



Elizabeth Howard, a member of Sacred Heart, Prince George, sings the offertory hymn to her grandson, Matthew Patrick Howard, during the cluster Mass at St. James, Hopewell, Sunday, Feb. 23. Holding the baby is his aunt and godmother, Sarah Howard. (Photo /Brian T. Olszewski)

Chemistry key to parish collaboration

How one cluster makes it work

BRIAN T. OLSZEWSKI
The Catholic Virginian

A background as a chemical engineer might not be considered an asset for a priest who is administrator of a three-parish cluster, but, according to Father Joe Goldsmith, chemistry is important when that priest is working to instill collaboration among the members of those parishes.

Father Goldsmith is administrator of St. James the Greater, Hopewell; Sacred Heart, Prince George; and St. John Nepomucene, Dinwiddie. More than an hour before celebrating an all-cluster Mass — the only Sunday Mass in the cluster on Feb. 23 — he walked around the square-block St. James campus and spoke about collaboration in the cluster.

“I’m a chemical engineer by background, and one of the principles in chemistry is either a catalyst or an activating agent, so you can have all the right chemicals in there,” he explained, “But it takes one little seed of something just to kind of ignite and stir the pot, and then all of the other forces start happening.”

He was quick to add that none of that would work if parish lay leadership, parishioners and the Holy Spirit weren’t part of the mix.

After coming to the cluster two years ago, Father Goldsmith, a priest for eight years, conducted a survey among the parishioners.

“I asked, ‘If there is one thing we’re going to do in common, what will it be?’ Well, Mass was the number one
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‘Encounter God in solitude’

Bishop suspends public celebrations of Mass; notes other restrictions, procedures

UPDATED March 17, 2020

Editor’s note: Bishop Barry C. Knestout has prohibited gatherings of more than 10 people for any ministry within the Catholic Diocese of Richmond. This is an updated directive from the March 16 letter issued by the bishop in light of Governor Ralph Northam’s press conference on Tuesday, March 17, in which he announced that gatherings of 10 or more people will be banned within the commonwealth.

March 16, 2020

Dear Brothers and Sisters in Christ,

As anxiety and concerns about the possible spread of COVID-19 takes root throughout this land and so much of the world, the Lord is speaking to us, calling us to a deeper relationship with him. This age may seem to be a time of fear and isolation, but we have an opportunity to see it in a new light, as a retreat into the desert with Our Lord and to encounter God in solitude and prayer. As Psalm 91 says:

“You will not fear the terror of the night, nor the arrow that flies by day, nor the plague that prowls in the darkness, nor the scourge that lays waste at noon. A thousand may fall at our side, ten thousand fall at your right, you it will never approach; his faithfulness is buckler and shield.”

Given the necessary restrictions to public gatherings in the Commonwealth of Virginia, to ensure the common good, to provide for public health and safety, and yet to maintain the mission of the Church allowing access to the sacraments, to Church teaching and to works of charity in a way appropriate to the circumstances of our age, as well as to renew our spiritual vitality as a diocese during a time of Jubilee, I am instructing the following to take place within our diocese.

As a suspension of all public celebrations of Mass, on Sundays, holy days and weekdays in the Diocese of Richmond takes place, and as the days grow longer and the light of spring begins to shine, opening our eyes to the goodness of God, I invite all the faithful in their homes and in the solitude of their hearts to draw close to Christ our light in prayer and interior desire for the Lord who dwells within our hearts – asking for the grace of forgiveness, recovery of our spiritual sight and of an awakening of desire for God to be strengthened within us.

This weekend, during a private celebration of Mass at the Cathedral of the Sacred Heart and in the midst of our Jubilee year, I will celebrate Mass without a congregation, asking God’s grace and forgiveness, consecrating our diocese to the Sacred Heart of Jesus and the Immaculate Heart of Mary. So that you may join me in this moment, it will be streamed live for the faithful.

Each priest is to celebrate his daily Mass in private in the church or a chapel on behalf of the intentions of his parish and for the universal Church to assist all those affected by COVID-19.

For the time being, I am instructing that during the daylight hours all of our

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parish churches are to keep their doors open for the possibility of private prayer or devotion. As the People of God of necessity go to the grocery store for food, they can also drop by their parish church to sustain their spiritual lives.

If quarantines or greater public restrictions are put in place limiting to a greater degree public movement and gatherings, or if more than 10 people recommended by the CDC gather in the church building, it will be closed to further access from outside.

While open, a porter, assigned by the pastor, is to be stationed during the daylight hours at the one unlocked door of the church so that no more than 10 people at any one time may be in the Church.

Individually, and always keeping an appropriate social distance from one another, parishioners are free, during a time of fear and uncertainty, to come at their discretion during the day for personal devotion, communion by desire, to pray the rosary or the Stations of the Cross.

I am also asking at this time that the Blessed Sacrament be moved to the center of the large or main body of the church. Our Lord is to be reserved and secured in the tabernacle, clearly visible in the larger main body of the church throughout daylight hours especially Saturday and Sunday – so that during private devotion

and prayer, appropriate social distancing can be maintained, which is impossible in the smaller adoration chapels.

Priests are to be available for personal confessions at specific times of the day in a large adjacent room that would allow security, limited access and provide at least six feet of space between them and any penitent.

Pastoral care by the priest to the sick is of utmost importance during this time. If a priest is unable to visit the sick for whatever reason or concerned with visiting sick because he fits one of the vulnerable categories, he will contact his dean.

Communion will not normally be brought to any other parishioner who is homebound or who cannot attend Mass. Prayers for communion by desire will be widely available in the church and the parish website. Communion, if requested, will be brought to those who are near death when administering Viaticum.

Lay volunteers will not be visiting the sick in any official capacity. Deacons may visit the sick using their discretion, taking into consideration their age or immunocompromised status.

Essential charitable efforts to the poor and vulnerable will continue with some adaptations. Restrictions will be in place for no more than 25 people in a building at a time. It will be recommended that only individuals who are not within vulnerable groups or immuno-

compromised be the ones to assist the poor. Hot food service or seated food service in soup kitchens will be discontinued and replaced by grab-and-go options. All surfaces, including restrooms, must be sanitized frequently. Drop-off locations for donations should be outside the main facility thus limiting those who may be exposed to larger groups.

With these provisions in place, we will continue with the Church's mission: teaching the faith, celebrating the sacraments as needed in this age, and care for the poor, even as we support the common good and assure the health and well-being of our neighbor.

As the world responds to this emergency, we turn our attention to the Holy Spirit to give us strength and courage in times of trial and suffering. We offer our prayers to the Sacred Heart of Jesus and ask the intercession of the Immaculate Heart of Mary. May we know the depths of the Lord's merciful love and may Our Lady keep us in the mantle of her protection to intercede for us in our time of need.

With the assurance of prayers for you and all affected by the COVID-19 pandemic, I am,

Sincerely in Christ,



Most Reverend Barry C. Knestout
Bishop of Richmond

MARGARET BRENT

1820 **TIME CAPSULE** 2020

A WOMAN OF FAITH AND MOXIE

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.

At a time when women had few rights in colonial America and it was illegal to be a Catholic in Virginia, Margaret Brent (ca. 1601–1671) was active in civic affairs and a steadfast adherent of her faith. The story of her courage, determination and astuteness, which contributed to the cause of women's rights, is fittingly told during March — Women's History Month.

Margaret Brent was born in England during a harrowing time for Catholics. Queen Elizabeth I had reestablished Protestantism and enacted penalties against Catholics (1559). Nevertheless, most of the Brent family became Catholic during the 1620s, a decision that made them recusants, meaning that they "refused" (Latin: recusare) to attend Anglican worship services and were therefore fined.

This religious persecution probably led four Brent siblings, including Margaret, to immigrate to Maryland (1638). Margaret's brother Giles had been appointed treasurer of the new English colony founded on the principle of religious toleration (1632–1634). (Three Brent sisters



Since 1929, an annual Mass is celebrated at the Brent Family Cemetery, next to St. William of York Catholic Church, Stafford. The Brents are the first Catholic family known to have made Virginia their place of residence. (Photo courtesy of the Diocese of Richmond Archives)

remained in Europe and entered a recusant convent in France.)

In Maryland, Margaret remained single, a decision that enabled her to become a successful businesswoman. Together with her sister Mary, with whom she operated a plantation, Margaret cultivated tobacco, owned a mill, engaged in lending and imported indentured servants. (These laborers typically worked for several years in order to pay the debt of their passage to the colony.) Margaret also functioned

as a lawyer.

She played a significant role in the aftermath of the Plundering Time, a period of unrest during which Protestants toppled the Catholic governor of Maryland, Leonard Calvert, and both sides engaged in violence (1645–1647). Calvert eventually regained power, and before his unexpected death, he appointed Margaret Brent the executor of his estate.

Margaret was now responsible for paying

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First grader jubilant about joining the Church

OLMC student breaks into song on day of her baptism

JENNIFER NEVILLE

Special to The Catholic Virginian

First grader Teagan Chapman twirled in circles singing, “Now I’m a Christian” at recess on Tuesday, Feb. 20, the day of her baptism at Our Lady of Mt. Carmel School (OLMC) in Newport News.

“I’ve never seen a child of that age take such pride in that,” said Dominican Sister Anna Joseph, principal of the school.

Father Dan Beeman, OLMC pastor, said Teagan “certainly is open to God’s grace in her life and excited about being part of the Church.”

Teagan’s father, Cecil, had planted the seeds for her belief in God by praying and reading the Bible to her since she was 6 weeks old, but the seeds did not take root until this school year. She attended a Newport News Parks and Recreation summer camp held at OLMC last summer where Susan Bender, who happens to be the OLMC first grade teacher, was a facilitator.

One day Teagan asked her, “Is this a church school?”

When Bender said yes, Teagan said she didn’t believe in God or Jesus. Bender said she did and left it at that.

Toward the end of the 10-week camp, Teagan had become smitten with Bender and asked her parents to transfer her from the Newport News public school where she attended kindergarten to OLMC School. Even though her mother, Angel, does not believe in God and her father was Christian but not Catholic at the time, they enrolled Teagan and her sixth-grade half-brother Galvin Fitzgerald in OLMC.

There, she began a quest to learn more about God and Jesus.

It was an easy quest.

“Faith is in everything we do,” Sister Anna Joseph said.

From the physical environment to the curriculum, OLMC students are spiritually immersed. Each grade prays together and has a religion class. Teachers weave faith into their curricula. For example, Bender often uses “church words” to supplement the spelling lists, and she relates parables and other Bible readings to what the class is learning.

“There’s meaning behind everything we are doing,” Sister Anna Joseph said. “I think she is a little girl who is very taken with the depth of the faith and wants to know why it is we’re doing what we’re doing and yet believes then with a simple, childlike faith.”

Teagan’s smile, minus two front baby teeth, beams as she talks about her faith. While



Teagan Chapman, center, stands before Father Dan Beeman, pastor of Our Lady of Mount Carmel, Newport News, following her baptism on Tuesday, Feb. 20. Standing with her, from left, are her mother, Angel; half-brother, Galvin Fitzgerald; father, Cecil; godfather, Joshua-David Ehrhardt; and Susan Bender, Christian witness. The entire Our Lady of Mount Carmel School community witnessed the first grader’s baptism. (Photo/Kirsty L. Reyes, KLR Photography)

sweeping her hands up and down to illustrate hills, she said, “I started my journey on the way up – like a hill. You go from the smallest part and then you go big, and then you go back down. Boom, boom, boom.”

In reference to her baptism, she added, “I haven’t gone down yet.”

Teagan encountered religious sisters for the first time at OLMC. She is considering becoming one when she grows up —that or an artist or one of Santa’s elves.

“Hopefully, when I’m 7, Santa will call and send me to the North Pole school because you have to go to the school and learn your ‘elf-phabet,’” she said, again with a broad grin. “It must be hard to be an elf because you have to count all the toys and make sure that they work right, and I like playing with toys.”

Her father said Teagan started asking theological questions when she was 3 years old. “One I remember distinctly was, ‘If God and Jesus are the same person, then where was God when Jesus was on earth?’”

“That’s an easy question,” Teagan chimed in. “I know that. Up in heaven. Well, heaven wasn’t opened yet, but God was still in heaven with all of his angels.”

As Teagan learned more about Jesus and the Lord at school, her love for them grew, Bender said, and she asked to be baptized.

“I wanted to be in the family of God,” Teagan said.

Her parents were supportive. Her mother was on board after she and Teagan discussed the commitment, which includes going to Sunday Masses. Her father had been looking for a faith community to call home and was considering joining the Catholic Church, a decision he had been researching since he was a teenager.

When Teagan asked to be baptized, “that sealed the deal,” he said. He was on a naval deployment and started formal studies as a candidate on ship and continued when he returned home. He was confirmed at Sacred Heart, Norfolk, a week before Teagan’s baptism.

Teagan’s godparents are Bender and family friend Joshua-David Ehrhardt. Bender said she felt “touched” when Teagan asked her to be her godmother. Since Bender is not Catholic, she became a Christian witness, a role similar to godmother.

Teagan’s baptism was the first time an OLMC child received the sacrament in the school community. Normally students are baptized in their home parishes, but since Teagan didn’t have one, she was baptized at a school Mass where her friends prayed over her.

For many students, this was the first baptism they had witnessed or remember seeing, so they “were really paying attention of what was going on” and were “amazed and awed,” Bender said, adding that it provided students the opportunity “to see the beauty of being able to become Christian and join God’s family.”

Virtual classes in session at Peninsula Catholic

JENNIFER NEVILLE

Special to The Catholic Virginian

Peninsula Catholic High School in Newport News is prepared for the nation’s and state’s drastic measures in response to the coronavirus. Thanks to an online platform on which teachers and students have trained for years, the school switched to virtual classrooms on Wednesday, March 18.

Virginia schools are closed. Businesses are shuttering. Public agencies are either closing or cutting back their services. Gatherings

of large crowds are ceasing, and Americans have been asked to voluntarily quarantine themselves for two weeks. PCHS, which educates 260 students from eighth to 12th grades, is responding by having instructors teach classes online.

“It is important that we are moving forward with the curriculum and engaging learners in a face-to-face platform rather than just simply emailing assignments,” said Janine Franklin, principal. “They are interacting with their teachers live in a digital classroom.”

In 2016, PCHS became the first school in the Hampton Roads area to implement Digital Learning Days (DLD) so that the school would be prepared to educate its students in unforeseen circumstances such as inclement weather, power outages and the coronavirus. In such emergencies, students use their school-issued Chromebooks to log into Canvas, a learning management system used by many colleges, and interact live with teachers and classmates in their digital classrooms, according to a school press release.

Traditional classes stopped on Friday, March 13, and school resumed with virtual classes the next Wednesday. Classes, which teachers conduct from their homes, are during school hours. Students will take two 90-minute classes on Mondays and Wednesdays and a different two 90-minute classes on Tuesdays and Thursdays. All four classes will be taught in shorter time blocks on Fridays.

So that students and teachers are familiar with virtual learning

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TIME CAPSULE

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the mercenaries from Virginia who had restored Calvert to power. As time went on, they seemed to be on the verge of mutiny. She appeared before the Maryland General Assembly, which met to address the crisis.

Margaret sought to cast two votes on the matter: one for herself, as a landowner, and the other as the attorney of Leonard Calvert's older brother Cecil (Lord Baltimore), who was Maryland's proprietor and living in England (1648). This event has been viewed as an antecedent of women's suffrage, although she herself did not advocate for that cause.

The governor denied her request to vote. Needing to act, Margaret sold Lord Baltimore's livestock — without his permission — and paid the mercenaries. Baltimore was incensed by the move, but the legislature defended her decision as having preserved peace in Maryland.

In a letter to Baltimore, the lawmakers wrote that Margaret successfully restrained the soldiers because of her status as a woman and because of her diplomatic skills (1649). Her

actions may well have saved the fledgling colony of Maryland from extinction.

Margaret moved to Virginia after her brother Giles had disagreements with Lord Baltimore (ca. 1650). The family settled along Aquia Creek in the Northern Neck in what became Stafford County. The Brents are the first Catholic family known to have made Virginia their place of residence.

The Brents were recusants in their new home, but Virginia's laws against Catholics were applied inconsistently, and the Brents, probably because they lived in a rural area and were circumspect about their religion, were able to progress socially and professionally for over a century. Margaret ran a plantation and continued to be involved in business and legal matters, although not politics.

The location of her grave is unknown. However, she is honored at the Brent Family Cemetery in Stafford, which belonged to the estate of her nephew George. The graveyard is located next to St. William of York Catholic Church (Diocese

of Arlington). An annual field Mass has been celebrated at the cemetery since 1929 in memory of the Brent family.

On January 11, 1926, six years after women in the United States were granted the right to vote, the Catholic Woman's Club of Richmond installed a plaque at its meeting place to commemorate Margaret and her contribution to women's suffrage. "The Virginia Knight," predecessor publication to "The Catholic Virginian," covered the event in its January 1926 issue:

"Miss Adele Clark, second vice-president of the National League of Women Voters, was present at the ceremony and was called upon to speak. She commended the work of the club and their interest in civic and political affairs. She spoke of Bishop [Denis J.] O'Connell [sixth bishop of Richmond] as one who has always interested himself in the progress of his State and country, and voiced her appreciation of the fact that it was he who drew attention to Margaret Brent and caused it to be known that, though Virginia was not the first colony to bid her welcome in the New World, yet it did afford her a last resting place. ... Miss Clark expressed her pleasure in being present at this impressive ceremony in honor of one whose name is held in such high esteem among the women voters of America."

Virtual

Continued from Page 3

in emergencies, DLDs are part of the school calendar.

"Several times during the year, students are required to attend virtual classes with live teacher-led instruction, participate in group discussions and assignments, and follow up with homework and projects — both independent and collaborative — using Google Suite or other online application," according to a school press release.

The school has used digital learning during inclement weather but usually for just a day at a time. This will be a team effort as teachers learn from each other, Franklin said.

"We should be able to solve pretty much anything that comes our way," Franklin said.

While some school districts are limiting online instruction to "review" work completed this year, students at PCHS will continue engaging in new material and being assessed on their understanding so that they will not miss valuable instructional time. This strategy will ensure students are prepared for advanced placement testing and will be able to complete dual enrollment curricula and graduation requirements for the May commencement ceremony, according to the press release.

"It maintains a sense of community because the kids can still see and hear each other and the teacher even though they aren't in class," Franklin said. "I think that is a psychological benefit for them. It gives continuity in their instruction and their routine. It makes it as normal as humanly possible."

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How teacher, students got teamwork down to a science

St. Mary Star of the Sea entries get to 'virtual fair'

WENDY KLESCH

Special to The Catholic Virginian

When the Tidewater Science and Engineering Fair, scheduled for Saturday, March 14, at Old Dominion University, was cancelled due to concerns about the spread of the coronavirus, science teacher Victoria Sofianek and seven of her students banded together to submit the school's entries online in the first "virtual fair" held in the event's 51-year history.

"They've worked so hard," Sofianek said. "I didn't want to let them down."

Students at St. Mary have been working on their science fair projects since the beginning of the school year, Sofianek explained. In December, they presented their research before a panel of judges composed of parents and grandparents with careers in the sciences, after which seven of the students were selected to go on to the regional level.

Sofianek asked those seven students to stay after school on Friday, March 13, the last day that school would be in session for the foreseeable future, so that she could video record their presentations and help them to upload their reports online.

They faced mishaps and unexpected challenges, but the group pulled together to help one another with the determination that the show must go on.

'Action!'

"I was excited about going to the fair," said eighth-grader Leila Ricks, as she set up her trifold board detailing the results of her report. "It's comforting to be around kids your own age when you're making a presentation."

Ricks explained that her project involved investigating the health of local waterways.

She collected water samples from the Hampton River, Mill Creek and Buckroe Beach, she said, and then studied them through an inverted microscope, counting what she saw — plankton, zooplankton, microplastics and clothing fibers — in order to gauge the health of various areas around the Chesapeake Bay.



At St. Mary Star of the Sea School, Hampton, Matthew Nguyen helps classmate Sophia Harris upload her science fair abstract and report on Friday, March 13. Due to the coronavirus, students submitted entries to Tidewater Science and Engineering Fair at Old Dominion University online.



St. Mary Star of the Sea science teacher Victoria Sofianek prepares to record seventh-grade student Leila Ricks as she delivers her abstract and report for entry into the Tidewater Science and Engineering Fair. Students submitted their projects "virtually" or "online" when the March 14 event at Old Dominion University was cancelled.

"It would have been easier, I think, talking to the judges," she said. "It will be different, just looking into a camera."

Although they were a bit uncertain about presenting without feedback from a live audience, the students were naturals before the camera, making the filming the easiest part of the application process.

First up was eighth-grader Brayden Green, who sought the answer to one of the sporting world's age-old questions: Can more fish be caught with live or with artificial bait?

Sofianek held up her phone to begin recording, and Green immediately launched into his report.

"I chose this project because I love marine biology, and I love to fish," he said. "My hypothesis was that more fish would go for the live blood worms since they have a more natural scent."

Ricks, too, was poised and confident before the camera, as she explained that she hoped her research would inspire people to limit their use of single-use plastic and develop biodegradable materials in the future.

One benefit to filming their presentations, according to the students, was that their teacher was able to give them last-minute tips before the action call.

"You don't need notecards," Sofianek told seventh-grader Nathan Ballard-Spitzer, as he prepared to deliver a report on the effects of magnetic propulsion on aircraft.

"OK," he agreed, setting them aside.

"And don't read your board."

"OK," he said, adopting the three-quarter turn typical of newscasters, ready to address the camera.

Internet sensations

Navigating YouTube, where the virtual science fair's guidelines directed students to submit video entries, proved to be a challenge, but Sofianek managed to set up a channel for the class.

"It makes you learn things quickly," she said.

Uploading the videos was even more problematic, but luckily, Sofianek had assistance from her teen tech guides Green and eighth-grader Matthew Nguyen.

Nguyen volunteered to go last in delivering his report on Benford's Law and natural disasters — one of the few projects entered in the math category — so that he could upload his classmates' videos as Sofianek recorded.

"There it is," he said, once the first video appeared on the channel.

In a classroom next door, students began

to gather to watch Nguyen's progress on their phones.

"We have two subscribers!" came a jubilant shout.

"Now I suppose we have to think how we can monetize on this," Sofianek said wryly, as Nguyen, eyes still intent on the screen, huffed a quiet laugh.

Since all was going so well, the class took a break at around 4:45, right in time for a delivery of three large pizzas — all cheese, of course, as it was a Lenten Friday at a Catholic school.

Experiencing, overcoming technical difficulties

All that remained for the students to do was to submit their projects' abstracts and research plans, along with photos of their trifold boards and links to their video presentations.

That's when they began to hit snag after snag. "My photo is so blurred you can't even read the board," Green said.

"Mine's backwards," eighth-grader Sofia Seely said.

"I think I sent the wrong link," Ballard-Spitzer said.

Sofianek went from desk to desk endeavoring to troubleshoot. Six o'clock was approaching, and a line of cars containing waiting parents had begun to form outside the classroom windows.

"I need an email address, but I don't have one," seventh-grader Lydia Burke said.

"Use your mom's," her friend, seventh-grader Sophia Harris, suggested.

Burke promptly got up and went to the window.

"Mrs. Harris? Can you tell my mom I need her email address?" she called, proving that sometimes low-tech solutions are still the best.

Soon, parents began to trickle into the classroom, curious as to how the work session was going.

"I told Lydia she's lucky to have such a good teacher," said Michelle Territo, Burke's mother. "Mrs. Sofianek could have just said, 'Sorry, it's been cancelled.' She's lucky to have someone willing to take this extra time for her."

Meanwhile, the students remained with their heads bent over their Chromebooks, reworking the steps in vain, as the atmosphere in the room grew tense and the clock ticked.

It was then that Sofianek guided her students through one of the most important life lessons of all.

"I'm going to call them and ask for help," she announced, going out into the hall to call the or-

Noteworthy anniversaries

As people around the world celebrate the 50th anniversary of Earth Day on April 22, Catholics are reminded of another milestone. In May, the Church will mark the fifth anniversary of “Laudato Si’,” Pope Francis’ sweeping call to action addressed to all people to protect the environment of “our common home.”

“Laudato Si’” addresses the damage to our planet rooted in human action and makes clear that caring for our planet is an essential, not optional, part of our Christian obligation.

The Holy Father also focuses on the social justice implications of environmental damage. He notes that “everyday experience and scientific research show that the gravest effects of all attacks on the environment are suffered by the poorest.”

In this country, pursuing environmental justice requires us to focus not only on poverty, but on race. Our everyday experience bears this out. Recall the images of suffering from Hurricane Katrina. Think about who is living closest to polluted areas.

Scientific studies over the years have demonstrated that flood plains have high populations of black and Latino residents and that more than half of all people who live near hazardous waste are people of color.

As recently as 2018, the EPA’s National Center for Environmental Assessment concluded that people of color are more likely to live near facilities that pollute and to breathe polluted air.

Pope Francis has called us to action. We must remedy the environmental damage to our common home and make choices about how we allocate environmental risk. As we do so, let us focus on impacts on communities of color and ensure that people from those communities shape those decisions.

– **Rosann Bocciarelli Henrico**

How to deal with Catholic Vote, others

Regarding Catholic Vote and its tactics (Catholic Virginian, March 9): The

Letters

best way for the Church to deal with organizations like Catholic Vote, Church Militant and the Lepanto Institute is to teach and live, publicly and privately, Catholic faith and morals as universal principles. These principles are binding on all mankind, public and private, because all persons are created by God.

Catholic Vote and others exist because the collection of official and lay Church voices no longer form consciences in a clear way. An example is how a Catholic candidate for vice president could be proud of his Catholic conscience to support public health care but have it silent about abortion in the public arena.

The Church, if it wants to stop these organizations, should live in a way that it gives them no purpose to exist. Not taking your cell phone to church, as the article suggests, is a silly proposal that remedies nothing.

– **Anthony Rago Newport News**

‘Offended, scared’ by tracking

Re: “Big Catholic Brother could be watching you” (Catholic Virginian, March 9): I’m wholly offended and scared that someone, anyone, believes that tracking my every move is an opportunity to sell me a candidate or a brand of beer and that it is OK.

In China that amounts to prison. (Ask the millions of Uighers in internment camps for their Moslem beliefs). Easy to find if they’re in mosques and arrest them.

If the information is so important, ask the diocese for access. Buy the mailing list from parishes. At least then I can say no. And we know who has it.

I’ll be writing my senator to stop this abuse of my privacy from this man and any other app that already does this.

I’d remind our readers that this information would include your children’s whereabouts.

By the way, how do we

know this gentleman won’t then sell this info to others with fewer scruples?

– **Steve Restaino Chesapeake**

Incarceration rates reflect crime rates

Re: The letter of Margaret Rittenhouse of North Chesterfield (Catholic Virginian, March 9):

Throughout her letter, Rittenhouse seeks to say that the unfortunately high poverty and crime rates among the African American population are due to discriminatory legislation and systematic racism.

Now I would like to make it clear, racism is wrong and irreconcilable with the teachings of Holy Mother Church. Whatever I say here shouldn’t be misconstrued or perhaps lead the reader to believe I’m a racist myself.

Rittenhouse unjustly blames the criminal justice system for the disproportionately high amount of blacks who are incarcerated. I understand that blacks account for 12% of the adult population and also comprise 33% of the jailed population, but this isn’t due to any racist legislation.

It’s due to the fact that the African American community commits disproportionately higher rates of crimes compared to other demographic groups. Incarceration rates can’t be racist if they reflect actual crime rates.

The problem here isn’t “racist” lawmakers or politicians. It’s the culture of fatherlessness, teen pregnancies and crime.

– **Jack Rowett Newport News**

No letters on politicians

I’m sitting here reading the CV and cannot believe that you published the last two letters in the March 9 edition. We’re now going to read letters in each edition in support of politicians?

These should have no place in this newspaper. Letters should be limited to the good and the bad of ideas and policies — not the endorsement or defense of specific politicians.

– **Bernard Caton Richmond**

Pray and wash



A sign outside of St. Matthew Church in Allouez, Wis., March 13, 2020, reminds people how to take care during the coronavirus pandemic. (CNS photo/Sam Lucero, The Compass)

Join

Bishop Barry C. Knestout for Mass

During this time of caution due to COVID-19, Bishop Barry C. Knestout invites you to watch the livestream of the Mass he will celebrate from the Cathedral of the Sacred Heart,

Sunday, March 29, 10 a.m.

You can access the livestream at www.RichmondDiocese.org/livestream

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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Re-enactment of Christ's Passion more than a play

Pastor terms annual Yorktown parish event a 'prayer'

Editor's note: As The Catholic Virginian was preparing to go to press, the Passion play at St. Joan of Arc, which had been scheduled for Friday, April 3, was cancelled. While the performance will not be held, we want to share with you parishioners' story of time, talent and spiritual enrichment.

JENNIFER NEVILLE

Special to The Catholic Virginian

People gasped.
Some cried.

Each year, the hundreds of people experiencing the re-enactment of the Passion at St. Joan of Arc Parish (SJA) in Yorktown have been so emotionally and spiritually moved that they left the church stone silent.

"Every year I am surprised at how the people leave the sanctuary and the emotion that it brings out in them," said this year's director Donna Prantl, who was in the adult cast in previous years. "You can see the effect it had on them. The spirit, the feeling, the awareness, carries all through the week."

A cast of 27 youth and 51 adults will re-enact biblical vignettes, Christ's entry into Jerusalem, the Last Supper and the Passion chronicling Christ's journey from his condemnation by Pontius Pilate to his entombment.

It has all the dressings of a play – actors, lighting, settings, props, costumes and makeup – but Father Mike Joly, SJA pastor, describes the event as a Passion prayer, not a play.

"When a play is over, when the lights go down and the curtain comes down, everything evaporates. The story is over," he explained. "In a Passion prayer, something spiritual also continues a transformation in us. The goal is that we are all a bit different after the Passion prayer and further along the path of conversion, further along a path of a deeper love of Christ."

Colin Billings, the high school senior portraying Jesus, said performing the Passion is unlike other plays he has been in because rather than bringing a fictional character to life, he portrays someone "real."

"Jesus is alive in the world and is alive in me," Billings said. "It's not an act. It's not a play. It's not pretend. It's real. It's real in me. It's all worship."



During rehearsal for the Passion play at St. Joan of Arc, Yorktown, Veronica (Jessica Montgomery) wipes the face of Jesus (Colin Billings). The play, which has been cancelled, included 27 youth and 51 adults.

(Photo/Jennifer Neville)

Youth have the key roles. Many return year after year, each time playing a different role and thus gaining a different perspective of the Passion.

Adults portraying Jews, Greek slaves and Roman guards and pharisees lend realism in supportive roles, mostly as rabble rousers. For example, during the vignette of the blind man, the adults, who are serving dinner to the audience, slip into their roles, jeering, praising or expressing awe. During the Passion, they yell "Crucify him! Crucify him!" to Pontius Pilate,

and an angry "Get up! Get up!" when Jesus falls carrying the cross.

People in the audience cringe, if not cry, as a Roman guard whips Jesus, Christ falls from exhaustion from carrying his cross, and a guard nails him to the cross. Soliloquies from Judas; Pilate's wife; Simon of Cyrene; the three weeping women; and Mary, mother of God, bring different perspectives.

Instrumental and choral music creates a reverent environment, especially during the Passion where the adult cast sings between scenes to give the audience time to reflect.

Prantl agreed with Father Joly's assessment that the play is "a slingshot into Holy Week."

"I feel the play makes people reflect more on Christ's love, suffering and sacrifice," she said. "It hits you in your heart, your soul, your mind, your body."

Jennifer Sanders, SJA coordinator of faith formation and the Passion play's stage director, said the play gives the audience a "different experience of the death of Christ."

"Sometimes we become numb about Jesus on the cross," Sanders said. "When we hear the sounds and see the play, it becomes real for us. We search inside ourselves and try to understand and digest what has just happened."

Cast members, especially the youth, say that being in the production deepened their faith, and that spills into their everyday lives.

Junior Chance Reyes said that playing the guard who scourges Jesus is helping him learn to forgive people. Jay Call, 14, said portraying Simon of Cyrene has made him aware of the need to help others. Edwin Vernier, 10, said playing a boy who mocks Jesus gives him "an example of what Jesus went through."

That's also true for 15-year-old Gavin Peters who has portrayed several different characters over the last four years. This year he plays the blind man in the vignette and the Roman guard who nails Jesus to the cross.

"I really know what the Passion means," he said. "Easter used to be just a holiday, but now it's more of a celebration, a feast, a time of happiness, and it is one of the happiest days of the year for me because that's when Christ rose."

St. Matthew student spells way into national bee

Andrew Hoehn will be among 500 competitors

WENDY KLESCH

Special to The Catholic Virginian

St. Matthew Catholic School, Virginia Beach, celebrated a red-letter day last month, as sixth-grade student Andrew Hoehn earned the first-place trophy at the Virginia Media Spelling Bee, setting him on the path to the Scripps National Spelling Bee to be held in National Harbor, Maryland, May 24-29.

Hoehn competed against 53 middle school students from across Hampton Roads, winning on the word *tapetum*, a Latin-based word that refers to the reflective layer found in the eyes of many animals, causing them to shine in the dark.

It's a word that's apropos, as part of the secret of Hoehn's success — according to his language



Andrew Hoehn

arts teacher, Jennifer Avis — is his ability to remain collected and composed under pressure, even when he's center stage, with all eyes on him.

"What I love about him is that he's always so calm," Avis said. "He has a very even-keel personality. He's very mature for his age, always able to think things through."

Keep calm and spell on

Hoehn has been a student at St. Matthew since first grade. He said his favorite subjects are math and history, and that he tends to read nonfiction rather than fiction.

It's this love of facts and his ability to keep calm and spell on, Avis said, that have proven to be a winning combination.

Hoehn explained that he began his journey to the national competition in Avis' class last October when he participated in his first spelling bee.

"Once I had the list of words, I just made it a point to study whenever I could. Whenever I had some free time, I would take out my flash cards," he said.

"He was really the only one in the middle school who showed that level of dedication," Avis said. "Sometimes he would ask, 'May I go study my words for a while?' He liked to go out into the hall where it was quiet so he could concentrate."

"It was just something I wanted to try," he said, with a modest shrug.

Hoehn also credits his parents for their support.

"They helped me study on the weekends, and

See National Bee, Page 13



Father Joe Goldsmith and Deacon Bob Straub alternate giving the homily in Spanish and English, respectively, during the Sunday, Feb. 23 cluster Mass at St. James, Hopewell.



Members of the three parishes who will receive the sacrament of confirmation this spring process into church at the offertory. (Photos/Brian T. Olszewski)

Chemistry

Continued from Page 1

response; 147 people said, ‘Mass,’” he said.

From there came meetings of parish councils, development of a cluster council and planning to celebrate one all-cluster Mass in each of the parishes once each year. Last September, as part of the festival at Sacred Heart, Mass was celebrated on a baseball field.

“I said, ‘I want the altar on home plate,’ so we set it up that way,” he said with a laugh.

Another Mass is planned for May at St. John.

Communication, collaboration

The cluster’s Diversified Parish Council (DPC), with two members from each parish, was established in 2016 by then-pastor Father Chris Hess. It dissolved in May 2018 when Father Hess was given a different assignment. Father Goldsmith reestablished it in May 2019 with six members from each parish.

“His desire was to establish a team that could help with visioning for all three parishes and to

unite the community,” according to Sam Jones III, chairman of the DPC. “Father Joe personally called all members, inviting them to participate in this important ministry.”

Jones said the primary purpose of the DPC was communication and collaboration among the three parishes so that it would be “a productive advisory council for parish needs.”

He noted that within the first nine months, the DPC had participated in a family function seminar and leadership seminar, conducted the survey, scheduled DPC and parish council meetings and agreed to plan the cluster Masses.

“None of this would have been possible without the extraordinary leadership and vision given to us by Father Joe,” he said.

Justin George, a St. James parishioner and member of the cluster evangelization team, has seen the value in what his pastor has done.

“The cluster helps us share resources, to work together,” he said. “It’s a beautiful thing for all of us.”

‘Sweetness’

Father Goldsmith said that during his first two

weekends of getting to know the members of each parish he sensed what he termed “sweetness.”

“There was a different energy, a different vibe, a different spirit of prayer. What a gift for me; what a treasure for me to be able to be connected to the parishes,” he said.

The priest said that collaboration is an important principle.

“In any parish, you have an overlap of endless ministries. And more folks are starting to ask, ‘What is our sense of collaboration?’ because all of those ministries are united in what the work of the Gospel is,” he said. “Or it is just the invitation to come closer and to know the Lord in relationships and to trust that God wants to meet you right here and right now in your life and to give that little push to whatever the next step might be.”

Valerie May, a member of Sacred Heart who was involved in the planning of the September cluster Mass, likes the collaboration of the parishes.

“I like it because I like that we get to meet people from the other parishes,” she said. “It just brings everybody together and makes it more like a family.”



Above: Choir members from each of the cluster parishes joined to provide the music for the Mass. Right: More than 350 people attended the celebration. (Photos/Brian T. Olszewski)



Sowing Faith in a Catholic Frontier

A CONDENSED HISTORY OF THE DIOCESE OF RICHMOND

Editor's note: Throughout the Catholic Diocese of Richmond's bicentennial year, The Catholic Virginian will publish the history of the diocese in the Shine Like Stars in the World section that will appear in the last issue of each month. The content of this section is provided by the Bicentennial Task Force.

FATHER ANTHONY E. MARQUES
Chair, Catholic Diocese of Richmond
Bicentennial Task Force

Taking Root:

A Diocese Founded and Suspended (1817–1841)

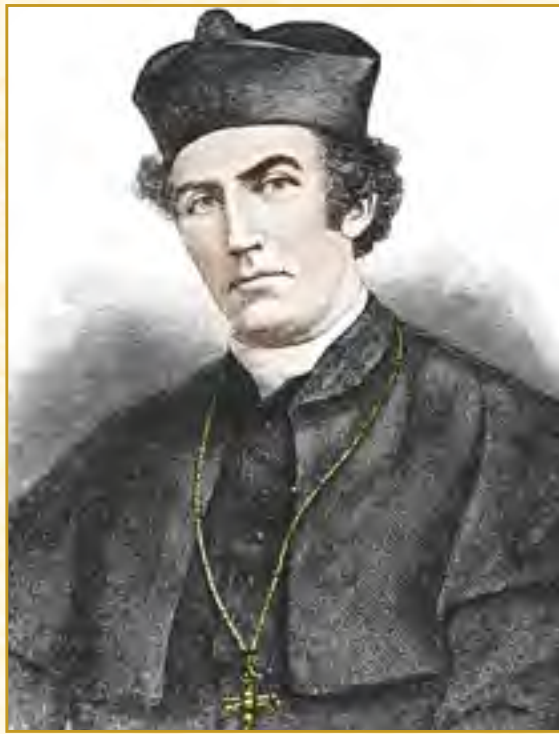
The establishment of a formal Church structure in Virginia, under the leadership of a bishop, took place while the United States was still a young country and a missionary territory. America had just turned 44 years old, and James Monroe (1758–1831), the last Founding Father, was president when Pope Pius VII erected the Diocese of Richmond on July 11, 1820.

Formed from the Archdiocese of Baltimore, which originally had jurisdiction over the entire United States (1789–1808), Richmond was the nation's seventh diocese. (The Diocese of Charleston in South Carolina was created on the same day.) The Richmond Diocese encompassed the Commonwealth of Virginia, which at that time extended from the Atlantic Ocean to the Ohio River. Approximately 1,000 Catholics inhabited this massive area. Just two years later, however, Baltimore once more governed Richmond, which remained a separate diocese, albeit without its own bishop, for the next two decades (1822–1841).

Insurrection in Norfolk (1817–1820)

In 1817, lay trustees from the Catholic community in Norfolk sent a delegate to Rome to request the establishment of a diocese in Virginia. This maneuver was successful because the trustees' petition deliberately misrepresented the situation in Norfolk and because Vatican officials were ignorant of American geography.

The trustees contended that the distance between Norfolk and Baltimore was so great



Bishop Patrick Kelly, the first bishop of Richmond

that their community's pastoral care was being neglected and that they did not have a priest who could speak English well. They also pressed for the right to appoint their own pastors.

Archbishop Ambrose Maréchal of Baltimore (1764–1828) vehemently opposed the creation of a new diocese on several grounds: it was unnecessary because he could feasibly travel by ship between Norfolk and Baltimore; it was unsustainable because the Catholic population in Virginia was small and poor; and it was imprudent because there was already a French émigré priest in Norfolk (who spoke passable English), whom the trustees were seeking to control. Maréchal also warned Vatican officials against setting the precedent of allowing lay Catholics in the United States to appoint their own pastors.

Maréchal was unable to appease the trustees, either by meeting with them (1818) or by assigning a second, Irish priest to the area (1819). Meanwhile, the trustees procured their own priest whom they hoped to make a bishop (1818–1819). This Irish Dominican friar, Father Thomas Carbry (d. 1829), ministered in Norfolk (1819–1821) despite Maréchal's prohibition against him.

The dispute over lay trusteeism had now become a schism.

Sacra Congregatio de Propaganda Fide (Sacred Congregation for the Propagation of the Faith), the Vatican department in charge of overseas missions, which included the United States, responded to the crisis by establishing a diocese in Virginia (1819–1820). This decision mostly favored the trustees over the archbishop of Baltimore.

Propaganda Fide viewed the presence of a bishop in Virginia as the solution to the Norfolk Schism: a new diocese would respond to the trustees' ostensible request for better pastoral care, and a residential bishop would uphold the principle that only a bishop could appoint pastors. Although the schism was based in Norfolk, Richmond was chosen as the headquarters of the new diocese because it was the capital of Virginia.

Bishop Patrick Kelly:

Resolving the Norfolk Schism (1820–1822)

Father Patrick Kelly (1779–1829), a priest of the Diocese of Ossory in Kilkenny, Ireland, was appointed the first bishop of Richmond in 1820. He was the president of St. John's Seminary in Birchfield, Ireland, at the time. The trustees had asked for an Irish bishop so that he could better minister to the Norfolk Catholic community, which was composed of Irish and French immigrants.

Presumably in response to this request, *Propaganda Fidei* recommended to Pope Pius VII that he name Kelly as bishop of Richmond. Kelly was the first in a line of Irish-born clerics to serve the Diocese of Richmond as bishops or priests. Through the years, these men eased the persistent shortage of native priests in the diocese.

After being consecrated bishop in Dublin (1820), Kelly traveled to America. He went first to Baltimore, where a belligerent Archbishop Maréchal used his meeting with the new bishop to condemn the establishment of a diocese in Virginia.

Kelly left Baltimore and arrived in Norfolk on January 19, 1821. Once there, he

See Roots, Page III

A Bicentennial Passport: Historic churches of the Diocese of Richmond

FATHER ANTHONY E. MARQUES
Chair, Bicentennial Task Force

The Basilica of St. Mary of the Immaculate Conception in Norfolk is home to the oldest organized Catholic community in the Diocese of Richmond and is one of the oldest parishes in Virginia. (St. Mary Parish in Alexandria began around the same time.)

Events in Norfolk led to the founding of the Richmond Diocese. The Catholic community there, which was formed around 1794, eventually built a small brick chapel dedicated to St. Patrick (ca. 1810). A conflict arose between the community's lay trustees and the archbishops of Baltimore over the ownership of Church property and the right to appoint pastors (ca. 1794–1822).

In an effort to resolve this Norfolk Schism, the Diocese of Richmond was established, and a bishop, Patrick Kelly of Ireland, was appointed (1820).

When the second St. Patrick Church (1831) was destroyed by fire in 1856 — possibly an act of arson motivated by anti-Catholicism — the pastor, Father Matthew O'Keefe, immediately pledged to rebuild the edifice. The fire had begun on the night of December 7 and lasted until the next morning. Father O'Keefe determined that the new church would be named after that day's feast:

"My little church, which was my pride & on which I lavished all my energies & taste, was burned to the ground on the morning of the 8th of December... a circumstance which I cannot fail to view as not without meaning & which I have endeavored to turn to account by raising to our Blessed Mother of the 'Immaculate Conception' an edifice worthy of Her."

The new church was dedicated two years after the fire (1858). A century later, during the 1970s, it became a predominantly African American parish. Pope St. John Paul II named the church a basilica (1991), and today the building is undergoing an extensive renovation.

St. Mary Basilica is one of 23 historic churches in the Richmond Diocese. There are two criteria for this designation by the diocese: (1) that the church be at least 100 years old, or have some particular importance; and (2) that the church still be used for worship.

The designation of historic churches



Basilica of St. Mary of the Immaculate Conception in Norfolk. (Photo/Diocese of Richmond Archives)

is meant to encourage visits to these sites. There is information available about these historic churches in the Bicentennial Passport, a booklet that can be ordered at 2020.richmonddiocese.org.

The diocesan bicentennial includes two pilgrimages to churches outside the diocese. A trip to the Basilica of National Shrine of the Immaculate Conception in Washington, D.C. took place on Saturday, Oct. 12, 2019. On Saturday, May 9, 2020, the Richmond Diocese will conduct a pilgrimage to the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore, in recognition of the fact that the diocese was formed from the Archdiocese of Baltimore.

In the Catholic understanding, a church building represents the living Church that gathers within it. (The English word "church" translates *ek-klesia*, the Greek term in the New Testament that denotes the Christian "assembly.")

Several New Testament passages compare the Christian community to a sacred edifice (see 1 Cor 3:16; 2 Cor. 6:16; Eph 2:19–21). According to 1

Pt 2:5, "Like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ."

The church building is where believers offer these "spiritual sacrifices" in a profound way, as they consecrate their lives

to God through the Mass and other sacraments. A church building therefore stands as a witness to the faith of the community.

A church is the place where God dwells — it is the house of God — in the sense that he is present there in a special way. This understanding is based on the Old Testament, where God becomes visibly present above the ark of the covenant within the tent of meeting (tabernacle). This tent of meeting accompanied the Israelites on their journey to the Promised Land (see Ex 40:34–38) until King Solomon built the permanent Temple in Jerusalem (see 1 Kgs 8:1–11; 2 Chr 5:1–13).

In the New Testament, 1 Pt 2:9–11 applies these Old Testament references to the Christian community: "You are 'a chosen race... a holy nation, a people of his own'... you are God's people... Beloved, I urge you as aliens and sojourners to keep away from worldly desires that wage war against the soul."

Vatican Council II (1962–1965) cites this passage and others like it in describing the Church as the pilgrim People of God (Dogmatic Constitution on the Church, *Lumen gentium*).

The practice of making pilgrimages to churches reflects the Church's pilgrimage to heaven (Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy*, no. 286). This spiritual exercise is a reminder that salvation is a journey that occurs over time — it is not instantaneous — and it involves the entire community — it is not private.



Father Matthew O'Keefe

Roots

Continued from Page 1

appeared to shift sides in regard to the schism. Eventually the more vocal partisans left Norfolk and the dispute mostly died of its own accord (1821). All the while, Kelly received no income from the Catholic community, and had to resort to teaching in order to support himself.

Propaganda Fide, realizing that Catholics in Virginia could not support their own diocese, had Bishop Kelly transferred to the Diocese of Waterford and Lismore in Ireland. Kelly left Virginia in June or July 1822, having never visited Richmond. He had assigned five priests to lead four main Catholic communities in the diocese: Martinsburg, Richmond, Petersburg and Norfolk. These congregations were mostly composed of poor, working-class immigrants.

The Diocese Suspended (1822–1841)

With no residential bishop in place for the Richmond Diocese, the archbishop of Baltimore administered the territory, which continued to be a separate diocese, for the next 19 years (1822–1841). During this period, the bulk of the small Catholic



Father Timothy O'Brien

population in Virginia shifted from Norfolk to Richmond.

The construction of St. Peter Church (1834) in the shadow of the Virginia State Capitol raised the profile of the Catholic community in Richmond. This church eventually became the cathedral of the diocese. Father Timothy O'Brien (1791–1855), a native Irishman and an enterprising priest of the Archdiocese of Baltimore, was responsible for the building feat. But his accomplishment stirred controversy, as O'Brien, who ministered in Richmond for 22 years (1832–1850), became embroiled in a financial dispute with future bishops of the diocese over St. Peter's and its property.

A few months after the

dedication of St. Peter's, the first religious sisters arrived in the diocese at O'Brien's invitation: the Daughters of Charity (then called the Sisters of Charity of St. Joseph). This order, based in Emmitsburg, Maryland, was founded by Elizabeth Ann Seton (1774–1821), the first American-born saint to be canonized (1975).

The sisters opened St. Joseph Orphan Asylum and Free School in Richmond (1834),

which O'Brien had founded. The contribution of the Sisters of Charity was the first of many that women religious would make to the Diocese of Richmond in the fields of education and healthcare. Over time, the sisters' work helped Catholics, who were often hampered by low socio-economic status and religious bigotry, to enter the middle class and to participate more fully in Virginia society.

CHRONOLOGY OF THE CATHOLIC DIOCESE OF RICHMOND

1820 July 11 Pope Pius VII erects the Diocese of Richmond and appoints Patrick Kelly of Kilkenny, Ireland, as its first bishop.

1821 January 19 Bishop Patrick Kelly arrives in Virginia.

1822 February 22 Pope Pius VII places the Diocese of Richmond under the administration of the archbishop of Baltimore.

1822 June or July Bishop Patrick Kelly leaves Virginia and returns to Ireland to become the bishop of Waterford and Lismore.

1834 May 25 Archbishop James Whitfield of Baltimore dedicates St. Peter Church, the future cathedral of Richmond.

1834 November 25 The Sisters of Charity of St. Joseph (later renamed the Daughters of Charity) open St. Joseph Orphan Asylum and Free School in Richmond; they are the first women religious in the diocese.

1835~1840 Irish workers arrive in Lynchburg to build the section of the James River and Kanawha Canal between that city and Richmond, expanding the Catholic presence in central Virginia.

1840 December 15 Pope Gregory XVI restores the Diocese of Richmond to independent status and appoints Richard V. Whelan of Baltimore as its second bishop.

1841 March 21 Richard V. Whelan is consecrated bishop in Baltimore and arrives in Richmond shortly thereafter.



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Catholic Diocese of Richmond
1820 Bicentennial 2020

Bicentennial Prayer of the Diocese of Richmond

SHINE LIKE STARS

Father of lights,
the radiance of your Son has guided the advance of the Gospel across the Diocese of Richmond for two centuries, strengthening our Church from the Eastern Shore to the Cumberland Gap. Grant that the nearness of your Son may dispel the darkness of our sins, so that as our love increases more and more, we may dare more than ever to fearlessly proclaim the word. Holding fast to the word of life, may we shine like stars in the world. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever.

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+Barry C. Knestout
Bishop of Richmond

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ST. VINCENT DE PAUL
DIOCESAN PATRON



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a condensed history of the Diocese of Richmond



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Establishing relationships

While Jones praises the priest for getting the collaboration going among the parishes, Father Goldsmith noted Jones was persistent in that regard.

“He was on my case for a year: ‘We need to do this.’ ‘What’s going on?’ ‘We haven’t made a motion,’” the priest said. “And it was the end of my first year at the parish. I said, ‘Alright, Sam. It’s time to go ahead, OK?’”

Father Goldsmith said that the key to getting to that point was “relationship.” He had gotten to know the people in the parishes and could invite them to be a part of what he envisioned.

“The context of relationship is freeing, empowering. If you’re just looking at this like it’s Sunday business, I don’t have that kind of training and that mindset,” he said. “But if we’re talking about people, oh, I get that. Because people have moms and have grandmoms, and people have kids. So then you start talking: How do we love each other? How do we pray together? How do we have some fun together?”

While parishioners give Father Goldsmith credit for the collaborative mindset of the parishes, he said he and they did it together.

“The relationality of it and the fact that we’re learning each other’s names, that we’re in dialogue with each other, that we’re taking seriously into account each other’s opinions, I think there’s a movement of the Holy Spirit in that level there,” he said, terming relationality “an essential component” in what the parishes are doing.

Come together

With 350 families at St. James, 600 at Sacred Heart and 100 at St. John, Father Goldsmith said it is not possible to always bring everyone together for one Mass.

“But at certain times, in strategic ways, you do want to come together,” he said. “So, it seems to me that the challenge is as old as it is new: Can we come together at certain moments and pray and care about one another?”

That caring, the priest said, comes from people being “interested and curious” about making each other’s parish successful.

“Then just that little bit of a push could really bring energy and positivity and create a different sense that we’re not competing with each other. I think that we really are, we should be, mutually supporting each other,” Father Goldsmith said.



Father Joe Goldsmith blesses the parish center at St. James Parish following Mass on Sunday, Feb. 23. The former school is used for offices, faith formation classes and social gatherings in the newly renovated dining area. (Photo/Brian T. Olszewski)

Volunteers give cluster a gathering space



A crew of volunteers led by Carlos Martinez worked weekends and multiple nights over six months to gut and renovate the former school cafeteria into a St. James Parish gathering space. The group committed \$20,000 in labor to the project. (Photo courtesy of St. James Parish)



Following Mass and blessing of the building, members of the three cluster parishes gathered for a potluck dinner in the newly renovated gathering space. (Photo/Brian T. Olszewski)

In addition to celebrating Mass as a cluster on Sunday, Feb. 23, members of the three parishes celebrated the renovation of the former St. James School cafeteria into a social hall. It was done because a group of parishioners contributed \$20,000 worth of volunteer labor to gut and restore the room to use.

Carolos Martinez, a St. James parishioner who oversaw the project, said he was moved to help because of the welcome the Hispanic community had received from the pastor, Father Joe Goldsmith.

“He let us use the church, and we had Mass in Spanish,” he said. “The main thing was that we did a favor for a favor.”

Martinez heard stories from people in their 70s and 80s who had been students at the school and who were excited about the possibility of the cafeteria being functional again.

“That gave me more energy to do this work,” he said.

Martinez said he accepted the leadership role after he was able to get others on board.

“I said, ‘I can’t do it if my community doesn’t help me. I can’t do it myself,’” he said. “But everyone, every weekend for six months, some at night, too, but every Saturday and Sunday we’d be here because we like to use this (space), too.”

Martinez and the volunteers were recognized at the cluster Mass and received framed certificates acknowledging their gift of time and talent to the community.

“People are using it,” he said. “That’s exciting. It makes me happy.”

Prior to blessing the facility, Father Joe Goldsmith, administrator of the cluster, said the hall is a resource for the parishes.

“We’re excited today because we’re blessing this renovated space — space that hasn’t been touched in 15 years,” he said.

— Brian T. Olszewski

Homily no place to praise, criticize political candidates



QUESTIONS & ANSWERS
FATHER KENNETH DOYLE
 CATHOLIC NEWS SERVICE

Q. If the pastor praises President Donald Trump by name during the course of a homily, isn't that the same thing as campaigning for him? (Grand Island, Nebraska)

A. A preacher — particularly in the midst of a very active and heated political campaign — needs to be very careful about seeming to praise or criticize a particular candidate. Priests are encouraged at all times to share the principles of Catholic social teaching and to encourage parishioners to participate in the political process.

In a website article titled "Do's and Don'ts: Guidelines During Election Season," the U.S. Conference of Catholic Bishops is very clear on activities that must be avoided (<http://www.usccb.org/issues-and-action/faithful-citizenship/dos-and-donts-guidelines-during-election-season.cfm>).

To parishes, other Church organizations and their representatives these guidelines say: "Do not endorse or oppose candidates, political parties, or groups of candidates, or take any action that reasonably could be construed as endorsement or opposition."

What the pastor in your question has done is a clear violation of that "reasonably could be construed" provision.

In a further specification of this caution, the Washington State Catholic Conference lists under what the Catholic Church and Catholic organizations cannot do: "endorse or oppose candidates or political parties, or actively engage in political campaigns for or against any candidate or party through homily, newsletter, flyer, poster, bulletin, email, phone, parish website links, social media, or by providing a parish mailing list."

In a document that the national bishops' conference revises periodically called "Forming Consciences for Faithful Citizenship," among the subject areas that should be of concern for Catholics in weighing their voting preferences are such things as: human life, promoting peace, religious freedom, the preferential option for the poor, migration, combatting unjust discrimination and care for our common home.

Q. Is a Catholic required to have a Catholic burial ceremony — in a church with a Mass? I am thinking of having just a graveside service instead — with a priest, but just a private ceremony. I mean no disrespect to the Church, but this might be easier for the family. (Indianapolis)

A. A funeral Mass is not mandated by the Church when a Catholic dies. But it is certainly strongly encouraged. In fact, the Order of Christian Funerals says: "The Mass, the memorial of Christ's death and resur-

rection, is the principal celebration of the Christian funeral" (No. 5).

It pleases me that you want a priest involved in your burial service — but the Mass is the most powerful prayer that the Church has, so why deprive yourself of that benefit? The celebration of the Eucharist commends the deceased to the mercy and compassion of the Lord, and it reminds those in attendance that death has been overcome by the sacrifice of Jesus on the cross.

So it is also educational and can thus serve to bring comfort and peace to those in attendance. It bothers me that sometimes certain funeral homes discourage the family of the bereaved from celebrating a funeral Mass, citing the extra cost of transporting the body to a church. I would surely want the strongest help that the Church can offer at the time of my passing — and that is the Eucharist.

It needn't be a public event. You can have as many — or as few — people at the Mass as you like; that all depends on whether you decide to publish in advance the details of the ceremony. At the very least, if you decide to mark your burial without a Eucharist, you would want to arrange a Mass at a later date.

Q. I read with sadness that a priest in New Jersey denied first Eucharist to a boy with autism because the priest believed that the boy was "unable to determine right from wrong due to his disability." Could

you please clarify the Church's position on this?

I question whether a person's mental status is an unambiguous reflection of what might be occurring in that person's soul. I see individuals with Down syndrome who receive Communion regularly, so where does the Church draw the line? Would individuals with other mental challenges also be denied Communion — say, persons with schizophrenia or early onset dementia? (Sedalia, Missouri)

A. By this time, you should have seen the follow-up to the situation you mention. The pastor issued an apology on the parish's website, saying that there had been "an unfortunate breakdown in communication that led to a misunderstanding."

"A delay in receiving the sacrament was discussed," he said, "until readiness could be assessed; there was never to be denial of Communion to this child." The boy, said the pastor, is "welcome in our program and will be able to receive first holy Communion this year."

The sacramental guidelines for persons with disabilities, issued by the U.S. Conference of Catholic Bishops in 2017, explain that the criterion for reception of Communion is simply that the person be able to distinguish the body of Christ from ordinary food — "even if this recognition is evidenced through manner, gesture or reverential silence rather than verbally."

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

Desert-like Lent pushes us beyond the usual



Last summer I replaced the plants in my garden that required daily watering with succulents that could go for days, even weeks without water. Since then I've discovered these hardy little plants can withstand not only heat and drought-like conditions, but freezing temperatures and everything else the winter months throw at them.

In fact, not only did they survive, but they seemed to thrive and are now sprouting an interesting array of flowers. Watching them during the past year has given me a new appreciation for their ability to bloom even in extreme conditions, bearing a close resemblance to their desert cousins.

Anyone who's been to the desert knows that winter in the desert can be brutal. With nighttime temperatures falling well below freezing and with little or no rain, the bleak landscape offers little to please the eye. And yet, in the springtime, deserts come alive. The drab grey green of the cacti boast flowers in vibrant shades of red, yellow and orange, which offers a good analogy for Lent.

Lent reminds us that not only can we survive the penitential season, but it can help us thrive the rest of the year. It's the only liturgical season that has a penitential theme, carrying with it a focus on increased prayer, fasting and almsgiving, and all three require a level of self-discipline.

Since we're already several weeks into the season, we do well to consider how well we're weathering the desert-like conditions. If we pray only when we feel like it, go without dessert



iStock

when we're too full to eat another bite, or give away what we no longer need or could use, what's the merit in that?

Lent invites us to go beyond what we do every other season of the year, because flowers that bloom in the soul do best when subjected to harsh conditions. It's what the Paschal Mystery is all about.

One of the advantages of writing this column is that I can't ask others to do what I am unwilling to do myself. It's easy to make excuses for ourselves. I know because I speak from experience, and as I listen to others lament their progress, I know I'm not alone.

I admit that I may be preaching to the choir, but if you're like me, there's always room for improvement. So, here are suggestions that we may all find helpful:

1. Let's admit that on our own we're helpless when it comes to carrying out our good intentions. Even the desire to do good is the result of God's initiative.
2. Let's ask God to help us remain faithful to whatever it is that we are being called to do to make this the best Lent ever.
3. If we fall, know that with God's grace, we

can pick ourselves up and start again. A good place to begin is at the Stations of the Cross where Jesus fell three times, teaching us what to do when we fall.

4. If I'm tempted to disregard the first three because I don't think they apply to me, pray for the virtue of humility. Keep in mind the first stumbling block toward overcoming our faults is denial. This makes vigilance imperative because inspiration can happen anywhere and anytime.

The other day as I was preparing for an upcoming parish morning of reflection in Richmond, I was looking for a few words to add to the flyer to fill in the space when a card fell out of a book that I had taken off the shelf. It was one of those moments when I had to wonder if my guardian angel sent the card falling to the floor.

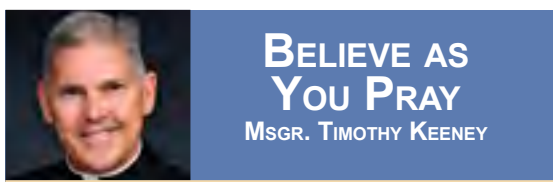
After reading it and adding it to the flyer, I decided it also merited space in this column. I'm not able to credit the source since the inscription was anonymous, but its application is universal.

*I shall not pass this way again.
Any good thing that I can do
Or any kindness that I can show,
Let me do it NOW!
Let me not defer or neglect it,
for I shall not pass this way again.*

May the rest of your Lent be fruitful and a time of grace, filling your Easter with a spectacular array of flowers, transforming your soul to a garden where miracles abound!

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

There is more to life than we can ever imagine



My niece recently gave birth to her second child, John Robert. Initially we thought he might come very early in the pregnancy, but eventually he made it to full term.

His birth made me start thinking about what the process might be like from his perspective. Being in the womb is all he ever knew before his birth.

There were indications that there might be something outside – light, voices, certain pressures that made the walls of the womb touch him. Then, all of a sudden, things started happening that propelled him into our world.

If he could have understood language, it might have reassured him if his mother could have told him that, after the birth, he would get to know her in a whole different way, in a way beyond his imagining right now. It might have

helped him if he could have been told that there was a world, an amazing world, on the other side of the womb that had been his home.

The process of birth might be difficult, a little scary, but it would lead to the life he was really meant to live.

I hope by now you are seeing the connections to today's readings. During this Fifth Week of Lent, we are being assured of the reality of the resurrection from the dead.

Jesus came so that we might know that this resurrected life is the final purpose for which we have been created. We are meant to have life eternal, and that life is given to us through the life-giving power of the Spirit of God.

He came into this world to show us that just as God has been with us in all the aspects of our life up to this point, he will be there

in an even greater way in the new creation in which we participate through our death and resurrection.

Entry into the resurrection comes to us by way of our death. It is a difficult process, and we can be afraid and might have doubts about this promise of life beyond our earthly life. This is because this is all we have known. But there are signs from the other side of this life that let us know there is more to life than we ever could

have imagined.

The light of the resurrected Christ is already visible in the world through the witness of his disciples and through his own actions in our lives. We hear his voice, although not always clearly, encouraging us on our journey to Him at each step along the way.

We feel his touch through his providential action in our lives and again through the love of our brothers and sisters.

We can live this earthly life as if it were our only world, but inevitably and at a time not of our own choosing, God will call us to a new birth through our own death and resurrection – a process by which we will come to know him in a way beyond our imaging at this moment.

Yet, he wants us to come to him unafraid and with an act of faith not possible when, as little children, we came into this world. So, we have the witness of his own death and resurrection and the invitation to make our own statement of belief in the words of encouragement he gives us today:

"I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die."

Msgr. Timothy Keeney is pastor of Incarnation, Charlottesville.

Fifth Sunday of Lent – A
Ez 37:12-14
Ps 130:1-2, 3-4, 5-6, 7-8
Rom 8:8-11
Mt 11:1-45, or 11:3-7, 17, 20-27, 33b-45

System for reporting abuse complaints against bishops begins

DENNIS SADOWSKI
Catholic News Service

WASHINGTON — A reporting system accepting sexual misconduct allegations against U.S. bishops and eparchs is in place.

Called the Catholic Bishops Abuse Reporting Service, or CBAR, the system became operational Monday, March 16.

The mechanism incorporates a website, ReportBishopAbuse.org, and a toll-free telephone number, 800-276-1562, through which individuals can file reports regarding a bishop.

The nationwide system is being implemented by individual dioceses under the direction of each respective cardinal, archbishop or bishop. The information gathered will be protected through enhanced encryption.

In the Archdiocese of Baltimore, which in January 2019 implemented its own system for reporting allegations against bishops, Auxiliary Bishop Adam J. Parker said CBAR is similar in that it will be accessible from the archdiocesan home page and by phone.

Posters will be displayed at each parish promoting the national hotline as well as information about contacting the archdiocese's Child and Youth Protection Office.

"Our intention was that the (nationwide) system — which we are implementing locally as a metropolitan — would be no less robust than what we had implemented here in Baltimore," Bishop Parker said.

Denver-based Convercent developed the reporting system under a two-year contract with the U.S. Conference of Catholic Bishops. The company specializes in ethics and compliance management for businesses and organizations.

Under the system, the company gathers information and routes reports to the appropriate church authority consistent with canon law. It does

not conduct any investigation.

Approved by the U.S. bishops in June at their spring general assembly, the reporting mechanism meets the requirements established by Pope Francis in his "motu proprio" "Vos estis lux mundi" ("You are the light of the world") to have a way of receiving reports of sexual misconduct by a bishop.

"Motu proprio" is a Latin phrase that means "on one's own initiative." Popes use it to signal a special personal interest in a subject.

The system works like this:

- Calls initially will come into a central phone bank, where trained personnel will ask for information about the allegation being made including the name of the person making the report and his or her contact information. People also will have the option of filing a report online if they do not want to call. People will not be required to give their name if they wish to remain anonymous.

- The information gathered will be forwarded to the appropriate metropolitan, or archbishop, responsible for each diocese in a province. (Archbishop Lori is the metropolitan for the Diocese of Richmond). Allegations against a metropolitan will be forwarded to the senior suffragan bishop in the appropriate province. The U.S. has 32 metropolitans. Each province has one archdiocese and several dioceses.

- The information also will be forwarded to a layperson designated to assist the bishop in receiving allegations.

- After review, the metropolitan or senior suffragan will send the report the apostolic nuncio in Washington.

- The nuncio is required to send the report and the metropolitan's assessment to the Vatican, which has 30 days to determine if a formal investigation is warranted. If so, a bishop will be authorized to oversee an investigation.

- When an investigation is ordered, qualified

experts, including laypeople will conduct it. An investigation is expected to be completed within 90 days and forwarded to the Vatican.

- Vatican officials will review the findings of the investigation and determine the appropriate process leading to a final judgment.

As each case is filed, the person reporting an incident will be given a case number and password which can be used to follow progress of their particular case.

Individuals who file a report also will be encouraged to contact local law enforcement if they believe they have been a victim of a crime.

Anthony Picarello, USCCB associate general secretary, told the bishops during their fall general assembly in November the system is designed to filter complaints so that only those addressed in the "motu proprio" will be forwarded.

Under CBAR, people with complaints about any other actions of a bishop, such as diocesan assignments, church closings, liturgy or homily content, will be asked to contact the appropriate diocese or eparchy directly.

Allegations of sexual abuse by a priest, deacon, religious, diocesan staff member or volunteer will be directed to the local diocesan or eparchial victim assistance coordinator under the process that has been in place under the 2002 "Charter for Protection of Children and Young People."

Pope Francis released his "motu proprio" last May following a worldwide meeting of bishops' conference leaders at the Vatican early in 2019 to discuss the Church's response to clergy sexual abuse. The document specifically addresses allegations of sexual misconduct and other accusations of actions or omissions intended to interfere with or avoid civil or Church investigations of such misconduct by clergy.

The "motu proprio" requires dioceses and eparchies worldwide to establish "one or more public, stable and easily accessible systems for submission of reports" by May 31.

WHAT WE'VE HEARD

Top middle school essayist: Trenton Townes, a sixth-grade student at St. Joseph School, Petersburg, was the middle school winner of U.S. Rep. A. Donald McEachin's first Black History Month Essay Contest. Middle and high school students in the Fourth Congressional District were asked to submit an essay on the topic "What Black History Month means to me."



Trenton is a Weinstein Scholar — one of nine students attending St. Joseph School through the generosity of Marcus Weinstein, a passionate proponent of education opportunities for African American youth of all faith backgrounds, especially young men.

International distribution: Thanks to Father James Griffin, pastor of St. Paul, Richmond, "Shine Like Stars" — a condensed history of the Diocese of Richmond that was published for our bicentennial — has international readership. He and parishioner Ed Gerardo presented Bishop Desinord Jean of Hinche, Haiti, with a copy of the book when they visited their sister parish, Our Lady of Sorrows, Poulton, last month.

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



THE SECOND ANNUAL CATHOLIC CUP GOLF TOURNAMENT

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two teams, one great cause to support children's mental health



Friday, May 1, 2020
Sewells Point Golf Course
Norfolk, Virginia
12:00 p.m. Shotgun Start



\$100 per player
includes green fees, cart rental,
range balls, lunch, refreshments,
and awards/dinner reception

Visit www.cceva.org to register!

Many sponsorship opportunities available!
Contact Kerry O'Donnell at kodonnell@cceva.org for more information.

Celebrating reading



During the observance of National Reading Week, Tricia Van Horn reads "I Can Read With My Eyes Closed" to her Pre-K students at St. Mary Star of the Sea School, Hampton, on Monday, March 2, the birthday of the author, Dr. Seuss. (Photo/Maritza Davila)

Correction

The Rite of Election in the Eastern Vicariate took place at Blessed Sacrament Catholic Church, Norfolk, on Sunday, March 1. The March 9 issue of The Catholic Virginian listed the incorrect parish in the photo cutline.

National Bee

Continued from Page 7

my dad helped me with learning Greek and Latin roots," he said.

Hoehn won his class spelling bee and went on to participate in school-wide competition, in which he tested his spelling skills against seventh and eighth graders.

"I could tell he was nervous," Avis said.

"Yes, I was," Hoehn agreed.

"But he always managed to pause and think for a moment before giving his answer," Avis added.

As a pitcher for two baseball teams, he is used to exhibiting grace under pressure.

Hoehn's hard work and dedication saw him through in the end, earning him the win and the chance to represent his school at the regional level.

One for the team

The regional spelling bee was taped at the studios of WHRO, Hampton Roads' public television station, on Saturday, Feb. 15, but Hoehn and the few who accompanied him decided to keep his win a surprise until the bee was televised on Saturday, Feb. 29.

"We didn't know until we saw it on TV," said Louis Goldberg, principal at St.

Matthew. "I don't know how they managed to keep the secret."

"What's really impressive is that he is a sixth grader competing against older kids, and that he spent so much time preparing. We're all very proud of him," he said.

In preparing for the next step, Hoehn said that he has asked his friends to quiz him during their free time, making the coaching of their classmate a school-wide effort.

Hoehn's next stop will be the Scripps National Spelling Bee, a nationwide competition that began in 1925 when nine newspapers joined together to host the first contest. Hoehn explained that he will compete against 500 students from around the country. The first rounds of the competition will consist of computerized tests designed to narrow the pool of contestants who will go on to the final round.

"I'm a little nervous," he admitted. "But mostly, I'm excited that I made it this far."

Considering how far he has risen through the ranks in such a short time — making it to nationals in the first year he is eligible for the competition — there is really only one more question to ask.

"Do you use spell check?"

"No," Hoehn said, with a quirk of a smile. "Not really."

Teamwork

Continued from Page 5

ganizers of the fair while the students persevered.

In a few moments, she burst back into the room, her excitement infectious.

"Guys! Guys! Guess what? We're the only ones who have gotten this far!"

The room burst into a wave of celebratory leaps and cheers; the students' perspectives changed as they realized that even getting to this

point was no small victory.

"And we can't even high-five, right?" Sofianek said.

But that was all right; the students exchanged elbow bumps instead.

After that, things went smoothly.

There was only one more glitch.

"Oh. I have to say I'm not a robot," Burke said.

"Say you're not a robot," Harris urged, as if cheering her classmate over the finish line of a race.

Nguyen remained in the classroom until the end, making sure each of his classmate's project packages were complete as, one by one, the students took their leave.

On Monday, March 16, they began learning from home and may not gather as a class again for some time.

Even for the tech generation, virtual reality is all well and good, they said, but it can't replace the sense of camaraderie and fun found in working together with friends.



On-line registration can be found at:
2020.richmonddiocese.org

Event schedule

11:00 am Opening prayer with Archbishop William E. Lori of Baltimore and Bishop Barry C. Knestout

11:30 am Tour Basilica

1:00 pm Depart Basilica for tours of Mother Seton House, Cathedral of Mary Our Queen, or Saint Mary's Seminary

4:00 pm Vigil Mass at the Basilica

Diocesan Pilgrimage to the

BICENTENNIAL

BASILICA OF THE NATIONAL SHRINE OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Baltimore, Maryland
SATURDAY, MAY 9, 2020

LED BY BISHOP BARRY C. KNESTOUT

On-line registration is required for this event



Diocese of Richmond
200th Anniversary

OPPORTUNITIES

Benedictine College Preparatory has an opening for a full-time Calculus and Advanced Math teacher for the 2020-2021 school year. Applications and résumés are being accepted immediately, and interviews will be scheduled for competitive candidates on a rolling basis until the position is filled. Essential responsibilities include:

- Enthusiastic support of our school mission: "We will form Cadets as Christian men of conscience, discipline and achievement."
- A minimum of a bachelor's degree in mathematics and the capability and proficiency to teach college preparatory math at the highest level, including AP Calculus AB/BC.
- If not College Board certified for AP Calculus AB/BC, must be willing and able to attend an AP Institute this summer prior to the fall.

To apply, submit a résumé, a completed application and an essay titled "My View of America" to the Associate Headmaster, Michael Bussman at mbussman@benedictinecollegeprep.org. A cover letter is optional. The application can be found on our website at: <http://www.benedictinecollegeprep.org/about-bcp/employment>.

Principal: St. Gregory the Great Catholic School, Virginia Beach, seeks a dynamic and highly qualified candidate for the position of Principal. For details, please go to <https://richmonddiocese.org/principal-st-gregory-the-great-catholic-school/>.

Principal: St. Bridget Catholic School, Richmond, seeks a dynamic and highly qualified candidate for the position of Principal. For details, please go to <https://richmonddiocese.org/principal-st-bridget-catholic-school/>.

Full-Time Youth Ministry Coordinator: The Church of St. Therese, Gloucester, a vibrant Catholic faith community of about 500 households, is seeking a faithful and passionate Catholic to build an exciting youth ministry. The successful candidate will be one who strives to lead a life of personal holiness and expresses a heartfelt desire to lead teens closer to Christ. Applicants should have at least a bachelor's degree in a related field and experience in youth minister OR enrollment in the diocesan Lay Ecclesial Ministry Institute (LEMI) program. The position is responsible for overseeing the middle and high school programs with vision, including sacramental preparation for confirmation. Salary and benefits consistent with diocesan guidelines, qualifications and experience. Send cover letter, résumé and Diocese of Richmond application by Tuesday, April 7, to Dan Wenner at Daniel.wenner@marist.edu.

SHORTTAKES

Annual East Sunday Sunrise Mass, 6:30 a.m., April 12, St. Mary Cemetery, 3000 Church St., Norfolk. Father Ven Jovencio, a retired priest of the diocese, will preside. For more information, please call the cemetery at 757-627-2874 or email to cgettys@richmonddiocese.org.

Divine Mercy Sunday Celebration: All are invited to celebrate Divine Mercy Sunday at St Patrick Catholic Church, 215 North 25th St., in Historic Church Hill, Richmond, on Sunday, April 19. The celebration will begin at 1 p.m. with welcome and viewing of the newest Faustina movie, "Love and Mercy, Faustina" in the Brennan Hall. Reconciliation will be available at 2:30 p.m., and the Divine Mercy Chaplet will be prayed at 3 p.m. A reception will follow.

"**Love and Mercy: Faustina,**" a 120-minute docudrama will be shown at Mary Mother of the Church Benedictine Abbey, 12829 River Road, Goochland, in the auditorium on Divine Mercy Sunday,

April 19, Noon-2 p.m. There is no charge for this event. For information, call Andrea Rieder at 804-360-2359.

Brother Mickey McGrath is coming to Richmond! — Through the joy of art and faith, Brother Mickey, an Oblate of St Francis de Sales, is nationally known for his art that promotes Catholic spirituality and inspiration. He will lead us in a colorful, unique and fun look at "Easter Season Saints and Prophets with 2020 Vision." Join the St Edward the Confessor Catholic Parish, 2700 Dolfield Drive, North Chesterfield, on Saturday, April 25, from 9 a.m. - 3 p.m. for this free event. Questions? 804-272-2948

Saint Benedict Catholic School will celebrate its 100th anniversary at The Commonwealth Club, Richmond, Saturday, April 25, 6-10 p.m. Calling all alumni students, parents and faculty! Join us for a wonderful celebration 100 years in the making with fellow classmates and faculty! Tickets include delicious heavy hors d'oeuvres, full bar and dancing. Enjoy a live and silent auction and a festive wine pull. Valet parking is available, and parking is plentiful onsite. Leave your mark

with an ad in our Commemorative Centennial Booklet. Congratulate the school, honor a teacher or memorialize a family member or classmate by purchasing an ad in our booklet. You can do all of these things online at: <http://bit.ly/SBCS-GALA> or visit us at SaintBenedictSchool.org. Tickets on sale only until Wednesday, April 1; ads until Wednesday, April 8. Questions? Call 804-254-8850 or email Centennial@SaintBenedictSchool.org.

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.

A Century of Service

Saint Benedict Catholic School

1919 **100** YEARS 2019

Spring Gala

Saturday, April 25th
The Commonwealth Club
6pm-10pm

Purchase tickets, a Congratulatory or Memorial Ad
in our **COMMEMORATIVE BOOKLET** and
check out our Live and Silent Auction items at
<http://bit.ly/SBCSGALA>

Ballroom Tables are already SOLD OUT!

Visit SaintBenedictSchool.org for more information!

‘Encontrar a Dios en la soledad’

El Obispo suspende todas las Misas de celebraciones públicas; observe otras restricciones y procedimientos.

INFORMACION ACTUALIZADA:
17 de marzo de 2020

Monseñor Barry C. Knestout ha prohibido las aglomeraciones con más de 10 personas a todos los ministerios dentro de la Diócesis Católica de Richmond. Esta es una información actualizada del comunicado de prensa emitido el 16 de marzo por la diócesis, tomando en cuenta la conferencia de prensa del 17 de marzo del Gobernador Ralph Northam en la cual anunció que las aglomeraciones con más de 10 personas están prohibidas dentro del Commonwealth.

16 de marzo de 2020

Queridos hermanos y hermanas en Cristo,

Mientras que la preocupación y la ansiedad se enraízan en esta tierra y en el mundo entero acerca de la posible propagación del COVID-19, el Señor nos está hablando, nos está llamando a profundizar nuestra relación con él. Esta época pareciera ser un tiempo de temor y confinamiento, pero nosotros tenemos la oportunidad de ver en esto una nueva luz, como un retiro dentro del desierto con nuestro Señor y encontrar a Dios en la soledad y la oración. Así como dice el Salmo 91:

“No temerás los miedos de la noche ni la flecha disparada de día, ni la peste que avanza en las tinieblas, ni la plaga que azota a pleno sol. Aunque caigan mil hombres a tu lado y diez mil, a tu derecha, tú estarás fuera de peligro: su lealtad será tu escudo y armadura.”

Habiendo sido dadas las restricciones necesarias de las aglomeraciones públicas en el Commonwealth de Virginia, para asegurar el bien común y proveer por la seguridad y salud pública, y aún mantener la misión de la Iglesia permitiendo acceso a los sacramentos, a las enseñanzas de la iglesia, a los trabajos de caridad de una manera apropiada a las circunstancias de nuestros tiempos, así como también a renovar nuestra vitalidad espiritual como diócesis durante esta época de jubileo, es que estoy ordenando que se de lugar en nuestra diócesis lo siguiente:

Al suspenderse todas las celebraciones públicas de Misas los domingos, días de preceptos y/o obligación en la Diócesis de Richmond y mientras que los días se acrecientan y la luz de la primavera comienza a brillar abriendo nuestros ojos a las bondades de Dios, invito a todos los fieles desde sus hogares y desde la soledad de sus corazones a acercarse a Cristo nuestra luz en oración y con un deseo interior por el Señor que habita en nuestros corazones – pidiendo la gracia del perdón, la recuperación de nuestra visión espiritual y un despertar de anhelo para que Dios se fortalezca entre nosotros.

Este fin de semana, durante una celebración de Misa privada en la Catedral del Sagrado Corazón y en medio de nuestro año

jubilarse, yo celebraré Misa sin congregación, pidiendo la gracia y el perdón de Dios, consagrando nuestra diócesis al Sagrado Corazón de Jesús y al Inmaculado Corazón de María. Para que ustedes me puedan acompañar en ese momento, se transmitirá al vivo para todos los fieles

Cada sacerdote celebrará su Misa privada en la iglesia o en la capilla por las intenciones de su parroquia y por la Iglesia universal para asistir a aquellos afectados por el COVID-19.

Por el momento, estoy instruyendo que durante las horas del día, todas las parroquias mantengan sus puertas abiertas para la posibilidad de oración o devoción privada. Así como el pueblo de Dios por necesidad va al supermercado por comida, ellos también podrán llegar a sus parroquias para sostener sus vidas espirituales.

Si la cuarentena o las grandes restricciones públicas son puestas en práctica limitando en mayor medida el movimiento público y las aglomeraciones, o si más de 50 personas recomendadas por el CDC se reúnen en el edificio de la iglesia, se cerrará el acceso en adelante.

Mientras esta abierta, el párroco asignará un portero que estará estacionado durante las horas del día en una puerta de la iglesia que estará abierta y así asegurarse que no haya más de 50 personas en un mismo tiempo dentro de la iglesia.

Individualmente, mientras se mantiene una distancia social apropiada el uno del otro, los feligreses son libres, durante un tiempo de temor e incertidumbre, de acercarse a la iglesia a su discreción durante el día para ejercer su devoción personal, deseo de comunión, rezar el rosario o realizar el vía crucis.

También, solicito que en este tiempo el Santísimo Sacramento sea movido al centro del área principal y más grande de la iglesia. Nuestro Señor debe estar reservado y asegurado en el tabernáculo, claramente visible en el área más grande y principal de la iglesia durante todo el día, especialmente sábados y domingos – para que así durante las devociones privadas se pueda mantener una distancia social apropiada, la cual es imposible hacerlo en capillas de adoración pequeñas.

Los sacerdotes deben estar disponibles en tiempos específicos para escuchar confesiones durante el día en un lugar grande que proporcione seguridad, acceso limitado y provea al menos seis pies de distancia entre ellos y los penitentes.

El cuidado pastoral de los enfermos por los sacerdotes es de extrema importancia durante estos tiempos. Si un sacerdote está incapacitado para visitar a los enfermos por cualquier razón o preocupado por pertenecer a una de las cate-

gorías vulnerables, el contactará a su decano.

La comunión no será llevada normalmente a los feligreses confinados en casa o a los que no pueden asistir a misa. Las oraciones para la comunión espiritual estarán disponibles en la iglesia y en la página del internet de la parroquia. La comunión, si es requerida, será llevada a aquellos que se encuentran cercanos a la muerte y necesitan que se les administre el Viático.

Los voluntarios laicos no podrán visitar a los enfermos en ninguna capacidad oficial. Los diáconos pueden visitar a los enfermos usando su discreción y tomando en cuenta su edad y su estado inmunocomprometido.

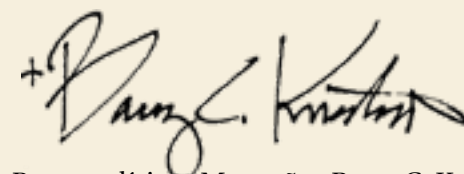
Los esfuerzos esenciales y caritativos hacia los pobres y vulnerables continuarán con algunas adaptaciones. Se establecerán restricciones en las cuales no podrán haber más de 25 personas al mismo tiempo en el edificio. Será recomendando que solo las personas que no pertenecen a los grupos vulnerables o inmunocomprometidos sean los encargados de asistir a los pobres. Las comidas calientes o servicio de comidas en mesa en los comedores de beneficencia serán descontinuadas y reemplazadas por opciones de comida para recogerlas e irse. Todas las áreas, incluyendo los baños deberán ser desinfectados frecuentemente. Los lugares de entrega para las donaciones deberán estar fuera del edificio principal, limitando a aquellos que pudieron haber estado expuestos a grupos grandes.

Con todas estas provisiones podremos continuar con la misión de la Iglesia: enseñando la fe, celebrando los sacramentos que se necesitan en estos tiempos y el cuidado de los pobres, mientras apoyamos al bien común y aseguramos la salud y bienestar de nuestros vecinos.

Mientras el mundo responde a esta emergencia, nosotros enfocamos nuestra atención en el Espíritu Santo que nos da fortaleza y valor en estos tiempos de tribulaciones y sufrimientos. Ofrecemos nuestras oraciones al Sagrado Corazón de Jesús y pedimos la intercesión del Inmaculado Corazón de María. Que conozcamos lo profundo del amor misericordioso de Jesús y que nuestra Señora nos mantenga bajo la protección de su manto e interceda por nosotros en estos tiempos de necesidad.

Con la promesa de mis oraciones para ustedes y de todos los afectados por la pandemia del COVID-19,

Sinceramente en Cristo,



Reverendísimo Monseñor Barry C. Knestout
Obispo de Richmond

Catholic faith important to CDC director, Baltimore pastor says

TIM SWIFT

Catholic News Service

BALTIMORE — When Msgr. Richard Woy sees Dr. Robert Redfield, the director of the Centers for Disease Control and Prevention, on television flanked by medical experts issuing the latest guidance on the coronavirus he doesn't just see one of the top health officials in the U.S., he sees one of the faithful.

Msgr. Woy, rector of Baltimore's Cathedral of Mary Our Queen, said when he met Redfield and his wife, Joyce, "they had been active parishioners here for decades."

As Redfield helps lead the federal response to the growing threat of coronavirus, which causes the disease COVID-19, his pastor and friends say his years of work studying viruses along with his deep Catholic faith will help guide the country through the crisis.

"Dr. Redfield is not shy about his Catholic faith. And I think it does not compromise in any way his work as a scientist," Msgr. Woy told the Catholic Review, the media outlet of the Archdiocese of Baltimore. "I do not believe he sees any contradiction between the two whatsoever."

Although Redfield was unavailable for an interview, he said in a statement that the faith community will play an important role as the pandemic continues.

"I have witnessed firsthand the impact of the faith community's work in global disease outbreaks," Redfield said in his statement. "The same compassion, counsel and care will be just as important as we confront this new virus and as many Americans and others around the world experience disruption in their daily lives."

He added, "The faith community has always stepped in to enhance response efforts where our public health and clinical settings lack the capacity or expertise to comfort patients, families and whole communities."

Redfield came to prominence during the emergence of HIV/AIDS in the early 1980s. As a military doctor serving at what was then the Walter Reed

Army Medical Center in Washington, he was the first to establish that the disease was not limited to gay men. In 1996, he founded the University of Maryland's prestigious Institute of Human Virology in Baltimore with his colleagues Dr. William Blattner and Dr. Robert Gallo.

"He has magnificent credentials in public health. He was the first to develop a classification for AIDS and HIV, the Walter Reed classification, and was published in New England Journal (of Medicine)," Blattner said. "He spearheaded the development of treatment regimens that were more reliable than the original treatments that were being rolled out."

In 2011, Redfield worked with Baltimore-based Catholic Relief Services in Haiti to help treat those injured by a devastating earthquake. With the University of Maryland, Redfield had also been active in Haiti to stop the spread of HIV/AIDS, mirroring his earlier work with the U.S. government in Africa.

Blattner praised the CDC's response to the coronavirus pandemic thus far, saying the de-

cision to ban travel from China, where the virus originated, bought the country valuable time.

"Dr. Redfield was on top of this. I mean, as soon as there was a sniff of something going on, they were on it in terms of what was going on over there. And then rapidly started to develop strategies," Blattner told the Catholic Review.

He noted that the highly publicized problems with COVID-19 testing kits were an early setback, but he said the components are fairly sophisticated and viewed it as a short-term problem.

However, Redfield is not without controversy; many public health advocates questioned his appointment to the CDC in 2018.

Blattner attributed the opposition to politics. He said unlike many scientists, Redfield is staunchly opposed to abortion and favors abstinence over birth control measures such as condoms to stop sexually transmitted infections such as HIV.

"Whenever you're a high-profile person and you have a strong face and you have strong political leanings that are pro-life and so on and so forth, you are going to come under attack," Blattner said.

Upon doctor's recommendation, Bishop Knestout self-quarantines

Moments before The Catholic Virginian went to press, Bishop Barry C. Knestout, due to his extensive travel schedule within the Catholic Diocese of Richmond for the last two weeks and out of care and caution, announced that he is in self-quarantine after experiencing symptoms of a minor cold the weekend of March 14-15.

On Wednesday, March 18, the bishop visited a health care facility to receive tests for the flu and COVID-19, or the novel coronavirus. Upon the recommendation of his doctor, Bishop Knestout remains in self-quarantine following the guidelines of the Virginia De-

partment of Health (VDH) and the Centers for Disease Control (CDC).

The bishop stressed that he does not feel seriously ill but is taking this measure as a precaution and is eager to return to public ministry. Until then, he will wait until doctors advise him of the status of the COVID-19 test and clear him to proceed with his public ministry.

Bishop Knestout has cancelled all engagements on his calendar until further notice. He continues to lead the diocese through video teleconferencing and other forms of electronic communication.

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