the profound recognition that we are all children of the God who is Father of us all.

A second synodal concept that speaks to the repair of our culture of dialogue in the United States is the concept of listening. We must genuinely listen in dialogue, not merely be preparing our rebuttal. Listening is the respect we owe to others in recognition of their equal dignity.

Listening flows from a recognition that we have so much to learn. Listening understands that the grace of knowledge and wisdom are not possessions to be hoarded, but gifts to be found even in the most unexpected places and moments.

A third synodal imperative that can help to heal the corrosion of genuine dialogue within the United States is the call to speak honestly and forthrightly in dialogue. We are asked in every synodal conversation to convey our true thoughts, honestly and clearly, without pretense or distortion.

Such honesty breeds the genuine exchange

of ideas and beliefs that can be the basis for the building of true solidarity in society and in our personal relationships. This kind of honesty — which is forthright, but not hurtful; informative but not overpowering, communicative and not stylized — is essential for dialogue in our family

life to our religious communities to our politics and government.

The mandate for the synodal process points to the centrality of mutual understanding as the goal for substantive and meaningful dialogue. But such dialogue is not easy. It calls us to deepen our conversations with members of our family, and to deepen our compassion as well.

The search for mutual understanding calls us to work for unity and solidarity among the religious communities of our country, a goal which we have let slip from our focus in the life of the Church. Perhaps, most importantly of all, we are called to change the tone of dialogue in our nation to banish stridency and division and promote genuine conversation and understanding. The very rawness of our political culture in this moment makes this goal seem almost impossible.

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Guns not easier to purchase than aspirin

I am disappointed by the quote made by Bishop Daniel E. Flores: “Don’t tell me that guns aren’t the problem, people are. I am sick of hearing it” (Catholic Virginian, May 30).

To be honest, I am sick of hearing that comment. There’s always a knee jerk reaction anytime there’s a mass shooting to initiate more gun control laws.

There is a saying among the Second Amendment crowd, “Guns don’t kill people. People kill people.” Extensive background checks are required in order to purchase a gun, so guns are not easier to obtain than aspirin. Please do your research before publishing false information.

As a Catholic Christian, I believe every law-abiding citizen has the right to be able to defend themselves and their property without undue interference from the government. A gun can sit on a shelf for 100 years and not kill anyone until someone picks it up and pulls the trigger.

– Linda Browning-Kaloski
Chesapeake

Pro-life movement must help gun violence victims

Regarding the May 30 article of The Catholic Virginia regarding some U.S. bishops calling recent shootings the “most pressing life issue”:

This is a good thing that some bishops and the Church community are identifying this now, but it’s been a pressing life issue for decades. Similar to the right to privacy being morphed into the right to abortion on demand, the Second Amendment has been warped into access to guns on demand, regardless of one’s age, level of responsibility or mental health.

The right-to-life movement has been dedicated to the goal of eliminating abortion and providing alternatives to those considering abortion. With the possible Supreme Court decision overturning *Roe v. Wade*, the pro-life movement will have a potential victory, and increased responsibility to care for children being born into situations where the parent(s) may not want or are unable to take care of a child.

The pro-life movement needs to continue its zeal for the protection of victims of gun violence — in the school setting, in communities and in our nation as a whole. The mantra “thoughts and prayers” is an empty slogan of weakness against the gun lobby who peddles lies and weapons of death.

I hope the marches, legislative efforts and fundraisers do not disappear to combat the many forces of gun violence.

In James 2:17, it says, “So also faith of itself, if it does not have works, is dead.” The pro-life movement still has work to do — to combat gun violence and weakened gun laws, and help those survivors left behind.

– Brendan M. Mahoney
Richmond

Address all shootings

Re: Archbishop: Shootings ‘most pressing life issue’ (Catholic Virginian, May 30):

This article should have been about all shootings. Thousands of people are shot daily and hundreds die. Mothers, fathers, brothers, sisters, sons, daughters. It’s just not Uvalde or Sandy Hook or Columbine! It is a daily problem.

If he is going to talk about guns, then talk about all shootings. My

brother was murdered in Chesapeake in 1994. Sawed off shotgun.

But we have a problem with taking guns away from law abiding citizens. It’s not these citizens killing. It’s the drug lords, gang members, crazies and young thugs who think they are “cool” with a gun. They don’t think about the repercussions if they maim or kill someone.

So we need to address all shootings, not just mass shootings. Every life is precious.

– Georgiann Allen
Virginia Beach

Bishops should be true to their biblical mission

The front page of the May 30 edition of The Catholic Virginian highlighted two quotes.

The first was by Cardinal Blase Cupich: “The right to bear arms will never be more important than human life.” This statement, while true, is blatantly self-serving and diminishes the tragedy and horror of the crime.

The second was by Bishop Daniel E. Flores: “Don’t tell me that

guns aren’t the problem, people are. I’m sick of hearing it.” The first sentence was correct, but he did not like it. Instead, he affirms that he has an emotionally, psychologically and socially crippled soul.

Blaming guns? This is the easy but wrong solution. It ignores the fact that guns can be, and often are, properly used for self-defense. Their hypocrisy is because clergy are surrounded by people willing to take the bullet harmful to their pastor.

We are living in a society that highly emphasizes personal rights and emotions, as it ignores and/or downplays social responsibilities.

Aggravating the situation is the political motif: Never let a serious tragedy pass without profiting from it. A permanent solution would be to help troubled people bring their “personal demons” under control.

Bishops’ vocations encompass people, sin and salvation. They should be true to their biblical mission, be wary of this perverse idea and steer clear of self-serving pronouncements.

– Robert Mack
Hampton

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(Photos/Michael Mickle)

Opening of Eucharistic Revival

On the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi), Bishop Barry C. Knestout and members of the Cathedral of the Sacred Heart, Richmond, process with the Blessed Sacrament along Cathedral Place. Nationwide, the solemnity marked the opening of the U.S. bishops' three-year Eucharistic Revival. In his homily, Bishop Knestout noted that Jesus feeding the thousands (Lk 9:11b-17) is a reminder of the power "of the Eucharist to offer spiritual blessings in abundance. ... God not only offers us spiritual food and drink, he offers us participation as instruments and ambassadors of reconciliation. We are not only invited into that restored relationship with God, but also invited to bring others to experience that relationship."

Charter

Continued from Page 1

Need for 'heartfelt contrition'

Calling adoption of the charter a "pivotal moment" for the U.S. Church, Cardinal Gregory credited bishops, especially those who have been appointed since 2002, for ensuring the charter continues to be followed.

"I hope it provides the proper context for people to believe that the Church is honestly and forthrightly addressing this issue. But the charter is only one step, and the implementation of the charter is the real important witness that we need," Cardinal Gregory said.

The most recent annual report reviewing diocesan compliance with the charter was released in November by the USCCB's Secretariat for Child and Youth Protection.

Covering the year from July 1, 2019, to June 30, 2020, it indicated that 195 of 197 U.S. dioceses and eparchies participated in the audit. Auditors chose 61 entities for more detailed audits with 10 conducted in person before the pandemic erupted in early 2020. The other 51 were conducted online. Data also were collected from 134 other dioceses and eparchies.

Of the 61 entities undergoing audits, two dioceses and two eparchies were determined to be in noncompliance with the charter.

As the bishops gathered in Dallas in 2002, then-Bishop Gregory called for "genuine reconciliation" and invited the bishops to engage in "heartfelt contrition" in response to the sin of abuse. He also urged the bishops to take steps to "make our Church as safe an environment as is humanly possible for our children and young people."

The crisis, he added, had led the bishops to realize the impor-

ance of "working more collaboratively with our devoted laity, religious and clergy."

Survivors, media aided healing

Today, such collaboration has grown, especially through the presence of laypeople on diocesan review boards and as victim assistance coordinators at dioceses, and the bishops working more closely with priests on diocesan pastoral councils, Cardinal Gregory said.

"It hasn't always been an easy approach, but it has happened," he said of such collaboration. "Those are helpful, but again, this is not an add-water-and-stir solution to a problem that has obviously deep roots."

At multiple points in the interview with CNS, Cardinal Gregory acknowledged the efforts of abuse survivors who have found the courage to discuss their traumatic experiences of abuse over the years since the Dallas meeting. "They are a clear catalyst for this revelation," he said.

He also recognized the role of the news media in bringing clergy sexual abuse out from the shadows, saying that journalists' perseverance has helped create greater awareness of the extent of the abuse crisis within the Church and in society.

"While it's awful to get up in the morning and to read a story or to see a media presentation on a sordid activity, if the media had not been actively engaged, we would not have made the progress. In some respects, it's like rubbing an antiseptic in a wound. It hurts, but it does promote the healing," he said.

Although the charter has been in place for 20 years, it did not fully address how bishops could be held accountable for improperly han-

dling reports of abuse, and Cardinal Gregory said Pope Francis has consistently acted to reduce abuse. He pointed to the pope's 2019 "motu proprio," "Vos Estis Lux Mundi" ("You are the light of the world"), which revised and clarified norms and procedures for holding bishops and religious superiors accountable for protecting abusers worldwide.

More than an 'American problem'

In addition, a reporting system for accepting sexual misconduct allegations against U.S. bishops and eparchs was established in 2020. The Catholic Bishops Abuse Reporting System incorporates a website and a toll-free telephone number through which individuals can file reports regarding a bishop.

Cardinal Gregory recalled his first visit to the Vatican as USCCB president in 2002 after the scandal broke — one of 13 he made over three years regarding the charter.

"I was told that this was an American problem. And then it was suggested that it was an English-speaking problem," he said.

"Well, now it doesn't just speak English. It speaks Polish, it speaks German, it speaks Spanish," he said, referring to abuse crises that have emerged in other countries. "The world has come to a much clearer awareness that this is an issue that has touched the Church globally. Praise be God, Pope Francis has taken a much more direct, active and, I hope, effective response to these issues."

He added, "So the Holy Father, I think, has said to the universal body of bishops, you must work on this together and you must follow certain standards and procedures and behavior."

Since its adoption and subsequent Vatican approval, the charter has been revised three times, most recently in 2018. Plans called for

the next update to occur by 2025, but work has already begun by the bishops' Committee on the Protection of Children and Young People, chaired by Bishop James V. Johnston Jr. of Kansas City-St. Joseph, Missouri.

Deacon Bernie Nojadera, executive director of the USCCB Secretariat for Child and Youth Protection, said work started earlier than expected because of several events since 2018: the case of former cardinal Theodore McCarrick; grand jury investigations of clergy abuse in several states; Pope Francis' "motu proprio"; changes in canon law; and the three-year synodal process leading to the World Synod of Bishops in fall 2023.

No denying the past

Cardinal Gregory also expressed hope that the charter would become better known among laypeople. He said he regularly hears from people asking about the steps the Church has taken to confront clergy sexual abuse and that he then takes time to explain what protocols are in place, not just in Washington but in every archdiocese, diocese and eparchy.

He also said he continues to address questions surrounding McCarrick, the onetime cardinal and archbishop of Washington. McCarrick was dismissed by the Vatican from the clerical state in 2019 following an investigation of accusations that he had abused multiple children early in his career of more than 60 years as a cleric and had abused seminarians as a bishop in New Jersey.

"There are people who are still angry, scandalized, disappointed," Cardinal Gregory said, "and I have to try to assure them of my affection, my support, my concerns (for them). I can't undo the past ... I can't deny the past either."

Vatican suggests lengthier, revamped marriage prep

CINDY WOODEN
Catholic News Service

VATICAN CITY — Saying “superficial” marriage preparation programs leave many couples at risk of having invalid marriages or unprepared to cope with the struggles that arise in every marriage, Pope Francis endorsed suggestions for a yearlong “marriage catechumenate” drafted by the Dicastery for Laity, the Family and Life.

“With too superficial a preparation, couples run the real risk of having an invalid marriage or one with such a weak foundation that it falls apart in a short time and cannot withstand even the first inevitable crises. These failures bring with them great suffering and leave deep wounds in people,” the pope said.

The pope wrote the introduction to the dicastery’s “Catechumenal Itineraries for Married Life,” a document released in Italian and Spanish by the Vatican June 15.

Pope Francis said he hoped the document would be followed by another providing guidance and clear suggestions for accompanying couples “who have experienced the failure of their marriages and live in a new relationship or have been remarried civilly.”

While providing guidance, the pope said, the document also must

be adapted for local situations and for the people involved. “It is an outfit that must be ‘made to measure’ for the people who will wear it.”

Emphasizing ‘journey to holiness’

The document is not a marriage preparation course, the dicastery said, but provides indications for launching “a catechumenal itinerary for married life,” designed to help young people understand the sacrament, prepare engaged couples to celebrate their marriage and support newlyweds in the first years of their married life.

In addition to general presentations to children and teens about marriage as a vocation, the actual “marriage catechumenate” for couples should last about a year and begin with a celebration or “rite of engagement,” the dicastery said. The second phase should include a few months of more immediate preparation and a pre-wedding retreat just before the wedding. The third phase of assisting newlyweds should last two or three years.

The parish pastoral team, it said, will have to be sensitive and discerning in situations where the engaged persons or just one of them refuses to participate in the catechumenate.

The dicastery suggested dioceses
See Marriage, Page 12

A message to our readers

The Catholic Virginian went to press the night before the Supreme Court was expected to announce its decision in the case of *Dobbs v. Jackson Women's Health Organization*. If they did announce the decision, we have reaction to it at www.catholicvirginian.org.

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- 15 It may be actual or sanctifying
- 16 Hello, from Jacques
- 17 A queen of Jordan
- 18 Spine-tingling
- 19 Herod offered this much of his kingdom to Herodias’ daughter
- 20 Lawyer
- 22 Defamation
- 23 Moneylender
- 24 Apostle to the Gentiles
- 26 Not ordained
- 27 Touchy
- 31 One of the seven deadly sins
- 34 Topic
- 35 PBS funder
- 36 Author of Atlas Shrugged
- 37 Liturgical color
- 38 Woody Allen animated film
- 39 ___ of reason
- 40 Like Esau
- 41 Soft and comfortable
- 42 Attacked
- 44 Biblical sea
- 45 Musical staff sign
- 46 A Gymnosperm
- 50 Wife of Abram
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- 54 “Take ___ leave...”
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- 49 Staggers
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- 52 Wander
- 53 Vaccines
- 55 Consumed
- 56 Literary initials

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How to enjoy the present before it slips away



IN LIGHT OF FAITH
BARBARA HUGHES

As I watched our granddaughter – the latest to graduate from high school – process down the aisle with her classmates, the words to the song “Sunrise, Sunset,” immortalized by the father in “Fiddler on the Roof,” played over and over in my mind. I doubt there is a parent or grandparent who hasn’t watched a family member graduate or marry and wonder: where did the time go?

It seemed like only yesterday that we were celebrating Olivia’s birth. Eighteen years later, it was hard to believe that the little girl we once carried had become a young woman, standing on the precipice of adulthood. The years seemed to have evaporated in midair, so it’s understandable that amid congratulatory hugs and kisses, the silent tears that swelled in the eyes of parents and grandparents went unnoticed.

At such poignant moments, it’s not unusual for joy to give way to a nostalgic longing for a past that seemed to have slipped away before it could be sufficiently appreciated.

I was reminded of this as I read Bishop Knestout’s column about his 60th birthday. A stroll down memory lane is something we all do, especially when we celebrate life’s mean-

ingful milestones. Clearly, we are a product of our past, and gathering the fragments is one way to tell our story and memorialize our personal narrative. Experiences — good and bad, blessings and challenges — are part of our formation history, a process that is often recognized and appreciated only in retrospect.

Recalling past events with the benefit of present understanding is a bit like putting together a puzzle, watching seemingly random pieces fall into place, which eventually form the landscape of the present. When reviewing life’s events through a rear-view mirror, previous challenges are often recognized as opportunities that only time could reveal.

The sight of graduates tossing their hats into the air is a visible reminder that all the study and hard work they endured was worth the price and a reason to celebrate. With the ink on their diplomas barely dry, they look to the future, reassured that hopes and dreams can and do come true.

What the future holds for young people who are graduating this year has yet to be discovered. The world they live in is very different from the one we inherited, but hopefully they will know that no matter how difficult or lonely the road they travel may appear, they are never alone.

This was the message that Bishop Douglas Parkes of the Diocese



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of Savannah, Georgia, imparted to Olivia’s class during the commencement address. Wishing to direct their attention to the presence of God in the here and now, he began by quoting Eleanor Roosevelt, who notably remarked, “The past is history, the future is mystery, today is gift; that’s why it’s called the present.”

This is not a new concept. Throughout the ages, saints and mystics have written about the sacrament of the present moment. However, knowing it and living it are different, especially in a world that bombards us with messages that distract us from what is really important in life, which is the presence of God in our midst.

Emmanuel (God with us) is not mere hyperbole, but a viable truth, so turning to him frequently is the only way to truly value the present. One of my favorite references to the Son of

God is Jesus as the “Eternal Now.” In the words of poet Don Mee Choi, “It can take billions of years for light to reach us through the galaxies, which is to say that history is ever arriving” and so Jesus is ever with us, continually renewing his sacrifice on Calvary for the forgiveness of our sins.

Time is a human construct, in which all things are passing. What gives them value is recognizing that our possessions, our talents and yes, even our time, are gifts from God that have been loaned to us to consecrate and offer to the Father in union with Jesus. It’s this type of offering that makes every moment holy and all that we do a means of deepening our relationship with God now and for all eternity.

Although setting goals and planning are an important part of life, so is learning to let go of all that stands in the way of God, whether they are possessions, achievements or preconceived notions, so that we may better appreciate all that life holds in the here and now.

Not only will it help us value the present as gift, but it will enable us to enjoy the present before it slips through our fingers.

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

God’s grace is freely, generously given, not earned



BELIEVE AS YOU PRAY
MELANIE CODDINGTON

This Sunday’s reading from Isaiah just might make half the assembly squirm and the other half blush, as it announces the rebirth of Jerusalem in the earthy tones of womanhood. God’s life-giving generosity comes across in imagery so feminine — “suck fully,” “milk of her comfort,” “nurse with delight,” “abundant breasts” — it practically sings off the page in a motherly mezzo-soprano. Regardless of our post-modern modesty, such language made good sense to our ancestors in faith.

In ancient Mediterranean culture, mothers typically nursed their children for several years, with boys, the favored offspring, kept at the breast longer than girls. For people living off the land, prosperity meant abundant milk and healthy children; scarcity meant scanty milk and infant mortality. Thus, milk appears often in the Hebrew Testament as a sign of plenty.

For example, throughout the desert journey of Israel, the promised land of Canaan carries along the hopeful description “flowing with milk and honey.” Isaiah 55’s opening invitation, “All you who are thirsty, come to the water!” con-

cludes with the phrase, “drink wine and milk!”

Where does all this milky talk take us? To a stunning conclusion: The Lord God claims the role of mother to Israel — and to us — saying today, “... as a mother comforts her child, so I will comfort you...”

In a not-so-subtle effort to balance things, the framers of the Lectionary pair this reading with verses from Psalm 66 that speak of “tremendous deeds” and God ruling “by his might.”

Familiar references to Exodus (“He has changed the sea into dry land...”) and Israel’s entry into the Promised Land (“... through the river they passed on foot...”) round out the solid, masculine imagery. Only the final line hints at a softer side: “Blessed be God who refused me not my prayer or his kindness!”

The second reading, from the final verses of St. Paul’s letter to the Galatians, builds on last Sunday’s selection from the same book. (In Ordinary Time, second readings come from New Testament books read in course, meaning the selections appear in the Lectionary in the order that they appear in the Bible.)

Paul says here, “For neither does circumcision mean anything, nor does uncircumcision, but only a new creation.” Translation: When it comes to salvation, what we humans do means nothing; what God does means everything.

Based on the context of conflict that Paul describes throughout his letter to the Galatians,

“circumcision” here stands for adherence to the law of Moses. Against those who would require Gentile believers to observe the Jewish law, Paul has argued that all of us are saved by God’s grace, freely and generously given. We do not earn it.

For Paul, adherence to law too easily leads to reliance on ourselves, rather than on God — on human effort, rather than on God’s grace. This is the “yoke of slavery” that we heard about in last Sunday’s second reading. Galatians 5:4 makes his point clear: “You are separated from Christ, you who are trying to be justified by law; you have fallen from grace.”

Remember: In Paul’s own life, strict adherence to the law had led to self-righteous judgment of others and estrangement from God. He speaks from experience. Relying on rules, we build walls in relationship, dividing ourselves from God and from people.

St. Paul’s theme of reliance upon God carries through to today’s Gospel. Jesus sends out the 72 to proclaim the kingdom of God in deed and word. Dispatched in pairs, these disciples go ahead of Jesus into the towns and villages he intends to visit. He tells them to take nothing extra along for their upkeep, but to rely on the abundance of God’s providence, made manifest in the generous hospitality of ordinary people.

Embracing this risky mode of travel-in-trust, they enjoy surprising success and return rejoicing. God has proven trustworthy — in caring for their needs and in accomplishing his mighty deeds through them.

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

14th Sunday in Ordinary Time

Is 66:10-14c;
Ps 66:1-3, 4-5, 6-7, 16, 20;
Gal 6:14-18;
Lk 10:1-12, 17-20

OPPORTUNITIES

Editor, The Catholic Virginian

The Diocese of Richmond seeks a highly qualified editor to oversee the strategy, direction and operations of The Catholic Virginian, a biweekly publication, with specific attention to its editorial content and daily updating of its website.

The editor will be responsible for managing freelance writers and article assignments, managing The Catholic Virginian budget and supervising the paper's production costs. This position will collaborate regularly with the director of communications, the bishop/publisher, the Virginia Catholic Conference and other diocesan entities and ministries. The editor must have a proven track of story telling as the position will also write news and feature articles and maintain content for The Catholic Virginian website and other digital platforms.

Qualifications: Bachelor's degree in English, journalism, mass communications or related field is required, with seven years' experience in diocesan press and/or other Catholic media preferred. However, we will consider experience in other print or communications media. Must have supervisory experience managing the business and production side of publications.

The ideal candidate should have working knowledge of all phases of the newspaper operation: writing, editing, budgeting, photography, designing and production. Must have ability to analyze, interpret, multi-task, delegate assignments and use sound judgment regarding news, issues and events. Strong interpersonal skills, collaboration skills and teamwork are required. Impeccable written and verbal communication skills a must.

The editor must be able to establish and maintain working relationships with parishes, schools, diocesan leadership and other diocesan agencies and organizations. Proficiency with various PC software, including Adobe Suite, website and social media required. A practicing Catholic in good standing, along with strong working knowledge of the structure and teachings of the Catholic Church is required.

Applications are being reviewed immediately. If interested, apply at <https://rb.gy/fo2t6c>.

St. Michael the Archangel, Glen Allen, is seeking a full-time, 35 hour/week, custodian/janitor to perform janitorial work in the church and rectory.

Basic job duties include but are not limited to sweeping, mopping, vacuuming, surface cleaning, trash removal, cleaning bathrooms, restocking (soap dispenser/hand sanitizer/toilet paper and paper towel rolls), grounds maintenance, room setups and window cleaning. Interested candidates who are looking to be part of a spirited community should email the diocesan application (<https://richmonddiocese.org/wp-content/uploads/2015/10/CDR-Application-For-Employment-11-17-16.docx>) to Sue Miyashita at admin@saint-mikes.org.

The Catholic Diocese of Richmond is seeking a coordinator of campus ministry to serve the Catholic Campus Ministries at Norfolk State University and Hampton University.

Norfolk State University is a public, historically Black university with an enrollment of over 5,000 students. Hampton University is a private, historically Black research university with enrollment of almost 5,000 students. The coordinator of campus ministry is responsible for the development, implementation and oversight of a campus ministry program for the students of Norfolk State University and Hampton University. These responsibilities include developing student leaders, pastorally responding to student needs and overseeing student programs and activities. Additionally, the coordinator oversees financial accounts and serves as the liaison between the local Catholic parishes.

Qualifications: Must be a practicing Catholic in good standing. A minimum of a bachelor's degree is required with a master's degree preferred (in a relevant field). Three-five years of experience in pastoral work, preferably campus ministry. This is a 30 hour/week, non-exempt, hourly position. Pay is commensurate with experience and diocesan pay scale. Interested applicants apply at <https://bit.ly/3txelDq>.

The Catholic Diocese of Richmond is seeking a director of campus ministry to serve the Catholic Campus Ministries at Hampden-Sydney College and Longwood University. Hampden-Sydney College is a private, men's college with an enrollment of roughly 1,000 students. It is the 10th oldest institution of higher education in the United States, in continuous operation since 1775. Longwood University is a public, liberal arts school with an undergraduate enrollment of over 5,000 students. The director of campus ministry is responsible for the development, implementation and oversight of a comprehensive campus ministry program for the students of both schools. Furthermore, these responsibilities include developing student leaders, pastorally responding to student needs and overseeing student programs and activities. Additionally, the director oversees financial accounts, serves as the liaison between the local Catholic parish, furthers development efforts, and builds interfaith relationships among the other campus ministries.

Qualifications: Must be a practicing Catholic in good standing. A minimum of a bachelor's degree is required with a master's degree preferred (in a relevant field).

Three-five years of prior experience in pastoral work, preferably campus ministry. This is a full-time exempt position on a salary basis. Salary is commensurate with experience and diocesan pay scale. Interested candidates please apply <https://bit.ly/3tnnaVo>.

The Catholic Diocese of Richmond is seeking a coordinator of campus ministry to serve the Catholic Campus Ministry at Roanoke College in Salem. Roanoke College is a private liberal arts college affiliated with the Evangelical Lutheran Church in America with an enrollment of approximately 2,000 students. The coordinator of campus ministry is responsible for the development, implementation and oversight of a campus ministry program for the students of Roanoke College. These responsibilities include coordinating Mass, developing student leaders, pastorally responding to student needs, and overseeing student programs and activities. Additionally, the coordinator oversees financial accounts and serves as the liaison between the local Catholic parish.

Qualifications: Must be a practicing Catholic in good standing. A minimum of a bachelor's degree is required with a master's degree preferred in a relevant field. Three to five years of experience in pastoral work, preferably campus ministry. This is a part-time, 10-hour-a-week, non-exempt position on an hourly basis. Pay is commensurate with experience and diocesan pay scale. Interested candidates apply at <https://bit.ly/3zBs7xW>.

Sacred Heart Catholic Church, Norfolk, is seeking an administrative assistant and faith formation administrative assistant: This position is a hybrid position wherein the full-time incumbent works approximately half of his/her time as an administrative assistant and the other half as the faith formation administrative assistant. In the administrative assistant role, the incumbent supplements the work of the part-time administrative assistant and provides clerical, administrative and managerial support to the pastor and other staff members as required and provides reception services for the parish. As the faith formation administrative assistant, the incumbent provides administrative support to the director of religious education and programs under the scope of faith formation. Call 757-625-6763 or email Diana Dorsey at resume@sacredheartnorfolk.org.

Sacred Heart Catholic Church, Norfolk, is seeking a qualified individual to fill a part-time bookkeeper position and serve on the parish's ministry team. The position entails bookkeeping and accounting roles within the organization. The position is part-time (15-20 set hours per week). Call 757-625-6763 or email Diana Dorsey at resume@sacredheartnorfolk.org.

SHORTTAKES

St. Stephen, Martyr, Catholic Church, 1544 S. Battlefield Blvd, Chesapeake, Christmas in July Craft Show, Saturday, July 16, 9 a.m. to 3 p.m. Come out of the heat and get a jump start on your Christmas shopping. This event features artists, artisans and authors from the Tidewater and NE North Carolina area, concessions and a 50/50 raffle. And, yes, there will be Christmas music and decorations! Admission is free, but please bring a canned good for our local food pantry.

The Knights of Columbus Council at St. Paul Catholic Church is pleased to offer a bus trip to the Atlanta v. Washington baseball game, Saturday, July 16. The cost is \$100 per person, which includes game ticket, transportation and tip for bus driver. Seats are in Gallery Section 305. Transportation is on a James River Transportation bus. The bus will leave from the parking lot of All Saints Catholic School, 3418 Noble Ave. at 12:30 p.m. Game time is 4:05 p.m. The bus will return to Richmond at approximately 10 p.m. Please contact John Tucker at jtucker@saintpaulscc.com for complete details.

St. Mary Catholic Church, 9505 Gayton Rd., Henrico, invites you to join us Sunday, July 24, 3 p.m. for a concert of songs full of life and love! "Perhaps Love" featuring Anne O'Byrne, soprano; Pablo Talamante, tenor; Dr. Charles Staples, piano. This free concert will feature selections from a wide variety of musical styles including classical favorites, opera, Broadway and popular songs. A free will offering will be taken. Guests are invited to participate in a picnic buffet following the concert. Please RSVP at www.stmarysrichmond.org.

St. John the Evangelist Parish, Waynesboro, has limited spaces available on its parish pilgrimage to the Holy Land, Feb. 6-17, 2023. Over the span of 12 days, under the leadership of Father Rolo Castillo and Jeanne Branch, we will walk in the footsteps of Jesus, visiting Bethlehem, Nazareth, the Sea of Galilee, Cana, Capernaum, Baniyas-Caesarea Philippi, Magdala, the Baptismal Site, Jericho, Bethany, Bethlehem and the many sacred places in Jerusalem. Pricing and complete details are available at: <http://www.goca.tholictour.com/23010>. Registration closes July 31, 2022 or sooner if the spaces are filled. Contact Jeanne Branch jbranch@stjohnnevan.com with questions.

Pobreza. El Papa: no salva el activismo, sino la atención sincera y generosa

La Jornada Mundial de los Pobres, que tendrá lugar el próximo 13 de noviembre, se presenta también este año como una sana provocación para ayudarnos a reflexionar sobre nuestro estilo de vida y sobre tantas pobrezas del momento presente. En su mensaje para este día el Pontífice se refiere a la insensatez de la guerra, y al “chantaje recíproco de algunos poderosos” que “acalla la voz de la humanidad que invoca la paz”.

CIUDAD DEL VATICANO

“Jesucristo se hizo pobre por ustedes” (cf. 2 Co 8,9): las palabras del apóstol Pablo a los primeros cristianos de Corinto son el tema de la VI Jornada Mundial de los pobres del próximo 13 de noviembre. Palabras que representan, tal como escribe el Papa en su Mensaje dado a conocer este 14 de junio, el “fundamento al compromiso solidario con los hermanos necesitados”.

La insensatez de la guerra y el chantaje de algunos poderosos

EL Santo Padre presenta en los primeros párrafos del mensaje el contexto actual en el que se enmarca la jornada de este año, el mundo saliendo de “la tempestad de la pandemia” y la guerra en Ucrania que “vino a agregarse a las guerras regionales que en estos años están trayendo muerte y destrucción”. Constata Francisco que el cuadro de la guerra se ve agravado en este caso a causa de la intervención de una “superpotencia” que “pretende imponer su voluntad contra el principio de autodeterminación de los pueblos”. “Se repiten escenas de trágica memoria y una vez más el chantaje recíproco de algunos poderosos acalla la voz de la humanidad que invoca la paz”, escribe.

¡Cuántos pobres genera la insensatez de la guerra! Dondequiera que se mire, se constata cómo la violencia afecta a los indefensos y a los más débiles. [...] ¿Cómo dar una respuesta adecuada que lleve alivio y paz a tantas personas, dejadas a merced de la incertidumbre y la precariedad?

No ceder ante el compromiso de la solidaridad

Como sucedió con los cristianos de Corinto, que tras la gran colecta organizada por Pablo para la comunidad de Jerusalén - en graves dificultades por la carestía que azotaba al país - se mostraron “muy sensibles y disponibles”, comenzando luego, sin embargo, su compromiso “a disminuir”, así sucede, según el Papa, también hoy. Lo escribe pensando en la disponibilidad que “ha movido a enteras poblaciones a abrir las puertas para acoger millones de refugiados de las guerras en Oriente Medio, en África central y ahora en Ucrania”. Constatando que, sin embargo, “mientras más dura el conflicto, más se agravan sus consecuencias”, señala que “a los pueblos que acogen les resulta cada vez más difícil dar continuidad a la ayuda” porque se empieza a sentir el peso “de una situación que va más allá de la emergencia”. Y anima:

Este es el momento de no ceder y de renovar la motivación inicial. Lo que hemos comenzado necesita ser llevado a cumplimiento con la misma responsabilidad.

“La solidaridad, - explica el Papa- es, en efecto, precisamente esto: compartir lo poco que tenemos con quienes no tienen nada, para que ninguno sufra. Mientras más crece el sentido de comunidad y de comunión como estilo de vida, mayormente se desarrolla la solidaridad.

El bienestar alcanzado por algunos países

Un punto importante que menciona el Santo Padre en el mensaje es el bienestar que han alcanzado diversos países en las últimas décadas,



Un hombre joven sin hogar aparece en una foto de archivo sentado en una acera en Puerto Príncipe, Haití. El Vaticano ha publicado el mensaje del Papa Francisco para la Jornada Mundial de los Pobres, que se celebrará el 13 de noviembre de 2022. (Foto CNS/Bob Roller)

gracias “a la iniciativa privada y a leyes que han apoyado el crecimiento económico articulado con un incentivo concreto a las políticas familiares y a la responsabilidad social”. Francisco espera que “el patrimonio de seguridad y estabilidad logrado -pueda ahora ser compartido con aquellos que se han visto obligados a abandonar su hogar y su país para salvarse y sobrevivir”.

Como miembros de la sociedad civil, mantengamos vivo el llamado a los valores de libertad, responsabilidad, fraternidad y solidaridad. Y como cristianos encontremos siempre en la caridad, en la fe y en la esperanza el fundamento de nuestro ser y nuestro actuar.

La importancia del testimonio de los cristianos

Volviendo al Apóstol, y haciendo presente que él “no quiere obligar a los cristianos forzándolos a una obra de caridad”, sino que invita a realizar la colecta “para que sea un signo del amor, tal como lo ha testimoniado el mismo Jesús”, el Santo Padre asevera que “frente a los pobres no se hace retórica, sino que se ponen manos a la obra y se practica la fe involucrándose directamente, sin delegar en nadie”. Sucesivamente pone en guardia sobre la “relajación” que conduce a “comportamientos incoherentes, como la indiferencia hacia los pobres”, y también sobre “el excesivo apego al dinero” que “impide observar con realismo la vida de cada día y nubla la mirada, impidiendo ver las necesidades de los demás”:

Son situaciones que manifiestan una fe débil y una esperanza endeble y miope.

El problema - añade - no es el dinero en sí, porque este forma parte de la vida cotidiana y de las relaciones sociales de las personas. Lo que debemos reflexionar es sobre el valor que tiene el dinero para nosotros: no puede convertirse en un absoluto, como si fuera el fin principal.

No salva el activismo, sino la atención sincera y generosa

El Santo Padre enseña, pues, que “no se trata de tener un comportamiento asistencialista hacia los pobres, como suele suceder”, sino que se necesita “hacer un esfuerzo para que a nadie le falte lo necesario”. “No es el activismo lo que salva, sino la atención sincera y generosa que permite acercarse a un pobre como a un hermano que tiende la mano para que yo me despierte del letargo en el que he caído”, explica. Y acrecienta:

Es urgente encontrar nuevos caminos que puedan ir más allá del marco de aquellas políticas sociales «concebidas como una política hacia los pobres, pero nunca con los pobres, nunca de los pobres y mucho menos inserta en un proyecto que reunifique a los pueblos» (Carta enc. Fratelli tutti, 169). En cambio, es necesario tender a asumir la actitud del Apóstol que podía escribir a los corintios:

«No se trata de que ustedes sufran necesidad para que otros vivan en la abundancia, sino de que haya igualdad» (2 Co 8,13).

La pobreza que libera y enriquece y la que “humilla y mata”

Es necesario aprender que “no estamos en el mundo para sobrevivir, sino para que a todos se les permita tener una vida digna y feliz”. Jesús, dice Francisco “nos muestra el camino y nos hace descubrir que hay una pobreza que humilla y mata, y hay otra pobreza, la suya, que nos libera y nos hace felices”. La que mata “es la miseria, hija de la injusticia, la explotación, la violencia y la injusta distribución de los recursos”. “Es una pobreza desesperada, sin futuro, porque la impone la cultura del descarte que no ofrece perspectivas ni salidas”. Se trata de “la miseria” que, “mientras constriñe a la condición de extrema pobreza, también afecta la dimensión espiritual que, aunque a menudo sea descuidada, no por esto no existe o no cuenta”.

Cuando la única ley es la del cálculo de las ganancias al final del día, entonces ya no hay freno para pasar a la lógica de la explotación de las personas: los demás son sólo medios. No existen más salarios justos, horas de trabajo justas, y se crean nuevas formas de esclavitud, sufridas por personas que no tienen otra alternativa y deben aceptar esta venenosa injusticia con tal de obtener lo mínimo para su sustento.

La que libera, en cambio, es que permite centrarse “en lo esencial”, explica el Santo Padre. De hecho, existe esa “sensación de insatisfacción” que muchos experimentan, “porque sienten que les falta algo importante y van en su búsqueda como errantes sin una meta”. Así, esas personas deseosas de encontrar lo que pueda satisfacerlos, “tienen necesidad de orientarse hacia los pequeños, los débiles, los pobres para comprender finalmente aquello de lo que verdaderamente tenían necesidad”.

El encuentro con los pobres permite poner fin a tantas angustias y miedos inconsistentes, para llegar a lo que realmente importa en la vida y que nadie nos puede robar: el amor verdadero y gratuito. Los pobres, en realidad, antes que ser objeto de nuestra limosna, son sujetos que nos ayudan a liberarnos de las ataduras de la inquietud y la superficialidad.

Seguir el camino de Jesús

El Papa Francisco vuelve sobre las riquezas de las que habla Pablo, que tenemos “gracias a la pobreza” y las menciona: son el conocimiento de la piedad, la purificación de los pecados, la justicia, la santificación y otras mil cosas buenas que nos han sido dadas ahora y siempre.

Si queremos que la vida venza a la muerte y la dignidad sea rescatada de la injusticia, el camino es el suyo: es seguir la pobreza de Jesucristo, compartiendo la vida por amor, partiendo el pan de la propia existencia con los hermanos y hermanas, empezando por los más pequeños, los que carecen de lo necesario, para que se cree la igualdad, se libere a los pobres de la miseria y a los ricos de la vanidad, ambos sin esperanza.

Recordando, por último, a San Charles de Foucauld, “un hombre que, nacido rico, renunció a todo para seguir a Jesús y hacerse con Él pobre y hermano de todos”, el Santo Padre concluye el mensaje con la esperanza de que la próxima Jornada Mundial de los Pobres “se convierta en una oportunidad de gracia, para hacer un examen de conciencia personal y comunitario, y preguntarnos si la pobreza de Jesucristo es nuestra fiel compañera de vida”.

Dialogue

Continued from Page 6

But the Church's view of dialogue does not admit of defeatism or isolation. It seeks to build upon the interreligious dialogues that have so monumentally contributed to understanding during the past 60 years. It attempts to foster a greater recognition of the graces and the injustice that characterize our nation. It emphasizes the many unifying moments and elements of our society and government. And it focuses upon building a solidarity among all people

Marriage

Continued from Page 8

es and eparchies first establish a "pilot project" or consider the design of their marriage preparation itinerary to be "experimental," with a fixed time for reviewing and making necessary adjustments.

"The dwindling number of people, in general, getting married, but also and especially the short duration of marriages, even sacramental ones, as well as the problem of the validity of celebrated marriages, constitute an urgent challenge, which puts at stake the fulfillment and happiness of so many lay faithful in the world," the dicastery said, explaining why the guidelines were necessary.

Citing calls in the Church going back to the 1950s for a more serious preparation to celebrate the sacrament of matrimony, the dicastery said that, like with the preparation of adults for baptism, time and energy should be devoted to helping couples prepare to live the Christian vocation of marriage.

By speaking of a marriage "catechumenate," the dicastery said, it wanted to make clear that the goal is not simply to pass on Church teaching about sexuality, marriage and married life — although those are essential — but to help couples recognize and thrive in "the mystery of sacramental grace, which belongs to them by virtue of the sacrament: to bring to life the presence of Christ with them and among them."

After all, it said, for Catholics matrimony is not a one-day celebration, but "it is a vocation, a journey to holiness that embraces one's entire life."

Just as preparations for living the vocations to priesthood or religious life extend over time — years, not a few weeks — so should preparations for the vocation of marriage, the document said.

Preparation is for 'living a life'

While not presenting a complete curriculum, the dicastery said preparation should: last long enough to allow couples time for real reflection and maturation; place faith and an encounter with Christ at the center; be "articulated in stages, marked — where possible and appropriate

that is rooted in the fundamental recognition that we have all been graced by God who has given us every blessing that we know in this life.

It is in witnessing to that giftedness that we can construct a genuine unity built upon the fundamental disposition of gratitude. And in that unity, we can find the surest foundation for the construction of a culture of dialogue and encounter.

Cardinal-designate McElroy has been the bishop of San Diego since 2015. On May 29, Pope Francis announced he will create 21 new cardinals Aug. 27, including Bishop McElroy, 68.

— by rites of passage to be celebrated within the community"; and include "formation, reflection, discussion, dialogue, liturgy, community, prayer and celebrations."

"The marriage catechumenate is not preparation for passing an exam but for living a life," it said, adding that the challenge can be greater in countries where many, or even most, couples live together before marriage.

The preparation should include encouraging couples to observe "premarital chastity" so that rather than "becoming fixed on the physical instrumentalization of the other," they focus on dialogue and getting to know each other better, it said. "Even in the case of cohabiting couples, it is never useless to speak of the virtue of chastity. This virtue teaches every baptized person, in every condition of life, the right use of one's sexuality."

In most cases, the dicastery said, preparing for marriage will "require gradualness, welcome and support, but also the witness of other Christian spouses to welcome and be present along the way. Therefore, it is important that more space be given in communities to the active presence of spouses as spouses, as agents of marriage ministry, and not just as individual believers."

The couples engaged in ministry need training and education, however, the document said. "Some complex issues pertaining to marital sexuality or openness to life — such as responsible parenting, artificial insemination, prenatal diagnosis and other bioethical issues — have strong ethical, relational and spiritual repercussions for spouses and require specific formation and clarity."

Getting to know the couples and their beliefs is crucial, the document said.

"In the event that they explicitly and formally reject what the Church intends to accomplish when celebrating marriage, the couple cannot be admitted to the sacramental celebration," it said. However, if there is an "imperfect disposition," they can be married, but the priest and couples charged with ministry to families must follow up and help them grow in faith and their understanding of what the Church teaches.

Priests

Continued from Page 4

The many challenges in Sicily require the help of everyone, but priests and bishops are especially called to offer their "full, total and exclusive service," he said. The Church, too, faces its own challenges such as the decline in vocations and the increased detachment of young people from the Church, he added.

"Young people are finding it hard to see parishes and ecclesial movements as helpful in their search for the meaning of life, and they do not always see any clear distancing from old, erroneous and even immoral ways of behaving that would be decisively taking the path of justice and honesty," he said.

The pope added that he was "saddened" after receiving "some files" sent to Vatican offices and requiring "some judgment on priests and people of the Church. But why? Why did it go along this road of injustice and dishonesty?" he asked without elaborating any further.

Pope Francis praised the numerous priests and lay people who have fully dedicated themselves to others, being faithful to Christ and the people. "How can we ignore the silent, tenacious and loving work of so many priests in the midst of people who are disheartened or jobless, in the midst of children or the increasingly lonely elderly?"

Priests who are good and close to their people are important, he said, "because in Sicily, people still look to priests as spiritual and moral guides, people who can also help improve the civil and social life on the island, support families and be a point of reference for growing young people," he said.

"Sicilians have high and demanding expectations of priests," he said, urging them not to be stuck "in the middle of the road!"

"Faced with the awareness of our weaknesses, we know that Christ's will places us at the heart of this challenge. The key to everything is in his call, upon which we lean to set out to sea and cast our nets again," the pope said.

Reminding them of the passage in Deuteronomy (4:7), which asks, "What great nation is there that has gods so close to it as the Lord, our God, is to us," the pope said their ministry must be one of "closeness, which is compassionate, forgives everything, is tender. It embraces, it caresses."

Vigil

Continued from Page 3

of the Church.

The group hopes to persuade the VCC to put the issue of gun safety on its agenda for the 2023 general assembly and to add the USCCB's recent statements to its website.

"I'm grateful for the work of the VCC," Deacon Barrett said, "but they do not address gun violence, and they need to. It's a pro-life issue that needs to be on their agenda."

"There's been too much hate, too much violence. Too many innocent people have died," Father O'Brien said. "I think for everyone, enough is enough."

For the full text of the USCCB statements cited, see bit.ly/Letter2022 and bit.ly/Responses2019. To learn of future prayer vigils, visit bit.ly/prayactnow.



Father Kevin O'Brien, pastor of St. Therese, Chesapeake, speaks during the prayer vigil to end gun violence at his parish, Friday, June 17. Six other parishes in the Diocese of Richmond held similar vigils that day. (Photo/Bebe Campbell)

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