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Ramona Trevino (center), former Planned Parenthood clinic manager and current national outreach director of 40 Days for Life, speaks to participants outside the Planned Parenthood on Peters Creek Road in Roanoke during a prayer vigil on Monday, Oct. 3, 2022. (Photo/Karen Adams)

40 Days for Life unites Christians in Roanoke Valley Hopes to change minds, hearts about abortion

KAREN ADAMS

Special to The Catholic Virginian

For 40 days, Catholic and non-Catholic members of the Roanoke Valley pro-life community are standing along a busy highway and praying to change hearts and minds about abortion.

On Monday, Oct. 3, about 30 area participants of 40 Days for Life gathered outside Roanoke's Planned Parenthood on noisy Peters Creek Road, state highway 117, quietly holding signs, praying and offering literature to any interested visitors at the clinic. Many passing drivers honked in approval, and the few that cursed at the crowd received a reply of "God bless you!"

The national 40 Days for Life organization is a non-denominational movement that includes prayer, fasting and peaceful vigils at abortion facilities twice a year for 40 days, a timespan that often represents change in the Bible. The fall campaign began on Sept. 28 and continues through Nov. 6.

Joan Murano, the local 40 Days for Life leader and a parishioner at Our Lady of Nazareth, Roanoke, noted that peaceful, prayerful witness is essential to changing minds and hearts with love.

"I was raised in a home that was very pro-life, and my mother especially shaped

my thinking," said Murano. She recalled how, years ago as a shy young woman in her 20s, she approached an abortion clinic in her New York neighborhood to join a group outside. She saw pro-life activists shouting at women going into the clinic, which made their trauma worse, she said.

"I knew that was not the way to help people," she said, noting that people are hurting emotionally when they go into those clinics. "You can see it on their faces."

Turning to leave, she saw a deacon from her church nearby, quietly praying.

"He was kneeling on the hard concrete and simply praying," she remembered. "That really impressed me as the way to do this."

At the Oct. 3 vigil, Ramona Trevino stood alone and quietly prayed the rosary before speaking to the group. A former Planned Parenthood manager for a now-closed clinic in Sherman, Texas, Trevino is the national outreach director for 40 Days for Life. She is also a lifelong Catholic and author of the book "Redeemed by Grace: A Catholic Woman's Journey to Planned Parenthood and Back."

"It's never an easy decision for any woman in a crisis situation," Trevino said.

She recalled her own difficult years

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Bishops object to proposed VA rule Military archdiocese says abortions unauthorized

WASHINGTON (CNS) – The U.S. Conference of Catholic Bishops and the Archdiocese for the Military Services have filed a joint statement objecting to a rule proposed by the Biden administration to allow abortions to be performed on demand in health programs administered by the Department of Veterans Affairs.

"The interim final rule allows abortions, including elective abortions, in VA programs through nine months of pregnancy," said the statement, dated Sept. 21.

"That abortion is permitted through all nine months of pregnancy can be inferred from the rule's failure to place any gestational limit on the availability of abortion in VA programs," it added.

On Sept. 1, the VA submitted to the Federal Register an interim final rule allowing the VA to provide access to abortion counseling and – in certain cases – abortions to pregnant veterans and VA beneficiaries, according to a Sept. 2 news release from the VA.

"In our view, there are at least three problems with the interim final rule," the USCCB and military archdiocese said in their statement.

"First, the department has no statutory authority to adopt it," the statement said. "Second, the rule represents a violation of conditions Congress has placed on the availability of taxpayer funds and government facilities for abortions.

"Third, the rule will facil-

itate the taxpayer-funded destruction of innocent human lives and harm the women it is intended to benefit."

Once the rule was published Sept. 9 by the Federal Register, the VA began immediately to provide these services "in as many locations as possible."

At the same time, a 30-day period for public comment began, during which the VA was considering making the rule permanent.

The USCCB and the military archdiocese filed its joint statement objecting to the interim rule electronically.

In its news release, the VA said the department specifically "will provide access to abortions when the life or health of the pregnant veteran would be endangered if the pregnancy were carried to term, or when the pregnancy is the result of rape or incest," the VA release said.

The statement from the USCCB and the military archdiocese said: "Given the broad construction ordinarily given the term 'health' in the abortion context, a rule permitting abortion for reasons of health without further qualification or limitation has generally been understood to permit abortion on demand."

The VA said beneficiaries enrolled in the VA's Civilian Health and Medical Program "will also have access to this care."

"This is a patient safety decision," VA Secretary Denis McDonough said in a state-

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The Catholic Virginian
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Synodal process takes us 'to threshold of new era'



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

One of the benefits of studying Church history is learning how events and the people who participated in them are part of a bigger picture, a particular expression or facet of the Church's tradition, that continues to make an impact long after the event and the life of those who were a part of it.

On Oct. 11, 1962, St. John XXIII opened the Second Vatican Council. In his remarks to the Council Fathers, the Holy Father said: "Present indications are that the human family is *on the threshold of a new era* [emphasis added]. We must recognize here the hand of God, who, as the years roll by, is ever directing men's efforts, whether they realize it or not, towards the fulfillment of the inscrutable designs of [God's] providence, wisely arranging everything, even adverse human fortune, for the Church's good."

Among those participating in the council was auxiliary Bishop Karol Wojtyla of Krakow, Poland, who, in 1964, would become Krakow's archbishop and in October 1978, Pope John Paul II. Also present among the "periti" (theological experts) assisting the bishops of the council was Father James Aloysius Hickey, celebrating his 42nd birthday on Oct. 11. Many years later, he would be named arch-

bishop of Washington, who I assisted for 10 years as priest secretary. I was just 4 months old on that date, having been born on June 11 that year.

What we experienced during the pontificate of St. John Paul II was his recognition that our Church was on the threshold of a new era, preparing to influence the world. His whole pontificate was focused upon, and directed toward, leading the Church into its third millennium.

The threshold of this new era was the Jubilee Year 2000. In 1994, when he outlined how the Catholic faithful were to prepare for and celebrate the jubilee, he noted that preparation for the Jubilee Year 2000 began at the council, saying, "...the Second Vatican Council was a providential event, whereby the Church began the more immediate preparation for the Jubilee of the Second Millennium..."

"The Second Vatican Council is often considered as the beginning of a new era in the life of the Church. This is true, but at the same time it is difficult to overlook the fact that *the Council drew much from the experiences and reflections of the immediate past...*"

In a 2002 address to members of the Pontifical Council for Social Communications, the Holy Father provided what 20 years later might be seen as a foundation block in the synodal process undertaken by Pope Francis. St. John Paul II said, "*The Gospel lives in conversation with the culture* [emphasis added], and if the Church holds back from the culture,

the Gospel itself falls silent."

Conversation! That is what our parishes, advisory bodies and organizations had this spring and which Pope Francis encourages us to continue having. The synodal process is about listening to the people of God and allowing the Holy Spirit to speak to our hearts in this ongoing process. (You can read a national synthesis of the synodal process in English at <https://bit.ly/NationalSynodEN> and in Spanish at <https://bit.ly/NationalSynodES>.)

Why has Pope Francis invited the universal Church to immerse itself in synodality? Because we are on the threshold of a new era. Just as the Council Fathers and St. John Paul II identified those thresholds, so, too, has Pope Francis. In doing so, he is asking us to *continually* bring the fruits of the Holy Spirit into the Church through listening to God in prayer and one another in charity, discerning — asking the Holy Spirit for the gift of counsel or right judgement, and implementing not only with new initiatives and projects, but primarily with personal holiness and the practice of virtue.

In his letter for this year's observance of World Day of Social Communications, Pope Francis termed the synodal process "a great opportunity to listen to one another" and stated, "The true seat of listening is the heart."

This is the way the fathers of the Second Vatican Council would want us to approach the threshold of a new era.



Office of the Bishop

Diocese of Richmond

Dear Brothers and Sisters,

World Mission Sunday – the annual, worldwide Eucharistic celebration for the Missions of the Church – will be on **October 23** this year. This important day in the life of the Church universal fortifies our understanding of our shared call to mission, bestowed upon us at Baptism.

Pope Francis reflects on this year's theme: "You shall be My witnesses" (Acts 1:8). He invites us to speak of our faith and emphasizes the call to every Christian to bear witness to Christ, to participate in a mission of evangelization, and to seek strength and guidance from the Holy Spirit. Our Holy Father shares his zeal, reminding us that, "as Christians, we cannot keep the Lord to ourselves," as we "recall with gratitude all those men and women who by their testimony of life help us to renew our baptismal commitment to be generous and joyful apostles of the Gospel."

World Mission Sunday provides us with that opportunity. We can speak about our faith and respond to our missionary call – *through prayer, participation in the Eucharist, and giving generously* to the collection for the **Society for the Propagation of the Faith and Black and Indian Missions**. Your gifts support and sustain priests, religious and lay pastoral leaders in more than 1,100 mission dioceses throughout the world and the Black and Indian Mission Collection helps local African American and Native American Diocesan Communities throughout the United States spread the Good News of Jesus Christ. Both organizations respond to real and pressing needs, as they proclaim the Gospel, build the Church, and serve the poor.

This year marks the 200th Anniversary of the Propagation of the Faith. I encourage your generosity on World Mission Sunday, especially in this bicentennial anniversary year. Your prayers remain your greatest gift, and your financial support is life-giving to our brothers and sisters in the world's most vulnerable communities.

In this spirit, I offer my sincere personal gratitude for your kind missionary heart, reaching out in love throughout Mission Month.

Sincerely in Christ,

Most Reverend Barry C. Knestout
Bishop of Richmond

More information is found at the following link: www.blackandindianmission.org/resources
For more about World Mission Sunday, please visit missio.org/resources for additional materials.

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Office of the Bishop

Diocese of Richmond

October 7, 2022

Queridos hermanos y hermanas,

El Domingo Mundial de las Misiones - una celebración eucarística anual, que se festeja por todo el mundo para las misiones de la Iglesia, será celebrada el 23 de octubre de este año. Este día importante, en la vida de la Iglesia Universal, fortalece nuestro entendimiento del llamado compartido que tenemos a la misión, otorgado a nosotros por medio del Bautismo.

El Papa Francisco nos da una reflexión sobre el tema de este año: "Serán mis testigos" (Hechos 1, 8). Él nos invita a hablar de nuestra fe y enfatiza el llamado a todo cristiano a dar testimonio de Cristo, a participar en una misión de evangelización, y a pedir la fuerza y la guía del Espíritu Santo para recibir la ayuda espiritual necesaria para la misión. El Santo Padre comparte su entusiasmo y fervor, recordándonos que, "los cristianos no podemos reservar al Señor para nosotros mismos", mientras que "recordamos agradecidamente a todas esas personas que, con su testimonio de vida, nos ayudan a renovar nuestro compromiso bautismal de ser apóstoles generosos y alegres del Evangelio."

El Domingo Mundial de las Misiones nos brinda esa oportunidad. Podemos hablar sobre nuestra fe y responder a nuestro llamado misionero a través de la oración, la participación en la Eucaristía, y la contribución financiera generosa a la Colecta de la Sociedad para la Propagación de la Fe y a las Misiones Afroamericanas e Indígenas. Sus donaciones apoyan y sostienen a los sacerdotes, religiosos, y líderes pastorales laicos en más de 1,100 diócesis misioneras en todo el mundo y la Colecta para las Misiones Afroamericanas e Indígenas apoyan y ayudan a las comunidades diocesanas afroamericanas e indígenas en todo los Estados Unidos a difundir la Buena Nueva de nuestro Señor Jesucristo. Ambas organizaciones responden a las necesidades reales y urgentes del momento, proclaman el Evangelio, construyen la Iglesia, y sirven a los pobres.

Agradezco su generosidad este Domingo Mundial de las Misiones acompañando a la Sociedad de la Propagación de la Fe en la celebración de su bicentenario. Sus oraciones siguen siendo el mayor regalo, y su apoyo financiero ayuda a nuestros hermanos y hermanas en las comunidades más vulnerables del mundo. Con el mismo espíritu, ofrezco mi gratitud personal por su corazón caritativo y misionero, extendiéndose con amor durante todo el Mes de las Misiones.

Sinceramente en Cristo,

Reverendísimo Barry C. Knestout
Obispo de Richmond

Para obtener más información sobre las Misiones Afroamericanas e Indígenas:
<https://blackandindianmission.org/resources>.

Para obtener más información sobre el Domingo Mundial de las Misiones:
<https://www.missio.org/resources>

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Chesterfield parish celebrates 25th anniversary

Infrastructure plans paused, pastor focuses on meeting spiritual needs

ROSE MORRISETTE
Special to The Catholic Virginian

More than 450 parishioners of St. Gabriel, Chesterfield, and Good Samaritan, Amelia, attended the former parish's 25th anniversary Mass celebrated by Bishop Barry C. Knestout on Sunday, Oct. 2, at Cosby High School in Midlothian.

The Mass and the reception that followed capped a year-long celebration that included a theme, a jubilee prayer, an anthem and monthly spotlighting of its groups and robust ministries program.

In his homily at the jubilee Mass, Bishop Knestout spoke of St. Gabriel as "the strength of God," named, like the other archangels, for his mission. He explained that Mary and Joseph experienced the strength of God through St. Gabriel, who called them to courage in responding to God. The bishop called Mass attendees to courage and said that it is a necessary virtue for all. He explained that they must cultivate it in order to proclaim the Good News.

Father Felix Amofa, pastor since 2017, said involvement by parishioners throughout the jubilee year made them feel part of the celebration.

"They all knew they were a part of it," he said, adding that he and his parishioners were happy with how the anniversary celebration unfolded.

"Everyone said they had never experienced such a cheerful celebration," he recalled.

St. Gabriel grew out of a need for a Catholic church to serve the western part of Chesterfield County.

Before St. Gabriel was established, a large number of families in the area attended Mass in neighboring parishes. Bishop Walter F. Sullivan met with parishioners from St. Edward the Confessor, North Chesterfield,

and Church of the Epiphany, Richmond, who expressed a desire for a church in their own community.

The diocese responded to the need for a new parish in 1997. Bishop Sullivan wanted to name the parish after one of the three archangels, and parishioners chose St. Gabriel.

On Aug. 2 of that year, the parish opened with about 400 families attending Mass at Clover Hill Elementary School. The growth that had engendered the establishment of the parish continued. At its peak, the parish had 1,100 families.

St. Gabriel moved to its permanent location on Winterpock Road in 2001 and nine years later clustered with Good Samaritan, Amelia, founded in 1980.

Post-anniversary celebration, Father Amofa said he is focusing on providing parishioners with the resources needed to live out their mission.

He said infrastructure presents a significant challenge.

Dr. Jim Haug, chair of the pastoral council and jubilee committee, agreed.

"We need better facilities for youth, especially teens," he said.

Father Amofa and parish leadership have been planning to address facilities issues. Plans to improve worship, classroom and administrative spaces are in place but are paused due to financial constraints.

While he is facing a setback on the physical improvements to the parish, Father Amofa said he can fully focus on the parish's prayer life, sacramental needs, faith formation and outreach, and on finding new ways to connect with people.

The priest said that making the surrounding community aware of St. Gabriel and what it does in a more personal way is important to him.

Haug said that St. Gabriel is "down some-



Susan Yost and Dan Boyce, parishioners of St. Gabriel, Chesterfield, present Bishop Barry C. Knestout with the offertory gifts during the parish's 25th anniversary Mass held at Cosby High School, Midlothian, Sunday, Oct. 2, 2022. (Photo/Dana Fath Photography)

what in population right now" with 1,000 families attending Mass.

"The recent synod process revealed that we have more than 2,500 adults registered in the parish," he said.

"There is a lot of growth in western Chesterfield," Haug added. He hopes building improvements will benefit St. Gabriel by attracting parishioners from the more than 5,000 new homes in the area.

"It's a very active parish," Father Amofa said.

"What makes the parish unique are parishioners' warm hearts and welcoming demeanor," Father Amofa said. "There is a sign in the church commons that reads, 'All are welcome.' They really mean it. They make you feel at home and that you belong."

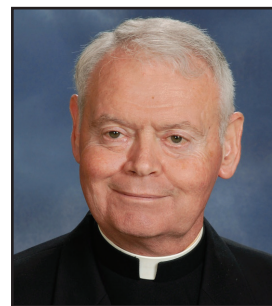
Respect Life Month observed in Bristol



Clint Smith, parishioner of St. Anne, Bristol, and Father Chris Hess, pastor, help install a memorial for the unborn on the church lawn Sept. 30, 2022, in preparation for Respect Life Month. Parishioners are taking part in a variety of pro-life initiatives throughout October, including 40 Days for Life and spiritual adoption. The parish is also partnering with the Knights of Columbus to support Pathways Pregnancy Resource Center. (Photo/Eileen Panasewicz)

IN MEMORIAM

Father George E. Zahn



A Mass of Christian Burial was celebrated for Father George E. Zahn on Oct. 10, 2022, at St. Paul Catholic Church, Richmond. Father Zahn, 82, died on Tuesday, Oct. 4.

A native of Washington, Father Zahn received his formation at St. Meinrad Seminary in Indiana and

Trinity Seminary in Washington.

He was ordained a priest for the Diocese of Richmond on May 11, 1968.

Father Zahn served as associate pastor, administrator and rector of the Cathedral of the Sacred Heart, Richmond, from 1968-1976. His other pastorates include Holy Trinity, Norfolk (1976-1981), St. Bede, Williamsburg (1981-1993); St. Augustine, Richmond (1993-1994); and St. Paul, Richmond (1994-2015).

Father Zahn retired from active ministry in 2015. He is survived by a brother, John W. Zahn.

He was preceded in death by a sister, Agnes Zahn Furilla; brothers, Daniel E., Thomas M. and Denis B. Zahn; and parents.

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.

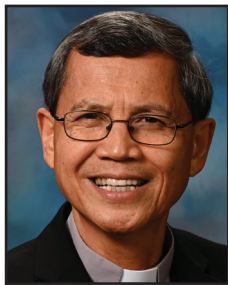


Frank Leaming

Spouse: Nina
Parish: St. Mary of the Annunciation, Ladysmith
Occupation: Retired

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

The diaconal ministry has created a special connection for me with people. At the most joyful and most difficult times, the diaconate has given me a chance to share God with family, friends and often with people I don't know well. We all share a bond based on God. As a Catholic deacon, that bond begins with Jesus Christ.

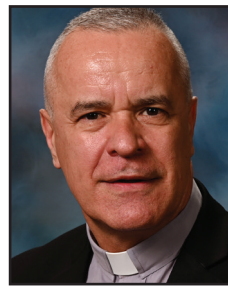


Anacleto "Lito" M. Magsombol

Spouse: Benesia (Bene)
Parish: St. Luke, Virginia Beach
Occupation: Retired

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

The rewarding aspect of my diaconal ministry is my personal interactions with our parishioners, families, friends and other people I serve who inspire me in my ministries of word, sacrament and charity. It helps me improve my relationship with God and others when I make myself available in the celebration of sacraments, in participating in parish events, in visiting those in need, and in spending time in the Blessed Sacrament. My physical presence with the people I serve gives me joy and allows me to experience the love I have for them and their kindness to me.



Adrian Marchi, Ph.D.

Spouse: Robin
Parish: St. Stephen, Martyr, Chesapeake
Occupation: Chief Operating Officer

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

The most encompassing and rewarding aspect of the diaconate is the overall opportunity the Lord has given me to serve his people as his ordained minister. Every area of service has been a delight and fulfilling experience. I truly enjoy baptizing babies/children, marrying people, preaching, attending to the needs of the dead and dying. I also appreciate the opportunity to teach the faith via the RCIA, CFC, etc. I have been leading men's breakfasts and prayer groups where people come to know/experience the Lord in a unique way. Finally, participating in the liturgy is one of the most beautiful aspects of the diaconal ministry.



Robert "Bob" May

Spouse: Sandy
Parish: Church of the Holy Family, Virginia Beach
Occupation: Deputy Director, ES&H, Jefferson Lab

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

One rewarding aspect of my ministry is the shared service I have with my spouse. My spouse and I extend the grace and love present in the sacrament of our own married life to others as we help prepare them for marriage. Another rewarding aspect of my ministry is living out the mystery of my special configuration to Christ that comes from ordination. It is a constant source of grace and wonder and gives me a shared sense of service with my parish pastor, my brother deacons, and my sisters and brothers who have consecrated themselves in service to Christ.



P. Eric "Grimm" Palm

Spouse: Denise
Parish: St. Jerome, Newport News
Occupation: Youth Minister – St. Bede, Williamsburg

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

Over the past 10 years, I have truly loved serving as a deacon. I am blessed to have a wonderful parish that looks forward to my preaching and is incredibly supportive of my family and my ministry. Rarely does a week go by when I am not asked, "When are you preaching next? I like your homilies; they make me think." Being blessed to perform weddings for relatives was also an unexpected joy – I have a lot of nieces and nephews, so the joy never ends!

Ashburn Catholic wins Miss Virginia scholarship pageant

ZOEY MARAIST
Arlington Catholic Herald

Victoria Chuah greeted the exuberant school children wearing her sparkling crown and glittering Miss Virginia sash — her first stop on a tour of Virginia schools after months of parades, grand openings and charity fundraisers.

"It's really so fun to meet all the kids — everyone's so excited to meet Miss Virginia," said Chuah. "The kids just immediately want to run in and hug you. You feel like a Disney princess."

Winning the Miss Virginia scholarship pageant meant Chuah received \$22,500 to pay off her student loans. But it also gave her an opportunity to meet people, share her story and promote a cause near to her heart — advocating for adults with autism.

Chuah, 22, grew up in Ashburn where her family attended St. Theresa Church. Her dad, Chong-Ket Chuah, is an engineer, and her mother, Ann Hebda, is a dentist.

Her younger brother, Luke, is on the autism spectrum.

"That inspired so much of my Miss Virginia

social impact initiative," she said. "As he's become an adult, it's clear how few programs there are for adults with autism, and my family has discovered how difficult that has been to navigate."

She works to support and promote organizations that help adults with autism, such as Loudoun Therapeutic Riding, and SourceAmerica, which helps people with disabilities find jobs.

As a teen, Chuah attended Thomas Jefferson High School for Science and Technology in Alexandria. She participated in her first pageant her junior year.

"I wasn't sure about the pageant girl stereotype, whether people were going to be mean or not welcoming, but everyone was so nice," she said. "And aside from that, it was very inspiring to be in a room with such accomplished, well-spoken young women. I met some of my really good friends through doing pageants."

After high school, she attended the University of Pittsburgh and obtained two degrees in four years: a bachelor's and master's in computer science. After completing her year as Miss Virginia, she'll work as a software engineer in New York.

Chuah is the first Chinese American Miss Virginia, and she loves being able to celebrate her culture and hopes to be an example for Asian American girls. Recently, in her role as Miss Virginia, she went to the Chinese American Museum in Washington to celebrate their Mid-Autumn Festival.

"That was something I never thought I would be able to do," said Chuah, who describes herself as proficient in Mandarin. "It was so special."

Throughout her life, Chuah has relied on prayer and trust in God's plan to face all kinds of challenges.

"(With Luke), there's been some tough times, many moments of thinking — I wish that I could take this pain away from him, I wish that he could be able to articulate to us why he's feeling this way," she said. "I just have to trust (God) has Luke's best interest in mind, even if we can't see it right now."

She's taking that trust into the Miss America pageant in a few months, too.

"I can be the best version of me that I can be, I can give my best performance, and I still don't know what's going to happen, but I have to trust that everything happens according to his plan and that I will be where I'm meant to be."

Pope celebrates Mass for 60th anniversary of Vatican II

Urges Catholics to be 'a Church in love with Jesus'

CINDY WOODEN
Catholic News Service

VATICAN CITY – The Second Vatican Council was the universal Catholic Church’s response to God’s love and to Jesus’ command to feed his sheep, Pope Francis said, celebrating the 60th anniversary of the council’s opening.

The council reminded the Church of what is “essential,” the pope said: “a Church madly in love with its Lord and with all the men and women whom he loves,” one that “is rich in Jesus and poor in assets,” a Church that “is free and freeing.”

Pope Francis presided over the Mass Oct. 11 in St. Peter’s Basilica, where the council sessions were held in four sessions from 1962 to 1964. The date is also the feast of St. John XXIII, who convoked and opened the council; the glass urn containing his body was moved to the center of the basilica for the liturgy.

The Gospel reading at the Mass recounted Jesus asking St. Peter, “Do you love me?” and telling him, “Feed my sheep.”

In his homily, the pope said the council was the Church’s response to that question and marked a renewed effort to feed God’s sheep, not just those who are Catholic, but all people.

The debates that followed the council and continue today are a

distraction from the Church’s mission, Pope Francis said.

“We are always tempted to start from ourselves rather than from God, to put our own agendas before the Gospel, to let ourselves be caught up in the winds of worldliness in order to chase after the fashions of the moment or to turn our back the time that providence has granted us,” he said.

Catholics must be careful, he said, because “both the ‘progressivism’ that lines up behind the world and the ‘traditionalism’ that longs for a bygone world are not evidence of love, but of infidelity,” forms of “selfishness that puts our own tastes and plans above the love that pleases God, the simple, humble and faithful love that Jesus asked of Peter.”

“A Church in love with Jesus has no time for quarrels, gossip and disputes,” the pope said. “May God free us from being critical and intolerant, harsh and angry. This is not a matter of style but of love.”

Jesus, the good shepherd, “wants his flock to be united under the guidance of the pastors he has given them,” the pope said, but the devil loves to sow division; “let us not give in to his enticements or to the temptation of polarization.”

“How often, in the wake of the council, did Christians prefer to choose sides in the Church, not realizing that they were breaking their mother’s heart,” the heart of their



Above: A panoramic view shows bishops gathered in St. Peter’s Basilica for the opening session of the Second Vatican Council in the fall of 1962. (CNS file photo) Left: Pope Francis gives a blessing after celebrating Mass in St. Peter’s Basilica Oct. 11, 2022, to mark the 60th anniversary of the opening of the Second Vatican Council. (CNS photo/Vatican Media)

mother, the Church, Pope Francis said.

How often, he asked, did they prefer “to be on the ‘right’ or ‘left,’ rather than with Jesus? To present themselves as ‘guardians of the truth’ or ‘pioneers of innovation’ rather than seeing themselves as humble and grateful children of Holy Mother Church?”

The council, he said, taught the

Church to see the world around it and to share God’s love with all, knowing that “if it is fitting to show a particular concern, it should be for those whom God loves most: the poor and the outcast.”

With Orthodox, Anglican and Protestant representatives present, as they were at the council, Pope Francis also prayed that “the yearn-

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Why Congress should pass DREAM Act

GUEST COMMENTARY

BISHOP NICHOLAS DIMARZIO
CATHOLIC NEWS SERVICE

The Deferred Action for Childhood Arrivals program was created by an executive order issued by President Barack Obama in 2012 to provide temporary protection from deportation and work permits to more than 1 million childhood arrivals, of which at least 60% have applied for the program.

These are people who were brought to the United States before they were 16 years old and thus did not break the law of their own volition.

The history of DACA has been marked with ups and downs in the past 10 years. Some states have challenged the legality of the program in court. It has left the program vulnerable to elimination and its beneficiaries living in the fear that they could be eventually deported.

Their profile is very interesting. The majority, 80%, have been here for 15 years or more, half of whom have been here for more than 20 years. Most came when they were preadolescents and now speak English fluently and without an accent.

They are deeply embedded in the American culture. Eighty-five percent of them hold jobs, and many of those have graduated from high school and some have gone on to higher education. The vast majority of these young people have never returned to their home country. If deported they would be at a loss, not knowing its language and culture.

The majority of these immigrants are from Mexico, followed by El Salvador, Guatemala and Honduras. However, at least 30 other countries are represented. Given the fact that most come from Mexico, there is even a greater reason to strengthen our ties with our best trading partner.

Globalization involves not just the movement of goods and services, but also the inevita-

ble migration of people. Equalization of economic opportunity between Mexico and the U.S. will deter some migration.

The main reason for this quasi-legalization program is a humanitarian one, since they were not responsible for their illegal entry. It is also interesting to note that of the 650,000 who have already applied for DACA, half already have American-born children.

Another interesting fact is that they pay over \$9 billion in taxes annually. There has never been such a unique population who are more part of our nation than DACA beneficiaries.

When we look at their profiles, we wonder what the problem is in giving these immigrants a legal status that will eventually lead them to full citizenship. The recent public opinion polls find that a majority of Americans agree that these young people should be placed on a path to citizenship.

However, there are those who believe that either these people have taken jobs from Americans or that they threaten the complexion of the American population. These kinds of excuses ultimately will not prevail in a just society.

Congress should have solved this problem over a decade ago by passing the DREAM Act in 2010, prior to the creation of the DACA program. This legislation would provide this population a chance to become citizens.

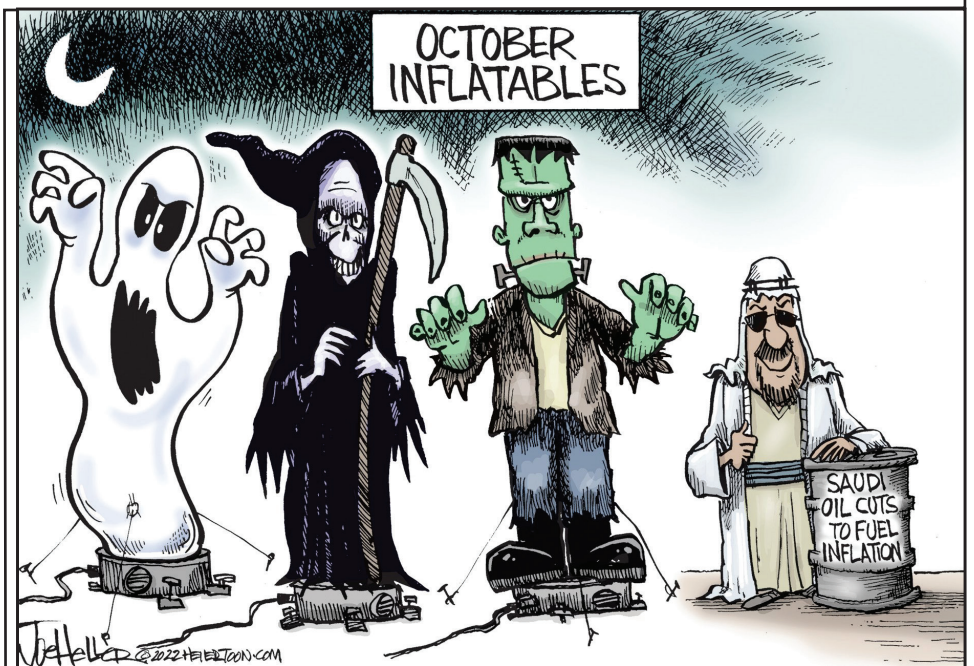
In fact, the U.S. Senate failed to pass

it in the lame duck session of 2010, falling five votes short of overcoming a filibuster.

It is now 12 years later, and these “Dreamers,” as they are known, remain in limbo. Congress must stop playing politics and pass the DREAM Act as soon as possible. This would be a great first step toward the full acceptance and integration of people who have contributed much already to our country and will continue to do so in the future.

In his annual message for World Migration Day 2022, Pope Francis said, “Brothers and sisters, and, in a special way, young people! If we want to cooperate with our heavenly Father in building the future, let us do so together with our brothers and sisters who are migrants and refugees. Let us build the future today!”

Bishop Nicholas DiMarzio is the retired bishop of the Diocese of Brooklyn, New York. He writes the column “Walking With Migrants” for Catholic News Service and The Tablet.



Politicians deviate from Church teachings

President Biden has established some ways of legally protecting abortion in the United States: 1. Giving more than \$6 million dollars of taxpayers' money to Planned Parenthood, which is working on getting mobile abortion clinics to bring abortion to other states. 2. Publicly stating that the Church has permitted abortions in some cases. By doing this, he is trying to tell people that the Church is OK with abortion.

Speaker Nancy Pelosi stated publicly that the Catholic Church has not determined when life begins. I think her wrong, hypocritical opinion is based on some statements from St. Augustine and St. Thomas Aquinas about at what point the embryo would receive the spirit. But the Catholic Church teaches that the spirit is in the unborn at the time of conception. Period!

This situation with Joe Biden, Nancy Pelosi and even Dick Durbin has been going on for too long. Sadly, the American bishops remain not unified and wishy-washy about this situation. Are they afraid to disturb powerful politicians? If so, learn from Jesus.

The Vatican and the pope remain silent. The pope was quick in sharp-

ly criticizing President Trump's wall when he visited Mexico, but still, I don't hear him sharply criticizing the galloping abortions in the United States and calling to order politicians who strongly and publicly not only defend abortion, but protect this criminal practice.

Meanwhile, we have a holocaust of unborn babies in United States only similar to the Jewish holocaust under the Nazis.

— Ysaac J. Chabo
Newport News

Wants more details on immigration policy

In response to the article, “Sponsorship programs benefit refugees, communities” (Catholic Virginian, Oct. 3), there is much that can be favorably said, but for an article to be more than a paean to the virtue of one side, and instead an informative article that best assists migrants and combats “negative stereotypes,” one might explore reasons for stereotypes.

In our country, the immense recent increase in illegal crossings through our southern border, no doubt by many decent people looking for a better life, has also resulted in a flood of drugs, sex trafficking and the enrichment of criminal cartels – not

to speak of “get aways” from all over the world (who knows how many of them are terrorists?) Attention to some of these “details” would offer your readership some sense of the immense, very complex set of problems that beset policy makers.

There are many Catholics who uncritically vote for politicians who promote abortion and all the other

anti-life policies that are today being promoted as “health care,” rationalizing that if these same politicians support so-called “social issues” as this article presents them, they are in sufficient conformity with the Church to be in league with the angels.

— Professor Franklin Debrot
Spottswood

CV letters policy

The Catholic Virginian welcomes signed letters to the editor that can be considered for publication *and/or* posting on The Catholic Virginian website. Submissions should be no more than 270 words and include the writer's name, address or email, and phone number as all submissions are acknowledged. At the editor's discretion, submitter's name may be withheld from publication/posting. Letters should address topics reported in The CV or other topics relevant to Catholics. Personal attacks are not published. Letters may be edited for style, length or content. Opinions expressed by letter writers do not necessarily reflect those of The Catholic Virginian or the Diocese of Richmond.

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National Rosary Rally prays for conversion of sinners

WASHINGTON (CNS) – Praying the rosary for the conversion of sinners is “an act of compassion and love,” speaker David Carollo, executive director of the New Jersey-based World Apostolate of Fatima USA, told participants of the National Rosary Rally in Washington Oct. 9.

“Praying for conversion is the duty of every believer,” he said. “We must always testify to the truth no

matter the cost...”

Rally participants gathered at St. Peter’s on Capitol Hill Catholic Church for exposition of the Blessed Sacrament followed by a eucharistic procession to the rally site at the eastern edge of the National Mall. As they walked, they prayed the joyful and sorrowful mysteries of the rosary.

Vatican II

Continued from Page 5

ing for unity” would grow within each Christ, “the desire to commit ourselves to full communion among all those who believe in Christ.”

Thanking God for the gift of the council, the pope asked the Lord to “save us from the forms of polarization that are the devil’s handiwork. And we, your Church, with Peter and like Peter, now say to you: ‘Lord, you know everything; you know that we love you.’”

Pope Francis, who was ordained to the priesthood in 1969, is the first pope ordained after the Second Vatican Council. His immediate predecessor, now-retired Pope Benedict XVI, attended all four sessions of the council as a theological adviser – a “peritus” – to the archbishop of

Cologne, Germany. St. John Paul II participated in all four sessions as a full member of the body, first as auxiliary bishop of Krakow, Poland, and then as archbishop of the city.

Among the more than 400 priests concelebrating the Mass, the Vatican liturgical office said there were five who were present at Vatican II.

According to the websites GCatholic.org and catholic-hierarchy.org, there are six bishops alive in the world today who participated in at least one session of the Second Vatican Council. Among them is Nigerian Cardinal Francis Arinze, an 89-year-old former Vatican official who was ordained a bishop in 1965 and attended the council’s last session; he was one of the concelebrants at the anniversary Mass.

Before the Mass, passages

were read from the speech St. John XXIII gave at the council’s opening. Known by its opening words in Latin, “Gaudet Mater Ecclesia,” the speech begins: “Mother Church rejoices.”

Pope Francis has asked Catholics to prepare for the Holy Year 2025 by re-reading and studying the documents: Constitution on the Sacred Liturgy (“Sacrosanctum Concilium”); Dogmatic Constitution on the Church (“Lumen Gentium”); Dogmatic Constitution on Divine Revelation (“Dei Verbum”); and Pastoral Constitution on the Church in the Modern World (“Gaudium et Spes”).

Editor’s note: The full text of Pope Francis’ homily from the Vatican II anniversary Mass can be found at <https://bit.ly/3s7PLxj>.

Rule

Continued from Page 1

ment. “Pregnant veterans and VA beneficiaries deserve to have access to world-class reproductive care when they need it most. That’s what our nation owes them, and that’s what we at VA will deliver.”

The VA action is one of several initiatives the Biden administration has announced to provide abortions to women since the U.S. Supreme Court ruled June 24 to overturn Roe v. Wade and return the issue of abortion to the states.

After the ruling, which he called “tragic” and “a sad day for the country,” President Joe Biden formed a task force to study how his administration can fight for and support a woman’s so-called right to an abortion.

Editor’s Note: The VA interim rule as published by the Federal Register can be found online at <https://bit.ly/3SD8egA>. The joint USCCB-Archdiocese for the Military Services statement can be found online at <https://bit.ly/3yhyvc4>.

Vigil

Continued from Page 1

when she was an unwed 16-year-old mother. Years later, married and the mother of two, she began to have inner conflicts when she realized she could no longer in good conscience stay at the clinic.

“I felt uneasy in my soul,” she said. She left Planned Parenthood in 2011 and soon joined 40 Days for Life.

Opening and closing prayers led by Episcopal seminarian Cameron Spiegel spurred Trevino to note the importance of Christian participants from many denominations coming together to pray for the end of abortion.

“This is beyond religious differences,” she said. “We are all brothers and sisters in Christ.”

Jenni Brocius, a member of Roanoke’s Faith Alliance Church and part of the non-denominational group Love Life that was also at the vigil, agreed.

“What we see is when the churches come together, God is leading us as a whole,” she said.

Dorothy Marshall, who stood outside the clinic and heard Trevino’s talk, carried a sign that read: “Love both mother & baby.”

“You can’t save the baby unless you reach the mother, and the mother is in crisis in some way,” Marshall said. “Our answer is to help the mother.”

She and her husband, Shawn, who also participated in the vigil, attend both St. Elias and St. Andrew parishes, Roanoke. While they may

not always see the fruit of their work, Marshall said, 40 Days for Life members will continue to pray, fast, witness and hope to plant seeds in people’s hearts.

“It’s so paramount to stand up for God’s truth. We are his hands and feet.”

But sometimes there is fruit, she added, from a woman deciding to continue with her pregnancy to another woman simply asking for more information at a prayer vigil.

The literature given out by 40 Days for Life states that since 2007 and in more than 1,000 cities worldwide, more than 18,000 lives have been saved from abortion. It also states that more than 200 abortion workers, like Trevino, have quit their jobs.

It’s vital to share information on local resources, Marshall explained, as many women are not aware of the help available, and that it is free, safe and confidential.

A past leader for the local 40 Days for Life, Marshall is now the executive director of Mary’s Haven in Roanoke, a new “mothers’ home” that provides shelter, care and support for expectant mothers in need. It was modeled after Mary’s Shelter in Fredericksburg and Mary’s Choice in Richmond.

Marshall explained that mothers and babies can live at Mary’s Haven for up to three years, with rent and utilities paid by the organization.

“This gives them time to learn how to be good mothers,” Marshall said. “They can learn from and help each other.”

She lauds the compassion of 40

Days for Life members for bringing the program to life.

“Mary’s Haven bloomed out of the hearts and generosity of 40 Days for Life,” Marshall said, noting that the idea and first donations came from the group.

“Basically, we want everyone to know that there are places out there

ready to help these women who are in crisis and afraid,” Marshall said. “We need to pray for the grace that they will find what they need.”

Editor’s note: To learn how to participate in a 40 Days for Life vigil in your area, visit 40daysforlife.com.



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Supreme Court considers case of death-row inmate

Catholic leaders say case lacks evidence

CAROL ZIMMERMANN
Catholic News Service

WASHINGTON – In oral arguments Oct. 11, the Supreme Court considered the case of Texas inmate Rodney Reed, who has been on death row for more than 25 years and has gained the attention of Catholic leaders and celebrities for his claims of innocence.

In this case, the justices were specifically looking at a procedural question: whether Reed had been too late in filing his civil rights lawsuit against state officials who had rejected his requests for DNA testing of crime-scene evidence he hoped would clear him.

Reed, who is Black, was convicted by an all-white jury of the 1996 murder of a white woman, Stacey Stites. He has consistently maintained his innocence, explaining that he was in a secret relationship with Stites. His attorneys and activists have said that evidence unearthed since Reed's trial points to Stites' fiancé as the murderer.

So far, the state has denied Reed's request for DNA testing, saying that evidence from the crime scene should not be tested because the items were improperly stored and could be contaminated. A Texas district court agreed in 2014 and three years later, the state's Criminal Court of Appeals affirmed that decision.

Reed took his case to U.S. District Court in Texas and argued that the Texas law about post-conviction DNA testing violated his right to due process. The state in turn argued that his claims have a statute of limitations of two years that began in 2014 when the state district court made its initial decision not to test the DNA.

In the oral arguments, Texas Solicitor General Judd Stone argued that as time passes, it is harder for the state to defend its case because the evidence degrades and the witnesses age.

The justices did not clear-

ly tip their hands in this case, wrote SCOTUSblog, an online site that covers the Supreme Court. The justices asked varied questions about the deadline imposed by the lower court on the timing of Reed's lawsuit. Some seemed to understand it, while others were skeptical.

Reed's execution had been set for November 2019 but was stayed by the Texas Court of Criminal Appeals and sent back to a lower court for a review of new claims. In 2021, after an evidentiary hearing, a district judge said the new evidence was not enough to give Reed a new trial.

Sister Helen Prejean, a Sister of St. Joseph who is a longtime opponent of the death penalty, has been drawing attention to Reed's case for several years, citing the lack of evidence of his guilt.

Similarly, Bishop Joe S. Vasquez of Austin, Texas, said in a 2019 statement that if Reed's execution proceeds, "there is great risk the state of Texas will execute a man who is innocent of this crime while allowing the guilty party to go free."

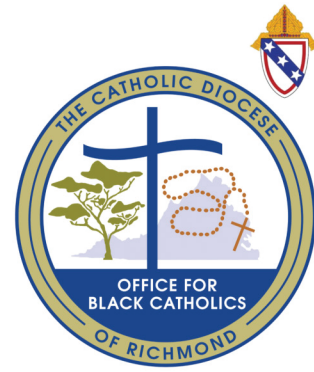
He said there were "enough doubts in this case that justice dictates a careful review of the new witness statements and other evidence recently brought forward," he said, referring to recent statements from other witnesses that have implicated Stites' fiancé, Jimmy Fennell, in the murder.

The Innocence Project, a nonprofit legal group committed to exonerating wrongly convicted people through the use of DNA testing, filed an application for Reed's clemency with the Texas Board of Pardons and Paroles following the sworn affidavit of a witness who said Fennell confessed to Stites' murder when the two men were in prison together. Other witnesses have come forward with similar statements.

A decision in Reed v. Goertz is expected next year.

Correction

In the Sept. 19 issue of The Catholic Virginian, the article about the 75th anniversary of Our Lady of Perpetual Help, Salem, incorrectly stated that Father Ken Shuping was the longest-serving pastor of that parish. Previous pastors, including Father Gregory Kandt, Father Jim Parke and Father Remi Sojka, served the parish for five, nine and 10 years, respectively.



"The Family that prays together stays together." Father Patrick Peyton's slogan comes to mind when I reflect on the purpose of this annual retreat for Black Catholics. We are part of a large Catholic Family which is gradually changing before our very eyes. This retreat will allow some time to listen to the Lord, listen to our hearts, and others reflect and share the many and varied heart felt concerns of being a Black Catholic in the pew and a white pastor on the altar in today's ever-changing church. "Everything must change", as the song goes. Join us in prayer and dialogue on retreat in November as "Strangers and Aliens no longer."

Monsignor Walter Barrett,

Interim Director of the Office of Black Catholics

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IN LIGHT OF FAITH

BARBARA HUGHES

During the past week, life seemed to have come full circle. It began with the funeral Mass for Msgr. Raymond Barton, which truly was a celebration of his life. It had been my privilege to serve as the bishop's liaison to the Jewish and Muslim Communities for the Diocese of Richmond during part of Msgr. Barton's tenure as vicar for ecumenism. His passion for Jesus' words, "That they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me" (Jn 17:21) was the guiding principle that inspired Msgr. Barton's tireless efforts to unify the people of God.

Often when he would speak to groups about the documents from Vatican II, he would ask his audience, "Are you with me?" As I reflect on his life, I believe his question had less to do with his listeners understanding him than it was about his asking them to share his passion for Christian unity. As we bid him farewell, amid so much division within and outside the Church, I could almost hear him asking, "Are you with me?" inviting all who gathered to celebrate his life to continue the work he had begun.

Like every good work, Msgr. Barton's devotion to ecumenism did not come without a cost. I recall one conversation when he laughingly asked me if I would like to see his scars. This is the paradox of discipleship: it's our scars that carry us into eternal life. It shouldn't surprise us as we see examples of new life from death all around us. "No pain, no gain" is a popular expression, and nowhere is this fact more evident than during childbirth.

The day after Msgr. Barton's funeral, a phone call from our son informed us that the baby they were expecting next week was on her way. After a tumultuous twelve hours of labor, our newest granddaughter emerged turning her mother's pain and father's concern into joyful relief, a reminder that the resurrection story surrounds us in ways both great and small, whenever suffering is turned into joy. Here on Earth, death and life, joy and sorrow will always be intertwined within the events of everyday life. But to appreciate this paradox as grace, we must look at life through the lenses of faith.

As the death toll rises and scenes of destruction from Hurricane Ian become known, the phenomenon of suffering is once again front and center. Death often comes with little warning, a reminder that life is fragile. We never know when we will be called



iStock

to give an account of our life, so to view events through the lenses of faith not only makes sense, but gives us the courage to persevere in times of sorrow and tribulation. During the last years of her life, when she was enduring terrible physical pain and spiritual darkness, St. Thérèse of Lisieux said that all things are grace. For her, obstacles were only opportunities that brought her closer to God.

The events of these past few days have provided much food for thought. We who happen to live in middle class America, where resources and help are readily available, are blessed, and yet, I can't help but wonder about the millions of people who are living in the midst of war or where food

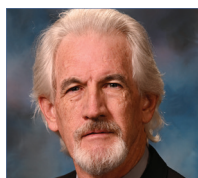
insecurity is the norm. None of us have any control over when or where we are born. They are circumstances over which we have no control, but we are not helpless. We can control the way we respond both internally and externally. Emotions come and go, but our actions and the choices we make will endure and are what matter most.

The parable of the Good Samaritan should make us squirm because it's easy to be dismissive of the needs of others or ignore crises that don't directly impact us. Excuses and reasons not to get involved, look the other way, even blame those who are less fortunate are not the ways of God. As his children, we are called to do more than what is naturally attractive or convenient. God has placed his law within our hearts, and so regardless of our religion, we cannot plead ignorance.

No one is called to do everything, but we can all do something. According to numerous saints, when we devote our lives to building the kingdom of God, seek and do God's will on Earth, our heaven begins right here and now. Who could ask for anything more?

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

God answers prayer through those who listen



BELIEVE AS YOU PRAY

DEACON CHRISTOPHER COLVILLE

Once again, Jesus turns the world upside down with the Gospel parable, giving a different spin to the interpretation of who is justified and who is heard by God. The people listening to Jesus are told that God's reaction to the tax collector and the Pharisee are different than what they would expect, and other Scripture readings reflect this as well.

The readings from Sirach and Psalm 34 echo Jewish history and law, and are a foreshadowing of today's Gospel parable. They identify the people to whom God listens or who have God's ear. They are the ones whom the world has forgotten or put aside: the lowly, the oppressed, the orphan, the widow. In the Gospel, it is the tax collector.

In the Gospel parable, it is not the Pharisee's position in life that gets in the way. The Pharisee is following Jewish Law and doing what the law requires: fasting (twice a week) and paying tithes on his whole income.

Thirtieth Sunday in Ordinary Time – Cycle C

Sir 35: 12-14, 16-18; Ps 34: 2-3, 17-18, 19, 23;

2 Tm 4:6-8, 16-18; Lk 18:9-14

What gets him in trouble is his attitude. In his prayer, he compares himself to different segments of society in general and the tax collector specifically. The Pharisee's prayer is all inward, focused on him, evidenced by the number of times he refers to himself. His prayer is all about putting the tax collector and others down and elevating himself. The Pharisee thought he had it all sown up, and yet, it was the tax collector God justified because his prayer is directed outward to God. The Pharisee needed nothing except himself; the tax collector only needed God, and God justified him.

I suspect that most of us find ourselves somewhere between the Pharisee and the tax collector: not as self-righteous as the Pharisee and not as humble as the tax collector.

Jesus is telling us we need to be more like the tax collector, that is different than the world. Today the world is all about getting ahead, from a global, national and individual perspective. It's about competing against one another and being the winner, and raising ourselves up by putting other people down. Jesus is telling us there is no room to be comparing ourselves to others, to be putting others down and elevating ourselves if we are authentically following

Jesus. Christianity isn't a rating game. We can't put one segment of society down, thinking and acting like they are inferior to elevate ourselves. We need to be about love and acceptance. We need to be more about elevating people, meeting them where they are and journeying with them.

The readings also tell us that the just, the lowly and those who willingly serve God will be heard. Their prayer will not rest until it reaches God, and it won't depart from God until God responds and judges justly. Sometimes it may appear that God delays responding or that he doesn't respond at all. This may be because our expectation is that God will listen to us and immediately respond.

However, God's expectation is that we will listen to him. Maybe God is trying to answer prayer, and we aren't listening. Maybe it's through you and me that God is trying to answer prayer, but the world gets in the way. Maybe we don't hear God because your life is all about you, and my life is all about me.

The challenge for us as Christians is to more willingly follow Jesus and find ways to prevent the world from interfering with our ability to hear God and letting God answer prayer through us.

Deacon Christopher Colville serves at Church of the Redeemer, Mechanicsville.

OPPORTUNITIES

The Catholic Diocese of Richmond is seeking a full-time facilities maintenance technician at the Pastoral Center. They will provide ongoing and preventative maintenance on equipment, buildings and grounds of the Pastoral Center to ensure a safe, attractive and productive work environment for all persons, including staff and visitors, and to extend the life and appearance of these items.

Qualifications: High school diploma or equivalent with a technical or trade school certificate preferred. A valid state driver's license and clean driving record is required. Other qualifications include two to three years in maintenance upkeep and repair including some plumbing, carpentry and electrical; ability to perform physical requirements; good organization and problem-solving skills; strong time management skills; high motivation and ability to work independently; good interpersonal and customer service skills; basic working knowledge of computer software packages; and knowledge of procedures and practices, tools and equipment used in maintenance and chemical cleaning supplies.

Must possess the ability to consistently lift and move objects up to 75 lbs. with heavier weight necessary at times. The role requires walking long distances daily around a 56,000 square foot facility with the ability to regularly bend, stoop, squat, reach and climb stairs and ladders. Additionally, this position is on your feet most of the day. Ability to drive vans or other diocesan vehicles is required. This is a full-time position (35 or more hours per week) with hours normally being 11 a.m. – 7 p.m. Tuesday – Friday and 8 a.m. – 4 p.m. Saturday; however, hours may vary due to work demands and/or emergencies. Interested candidates should apply (<https://bit.ly/3T88kgi>) and include a cover letter and a resume. Please contact Kelly Shumate, HR generalist/recruiter, with questions at jobs@richmonddiocese.org.

SHORTTAKES

All are welcome to join **Msgr. Patrick Golden on a pilgrimage to Scotland and Ireland!** May 16-28, 2023, for a profoundly moving spiritual experience. This is a 13-day tour for \$4,899, including: airfare, 4-star hotels, daily Mass, local tours, breakfast, dinner, and much more! Some places on the itinerary include Blarney Castle; the Ring of Kerry; Knock, where Our Blessed Mother appeared in 1879; and Dublin. In Dublin, one can admire the ninth century Book of Kells, one of the most famous medieval manuscripts. Next, the tour moves to Edinburgh, which will serve as a base for trips outside the city to explore Scottish history and natural beauty. For further information, please contact: Alba's Tours at albastours.com, phone (804) 298-4035 or email tours@albastours.com. *Reservations are available now. Spaces are limited.

St. Joan of Arc, Yorktown, will hold a garage sale on Saturday, Oct. 29, 7:30 a.m. – 2 p.m. rain or shine! Located at 315 Harris Grove Lane, Yorktown. Enter from the Route 17 entrance to the building. This sale will support the new additions & parish renovations. Parishioners are donating wonderful items with many still in their original boxes and packaging. We will have housewares, flowers & plants, electronics, sporting equipment including golf clubs, lawn & garden equipment, books, CDs & DVDs, toys, Christmas & seasonal decorations, indoor and outdoor furniture, jewelry, baked goods and much more. You won't want to miss this amazing garage sale. For more information, please see St. Joan of Arc Catholic Church Facebook page.

The annual memorial Mass in memory of All Saints and Souls will be celebrated in the Mount Calvary Cemetery Mausoleum Chapel on Saturday, Nov. 5, 9:30 a.m., with Father John David Ramsey as celebrant. Please join us in remembrance of past loved ones. Call Jim Glass at 804-355-5271 for more information.

The Deacon Charles Williams Speaker Series on Racial Healing will be at the Cathedral of the Sacred Heart, Wednesday, Nov. 9, 6:30 – 8:30 p.m. All are welcome to attend a new speaker series honoring the memory of Deacon Charles Williams (1951–2022) and continuing his mission to educate groups and individuals on racial injustice, racial healing and preserving the history of the Black Catholic experience in the Diocese of Richmond. The inaugural speaker is Msgr. Walter Barrett, interim director of the Office for Black Catholics. His presentation is "Praise Be Jesus Christ: My Testimony as an African-American Priest in the Catholic Diocese of Richmond." The evening will begin with Mass at 6:30 p.m., followed by dinner in the parish hall. The presentation will begin at 7:30 p.m. with Q&A and discussion at 8 p.m. To reserve your seat, go to <https://www.eventbrite.com/e/428536733907>. The presentation will be livestreamed at <https://www.facebook.com/cathedralofthesacredheart/live>. You do not need to register or be a member of Facebook to watch the livestream.

Bach's St. John Passion - International Bach Academy of Stuttgart: Experience Bach's transcendent celebration of faith, performed by a superb orchestra and chorus of 60 performers, praised for their "emotional intensity... and virtuoso accuracy" (Opera News). Join us on Friday, Nov. 18, 7:30 p.m. at St. Bede Catholic Church, 3686 Ironbound Road, Williamsburg. Tickets can be purchased through the Virginia Arts Festival at <https://secure.vafest.org/1991>. For more information, call (757) 229-3631 or visit www.bede.org/concerts.

Join Father Kevin O'Brien from the **Church of St. Therese, Chesapeake, on a pilgrimage to the Holy Land** Sept. 25 – Oct. 5, 2023. Visit many sites in Israel including Nazareth, Sea of Galilee, Bethlehem, Jerusalem, Masada, Dead Sea and much more! There's also an optional two-day excursion to Petra and Jordan. It will be an unforgettable pilgrim experience!! If you are interested in learning more, Father Kevin is having a brief tour information meeting after the liturgies on Oct. 22 (6:45 p.m.) and Oct. 23 (9:45 a.m. and 12:15 p.m.) at the Church of St. Therese, 4137 Portsmouth Blvd., Chesapeake, in the parish hall. We will have another tour information meeting on Wednesday, Nov. 9, at 6:30 p.m. at Immaculate Conception Church, 2150 Cunningham Dr., Hampton. Receive a \$50

per person discount if you register at the meeting! If you have questions, please call Megan at St. Therese (757) 488-2553.

Eucharistic chapel is open at the Abbey! The bishops of the United States have undertaken a three-year grassroots revival of devotion to and belief in the Real Presence of Jesus in the Eucharist. This revival officially started on the Feast of Corpus Christi, June 16, 2022. At the heart of the Eucharistic Revival is a call for every parish to reflect on its devotion to the Real Presence of Christ. All the faithful are welcome to spend some time with our Lord. The adoration chapel at Mary Mother of the Church Benedictine Abbey, 12829 River Road, Goochland, is open daily from 6 a.m. to 11 p.m. Please call Benedictine Brother Jeffery Williams at 804-708-9673 for the door code, and please keep us in your prayers as we do for you and your loved ones.

WHAT WE'VE HEARD



Discerning vocation: Benedictine Brother Amrose Okema of Mary Mother of the Church Abbey, Richmond, has begun studies for the priesthood at Saint Vincent Seminary, Latrobe, Pa. Speaking of vocations, in the next issue of The Catholic Virginian you will "meet" all the seminarians studying for the Diocese of Richmond as the week of Nov. 6-12, 2022, is National Vocation Awareness Week.

Recognition: Bishop Barry C. Knestout has granted ecclesiastical recognition of Philipians 2 Foundation as a Catholic entity in the Diocese of Richmond. The nonprofit foundation operates the St. Claire of Assisi Retreat Center, Hampton, which is staffed fully by volunteers. The bishop also granted permission for the Blessed Sacrament to be reserved in the center's chapel.

Congratulations: Our Lady of Peace Retirement Community, Charlottesville, celebrated its 30th anniversary on Friday, Oct. 14.

What have you heard? The CV would like to know what you've heard — or read — regarding Catholics in your community receiving honors and awards, as well as achievements, accomplishments and other good stuff. We'll try to publish a selection of submissions in each issue of The CV. Put "What we've heard" in the subject line and email your item to akrebs@catholicvirginian.org. Include your name and phone number in case we need to follow up. Information cannot be taken over the phone.

Bishop to celebrate All Souls Masses



Photo/Michael Mickle

On Wednesday, Nov. 2, Bishop Barry C. Knestout will celebrate All Souls Day Mass at St. Andrew's Cemetery in Roanoke. The blessing of the columbarium will take place at 10:30 a.m. with Mass following at 11 a.m.

On Sunday, Nov. 6, Bishop Knestout will celebrate All Souls Mass at St. Mary's Catholic Cemetery in Norfolk at 2 p.m.

For more information about our diocesan cemeteries, contact the Office of Cemetery and Funeral Services at 804-622-5191.

Taller de Liturgia y el Avivamiento Eucarístico

El Papa Francisco nos dice en la carta apostólica **Desiderio desideravi**, “El contenido del Pan partido es la cruz de Jesús, su sacrificio en obediencia amorosa al Padre. Si no hubiéramos tenido la última Cena, es decir, la anticipación ritual de su muerte, no habríamos podido comprender como la ejecución de su sentencia de muerte pudiera ser el acto de culto perfecto y agradable al Padre, el único y verdadero acto de culto. Unas horas más tarde, los Apóstoles habrían podido ver en la cruz de Jesús, si hubieran soportado su peso, lo que significaba “cuerpo entregado”, “sangre derramada”: y es de lo que hacemos memoria en cada Eucaristía. Cuando regresa, resucitado de entre los muertos, para partir el pan a los discípulos de Emaús y a los suyos, que habían vuelto a pescar peces y no hombres, en el lago de Galilea, ese gesto les abre sus ojos, los sana de la ceguera provocada por el horror de la cruz, haciéndolos capaces de “ver” al Resucitado, de creer en la Resurrección.” Hoy en día, también somos llamados a ver más allá de lo que vemos en frente de nuestra realidad diaria, reconociendo esta verdad en cada misa que celebramos y cada vez que comulgamos. Es por medio de este principio que la comunidad hispana/latina empezó a fomentar algo muy especial dentro del territorio de la diócesis de Richmond hace 27 años.

La Oficina del Ministerio Hispano comenzó con el Apostolado Hispano en la diócesis de Richmond en 1995. Una de las primeras formaciones fue el taller de liturgia para los ministros extraordinarios de la eucaristía y los lectores. Esta formación fue el comienzo de algo maravilloso dentro de la comunidad hispana/latina de nuestra diócesis. Ella no solo inició la participación activa de los fieles laicos en los diferentes ministerios de la misa sino también dio espacio para el compromiso y la acción digna del servicio que se le rinde al Señor de Señores, Rey de Reyes.

Este año la Conferencia Episcopal de los Estados Unidos, inspirados por el Espíritu Santo, nos está llamando a renovar nuestro compromiso con Jesús sacramentado de una forma nueva y dinámica. Un avivamiento que ha cautivado a todos que sienten arder en sus corazones el momento de la fracción del pan (Lc. 24, 13-35). El Avivamiento Eucarístico Nacional de los Estados Unidos tuvo su comienzo en la diócesis de Richmond en junio 2022 y está tomando raíz dentro de los diferentes eventos diocesanos.

Los obispos de los Estados Unidos nos recalcan:

“Nuestro mundo está herido. Todos necesitamos curación, pero muchos de nosotros estamos separados de la fuente misma de nuestra fuerza. Jesucristo nos invita a volver a la fuente y a la cumbre de nuestra fe: su Presencia Real en la Eucaristía. El Avivamiento

Eucarístico Nacional es un movimiento para restaurar la comprensión y la devoción a este gran misterio aquí en los Estados Unidos.” “Escándalo, división, enfermedad, duda. La Iglesia ha resistido cada uno de ellos a lo largo de nuestra propia historia humana. Pero hoy nos enfrentamos a todos ellos, todos a la vez. Nuestra respuesta en este momento es fundamental. En medio de estas olas rugientes, Jesús está presente, recordándonos que Él es más poderoso que la tormenta. Él desea sanar, renovar y unificar a la Iglesia y al mundo.”

“¿Cómo lo haremos? Uniéndonos de nuevo en torno a la fuente y la cumbre de nuestra fe: la Sagrada Eucaristía. El Avivamiento Eucarístico Nacional es la respuesta alegre, expectante y de base de toda la Iglesia católica de los Estados Unidos a esta invitación divina.”

Al responder a este llamado de la Conferencia Episcopal de los Estados Unidos, con el apoyo y acompañamiento de nuestro Obispo Barry C. Knestout, la Oficina del Ministerio Hispano en colaboración con la Oficina del Culto Divino, ha creado el segundo nivel del taller de liturgia. Este taller se estrenó por primera vez el sábado, 1 de octubre, en el centro pastoral de la diócesis en Richmond. Tuvimos 50 personas presente de 5 parroquias: Holy Trinity Norfolk, St. Luke Virginia Beach, St. Augustine Richmond, Our Lady of Lourdes Henrico, St. John Highland Springs. Algunos de los que estaban presentes participaron por primera vez después de muchos años. Otros ministros todavía se acordaban de los primeros talleres de liturgia que se dieron hace 27 años. Bendecidos por medio de esta formación nueva, la integridad de este crecimiento llegó a su culmen cuando los líderes, ministros, y coordinadores que participaron dieron sus testimonios sobre todo lo que ha hecho en sus vidas y en las vidas de sus seres queridos el Señor Jesús sacramentado. Entre sonrisas y lágrimas, los testimonios ayudaron a renovar el nuestro espíritu con la esperanza que solo Dios puede dar.

Anticipamos tener más talleres de liturgia nivel 1 y 2 a través del año y esperamos que ahora, después de la pandemia, las personas pueden regresar a la misa y vivir la experiencia de la Eucaristía que se encuentra en su forma extraordinaria y viva en el Santísimo. Con esta esperanza fijamente puesta en Cristo, seguiremos resonando en nuestras mentes y nuestros corazones las palabras de Jesús:

“Yo soy el pan vivo bajado del cielo. El que coma de este pan vivirá eternamente, y el pan que yo daré es mi carne para la Vida del mundo.” Juan 6,51

Para información sobre el Avivamiento Eucarístico Nacional: <https://es.eucharisticrevival.org/>

Para solicitar un taller de liturgia nivel 1 en su parroquia y/o en su región, comuníquese con nuestra oficina al omh@richmonddiocese.org



Taller de liturgia nivel 1 | El este de Virginia



Taller de liturgia nivel 1 | El centro sur de Virginia



Taller de liturgia nivel 1 | El noroeste de Virginia



Taller de liturgia nivel 1 | El suroeste de Virginia



Taller de liturgia nivel 2 | Centro Pastoral Richmond



Taller de liturgia nivel 2 | Centro Pastoral Richmond

Georgetown Jesuits explore restored Maryland church

First US bishops attended parish school

CONNIE CONNOLLY
Catholic News Service

WARWICK, Md. – About 30 Jesuit priests from Georgetown University in Washington spent a day exploring the roots of Catholicism in colonial Maryland.

The first stop on the field trip was St. Francis Xavier Shrine in the Cecil County's rolling countryside.

That setting, and others on Maryland's Eastern Shore, allowed the educators and their colleagues in the Society of Jesus to journey back to the days when their predecessors posed as gentleman farmers to minister clandestinely to Catholics in the English colonies.

Members of the Old Bohemia Historical Society hosted the casually dressed priests who arrived by charter bus at about 10:30 a.m.

Clarice Kwasnieski, the group's publicity chairperson, greeted the guests seated in the straight-backed pews of the historic church, also known as Old Bohemia.

"A lot of churches were started from 'Old Bo,'" Kwasnieski said.

The church is open for special Masses and is a mission of St. Joseph Church in nearby Middletown, Delaware, in the Wilmington Diocese, which covers the state of Delaware and Maryland's Eastern Shore.

The restored church and rectory are surrounded by a well-manicured, fenced lawn, a cemetery, tenant house and barn, and 120 acres of farmland.

Missing from the landscape is



St. Francis Xavier Church, also known as Old Bohemia, is pictured in Warwick, Md., Sept. 24, 2022. The church was founded in 1704 by Jesuit Father Thomas Mansell. Jesuit Father Thomas Poulton founded Old Bohemia Academy in 1743, which educated the first two U.S. bishops. (CNS photo/Connie Connolly, The Dialog)

the school established in 1745 by Jesuit Father Thomas Poulton: Bohemia Academy.

Archbishop John Carroll and his cousin Charles Carroll, the only Catholic signatory of the Declaration of Independence, were educated at the school. In the existing school records, John Carroll is known as "Jacky," who founded Georgetown University in 1789.

"What were his grades?" asked one Georgetown professor, to laughter from his colleagues.

"I'm sure they were excellent," Kwasnieski replied, smiling.

According to charlescarrollhouse.org, "Young Charles Carroll, known as 'Charley' to his parents, was sent in 1747, at the age of 10, to Maryland's Eastern Shore, along with his cousin John Carroll, to study secretly at the

Jesuit school at Bohemia Manor in Cecil County. By 1749, Charley and John, who would later become the first American Catholic bishop, were sent to study at St. Omer in French Flanders."

Jesuit Father Gregory Chisholm, superior of the Jesuits' USA East Province in Baltimore, was among the priests on the trip.

Originally from Harlem in New York City, he said he wanted to "see it rather than read about" the history of the colonial Catholic founders.

"This part of the province has a colonial history of ownership and operation of plantations, and a history of involvement in slavery, both the development of slavery in the Church and also the end of that in the process," Father Chisholm told The Dialog, Wilmington's diocesan

newspaper. "I wanted to see what this part of the world was like."

Founded in 1704 by Jesuit Father Thomas Mansell, Bohemia Mission is one of the oldest permanent Catholic establishments in the English colonies.

"In some ways, this is where it all started," Jesuit Father Leon Hooper said as he examined some of the shrine's artifacts behind glass in the museum section of the old rectory.

Father Hooper is director of the Woodstock Jesuit Library at Georgetown University. He said the community goes on an annual field trip, and part of this year's excursion included visiting colonial mansions with house chapels, including Bowlingly estate, granted in 1659 and located on the Chester River in Queenstown, Maryland.

The Neale family, who owned the estate during the colonial period, sent two of their sons to school at Old Bohemia, according to Father Hooper. One died while he was a student, but Leonard Neale was the first Catholic bishop ordained in the U.S.

"So, the first two bishops went to school here," Father Hooper said. "And the first one ordained in the U.S. was a student here. There's huge history here. I mean, this is the (beginning of the) history of the Church in the United States."

"At that time, the bishop of Baltimore was the bishop of the U.S., basically – that was the first diocese," he said. "The start of the Church in this country was (through) people educated here."



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