

Hospital Ministry

Information
Magazine

*Continuing the Work
of St. Padre Pio*

*Sacraments in
the Hospital*

*How to Make a
Good Confession*

*Advance Medical Directives
and Why You Need One*

*Saints for
the Suffering*

**Catholic Diocese
of Arlington, VA**

Hospital Ministry Information Magazine



Fr. Stefan Starzynski, full-time Catholic chaplain at Inova Fairfax Hospital in Fairfax, VA, walks the hallway to visit a patient and administer the sacraments (September 5, 2020).

24 Inspirational Quotes

When we are in the midst of a trial or suffering, sometimes it helps to focus on what others before us have said and experienced. This page includes quotes from Scripture and prominent saints.

1 The Work of Saint Padre Pio Continues
Background on St. Padre Pio and his hospital, as well as his “Silent Army” of the suffering.

5 Sacraments in the Hospital
Covid-19 changed the way priests can enter hospitals to visit patients. This article gives guidance on the best way to receive the sacraments when in a hospital or health-care facility.

9 How to make a good confession
If it’s been a while since you’ve been to confession, or if this is your first time, this article can guide you in making a sincere and fruitful confession.

13 Catholic Advance Medical Directives
Most hospitals would prefer that a patient has an Advance Medical Directive (AMD), and if you don’t, they will usually provide a generic one. This article answers some of the most common questions regarding Catholic teaching on these difficult topics.

17 Saints for the Suffering
The Catholic Church has hundreds of canonized saints, but there are a few that are particularly special to the Diocese of Arlington’s Hospital Ministry and those who are suffering.



THE WORK OF SAINT PADRE PIO CONTINUES

“The Greatest Tragedy is Wasted Suffering”

Venerable Fulton J. Sheen

St. Padre Pio considered his hospital to be his work. He even named his hospital Casa Sollievo della Sofferenza (The Home for the Relief of Suffering). He said that God would bless those who bless his work. Padre Pio, on the day of the hospital’s opening on May 5, 1956, stated, *“A seed has been sown on the earth that will warm with the rays of His love. A new army made of sacrifices and love will rise in God’s glory and comfort the souls and bodies of the sick.”* On the first anniversary of the hospital’s opening on May 5, 1957, Padre Pio again stated, *“In the House for the Relief of the Suffering we pray constantly for the Pope.”*

The sick have much to offer. In many ways they are the Church’s most powerful army. Please know that your suffering is precious and needed for the Church. Venerable Fulton J. Sheen said that the greatest tragedy is wasted suffering. It is critical that you not only pray for the Pope but for all the needs of the Church and world. Your prayers, united to your suffering, are precious treasures and gems in the sight of God. Pope Paul VI said on May 5, 1966, the tenth anniversary of the inauguration of the Casa Sollievo della Sofferenza, *“The almighty and merciful Lord, who accepts for Himself every benefit given to his suffering brothers, will repay them many fold with generous measure and great abundance.”* The Pope’s words echo Padre Pio’s words when the Padre said,

“God will bless those who bless my work.”

When you offer up your suffering and give from the treasures of your pain, rest assured that God will abundantly bless you for your selflessness.

GOLD COINS OF SUFFERING

In the booklet, *The Work of Padre Pio*, we read, “In a simple ceremony on the 16th of May, 1947, Padre Pio blessed the first stone in the construction of his hospital – Casa Sollievo della Sofferenza (The Home for the Relief of Suffering)”. Three days later, approximately 20 builders, who did not even have plans for the project, began to prepare the access road for the building site. There were only four million Lire (at the time, 1 Lire was worth about \$100US)* in the bank, but Padre Pio wanted building to commence no matter what. Supervision was entrusted to Don Peppino Orlando. Don Peppino Orlando was from Pietrelcina and an old friend of the esteemed

Capuchin monk. He was also a member of the clinic’s oversight committee, which was created on the afternoon of the 9th of January 1940 with Padre Pio’s blessing. Padre Pio took from his pocket a small gold coin that had been given to him by one of the faithful that morning and added, I want to be the first to make an offering.”

We are continuing Padre Pio’s mission of bringing hope and healing to the sick here in our INOVA Fairfax Hospital Ministry. You can help by giving God the Gold Coin of your prayers and suffering. Padre Pio himself said, *“I will bless those who bless my work.”*



Dear Patients, Family Members and Friends,

Did you know that saints pick us? We don’t choose the saints!

I am sure you are wondering, how did the Arlington Diocese hospital ministry come to be called the Padre Pio Ministry to the Suffering? For some of you who are not familiar with Padre Pio, you may be wondering, why write an entire newsletter on Padre Pio?

Here is the story behind the name of our ministry in the Arlington Diocese:

On May 23 2018, Padre Pio appeared to me in a dream. In my dream, Padre Pio’s face appeared as large as life on the cover of the Evangelization Folder that I give out at the hospital to all the patients. At that moment, I knew in my heart the meaning behind this vision of Padre Pio.

Padre Pio was blessing our work of handing out Prayer Folders to all Catholic patients at the hospital. Since Padre Pio had founded “La Casa Sollievo della Sofferenza” (the Home for the Relief of Suffering) in 1956, he had a special place in his heart for those who suffer in the hospital. Padre Pio’s life work was his hospital.

So it seemed to make sense that Padre Pio was blessing our work in the Diocese of Arlington. In fact, Padre Pio said he would bless those who bless his work. If Padre Pio is praying for you, how can you go wrong?

Now you know the rest of the story.

It is because Padre Pio appeared on our folder in my dream, that we now call this ministry ‘Padre Pio Ministry to the Suffering.’ So the work of Padre Pio continues!

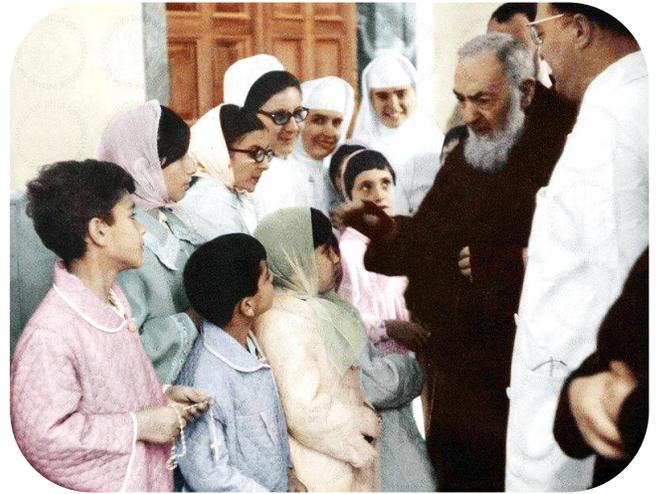
Blessings,

Fr. Stefan Starzynski

Inova Fairfax Hospital Catholic Chaplain

THE HIDDEN ARMY OF THE CHURCH

In J.R.R. Tolkien's novel **The Lord of the Rings**, it appears that the age of men will fail and that evil will win. Suddenly there appears the army of the dead. *"Malbeth the Seer prophesied that a day would come when need and haste would drive one of Isildur's heirs to take The Road under the Mountain, and that the dead would answer to his call."* The Prophecy came true. In the War of the Ring, Isildur's heir, Aragorn, called on the Dead Men. Summoning them to the Stone of Erech, Aragorn commanded them to fulfill their oath and be free.



Aragorn led the Army of the Dead through Lamedonand Ciril. As they went through the lands of Gondor, they found them deserted, since everyone who hadn't gone to war fled the approach of the dreaded "King of the Dead." Even the men of Umbar and Harad, who had been attacking the fords at Linhir above the mouth of the river Gilrain, stopped fighting and ran off in terror. The only person who had the course to stay was Angbor, the Lord of Lamedon. Aragorn told him to gather his men and follow the Grey Company to Pelargir. For four days and nights after Aragorn first summoned the dead to the Stone of Erech, they rode.

"... As they are dying, I ask them to pray for me and the Church when they first get to heaven, in thanksgiving for receiving the Sacraments of the Church."

Our mission at the hospital is to create this hidden army. Every day, Fr. Stefan is at the bedside of 1 to 3 persons who are actively dying, and he often says, "As they are dying, I ask them to pray for me and the Church when they first get to heaven, in thanksgiving for receiving the Sacraments of the Church." In doing this, we are creating our hidden army of the dead to pray for the Church in her hour of need. We read in the book of Revelation that the martyrs under the altar in Heaven are praying for the Church in all her needs on earth. This is the hidden army of little souls we are gathering up.

Cardinal Newman writes often in his sermons of this hidden army. He states that at the time of greatest need, the saints in heaven pray all the more earnestly, and that God will answer their prayers in a more dramatic way when the Church is most in need. This is the army of the dead that we are creating in much the same way that was prophesied in the book **The Lord of the Rings**. The devil doesn't have this hidden army. We do! Gathering this army is part of our mission in the Padre Pio Ministry to the Suffering. Praise God and His saints!!!

SPIRITUAL CHILDREN OF PADRE PIO

St. Pio of Pietrelcina (Padre Pio) is known for his gift of healing. Pope Francis said recently that the Church should look to Padre Pio as a powerful intercessor. Padre Pio wants to take you under his wings and into his heart and prayers. When you become a child of Padre Pio, he also takes into his prayers your entire family. So spend a moment now asking Padre Pio to be your helper in heaven and for him to make you his spiritual son or daughter.

“I have made a pact with the Lord: when my soul has been purified in the flames of purgatory and deemed worthy to be admitted to the presence of God, I will take my place at the gate to paradise, but I shall not enter until I have seen the last of my spiritual children enter.”

~ St. Pio, from a letter to spiritual daughter Antonietta Pompilio

PRAYER TO BE A SPIRITUAL CHILD OF ST. PADRE PIO

O Saint Padre Pio, holy bearer of the Wounds of Christ, accept us this day as your spiritual sons and daughters and keep us always on the narrow path by your intercession. And to thou, O our Spiritual Father, stay there at the Gates of Heaven until all of your spiritual children have entered through, even and including us. Through Christ our Lord, Amen.

Dear Padre Pio, I recall your promise to the Lord, *“Lord, I will stand at the gates of heaven until I see all my spiritual children have entered.”* Encouraged by your gracious promise, I ask you to accept me as a spiritual child and to intercede for my prayer requests ... *(here state your petitions)*

Glory be to the Father, and to the Son, and to the Holy Spirit, now and forever. Amen.

The following quotes from Padre Pio tell how he looked after and loved his spiritual family:

“I love my Spiritual Children as much as my own soul, and even more.”

“Once I take a soul on, I also take on their entire family as my spiritual children.”

“To my Spiritual Children, my prayers for you will never be lacking.”

“If one of my spiritual children ever goes astray, I shall leave my flock and seek him out.”

“I shall stand at the gates of Paradise until all my spiritual children have entered.”

For more information on Padre Pio, please go to <https://www.padrepio.org>

SACRAMENTS IN THE HOSPITAL



It used to be true that anytime you needed a priest to come to the hospital to administer the sacraments, you could call the local parish and a priest would show up. However, in March 2020, all of that changed with the outbreak of Covid-19. Suddenly, there were new restrictive rules that promoted isolation and led to a great deal of fear. Thankfully over time, these rules have been relaxed or even lifted in many areas, allowing us to return to some form of normalcy. However, for most hospitals and other health-care facilities, these restrictions are only slightly eased and it may never return to “normal.”

Currently, many hospitals (including Inova Fairfax) will not allow a priest (including the on-duty chaplain) to enter your room **unless YOU or a FAMILY MEMBER specifically request his visit**. Even if a friend or pastor requested the local priest, the hospital will not let him enter a room to visit unless the patient or family member specifically called for the priest.

Therefore, if you would like to receive Communion, Anointing of the Sick or any other sacrament, then **you or a family member must first call the Chaplaincy office**, or ask a nurse to call on your behalf, to request a priest to visit you. Most chaplaincy offices have a list of local Catholic priests whom they can call on your behalf. **For Inova Fairfax Hospital in Virginia, you can reach the chaplain’s office at 703-776-3767 (or ext. 6-3767 on the hospital phone).**

IF YOU KNOW in advance that you are going to a hospital or health-care facility, such as for surgery or chemotherapy, it would be best if you **contact or visit your parish priest BEFORE going to the facility** to receive Anointing of the Sick or other sacraments ahead of time.

If you are not able to get to your own parish, you can find a list of all the health-care facilities in the Diocese of Arlington, and the parishes that serve these facilities, at the following link: <https://padrepioministry.org/table-of-parishes/>

If you are not within the Diocese of Arlington, you can find a parish near your location at these websites:

<https://www.catholicdirectory.com/>

<https://www.parishesonline.com>

HOLY EUCHARIST

If you would like to receive Holy Communion, you or a family member **MUST** contact the hospital's Chaplaincy office first and request it so that a priest or Extraordinary Minister of the Eucharist can come to your room. When you call the Chaplaincy office, **state how often you would like to receive Communion** (e.g. once a day, only on Sunday, every other day).

If for some reason, you are not able to physically receive Holy Communion, then say a Spiritual Communion (below) as often as you like. To make this even more powerful, you could participate in Mass online as well.

Mass online via browser

- <https://www.youtube.com/c/marysshine/videos> - Sunday Mass in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception.
- <https://mass-online.org/daily-holy-mass-live-online/> - Sunday and daily masses from churches around the world
- <https://www.watchthemass.com> – from the CatholicTV Network

Mass apps for Android or Apple phones / tablets

(search for these terms in app store)

- “**Mass Online**” – developed by Marek Rzewuski
- “**CatholicTV**” – includes other Catholic programming

St. Alphonsus de Liguori Spiritual Communion

My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

St. John Vianney once said: *“When we feel the love of God growing cold, let us instantly make a Spiritual Communion. When we cannot go to the church, let us turn towards the tabernacle; no wall can shut us out from the good God.”*

Likewise, Jesus told St. Catherine of Siena: *“In this golden chalice I put your sacramental communions. In this silver chalice I put your spiritual communions. Both chalices are quite pleasing to me.”*



ANOINTING OF THE SICK

This sacrament, one of the two healing sacraments of the Church, can only be administered by a Catholic priest. It may be received by any Catholic over the age of reason (usually 7 years old) who is seriously ill, infirm from old age, or facing a serious operation. A young child under the age of reason may receive a special Blessing instead of Anointing. This sacrament is **not just reserved for those who are dying**, but rather for anyone facing a serious illness. You are allowed to receive this Sacrament more than once (i.e., for a worsening illness or a new illness or different procedure).



If you are not able to receive Anointing of the Sick in a timely manner, then call upon the Mercy of God through other powerful prayers - such as the Holy Rosary, the Divine Mercy chaplet, and other prayers - which can be found in our *“Powerful Prayers for the Suffering”* booklet or on our website: www.padrepioministry.org

CONFESSION or RECONCILIATION

If you would like to receive this sacrament, you or a family member (or a nurse on your behalf) must contact the chaplaincy office to request a priest. In case a priest is not able to enter your room in time, then say an Act of Contrition with true repentance in your heart and a trustful surrender to the Love and Mercy of God.



ACT OF CONTRITION

O my God, I am heartily sorry for having offended You, and I detest all my sins because of Your just punishments, but most of all because they offend You, my God, Who is all-good and deserving of all my love. And I firmly resolve, with the help of Your grace, to sin no more and to avoid the near occasions of sin.

BAPTISM and/or CONFIRMATION

In an emergency (i.e. danger of death), patients may receive the sacrament of Baptism if they desire it. If a priest is not readily available, any properly catechized Catholic could perform the baptism, using water and the correct words. Any baptized Catholic (regardless of age) in danger of death may also receive First Communion if possible, and Confirmation if they have not already been confirmed. However, if a child is under the age of 14 and there is a good chance of survival, then they should wait to receive Confirmation at their parish.

Any emergency Baptisms, Confirmations, or First Holy Communions done at Inova Fairfax Hospital are officially recorded with St. Ambrose parish in Annandale, VA.



OTHER VALUABLE LINKS

- <https://padrepioministry.org> – includes links to video & audio Rosary, Chaplets and other prayers, as well as other helpful information
- <https://www.catholic.org/bible> – includes Catholic Bible & other prayers/information
- **“EWTN”** –listed as *EWTN Religious Catalogue* – **Apple or Android app** but it includes much more, such as live streaming TV and radio, on-demand video & audio (including Masses), searchable and audio Bible, prayers & devotionals, and much more.



- **“My Catholic Life”** – from My Catholic Life! – **Apple or Android app**

POWERFUL and EXTENSIVE app that contains so many great Catholic resources, like daily Mass Readings & reflections (written, audio or video), various written prayers (including the Rosary, chaplets, novenas, and other special prayers), several versions of the Catholic Bible (including Spanish), information about saints and Catholic Teachings and more....

HOW TO MAKE A GOOD CONFESSION



What is Reconciliation?

When we sin, we hurt ourselves by wounding our relationships with God and our neighbors. In the Sacrament of Reconciliation (also known as Confession or Penance), God offers us forgiveness of our sins, and we accept and receive God's forgiveness by sincerely expressing our sorrow, by acknowledging and making reparation for our sins, and by resolving to do better in the future. The Sacrament of Reconciliation has four parts:

- **Contrition:** A sincere sorrow for having offended God, and the most important act of the person confessing. There can be no forgiveness of sin if we do not have sorrow and a firm resolve not to repeat our sin.
- **Confession:** Naming our sins aloud to the priest who represents Christ and the Church.
- **Penance:** The priest gives us prayers, or sometimes good deeds, for our healing and the healing of those we have hurt by our sins.
- **Absolution:** The words that the priest speaks by which "God, the Father of mercies" reconciles us to Himself through His death and resurrection.

How To Go To Confession

1. The priest gives a blessing or greeting.
2. You make the Sign of the Cross and say: "*Bless me, Father, for I have sinned. My last confession was...* (give approximate number of weeks, months, or years).
3. Confess all your sins (especially serious mortal sins) to the priest. If you are unsure or uneasy, tell him and ask for help.
4. End by saying: "*I am sorry for these and all my sins.*"
5. The priest may offer advice to help you become a better Christian, and then he gives you a penance to say or do.
6. You finish with an Act of Contrition, expressing your sorrow for your sins.
My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.
7. The priest, acting in the person of Christ, then absolves you from your sins.

FREQUENTLY ASKED QUESTIONS

What is the Sacrament of Reconciliation?

This Sacrament is one of the seven outward signs of grace instituted by Christ and given to the Church, and provides an opportunity for a person to receive God's forgiveness, pardon for their sins, and reconciliation with God and His Church. Confession is when we tell our sins to the priest. Penance is the action that the priest gives us to do or say to express our gratitude for God's forgiveness. Finally, we experience reconciliation when the priest absolves us of our sins, which repairs our relationship with God and the Church. Because reconciliation is the fruit of the sacrament, this is the name the Church prefers for the sacrament.

What if I am embarrassed?

Feeling embarrassment is normal and is a sign that you know that you have done something wrong. The priest is there to listen to you with the heart of Jesus. Jesus came to love and forgive and never seeks to embarrass us. Priests have heard many sins confessed to them and are prepared to offer spiritual counsel and absolution. The priest will listen to you with understanding, not embarrassment or judgment.

Why should I confess my sins to a priest, instead of asking God for forgiveness on my own ?

Asking for forgiveness is an important first step in repairing our relationship with God and others. However, sin damages not only your relationship with God but also your relationship with others and the Church. The priest hearing your confession acts as Christ present to you, offering God's mercy and forgiveness. In this way, the priest carries on the healing ministry that Jesus entrusted to his apostles when he shared with them his power to forgive sins (John 20:23). The priest cannot and will not tell anyone about anything you said during your confession. In fact, the Church requires that the priest keep secret anything you confess to him.

How can I prepare to participate in the Sacrament of Reconciliation?

Examine your conscience. Think about both the times that you have intentionally done something wrong and the times that you chose not to do something for the good of another person. The Ten Commandments (Exodus 20:1-17) and the Beatitudes (Matthew 5:3-12) are helpful tools for examining your conscience.

EXAMINATION OF CONSCIENCE

1. I am the Lord your God; you shall not have other gods before me.

Putting God First: Has God been the source, center and hope of my life? Have I put myself, anyone or anything before God? Have I made an idol of any person, idea, occupation or thing? Have I failed to trust in God, His love and mercy? Have I failed to pray to God and to worship Him faithfully? Have I doubted the Christian faith? Have I murmured or complained against God in adversities? Have I sinned against God by believing in New Age, Scientology, Astrology, Horoscopes, Fortune-telling, Superstition or engaging in the Occult? Did I endanger my Catholic Faith or cause scandal by associating with anti-Catholic groups & associations (e.g., the Freemasons)?



2. You shall not take the Name of the Lord your God in vain.

Respect for God: Do I have a deep and sincere respect for God and His Holy Name? Have I shown disrespect to God, either in word or deed? Have I dishonored God's Name in any way? Have I sworn a false oath? Have I broken any solemn promise or vow that was done before God? Have I cursed or used foul language?

3. Remember to keep holy the Sabbath day.

Respect for the Lord's Day: Have I worshiped God faithfully on all Sundays and major holy days of obligation? Have I helped others to do the same, or have I discouraged them? Have I spent the Lord's Day in holy and edifying ways? Have I made time for family and friends?

4. Honor your father and mother.

Respect Parents & Authority: Have I loved and respected my parents as I should? Have I neglected them, or failed to help them? Have I disobeyed them, deceived them or caused them pain by my words and deeds? Have I treated my family members with patience and love? Have I respected my teachers, superiors, employers (those who are in authority) as I should? Have I disobeyed or deceived them by my words or deeds? Have I treated fairly all those who have worked for me?



5. You shall not kill.

Respect for Human Life: Have I caused the harm, injury or death of anyone, including assisted suicide? Have I had an abortion or helped someone in procuring an abortion? Have I wished my own or anyone's harm or death? Have I caused others to sin? Have I abused my health or the health of others by evil and intemperate living (i.e. drugs, alcohol, etc.)? Have I given way to anger or hatred, or sought revenge? Have I failed to forgive anyone or harbored evil thoughts against them? Have I been cruel to anyone?

6&9. You shall not commit adultery. You shall not covet your neighbor's wife.

Respect for Marriage: Have I committed any sin of lust, alone or with others (masturbation, fornication, adultery)? Have I caused others to commit impure acts? Have I sinned by giving way to impure thoughts, words or conversations? Have I read immoral books or magazines, or watched immoral movies or shows. Have I delighted in obscenity of any kind? Have I associated with bad company or frequented places of ill-repute? Do I maintain modesty and decency in dress? Have I practiced birth control/contraception?

7 & 10. You shall not steal. You shall not covet anything that belongs to your neighbor.

Respect for Private Property: Have I taken or kept anything that was not mine? Have I cheated anyone? Have I caused others to steal or cheat? Have I damaged or destroyed anything that belonged to another? Have I defrauded anyone of their rightful wages? Have I paid my debts? Do I give alms according to my capacity? Have I looked with envy, jealousy or hatred toward the possessions, talents or achievements of others? Have I desired the downfall or loss of others out of evil intent that I might benefit?

8. You shall not bear false witness.

Respect for Truth: Have I given false testimony against anyone? Have I spoken evil, told lies, or spread rumors about anyone? Have I unjustly accused someone? Have I disclosed to anyone the sins and faults of another? Have I betrayed the confidence of another? Have I made careless statements or done anything else to harm the good name and reputation of another person? Have I engaged in idle gossip, (discussing that which is doubtful as if it were true), hearsay and backbiting?



CATHOLIC ADVANCE MEDICAL DIRECTIVES

Catholic Dioceses of Arlington and Richmond

MEDICAL DILEMMAS AND MORAL DECISION-MAKING

Questions about serious illness: A guide for individuals and families based on Sacred Scripture, Christian principles, and Catholic teaching.

The Gospels clearly describe how Jesus showed special love and compassion for the sick and dying throughout his public ministry. So too, the Church today reaches out to those who are suffering and to their families. In this spirit, the Catholic Bishops of Virginia have issued this document to help individuals and families navigate the tough decisions that must be made when confronted with serious illness. While the Church cannot give a ready-made answer for each situation, it does provide guidance and direction. By drawing on Sacred Scripture, the Traditions handed down to us from the Apostles and the Doctrines of the Catholic Church, the Bishops are able to address many of the concerns that challenge us in this age of technology and modern medical science.

In making decisions about what constitutes appropriate medical treatment, we must always be alert to the differences between what the State permits and what the Church teaches. We also should not hesitate to discuss our concerns with our medical providers and pastoral counselor or priest. **Please be aware that federal privacy law forbids health care facilities from notifying clergy that you or your loved one has been hospitalized;¹ therefore, it will be necessary for you to call for a chaplain or contact your parish to request a visit from a priest.**



Remember that we are never alone when facing illness. The Church accompanies us through its various ministries and with the Sacraments which bring the loving and redeeming embrace of Jesus. This includes not only the Sacraments of Reconciliation and the Eucharist, but also the Sacrament of the Anointing of the Sick. Sacramental Anointing provides special graces to those seriously ill or dying as the Bible teaches, *“Is anyone among you sick? Then summon the presbyters² of the church, and they should pray over you and anoint you with oil in the name of the Lord.”³* It is the hope and prayer of the Bishops of Virginia and their offices that this document and the resources of the Catholic Church will help you and your loved ones at a most difficult time to make decisions that are faith-filled, loving and wise.

QUESTIONS and ANSWERS

Am I required to have an Advance Medical Directive?

No. You are neither legally nor morally required to have an Advance Medical Directive. Federal law requires all hospitals and health care facilities to provide you with written information about your legal right to refuse or accept medical treatment as well as the right to formulate an Advance Medical Directive and/or designate a Health Care Agent, but you are not required to sign it.⁴

What does the Church teach about Advance Medical Directives?

The Church advocates that all medical decisions for ourselves or for others reflect the principles of our Christian faith and the moral teachings of the Catholic Church. In general, the Bishops favor and recommend designating a Health Care Agent rather than solely relying on a Living Will, as a person acting as an Agent for his or her loved one is able to respond to questions where an inflexible legal document cannot.⁵ No matter how well crafted, a Living Will can never predict all the possible problems that may occur at some later time or anticipate all future treatment options. When drawing up a Living Will, you should focus on your general wishes rather than on specific procedures.⁶

How can I ensure that my wishes will be followed if I become unable to make decisions for myself?

You can safeguard your values by appointing a responsible and trustworthy person to make decisions for you, if needed.⁷ This is best done in writing, usually through a legal document called a “Durable Health Care Power of Attorney” or by naming a Health Care Agent in an Advance Medical Directive. This can protect your wishes and prevent legal conflicts that can arise by failing to outline these wishes to your family or physician.⁸ Additionally, you can state in your Advance Medical Directive, both in your Living Will and when designating your Health Care Agent, that all decisions made on your behalf remain consistent with and do not contradict the moral teachings of the Catholic Church.

What happens if I do not have an Advance Medical Directive?

If you become incapacitated and have not appointed a Health Care Agent or completed an Advance Medical Directive, under Virginia law, decision-making authority then falls to your next of kin or legal guardian(s).⁹

Can I morally make decisions for my loved one if he or she is unable to do so?

Yes. If a person is not competent or capable to make his or her own decisions, someone who shares the person’s moral convictions, such as a family member or guardian, can make decisions on the person’s behalf.^{10, 11} Of course, moral limits apply – for example, the proxy decision-maker may not deliberately cause the person’s death or refuse morally ordinary means of care even if he or she believes the person would have made such a decision.^{12, 13, 14}

Must we “do everything possible”?

Our tradition does not demand heroic or extraordinary measures in fulfilling the obligation to sustain life.¹⁵ You may even legitimately refuse procedures that effectively prolong life, if you believe these procedures would offer no reasonable hope of benefit or may be excessively burdensome.¹⁶ Our Bishops advise, however, that interventions which favor the preservation of life be utilized if it is not immediately clear that a particular intervention is disproportionately burdensome.¹⁷

If a doctor says a particular procedure/treatment is necessary to keep someone alive, are we obligated to proceed?

While every person is obligated to use ordinary means to preserve life, no one should be obligated to submit to procedures or treatments that they have judged not to offer a reasonable hope of benefit, or that impose excessive risks and burdens on the patient.¹⁸ Declining or discontinuing medical procedures that are burdensome, dangerous, extraordinary or disproportionate to the expected outcome can be legitimate. In refusing “over-zealous” treatment, one does not wish to cause death, rather one’s inability to prevent it is merely accepted.¹⁹

Must “artificial” means of respiration be used if a person can no longer breathe on his or her own?

If means including life support are disproportionately burdensome or useless, or later become so, they may be considered morally *extraordinary* and therefore not obligatory.²⁰

Am I ever permitted to disconnect or “unplug” the respirator? Is this killing?

Mechanical ventilation or any life-prolonging procedure that can keep you alive when your body cannot do that work alone may be withdrawn if it does not provide any reasonable hope of benefit and if it only prolongs the dying process.²¹ Mechanical ventilation may not be discontinued to cause or hasten death, but may be stopped if it no

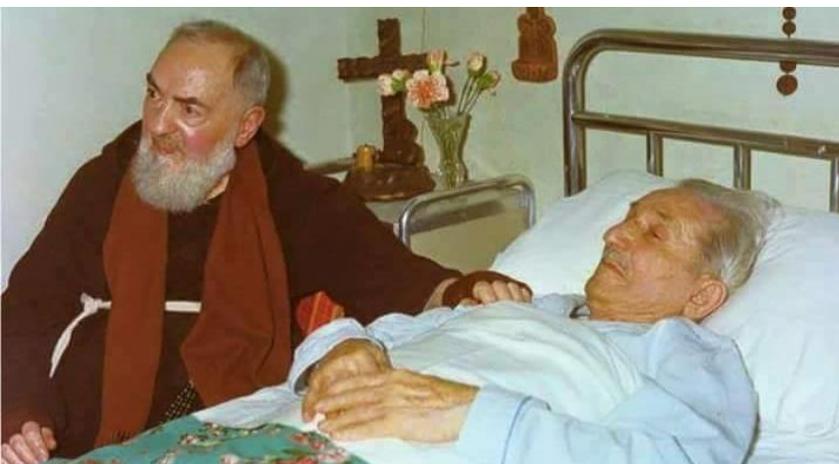
longer provides any reasonable hope of benefit (such as alleviating a person's suffering or treating the underlying disease).²² When life-prolonging procedures are withdrawn, the person dies as a natural consequence of the underlying illness. A person is not killed when nature is allowed to take its course.²³

Is declining, withholding or withdrawing medical treatment suicide or euthanasia?

You are not committing suicide by declining unnecessary treatment; and you are not sanctioning euthanasia (mercy-killing) by declining to subject another to extraordinary or disproportionate treatment. A decision to take your life or to allow another (including a physician) to kill a suffering patient is very different from a decision to refuse extraordinary or disproportionately burdensome treatment.²⁴ Whereas suicide and euthanasia involve the intent to cause death, declining interventions that are excessively burdensome or are disproportionate to the expected outcome should be considered as an acceptance of the human condition.²⁵

Am I committing suicide or killing a person by authorizing a Do Not Resuscitate (DNR) order?

No. The Church teaches that a person has the moral right to refuse, withdraw or restrict medical treatments or procedures that are likely to cause harm or side-effects out of proportion to the benefits they may bring.²⁶ A proxy decision-maker acting on behalf of the patient may instruct the physician on what treatments, including cardiopulmonary resuscitation (CPR), may or may not be administered. The withholding of CPR does not kill a person; rather he or she dies as a consequence of the underlying illness.²⁷



If we place a DNR order, does that mean our loved-one will not be cared for?

The withholding or withdrawing of medical treatment must not be an occasion for neglecting the patient. Basic personal care, such as bed rest, personal cleanliness, safety and appropriate pain medication must always be administered. No proxy, medical professional or authority should ever deny this care. The Church also considers the provision of nutrition and hydration to be forms of care owed to every person unless or until the provision of nutrition and hydration is either excessively burdensome or useless.²⁸

Is it permissible to help someone commit suicide if they ask you to do so? What about a physician?

Nothing and no one can ever permit the killing of an innocent human being, whether an embryo, infant, adult, elderly person, or even one dying or suffering from an incurable disease.^{29, 30} We have no moral right to ask for this act of killing for ourselves or for those entrusted to our care. Moreover, no authority or professional can morally recommend and/or permit such an act. This includes "physician assisted suicide," by which a physician provides to a patient the means and necessary knowledge to allow the patient to commit suicide. This and all forms of suicide violate the Divine law and are an offense against the dignity of the human person.^{31, 32}

If our loved one is suffering, how much pain medicine can be used?

We cannot be indifferent to human suffering. Medicines capable of alleviating or suppressing pain may be given to a dying person, even if such medicines may indirectly shorten the person's life, so long as the intent is to relieve pain and not to hasten death.^{33, 34} At these times, we are also comforted by our Christian faith which holds that by His passion and death on the cross, Christ has given a new meaning to suffering – it can draw us closer to Him when we unite our suffering to His redemptive Passion.³⁵ This does not lessen physical pain and fear, but gives confidence and grace for bearing suffering rather than being overwhelmed by it.^{36, 37, 38}

If a person cannot feed him/herself, are we required to provide artificial nutrition and/or hydration?

The administration of food and water even by artificial means is, in principle, an *ordinary* or *proportionate* means of preserving life. It is morally obligatory unless or until the burdens of providing such means clearly outweigh their benefits.^{39, 40} We have a general obligation to provide nutrition and hydration to persons who can still benefit from them, unless in an individual case, it is judged that these measures have become *useless* or *disproportionate* and therefore may be withheld or withdrawn (for example, when the person is drawing close to inevitable death and can no longer absorb the nutrition and hydration or the method of providing such means becomes excessively burdensome for the person).^{41, 42}

Can a feeding-tube be removed if our loved-one is alive?

Yes. But in any case when considering to withdraw or withhold medically assisted nutrition or hydration, there must be clear evidence that the means being used to supply the artificial nutrition and hydration are in fact useless, ineffective or disproportionately burdensome.⁴³ Artificial means of nutrition and hydration must not be withdrawn to cause death, but may be withdrawn if they offer no reasonable hope of benefit or pose excessive risks or burdens.⁴⁴

In the case of a patient in a persistent vegetative state (PVS), the Catholic Church teaches that medically assisted nutrition and hydration are, in principle, ordinary and proportionate care and are therefore obligatory to the extent to which and for as long as they are helpful in sustaining the patient's life and in alleviating the patient's suffering.^{45, 46} However, these same measures may be withheld or later withdrawn if they become disproportionately burdensome, as in the case where the patient is drawing close to death from an underlying progressive and fatal condition and can no longer absorb the liquids or nourishment.⁴⁷

Is someone who is comatose or in a persistent vegetative state (PVS) alive? Is someone who is pronounced "brain dead" actually dead? Can someone truly be dead if the heart is still beating?

A person who is comatose is alive. A person in a PVS is also alive. However, a person who is brain dead is truly *dead*. Death is determined by the absence of brain activity, and not necessarily heart-lung activity.⁴⁸ Therefore, a diagnosis of brain death can be established even if the heart is beating and the lungs are ventilated.^{49, 50}

Does the Church accept the definition of brain death?

Yes. The determination of death by using neurological criteria is legitimate according to the Catholic Church.⁵¹ The pronouncement of brain death by a physician does not cause death but only establishes that death has already occurred.⁵²

What does the Church teach about death in general?

The Christian understanding of death has always been that it is the separation of the soul from the physical body.^{53, 54} The Church looks to the medical profession to determine when physical death occurs, whether by means of neurological criteria or by verifying the cessation of cardiopulmonary function.⁵⁵

May I receive organs for transplant from a person pronounced brain dead? May I make arrangements for my organs to be donated if I am ever pronounced brain dead?

Yes, the Church teaches that a person may receive organs from a donor who is declared brain dead.⁵⁶ A person may also make provisions for the donation of his or her organs in the event of death whether determined by cardiopulmonary or neurological criteria.^{57, 58} However, because donated organs and tissues can be used to create human embryos, it would be morally prudent for a person to clearly specify that his or her donated organs and tissues not be used in any way to create human embryos.

Resources from which this document is drawn that may be helpful include the following

- Congregation for the Doctrine of the Faith, *Responses to Certain Questions of the United States Conference of Catholic Bishops Concerning Artificial Nutrition and Hydration* together with a commentary prepared by the Congregation (Rome, 2007).
- Congregation for the Doctrine of the Faith, *Declaration on Euthanasia* (Rome, 1980).
- United States Conference of Catholic Bishops, *Ethical and Religious Directives for Catholic Health Care Services*, fifth edition (Washington, D.C., 2009).
- National Conference of Catholic Bishops, Committee for Pro-Life Activities, *Nutrition and Hydration: Moral and Pastoral Reflections* (Washington, D.C., 1992, third printing, 1998).
- *The Catechism of the Catholic Church*, second edition. (United States Conference of Catholic Bishops, Washington, D.C., 1994, 1997).
- *A Catholic Guide to End-of-Life Decisions: An Explanation of Church Teaching on Advance Directives, Euthanasia and Physician-Assisted Suicide*, published by the National Catholic Bioethics Center.

To see the endnotes for this document, or for more information about the Catholic Advance Medical Directives, go to:

<https://www.arlingtondiocese.org/amd/>

SAINTS FOR THE SUFFERING

The title of Venerable, Blessed or Saint recognizes that a person lived a holy life, is in heaven, and their life can be an inspiration to us. However, there are many more saintly souls not known to us on earth who may not be officially recognized as a Saint but are still in Heaven with God.

This practice of honoring saints came from a long-standing tradition in the Jewish faith of honoring prophets and holy people with shrines. Whenever we pray to a saint, we are asking that person to intercede directly on our behalf to God, knowing that all answered prayers and miracles come from the power of God, not

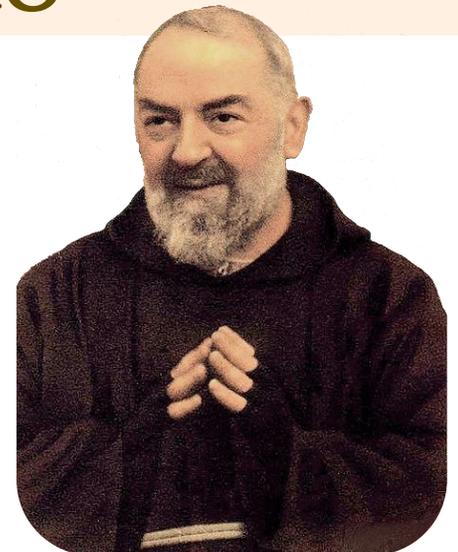
the saints themselves. Indeed, it is not much different than asking our friends and families on earth to pray for us, except with Saints, they can offer our request while face-to-face with God. Likewise, having pictures or statues of saints is also similar to having pictures in our house or wallet of loved ones who have passed away. It reminds us of the holiness to which all of us are called.

Though there are many patron saints for various situations and illnesses, there are several holy men and women who hold a special place in the Arlington Hospital Ministry.

SAINT PADRE PIO

Saint Padre Pio is one of the greatest intercessors in the Catholic Church today. He was a Capuchin Catholic priest from Italy (1887-1968) who became known for bearing the stigmata (wounds of Christ), and performing many miracles and healings. His life work was devoted to the suffering and to his hospital, the Home for the Relief of Suffering. St. Pio loved to pray the rosary and encouraged others to pray it. He was also a Catholic mystic who sought union with God, and he taught that through prayer and contemplation, the soul could be brought into union with God.

For more information on the life of St. Padre Pio, see <https://www.ewtn.com/padrepio/man/biography.htm>



Hospital Ministry's tie with St. Padre Pio

On May 23 2018, Padre Pio appeared to Fr. Stefan Starzynski in a dream. In this dream, Padre Pio's face appeared as large as life on the cover of the Prayer Folder that Fr. Stefan gives out to all the patients he visits at Inova Fairfax hospital. At that moment, Fr. Stefan knew in his heart that St. Padre Pio was blessing his work of handing out Prayer Folders.

Later, when Fr. Stefan visited the Padre Pio Shrine in Barto, PA, he left a copy of his Prayer Folder with a staff member there, and to this day, that Prayer Folder remains on the seat of Padre Pio's confessional with a "Do Not Remove" sign! The work of Padre Pio continues with the Diocese of Arlington Hospital Ministry.

BLESSED VIRGIN MARY



As the Queen of all saints, Mary is known by many names, but Our Lady of Victory is our Ministry's favorite title. Pope Pius V established the feast of Our Lady of Victory to remember the victory won over the Ottoman Turks by a much smaller Christian fleet in the battle of Lepanto, on October 7, 1571. That victory was won with the help of the Holy Mother of God whose aid was invoked through the praying of the rosary. Later, Pope Gregory XIII changed the title to the feast of The Most Holy Rosary, celebrated each year on October 7th. Mary and her Rosary is the Sword that can win victory for us over all our enemies, whether they are physical, spiritual or emotional/mental. God wants to heal you, spiritually and perhaps even physically, and Mary is our most powerful intercessor to Jesus, her son.

Hospital Ministry's tie with the Blessed Virgin Mary

When Fr. Stefan Starzynski (Inova Fairfax Chaplain) attended Gannon University, he would spend time in front of the Blessed Sacrament. One day in December 1990 or January 1991, while in front of the Eucharist, Fr. Stefan promised Jesus that he would pray a Rosary every single day of his life, and that was the moment when he first knew that God was calling him to be a priest. Ever since then, he has kept that promise to say a daily rosary, and his devotion to Mary continues to grow.

Additionally, another patron saint of the Hospital Ministry (Ven. Nelson Baker) also had a strong devotion to Our Lady of Victory, which began in 1874 when he visited Our Lady of Victories Sanctuary in Paris, France.

SAINT JOSEPH

Most of what we know about St. Joseph, the husband of Mary and the foster father of Jesus, comes from Scripture and Tradition. Second to the Virgin Mary, St. Joseph is considered the most powerful saint in Heaven, and is the patron saint of the Universal Church, as well as of fathers, of workers, of the sick, and of a happy death. Many saints, including St. Teresa of Avila and St. Thomas Aquinas, had a strong devotion to St. Joseph.

For more information on St. Joseph, see <https://www.thedivinemercy.org/articles/go-joseph>



Hospital Ministry's tie with St. Joseph

During the Covid-19 crisis, Fr. Stefan spent 33 days praying with Fr. Calloway's book "Consecration to St. Joseph" and on May 1, 2020, he consecrated himself to St. Joseph. Even before this, God was slowly leading Fr. Stefan on a deeper understanding and devotion to St. Joseph. Among all of St. Joseph's title, the one that resonates the most with the Hospital Ministry is **Patron Saint of a Happy Death**. Not only was he surrounded by Jesus and Mary on earth when he died, but next to Mary, he is the most powerful saint in Heaven. Many saints have surmised that if Jesus was obedient to him while on earth, how much more will Jesus listen to His foster father in Heaven?

VENERABLE NELSON BAKER



Fr. Nelson Baker lived from 1842 to 1936, spending his entire adult years as a priest (60 years) at Limestone Hill, which in 1909 became the current city of Lackawana, New York. While there, Fr. Baker founded numerous institutions that included a basilica to Our Lady of Victory (OLV), homes for infants and unwed mothers, orphanages for boys, a hospital, a nurses' home and an elementary and high school. He gave away millions of meals and clothed over 500,000 people; provided for medical care and supplies for over 200,000; trained over 300,000 men, women and children for various jobs; took care of over 600 unmarried mothers in distress and more than 6,000 destitute and/or abandoned babies. After the Great Depression in 1930, Fr. Baker personally taught and received into the Church hundreds of black Americans who had migrated north to his city.

Today, Lackawana – nicknamed the “City of Charity” – still have homes for infants and children in need of care, and the hospital has been converted into an institution that cares for the aging. OLV Charities, OLV Human Services, and OLV National Shrine & Basilica continue the mission of Ven. Nelson Baker.

For more information on Fr. Nelson Baker, see <http://www.fatherbaker.org>

Hospital Ministry's tie with Venerable Nelson Baker

In *Miracles: Healing for a Broken World*, Fr. Stefan Starzynski describes how he came to have a devotion to Venerable Fr. Nelson Baker. In 2003, while Fr. Stefan was a priest at St. Mary Parish in Fredericksburg, VA, he had a vision of a man “*whose body had no substance ... with a bald head and a very thin face. There were buttons going down the front of his cassock. He looked like a priest from a hundred years ago, and not at all frightening.*” It wasn't until two years later that an acquaintance showed a picture of Fr. Nelson Baker to Fr. Stefan, who immediately recognized him as the “ghost” who appeared to him in his bedroom.

Fr. Stefan then went on to recall two incidents in his childhood that seemed to prepare him for his future devotion to Ven. Baker. Firstly, while Fr. Stefan was a young child and visiting his aunt (a nun) in Buffalo, NY, she would speak of Fr. Baker and even pointed out a nearby house that was a “Fr. Baker's House.” Secondly, Fr. Stefan's mother, who is originally from Buffalo, would sometimes take him as young boy to visit Our Lady of Victory Church and Fr. Baker's tomb when they visited relatives in Buffalo. So it seemed that Fr. Baker was watching over Fr. Stefan even at an early age!

Once Fr. Stefan became the full-time Chaplain in 2015 at Inova Fairfax Hospital, he began handing out over a thousand “Our Lady of Victory Prayers for Healing” booklets, ordered from Our Lady of Victory Shrine in Lackawana, NY. This booklet was the seed from which the Prayer Folders grew into what they are today.

SAINT DAMIEN OF MOLOKAI

Born in rural Belgium on January 3, 1840, Jozef De Veuster was the youngest of 7 children in a pious family. In 1863, he took his brother's place on a mission to Hawaii, and was ordained a priest there in 1864. Much of his ministry was helping the sick, and in 1873, he volunteered to live on the island of Molokai to help the lepers who were relocated there by caring for them physically and spiritually, building hospitals, houses, a church and school. In 1884, he contracted leprosy himself, and died on the island in 1889. He was canonized on October 11, 2009.



For more information on St. Damien, see <http://damienchurchmolokai.org>

Hospital Ministry's tie with St. Damien of Molokai

In the early 2000's, while Fr. Stefan was assigned to St Mary's in Fredericksburg, he had a dream in which he was in a palm tree and someone threw a rock at him, knocking him out of the tree. He fell to the ground dead, but then St. Damien came to him, said a prayer, and Fr. Stefan was brought back to life.

Father initially thought that this dream meant that the hospital is like the island of Molokai and that Fr. Stefan was called to be there. However, during the Covid-19 crisis, Father began to feel as though the whole world is the island of Molokai, and we are all on this island, needing St. Damien now more than ever. Interestingly, St. Damien used to shout his confession from a little boat to a priest on a bigger boat, since he had to "socially distance" himself from all the healthy people, very much like we had to do during the Covid-19 pandemic.

It is also interesting to note that St. Damien's Feast Day is May 10, and his first full day on Molokai was May 11 – the same day as Fr. Stefan's birthday.

SAINT MARIANNE COPE



Barbara Koob (Cope) was born on January 23, 1838 in Heppenheim, Germany., and emigrated with her family to the United States a year later. In 1862, she entered the Sisters of St. Francis of Syracuse, NY and took the name "Sr. Marianne." She was a founding leader of St. Joseph's Hospital in the city, one of the first 50 general hospitals in the country, and served as the administrator of that hospital before being asked to manage a hospital in Hawaii.

The King of Hawaii wrote to over 50 religious orders asking for help, but only one order (Sisters of St. Francis) agreed to help. In 1883, St. Marianne Cope arrived in Hawaii with six other nuns and worked with people who had leprosy. In 1888, she moved to Molokai to assist St. Damien in his final months, and to take care of the patients and children living there.

She lived there until her death of natural causes in 1918. It should be noted that while St. Damien caught the disease and died of it, St. Marianne Cope and her six nuns never got the disease. Pope Benedict XVI canonized both St. Damien (on October 11, 2009) and St. Marianne Cope (on October 21, 2012) three years later.

For more information on her, see <https://www.osvnews.com/2018/08/05/the-legacy-of-st-marianne-cope>

Hospital Ministry's tie with St. Marianne Cope of Molokai

St. Marianne was the fourth superior of the Sisters of St. Francis in Syracuse, and Fr. Stefan's Aunt is currently the superior of that same order in NY. When St. Marianne Cope died, she was initially buried on Molokai but in 2005, after her beatification, her remains were returned to the motherhouse in Syracuse, NY. In 2013, when the sisters were closing and moving to another convent, they decided to return St. Marianne Cope's body to Hawaii, where she now rests in Honolulu's Cathedral Basilica of Our Lady of Peace.

POPE SAINT JOHN PAUL II

Pope John Paul II (Karol Wojtyla) was born on May 18, 1920 in Wadowice, Poland. He entered the seminary in 1942 during the Nazi's occupation of Poland, and was ordained a priest in 1946 when communists ruled the country. In 1978, he was elected as Pope and took the name of John Paul II. He led the Church as Pope for 26 years, and was a prolific writer, teacher and traveler. During his Papacy, the Soviet Union dissolved and the revised Catechism of the Catholic Church was published. He died on April 2, 2005 and was canonized a saint on April 27, 2014.



For more information about Pope St. John Paul II, see http://www.vatican.va/content/john-paul-ii/en/biografia/documents/hf_jp-ii_spe_20190722_biografia.html

Hospital Ministry's tie with Pope St. John Paul II

From the beginning of Fr. Stefan Starzynski's chaplaincy at Inova Fairfax Hospital, he had several volunteers help him "behind-the-scenes" with creating the prayer folders that he now hands out. During this time, one of those volunteers had a dream in which Pope John Paul II came out of a coffin and told her to continue this work.

He was a great teacher and wrote numerous encyclicals, apostolic letters and other documents, but his most powerful teaching was through his example. Six years before his death, Pope John Paul II wrote a beautiful letter to the elderly where he highlighted their importance to the Church and empathized with their sufferings. In his last few years, when it was difficult for him to walk or talk, he remained as active as possible, and showed us that ALL human life is worthy of dignity, no matter what challenges (physical or mental) face us.

SAINT TERESA OF CALCUTTA



Agnes Bojaxhiu was born on August 26, 1910 in Skopje, Albania, and left her home in September 1928 to join the Sisters of Loreto, where she took the name Sister Mary Teresa. In 1929, she departed for Calcutta, India, and upon taking her final vows in 1937, became Mother Teresa. In 1946, she received the call from Jesus to found the Missionaries of Charity and work with the poor and the suffering. After almost 50 years of tirelessly spreading her mission to love and serve the poor throughout the world, she died on September 5, 1997, and was canonized on September 4, 2014.

For more information on St. Teresa of Calcutta, see <https://www.catholic.org/clife/teresa>

Hospital Ministry's tie with St. Teresa of Calcutta

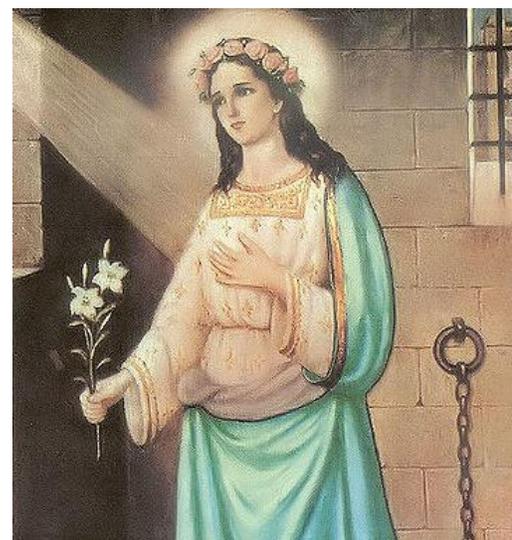
The summer after leaving college, but before entering the seminary, Fr. Stefan worked with Mother Teresa for two months in two different places. One was a house for the suffering and the other a home for the dying, working alongside the Missionaries of Charity. Mother Teresa gave each volunteer, including Fr. Stefan, a specific person to care for. He joined the nuns (including Mother Teresa) every morning for prayer and Mass, and closed every day with Holy Hour.

Daily, he would see Mother Teresa kneeling in front of the Blessed Sacrament and could see her great love for Mary. One day, he approached Mother Teresa when she was alone and he asked her to pray three Hail Mary's for his vocation. She said she would. It was during this time that Father was waiting to find out if he had been accepted in the seminary. Shortly after his encounter with Mother Teresa, Fr. Stefan heard the news that he had been accepted into the seminary!

SAINT PHILOMENA

St. Philomena, whose name means "Daughter of Light," was believed to be a Greek princess in the 3rd century who became a virgin martyr and died when she was 13 or 14 years old. St. Philomena was scourged, drowned with an anchor attached to her, and shot with arrows. Each time she was attacked, angels took to her side and healed her through prayer. Ultimately, the Emperor Diocletian had Philomena decapitated.

Devotion for Philomena began to spread once her bones were exhumed in May 1802. After her relics were enshrined in Mugnano del Cardinale, Italy on August 10, 1805, cancers were cured, wounds were healed, and miracles occurred, all attributed to St. Philomena. In 1837, Pope Gregory XVI essentially declared Philomena a saint, and granted a special feast day (August 11) and a Mass in her honor.



Other saints, such as St. John Vianney, St. Padre Pio, St. Damien of Molokai and St. Frances Cabrini, venerated Philomena and attributed miracles in their lives to the young martyr.

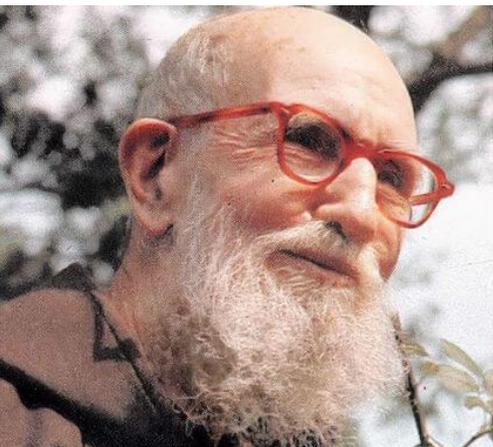
For more information on St. Philomena, see <http://www.philomena.org/patroness.asp>

Hospital Ministry's tie with St. Philomena

On October 1, 2019, Fr. Stefan visited St. James Church in Charles Town, WV to talk to the deacon about the Silent Army of the Sick and Suffering. While there, the deacon told him about a stained-glass window that was recently installed in the Church. In the background of the window on the right was Fairfax Hospital, and in the forefront were the images of a little girl who had serious cancer, and St. Philomena. While in the hospital, this young lady had a vision of Saint Philomena, even though she didn't recognize the saint at first. She ultimately received a miracle of healing from the cancer, and in thanksgiving the family gave the Church this stained-glass window.

During his visit that day, Father happened to see the mother of that girl in the adoration chapel. After learning who he was, the mother brought the little girl to meet Fr. Stefan and relate her miracle story and her vision of St. Philomena. This just reinforced for Father the devotion that other saints had of this little saint, including St. Padre Pio and St. Damien of Molokai.

BLESSED SOLANUS CASEY



Bernard "Barney" Francis Casey was born on Nov. 25, 1870 on a farm near Oak Grove, Wisconsin to Irish immigrant parents. He and his fifteen siblings shared a love for sports, hunting, fishing, swimming, skiing, and skating, and they were all raised with a deep Catholic faith. By the time he turned 21, he knew that he wanted to be a priest and ultimately joined the Capuchin order in Detroit, Michigan. He was given the name of Brother Francis Solanus (named after St. Francis Solano, a Spanish missionary to Peru) but that was shortened to "Solanus." Because the Capuchins in Detroit spoke German, Blessed Solanus struggled with his studies and barely passed them. Therefore, in July 1904, he was ordained a "simplex priest," which meant that he

could not hear confessions or preach doctrinal sermons. However, he never showed any resentment and accepted his position with humility and surrender to God's Will. After his ordination, Bl. Solanus spent 20 years in New York, Harlem, and Yonkers, before he returned to St. Bonaventure Monastery in Detroit where he worked for 20 years from August 1, 1924-July 23, 1945.

During his final illness, he remarked: *"I'm offering my suffering that all might be one. If only I could see the conversion of the whole world."* He died in Detroit at the age of 86 on July 31, 1957 and is buried at St. Bonaventure Monastery.

Father Solanus spent his life in the service of people. At the monastery door, he met thousands of people from every age and walk of life. He would often say: "I have two loves: the sick and the poor." He also told people to "Thank God ahead of time," and hundreds of visitors reported miracles after visiting the holy priest. He is sometimes called the American Padre Pio, not just because he came from the same Capuchin order as Padre Pio, but also because of his simplicity and humble ways, his love for the sick and suffering, and the healings and miracles attributed to him even while he was alive.

For more information, see <https://solanusc Casey.org/who-is-father-solanus>

ENCOURAGING QUOTES

Psalm 23:1-6 ~ “The Lord is my shepherd; I shall not want. He makes me lie down in green pastures: he leads me beside the still waters. He restores my soul: he leads me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for You are with me; your rod and your staff they comfort me. You prepare a table before me in the presence of mine enemies: you anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.”

1 John 4:4 ~ “You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world.”

Joshua 1:9 ~ “Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go.”

2 Corinthians 12:9-10 ~ “But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.”

Romans 5:3-5 ~ “Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us.”

Romans 8:18 ~ “...our present sufferings are not worth comparing with the glory that will be revealed in us.”

2 Corinthians 4:16-18 ~ “Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal.”

Pope St. John Paul II ~ “When God permits us to suffer because of illness, loneliness or other reasons associated with old age, he always gives us the grace and strength to unite ourselves with greater love to the sacrifice of his Son and to share ever more fully in his plan of salvation.”

St. Josemaria Escriva ~ “Those who pray and suffer, leaving action for others, will not shine here on earth; but what a radiant crown they will wear in the kingdom of life! Blessed be the ‘apostolate of suffering!’”

St. Faustina ~ “Suffering is a great grace; through suffering the soul becomes like the Savior; in suffering, love becomes crystallized; the greater the suffering, the purer the love.”

St. Padre Pio ~ “By suffering we are able to give something to God. The gift of pain, of suffering is a big thing and cannot be accomplished in Paradise.”

St. Teresa of Avila ~ “One must not think that a person who is suffering is not praying. He is offering up his sufferings to God, and many a time he is praying much more truly than one who goes away by himself and meditates his head off, and, if he has squeezed out a few tears, thinks that is prayer.”

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ROSARIES & CHAPLETS

- Rosary - Joyful Mysteries
- Rosary - Luminous Mysteries
- Rosary - Sorrowful Mysteries
- Rosary - Glorious Mysteries
- Divine Mercy Chaplet
- Rosary - 7 Sorrows of Mary
- Chaplet - 7 Joys/Sorrow of Saint Joseph
- The Holy Face Chaplet

NOVENAS

- The Sacred Heart Novena
- The Sorrowful Novena
- Emergency Novenas
- Novena to St. Francis
- Novena to St. Joseph
- Novena to Our Lady, Undoer of Knots

OTHER PRAYERS

- Common Catholic Prayers
- Prayers for Holy Communion
- Prayers on Wounds of Christ
- Prayers to St. Michael & the Angels
- Prayers for Poor Souls in Purgatory
- Litany of the Saints
- Prayers in Times of Sickness and Tragedy



Blog Articles



New Norm for Catholics in Hospitals

by Clare Woodmeister-Frizer | Jul 22, 2021 | 0 Comments

At the good old days, where we could gather with family and friends, go to concerts or sports events, eat out at restaurants or bars, attend Mass in a crowded church, or have a priest drop by your hospital room for a visit and/or to...



The Persistent Widow: Knocking, Seeking, Asking

by Fr. Stefan Staszynski | Sep 10, 2020 | 0 Comments

I recently got a call from a more-than-persistent lady to visit her Vietnamese father, who was unbaptized. I explained to the daughter that with the current hospital regulations, I could only go if he wants me there. I had met him a...



Difference Between Anointing of the Sick & Last Rites (Part 4)

by Fr. Stefan Staszynski | Sep 10, 2020 | 0 Comments

"Rite" is defined as a formal and/or religious ceremony which involves specific words and actions. The term "Last Rites" then refers to several different ceremonies – or sacraments – that are administered towards the end of a person's...



What is Involved in the Rite of Anointing of the Sick? (Part 3)

by Fr. Stefan Staszynski | Sep 10, 2020 | 0 Comments

During Anointing of the Sick (found in the Rite of Pastoral Care of the Sick), a priest first blesses the olive oil (if it is not already blessed) and then uses the blessed oil to anoint the person. The priest first anoints the forehead,...



What Exactly is Anointing of the Sick? (Part 2)

by Fr. Stefan Staszynski | Sep 10, 2020 | 0 Comments

Unfortunately, there are still some misconceptions among the faithful about the Sacrament of Anointing of the Sick. Some still call it "Extreme Unction" and assume it is only intended for those who are dying. The Catechism of the...



History of Anointing of the Sick Sacrament (Part 1)

by Fr. Stefan Staszynski | Sep 10, 2020 | 0 Comments

In the early Church, the three Sacraments of Initiation (Baptism, Confirmation and Communion) were celebrated together regardless of the person's age – from infancy to old age. However, by the fifth century, these sacraments were...

Are you or a loved one in a hospital, rehab center, assisted living or nursing home, or other health-related facilities? Would you or the patient like to receive the sacraments? Then we serve that hospital or institution, and contact them to reach a priest.

When Covid-19 hit in 2020, many priests were not allowed to enter a hospital, nursing home, or other similar facilities. Therefore, if you know in advance that you or a loved one would be better if you are able to receive the sacraments BEFORE going into the institution. Just contact the appropriate parish and arrange a time and place for the priest to administer the

List of Arlington Diocese Parishes and Health Facilities That They Serve

TYPE	NAME OF INSTITUTION	NAME OF PARISH	STREET ADDRESS	CITY & STATE	ZIP CODE
Hospital	Inova Alexandria Hospital	BLESSED SACRAMENT	1427 W Braddock Road	Alexandria, VA	22302
Rehab Center	Inova Behavioral Health Center	SAINT JOHN THE APOSTLE	101 Oakcrest Manor Drive, NE	Leesburg, VA	20176
Hospital	Inova Emergency room (Leesburg)	SAINT JOHN THE APOSTLE	101 Oakcrest Manor Drive, NE	Leesburg, VA	20176
Hospital	Inova Fair Oaks Hospital	SAINT VERONICA	5400 Centerville Road	Charlottesville, VA	20151
Hospital	Inova Fairfax Hospital - Medical Campus	Full-time CATHOLIC CHAPLAIN assigned to Fairfax Hospital	While in the hospital, ask a nurse to contact chaplain	Fairfax, VA	22042
Hospital	Inova Heart & Est. - Lorton	OUR LADY OF ANGELS	13753 Mary's Way	Woodbridge, VA	22191
Hospital	Inova Loudoun Hospital	SAINT THERESA	21370 St. Theresa Lane	Ashburn, VA	20147
Hospital	Inova Mount Vernon Hospital	GOOD SHEPHERD	8710 Mt. Vernon Highway	Alexandria, VA	22309
Assisted Living	Kingston Assisted Living	SAINT JAMES	905 Park Avenue	Falls Church, VA	22046
Assisted Living	Lake Anne Assisted Living	SAINT THOMAS & BECKET	1411 Wiehle Avenue	Roxton, VA	20190
Rehab Center	Lake Manassas Rehab Center	HOLY TRINITY	8125 Linton Hall Road	Gainesville, VA	20155
Rehab Center	Lancashire Convalescent and Rehabilitation	SAINT FRANCIS DE SALES	154 E. Church Street	Killbuck, VA	22484
Nursing Home	Lee Wood Nursing Homes	SAINT MICHAEL	7401 St. Michael's Lane	Annandale, VA	22003
Senior Living	Levinville Retirement Residence	SAINT LUISE	7001 Georgetown Pike	McLean, VA	22101 (703) 356-1255
Senior Living	Life Care Center	SAINT JOHN BOSCO	515 North Main Street	Woodstock, VA	22664 (540) 459-4448; After hours, call (540) 955-7579
Senior Living	Lincolnton Senior Center	QUEEN OF APOSTLES	4329 Sans Street	Alexandria, VA	22312 (703) 354-8715; After hours, call (571) 477-5158
Senior Living	Little Flower Glen Senior Center	SAINT AMBROSE	5901 Woodburn Road	Annandale, VA	22003 (703) 200-4000
Rehab Center	Loudoun Nursing and Rehab Center	SAINT JOHN THE APOSTLE	101 Oakcrest Manor Drive, NE	Leesburg, VA	20176 (703) 777-1517
Nursing Home	Lynn Care Nursing Home	SAINT JOHN THE BAPTIST	120 W Main Street	Front Royal, VA	22650 (540) 635-3780
Assisted Living	Madison House Assisted Living	SAINT JOHN THE APOSTLE	101 Oakcrest Manor Drive, NE	Leesburg, VA	20176 (703) 777-1517



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Hospital Ministry

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