



# The Catholic Virginian

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## ‘This is what we do’

### Waynesboro parish sewing ministry makes more than 2,100 masks

KAREN ADAMS  
Special to The Catholic Virginian

When news of the coronavirus outbreak first began to spread, the members of the sewing ministry at St. John the Evangelist, Waynesboro, began stitching cotton

face masks as a way to put their faith into action.

Parishioner Judy Charles formed the sewing ministry about five years ago and until recently its 12 members were known for making exquisite vestments, baptismal garments, altar cloths, banners and anything the church needed. They also made baby clothes for new mothers and quilts for the elderly in the area.

But when Charles learned in mid-March of the need for simple cotton masks for everyday use, she suggested the group begin making them for the local medical community.

“Everyone agreed, because they all want to help,” Charles said. “This is what we do.”

The cotton masks, notable for their expert quality, quickly became popular. Soon Charles was asked by the nearby Augusta Health Medical Center if she and her sewing group could make medical masks from surgical drape fabric.

Tami Radecke, vice president of Community Partnerships at Augusta Health and executive director of Augusta Health Foundation, spoke with several nurses who wondered if Charles and her skilled friends could use sheets of surgical drape fabric — the sanitary, synthetic material used to cover not only sterile instruments but also patients and medical staff during surgery — to make professional-quality medical masks similar to the well-known and increasingly hard-to-find N95 masks.

“We had extra boxes of blue surgical drape fabric, and we got the patterns for them to use,” explained Radecke.

Besides the pattern for the fitted, cone-shaped

mask, the sewing group could use a pleated pattern with the surgical drape also.

So she asked Charles, who said yes. As of this writing, the St. John sewing ministry has made more than 1,300 masks out of the surgical drape fabric, as well as more than 800 cotton masks, for Augusta Health. Charles said the surgical drape masks block 99.9 percent of the virus.

One more bonus, Radecke noted, is that although the papery

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*‘These seamstresses are heroes. My goodness: those surgical drape masks. Wow! I cannot even comprehend the time and love put into each and every one. I am amazed and extremely humbled and honored by these gifts.’*

- REGISTERED NURSE  
TRACY SANSSOSSION



Mary Fannin, a member of the sewing ministry at her parish, St. John the Evangelist, Waynesboro, works on one of the more than 300 masks she has made during the COVID-19 pandemic.

(Photo/Stewart Fannin)



Tom Kropp measures fabric that was cut and sewn into masks by members of the St. John the Evangelist sewing ministry and others. Together, they have made more than 2,100 masks during the COVID-19 pandemic. (Photo/Candy Kropp)

## Few mentions of ‘abortion’ in sermons

MARK PATTISON  
Catholic News Service

WASHINGTON — The percentage of sermons about abortion is in the single digits, according to a Pew Research Center study, the results of which were released April 29.

Even a mention of abortion in a sermon is rare, according to the study.

Pew analyzed nearly 50,000 sermons shared online or livestreamed by more than 6,000 U.S. churches and delivered between April 7 and June 1, 2019, a time frame that included Easter.

Five percent of Catholic homilies analyzed during the study period mentioned abortion, which topped the national average of 4%. Other Christians were grouped into “mainline Protestant,” “evangelical Protestant” and “historically black Protestant.”

Nineteen percent of Catholic congregations heard abortion mentioned in at least one sermon during the study period, which matched the national average. Evangelicals led the way with 22%, with mainline Protestants trailing at 10%.

The percentage of Catholics hearing about abortion may be surprising, according to Dennis Quinn, the lead researcher for the study. The median length of Catholic homilies was 14 minutes — but 37 minutes for all sermons, with black Protestants topping out at 54 minutes.

“If you talk about 17 things in the same sermon, you have a greater chance” of mentioning abortion, Quinn told Catholic News Service in an April 28 phone interview.

Moreover, the study found, abortion is more likely to be mentioned in sermons to small-

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# Find support, solace in the heart of our Blessed Mother



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

The timing couldn't be better for us to commemorate a month dedicated to our Blessed Mother. Of the many titles she has, three are most relevant during this challenging time.

The first is the Immaculate Heart of Mary. Her loving heart was not without pain. When she and Joseph presented Jesus in the temple, Simeon told her, "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed" (Lk 2:34-35).

That prophecy was most evident during Christ's passion, death and burial as she met him on the way to Calvary, stood at the foot of the cross as Jesus was crucified and was there when he was removed from the cross and buried.

When we turn to Mary, she takes into her

heart what we present — our pain, concerns, fears and brings them to her son for healing. Just as she knew what Jesus was experiencing, she knows what we experience.

Remember, too, that when the shepherds came to the manger to visit our newborn Savior, they proclaimed what the angel had told them. Scripture tells us, "And Mary kept all these things, reflecting on them in her heart" (Lk 2:19).

Paralleling the Immaculate Heart of Mary is her title as Our Lady of Sorrows. In my chapel I have a tryptic of the Crucifixion that shows Mary and the apostle John standing at the foot of the cross.

It is an image of that moment on the cross: "When Jesus saw his mother and the disciple there whom he loved, he said to his mother, 'Woman, behold, your son.' Then he said to the disciple, 'Behold, your mother.' And from that hour the disciple took her into his home" (Jn 19:26-27).

St. John represents our Church and our Blessed Mother, who as a loving mother, cares for our Church — for all of us.

As we stand at the foot of our own daily crosses, standing with Our Lady and John in their sorrow and in their love for Jesus, we are reminded of another title she has — Our Lady of Consolation or Mary, Consoler of the Afflicted. That moment when Jesus speaks to Mary and John from the cross was also a moment of consolation.

This title of Our Lady is drawn from her intimate union with the Holy Spirit, who overshadowed her at the Annunciation. We know the Holy Spirit as the Consoler and in that union with Mary, she is able to be a source of consolation for each of us.

With our ongoing concerns and fears about COVID-19, we find support and solace in the heart of our Blessed Mother. We will receive consolation from the mother of our Church as she embraces us and comforts us in our time of need.

During this month when we remember and honor our own mothers, we can also grow in our devotion to Mary. Go to her, talk to her. As it always has, her heart is listening and will bring us the consolation of the Holy Spirit.

## Pope writes prayers, asks Catholics to pray rosary

CINDY WOODEN  
Catholic News Service

VATICAN CITY — Pope Francis asked Catholics to make a special effort in May to pray the rosary, knowing that by doing so they will be united with believers around the world asking for Mary's intercession in stopping the coronavirus pandemic.

"Contemplating the face of Christ with the heart of Mary, our mother, will make us even more united as a spiritual family and will help us overcome this time of trial," the pope said in a

letter addressed to all Catholics and released by the Vatican April 25.

The month of May is traditionally devoted to Mary and many Catholics already are in the habit of praying the rosary at home during the month, he noted. "The restrictions of the pandemic have made us come to appreciate all the more this 'family' aspect, also from a spiritual point of view."

"You can decide according to your own situations" whether to pray individually or in groups, he said, noting that "it is easy also on the internet

to find good models of prayers to follow."

Pope Francis wrote two prayers to Mary that can be recited at the end of the rosary, prayers he said he would be reciting "in spiritual union with all of you."

Both prayers acknowledge Mary's closeness to her son's followers and ask for her protection and for her intercession just as she interceded with Jesus on behalf of the newlyweds at Cana who had run out of wine for their wedding feast.

"We know that you will provide, so that, as

*See Rosary, Page 3*

# VENERATION OF MARY

1820 **TIME CAPSULE** 2020

## MARY'S MONTH OF MAY

Throughout the Catholic Diocese of Richmond's bicentennial year, a time capsule recalling a particular time in diocesan history is scheduled to be published in each issue of *The Catholic Virginian*. The bicentennial time capsules have been researched and compiled by Father Anthony E. Marques, chair of the Catholic Diocese of Richmond's Bicentennial Task Force.

The dedication of May to the Blessed Virgin Mary is a centuries-old tradition. Its cultural roots may reach back to the May festivals of two pagan deities: Artemis, the Greek goddess of hunting, wild animals and fertility; and Flora, the Roman goddess of flowers and fertility. (Acts 19:23-40 mentions an Artemis who was worshipped in Ephesus as a mother and fertility goddess; her shrine was one of the seven wonders of the ancient world.)

Veneration of Mary included an old, month-long devotion that was called, in Latin, *Tricesimum* (30 days), and in English, "Lady Month," which ran from August 15 to September 14. During the Middle Ages, particular days in May came to be associated with the Blessed Virgin, and eventually the whole month.

The specific reason for this development is unclear but in any case it combined the existing



A common May devotion to the Virgin Mary is a procession that includes adorning an image of her with a crown of flowers. This photo is from a May procession held at St. Charles School in Arlington around 1930. Note the trolley tracks. The construction of the Key Bridge in 1923 enabled trolley cars to cross the Potomac River, the first step in the development of northern Virginia as a suburb of Washington, DC. Northern Virginia belonged to the territory of the Diocese of Richmond until August 13, 1974, when it became part of the newly formed Diocese of Arlington. (Photo courtesy of the Diocese of Richmond Archives)

30-day devotion, veneration of Mary's motherhood and a calendar period associated with springtime and birth. Specific devotions to Mary throughout May originated in Italy during the late 1700s and from there spread to the rest of the Church.

Since 1945, a Marian feast has been ob-

served on May 31: formerly this was the Queenship (which was transferred to August 22, seven days after the Assumption), and currently the Visitation. Furthermore, May 13 is the feast of Our Lady of Fatima, which commemorates the first apparition of Mary to Portuguese shepherd children (1917).

# NCEA honors Virginia Beach educator

## Nancy Mulholland has enhanced learning with technology

JENNIFER NEVILLE

Special to The Catholic Virginian

**D**ue to her commitment to empower teachers and students with cutting-edge technology, Nancy Mulholland, director of technology at Catholic High School (CHS) in Virginia Beach, has been awarded the 2020 Lead. Learn. Proclaim. Award from the National Catholic Educational Association (NCEA).

“Nancy is dedicated to Catholic education, in particular Catholic education using technology in powerful ways to instruct and to create meaningful learning experiences and connecting our community,” said Kay Bisaillon, CHS instructional technologist, who nominated Mulholland. She worked with Mulholland at St. Gregory the Great School, Virginia Beach and now at CHS.

This year NCEA, which has 150,000 members, gave the award to 27 educators from across the country in recognition of their dedication, faith, knowledge and skills in fulfilling the mission of Catholic education, according to a NCEA press release. The winners were a mix of individual leaders, teachers, pastors and superintendents.

Mulholland, who has worked in Catholic schools for 25 years, became a part-time technology teacher in 1995 at St. Gregory the Great after a year of volunteering in the school’s computer lab. The school, which her two sons were attending, educates children from pre-K to eighth grade.

That position led to a full-time teaching job and then a newly created technology coordinator position after she helped design two computer labs in a new wing that also housed the library. In 2014, she moved to CHS. She also served on the diocesan Master Curriculum Council, including serving as chairwoman multiple times.

Believing that relevant, challeng-



**Nancy Mulholland, director of technology at Catholic High School, speaks with prospective students and their parents at a CHS information night. Mulholland was honored last month by the National Catholic Educational Association with its Lead. Learn. Proclaim. Award.** (Photo provided)

ing and technologically advanced education is an invaluable part of Catholic education, Mulholland equipped both schools with state-of-the-art technology and continued to keep the equipment and software up to date, Bisaillon said.

During her 19 years at St. Gregory, technology evolved from formatting a VCR to using smart boards and iPads. She taught teachers how to use email and the internet, both of which were in their early stages. At her suggestion, the school equipped each student in fifth through eighth grade with a Chromebook to be used in classes to enhance their lessons and develop more computer skills, she said.

At both schools she built and maintained websites and embraced social media as it evolved.

At CHS, Mulholland has reshaped computer labs multiple times to ensure they are “reflective of the technological learning of the time,”

Bisaillon said, citing as examples the transformation of a lab into a flex space with green screens for video editing, mobile devices, and flexible seating and the creation of a Maker-space in the library where students could learn to make items with 3D printers and robotics kits. The technology was a catalyst for developing computer science, cybersecurity and robotics classes, Bisaillon added.

Mulholland initiated a program at CHS in which students used Chromebooks for use in classes, cloud-based applications and limited remote learning. Her forward thinking eased student and teacher transition from physical classrooms to virtual ones where students are now learning due to COVID-19.

Although faculty and students were familiar with the Chromebooks, she and Bisaillon worked closely with teachers and administrators before going online to ensure they had the “knowledge, skills and comfort level”

needed to teach virtually, said CHS principal Peggy Boon.

Bisaillon credited Mulholland with fostering students’ love for learning through technology by using various programs and innovative approaches. For example, at St. Gregory Mulholland and Bisaillon coordinated an Oscar Night for eighth-grade students who learned video editing and produced movies about the periodic table, recycling and more. Before school closures, students at CHS gave the morning announcements in front of the green screens.

Mulholland has offered professional development opportunities to help educators master technology, use it productively and efficiently and incorporate it into classes, colleagues said.

Boon said Mulholland works tirelessly to support staff.

“She is really responsive and quick to jump in and help,” Boon said. “She is always very upbeat, positive and makes it a joy to work with her.”

Mulholland said she “loves being part of a faithful school community” as an educator.

“It gives me an opportunity to combine my faith with exceptional academics,” she said. “I want to use technology to the best of my ability in a moral and honest way and help the students to do so as well.”

Former St. Gregory principal Patricia O’Donnell gave several examples as to how Mulholland integrated the Catholic faith: working with teachers and students on saints’ flyers and brochures, religion blogs and video blogs, helping with digital sacrament preparation and celebration, and highlighting the Church calendar and seasons.

Mulholland said she is excited about winning the award.

“I am very honored, but really Catholic education is a joy in my life,” she said. “That makes it all the better.”

## Bishop cautions about email scams

**B**ishop Barry C. Knestout is asking members of the Diocese of Richmond to be aware of emails from scammers who are impersonating him.

The emails are from a fake gmail account and begin with a “Hi, how are you doing?” message. They then ask for “assistance from you, email as soon as you get this message.” Upon further response to the fake account, the individual is requested to send a gift card or is asked for financial help related to COVID-19.

The emails are a hoax. All official diocesan email communication comes from an @richmonddiocese.org email address.

If people receive an email from anyone, no matter their title or position with the diocese or from a parish, soliciting gift cards or cash donations, the bishop said they should exercise extreme caution.

He emphasized that members of the clergy in the Diocese of Richmond do not

raise money in this manner nor solicit for gift cards nor for people to verify personal information online. Requests for money are done in churches or through official collections approved by the diocese.

According to the Virginia Attorney General Office (OAG), scammers are using the COVID-19 pandemic to target Virginians through a variety of phony requests for money. They are warning the public about the scams. More information about the alert from the OAG is available at <https://www.oag.state.va.us/consumer-protection/index.php/scams-information/scam-alerts>

Anyone who has received suspicious emails or texts can report scams to Virginia’s Consumer Protection Section by visiting [consumer@oag.state.va.us](mailto:consumer@oag.state.va.us) and filling out a complaint form or calling 800-552-9963.

## Rosary

*Continued from Page 2*

at Cana in Galilee, joy and celebration may return after this time of trial,” one of the prayers read.

Pope Francis’ prayers also include specific intentions for those who are sick, for those who care for them, for those who have died and those who mourn for them, for scientists seeking cures and vaccines and for government leaders who must find a way to protect their people.

“Mary Most Holy, stir our consciences, so that the enormous funds invested in developing and stockpiling arms will instead be spent on promoting effective research on how to prevent similar tragedies from occurring in the future,” one of the prayers said.

“Beloved Mother, help us realize that we are all members of one great family and to recognize the bond that unites us, so that, in a spirit of fraternity and solidarity, we can help to alleviate countless situations of poverty and need,” it continued. “Make us strong in faith, persevering in service, constant in prayer.”

*Editor’s note: The text of the letter and prayers in English can be found at: [http://w2.vatican.va/content/francesco/en/letters/2020/documents/papa-francesco\\_20200425\\_lettera-mesedimmaggio.html](http://w2.vatican.va/content/francesco/en/letters/2020/documents/papa-francesco_20200425_lettera-mesedimmaggio.html)*

*The text of the letter and prayers in Spanish are here: [http://w2.vatican.va/content/francesco/es/letters/2020/documents/papa-francesco\\_20200425\\_lettera-mesedimmaggio.html](http://w2.vatican.va/content/francesco/es/letters/2020/documents/papa-francesco_20200425_lettera-mesedimmaggio.html)*

# Retiring Suffolk youth minister was 'rock' in parish

Praised for giving 'heart' to all she undertook

JENNIFER NEVILLE

Special to The Catholic Virginian

**D**onna Riley, long-time volunteer and youth minister at St. Mary of the Presentation Parish, Suffolk, pours her heart into everything she does, according to people close to her.

For more than 40 years, she has been a dedicated volunteer in the parish, having established and directed a musical folk group, sang in the traditional choir for nearly 30 years, served on parish council and was on the liturgy committee. She was a catechist in children's faith formation, directed vacation Bible school, choreographed liturgical dances and directed Christmas plays. She became coordinator of youth ministry in 1988, a position which later became salaried. Now she is stepping back from volunteer work and is retiring as the youth minister.

"Donna is a rock here," said Ann Sweet, coordinator of religious education. "She is someone who has given her heart in everything she's done."

When Riley and her husband Jim, now deceased, moved to Suffolk in 1977, they knew no one, so the parish became their "lifeline," Riley said.

Her husband started the Knights of Columbus council, was its grand knight for six years, was a greeter and usher and pitched in where needed, she said.

Riley's volunteer work started in 1977 when her husband, unbeknownst to her, signed her up for music ministry at a stewardship drive. She was in the hospital recuperating from having their first child, Lorna, now Lorna Harrell, at



Donna Riley

the time. Nevertheless, she accepted the responsibility to establish a folk group and was music minister for several years.

Riley became the coordinator of youth ministry after chaperoning a group of St. Mary teens at a diocesan youth convention in Richmond where she was surprised when her son Shamus received the Diocesan Youth of the Year Award. Shortly thereafter, Nancy Warren told Riley she was stepping down as youth minister because she was returning to school.

Riley said that "on a high" from the "uplifting" event and Shamus' award, she agreed to take over. She and Kathy McIntosh were catechists for confirmation at the time, but a few years later Riley became its coordinator.

"The youth ministry has been a vocation, not a job," Riley said. "I did

it for the love of it."

After earning her certificate in youth ministry studies through the diocese, she expanded the youth group to a youth ministry that implemented the eight components of youth ministry set forth by the U.S. Conference of Catholic Bishops: catechesis, leadership development, prayer and worship, pastoral care, evangelization, community life, advocacy and service.

She received the diocesan Friend of the Youth Award in 2002 as a volunteer.

Sue Rimasse, who works with Riley in confirmation preparation, said Riley "is all-around devoted – devoted to her family, devoted to her friends and devoted to the Church."

Shamus praised his mother for being willing "to help anyone with anything they need."

"She will give her shirt right off her back to help anybody," he said.

Joe Dobbins, who volunteered with his wife Vicki in youth ministry for eight years when their two daughters were involved, said, "Donna brings the Church to the youth."

"Catholicism becomes a way of life rather than just 'I go to church on Sundays,'" he said. "It is more than a basic practice. It's more of a lifestyle. It's something that becomes a permanent part of them."

That's true for 10th-grader Josh Francis who said being in youth group "absolutely" fosters his faith and helps him "make sense of what is happening" in his life.

Pat Novak, former diocesan coordinator of youth ministry, said Riley "empowers them (the youth) to become what God wants them to be" and "empowers them to be good, caring, responsible adults."

Kate Rawls, who was in youth ministry under Riley's helm and later assisted her, said Riley "has a knack about her that she really relates to youth" and can draw teens into being active participants.

Riley's son Liam said his mother "never forgot what it is like to be a kid."

"She always held a certain part of her youthfulness, not just by her energy but by her personality also," he said.

An elected youth council, which Riley oversees, plans most social and service activities. A large endeavor each year is a dinner theater in which the students cook and serve a meal, make the sets and perform skits or a play. Some of their community service projects have been helping with the Salvation Army's soup kitchen, caroling in nursing homes and helping build a house.

Long-time friend RoseMary Knight said Riley is "sensitive, loving, giving, understanding, nonjudgmental and a true Christian."

Those traits were evident when Riley diligently wrote letters to a former youth ministry participant while he was incarcerated for three years as a young adult, and she encouraged those who knew him to do so as well.

Riley takes things in stride, friends said. For example, her godson Nolan Knight, now an adult, said "her calming, caring presence" helped him "stop freaking out" when he broke his teeth during a laser tag field trip in Virginia Beach with the youth group when he was a teenager.

"She makes sure everybody feels like they are important and cared for," said former St. Mary parishioner and family friend Deacon Bob Wash, St. Pius X Parish, Norfolk.

## Catholic leaders press Trump to support aid to schools

Cardinal stresses urgency for tuition help during pandemic

WASHINGTON (CNS) — President Donald Trump said he would continue to support issues vital to the Catholic Church, especially abortion, religious freedom and school choice, in a conference call with Catholic leaders and educators.

He also said he would seek federal financial support for Catholic schools as they confront the coronavirus pandemic.

Many schools across the country have sustained severe financial stresses since the pandemic emerged in the U.S. in February, according to the National Catholic Educational Association.

Crux, an online Catholic news organization, reported on the April 25 call after obtaining a recording of the event.

Trump described himself as the "best (president) in the history of the Catholic Church" to the 600 Catholic leaders and educators, according to the report.

Throughout the call, Trump repeatedly returned to his support of efforts to stop abortion and school choice while saying that a Democratic

presidency could lead to an opposition in the government to those Catholic concerns.

Among those on the call were Cardinal Timothy M. Dolan of New York, Cardinal Sean P. O'Malley of Boston, Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops and Bishop Michael C. Barber of Oakland, California, chairman of the bishops' Committee on Catholic Education.

Educators identified as being on the call were Paul Escala and Elias Moo, superintendents of Catholic education in the archdioceses of Los Angeles and Denver, respectively.

None of those participants could be reached for comment. However, one participant, Mary Pat Donoghue, executive director of the Secretariat for Catholic Education at the USCCB, declined to comment in an email to Catholic News Service, saying the call was "off the record."

As he discussed his support of Catholic issues, Trump noted that Secretary of Education Betsy DeVos and Secretary of Housing and Urban

Development Ben Carson also were on the call.

Trump repeatedly stressed to the participants his commitment to pro-life cause, saying it has "been at a level that no other president has seen before, according to everybody."

In January, Trump became the first sitting president to address the annual March for Life in Washington, which protests the 1973 U.S. Supreme Court decision legalizing abortion.

The president also reiterated his support for the Mexico City policy, which bars federal funding for nongovernmental organizations that provide abortion and opposition to the Johnson Amendment, which prohibits tax exempt organizations, including churches, from supporting or opposing political candidates.

The president's remarks lasted about 15 minutes before he fielded questions.

The topic of federal support to prop up Catholic schools was the primary concern expressed by participants. The need is particularly acute

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## 'Drive-Thru Thank You' for pastor

Parishioners at St. John the Evangelist, Waynesboro surprised their pastor, Father Rolo Castillo, with a "Drive-Thru Thank You" on Saturday April 18. More than 70 cars filed past the priest with participants offering shouts of love and gratitude during the procession. Right: Father Castillo acknowledges a driver, while, far right, Rebecca and John Gorra display their feelings for the priest. (Photo/Lisa Puzio)



## Sermons

Continued from Page 1

er congregations. Catholic Masses tend to draw sizable congregations. Pew found 23% of smaller Catholic congregations — 200 or less — hearing an abortion reference in a sermon, compared to 18% of a larger assembly.

The study also identified words used disproportionately by each faith group's clergy when abortion is mentioned relative to sermons that don't touch on abortion.

Catholic clergy used "abortion," which was also used by their evangelical and black counterparts — but, incredibly, did not make the

mainline Protestant list of words.

The other nine words in Catholic homilies were not used in any other faith group's sermons: "pro-life," "audio," "triple," "trend," "good Catholic," "Church teaching," "transcendent," "great question" — and "eso," the Spanish word for "this." Researchers, in a study footnote, said it may be a transcribing error due to the relatively small number of Spanish Masses that were included in an otherwise all-English language study.

Sermons referencing abortion mentioned specific books of the Old Testament than in other sermons, by 72%-60%. New Testament

references, Pew found, are roughly the same percentage regardless, although they are mentioned less frequently overall.

Quinn said Catholics and mainline Protestants had a 40-point gap between Old and New Testament references for those sermons that mentioned abortion.

He told CNS the study did not take into account the physical location of the churches, and whether abortion might have been the subject of a policy battle during the study period.

The study on the frequency of abortion references in sermons is taken from the same group of ser-

mons that were the focus of a Pew report in December, "The Digital Pulpit."

Given that nearly all sermons are being delivered online during the coronavirus pandemic, Quinn said he did not know whether any subsequent study would account for this new reality.

Pew used computational tools such as Google Places to find church websites, and Amazon's Mechanical Turk, a crowdsourcing website, to help find abortion references in 250-word sermon segments, because, as the study said, "whole sermons are generally too long for an individual worker to read in one sitting."

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## Free download of pope's homilies, prayers

VATICAN CITY (CNS) — The Vatican published a free downloadable book of Pope Francis' prayers and homilies responding to the trial and suffering of the coronavirus pandemic.

Titled "Strong in the Face of Tribulation," the book also contains suggestions for Catholics who are unable to receive the sacraments due to restrictive measures to prevent the spread of COVID-19.

The book, which was released April 21, is available in English, Italian, Spanish and French and will be updated several times a week "with new homilies and other interventions made by the pope," said Andrea Torielli, editorial director of the Vatican Dicastery for Communication.

"This book is intended to be a little help offered to all, so as to know how to discern and experience God's closeness and tenderness in pain, in suffering, in solitude and in fear," Torielli wrote in

the book's introduction.

Due to the rapid spread of the coronavirus, he said, the world is "facing a state of affairs that until just a few weeks ago would have seemed unimaginable, like the premise of a science fiction film."

"Thousands of people are gravely ill, thousands have died," he wrote. "Many families mourn their loved ones, to whom they were unable to stay close, to whom they were unable to say farewell, and who were cremated without the possibility of a funeral."

*Editor's note: The book in English can be downloaded at <https://www.vaticannews.va/content/dam/lev/forti-nella-tribolazione/pdf/eng/strong-in-tribulation.-20042020.pdf>*

*The book in Spanish can be found at [https://www.vaticannews.va/content/dam/lev/forti-nella-tribolazione/pdf/es/SPAG-NOLO\\_22-APRILE.pdf](https://www.vaticannews.va/content/dam/lev/forti-nella-tribolazione/pdf/es/SPAG-NOLO_22-APRILE.pdf)*

# Technology is spiritual benefit in time of crisis

## GUEST COMMENTARY

BRETT ROBINSON  
CATHOLIC NEWS SERVICE

“Gather ‘round the TV, kids, it’s time to pray.” Those are words I never thought I would utter as a Catholic media studies professor who has spent the past 20 years studying the effects of media on children and families.

Yet, during the coronavirus quarantine, I have found myself saying those words every day at noon as we gather to “attend” Mass at a church in England that offers a daily livestream. The experience has forced me to reevaluate our relationship with media technology as a Catholic family in a time of crisis.

As a kid, I can remember watching Mass on television during a particularly bad snowstorm in Pittsburgh, where I grew up. It was a little unsettling, but it also sent a powerful message.

To this day, I still tell my parents that watching Mass on TV in that snowstorm left more of an impression on me than anything I learned in

catechism class. It showed that my parents put such a high value on witnessing the holy sacrifice of the Mass on Sundays that we weren’t going to miss it, even if it meant watching it on TV.

Shouldn’t the opposite be true? Didn’t watching Mass on TV cheapen the experience by hollowing out its embodied and sacramental character? Under normal circumstances, perhaps.

If we could travel to Mass safely, there was no reason to watch on TV. But then there’s the story of St. Clare of Assisi who, when she was too ill to attend Mass, was granted a vision of the liturgy that was projected onto the wall of her room. It’s why St. Clare is now the patron saint of television.

All of this came into particular focus on Friday, March 27, when Pope Francis delivered an “urbi et orbi” extraordinary blessing to an empty St. Peter’s Square. Unable to attend because of the pandemic, the faithful were invited by the Holy Father “to participate spiritually through the means of communication.”

We watched as a family as Pope Francis ascended the stairs of St. Peter’s alone in the rain as evening descended on the empty streets of Rome.

The images were stark and arresting. There was a sad beauty in the emptiness.

The thought of praying with the pope and the rest of the world while adoring the Blessed Sacrament was a consoling reminder that God’s love and mercy is not confined to any particular place. The televised experience provided a fitting analogy for God’s ability to transcend the temporal and physical constraints of this world to unite the Church through spiritual communion.

There is a very good case to be made about the corrosive effects of television that have accumulated over the past half century. But our recent need to see and hear the prayer of the Church while being separated from it has attenuated those effects for the moment.

For now, as our television culture gives way to a digital culture that has yet to reveal its own lasting effects, the TV is providing a spiritual lifeline to the Church that has been physically separated but remains spiritually intact.

*Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.*



### Grateful for work of CV writers

Kudos to Father Anthony Marques and his task force for the inspirational history of our diocese.

During these frightening times it is so comforting to hear of the courageous people who went before us to help bring character, integrity and spirituality to our Church.

Their love for God and their dedication through all kinds of adversity helps us now to face the horrors of this pandemic.

Thanks also to your other writers who are bringing us comfort and understanding when we so desperately need it.

Thanks to all of you and God bless you.

— Joe Swonk  
Dunnsville

## Letters

### Goal should be sainthood

As we chart uncertain territory in the world and our Church, we must remember that the Church is here to always lead people to Christ. Through many discussions with friends, family, parishioners, other Catholics I fear what messages the leaders of our diocese are giving to the congregants.

Many people I talk to are feeling there may not be a reason at all to return to the Church after all this is over. That the ability to cut everyone off from the sacraments so completely shows how non-essential they must be. There is anger that they are denied the right to receive the Eucharist.

The Catholic Church teaches that the most direct way to salvation, living eter-

nity in heaven with our Lord, is through baptism and the Real Presence of the Eucharist, but that was not available to many in our diocese at Easter.

Some parishes only had two people going through the RCIA program. That would have required five people (social distancing, of course) to make that happen, yet they still have not been initiated into the Catholic Church.

Although we must be vigilant and careful not to make people sick, we must always remember we are spiritual beings on a human journey and our goal should always be sainthood and getting others to Christ. How is our diocese working toward that goal at the present time?

— James Notebaert  
Vinton

## 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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## There’s more!



You’ll find additional Catholic news and information at [www.catholicvirginian.org](http://www.catholicvirginian.org).

# Haiti faces overwhelming challenges due to COVID-19

## Lack of resources exacerbates impact of pandemic

**TOM TRACY**

Catholic News Service

WEST PALM BEACH, Fla. — Fearful that the coronavirus pandemic has spread more widely than official numbers suggest, the Haitian government and numerous nongovernmental organizations are bolstering COVID-19 public awareness and hygiene programs.

There also are contingency plans to reactivate a system of “transition centers,” permanent structures that were used to isolate and care for patients during the cholera outbreak a decade ago after a massive earthquake claimed tens of thousands of lives.

Haiti had 74 confirmed cases of the coronavirus as of April 27, according to statistics compiled by Johns Hopkins University. There were six

deaths attributed to the illness in the country of 11 million people, the vast majority of whom live in poverty.

The presence of the coronavirus in Haiti is particularly alarming to observers given the general fragility of the national health care system and a low inventory of personal protective equipment, ventilators and staffing associated with hospital intensive care beds. Health care observers estimated there are no more than 60 ventilators in the country and even fewer ICU beds.

“We were expecting this, but it created a bit of panic, because everybody is in agreement that Haiti is not prepared to deal with any sort of epidemic as highly contagious as COVID-19,” said Beth Carroll, head of programs in Haiti for Catholic Relief Services, the U.S. bishops’ interna-

tional relief and development agency. “The main concern I hear in Haiti is that the numbers being reported do not accurately reflect the reality,” Carroll told CNS.

“Given the (higher) reported numbers in neighboring Dominican Republic and given the amount of contact people here have had, it seems unlikely that these are accurate numbers and would really reflect the numbers of COVID at the moment,” she said.

Neighboring Dominican Republic has 6,135 confirmed COVID-19 cases and 278 deaths.

In Haiti, many of the rural-based agricultural-project staff members are working with local farmers and others to promote good hygiene practices and appropriate social distancing. Central office staff in Port-au-Prince, the capital, are working from home or

traveling to CRS headquarters only for essential tasks, Carroll said.

The current strategy is to leverage CRS community relationships with parishes, local leaders and Caritas Haiti in raising COVID-19 awareness and stressing safe hygiene practices through distribution of hand-washing supplies.

Public sanitary stations are being planned for crucial places, including local markets, bus stops and rural health clinics, Carroll said.

A CRS staffer recently returned from a rural area, where the local rumor was that only foreigners could get sick with coronavirus.

“What they end up hearing is what their neighbor tells them, and maybe what their neighbor heard is what their cousin told them,” Carroll said.

“So a lot of that passing of the message

*See Haiti, Page 10*



**Some of the professional-quality masks made from surgical drape fabric for Augusta Health Medical Center. The sewing ministry at St. John the Evangelist, Waynesboro, has made more than 1,800 masks to date for medical staff and patients. (Photo/Mary Fannin)**

## Masks

*Continued from Page 1*

surgical drape fabric is designed to be disposable, the masks made from it can be sterilized in a medical autoclave chamber and reused.

Augusta Health registered nurse Tracy Sansossion, an Infection Control Practitioner, wrote to Radecke via email: “These seamstresses are heroes. My goodness: those surgical drape masks. Wow! I cannot even comprehend the time and love put into each and every one. I am amazed and extremely humbled and honored by these gifts.”

And, Radecke added, while the surgical drape masks are used by medical staff and caregivers around infected patients, the cotton masks — sometimes made with fun, colorful prints — are still valuable for others, such as cancer and hospice patients. They are also used for other staff members who do not interact with patients but who must remain in medical facilities.

“This group at St. John’s has done so much to help our medical personnel and the whole community,” said Radecke, who is also married to a retired Lutheran minister. “And as a person of faith, I see this as the Church body, as a whole, working together. We are all in this together.”

Parishioner and seamstress Mary Fannin said that making the masks — she has made more than 300 so far — became her Lenten project. She uses her sewing time in isolation to contemplate.

“I’m always thinking, ‘Who’s going to wear this mask?’” she said, noting it takes about 15-20 minutes to make a mask, depending on the style.

Charles noted that the sewing ministry has

suddenly grown in a burst of support. More than 40 people have stepped up to help, whether they have a lot of sewing experience or just a little — or even none at all.

“Somebody might say, ‘I want to help but I can’t sew,’ and I say, ‘OK, you can cut fabric or trace a stencil,’” Charles said.

Several members’ husbands also have been recruited to cut the heavy wire that goes into each fitted surgical drape mask. Others have supported the ministry with donations of money or supplies.

“Some women have been digging through their sewing kits and bringing us elastic and spools of thread,” Charles said.

Likewise, the sewing ministry has donated more than 100 yards of its own cotton fabric to mask-sewing groups in Richmond and Staunton.

For the fitted surgical drape masks, both Lowe’s stores in Waynesboro and Staunton and Home Depot in Waynesboro have donated wire as well.

Many of the members are around Charles’ age (67) and Fannin’s age (69) but some are older and some are younger. Parishioner Dolores Wheat, 91, has made more than 40 cotton masks at the retirement community where she lives. Teens have joined the effort. And Charles’ own grandchildren, one as young as 6, have helped as well.

“The heroes are among us; they’re not always up on pedestals with candles,” said Fr. Rolo Castillo, pastor of St. John, about the sewing ministry. “Many times it’s the people in the background of the Church community that actually make up the backbone.”

“I love my Church family,” Charles said.

“They want to help because of their faith.”

## Help

*Continued from Page 4*

under the pandemic even though some schools have obtained forgivable Small Business Administration loans under the new Paycheck Protection Program.

The loans are primarily meant for entities with less than 500 employees, including nonprofits such as schools and churches, so they can keep staff employed for up to eight weeks. Catholic school administrators nationwide face major questions as they prepare for the new academic year, however, because of the potential loss of tuition from families whose wage-earners have suffered layoffs and the high expense of converting in-person classes to online learning.

Cardinal Dolan was the first participant to speak, according to the Crux account. He welcomed the support of DeVos, Carson and Kellyanne Conway, a senior adviser to Trump, calling them “cherished allies in our passion for our beloved schools.”

He stressed to Trump that the outlook for schools never “looked more bleak, but perhaps never has the outlook looked more promising given the energetic commitment that your administration has to our schools. We need you more than ever.”

In response, Trump turned to his reelection campaign, saying the “situation coming up on Nov. 3, the likes of which have never been more important for the church.”

He then said Democrats “want abortion.”

“We did very well defending that during our last race with Hillary Clinton because she had it right up until the time of birth,” he said. “We probably helped out the pro-life (effort) more than anything you can imagine.”

“I hope that everyone gets out and votes and does what they have to do,” he said in reference to the November election, warning that if he is defeated, “you’re going to have a very different Catholic Church.”

Cardinal O’Malley continued the line of questioning related to schools, urging the president to support tuition assistance for families to enable them to send their children to Catholic schools.

“We need it now,” he said. “It has to be done in a quick way that helps them to pay tuition.”

Crux reported that Escala and Moo urged the president to pursue policies that support school choice.

# Why the Church doesn't endorse political parties, candidates



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

**Q.** Why are Catholic churches muzzled while Protestant churches freely exercise political speech through endorsements, hosting candidates, etc.? This does not seem equitable. (Hilliard, Ohio)

**A.** The laws are the same for all churches. The ban on political campaign activity by charities and churches has been in effect for more than half a century.

It was created in 1954 when Congress approved an amendment proposed by Sen. Lyndon B. Johnson that prohibited tax-exempt entities (technically 501(c)(3) organizations, which include charities and churches) from engaging in any political campaign activity. (In 2000, in a case called *Branch Ministries v. Rossotti*, the U.S. Court of Appeals upheld the legality of that ban.)

The U.S. Conference of Catholic Bishops periodically reminds churches and Church leaders of the implications of that ban. In a website article called "Do's and Don'ts Guidelines During Election Season," the USCCB lists among activities to avoid: "Do not endorse or oppose candidates, political par-

ties or groups of candidates, or take any action that could reasonably be construed as endorsement or opposition." The bishops' conference also warns parishes that they should not "invite only selected candidates to address your Church-sponsored group."

While churches are prohibited from endorsing candidates, this does not prevent them from speaking out on moral issues, even if these happen to be interwoven with political topics — issues like care for the poor, religious freedom, human life and migration.

At times, I have seen certain religious leaders try to differentiate, claiming that in endorsing a particular candidate, they were simply expressing a personal preference and not speaking as a Church representative. But that is dangerous turf and could well be "reasonably construed" as institutional endorsement.

What our letter writer mentions does in fact happen, and it may be due — in part, at least — to the fact that Protestant and evangelical churches sometimes lack the central oversight that guides Catholic parishes.

Distancing from political endorsements is preferred by over 50% of Catholics — and that has been documented in a 2014 study by the Pew Forum on Religion and Public Life. And interestingly, Canon 287

of the Church's Code of Canon Law says that clerics "are always to foster the peace and harmony based on justice" but "are not to have an active part in political parties."

**Q.** This year during Holy Week, I was particularly troubled by the traditional teaching that Christ had to die that painful death to atone for our sins. This seems to me to contradict Jesus' identity as a loving savior. Upon Googling the topic, I came across a column you did several years ago that seemed to give a straightforward and common-sense answer.

(I also benefited from reading a magazine article by the theologian Elizabeth Johnson, which explained that St. Anselm's 11th-century "satisfaction theology" was a product of the feudal society of his time; if you broke a law in those days, you had to pay something back to the feudal lord to restore order to society.)

Do you have any further thoughts which could help comfort me on this issue? (Murphy, North Carolina)

**A.** I couldn't agree more with your discomfort at the view of St. Anselm. Anselm believed that the sacrificial death of Jesus was necessary to restore humanity's communion with the Father, that the blood of Jesus was "payment" to God for human sin.

This theory, though, has been

challenged by other theologians over the centuries. In fact, one of Anselm's contemporaries, the scholar Peter Abelard, insisted that Christ's death on the cross had been an act of love, not payment.

And even 700 years before that, St. Augustine had indicated his reservations about such a theory; Augustine asked, in his "De Trinitate," "Is it necessary to think that being God, the Father was angry with us, saw his son die for us and thus abated his anger against us?"

St. Thomas Aquinas, too, criticized Anselm's theory, saying that it took away God's freedom to be merciful. Theologians in our own day have also found difficulty with Anselm's view.

In the article you mention, Elizabeth Johnson speaks persuasively; she reminds us that, in the biblical story of the prodigal son, the father wouldn't even let his son apologize, saying instead, "It doesn't matter now. You're home. Let's have a party."

Cardinal Joseph Ratzinger, the future Pope Benedict XVI, wrote in his "Introduction to Christianity" that Anselm's attempt to blend the divine and human legal systems can "make the image of God appear in a sinister light." And so — thankfully — none of us is compelled to believe that God deliberately willed the suffering of his Son.

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

OUR FAITH AND  
MISSION WILL  
ALWAYS CONTINUE



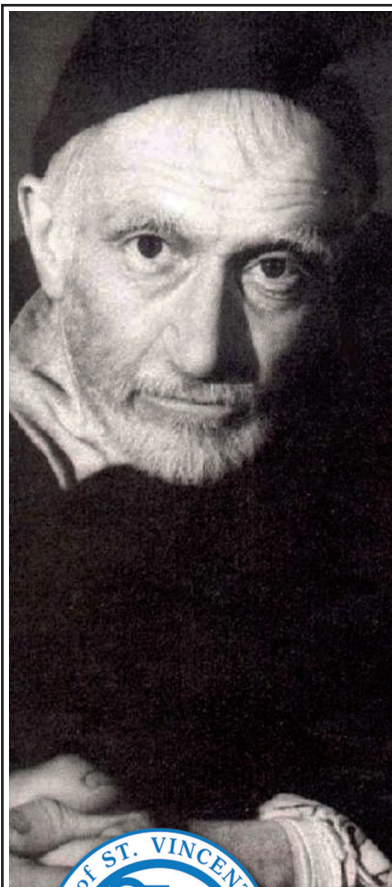
This is certainly an unprecedented time in our world. It's important to remember that, no matter what, our faith and mission will always continue. Because of sacrifice and generosity to the Annual Diocesan Appeal, we can bring Christ to those most in need in many ways such as by addressing the larger issues of poverty and homelessness which can only be accomplished by combining our resources. The Appeal also helps support vocations, youth and young adult ministries, prison ministry and formation of lay leaders which is so critical for us in these sad days. These are just a few of the ways the Appeal makes a difference. We sincerely hope and pray that all of you are staying healthy and safe during this time.

[richmondcatholicfoundation.org/giving/annual-appeal](http://richmondcatholicfoundation.org/giving/annual-appeal)

BUILDING OUR  
FAMILY OF  
FAITH

2020 ANNUAL  
DIOCESAN APPEAL

Catholic  
Community  
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of the Diocese of Richmond



**Our Patron.  
Your Parish.**

St. Vincent de Paul, patron of the Catholic Diocese of Richmond, wrote, "Go to the poor and you will find God."

Members of the Society of St. Vincent de Paul — Vincentians — regularly go to the poor and find God. We listen to them, help them and, most importantly, offer to pray with them.

**We invite your parish to find God in the poor by establishing a St. Vincent de Paul Conference.**

**Contact:**

**Dan Kearns,  
St. Vincent de Paul Council  
President, Richmond,  
at [Info@svdp-rva.org](mailto:Info@svdp-rva.org).**



# Let lessons from COVID-19 become our new normal



**I**t had started to rain while I was in the grocery store so before leaving I pulled the hood of my rain jacket over my head. With my head covered and a protective mask over my mouth and nose, I noticed my reflection in the door as I exited the store and thought: There is nothing normal about this new normal.

We hear that phrase tossed around, perhaps as an attempt to soften the blow that life as we knew it will not be the same for an undetermined length of time. With social distancing a new norm, the medical, economic and psychological implications of closing schools and non-essential businesses, and the prohibition of public gatherings of more than 10 people has yet to be realized.

For the most part, people have been compliant. After all, we have a history of adapting. Prior to 9/11, no one could have imagined that air travel would entail bag screening and full body X-rays before boarding a plane. As strange as it seemed when first implemented, the practice has become normative.

In times of crisis, people tend to come together, trying to help and support those whose lives have been impacted more than their own. Learning that we are not in control concerning life and death situations can be frightening, and while it tends to bring out the best, it can also bring out the worst.

Alongside countless acts of kindness are those who blame others, shift responsibility and protest decisions made for the common good. While negative behavior may relieve frustration temporarily, it exacerbates long-range solutions and squanders precious time that could be used in a more productive manner.

Amid the staggering number of lives lost are countless sacrifices by those who put their lives

at risk, which suggests the time to rethink the way we value people and jobs is here. The dedication of health care workers has never been more deeply appreciated, but these times have also inspired newfound appreciation for workers who clean hospitals and dispose of waste.

People in the food industry — from meat packers to grocery cashiers — are risking their lives, some paying the ultimate price so that we can eat. The question is: When the crisis is over, will we go back to quibbling over whether they deserve no less than \$15 an hour for the work they do or will we continue to esteem the work they do as an important societal contribution to the health and well-being of our nation?

Not every person or family has been equally disrupted by COVID-19. Those of us whose lives have not been altered should consider how to help those whose lives have been upended. If your income has not been decreased or eliminated, why not consider donating the stimulus check you received to someone who needs it to pay their rent or put food on the table?

If you don't personally know someone in such dire circumstances, there are plenty of community agencies and Church groups who can direct your donation to people who need it most.

Rather than viewing the pandemic solely as a crisis, looking at it as an awakening can give us another perspective. As I walk around our neighborhood, I am heartened by the many young parents I see spending time outdoors with their children.

Families riding bicycles, fathers and sons playing catch, mothers and daughters decorating sidewalks with chalk drawings are one of the unexpected pleasures of sheltering in place. With retail stores closed, we are learning how many things we don't need, offering an opportunity to reassess personal and national values that are more in line with Gospel values.

May is a fitting time to ask Mary to help make the lessons we are learning our new norm. Her Magnificat reminds us that God lifts up the lowly and feeds the hungry while sending the rich away empty, scattering the proud and casting the mighty from their thrones.

Let's pray that we fall into the former rather than the latter group of people. However, given our self-serving nature, we become the person we are called to be only through the grace of God and with Mary's help.

In his encyclical "Jucunda Semper," Pope Leo XIII, a great champion of the worker wrote: "Every grace granted in a most beautiful order is communicated from God to Christ, from Christ to Mary and from Mary to us. As every mandate from a king passes through the palace-gates, so does every grace that comes from heaven pass through the hands of Mary."

May we look to our Mother Mary not only as intercessor, but as model as we continue the journey, mindful that the gifts we have are given to share.

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

## Spiritual Communion allows us to be 'living stones'



**S**ince parish life has changed so radically, we can really talk about our parishes in terms of B.C. and A.C. — Before COVID-19 and After COVID-19.

I hear in a whole new context Peter extolling us, "... like living stones, let yourselves be built into a spiritual house to be holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pt 2:5).

Peter first identifies Jesus as the living stone, the true temple, that the Father has given to serve as the foundation of God's own house. He then makes the jump to identify us as living stones as well. This identity obviously makes sense when we experience our communion with Christ through the reception of the Eucharist.

But how do we understand or experience the reality of this communion in a time when most of us are receiving Christ only through the means of Spiritual Communion?

A parishioner told me that one of the things they have struggled with is jealousy at the sight of the few ministers who received Communion at our livestreamed Easter Mass. They were angry because they felt the pain of not being able to physically receive the Eucharist.

It is an understandable and even commendable pain. But how do we participate in being living stones in the life and ministry of Christ in a time of only Spiritual Communion?

### Fifth Sunday of Easter

**Acts 6:1-7**

**Ps 33:1-2, 4-5, 18-19**

**1 Pt 2:4-9**

**Jn 14:1-12**

Not receiving Eucharist physically does not stop us from being living stones since we are configured to Christ by our baptism, and in that baptism given the task of helping to build up the Body of Christ.

Not receiving Eucharist physically does not stop us from

being a community of priests. Each of us acts as a priest as we attend Mass by livestream, by bringing with us our lives, our families and our prayers for the needs of the sick, our communities and those who do not pray. We share in the mediation of Christ as we bring to the sacrifice of the Mass that which only we can bring.

Spiritual Communion is a real way of being in communion with Christ. Although not ideal or the fullness of what communion with Christ is intended to be, it is nonetheless a powerful tool by which we can still fulfill our call to be living stones, a royal priesthood.

In the aftermath of the stay-at-home orders our economy will need to be rebuilt. But even more importantly, the task of building the house of God, of building the people of God, goes on and indeed needs to be intensified in the wake of this virus.

If the house of God has been damaged by this time in which we have not been able to gather, it must be repaired. If the faithful have been fractured by the stresses of this time, they will need to be built up.

Until we can gather again, Spiritual Communion is a powerful tool in taking up the task that has been given to us by Christ.

Jesus calls us to be living stones. He needs us to be living stones in this time. He needs you. Let yourself be built into a spiritual house through Spiritual Communion.

*Msgr. Timothy Keeney is pastor of St. Bede Parish, Williamsburg.*

### Prayer of 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 are already there and unite myself wholly to you. Never permit me to be separated from you. Amen.**

## OPPORTUNITIES

### Teacher openings at Christ the King Catholic School, Norfolk

**Full-time Middle School English Teacher** for the 2020-2021 school year. CTK is seeking candidates interested in educating students, both academically and spiritually. Must have or be eligible for a current VA state teaching license. Practicing Catholics preferred. Candidates should have organizational and interpersonal skills, as well as effective classroom management skills. We are looking for an enthusiastic team player to join the faculty at CTK!

### Physical Education Teacher (JK-8) and Athletic Director

for the 2020-2021 school year. Candidates must instruct through engaged, hands-on teaching and learning, utilize 21st century teaching skills, possess good communication skills and be able to work collaboratively with an instructional team. Candidates must be available weekends during basketball season. Must have or be eligible for a current VA state teaching license. Practicing Catholics preferred.

For either position, please submit a résumé, a diocesan application, three letters of reference and a copy of your teaching license to [kcallahan@ctkparish.org](mailto:kcallahan@ctkparish.org). All inquiries should be directed to Kim V. Callahan at 757-625-4951.

### Catholic Diocese of Richmond

**Director, Office of Safe Environment**  
The Catholic Diocese of Richmond seeks a Director for the Office of Safe Environment.

The Director of Safe Environment manages the Safe Environment program for the Catholic Diocese of Richmond and is responsible for implementing the Bishop's Charter for the Protection of Children and Young People. The Director manages the background screening and safe environment training for clergy, employees, and volunteers across the diocese and identifies and trains qualified facilitators to deliver the VIRTUS' training program, "Protecting God's Children."

The Director supervises the Victim Assistance Coordinator and works with the Vicar General/Vicar for Clergy, diocesan attorneys and the Diocesan Review Board regarding alleged claims of sexual abuse. The Director also completes the annual USCCB audit, ensuring the diocese is in compliance with the Charter. In addition to the Victim

Assistance Coordinator, the Director supervises administrative support staff.

**Qualifications:** The Director must be a Catholic in good standing. The Director will possess a minimum of a bachelor's degree in Human Resources, counseling, or a related field, and at least 5 years of experience, preferably in a non-profit environment. Required skills include supervisory skills, communication, leadership, facilitation, planning and organizing, and pastoral sensitivity. Other qualifications include the ability to maintain confidentiality, possess solid working knowledge of MS Office, an ability to resolve problems and analyze data/metrics, and the capacity to multi-task, prioritize, and meet deadlines. This is a full-time position with the expectation of some nights and weekends.

Interested candidates should please send a cover letter, resume, and completed Diocesan Application to Sara Board, Acting Recruiter, to [jobs@richmonddioocese.org](mailto:jobs@richmonddioocese.org).

## SHORTTAKES

### Call first

Because of the restrictions that have been placed on public gatherings, i.e., no more than 10 people, we suggest that you call and/or email the parish, school or organization hosting an event before making plans to attend something listed in ShorTakes.

**Postponed:** The 37th annual Lebanese Food Festival held by St. Anthony Maronite Church has been postponed to the weekend of Sept. 18-20 in support of efforts to combat the coronavirus. The festival had been scheduled this year for its traditional weekend on May 15-17. Further information is available at [www.LebaneseFoodFestival.com](http://www.LebaneseFoodFestival.com), [LebaneseFoodFestival@gmail.com](mailto:LebaneseFoodFestival@gmail.com) or 804-346-1161.

## Haiti

*Continued from Page 7*

becomes less about the facts and maybe more about rumors or some type of hopeful thinking."

The U.S. Embassy in Haiti reports that a general curfew remains in place from 8 p.m. to 5 a.m. daily to help enforce social distancing.

Schools are closed, meetings of 10 or more people are discouraged and the government has advised people to wear masks when in public, even though it has been unable to provide a reliable source of personal protective gear.

More worrisome is the reality that most Haitians

## Parish livestreams concerts



Parishioners at Our Lady of Lourdes, Richmond were treated to concerts Sunday, April 26 as a thank you for support of their parish during the pandemic. Prior to the livestreamed Mass at 10 a.m., music ministers performed in English. After the 11 a.m. Mass in Spanish, another group of music ministers, pictured above, performed. (Photo provided)

## WHAT WE'VE HEARD

**Good people doing good things I:** Students, faculty and staff aren't in the building at Portsmouth Regional Catholic School, but that hasn't stopped them from practicing one of the faith-based tenets the school models: Helping others.

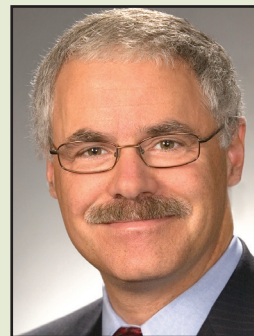
The PRCS family recently donated tissues, disinfectant spray, wipes, and hand sanitizer to the grateful ER team at Riverside Hospital.

**Good people doing good things II:** Knights of Columbus Norfolk Council 367 has been helping people for decades so it is no surprise that they held a food and supply drive on Saturday, April 18, to aid the St. Columba Ecumenical Ministries in replenishing items that are needed by the homeless and low-income people in their community. The Knights collected over 1,500 pounds of supplies and more than \$1,200 in donations. All who donated were treated to grilled hamburgers and hot dogs, courtesy of the Knights.

**Congratulations:** John Montoro has been hired as the chief financial officer for Commonwealth Catholic Charities. Montoro has worked for over 30 years in public accounting, serving nonprofit organizations and local governments as an auditor and consultant. In the Richmond area, he has worked with Salvation Army, United Way and American Red Cross.

Over the last seven years, he owned and operated an accounting practice that provided bookkeeping and payroll services to small business, nonprofit organizations and foundations. He and his wife Mindi have two adult children.

**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 [acarneal@catholicvirginian.org](mailto:acarneal@catholicvirginian.org). Include your name and phone number in case we need to follow up. Information cannot be taken over the phone.



need to work daily and travel by public transportation in order to support themselves and their families. In Haiti, there is no expectation of public bailouts for small business, unemployment insurance or a stimulus check program.

"If your choice is to stay home and protect yourself from this new virus that you are still learning about and which could make you sick but then also starve to death because you are not working, you may make the decision to go out and work," Carroll said.

She added that Haitians often have a stigma about being identified as sick. That may result in widespread shunning of public testing for COVID-19 if and when that becomes available.

## Let us learn from Mary: The ever-faithful disciple

INMA CUESTA, CMS

**M**ary always remains faithful to God. Her yes to God the Father becomes stronger after having lived through the ordeal of seeing her Son humiliated, mistreated and crucified for unconditionally loving the poor and rejected of society. Jesus was totally misunderstood by his contemporaries but Mary, with her great faith, maintained the hope that the sacrifice of her beloved Son would bear abundant fruit and create an eternal memory that would never be forgotten. This was the attitude of Mary: the good and faithful mother.

Living with Jesus, Mary “pondered everything in her heart.” This helped her to be strong in times of sadness and allowed her to overcome her deep pain because she believed in eternal life. Her hope was placed in the God of Israel who entrusted her to be the mother of the Savior. This faith and hope helped her to overcome different trials and tribulations, helping her to hold her Son in her arms, who entrusted his Spirit to his Father.

Mary, together with other women, bathed his deceased body with tuberoses and covered it with the aroma of her motherly love. A love that comes from the depths of her whole being, a love that knows no limits and endures until the end. A love that does not collapse before the great agony she lived and suffered. A love that always remains faithful as that yes to God the Father.

Mary, as a faithful disciple, remains together with the disciples in the Upper Room. Her faith tells her that the life and sacrifice of her Son was not in vain. She believes in the words of Jesus: the seed that dies will bear fruit. In the death of Jesus' earthly life, he obtains eternal life.

Mary becomes the indispensable companion of her Son's disciples. Close to them, she remains faithful and becomes the consolation of all those who mourn the loss of their loved one, that great friend, so loved and special that he left a mark on everyone that no one can erase. It is in the Upper Room, where the disciples remember their experience with Jesus. He says to them, “Peace be with you ... Happy are those who believe without having seen!” (Jn 20:16, 29). It is there amidst the grief, Jesus is present and renews hope for a life full of love and solidarity with the most marginalized in our society.

We are living this “Cenacle Experience” from our homes. The presence of Mary in our homes will help us to rekindle the flame of our faith and hope so that together with her and her Son we may have life and life in abundance. It is with him and for him that our love remains faithful. Let us treasure these moments of confinement and isolation to reconnect our hearts to the pierced and risen heart of Jesus simply for love — a love that will never abandon us, a love that is free and is given to those who ask for it with all their hearts.

Let us keep the lamp of our faith burning so that we can see the light of love, feeling its warmth and comfort. A lamp that always stays on, like the hope that must always live in our hearts.

## Aprendamos de María, la discípula siempre fiel

**M**aría permanece siempre fiel a Dios. Su Sí a Dios Padre, se hace más firme y fuerte después de haber vivido su calvario viendo a su Hijo, como fue Él humillado, maltratado y crucificado por amar incondicionalmente a los pobres y rechazados de la sociedad, y desde los márgenes de la sociedad. Jesús fue totalmente in-

comprendido por sus contemporáneos; sin embargo, María con su gran fe, mantuvo la esperanza de que el sacrificio de su Hijo, tanto amado, daría frutos en abundancia y crearía una memoria eterna que nunca se olvidaría. Esta fue la actitud de María, Madre buena y fiel.

Viviendo con Jesús María “guardó en su corazón todas sus memorias” que le ayudaron a ser fuerte en tiempo de tristeza y le permitieron superar su profundo dolor, simplemente porque creyó en la Vida Eterna. Su esperanza la depositó en el Dios de Israel quien le confió ser la madre del Salvador. Esta fe y esperanza le permitieron pasar y vencer el calvario y acoger en sus brazos a su Hijo, que entregó su Espíritu a su Padre Dios.

María, junto a las mujeres, bañó de nardo ese cuerpo fallecido y lo cubre con el aroma de su amor. Un amor que penetra y cala hasta las entrañas de todo su ser, un amor que no conoce límites y perdura hasta el final. Un amor que no desfallece ante la gran agonía vivida y sufrida. Un amor que permanece siempre fiel como su sí a Dios Padre.

María, como discípula fiel, permanece junto a los discípulos en el cenáculo; su fe le dice que la vida y el sacrificio de su Hijo, no han sido en vano. Ella cree en las palabras de Jesús, solo la semilla que muere da fruto, así Él, dando su vida terrena obtiene la vida eterna.

María, se convierte en la compañera indispensable de los discípulos de su Hijo. Junto a ellos, Ella permanece

fiel y se vuelve el consuelo de todos los que lloran por la pérdida de un ser querido, ese gran amigo, tan amado y especial que ha dejado en todos una huella que nadie podrá borrar. Es en el cenáculo, donde los discípulos hacen memoria de su experiencia con Jesús. Él les dice “La paz esté con ustedes... ¡Felices los que creen sin haber visto!” (Jn 20,16,29) Es ahí, en el desconsuelo de todos donde Jesús se hace presente y renueva la esperanza de una vida llena de amor y solidaridad para con los más marginados y desafortunados de nuestra sociedad.

También, nosotros desde nuestros hogares estamos viviendo esta “experiencia de cenáculo”, y la presencia de María en nuestros hogares, nos ayudará a reavivar la llama de nuestra fe y esperanza para que junto a ella y a sus Hijo tengamos vida, y vida en abundancia. Porque es con Él y para Él que nuestro amor permanece fiel. Hagamos tesoro de estos momentos de encierro y desolación para reconectar nuestro corazón al Corazón de Jesús traspasado y resucitado. simplemente por Amor, un amor que nunca nos abandonará, porque su amor es gratuito y Él se lo da a quien se lo pide y lo desea de todo corazón.

Mantengamos la lámpara de nuestra fe encendida para poder ver la luz del Amor y podamos sentir su calor y consuelo. Una lámpara que permanece siempre encendida, como la esperanza que debe de habitar siempre en nuestro corazón.



# Hymn composed for time of pandemic

## Priest's work expresses hope, trust in God

Laura Ieraci  
Catholic News Service

CHICAGO — With churches under lockdown and parishioners and clergy unable to gather in person, Catholics connecting online for prayer have begun to sing a new hymn of hope and trust in God, composed specifically for this time of pandemic.

Father Michael Joncas, prominent and long-time American composer of liturgical music, said the idea for the hymn woke him up at 3 a.m. March 26.

"I awoke with the germ of an idea for a prayer-song to respond to what many are feeling in the light of the COVID-19 pandemic," said Father Joncas, a priest of the Archdiocese of St. Paul and Minneapolis. "The basic composition was finished by about 10 a.m."

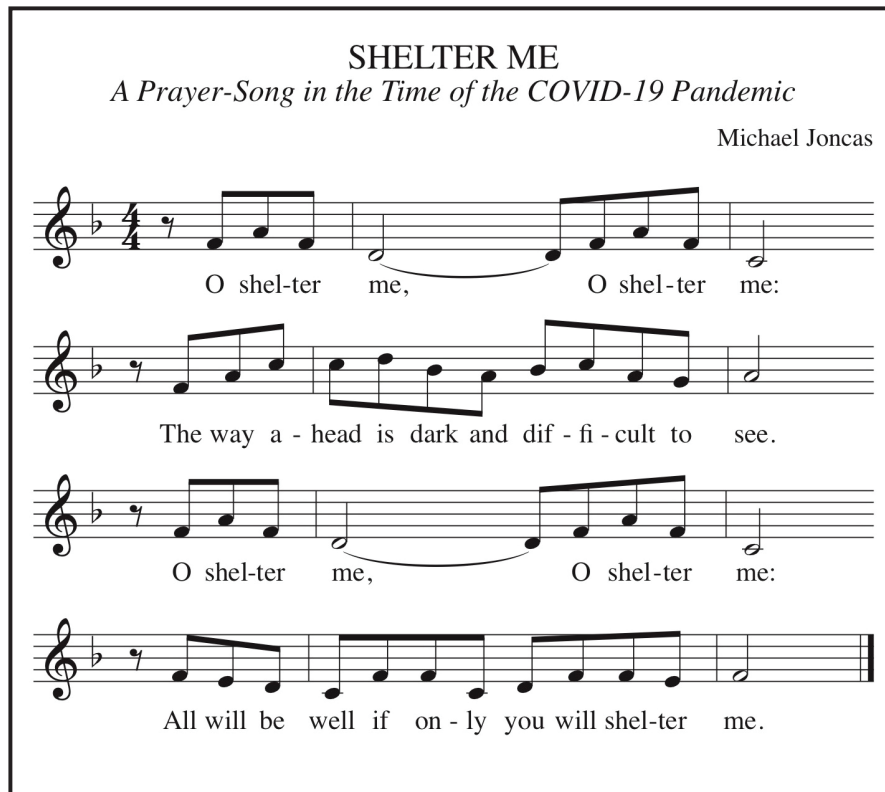
Father Joncas, well-known for the hymn "On Eagle's Wings," said his new composition, "Shelter Me," is a paraphrase of the well-known Psalm 23.

"These are difficult times for all of us, individually and globally," said Father Joncas in his composer's note. "The COVID-19 pandemic has disrupted life as normal and called for acts of corporate and individual heroism in the face of present suffering and an uncertain future."

"People of faith may be struggling to articulate their belief in an all-good and all-powerful God in this new era," he continued. "'Shelter Me' is my attempt as a Church composer to find God's presence even in these fraught times."

The hymn's first and third verses speak about past and future in-

**SHELTER ME**  
*A Prayer-Song in the Time of the COVID-19 Pandemic*  
Michael Joncas



**This is a piece of sheet music for a hymn composed by Father Michael Joncas for this time of the coronavirus pandemic. Father Joncas, a priest of the Archdiocese of St. Paul and Minneapolis, said his composition, "Shelter Me," is a paraphrase of the well-known Psalm 23.** (CNS photo/courtesy Father Michael Joncas)

timacy with God, while the second verse expresses the fear and anxiety that people are feeling as they experience danger, darkness, and lack of peace. The refrain, however, resounds with hope and trust that "all will be well" according to God's loving mercy.

Father Joncas offered "Shelter Me" to one of his music publishers, GIA Inc. They rushed the score into production and uploaded it to their One License website by March 29, "with the understanding that people could download it and

reproduce it for free for the next year," he said in an interview for the website of The Lay Centre, a nonprofit organization in Rome.

He urged those who download the song to direct the cost of the license fee they normally would have paid "to groups (that) are offering physical, emotion and spiritual care in this time of crisis."

"I hope that people will be able to sing the song with sincerity as a way of affirming their faith in God during these troubled times," said Father Joncas, adding that a

number of Catholics had already prayed with the hymn in virtual worship settings over Palm Sunday weekend.

The score to "Shelter Me" is available at [www.onelicense.net](http://www.onelicense.net) for free download until March 31, 2021, and the copyright notice must remain on the score. The link [bit.ly/2V9gxFG](https://bit.ly/2V9gxFG) is an alternative for a free download.

A version of the hymn can be heard at [https://www.youtube.com/watch?v=1EbCgi\\_7gQs](https://www.youtube.com/watch?v=1EbCgi_7gQs).

Here are the complete lyrics to "Shelter Me," by Father Joncas:

*1. Shepherd and sheep, my God and I to fresh green fields you led my steps in days gone by/ You gave me rest by quiet springs/ and filled my soul with peace your loving presence brings.*

**REFRAIN:**

*O shelter me, O shelter me/ The way ahead is dark and difficult to see/ O shelter me, O shelter me/ All will be well if only you will shelter me.*

*2. Yet now I tread a diff'rent way/ Death dogs my path with stealthy steps from day to day/ I cannot find your peaceful place/ But dwell in dreary darkness, longing for your face.*

**REFRAIN**

*3. I will look back in days to come/ and realize your faithfulness has led me home/ Within your house I'll find my peace/ trusting that in your mercy you have sheltered me.*

**REFRAIN**

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# Bishop livestreams advice to quarantined young adults

Barb Umberger  
Catholic News Service

ST. PAUL, Minn. — Relaxed and visiting for more than an hour from his residence, Auxiliary Bishop Andrew H. Cozzens of St. Paul and Minneapolis fielded about 20 questions in a livestreamed chat called "Quarantine with Cozzens: Conversation for Young Adults."

Vincenzo Randazzo, evangelization manager for the archdiocese's Office of Marriage, Family and Life, served as moderator to the April 23 chat. He read the questions and chatted with the bishop as they explored topics presented by participants while maintaining a casual, friendly atmosphere.

Both appeared from their respective homes on a split screen, Bishop Cozzens in Hopkins and Randazzo in St. Paul.

As Bishop Cozzens sipped a beer, he addressed wide-ranging questions, offering his perspective, sprinkled with humor, often with personal stories to help people understand.

Questions ranged from what to say to someone who lost a job, to how to handle sadness following Easter when the feeling should

be joyous, to advice on finding a spiritual mentor and what it feels like to celebrate Mass in an empty church. At one point, Randazzo asked him how often someone should pray.

"I was just thinking about this today," Bishop Cozzens said. "This quarantine is long enough to form a good habit. They say it takes 30 days to form a habit. You got this."

He advised setting aside time every day to focus on God alone and what he calls "mental prayer." Speak to God from your heart and listen to his word.

"I think everybody should be able to do that for at least 15 minutes a day, if not a half-hour," he said. "Certainly, prayer before a meal, a rosary at some point ... read from a spiritual book, pray together with your household."

For parents with young children, the bishop said with a laugh: "It's survival of the fittest. I've seen it."

Before the first question was presented, Randazzo asked Bishop Cozzens if the Church had ever before seen something like the current pandemic. The bishop thought the closest example would be the plagues of the Middle Ages and the 16th century.

With some parallels to today, he described the work of St. Charles Borromeo in Milan, who closed churches for two years in the 1500s to prevent spread of disease and celebrated Mass in the street with people watching from their apartment windows. Bishop Cozzens expressed gratitude that we would not need to do so for that long. He also mentioned how St. Charles heroically brought sacraments to individuals who were dying.

Promoted on Facebook in an effort that drew more than 100 questions, and streamed on Facebook Live, the event also is available on the archdiocese's Facebook page and its website. Views of the video by the next morning on Facebook reached 1,900.

Randazzo said he suggested the livestream because Bishop Cozzens is gifted at answering questions about faith with gentleness, understanding and precision.

"Doing a long-form conversation on Facebook Live is a great way to use new media to reach out to Catholics and even others ... in a way that is familiar and with low commitment," Randazzo said. "The comments we received were so positive."