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Southwest VA parish marks 125 years as Catholic community Bishop celebrates Mass, blesses murals at St. Elizabeth, Pocahontas

JOSEPH STANIUNAS

Special to The Catholic Virginian

The coal that built the community of Pocahontas in southwest Virginia and drew hundreds of immigrants to mine it is gone, but the seam of faith that led to the 125th anniversary of St. Elizabeth Church stretches on through another generation.

On the mild, sunny morning of Sunday, Sept. 18, parishioners from St. Elizabeth marked the life of a parish that has been around more than half as long as the entire country with Mass and the blessing of newly restored murals that adorn the sanctuary and ceiling. They were joined by Bishop Barry C. Knestout, diocesan personnel, former pastors and people from other Catholic parishes.

“What a beautiful gift that we rejoice in and give thanks for,” the bishop said in his homily to about 100 people in the polished, dark wood pews. He hoped that “all those who will purposefully ascend this little mountain or accidentally stumble upon this church and look at the beauty within it” may be “inspired by grace and by faith and will respond and live that faith and rejoice in God’s presence.”

“These were communities of mine workers, using their toil and strength to build this church,” said Father Eric Anokye, pastor of the Holy Family parish cluster to which St. Elizabeth belongs. “So, it has meant so much to them and it still means so much to the people who are still in this church.”

Drawn by the work in the mines owned by the Southwest Virginia Improvement Company, immigrants came to the region in the late 19th century with their families and their faith. Some were from Poland, Ireland and Italy, but most were from Hungary, whose beloved saint gave the parish its name.

In 1890, the company deeded land to the Diocese of Wheeling, West Virginia, and the white frame building that stands today was completed six years later. By 1974, St. Elizabeth, along with the rest of southwest Virginia, became part of the Diocese of Richmond.

As the mines continued to thrive in the early 20th century so did the parish. A rectory was built, and Benedictine priests served as pastors until the Great Depression. Some years they were performing 150 baptisms.



Under the four restored murals in the sanctuary, Bishop Barry C. Knestout gives the final blessing at the 125th anniversary Mass at St. Elizabeth, Pocahontas, on Sept. 18, 2022. Pictured with the bishop (left to right) are former pastors, Father Dan Brady and Father Louis Benoit; current pastor, Father Eric Anokye; Deacon John Beach; and former pastor, Father Paul Muyimbwa. (Photo/Joseph Staniunas)

‘Most mature of communities’

In the ‘50s and ‘60s, the main challenge was the decline of the coal industry, many parishioners moving away to find new jobs. Still, the pastors remained steadfast in fostering a spirit of faith and community at St. Elizabeth.

“We’ve always had good shep-

herds here, very good priests. Thank God for that!” said 95-year-old Andrew Satmary, one of 14 children, all of whom were baptized at St. Elizabeth.

One of those 40 shepherds was Father Dan Brady, current pastor of St. Michael the Archangel, Glen Allen. He was pastor of St. Elizabeth and St.

See St. Elizabeth, Page 8

Sponsorship programs benefit refugees, communities

Support from religious populations vital for success

CINDY WOODEN
Catholic News Service

VATICAN CITY — After celebrating the World Day of Migrants and Refugees, Catholic organizations and movements, Vatican officials and government representatives met at two conferences to explore practical ways to assist migrants and refugees, integrate them into their new communities and combat negative stereotypes.

But participants were fully aware of the uphill battle they face in sharing the success stories of community-sponsorship programs and of educational initiatives.

The International Catholic Migration Com-

mission and the Canadian Embassy to the Holy See teamed up for a workshop at the Vatican Sept. 26-27 looking at community sponsorship, and the Pontifical Gregorian University and the Refugee and Migrant Education Network sponsored a conference Sept. 26-28 on offering education and training for migrants and refugees.

The conferences opened the day after Italian voters handed a victory to a coalition of center-right parties and set the stage for Giorgia Meloni, leader of the far-right Brothers of Italy party to become prime minister. She has campaigned on a policy of tightening immigration policies and strengthening efforts to repel migrants and

refugees trying to enter Italy by crossing the Mediterranean from North African nations.

The gatherings also took place less than two weeks after Florida Gov. Ron DeSantis flew asylum-seekers from Texas to Martha’s Vineyard, Massachusetts, with no advance warning to the community that received them.

Cardinal Michael Czerny, prefect of the Dicastery for Promoting Integral Human Development, spoke at the Gregorian about “the scandal of hostility toward refugees and migrants” and how “it can arise everywhere, even in Catholic and academic communities around the world.”

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The Catholic Virginian
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Discover the ‘spiritual medicine’ of the rosary



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

Those of us who attended Catholic grade schools became familiar with the rosary at an early age. Once we knew how to say the Our Father, Hail Mary and Glory Be, which the religious sisters who taught us assumed we had learned at home, recitation of the rosary was the next step. While we did not typically gather as a family to pray the rosary, its recitation was a part of my parish and school life growing up, especially on Marian feasts and during October.

Once I finished parochial school, like many other teenagers I knew at that time, I tended to neglect the rosary. I am embarrassed now to say that it wasn't a primary part of my prayer life. However, after attending some high school retreats and encountering some dynamic, charismatic priests and deacons, I started thinking about a vocation to the priesthood.

One day, I came across the First Communion book I had received more than a decade earlier. Snapped into the book was a leather case containing a rosary. I picked it up and made it a regular part of my prayer life as I continued to discern my vocation during my college years.

Throughout that process, I found praying the rosary soothing. It's been that way for me ever since. Whenever I am uneasy, anxious, faced with a major decision, or confronted by something that came at me unexpectedly, the

rosary provides solace. Finding the answers can still be difficult, but in praying the rosary, I have a sense of confidence that all will work out for the best.

Writing in 1974, St. Pope Paul VI said the “rosary is a body without a soul” if it is not accompanied by contemplation. He further notes that without contemplating what we pray, the rosary’s “recitation runs the risk of becoming a mechanical repetition of formulas” (Apostolic Exhortation “*Marialis Cultus*”).

How true! If our praying the rosary is a matter of just “trying to get it done,” we are missing the beauty of the opportunity for contemplation it offers. That contemplation is twofold.

First, we are reflecting upon the mysteries, i.e., Joyful, Luminous, Sorrowful and Glorious. We focus upon those events within the Gospels, from the Annunciation to the coronation of our Blessed Mother in heaven. Just as we are affected differently whenever we hear a particular Scripture passage, so, too, when we place ourselves within a particular moment of salvation history that is highlighted in the mysteries, we allow ourselves to be moved by that experience.

Secondly, when we pray the rosary, the steady rhythm invites us to intentionally visualize and pray for a particular person or matter of concern to us. This can occur when the rosary is prayed privately, but also during its recitation as a community when it is a powerful public witness of our faith.

We see this locally when we gather annually to pray the rosary for the protection of children and families, which is an initiative of

our diocesan Office of Safe Environment. It is evident in the witness of Hope 4 Life and 40 Days for Life when Catholics pray at abortion clinics for women who are considering terminating the lives of their unborn children. It is a hallmark of some groups within our parishes, councils of the Knights of Columbus and conferences of the Society of St. Vincent de Paul that regularly pray the rosary.

During an international or national crisis, the Catholic community is often called upon to pray the rosary. In May, Pope Francis asked us to pray the rosary daily for the Ukraine. Throughout the year, he will ask us to pray the rosary for victims of natural and manmade disasters. This common prayer is another reflection of our Church's universality.

Somewhere in your home is probably a rosary you forgot you had. Maybe it's one you received for your First Communion or that belonged to a deceased parent or other relative. Find it, quietly hold it, press the beads between your fingertips, then let your heart be open to praying it — maybe just a decade at first. If you don't recall how to pray the rosary, that's OK. There are so many helps available to you, including <https://www.usccb.org/how-to-pray-the-rosary>.

Pope Francis has referred to the rosary as “spiritual medicine” — a prayer that is “good for the heart” (Nov. 17, 2013). During this month dedicated to the rosary, take time to discover or rediscover this prayer. If you regularly pray the rosary, consider introducing someone to its beauty and its power.

Our Lady of the Rosary, pray for us.



Prayerfully Prepare to Vote

September 2022

Election Day is November 8, and early voting begins September 23. This year's elections will determine Virginia's representatives in all 11 U.S. congressional districts, and other offices in some localities.

Voting is our sacred duty. To prepare:

First, register to vote if you are not registered already. A Virginia Catholic Conference bulletin insert explains how to register, eligibility and key dates.

Second, prayerfully form your conscience. We recommend reading the VCC's *Four Principles of Catholic Social Teaching* bulletin insert.

Visit www.vacatholic.org to view both inserts.

As we have stated in previous pre-election letters, three foundational principles are essential to conscience formation as it relates to assessing candidates and their positions:

- Many issues are important.
- Not all issues have equal moral weight.
- Protecting life is paramount.

Above all, we are called to pursue “the preeminent requirement to protect the weakest in our midst – innocent unborn children – by restricting and bringing to an end the destruction of unborn children through abortion and providing women in crisis pregnancies the supports they need to make a decision for life” (United States Conference of Catholic Bishops, *Forming Consciences for Faithful Citizenship*, no. 92).

Earlier this year, the U.S. Supreme Court's *Dobbs* decision restored to the people and their elected representatives the power to safeguard life from the moment of conception. Through prayer and action, with our voices and our votes, it is our responsibility as faithful citizens to exercise our power to protect the lives of the powerless.

Faithfully yours in Christ,

Most Reverend Michael F. Burbidge
Bishop of Arlington

Most Reverend Barry C. Knestout
Bishop of Richmond

IN MEMORIAM

Msgr. Raymond A. Barton



A funeral Mass was celebrated for Msgr. Raymond A. Barton on Wednesday, Sept. 28, 2022, at St. Nicholas Church, Virginia Beach. Msgr. Barton, 82, died on Saturday, Sept. 17.

Msgr. Barton was a 1958 graduate of Holy Cross School, Lynchburg. He received his formation at Mount St. Mary's Seminary in Emmitsburg,

Maryland, and St. Mary's Seminary and University in Baltimore.

He was ordained a priest for the Diocese of Richmond on May 14, 1966. He was named a monsignor in 1997.

Msgr. Barton was well-known for his ecumenical work, having served as the diocesan vicar for ecumenism and interreligious affairs from 1996-2010. He co-authored the State LARC (Lutheran, Anglican, Roman Catholic) Covenant and was the first Catholic to serve as president of the Virginia Council of Churches.

Msgr. Barton served as associate pastor of the Cathedral of the Sacred Heart, Richmond, from 1966-1968. He was a member of faculty at St. John Vianney Minor Seminary, Richmond, from 1968-1973. His pastorates include Sacred Heart, Norfolk (1973-1977); Holy Comforter, Charlottesville (1989-1992 and 1993-1999); and St. Nicholas, Virginia Beach (1999-2011). He was also co-pastor of Church of the Holy Apostles, Virginia Beach, from 1977-1989.

Msgr. Barton retired from active ministry in 2011.

He is survived by a sister, Therese Barton Bayse.

He was preceded in death by sisters, June Barton Farrar and Della Barton Pestrige; brother, James Linwood Barton; and parents.

First Spanish Cursillo weekends held in diocese

'Life-changing experience' for 33 participants

JENNIFER NEVILLE

Special to The Catholic Virginian

The diocese's first Cursillo weekends in Spanish were a godsend for the 18 women and 15 men who attended them this summer because the experience allowed them to grow closer to God in their native language.

"There are a lot of people living in this area who cannot speak English very well, and we wanted to offer them the opportunity (to experience a Cursillo)," said Wilbert Torres, a parishioner at Our Lady of Mount Carmel (OLMC), Newport News, and one of the team members for the men's weekend. "Even if they were willing to go (to an English one), I don't think they would have been able to grasp everything we wanted to get across to them about God and about Christ. It's better for them to do it in their own language."

That was true for Josefina Lomeli, parishioner at OLMC who speaks Spanish and English but knows her prayers and songs in her native language.

"Although I am fluent in English, I love my Latin community, and I love to share our culture and be understanding of the love of God and share it with the people who understand me and my Latin roots," said Lomeli, who moved to the United States from Mexico when she was a child.

It was also helpful to Rocío Sanchez, an OLMC parishioner from



Women at the first Spanish-language Cursillo in the diocese sing at the closing of the event. From left in the first row are Linda Cruz, Roxana Oshiro, Ive Gonzalez and Luisa Nunez. From left in the second row are Cecilia Vega, Marelvi Daza and Leticia Sanchez. (Photo provided)

Mexico, who said, "I feel more connection with God in Spanish because it's my first language."

Although the Cursillo movement began in Spain in 1944 and has been in the diocese for the past 50 years, the diocese's first men's Cursillo in Spanish was held in June in Hampton, and the first for women in that language was held in Hampton in August. Men's and women's Cursillo weekends in Spanish are being planned for next year.

'Live faith authentically'

Planning the Spanish Cursillo had a few challenges, including a

COVID delay and finding team members who spoke Spanish. To meet the latter challenge, Spanish-speaking people from as far as Pennsylvania for the men's weekend helped organize and run the weekends.

During the three and a half days of Cursillo, participants listened to talks or spiritual reflections from 12 team members and had small breakout sessions to reflect on how those teachings apply to their lives. There were also spiritual activities such as daily Mass, reconciliation and adoration.

The weekend is the same in Spanish as it is in English with just

a few cultural differences, such as a different welcoming activity and more devotion to the Blessed Mother during the Spanish weekend, explained Michelle Grau, director of Spanish Cursillo.

She explained that Cursillo is more than a retreat. After experiencing the weekend, Cursillistas meet weekly in small groups of about five to six parishioners to discuss how they are implementing the three pillars of the Cursillo Movement: piety, study and action.

"We're sent out to whatever environment we're in as laity to live out our faith authentically," she explained. Through the small groups, Cursillistas "continue to grow and walk with one another as a community."

Once a month, the small groups combine for food and fellowship at a celebration known as Ultreya. The Spanish-speaking Cursillistas will have their own celebration for that as well, Grau said.

She hopes that "we continue to call more and more Spanish speakers to have this encounter with Christ in a language that they feel most comfortable in so that they, in turn, can go out and live their faith authentically in their different environments wherever they might be and attract more Spanish speakers as well to the faith, draw them to Jesus and also learn to live a life of faith daily."

See Cursillo, Page 8

Private Catholic school recognized by diocese

Cardinal Newman Academy a high school option in Richmond

KRISTEN L. BYRD

Special to The Catholic Virginian

Cardinal Newman Academy (CNA), a high school in Richmond, recently became the newest private Catholic school to be officially recognized by the Diocese of Richmond. This recognition was the culmination of a five-year process to ensure that the school's curriculum was properly in line with Catholic teachings.

In accordance with the policy of the Diocesan Office of Catholic Schools, CNA submitted letters of recommendation, and had classes observed and teaching methods examined. Staff were VIRTUS-certified before Bishop Barry C. Knestout issued his approval.

"It is important for schools to go through this process for us to be able to determine that they are viable and have a commitment to providing a strong academic program rooted in Gospel values," explained Kelly Lazzara, superintendent of Catholic schools for the Diocese of Richmond.

CNA takes its name from St. John Henry Newman, who dedicated his life to faith and education, seeing them as deeply connected. He also

emphasized the importance of the individual experience and active participation in the Catholic Church. He is known as "the absent father of Vatican II" because though he died long before the council, his many writings influenced it.

John O'Herron, founding president of CNA's board of directors, is an ardent admirer of the saint.

"We chose St. John Henry Newman as our patron for two primary reasons. The first is his vision and life's work in education. Like him, we believe education is a joyful and all-encompassing endeavor that brings us closer to Christ, makes us more fully human and serves us well regardless of career or vocation," he said. "The second was his personal sanctity and spiritual charism. His motto of 'cor ad cor loquitur' ('heart speaks to heart') is represented in our crest and signifies our belief that education is not simply about transferring information to students, but about hearts shaping hearts in community. Our curriculum and school culture reflects that."

Opportunity to know, love faith

The school's liberal arts curricu-



lum offers students rigorous academic courses, hands-on field work and community service opportunities. The natural history program allows students to do research by collecting specimens, identifying birds and insects, and expanding their sense of wonder of the world.

Devin King, head of school, explained: "We encourage everyone to really see life and creation as what it is: a gift from God. He made mathematics; he made nature. The goal is to see that connection and be amazed by it, to be filled by the Holy Spirit just from everyday activities, just to look at a flower and see the wondrous nature God has designed."

O'Herron hopes the bishop's

official acknowledgement of CNA as a private Catholic school increases awareness of the school in the community, strengthens relationships with other Catholic schools in the diocese, and provides more opportunities to serve students and the surrounding community.

CNA has 14 students in grades 9-12 who are taught by six faculty members.

King said the goal is to have a student population of around 300 in the next 10-15 years, along with bigger facilities and a larger athletics program.

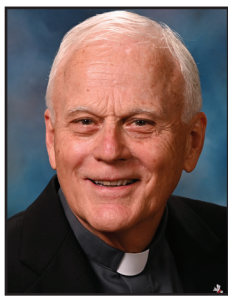
Students are able to participate in soccer, basketball, volleyball and track and field because of the school's tight-knit community, with parents and volunteers often running the athletic programs.

King said that CNA tries to offer many events throughout the academic year to strengthen the school family and keep parents involved in their children's education. CNA also strives to make Catholic education affordable, with annual tuition of \$9,250 along with the opportunity to apply for financial aid.

See Academy, Page 8

Deacons celebrate 10th anniversary of ordination

In 2012, Bishop Francis X. DiLorenzo ordained 38 men as permanent deacons for the Diocese of Richmond. Because of the size of the class, 19 men were ordained on Oct. 13, and 19 were ordained on Nov. 3. In October and November issues, The Catholic Virginian will feature deacons celebrating their 10th anniversary.



Greg Ballentine

Spouse: Kathie
Parish: St. Bede, Williamsburg
Occupation: Retired

Describe the rewarding aspect(s) of your diaconal ministry:

Happiness is contingent on many things, but joy is permanent because it survives regardless of the circumstances. If asked on any particular day: "Are you happy being a deacon?" The answer could be, "Not at the moment." But if you ask me: "Do you find joy in being a deacon? Is it a good way to spend your life?" I reply, "Absolutely, yes."

The overall rewarding aspect of diaconal ministry is in the everyday awareness of and appreciation for the blessings, relationships and joy that come from serving.



Robert M. Beardsworth, Ph.D.

Parish: St. Gregory the Great, Virginia Beach
Occupation: Scientist/Professor

Describe the rewarding aspect(s) of your diaconal ministry:

To be able to preach the Good News to people who need to hear it. That there is a God who loves them!



Armando Juan deLeón

Parish: St. Augustine, North Chesterfield
Occupation: Senior Utilities Engineer, Virginia State Corporation Commission

Describe the rewarding aspect(s) of your diaconal ministry:

The most rewarding aspect of my ministry is working with people. As an alumnus of the Marist Brothers and an affiliate of the Society of Mary, I treasure the ministry of "Bringing Jesus to all People."

I am fortified by the joy expressed by a couple as they exchange vows; the joy in parents as their children are baptized; and the joy I experience as I share God's Word and the Body of Christ at Mass. Ad Iesum per Mariam!



Tom di Stefano

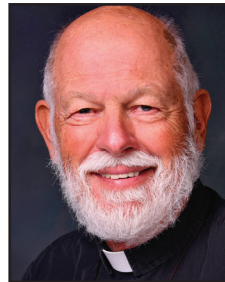
Spouse: Karen
Parish: St. Raphael the Archangel, Raleigh, NC
Occupation: Project Manager

Describe the rewarding aspect(s) of your diaconal ministry:

Marriage preparation – Journeying with and sharing in the joy of devoted couples who believe in the nuptial meaning of man and wife lived out in the sanctity of the marriage covenant.

Baptism – Baptizing my grandchildren!

Ordinary eucharistic minister – Blessing babies and children when they come forward in spiritual communion with their parents and older siblings.



Albert "Al" Hallatt

Spouse: Arlene (Deceased)
Parish: St. Augustine, Richmond; Holy Redeemer by the Sea, Kitty Hawk, NC
Occupation: Retired from Eastman Kodak Co.

Describe the rewarding aspect(s) of your diaconal ministry:

While at St. Augustine, we experienced a pastoral transition to a Hispanic pastor. During this time, it was important to assist the Anglo community in every sacramental and spiritual way. Change can be difficult, but change brought its own rewards and relationships.

At Holy Redeemer, assisting the Oblate priests when and wherever possible was like being a deacon we read about in Scripture. The rewards came through presiding at funerals, the visitors who chose the Outer Banks for their weddings and baptisms, and visiting the homebound and senior home residents.



Stephen Haut

Spouse: Kathryn (Kathy)
Parish: Church of the Epiphany, Richmond
Occupation: Retired Deacon, Retired Research Chemist at Philip Morris

Describe the rewarding aspect(s) of your diaconal ministry:

The most rewarding aspect of my diaconate experience is the interaction with people, especially young couples seeking marriage for themselves and baptism for their children. I see this interaction as a form of evangelization because preparation for these sacraments often involves a maturation of their understanding and practice of their faith.

I have also served as the spiritual director for the Cursillo Movement in Central Virginia and served on many teams. I have seen firsthand the Holy Spirit work among participants energizing them to experience the love of God deeper than ever before and motivating them to evangelize their environments.



Vincent Kapral

Spouse: Anne
Parish: St. John the Apostle, Virginia Beach; Santa Sophia, Spring Valley, CA; and Queen of Apostles, Alexandria, VA
Occupation: Senior Executive – Department of Navy

Describe the rewarding aspect(s) of your diaconal ministry:

The most rewarding aspect of my diaconal ministry is serving the one holy, Catholic and apostolic Church across the country, now in my third diocese. Being blessed with a good formation program, it has truly been amazing to be accepted into the dioceses (and parishes) of San Diego and Arlington as a brother deacon and parish servant focused on service to our Catholic Church.



Paul J. Kudrav

Spouse: Gina
Parish: Holy Infant, Elkton
Occupation: Retired Psychologist

Describe the rewarding aspect(s) of your diaconal ministry:

I have always found sacramental preparation gratifying. Working with couples planning to marry in the Church and preparing families to baptize their children is simply rewarding. Additionally, I found working with the Rite of Christian Initiation for Adults a pleasant challenge.

New name, same mission for assisted living community

Saint Francis — Manchester continues legacy of love, attention

KRISTEN L. BYRD

Special to The Catholic Virginian

Saint Francis Home — “the place where love never grows old” — is turning 50 in 2023, and the Richmond assisted living community is marking the occasion by rebranding and hosting several events throughout the coming months.

Saint Francis — Manchester will

Saint Francis in an underserved community.

“All resident care is based on the fundamental Catholic belief that human life is sacred, and every person is precious. We foster, in the Franciscan tradition, a sense of community where we are all brothers and sisters — a family. As a faith-based nonprofit, we base our assisted living care,

as he returned to visit residents. In 2021, he became a resident and said he truly feels like he’s home.

“I see that everyone who lives here all have crosses to bear. This place lifts up spirits!” he said.

Resident Holly Owen agreed.

“I had been working and had a period of illness where I was not able to take care of myself and take my medications right,” she said. “When I came here, I quickly felt like I was where I needed to be.”

Strong community

Christy Heinen became the community’s development director in 2020 after serving in the same role at St. Joseph’s Home, run by the Little Sisters of the Poor until their departure from the Diocese of Richmond, for 18 years.

“I feel so blessed that I was able to come to Saint Francis and continue supporting the care of the elderly who have limited financial means,” she said. “I really think that throughout its history, Saint Francis has been living in the shadow of the Little Sisters, and now people are finally discovering it for the first time and are absolutely amazed that it has been here for nearly 50 years.”

The community’s strength has helped it get over many obstacles, most recently the COVID-19 pandemic. Slough explained that it was challenging to keep residents healthy and happy during quarantine. Staff was stretched thin, and Saint Francis was forced to halt new resident admissions.

Saint Francis has long partnered with FeedMore to help provide residents with nutritious meals, but because of supply chain issues, food donations ceased for four months, and expenditures soared. Saint Francis also had to cancel its annual Blue Grass and Blue Crab Festival, one of its main fundraisers.

Despite these challenges, Saint Francis continued to care for its residents with the same level of love and attention.

“That is why Saint Francis — Manchester is more than a place to live. It is a place of meaningful connections, faith in action and a hallmark of Richmond. It is a community worthy of your prayer and support,” said Slough.

Editor’s note: To learn more about Saint Francis — Manchester, visit saintfrancisva.org.



continue to provide assisted living care under its new name and logo, which were revealed on Thursday, Sept. 22, at Legend Brewery in Richmond.

The logo resembles a stained glass window with a cross formed in the space between the window panes to reflect Saint Francis’ connection to faith. The multi-colored stained glass symbolizes the diversity of the residents and staff, while the bird honors St. Francis, who is known for his love of animals.

The community functions under a model that subsidizes a portion of the cost of care for some residents, according to the organization’s website. More than 90% of its residents do not pay the full monthly cost of living there due to limited or no financial means. As a result, Saint Francis relies on donations and grants to help fill the gap.

Residents are offered an array of activities, including arts and crafts, Zumba, gardening, live music, book clubs, and outings to local museums, parks and Richmond events. Dedicated licensed staff members assist residents with their daily needs, from nurturing their bodies with food and medicine to nurturing their souls with prayer and friendship.

Residents also have access to physical, occupational and speech therapy. Mass is celebrated weekly in the chapel.

Bruce Slough, executive director of Saint Francis — Manchester, said an “infusion of people and capital” to the Manchester area has “fundamentally changed the complexion of Richmond for the present and foreseeable future.”

“In addition, we decided it was time to move beyond the institutional label ‘home’ because we are an assisted living community committed to high quality care,” he noted. “More than just a place to live, Saint Francis — Manchester is a place of meaningful connections and community.”

Slough said that Bishop Walter F. Sullivan specifically chose to locate

programming and decisions on these beliefs and values versus focusing on profit making.”

‘Feels like home’

Deacon Chris Malone, who serves as Saint Francis’ board president, believes the community is the perfect example of love and faith in action.

“Day by day, I give thanks for the good work being done by all who support Saint Francis,” he said. “I am inspired by the joy, faith and kindness of the staff and volunteers who work together in amazing ways to support our residents. I am humbled by the many in our community who faithfully contribute their time, talent and financial support in aid of our shared mission. I am in awe of the dignity, resilience, perseverance, good humor and patience of the residents of Saint Francis who daily create a community of love for and acceptance of one another. I am grateful to God for the opportunity to grow in faith through my encounters with the Saint Francis Home community.”

Dawn Bishop is a member of Saint Francis — Manchester’s board, but before that, her mother was a resident. Her mom, who suffered from dementia for a decade before she passed, had been spending \$5,000 a month at other facilities. After three years, her money was running out, and Bishop knew she had to find a new home for her mother.

“I don’t know what I would have done without Saint Francis. I thank God constantly for his goodness in sending us Saint Francis Home,” she said. “I had the opportunity to see other assisted living facilities; she was in two prior to Saint Francis. Neither of those came close to providing the love and attention she received at Saint Francis.”

That love and attention, along with compassion, support and the sense of family Slough referenced, are felt by current residents and staff.

Donald Durette worked for Saint Francis for a decade. He lived the mission firsthand and carried it with him

Pope: Prayer creates friendship with God

VATICAN CITY (CNS) — Jesus never abandons, coerces or blackmails anyone when they stray, rather, he patiently waits and is “our greatest and most faithful friend,” Pope Francis said.

“He remains at the door of the heart. We say, ‘No, I do not want to know anything about you.’ And he remains silent, he remains there within reach, within heart’s reach because he is always faithful,” the pope said.

“It is a grace we must ask for one another: to see Jesus as our greatest and most faithful friend, who does not blackmail, above all who never abandons us, even when we turn away from him,” the pope said Sept. 28 at his weekly general audience in St. Peter’s Square.

Continuing his series of talks about discernment, the pope said it is an important process for trying to understand “what is happening inside of us, our feelings and ideas, and we have to discern where (these things) come from, where they are taking me and what decision” needs to be made, he said.

An indispensable part of this process is prayer, which requires being somewhere that fosters a prayerful, reflective moment and developing a close, simple and lov-

ing familiarity with Jesus, he said.

Prayer allows people to speak to God “as one would speak to a friend,” going beyond the words and entering into “intimacy with the Lord, with an affectionate spontaneity,” the pope said.

An ever-growing “familiarity and confidence with God” makes it easier, he said, to recognize what is pleasing to God and helps people overcome any “fear or doubt that his will is not for our good, a temptation that sometimes runs through our thoughts and makes the heart restless and uncertain and even bitter.”

However, the pope said, the sign of encountering Jesus is joy. “Sadness, or fear, on the other hand, are signs of distance from him,” even though these people may have “an abundance of possessions and possibilities at their disposal.”

Jesus never forces anyone to follow him, the pope said. He lets people know his will and lets them be free to decide.

“Discerning is not easy, for appearances are deceptive, but familiarity with God can melt doubts and fears in a gentle way, making our lives increasingly receptive to his ‘gentle light,’” the pope said.

Answering one more call to be where God wants us

A LETTER FROM THE EDITOR

Dear Readers,
How did you end up in Richmond? I've been asked that question multiple times since I arrived here in August 2017. Although I haven't worn a cheesehead in more than a decade, my last name and the hints of "Yoooper" in my speech are indications that I'm not a native Virginian.

The short answer is I was an unemployed Catholic communicator, and the Diocese of Richmond needed an editor for The Catholic Virginian.

Then there's the 46-plus-year version which included cobbling together an undergraduate degree heavy on broadcasting, theology and journalism courses because I sensed I had a vocation, a calling, to serve the Church in communications. I didn't know how or where, but I related to what God spoke through the prophet Joel: "Your old men will have dreams, your young men will see visions" (2:28). I was the latter, enthused about using radio and TV to spread the Good News.

Believing God calls us to where we're supposed to be, Ruth, my wife of three months, and I left Wisconsin for South Dakota, where eventually I became the communications director and newspaper editor for the Diocese of Rapid City, a mission diocese covering 43,000 square miles. I was blessed to be mentored by a dedicated priest wise in the ways of the Church and by media professionals who patiently taught me how to make my vision a reality — particularly how to use radio advertising as a means of evangelization.

After 10 years, we — which now included five children — answered the call to serve in the Diocese of Gary, Indiana. The bishop entrusted

me with starting a new publication. It took several years, but with a stewardship-based approach and dedicated, talented staff, we published a paper that people enjoyed reading and which was also self-supporting.

I also served as communications director, building relationships with local media where there had been none. Our willingness to return calls and to cooperate with reporters and editors in developing their stories resulted in extensive coverage of the diocese.

Eighteen years after arriving in Gary, we received another call. This time it was to be general manager of the Milwaukee Catholic Herald — the paper with which I grew up. Because the paper received no financial support or promotional help from the archdiocese and its parishes, it struggled to build a readership and to pay its bills. My daily prayer became, "Cast your burden upon the Lord and he will sustain you" (Ps 55:22).

In January 2017, without warning, my position was eliminated due to a reorganization. My nearly 41-year ministry in Catholic media had come to an end. However, one evening in March, as I wandered through a variety of online job searches, I landed on www.Catholicjobs.com. Scrolling through the listings, I came across one for "Editor, Diocese of Richmond, VA."

Reminding myself that God calls us to where we're supposed to be, I asked my wife, "Should I apply?"

"Why not?" she replied.

The diocese contacted me in June, interviewed me twice in July and offered the position. It was decision time.

The day after receiving the offer, we were flying home from Washington. Waiting in the Atlanta airport, Ruth and I continued the discussion we'd been having: Is this *really* a call? Couldn't I just

keep the job I have unloading freight at Kohl's? What about the interview I have scheduled with Goodwill?

"I need to take a walk," I told Ruth.

A couple of minutes later, making my way through the ever-present Hartsfield-Jackson airport crowd, I saw a woman walking quickly in the opposite direction wearing a red T-shirt with white script lettering. It read: "Thy will be done."

I turned around, went back to the boarding area, told Ruth what I had seen, and said, "We're going to Richmond." She agreed.

This will be the last time my name appears in The Catholic Virginian masthead. After 46 years, six bishops and four dioceses, God has called us to retirement. The path from young man seeing visions to old man dreaming dreams has been an exciting journey filled with a multitude of blessings. I thank God for the opportunities, and I hope in eternal life he will judge me as having been a good steward of what he has given me.

I am grateful that the Diocese of Richmond provided me with the chance to be part of its evolving communications ministry. It can continue to grow with the help of young people seeing visions of what Catholic communications should be.

I've enjoyed getting to know many of you through phone calls, letters, emails and meetings. I'm glad you cared enough about the Church and our ministry to contact us. Credit goes to our bishop/publisher for seeing the value of a printed product in every Catholic home, and to my co-workers, correspondents, photographers and columnists who provide The Catholic Virginian with its personality.

And Ruth? Thanks for always agreeing to go where God called us to be.

Brian T. Olszewski

'Circle of protection' must include those on death row

GUEST COMMENTARY

GREG ERLANDSON
CATHOLIC NEWS SERVICE

One of the maddening aspects of America's political landscape for Catholics is the inconsistencies of both political parties.

Some folks may oppose the death penalty but are just fine with abortion, while others proudly declare that life is sacred but support the warehousing and execution of prisoners.

"It is hollow on both parties' part to talk about human dignity by excluding huge swaths about it," said Bishop Daniel E. Flores of Brownsville, Texas.

Talking about the unborn, the migrant and the death row inmate, he added, "In the United States, we have a way to exclude people from being considered as within that sort of circle of protection."

In terms of Western countries, the United States is an outlier in its use of the death penalty, in league with countries like China, Iran, Saudi Arabia and Iraq.

Yet the death penalty does not attract the same kind of debate and protest as abortion, even though opponents — including the U.S. bishops and the Catholic Mobilizing Network

— consider it a pro-life issue.

One reason is that the United States has slowly been trending away from executions. At least 23 states have done away with the death penalty, and 36 have had no executions in the past 10 years.

There are many reasons for opposition to the death penalty, including the percentage of poor and minority prisoners on death row and the questions that raises about their legal representation, as well as the rates of exoneration.

The Church has grown increasingly critical of the practice. St. John Paul II updated the Catechism of the Catholic Church in 1997, including a quote from his encyclical "Evangelium Vitae" in saying that "the cases in which the execution of the offender is an absolute necessity 'are very rare, if not practically nonexistent.'"

In 2018, Pope Francis closed the door all the way, revising the catechism language to say bluntly that "the death penalty is inadmissible."

In his encyclical "Fratelli Tutti," the pope wrote that "the firm rejection of the death penalty shows to what extent it is possible to recognize the inalienable dignity of every human being and to accept that he or she has a place in this universe."

Unfortunately, the death penalty

has not gone away. Oklahoma last month conducted the first of 29 executions scheduled for the next 30 months.

James Coddington was in many ways a classic death row inmate: Raised under horrendous conditions as a child, he was poor and drug-addicted when he bashed in a friend's head with a hammer for \$500 to buy drugs.

In prison, however, he became something of a model. A former director of the Oklahoma Department of Corrections, Justin Jones, called his prison behavior "commendable" and said he didn't think "it would serve the best interest of the state of Oklahoma to execute Mr. Coddington."

Coddington was executed Aug. 25.

Next up on Oklahoma's death row is Richard Glossip, who was scheduled to die this month despite a bipartisan array of supporters who have argued for his innocence and alleged prosecutorial misconduct. His execution has now been pushed back to Dec. 8.

Oklahoma has tried three times to execute him, each time thwarted by equipment malfunctions.

Glossip has had three "last meals" so far and may soon have a fourth.

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Catholic Social Teaching provides moral framework

The central and enduring themes of Catholic Social Teaching are organized under four principles that provide a moral framework for decisions in public life. The following are adapted from “Forming Consciences for Faithful Citizenship,” nos. 44-56, U.S. Conference of Catholic Bishops, 2015.

The Dignity of the Human Person

Human life is sacred. The dignity of the human person is the foundation of a moral vision for society. Direct attacks on innocent persons are never morally acceptable. In our society, the gravest example is abortion. Euthanasia, assisted suicide, human cloning, in vitro fertilization and the destruction of embryos for research are others.

Protecting the dignity of life also includes overcoming poverty, ending use of the death penalty, and opposing racism, torture, unjust war, human trafficking and all activities that contribute to the “throwaway culture” identified by Pope Francis.

The Common Good

The common good is achieved when social conditions allow people to reach their fulfillment more fully and easily. It upholds the fundamental right to life, which makes all other rights possible. It asserts the right to food, shelter, education, employment, health care, housing, freedom of religion and conscience, and family life.

It requires an economy that serves people, not the other way

around. It calls on employers to uphold the dignity and rights of workers by offering productive work, decent and just wages, adequate security in their old age, the choice of whether to organize and join unions and the opportunity for legal status for immigrant workers.

Workers should contribute a fair day’s work for a fair day’s pay, treat employers and co-workers with respect and contribute to the common good. This principle requires that we protect and care for all of God’s creation, especially the most vulnerable among us, and the Earth, our common home.

Subsidiarity

The human person is social. The family is the fundamental building block of society, based on marriage between a man and a woman, a sanctuary for creation and nurturing of children. Policies and programs should defend, strengthen and respect this foundational unit, and uphold parents’ rights and responsibilities to care for and educate their children.

Further, every person and association has a right and duty to actively shape society and promote the well-being of all, especially the poor and vulnerable. Subsidiarity means that society’s larger institutions should not overwhelm or interfere with smaller or local ones. These larger institutions are obliged, however, to protect human dignity and meet human needs when smaller institutions cannot adequately do so.



Solidarity

We are one human family, despite our national, racial, ethnic, economic and ideological differences, called to love our neighbor as ourselves. We must work to eradicate poverty, disease and racism, and welcome immigrants, refugees and asylum seekers who are seeking employment, safety, education and

a better life for their families.

Solidarity requires preferential concern for the poor. A basic moral test of any society is how it treats those who are most vulnerable. This preferential option for the poor and vulnerable includes all who are marginalized — unborn children, persons with disabilities, the elderly and terminally ill, victims of injustice and oppression and immigrants.

Deacons’ ministry of charity makes the Eucharist real

EMILY JANSEN
The Catholic Virginian

From Sept. 15 to Sept. 17, more than a hundred deacons and their wives gathered in Harrisonburg for the annual deacon convocation. The conference included professional development workshops, Mass at Blessed Sacrament Catholic Church and lectures from various speakers on topics such as chaplaincy, cultural ministry and liturgy.

The keynote for the conference was titled “The gift and challenge of the Eucharist,” given by Jesuit Father Thomas Gaunt, executive director of the Center for Applied Research in the Apostolate (CARA).

Father Gaunt opened the lecture with the story of Servant of God Walter Ciszek, an American Jesuit priest who spent more than 20 years in Soviet prisons and labor camps. In his two books, “With God in Russia” and “He Leadeth Me,” Father Ciszek chronicled his experience secretly serving as a priest to his fellow prisoners and described how access to the Eucharist provided strength to those who gathered in the prison for Mass.

Father Gaunt used the story of Father Ciszek to commence discussion about the Eucharist, which he described as “overwhelming to ponder.” Emphasizing the self-giving love present in the Eucharist, Father Gaunt connected this to the ministry of charity that is funda-

“The self-giving love of the deacon through his ministry of charity builds the body of Christ, and it makes real and tangible the self-giving love of Christ in the Eucharist.”

— JESUIT FATHER THOMAS GAUNT

mental to the role of the deacon.

“The self-giving love of the deacon through his ministry of charity builds the body of Christ, and it makes real and tangible the self-giving love of Christ in the Eucharist,” said Father Gaunt.

Father Gaunt presented data from CARA surrounding the modern Catholic Church in America, such as belief in the Real Presence, Mass attendance and overall population. A 2019 Pew Research Center survey in which 69% of those who self-identify as Catholics do not believe in the Real Presence of the Eucharist raised concerns in the Catholic community.

Citing data collected by CARA to supplement the Pew findings, Father Gaunt presented a deeper reality: Only 50% of adult Catholics know

what the Church teaches about the Eucharist, but 63% of adult Catholics believe in the Real Presence. This means that one in six Catholics believe in the Real Presence but do not know the Church teaching about the body and blood of Christ.

Illuminating an area lacking in the Pew report, the priest accounted for this statistic by returning to the overall premise of his lecture.

“Knowledge is not just about knowing what is written in the catechism – knowledge is also what is experienced,” said Father Gaunt. “Walter Ciszek’s fellow prisoners in the labor camps may not have known the catechism, but they did know and experience the self-giving love of the Eucharist in the ministry of Walter Ciszek who accompanied them in their sufferings.”

Father Gaunt invited the deacons to use the National Eucharistic Revival as an opportunity to focus on their ministry of charity.

“Pay attention to making the self-giving love of Christ that we experience in the Eucharist present to those on the peripheries – the aged, the disabled, the prisoner, the alienated, the struggling, those on the margins of the Church,” he said.

Father Gaunt reminded the deacons of the value found in their personal witness: “Our individual actions speak louder than words. Let us strive to journey together with our brothers and sisters on the peripheries manifesting our eucharistic community.”

Academy

Continued from Page 3

“Our mission is simply to provide a truly Catholic liberal arts education in the Richmond area and make it affordable so as many people as possible are able to get this level of education and give the students the opportunity to come out knowing their faith, loving their faith and being a complete human being,” said King.

Incorporating religion and community service into the curriculum at CNA is part of the strategy to achieve those goals.

Each grade level includes religion class, and time is set aside daily for students’ personal spiritual enrichment through reflection and prayer. Mass is attended weekly at either a local parish or at the school if celebrated by a visiting priest, and holy days are usually observed at the Cathedral of the Sacred Heart in Richmond.

Mission includes community service

Community service is fundamental to CNA’s mission. It has partnered with St. Mary’s Hospital, Stop Hunger Now, St. Peter Pro-Cathedral and others to serve those in need.

All juniors are required to complete a Service Learning course. This year, juniors are spending part of each week at St. Francis — Manchester, an assisted living community in Richmond, meeting one-on-one with residents.

“The Service Learning course has important cross-curricular components in the humanities and social sciences, but at its heart is about human relationships and encounters,” said King. “An end-of-course requirement is a reflective essay that asks the

students to consider how their faith and understanding formed and has been formed by this experience.”

Monica Churchwell became attracted to Catholic schools after being left unimpressed by public schools in the area. Her son, Taiheem, now 19, completed elementary school in the public school system before turning to All Saints School, Richmond, for middle school, where he flourished.

When planning for high school, Churchwell recalled, “I knew we had to choose a high school that would not have him lost in his work or falling behind because of the many distractions that go on. I believe it was the grace of God that guided us to take a chance on CNA.”

Taiheem graduated in 2021, the first student to complete all four years at Cardinal Newman Academy and graduate. He is in his second year at JMU.

In a letter to the school this past July, Bishop Knestout noted the work CNA had done to become recognized as a private Catholic school.

“The dedication and arduous work that has been demonstrated in reaching this goal is evident in all that has been accomplished in a relatively brief time,” he said. “The vision for the school, centered on Christ, is a public witness to our Catholic faith and culture, and it is vitally important in the lives of our young people. Their formation in faith and education will serve them well, and in so doing, hopefully will serve the diocese and the entire community.”

Editor’s note: More information about Cardinal Newman Academy can be found at <https://cardinalnewmanacademy.org>.

Cursillo

Continued from Page 3

‘No more doubt’

Victoria Hunt, a parishioner at St. Luke, Virginia Beach, said the weekend changed her life.

Before attending Cursillo, she believed in God but had doubts at times and needed something to “re-enforce God.” She could identify with all of the speakers on the weekend and had two “powerful” experiences in the chapel when she was in private prayer. She felt God’s “spirit and love,” and he told her, “You won’t doubt again.”

“For me, I received the message very clear. There’s no doubt anymore,” Hunt said. “I feel changed because with everything that I lived in the Cursillo, I felt a message from God. I need to change things in my life that aren’t right.”

She feels called to continue to focus on her family, and she prays the rosary daily, has joined a Bible study and talks to friends about the love she feels from God.

Fredy Medina, St. Luke Parish, also said that the weekend made it clear to him that he needs to spend more time with his family.

Rocio Sanchez said she felt the Holy Spirit come into her body when she was praying in the chapel. As a result, she is praying the rosary daily and talking to her coworkers and children about how God is “transforming” her.

Impact upon Cursillistas

Leticia Sanchez and her husband, Hernan Florez, members of

St. Luke, Virginia Beach, attended a Spanish-language Cursillo weekend over the summer.

Leticia said she saw Jesus when she was praying there. She wondered why Jesus would appear to her, and she later learned that her husband was home praying for such an apparition for her.

Florez said that before the Cursillo, when he prayed, he talked to God, but now, he also listens.

Griselda Jordan, St. Luke Parish, speaking through a translator, said that she often felt angry and critical of others and had a “heart of stone” before living the Cursillo weekend, but her “hardened heart” was transformed in the chapel when she was praying.

She felt God’s presence, “a warmth in her heart.” Her knees became so heavy she couldn’t move, and she was “so involved in that moment with the Lord” that she was disoriented. Her hardened heart was transformed at that moment in the chapel.

“Now she feels joy that’s inside. It’s not one of those false joys that you are just smiling on the outside. It’s from inside out. She feels joy with her family and with people around her,” Grau translated. “She said it’s like she was asleep before, and she’s been awakened. She would go to Mass and be there, but now she really lives it. She feels alive.”

Florez called Cursillo an experience that he can’t explain.

“It’s something that you have to feel,” Florez said. “It’s a beautiful experience that changed my life.”

St. Elizabeth

Continued from Page 1

Theresa, Tazewell, from 1986-2006, adding the parishes in Grundy and Richlands in his last year.

“You can look at St. Elizabeth’s and say the parishioners are old,” he said. “But when I talk about the parish, I would tell people ‘We need to do this, this and this,’ and I could let it go because it’s the most mature of the communities. They took responsibility, and they would just do things, and we would work together, and it was just great. I learned a lot of how to be a pastor out here.”

Father Anthony Hoch, St. Elizabeth pastor from 1906-1932, was responsible for one of the church’s most significant features, the murals on the ceiling and in the sanctuary, painted by a friend, Theodore Brasch.

Depicting the Nativity, the Ascension, Christ with St. John and three other New Testament scenes, the 8 feet by 12 feet oils above the pews were restored by Judy Dotzel and Chris Norton of Trinity Artisans late last year and early this year.

They returned for the blessing of the restored murals and brought up the offertory gifts during Mass. They spent months removing years of grime and candle soot from those murals and four others in the sanctuary. A grant from the diocese financed the work, completed last spring, and diocesan archivist Edie Jeter said she’s been fielding lots of calls from people interested in seeing the murals.

In his homily, Bishop Knestout praised “these beautiful images that have been restored in a loving way.” Works showing the life of Christ, the bishop said, allow us “to place ourselves in the



Andrew Satmary, 95, greets parishioners of St. Elizabeth, Pocahontas, before the anniversary Mass on Sept. 18, 2022. He and his 13 siblings were all baptized at the parish. (Photo/Joseph Staniunas)

midst of those events and activities so that our lives and our hearts might be transformed.”

Deep roots

Satmary noted there wasn’t much St. Elizabeth parishioners couldn’t handle.

“Anything comes up, the parishioners have always been able to cope with it,” he said. “We’ve had ups and downs almost to the verge of one time we thought we were going to have to close down, but thank God we have been able to continue.”

Satmary was on the committee that planned the anniversary events, delayed a year by the pandemic. Other members were Father Anokye, Anne Danko, Barbara Jones, Jerry and Donna Lambert, and Vince and Sue Shumate.

Vince was baptized and received first Communion and confirmation in St. Elizabeth. As head of maintenance, he’s overseen repairs to the roof, electrical system and plumbing, and it was a proud day for him and his family.

“That we receive the support of the bishop and all the other churches makes everything work like we are one holy family,” he said.

The Dankos have been part of St. Elizabeth since the 1900s and had their own table at the reception after Mass. Paul Danko said his great-grandfather was one of those Hungarian immigrants who were “all very religious and thankful for what they had.” Paul lives in Abingdon and, like his forebears, works in coal mining. Like all who attended the celebration, he was grateful to see Bishop Knestout.

“There’s just a few people that keep the church going, and it’s a challenge every year,” he said. “But having him come and participate was just a great thing.”

A parishioner for about 20 years, Joyce Shamro said she started going to St. Elizabeth after joining a prayer group.

“Everyone else was just so accepting of me as a newcomer,” she said. “I find so many of those people are still alive, and it’s been really special to me to watch all their generations come.”

Parishioner Dale Ann Hawkins’ connection to the parish goes back generations.

“My grandparents were married there, my parents, all my aunts and uncles, some of my cousins,” she said. “There are many original families that are still in town, and in Pocahontas, the churches are the community.”

In challenging times, turn to Mary and the rosary



IN LIGHT OF FAITH
BARBARA HUGHES

No month of the year passes without the Church celebrating a solemnity, feast or memorial in honor of Mary. However, October has special significance in that it commemorates the importance of the rosary as a favorite prayer of Mary – and with good reason.

“To Jesus through Mary” was a favorite saying of St. Louis de Montford, reminding us that Mary was the chosen vehicle that brought Christ to the world. St. John Paul II called the rosary the “compendium of the Gospel,” and Pope Francis cited “Mary as the road to Jesus.”

Although Franciscans are not usually associated with Mary, St. Anthony of Padua compared Mary to a rainbow, which is a sign of peace and reconciliation. So highly did the saint esteem our heavenly mother that he claimed we have three advocates: the Holy Spirit, Christ and Mary. St. Dominic, long associated with the rosary, viewed the rosary as the perfect combination of vocal and mental prayer, giving credence to it being called “the school of prayer.”

Little effort is required in repeating the prayers that make up the rosary. They are as familiar to Catholics as our own names, which allows the words to flow fluently from our lips. In this way, the rosary facilitates our being present to Jesus just as he is present to us. When our minds wander, we gently return to the scene of the mystery so that the words rooted in Scripture fall from our lips in sweet praise of God.



St. Jerome considered the truths contained in the rosary so sublime and so wonderful that neither angels nor humans could fully understand them.

During these troubled times, as in times past, when war, dissention and famine abound, we do well to have recourse to Mary who is called “Queen of Peace.” St. John Paul II, who grew up in the shadow of communist suppression, wrote, “From my youthful years, the rosary has held an important place in my life.”

When the Soviet hammer and sickle flag was lowered for the last time over the Kremlin, and Mikhail Gorbachev resigned his post as president of the Soviet Union, those who are familiar with Fatima immediately drew a connection between the event and the pope’s proclamation in response to Our Lady’s request to consecrate Russia to her Immaculate Heart.

Many regarded the fall of com-

munist in the Soviet Union and the collapse of the Berlin wall as a definitive response to Mary’s request. At the time, no one could have envisioned the invasion of Ukraine by Russia only decades later. Clearly, life is not static, so challenges continue, as must our prayers for divine intervention.

Perhaps part of the reason we have difficulty with the ongoing threat of evil is because of a lack of understanding about apparitions and their prophetic utterances. According to St. Thomas Aquinas, “Apparitions have more to do with hope than faith. They shape the future. They bring the Gospel to life in a prophetic manner in new historical and geographical situations.”

The function of apparitions is not to complete the Gospel, but to open our eyes and ears to actualize it. The power behind praying the rosary is because it changes the hearts of those who pray it as well as the

hearts of those for whom the rosary is intended.

We know that throughout the history of the Church, Mary has appeared to her children, pleading for them to convert and turn their hearts to her son who loved them unto death. The fruits of her apparitions continue as people are converted, return to the sacraments, and experience physical and spiritual healing.

Although apparitions are not part of the deposit of faith, why would anyone – given Mary’s privileged position within the Church and salvation history – be dismissive of a message that ought to strengthen our faith since it comes from the Queen of Heaven and Earth?

Mary and Joseph enjoyed visions, as did Moses and Elijah, Peter and Paul, to name only a few. If these great saints needed help from on high, it seems presumptuous to assume that such help is no longer needed.

Knowing our weakness, Mary offers us the rosary as a way to enter more deeply into the mysteries of her son and to learn of his mercy. With so many saints attesting to the power of Mary’s intercession through the rosary, why would we not make use of the heavenly aid that has been dubbed “garden of roses”?

Much of the above has been excerpted from my book, “Mary the Perfect Contemplative: Carmelite Insights into the Interior Life of Our Lady.”

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

Prayers of thanksgiving increase our faith in God



BELIEVE AS YOU PRAY
MSGR. TIMOTHY KEENEY

I want Thanksgiving to survive as the quintessential American Holiday. As far-fetched as it may seem, Thanksgiving may be taken from us. It is a holiday that only could have arisen in a country and a people who believed in God. Where atheism reigns, it is impossible to think they would have come up with such a holiday.

The reason for my fear? A new Pew Research Center survey predicts that by 2070 those professing Christianity will be a minority in our country and that those choosing no religious affiliation will be the majority. Although there may be a number of those who are unaffiliated who still believe in God, the number of those professing no belief

in God is rapidly rising.

What is a proper response of Christians? Increased and unceasing thanksgiving. I have always believed that prayers of thanksgiving are one of the most subversive things that a person can do to fight the dominant culture of their day. Prayers of thanksgiving always and necessarily lead us to faith in God. To whom else would you pray?

There are some events in our lives that we recognize that giving thanks to family, friends, or others in our lives is insufficient to our experience of receiving a true graced moment.

To whom should we give thanks for the birth of a child, the experience of unexpected joy or being overwhelmed by the beauty of nature or art, if not to God?

Both Naaman and the man cured of leprosy have

this realization. Naaman first tries to give Elisha the thanks for his cure, but Elisha’s refusal causes him to redirect his thanks to the one from whom he truly received his cure. This leads him

to making an act of faith in the God of Israel and totally changing the course of his life.

The man cured of leprosy returns to give thanks to Jesus for his cure, but that act of thanksgiving is far more profound than simple gratitude. It is also an act of faith. Jesus’ last words to the man in response to that act of thanksgiving are, “Stand up and go; your faith has saved you.”

By becoming a people and a community that makes thanksgiving to God a priority of our prayer, our lives and our attitudes, I believe that we will similarly change the directory of our culture. We seem to reserve our thanksgiving to God only for the big things in our lives. What would be truly transformative for us and for our culture is if we cultivate a constant and universal practice of thanksgiving for each and every aspect of our lives. This way we will not only save the holiday of Thanksgiving, we will allow thanksgiving to God to save us.

Msgr. Timothy Keeney is pastor of Incarnation, Charlottesville.

**Twenty-eighth Sunday
in Ordinary Time – Year C**
2 Kgs 5: 14-17; Ps 98:1, 2-3, 3-4;
2 Tm 2: 8-13; Lk 17: 11-19

OPPORTUNITIES

Blessed Sacrament Catholic Church is seeking a skilled bookkeeper to join its vibrant parish staff. The bookkeeper will work under the direction of the pastor. The responsibilities of the bookkeeper position will include accounts payable, accounts receivable, payroll and financial statements. The bookkeeper assists in preparing the annual budget and prepares and clarifies monthly reports for the parish finance council and, as needed, to the diocese. This position requires knowledge of accounting principles, as well as a degree in accounting with three or more years' experience. A minimum of 30 hours per week is required for this position, with the potential for expanded hours. Salary and benefits are competitive. The ideal candidate will be detail oriented and organized so as to meet monthly deadlines. Interested parties are asked to send a cover letter and résumé to Father Silvio Kaberia, Blessed Sacrament Catholic Church, 154 N. Main Street, Harrisonburg, VA 22802 or pastor@bsccva.com.

St. Joseph Catholic Church, Hampton, seeks a full-time office manager, non-exempt position, responsible for providing approximately 35 hours per week of office administrative support to the parish. Office hours are 9 a.m.-2 p.m. M-Thur and 9 a.m.-Noon on Friday, as the position is full-time, other hours are required. Employed by the pastor and supervised by the manager of the Peninsula Cluster Parishes. Applicant should possess demonstrated experience in administrative/office skills and a strong working knowledge of MS Office applications. Familiarity with the ParishSoft is a plus. The qualified candidate must be highly organized, able to multi-task, possess strong written and verbal communication skills, be able to maintain confidentiality, take direction, work independently, and always interact professionally and respectfully with all individuals. The position may require occasional lifting. Applicants should possess a high school diploma and have experience working in an office setting. Full job description can be found at stjosephcatholic.org or rb.gy/aie3e7. To apply, please send a cover letter, résumé and diocesan application to: Paul DeFluri, manager, Peninsula Cluster Parishes. Phone: 757-851-8800; Fax: 757-851-1875; email: pdefluri@peninsulacluster.org.

St. Bridget Catholic Church is seeking a full-time director of religious education. The director of religious education will recruit volunteers and have direct oversight of the parish catechetical program for parent baptism prep; grades

Pre-K-5, sacramental preparation for first penance and first holy Communion; coordinating Children's Liturgy of the Word; Vacation Bible School and Christian Formation Committee. The DRE will also support volunteer leaders for: adult faith formation, inquiry program for those becoming Catholic, and nursery. The DRE will work with staff in providing a safe environment for all through VIRTUS and providing leadership and community in building a solid foundation of catechetical ministry. This position requires evening and weekend hours. Religious education class will require work on weekends. Candidates should have a bachelor's degree in religious studies, education or related fields. The director of religious education must be a Catholic in good standing. Interested candidates should send a cover letter, résumé and diocesan application to Joyce Romito at jromito@saintbridgetchurch.org.

St. Joseph, Hampton, seeks a part-time music coordinator (25 hours/week); responsible for the preparation, development, scheduling and presentation of all music for the parish. Job responsibilities include coordinate/play music for all weekend and holy day liturgies. Coordinate/play music for funerals, weddings, reconciliation services. Direct choir rehearsals. Participate in the planning of parish liturgies. Attend quarterly liturgy committee meetings. Coordinate, train and develop musicians, cantors/song leaders. Prepare an annual music budget. Participate in diocesan/regional gatherings pertinent to liturgy/music. Applicants should possess a bachelor's degree in music or equivalent education and experience. Prefer a practicing Catholic in good standing, familiar with Catholic liturgy. Salary commensurate with experience. Send cover letter, résumé and application to Paul DeFluri, manager, Peninsula Cluster Parishes, Phone: 757-851-8800, Fax: 757-851-1875, email: pdefluri@gmail.com

Our Lady of the Blessed Sacrament, West Point, is seeking applicants for the position of director of music. The successful applicant should have a bachelor's degree in music or equivalent professional experience. They should have a working knowledge of MS Office products and preferred to have bilingual English/Spanish skills. This position is responsible for overseeing the music arrangements for all parish liturgies. This is an 8-12 hour per week part-time position with flexible hours to include nights and weekends, available Dec. 1, 2022. Salary is negotiable based upon qualifications and experience. If interested, please submit a completed Diocese of Richmond employment application with a cover

letter to Robert S. Ryalls, business manager, Our Lady of the Blessed Sacrament Catholic Church, 207 W. Euclid Blvd., West Point, Virginia 23181 or submit via email to: businessmgr@olbs-catholic.org no later than Oct. 19.

St. Mary of the Annunciation, Ladysmith Road in Caroline County, seeks an accompanist for Sunday morning Masses at 8:30 a.m. and 11 a.m. Candidate will be comfortable on piano and organ, and will be versed in diverse musical repertory, from chant to classical hymnody to gospel to contemporary. Familiarity with Catholic liturgy is a plus. Position has room to evolve. We are located two miles east of Exit 110 on I-95. Contact Father Alexander Muddu at 804-448-9064 or amuddu@richmonddioocese.org.

The Church of St. Therese is seeking a faithful and passionate Catholic who loves Jesus and his Church

for full-time employment as the coordinator of youth ministry. The successful candidate will be one who strives to lead a life of personal holiness and has a shepherd's heart to search out and lead teens closer to Christ. He/she must have the energy to build a youth program from scratch. Applicants should have at least a bachelor's degree in a related field and a minimum of three years' experience in youth ministry. The position is responsible for overseeing the middle school and high school programs with vision, including sacramental preparation for confirmation, with special attention given to empowering lay leadership among both adults and teens. Salary and benefits consistent with diocesan guidelines, qualifications and experience. Send cover letter, résumé and diocesan application to the pastor, Father Gregory Kandt, at fr.gregory@sttheresglo.org. For more information, call Father Kandt at 804-693-9043.

SHORTTAKES

You're invited to join **Mary's Choice RVA Annual Gala** at Tuckahoe Women's Club, 4215 Dover Road, Richmond, to support Richmond's Catholic maternity home on Thursday, Oct 13, 6:15 p.m. – 9 p.m. Enjoy cocktail hour, dinner and music, while learning how you can support mothers and their children. Tickets are free — participants will have the opportunity to make a pledge to benefit the direct needs of mothers in our care. Together, we can make a real impact on the lives of moms and their babies. To find out more and to register, visit www.maryschoicerva.org.

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St. Clare of Assisi Retreat Center, 620 Buckroe Ave., Hampton, is hosting "Love, Loss and Life: Finding Yourself and God's Plan for You" Retreat Friday, Oct. 21, through Sunday, Oct 23, for widows/widowers whose spouses have passed away at least two or more years ago. Come away to some quiet time with God to reflect on who you are now in God's eyes and what his plan is for you as he heals your grief. Visit philippians2foundation.org for more information and to register, or email philippians2foundation@gmail.com.

All are welcome to join Father John Kazibwe from the Church of the Epiphany on a pilgrimage to the Holy Land and Jordan April 19-29, 2023, for the most incredible spiritual experience of your life. This 11-day tour to two countries for \$4,399 includes round-trip airfare, 4-star hotels, daily Mass, breakfast and dinner, and much more! As we walk in Jesus' footsteps in Jerusalem, a few places on the itinerary include the Church of the Holy Sepulcher, the Garden of Gethsemane and the Basilica of Agony, the Church of St. Peter in Gallicantu. In Tiberias, we will sail through the Sea of Galilee, tour places like Nazareth, and witness the site of the Transfiguration. Pilgrims can also go to the Dead Sea. We will spend two nights in Amman and visit Petra, one of the magnificent Seven Wonders of the World. For further information, please contact Alba Kim at 804-298-4035 or tours@albastours.com. You can also visit <https://www.albastours.com>. Reservations are available now. Spaces are limited.

The Fourth Degree of the Knights of Columbus, Father Habets Assembly #1505, is hosting a charitable golf tournament to benefit the USO of Hampton Roads and Central Virginia, which directly supports our local service men and women. The tournament, which is open to the public, will take place on Friday, Oct. 7, 2022, at the Sewell's Point Golf Club. There will be a 12 p.m. shotgun start. The registration includes door prizes, picnic dinner, drinks, goody bag and lots of great golf. Come out to support our military men and women. For more information about the tournament including sponsorships available, registration and donations, visit the tournament website at <https://birdease.com/2022USOWarriorClassic>.

El Papa en el Ángelus: No permanecer indiferentes ante la corrupción

Ser creativos en el hacer el bien, con la prudencia y la astucia del Evangelio. Es la enseñanza que el Papa Francisco destaca del Evangelio del día, que hoy presenta una parábola “un poco difícil de comprender”.

CIUDAD DEL VATICANO

Asomado, como cada domingo, a la ventana del Palacio Apostólico del Vaticano para rezar el Ángelus a la Madre de Dios con los peregrinos, el Sumo Pontífice meditó sobre la historia de corrupción que Jesús cuenta a sus discípulos: “un administrador deshonesto, que roba y después, cuando es descubierto por su amo, actúa con astucia para salir de esa situación”. ¿En qué consiste esta astucia - él es un corrupto - y qué quiere decirnos Jesús?, preguntó Francisco. El administrador deshonesto - explicó el Papa “no se da por vencido, no se resigna a su destino y no se hace la víctima”. Busca una solución, es “ingenioso”.

“Jesús se inspira en esta historia para lanzarnos una primera provocación: «Los hijos de este mundo -dice- son más astutos con los de su generación que los hijos de la luz» (v. 8).”

Sucede que, tal como dijo el Santo Padre, quien se mueve en las tinieblas, según ciertos criterios mundanos, sabe salir adelante incluso en medio de los problemas, sabe ser más astuto que los otros; sin embargo, los discípulos de Jesús, es decir, nosotros, a veces estamos dormidos, o somos ingenuos, no sabemos tomar la iniciativa para buscar salidas en las dificultades (cfr Evangelii gaudium, 24).

“Pienso en los momentos de crisis personal, social, pero también eclesial: a veces nos dejamos vencer por el desánimo, o caemos en la queja y en el victimismo.”

Jesús, sin embargo, dice que “se podría también ser astutos según el Evangelio, ser despiertos y atentos para discernir la realidad, ser



El Papa Francisco besa a un niño al salir de su audiencia general en la Plaza de San Pedro en el Vaticano el 21 de septiembre de 2022. (Foto CNS/Paul Haring)

creativos para buscar soluciones buenas, para nosotros y para los otros”.

El Maestro ofrece también “otra enseñanza”, precisó el Obispo de Roma. La astucia del administrador consiste en “hacer un descuento a los que están en deuda, y así se hace amigo de ellos, esperando que puedan ayudarlo cuando el amo le eche”. Antes acumulaba las riquezas para sí mismo, ahora las usa para hacerse amigos que puedan ayudarlo en el futuro. En el mismo camino: robar, ¿no? Y Jesús, entonces, nos ofrece una enseñanza sobre el uso de los bienes: «Haceos amigos con el Dinero injusto, para que, cuando llegue a faltar, os reciban en las eternas moradas» (v. 9).

“Para heredar la vida eterna no es necesario acumular los bienes de este mundo, lo que cuenta es la caridad que habremos vivido en nuestras relaciones fraternas. Esta es la invitación de Jesús: no uséis los bienes de este mundo solo para vosotros mismos y para vuestro egoísmo, sino utilizadlos para generar amistades, para crear relaciones buenas, para actuar en la caridad, para promover la fraternidad y ejercer el cuidado hacia los más débiles.”

El Santo Padre constató que también hoy en día hay historias de corrupción como la que el Evangelio nos cuenta: conductas deshonestas, políticas injustas, egoísmos que dominan las elecciones de los individuos y de las instituciones, y tantas otras situaciones oscuras. Pero a los cristianos - dijo - no se nos permite desanimarnos o, peor aún, dejarlo pasar, permanecer indiferentes.

“Al contrario, estamos llamados a ser creativos en el hacer el bien, con la prudencia y la astucia del Evangelio, usando los bienes de este mundo -no solo los materiales, sino todos los dones que hemos recibido del Señor- no para enriquecernos a nosotros mismos, sino para generar amor fraterno y amistad social. Esto es muy importante: con nuestra actitud, generar amistad social.”

Así, con estas reflexiones, el Santo Padre invitó a rezar a María Santísima para que nos ayude a ser como ella, “pobres en espíritu y ricos de caridad recíproca”.

Tras rezar el Ángelus, el Santo Padre dio gracias a Dios por el viaje a Kazajistán, realizado en días anteriores, y dijo que hablará de él en la Audiencia General del próximo miércoles. También se refirió a los enfrentamientos entre Azerbaiyán y Armenia, expresando su cercanía espiritual a las familias de las víctimas y exhortando a las partes a respetar el alto el fuego, con vistas a un acuerdo de paz.

Pidió - como lo viene haciendo desde el inicio de la guerra- por el martirizado pueblo ucraniano, y también por la paz en cada lugar de la tierra asolado por la guerra.

En el corazón del Papa también los habitantes de Las Marcas, en Italia, región que se vio afectada por violentas inundaciones, con la seguridad de sus oraciones por los fallecidos y sus familias, los heridos y los que han sufrido graves daños.

El Papa: Constituyámonos en estado permanente de misión

Recibiendo a cerca de mil quinientos peregrinos de la Diócesis de Alejandría y a confirmando y confirmados de la Diócesis de Spoleto-Norcia, el Papa recuerda el legado de San Pío V: sus enseñanzas - dijo, entre otras cosas - invitan a ser buscadores de la verdad.

CIUDAD DEL VATICANO

Fueron cerca de mil quinientos los peregrinos de la Diócesis de Alejandría y los chicos confirmando de la Diócesis de Spoleto-Norcia, los que el Santo Padre Francisco recibió en este sábado 17 de setiembre. El Papa quiso dirigirse a ellos de forma separada, primero a los peregrinos y luego a los niños. Recordó, ante todo, las enseñanzas del Papa San Pío V, único Papa piamontés nacido en Bosco Marengo, actual territorio de la Diócesis de Alejandría cuyas enseñanzas, dijo, invitan a ser “buscadores de la Verdad”.

“Jesús es la Verdad, en un sentido no sólo universal sino también comunitario y personal; y el reto es vivir la búsqueda de la verdad hoy en la vida cotidiana de la Iglesia, de las comunidades cristianas.”

Si esta búsqueda se realiza a través del discernimiento personal y comunitario “a partir de la Palabra de Dios”, hace que una comunidad crezca en un conocimiento cada vez más íntimo de Jesucristo, de modo que Él se convierte “en el fundamento de la vida comunitaria”, afirmó Francisco.

A continuación, el Santo Padre hizo presente que la Palabra de Dios “cobra vida especialmente en la celebración eucarística”, y que, por lo tanto, resulta necesario “hacer el mayor esfuerzo para que la celebración eucarística se convierta realmente en la fuente de la vida comunitaria”.

“Después de haber tocado la Carne Eucarística de Cristo, la comunidad evangelizadora es enviada y se mete con obras y gestos en la vida cotidiana de los demás, acorta las distancias, se rebaja hasta la humillación si es necesario, y asume la vida humana, tocando la carne sufriente de Cristo en el pueblo.”

Por último, recordó el compromiso de San Pío V de recomendar la oración, en especial el Rosario, que constituye “base e impulso para la acción misionera”. E hizo presente que los primeros pasos de la Iglesia en el mundo estuvieron marcados por la oración: “los escritos apostólicos y la gran narración de los Hechos de los Apóstoles dan la imagen de una Iglesia en movimiento, una Iglesia laboriosa, que encuentra en las reuniones de oración la base y el impulso para la acción misionera”.

Caminar juntos en la renovación pastoral de su diócesis, que en los próximos días iniciará la constitución de las Unidades Pastorales, fue la invitación final del Pontífice, que pidió que todas las comunidades se aseguren de poner los medios necesarios para avanzar en el camino

de la conversión pastoral y misionera, “que no puede dejar las cosas como están”.

“Ahora no necesitamos una simple administración. Constituyámonos en todas las regiones de la tierra en estado permanente de misión.”

Dirigiéndose luego a confirmandos y confirmados, el Papa destacó lo hermoso del camino del Sacramento de la Confirmación, que “revive la experiencia de los primeros discípulos de Jesús”. La confirmación, “confirma el Bautismo”, dijo. Y la vida cristiana “es una casa que se construye sobre los cimientos del Bautismo”. Haciendo la voluntad de Dios, poniéndola en práctica en nuestra vida, es como se entra “en el Reino de los Cielos”, les recordó.

Antes de bendecir una piedra de la antigua Abadía de San Eutizio llevada por los chicos que la colocarán “como símbolo de su reconstrucción”, el Pontífice quiso bendecir también a cada uno de ellos “para que se conviertan en una piedra viva para construir la comunidad cristiana”:

“Ser piedras vivas: esto es posible con la fuerza del Espíritu Santo, que en la Confirmación los confirma como bautizados, hijos de Dios y miembros de la Iglesia.”

Bautismo y piedra, piedra viva - concluyó Francisco, alentándolos-. Adelante con esto: ¡construir la casa sobre la roca!

Migrants

Continued from Page 1

“Is it simply ignorance about the conditions that lead to human displacement, or overlooking the contributions that newcomers make to host communities?” he asked, before urging universities to study and educate the public about “the root causes of contemporary forced migration” and the practical, spiritual and cultural benefits of welcoming migrants and refugees.

Andreas Hollstein, who served as mayor of Altena, Germany, from 1999 to 2020 and led community-sponsorship programs there, told the conference at the Vatican, “You need good examples — pictures of a better world — to fight the narrative of the ultra-rightists who are growing in so many countries.”

“Stories of success are happening every day in every city” that welcomes migrants and refugees, “but we don’t publicize this,” he said, citing examples from Altena.

Julietta Valls Noyes, assistant U.S. secretary of state for the Bureau of Population, Refugees and Migration, noted that long before international and national refugee conventions were adopted beginning in the 1950s, “we had churches and synagogues and mosques and meetings where congregants would live out their faith by opening their arms and their hearts to the vulnerable.”

To reach the Biden Administration’s cap of 125,000 refugees to be resettled over the course of the coming year, she said, community involvement and sponsorship will

be important. Her office already was working on community-sponsorship pilot projects when the Afghan crisis began in August 2021 and again early this year when Russia’s war on Ukraine sent millions fleeing.

William Canny, executive director of the U.S. bishops’ Migration and Refugee Services, agreed that welcoming that number of refugees will require support from parishes, synagogues and other community groups, but like representatives of other agencies offering assistance, he said the vetting process must be sped up and resources must be allocated to help with the housing and health care costs sponsors promise to cover.

All the speakers agreed that the community-sponsorship programs benefit both the refugees and the host communities, fast-tracking integration and energizing local communities.

Msgr. Robert J. Vitillo, secretary-general of the International Catholic Migration Commission, said that, in Europe, community sponsorship is working especially well in small towns that are dying because the young people are moving away. Newcomers bring energy, but also reopen businesses like bakeries and grocery stores.

Scalabrinian Father Fabio Baggio, undersecretary of the Dicastery for Promoting Integral Human Development, said he had made several trips to Canada to study its well-developed community-sponsorship program through which families, towns, parishes, synagogues, mosques or other groups financially, emotionally and practically support for one year refugee families vetted by the government.

SCRIPTURE SEARCH®

Gospel for October 10, 2021

Mark 10: 17-30

Following is a word search based on the Gospel reading for the 28th Sunday in Ordinary Time, Cycle B: The young man who went away sad. The words can be found in all directions in the puzzle.

A MAN	KNELT	ETERNAL LIFE
GOOD	ALONE	STEAL
FALSE	DEFRAUD	HONOR
OBSERVED	LOVED HIM	TREASURE
HEAVEN	ENTER	CAMEL
NEEDLE	SAVED	ALL THINGS
POSSIBLE	GOSPEL	AGE TO COME

QUESTIONS

K D E A L L T H I N G S
 F N U S T E A L E M A C
 A H E A V E N A P V M A
 L W K L R G A D E H A G
 S I L Y T F P D N R N E
 E L L A L R E T N E O T
 G L J L O V E D H I M O
 O O D F R H C A C O H C
 O J S E L B I S S O P O
 D F S P E N O L A U Y M
 D B M M E N H O N O R E
 O E F I L L A N R E T E

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CELEBRATE THE FEAST DAY OF
Saint John Paul II

OCTOBER 20-23



Adoration and Vespers



Mass in Honor of Saint Kateri Tekakwitha



Mass, Confession, and Relic Veneration



“Mary in the Life of Saint John Paul II” Play

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