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New sounds at cathedral

First part of organ project completed

KRISTEN L. BYRD
Special to The Catholic Virginian

Worshippers and visitors at the Cathedral of the Sacred Heart, Richmond, will be hearing new sounds this spring as installation of a continuo organ and choir organ, which began Feb. 21, is nearing completion.

The continuo organ can be used in the sanctuary as well as transported to other locations for community events. The choir organ has been permanently placed in the sanctuary and will be used for smaller liturgies or choral presentations. As part of the installation, the organs, built by Juget-Sinclair Organ builders in Montreal, are being “voiced” for the cathedral’s acoustics.

With the goal of preserving the church’s aging building, the Cathedral of the Sacred Heart Foundation, comprised of 12 volunteers, was created in 2013. The foundation works closely with cathedral employees to identify and remedy structural issues while also seeking ways to improve the edifice, inside and out. The foundation created a list of projects to help revitalize the cathedral, the most ambitious of which was acquiring three new pipe organs.

Foundation members searched nationally and internationally for organs that were appropriate for the cathedral. Learning that high caliber organs can be played for several centuries, the foundation sought organs that would also stand the test of time in Richmond.

Since organ building is a niche art, the vetting process was extensive. The foundation researched different organ types, spoke with several organ experts and interviewed various companies before commissioning Juget-Sinclair to build the three organs.

It chose organs that followed the “warm” French method of organ building rather than the German method, which evokes a sharper sound. The work was painstaking, with hundreds of moving parts and pipes needing to be meticulously placed and tuned for each organ. Once they were successfully assembled in Canada, the organs were disassembled and delivered to Richmond, where they had to be put together once more.

With installation of the continuo and choir organs nearing completion, the foundation’s attention is focused on the gallery organ. That

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Pipes for the concert organ installed in the sanctuary at the Cathedral of the Sacred Heart, Richmond, are visible above one of the archways. The concert organ and a continuo organ are the first part of a \$3.2 million project undertaken by the Cathedral of the Sacred Heart Foundation. (Photo provided)

Pope Francis to consecrate Russia, Ukraine

VATICAN CITY (CNS) — Pope Francis will consecrate Russia and Ukraine to the Immaculate Heart of Mary during a penitential prayer service in St. Peter’s Basilica March 25, the Vatican said.

On the same day, the Vatican said, Cardinal Konrad Krajewski, the papal almoner, will carry out a similar consecration at the Shrine of Our Lady of Fatima in Portugal.

According to the Vatican’s translation of the messages of Fatima, when Mary appeared to the three shepherd children in Fatima in 1917, she told them, “God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved, and there will be peace.”

Warning of “war, famine, and persecutions of the Church and of the Holy Father,” Mary told the children, “to prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart.”

The Eastern- and Latin-rite Catholic bishops of Ukraine had been asking Pope Francis for the consecration.

Archbishop Sviatoslav Shevchuk of Kyiv-Halych, head of the Eastern-rite Ukrainian Catholic Church, said March 16, “Ukrainian Catholics have been asking for this act since the beginning of Russian aggression in 2014 (in Crimea and Eastern Ukraine) as urgently needed to avoid the worsening of the war and the dangers coming from Russia.”

“With the invasion of Russia on a massive scale,” in late February, he said, “prayers to do this came from all parts of the world from our faithful.”

The country’s Latin-rite bishops published their appeal to Pope Francis March 2, telling him that their priests, religious and laity all asked that he “consecrate our motherland and Russia to the Immaculate Heart of Mary.”

Some groups have continued to argue that Mary’s wish at Fatima was never fulfilled or that it was never done properly because the pope consecrated the world and not “Russia.” The Vatican, however, has insisted St. John Paul II did so in 1984 when he led the world’s bishops in the consecration of Russia and the

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The Catholic Virginian
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Remedy disruptions in your heart by reconciling with God



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

As a native of Maryland, it is impossible for me to forget the Feast of the Annunciation as March 25 is also Maryland's Day — a state holiday that marks the arrival of Father Andrew White on St. Clement's Island in Chesapeake Bay.

The immigrants aboard the Arc and the Dove came to Maryland because the colony provided a refuge for Catholics and other Christians from the turmoil of the Protestant Revolution in England. They were seeking freedom that would allow them to practice their faith and to live in peace. How fitting that their first experience of it was on the Feast of the Annunciation.

The Annunciation — that moment of the Incarnation when the Word became flesh — was a quiet encounter between the angel and Mary. It was a moment without fanfare, fitting for the Queen of Peace who was carrying the Prince of Peace.

Our encounters with the Lord during Lent should mirror the quiet of the Annunciation. We encounter our Lord in Mass and confession. Here, the Word of God can take root in our lives, making an impact upon what we say and do.

It's where peace, a fruit of the Holy Spirit, begins to reign in our hearts if we are open to it. If we are, we will allow the Word made flesh to live in us and to affect the world in which we live.

Our psalm refrain from this past Sunday's Mass — "If today you hear his voice, harden not your hearts" — could not have been timelier as each of us prays about and reflects upon the war in Ukraine.

My family heritage is Lithuanian. At the turn of the 20th century, my great-grandparents immigrated from Lithuania to escape difficulties they experienced under the Russian Empire. Like the people who arrived at St. Clement's Island in 1634, my ancestors

were seeking a place of peace for their families. That kind of journey is a thread in many families' histories.

As we witness the horrendous impact from the brutality of war due to geopolitical decisions being made, we realize that the oppressor has no concern for human life. The deaths, devastation and displacement of millions of Ukrainians are understandably a cause of international frustration and anger.

War is a result of the brokenness caused by original sin and personal sin throughout history. Together, they cause damage to relationships on personal, communal, national and international levels.

While each generation echoes the words from Pope St. Paul VI's 1965 address to the United Nations — "Never again war, never again war!" — we continue to revisit it. We can't control those who gain power and who are averse to the pope's admonition to allow peace "to guide the destiny of nations of all mankind." We don't know what can be done to remedy the collision of so many factors rooted in the human condition of history.

However, each of us is called to remedy the disruptions in our own hearts. Thus, we can use the remainder of Lent to seek peace at its core. This comes through our reconciliation with God, with those we have hurt and with those who have hurt us. It is the result of our willingness to intentionally overcome sin and the evil it causes.

As we make personal and world peace a priority in our lives, praying for the people of Ukraine and contributing to the relief efforts on their behalf (<https://bit.ly/HelpUkraineCV>) let us take to heart the words of St. Pope John XXIII:

"May Christ banish from the souls of men whatever might endanger peace. May he transform all men into witnesses of truth, justice and brotherly love. May he illumine with his light the minds of rulers, so that, besides caring for the proper material welfare of their peoples, they may also guarantee them the fairest gift of peace" ("Pacem in Terris," 171).

Pope's prayer for peace in Ukraine

VATICAN CITY (CNS) — Here is the CNS translation of the prayer for peace Pope Francis recited at his weekly general audience March 16. The prayer was composed by Archbishop Domenico Battaglia of Naples.

Forgive us for the war, Lord.

Lord Jesus, son of God, have mercy on us sinners.

Lord Jesus, born under the bombs of Kyiv, have mercy on us.

Lord Jesus, dead in the arms of a mother in Kharkiv, have mercy on us.

Lord Jesus, in the 20-year-olds sent to the frontline, have mercy on us.

Lord Jesus, who continues to see hands armed with weapons under the shadow of the cross, forgive us, Lord.

Forgive us if, not content with the nails with which we pierced your hand, we continue to drink from the blood of the dead torn apart by weapons.

Forgive us if these hands that you had created to protect have been turned into instruments of death.

Forgive us, Lord, if we continue to kill our brother. Forgive us, Lord, if we continue to kill our brother, if we continue like Cain to take the stones from our field to kill Abel.

Forgive us if we go out of our way to justify cruelty, if, in our pain, we legitimize the cruelty of our actions. Forgive us the war, Lord.

Lord Jesus Christ, son of God, we implore you to stop the hand of Cain, enlighten our conscience, let not our will be done, do not abandon us to our own doing. Stop us, Lord, stop us, and when you have stopped the hand of Cain, take care of him also. He is our brother.

O Lord, stop the violence. Stop us, Lord. Amen.

Cardinal concerned crisis in Syria is 'off media's radar'

JUNNO AROCHO ESTEVES
Catholic News Service

VATICAN CITY — As much of the world's attention is turned toward the pandemic and the current crisis in Ukraine, the conflict that has engulfed Syria for over a decade has been largely forgotten, said the apostolic nuncio to Syria.

Cardinal Mario Zenari also said it was "sad to see, repeated in Ukraine, the same harrowing images of pain seen in Syria: homes destroyed, deaths, millions of refugees, the use of unconventional weapons such as cluster bombs, the bombing of hospitals

and schools. Seeing the exact same descent into hell as seen in Syria."

In an interview with Vatican News published March 16, Cardinal Zenari said the 11th anniversary of the war was "a sad anniversary, first of all, because the war is not over yet and also because for a couple of years now, Syria seems to have disappeared from the media radar. First the Lebanese crisis, then COVID-19, and now the war in Ukraine have taken its place."

According to a March 15 report by the U.K.-based Syrian Observatory for Human Rights, an estimated 610,000 people have died in the

conflict, which began in 2011. More than 2.1 million people have been injured and an estimated 13 million have either fled or have been displaced within the country.

Cardinal Zenari said hope was "gone from the hearts of so many people," especially young people, "who see no future in their country."

"A nation without young people, and without qualified ones at that, is a nation without a future," he said. "The Syrian catastrophe is still the most serious man-made humanitarian disaster since the end of the Second World War."

The Italian cardinal said the protracted nature of the conflict, coupled with current events in other parts of the world, have not only "turned the attention of the international community elsewhere," but also the attention of the media.

"Until a couple of years ago, I used to receive phone calls from various parts of the world for interviews and information on the Syrian conflict," he said. "Now the phone is no longer ringing. This is another great misfortune that has happened to Syria: falling into obscurity. This obscurity is hurting people a lot."

Consecrate

Continued from Page 1

world. The late Sister Lucia dos Santos, the last surviving visionary and the one who received the instructions for the consecration, had said that it was properly performed.

At his Sunday recitations of the Angelus

since Russia invaded Ukraine Feb. 24, people have been showing up in St. Peter's Square with signs asking the pope for the consecration of Russia or of Russia and Ukraine to Mary.

The Fatima message promised: "If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars

and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated."

But, the message continued: "In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she shall be converted, and a period of peace will be granted to the world."

'Dean of Black Catholic preachers' remembered

Roanoke native Franciscan Father James Goode was 'gift to the Church'

BRIAN T. OLSZEWSKI
The Catholic Virginian

Franciscan Father James E. Goode, the first Black Catholic priest from Roanoke whose evangelizing work among Black Catholics became known throughout the United States and earned him the title "dean of Black Catholic preachers," died in his sleep March 4 in New York. He was 81.

According to the Franciscan Province of the Immaculate Conception in Manhattan, Father Goode, who was a member of the province, had been seriously ill for some time. He most recently resided at Mary Manning Walsh Home in Manhattan.

Msgr. Walter Barrett Jr., the second Black priest ordained for the Diocese of Richmond, recalled that Father Goode was instrumental in him becoming pastor of St. Gerard — the Black Catholic parish in Roanoke — in 1977.

Father Goode urged his former high school religion teacher, Bishop Walter F. Sullivan, to appoint then-Father Barrett to be pastor of the parish.

"He told Bishop Sullivan research showed that when you have a Black parish and a Black priest in your diocese, that would make a good fit," said Msgr. Barrett, pastor of St. Mary Star of the Sea, Fort Monroe; St. Joseph, Hampton; and St. Vincent de Paul, Newport News.

The priest said the two remained in touch over the years.



Franciscan Father James E. Goode delivers the homily during a Black History Month Mass at St. Agnes Cathedral in Rockville Centre, N.Y., Feb. 8, 2014. Father Goode, the first Black Catholic priest from Roanoke, an acclaimed preacher and a former president of the National Black Clergy Caucus, died Friday, March 4, at age 81. He also founded and was president of the National Black Catholic Apostolate for Life. (CNS photo/Gregory A. Shemitz)

high school, Msgr. Barrett said, "His preaching style was Black Baptist, but he was authentically Black and Catholic."

Msgr. Barrett recalled the Mass at St. Gerard in which Father Goode celebrated his 10th anniversary of ordination.

"Bishop Sullivan asked me to be the homilist. It was the most intimidating request in the world because Father Goode's style was so extroverted; he had it down to a T,"

the priest said with a laugh. "He learned all of that in the Baptist church and he brought it over to the Catholic Church. People loved it."

When Father Goode preached at his first Black Catholic revival in 1974 in the Archdiocese of Chicago, it began a ministry that led to him preaching at more than 300 revivals and convocations throughout

his lifetime.

At one point, Father Goode joined the Rev. Jesse Jackson as they preached during Black American Voices in Rome, an event sponsored by the Vatican and the city of Rome.

His evangelistic style was so respected and well known that he was featured in an episode of "60 Minutes."

In 1989, Father Goode founded

the National Day of Prayer for the African American Family, which is celebrated on the first Sunday of Black History Month, which is observed in February.

Beyond his work within parish life, Father Goode was director for many years of Solid Ground Ministry at St. Clare Friary in Manhattan, a Franciscan ministry among Black families in New York. His role found him reaching out to homeless, poor and sick people, assisting people living with HIV and restoring hope to victims of violence, neglect and abuse through counseling.

The U.S. House of Representatives honored Father Goode in 2001 with a resolution that acknowledged his preaching ministry as well as his work for social justice and peace and support for Black families.

Born Nov. 18, 1940, Father Goode was adopted by Robert and Lula Young at 3 months of age. He attended Roanoke Catholic High School and then enlisted in the U.S. Air Force.

Afterward, he attended Holy Apostles Seminary in Connecticut and later was admitted into the formation program of the Franciscan Province of the Immaculate Conception in Troy, New York. He studied theology at St. Anthony-on-the-Hudson Seminary in Rensselaer, New York. He professed solemn vows as a Franciscan in 1973.

Father Goode was ordained May 13, 1972, at St. Anthony of Padua Church in Manhattan. His first assignment was as a faculty member at Serra High School in McKeesport,

Pennsylvania. Later he served as pastor of St. Paul of the Shipwreck Parish in San Francisco.

He was the founding pastor of the Faith Community of Black Catholics at Our Lady of Charity Parish in the Diocese of Brooklyn, New York. Under his leadership he helped build the declining parish into a vibrant Black Catholic faith community that became a model for Black Catholic worship, education, community outreach and ecumenism.

Father Goode was the first chairman of the Office of Black Ministry in the Diocese of Brooklyn. He also served as president of the National Black Catholic Clergy Caucus and founded and was president of the National Black Catholic Apostolate for Life.

Beyond his work within the Catholic Church, Father Goode was involved as a community leader. He served as an elected member of the New York City Community School Board in District 16 for two terms.

While in San Francisco, Father Goode served as president of the San Francisco Housing Authority Commission. He also led the first San Francisco Mayor's Task Force on Drug Addiction and was appointed to the city's Commission for Children, Youth and Families and Delinquency Prevention Commission, as well as the San Francisco AIDS Council.

In addition to a bachelor's degree in philosophy and master's degrees in divinity and theology, he held a master's degree in psychology from the College of St. Rose in Albany, New York, and a doctorate in psychology from Union Graduate School in Schenectady, New York.

Msgr. Barrett said, "Father Goode was terribly intelligent, not just because he earned a doctoral degree, but because he was such a gift to the Church."

A funeral Mass for Father Goode was celebrated Saturday, March 12 at St. Anthony of Padua Church, New York. A private internment will be held at Williams Memorial Park, Roanoke.

Father Goode is survived by Dr. Curtis C. Reeves Jr. (Penny); Virginia R. Schexnider (Dr. Alvin); Reginald Elliott (Janet); great-nieces and nephews, Elena Schexnider; Alvin Schexnider (Misuzu); Dawn Thomas (Malik); Cortez Pierson; Reginald Elliott; Darryl Elliott; and Michelle Elliott.

Memorial contributions may be made to Hearts of Gold at heartsof gold.org.

Catholic News Service contributed to this report.

"What I loved about him was that he enjoyed — he really enjoyed — being a religious. He loved the Franciscans. He was happy as a religious. He enjoyed his vocation. He was happy as a priest. He was a poster child for religious vocations."

— Msgr. Walter Barrett Jr.

"What I loved about him was that he enjoyed — he really enjoyed — being a religious. He loved the Franciscans. He was happy as a religious. He enjoyed his vocation. He was happy as a priest," Msgr. Barrett said. "He was a poster child for religious vocations."

Noting that Father Goode was raised in the Baptist church and converted to Catholicism while in

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NCEA honors Chesapeake girl for social outreach

Morgan Kimener recognized for pen pal effort during COVID

WENDY KLESCH
Special to The Catholic Virginian

When Morgan Kimener wrote a letter to her grandparents in March 2020, she didn't expect that her tales of beach walks and backyard birds might grow into missives of comfort for many in a time of isolation.

"I started writing to them because we didn't see them as often, and I was excited to get mail," 14-year-old Kimener, an eighth grader at St. Gregory the Great School, Virginia Beach, said.

She wrote of simple things, she said. Bike rides with her three older siblings. Art projects and books. Her grandparents wrote back, letters that could be read aloud at the dinner table, passed from hand to hand.

As word of her letters spread, Kimener heard of more people

wishing for a pen pal — the elderly and the immunocompromised among them — so she began writing to them, too, extending messages of friendship and care.

Last month, Kimener was presented with the Youth Virtues, Valor and Vision Award by the National Catholic Education Association in recognition of her commitment to service and social outreach. She was one of 17 recipients across the country.

"Morgan truly lives her faith, even when no one is looking," said Bettina Robertson, English teacher at St. Gregory the Great. "She is truly a disciple of Christ."

Paper chain

Kimener, who lives in Chesapeake, said she began writing her grandparents,

Michael and Lorraine Kimener of Virginia Beach, because she missed their usual visits.

"We used to see them regularly," her mother, Kristie Kimener, said, "at birthday parties and re-

citals. But then, with COVID, that all stopped."

Observing quarantine also meant that Kimener did not see her grandparents' next-door neighbor, Linda Franzitta, with whom she has had a longtime friendship.

"When we were little, we used to hop the fence to go over to visit her," Kimener said, "to the point where they put in a gate. She's sort of like my grandmother."

When her grandparents wrote to her that "Mrs. Franzitta had said 'hello,'" Kimener said, she began writing letters to her, too.

"Morgan has always been the sweetest, most introspective of girls," Franzitta said. "I was honored to be one of those people she wrote to, and so I wrote back."

"And it all sort of started from there," Kimener said.

Telling the story

Soon, through friends and family, Kimener heard of others who wished for letters, until she had 15 regular correspondents, including classmates living a city away and seniors weathering quarantine alone.

"She also made friends with the mailman," her mother said, with a laugh. "She'd run out to meet him since she was receiving about five or six letters a day."

Kimener tried to make each letter unique, she said, often decorating paper to make her own stationary. For her youngest correspondent, her three-year-old cousin, she put together special activity packages.

"He was diagnosed with Type 1 diabetes from a young age," she said, "so he couldn't hang out with other children. I printed out coloring pages for him, or got together things for him to make a small craft."

She said that she hoped her letters were something for her correspondents to look forward to, just as she enjoyed receiving their answers in return.

"I have a box of all the letters, and I've numbered them," she said. "It's like the story of everything that happened."

Messages of hope

In March 2020, Kimener also began painting messages of encouragement on shells and hiding them at local parks.

She set a goal for herself, she said, to hide 100 by the end of the year.

To keep on task, she wrote about her project to Franzitta, who was working on a project of



Morgan Kimener

her own, sewing masks.

"Her goal was to make 3,300," Kimener said. "So she would keep track of her masks, and I would keep track of my shells."

On New Year's Eve 2020, she went to Chesapeake City Park to hide the last few, meeting her deadline.

"It said, 'stay strong,' just like the first one," she said.

An unexpected announcement

Joseph Branco, principal of St. Gregory the Great, said that when he read about the NCEA award, he felt certain that there was a student at the school deserving of the honor.

After teachers reviewed a student survey on volunteering, Kimener was chosen for the nomination.

Kristie Kimener said that while she and her husband knew that their daughter's name had been put forward, "Morgan did not."

"We tried to keep it a surprise," she said.

When an announcement was made at the school Mass, detailing the efforts of the student who had won the award, Kimener said that she didn't immediately recognize that she was, indeed, that student.

"I was confused at first. First they mentioned the letters, but when they started mentioning the shells, I thought, 'That sounds just like what I did.' And then it all came together, and I realized it was me," she said, laughing.

"I think that's indicative of her personality," Franzitta said. "She doesn't realize it's exceptional, all that she does."

"For all the challenges that these students have faced, their resilience has been heartwarming," Branco said. "Even in the hard times, there's something special, if you look."

"Morgan truly lives her faith, even when no one is looking. She is truly a disciple of Christ."

— BETTINA ROBERTSON



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Community brings crucifix from Mexico to Woodlawn

Addition part of sanctuary remodeling at St. Joseph Parish

JOSEPH STANIUNAS

Special to The Catholic Virginian

A half hour before Mass at St. Joseph Catholic Church, Woodlawn, on Sunday, Feb. 20, a group of parishioners kneels in the front pews to say the rosary. A mother with a toddler takes a seat, soon to be joined by some of their relatives.

Fabian and Esmerelda Hernandez and their three children settle in for the 11:30 liturgy. Everyone's eyes look up now and then to the new crucifix attached to a striking wall of gray faux stone behind the altar — a crucifix that came from thousands of miles away.

"When you come in, you see the big cross, and it feels beautiful," said Esmerelda.

"It makes the front of the church stand out more," added her husband, a parish council member. "It gives people more devotion to be here, to be more involved in the church."

The remodeling of the sanctuary wall, including a larger cross and corpus — the representation of the crucified Christ — has been a mission of the parish for about two years. That mission was accomplished with funds from the Diocese of Richmond and St. Joseph parishioners, especially the Hispanic community.

"Our community is overwhelmed by the size and the beauty of the Christ," said parishioner Abraham Cuevas, in a statement translated by the parish's director of Hispanic ministry, Ana Sandoval.

The parish has about 150 households, about 90 of them Hispanic. Most live near Galax, drawn by the small manufacturing firms in the region and by retail and wholesale agriculture. As the parish council was considering the sanctuary work, everyone realized the existing crucifix was too small for the space.

The initial plan was to acquire and restore one from Sacred Heart Church in south Richmond that



A new cross and corpus are part of a \$12,000, two-year sanctuary remodeling project undertaken by parishioners of St. Joseph, Woodlawn. Funding for the project included a \$9,600 Home Mission grant from the 2021 Annual Diocesan Appeal. (Photo/Joseph Staniunas)

had been in storage, according to Ken Miller, the administrative assistant and bookkeeper for St. Joseph.

"The Hispanic community was interested in providing something toward this renovation, and it was decided that they would work toward providing the actual corpus, that they acquired from Mexico and brought here," he said.

"It's great that the two communities came together to put this together," said longtime parishioner Mary Ann Riccitiello.

We worked together to finalize what it would look like," added her husband, Michael. "It took a while, but it came together."

The entire cost of the project was about \$12,000, according to Miller, with \$9,600 of that coming via a Home Mission grant from the 2021 Annual Diocesan Appeal. Pre-

vious mission grants have provided St. Joseph with a new roof, lighting and flooring.

"The diocesan appeal funds have really helped us over the years," said Mary Ann Riccitiello. "We're very grateful."

The Hispanic community raised funds for their part of the project through food sales and donations from parishioners, and started looking for a company that could do the work at a fair price. Cuevas said a member of the parish referred them to a friend in the western Mexico state of Jalisco, "a taxi driver who knows the whole state and would help us look for a manufacturer."

That fellow recommended a company in Tonalá, a suburb of Guadalajara and a place known for artisans in pottery and other mate-

rials. The company sent along some photos of crucifixes in various styles; the Hispanic community committee chose the one that is now suspended on the 8 by 32-foot sanctuary wall.

"Thanks to God someone knew a Mexican parcel business that agreed to pick up the crucifix in Mexico and bring it all the way to Woodlawn, Virginia," Cuevas said, though the driver did run into a minor problem at the border. "On his way from Mexico with his truck loaded with packages, there were restrictions at customs due to the COVID-19 pandemic, and they did not let him pass with any packages, except the crucifix and a candle."

After a trek of more than 2,100 miles, the crate with the crucifix arrived in January. Workers fastened the cross and the hollow 5-foot 4-inch statue, made of a plastic composite, to the part of the wall that was finished.

"Thanks to God and to the Holy Virgin Mary, in February 2022, our crucifix is installed in his home," Cuevas said.

Father Herman Katongole, pastor of the St. Joseph, Woodlawn; Risen Lord, Stuart; and All Saints, Floyd, parish cluster, is marking the 20th anniversary of his ordination this month. He said he has noticed some increase in devotion since the cross went up.

"I see some people who travel just to see the crucifix, and also the number of people coming to attend adoration has also increased," he said.

Among the announcements Miller made at the end of Mass on the Seventh Sunday in Ordinary Time was a reminder that the bishop's Annual Diocesan Appeal was underway and giving parish members their next mission.

"We want to exceed our goal," he said, standing next to a visible sign of what can be done with support from his fellow parishioners and those in parishes throughout the diocese.

Kyiv mayor invites pope to visit

VATICAN CITY (CNS) — Mayor Vitali Klitschko of Kyiv, Ukraine's besieged capital, has invited Pope Francis and other religious leaders to come to the city and witness for peace.

"The Holy Father has received the letter from the mayor of the Ukrainian capital and is close to the suffering of the city, its people, those who had to flee from it and those who are called to administer it," said Matteo Bruni, director of the Vatican press office.

"He prays to the Lord that they will be protected from violence," Bruni said March 15, adding that the pope repeats his call for an end to

"the unacceptable armed aggression before it reduces cities to cemeteries."

In a letter to the pope dated March 8, Klitschko said, "We believe that the world religious leaders' presence in person in Kyiv is key for saving lives and paving the path to peace in our city, country and beyond."

The mayor offered "help on whatever might be needed" to get the pope to Kyiv, and said, "if a journey to Kyiv is not possible, we kindly ask for a joint video conference to be recorded or broadcast live," including with Ukrainian President Volodymyr Zelenskyy.

"We appeal to you, as a spiritual

leader, to show your compassion, to stand with the Ukrainian people by jointly spreading the call for peace," the letter said.

Klitschko wrote to the pope three days after appealing in a video on Twitter for religious leaders to come to the beleaguered city.

He mentioned by name Pope Francis; Sheikh Ahmad el-Tayeb, grand imam of Al-Azhar in Egypt, an authority for Sunni Muslims around the world; the Dalai Lama; Rabbi David Baruch Lau, the Ashkenazi chief rabbi of Israel; and Russian Orthodox Patriarch Kirill of Moscow, who has supported the war.

"What is happening in the heart of Europe touches the heart of all the inhabitants of our planet who love justice and values of goodness regardless of their region or religion," Klitschko said, which was why he was calling "the world's spiritual leaders to take a stand."

The mayor asked the leaders to "come to Kyiv and show their solidarity with the Ukrainian people, to show their compassion and to join together in a spirit of harmony that my country and the whole world needs."

"Let us make Kyiv the capital of humanity, spirituality and peace," he said in the video.

History shouldn't be source of division for Church

GUEST COMMENTARY

DR. THOMAS F. X. NOBLE, Ph.D

Recent letters to the editor are full of vitriol but short on accuracy or understanding where certain historical issues are concerned. I write in connection with the attempt by Pope Francis to unify the Latin liturgy ("Traditionis Custodes," 2021).

I have been writing and teaching papal history for 50 years, and I have not seen a pope called such ugly names since reading Protestant documents of the 16th century. I shall try to be civil.

The idea that there was a single liturgy until Vatican II called for a reform, and that the reform took shape in the Missal of Paul VI (1969; promulgated in 1970), is a myth. A recent writer referred to 1,600 years. I have no idea where that number came from.

There was neither a uniform liturgy nor an attempt to create one until Charlemagne attempted to impose uniformity in the Roman fashion. He had his palace scholars revise the then-known Gregorian Sacramentary. At that time — late eighth century — there were countless liturgical forms in use, with three chief strains associated with Popes Leo I, Gelasius I and Gregory I. No serious liturgical scholar believes that any of these popes actually composed a Sacramentary although all probably did some work of revision and modification.

Charlemagne's world could not use the Gregorian they received because its sanctoral cycle did not comport with northern European usage. In any case, Charlemagne never managed to impose uniformity. In the late ninth century, Cyril and Methodius secured permission to worship in Old Church Slavonic instead of Latin or Greek.

In the 11th and 12th centuries, the papacy made some modest efforts to unify the liturgy. A Missale secundum curiae Romanae (Missal according to the Roman Curia) enjoyed considerable usage, largely owing to its adoption by the Franciscans after the 13th century.

In the last session of the Council of Trent (1545-1563), the council fathers, recognizing widespread variations in liturgical usage, tasked the pope with issuing new liturgical books. In 1570, Pius V in "Quo Primum" issued the missal that has long been called "Tridentine" even though Trent itself (Latin Tridentum meaning Tridentine) did not issue a missal.

There were discrepancies from the start because three different printers assumed the work of printing that missal. The decree permitted any province or order that had a liturgy demonstrably 200 years old or older to continue its use. Pius V's missal was itself revised in 1588, 1759, 1919, 1951-55 and 1962. It is the 1962 missal that has been appealed to by the "Trads" in recent years.

There neither is nor was a "Mass of Gregory the Great." The Gregorian Missal is not the Gregorian Sacramentary. It is a Novus Ordo missal — the missal of Pope Paul VI, with notation for Gregorian Chant in the commons and propers. That missal was published in 1990 by the monks of Solesmes.

Vatican II (1962-65) called for a new missal based on the work of the Liturgical Movement that arose in the 19th century with the work of Prosper Guéranger and others. Pope Paul VI heeded that call and issued his missal in 1969.

Those who rejected the work of Vatican II, on liturgy and much else, chiefly associated with the Society of Pius X and the schismatics around Marcel Lefebvre, sometimes used the "Tridentine" liturgy, often calling it the "Usus Antiquior," a term that means "old" or "former"

use but that has never had any official standing.

In his 2007 motu proprio "Summorum Pontificum," Benedict XVI authorized what he called the "extraordinary form" under carefully prescribed circumstances. Care was not much in evidence, and serious differences emerged in the Catholic world.

In 2021, Pope Francis issued his own motu proprio, "Traditionis Custodes," to rein in the use of the extraordinary form. What he tried to do was unify the liturgy, a dream that reached back to the eighth century.

To the extent that Catholic means universal, nothing could be more "Catholic" than a single liturgical usage. Yet, as another writer pointed out in the Jan. 24 Catholic Virginian, the "fullness of Roman Catholicism" — to quote another recent writer — has always been richness and variety.

It is not for me to say how the missals of 1962 and 1970 are to be seen as elements of that richness and variety. If one desires uniformity, then it must attach to the Novus Ordo of 1970. If one wants Latin, then it is worth noting that the official text of the Novus Ordo is in Latin and is in the missal on every altar. It can be used without permission at any time.

If one wants "smells and bells," fiddle-back chasubles, altar rails, and priests and altars facing the other way around, then it is worth noting that those usages have come and gone countless times over the years. The Lord and his apostles would have reclined at table — Leonardo da Vinci notwithstanding — without any of the later accretions.

History is a resource and a burden for the Catholic Church. It should not be a source of division and acrimony.

Dr. Noble is the Andrew V. Tackes Professor Emeritus at the University of Notre Dame. He lives in Charlottesville.

There's no 'systemic racism in Church'

I disagree with all the articles about systemic racism in the Church. I am a senior and have been a Catholic all my life. I have never witnessed any racism in my parish or in the Catholic schools I have attended.

As a Catholic, I have always encouraged my family and friends to respect people of all races, religions and nationalities.

I disagree with all the woke policies being spread around the country in the name of justice.

If we truly love Jesus, we will love our neighbors and treat everyone with respect.

— **Joyce Campbell**
Virginia Beach

Pleased to read Haiti outreach story

As an active member of the Haiti Committee at the Church of the Holy Family in Virginia Beach, as well as the chair of the Haiti Education Support Team (HEST) of the Diocese of Richmond,

I was extremely pleased to read about the ongoing support and relationships with our twin parishes in Haiti.

Between COVID and the political upheaval, it has been impossible for us to travel there. It is important to note that our work there continues lest anyone forget our mission and commitment to help the poorest of the poor.

HEST continues to help with supervisors' salaries, teacher training, early childhood intervention programs, social and emotional learning programs, and leadership courses in the high schools.

HEST welcomes contributions to continue these programs in the schools (twinned and non-twinned) throughout the Diocese of Hinche, Haiti. Checks may be made through the diocesan website, richmond-diocese.org. You will see Haiti Ministry under the directory.

Thank you for your

continued support of our brothers and sisters in Haiti.

— **Kathy Dowdy**,
Virginia Beach

Church must teach about evils of totalitarianism

Nearly 80 years have passed since democratically governed European citizens were forced to shelter in subway stations from unprovoked bombing attacks. Citizens of Ukraine are experiencing this horror today. As during World War II, the aggression against Ukraine is driven by a single, likely deranged person, bent on totalitarian domination.

There are many problems facing humanity today. Global warming. Abortion. Euthanasia. Nuclear weapons proliferation. Gross racism and inequality. The solutions to all of these problems depend on one thing: the survival of Western democracy and, in particular, democracy in America, which is under attack from within our political system.

If the January 6 insur-

rection was not evidence enough, the 45th president's praise of Vladimir Putin's actions in Ukraine leave zero doubt as to his future intentions.

Tragically, the actions of some Catholic clergy prior to the 2020 election encouraged voting for the 45th president, to the extent of stating one's salvation was at stake if one voted for Joe Biden. These clergy, blinded by opposition to abortion, did not understand the threat to democracy posed by 45.

I was taught in my Catholic education that

abortion and totalitarianism are coequal evils because they deny the dignity of the human person. The abject disregard for life by Russia's attack on Ukraine confirms the validity of this teaching.

I deeply pray that the Church forcefully corrects previous errors by some clergy. I also deeply pray the Church will forcefully teach about the evils of totalitarianism. Nothing short of the future of humanity and the Church itself is at stake.

— **Martin G. Mlynczak**
Yorktown

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Cluster parishes celebrate diversity, community

Faithful from Hopewell, Dinwiddie, Prince George gather as one

JANNA REYNOLDS
The Catholic Virginian

A little bit of collaboration among the parishioners of St. James, Hopewell; St. John, Dinwiddie; and Sacred Heart, Prince George, helps the cluster move forward.

“Here we are in the second round – because of our collaboration, because of people’s awareness, partially because we’ve done it before and we’re refining and we have a lot of skills that we’ve learned along the way,” said Father Joseph Goldsmith, pastor of the cluster parishes. “It’s neat, you know. There’s a healthy energy to it. There’s a healthy vitality to what we’re doing.”

That energy was evident among the 318 people who celebrated the bilingual cluster Mass at St. James on Sunday, Feb. 27, when the parishes came together for the only Mass offered in the cluster that weekend.

Cluster Masses are planned by the Diversified Parish Council (DPC), which was reformed in 2019 with six members from each parish.

Sam Jones III, DPC chairman, said the council’s vision “was to bring three parishes and communities together” while respecting the individuality of each community, and the cluster Mass is an example of that.

“It’s the same Mass, it’s our same Lord present in the Eucharist and present in the people who gather,” said Father Goldsmith, “but the circumstances, we’re taking advantage of them to highlight the reasons that we have to celebrate.”

Those reasons included the Rite of Sending for catechumens who would go on to become “the elect” the following weekend, and recognition of candidates, confirmation students, children preparing for first Communion and married couples from the cluster.

“We’re going to use processions as part of the prayer,” Father Goldsmith said prior to the Mass. He said that those groups would process to the front of the church during the prayers of the faithful, lending the congregation a visual aid.

Father Goldsmith also noted that the cluster Mass is one of the special times when all of the clergy who serve the three parishes are able to be together.

Welcoming parish

Jeff Stoke’s daughter, Zoe, was one of the confirmation students recognized at the cluster Mass. His family has attended Sacred Heart, Dinwiddie, since 2009.

“I think it’s a wonderful opportunity as she becomes a full member of the Church,” he said, noting that his son has already received that sacrament, and he looks forward to “watching all three of my children become fully absorbed into the Catholic Church as adults” when his younger daughter is confirmed in the future.

The St. James choir, self-described as “multi-generational,” was excited to host parishioners from other parishes for the cluster Mass.

“That’s something we pride ourselves on as a parish – that we’re very welcoming,” said Mary Hayes.

Choir members joining Hayes at the Mass were Patti Allen, Therese Parker and Patricia



More than 300 parishioners from St. James, Hopewell; St. John, Dinwiddie; and Sacred Heart, Prince George, gather Sunday, Feb. 27, in the Hopewell church for a bilingual cluster Mass. Father Joseph Goldsmith, pastor of the parishes, called it an opportunity to “highlight the reasons that we have to celebrate.” (Photo/John Messina)

Robinette – decades-long members of the parish – and Alexys Collins, who said she has been coming to church with her grandfather “for a while.”

The choir embraced the bilingual element of their songs with the help of Jezebel Aramburo, a member of Sacred Heart, Richmond, who helped them pronounce the Spanish words in their songs.

“They learn really fast,” Aramburo said as the choir shared a laugh.

Communal prayer

Robinette said she feels a special connection during the cluster Masses.

“It is so nice to see other cultures that can come together in a common belief system and a common worship space, and we know what everybody else is thinking and saying,” she said. “When you share that religious belief with somebody, you just have that extra connection with them, and it’s just sort of an extended family going out into the community.”

Stoke said he sees the cluster Mass “from a regionalization.”

“We are one region, one family. Whether it be Dinwiddie or Hopewell or Prince George, we need to act as one region, and I think having the cluster parishes and having a cluster Mass, showing that regionism, is very important,” he said. “If one of us fails, we all fail, and I think that’s what today is all about.”

Outside of the cluster Masses, the regional family Stoke mentioned is unified by a shared communal prayer to conclude the prayers of the faithful at every weekend Mass.

Father Goldsmith said that the current communal prayer is for the synod; previously they prayed the bicentennial prayer and one that all the parishes contributed to by identifying specific social concerns on which to focus.

“So we have a prayer in common, and it’s nice,” he said. “If someone were to go to another church (in the cluster), they know that

prayer is going to be there. There’s these little seeds of us working together.”

‘Stepping up in new ways’

Among the challenges COVID brought to the cluster were staying in touch when the community could not gather and “the stewardship piece,” according to Father Goldsmith.

He noted that finances were a big concern for everyone. One of the ways the cluster navigated the challenge was by communicating constantly about parish needs, and that resulted in “building momentum.”

“People have also been creative and passionate and stepping up in new ways,” he said.

The cluster turned what began as Father Goldsmith’s video reflections into “basically a weekly news program,” redesigned the cluster website and “worked out in different ways at each of the churches our mechanisms for keeping in touch.”

Drive-up blessings for parishioners were offered. St. James organized a phone call tree to reach people who were at home. St. John had a monthly church information pick-up where parishioners would also exchange notes, card or small gifts.

“We definitely did that for a strong year, and then this past year, things have opened up a great deal,” Father Goldsmith said.

With things getting back to the new normal, Jones described the Feb. 27 cluster Mass as “the start of the reenergized DPC.”

“Think of every positive thing there is when you hear the words ‘faith,’ ‘love,’ ‘hope,’ ‘charity,’ ‘brotherhood,’ ‘community,’” he said about the DPC’s efforts.

“We are seeing the fruits of leadership working together, and I think we’re seeing the fruits of virtue for people just to be a little more patient or a little more helpful,” Father Goldsmith said. “And I think that just cultivates a healthy heart, a bit of holiness among all of us.”

Understanding what you hear, see at Mass

ZOEY MARAIST
Catholic News Service

As part of a two-year preparatory period leading up to its golden jubilee in 2024, the Diocese of Arlington has embarked on a spiritual and intellectual renewal in the foundational truths of the Catholic faith.

For the first year of preparation, the focus is the Eucharist, and priests around the diocese are giving talks explaining the Mass.

Father Noah C. Morey, chaplain of Bishop Ireton High School in Alexandria, recently gave the first presentation at St. Agnes Church in Arlington.

Where did the Mass come from?

The origins of the Mass come from the Bible and the early Church. Church documents that explain how the early Church worshipped and prayed include the Didache, which dates back to A.D. 80; the First Apology of St. Justin the Martyr, written around A.D. 155; and the Apostolic Tradition, written by St. Hippolytus around A.D. 215. "In the first three centuries of the Church, we have all of the roots of the Catholic Mass," said Father Morey. Much of the language of the Mass is taken directly from Scripture.

Introductory Rites

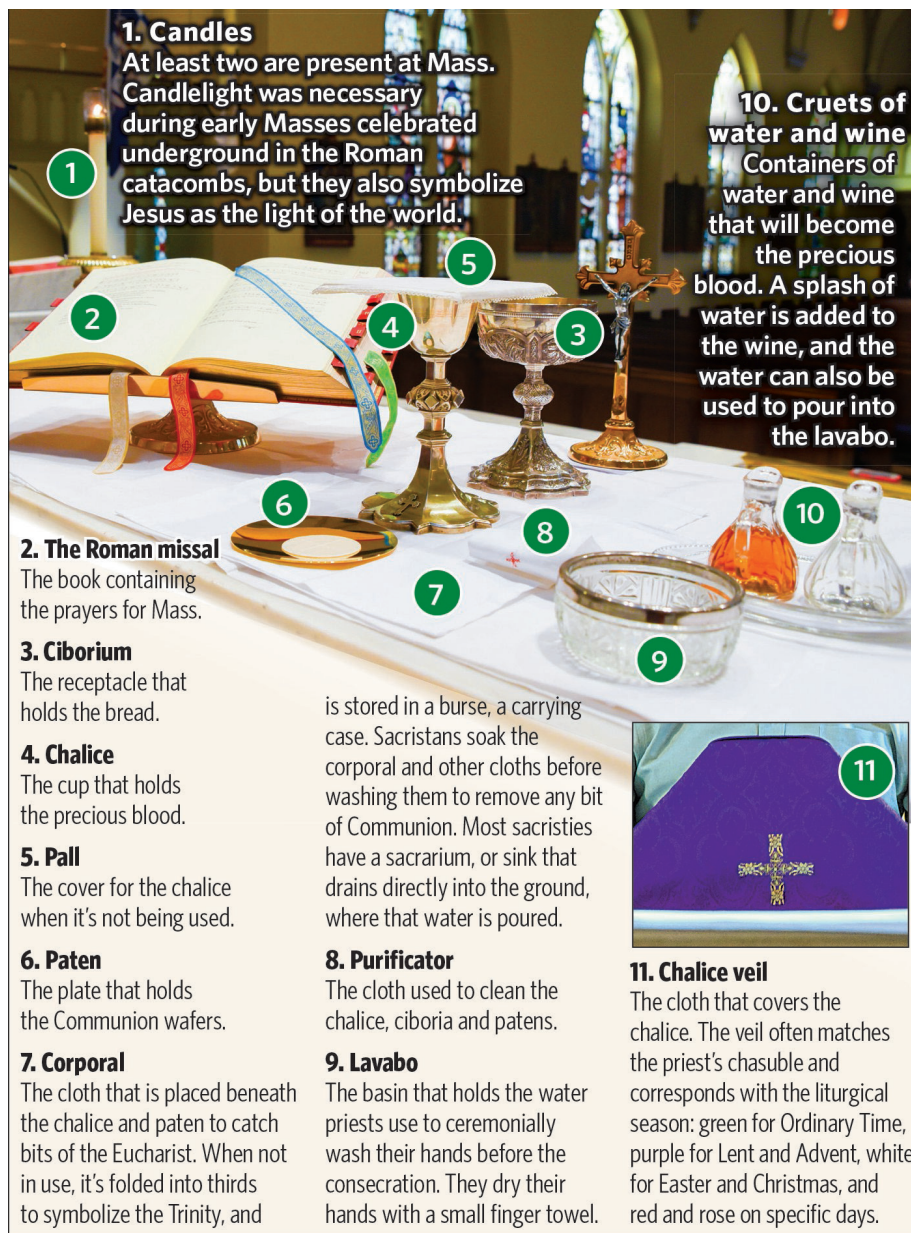
A Mass celebrated on Monday, a Sunday Mass and a Christmas Mass all look a little different. That's because greater solemnities are celebrated with "increasing flourish and ritual," said Father Morey, which could include more singing or the use of incense.

Sunday Mass begins with a procession, led either by an altar server carrying a cross or a thurible, which holds burning incense. The congregation stands out of reverence for the priest, who represents Christ. The procession leads to the sanctuary, which is reminiscent of the holy place in the Jewish temple.

The priest then approaches the altar and kisses it to show reverence to the relics of the saints that are enclosed in the altar. In the early Church in Rome, Mass was celebrated underground and the tombs of Christians served as altars.

The priest begins with the sign of the cross and the words, "In the name of the Father, the Son and the Holy Spirit," invoking the Trinity and signifying God's presence among his people. He follows with, "The Lord be with you," and the congregation answers, "And with your spirit."

"The Lord be with you" is an ancient exhortation found throughout the Bible, such as when



GRAPHIC BY ZOEY MARAIST AND PIA HOVENGA | CATHOLIC HERALD

an angel appeared to the prophet Gideon or to the Virgin Mary.

"(The message) was to encourage them and strengthen them for the task that God was going to ask them to do," said Father Morey. "It shows us that we can't do this on our own. The Lord is with us, and he is the source of our strength. He still wants to greet and inspire us to do good things through him."

The next part is the penitential act.

"In the early Church, it involved an examination of conscience followed by a public confession of sins," said Father Morey. "Fortunately, today we don't have that part, but we do have an acknowledgment of our own unworthiness as well as a public acknowledgment of our sins."

The Kyrie Eleison, the only part of the liturgy still in Greek, means "Lord, have mercy." The Gloria is a hymn of praise, echoing the song of the angels to the shepherds on Christmas night. The Collect concludes the opening prayers, and the words change depending on the day.

At that time, the priest stands in the orans position — Latin for praying — extending his hands outward.

"Whenever the priest prays on behalf of the people, he will extend

his hands," said Father Morey. "This goes back to the psalm which talks about the raising of hands as an evening oblation, our prayers going up to God. But since the priest is standing in the person of Christ, he also takes on the cruciform look."

Liturgy of the Word

Before the Second Vatican Council, the Lectionary cycle, or the readings, were the same every year. But after Vatican II, in order to bring more of the Scriptures into the Mass, a three-year Lectionary cycle was instituted for Sunday Masses.

Usually during Year A, the primary Gospel readings are from Matthew, in Year B they are from Mark and in Year C they are from Luke; John is interspersed throughout, especially during the Easter season. Weekday Masses are on a two-year Lectionary cycle.

The first reading is from the Old Testament, except during the Easter season when it comes from the Acts of the Apostles. The first reading corresponds with the Gospel, often showing how an Old Testament prophecy is fulfilled by Christ.

Next, a passage from the Psalms is sung. Many of the psalms were written by King David for temple worship. The second reading comes

from the New Testament. At the "Alleluia," the congregation stands and praises God before the Gospel is read by the priest or deacon.

The homily helps the faithful understand the readings and makes the Word of God relevant for today. Then the priest will move from the ambo, or podium, back to his chair, where he will lead the Nicene Creed, a statement of the teachings that come from the Council of Nicaea in A.D. 325 and the Council of Constantinople in A.D. 381. The Liturgy of the Word concludes with the prayers of the faithful, in which the congregation presents its petitions for the good of the community and the world.

Liturgy of the Eucharist

After the priest has set up the altar, he receives the offertory gifts, usually a receptacle called a ciborium containing the Communion wafers and a cruet of wine. Monetary donations often are collected at the same time.

"In the early Church, when (Christians) attended the liturgy, they would bring whatever was their trade or their crop," said Father Morey. "This reminds us that just as bread comes from many grains and wine comes from grapes, so also our sacrifices collectively are brought up and presented to the Lord. It was about the 11th century that a monetary collection was taken up and that was the symbolic way of the people bringing their gifts to be presented to God."

A splash of water is added to the wine, referred to as the co-mingling of the water and wine. In the early Church it was done to dilute the strong wine, but it also symbolizes Christ's humanity and divinity. The priest prays silently, "By the mystery of this water and wine, may we come to share in the divinity of Christ, who humbled himself to share in our humanity."

The priest then washes his hands with water from a basin called the lavabo, which means "I will wash" in Latin, harkening to when God instructed Aaron, the brother of Moses, to wash his hands and feet before making an offering to God. The priest then invites the people to pray that their sacrifice may be acceptable to God before beginning the Eucharistic prayer.

The words of the Sanctus, which begins "Holy, holy, holy," echo what the prophet Isaiah heard the angels sing and what the people called out

See Mass, Page 10



QUESTIONS & ANSWERS
FATHER KENNETH DOYLE
CATHOLIC NEWS SERVICE

Father Doyle's column will return in an upcoming issue of The Catholic Virginian.

Become the person God is calling you to be



IN LIGHT OF FAITH
BARBARA HUGHES

In “The Agony and the Ecstasy,” Irving Stone’s biography of Michelangelo, the author noted that the renowned artist exhibited artistic ability long before he began his apprenticeships as a painter and sculptor.

One of his mentors recognized the remarkable talent of this protégée, but rather than complimenting the aspiring artist about his gift, he told him, “Talent is cheap; dedication is expensive; it can cost you your life.”

The young artist seemingly took the words to heart, for not only did he devote his life to his craft, he sacrificed his marriage and most of the enjoyments that were typically engaged in by his peers. Relentless in striving to recreate the beauty that surrounded him in nature and in the physicality of the human body, he also spent hours poring over Scripture.

According to Stone, Michelangelo rarely slept more than four hours a night, repeatedly skipped meals and even, after suffering a minor stroke at the age of 85, rose after a few hours of rest and continued sculpting the statue on which he had been working.

The artist understood that he had done nothing to merit the gift he was given, and so he never stopped offering it as a service to God and the Church. His dedica-



tion is no less remarkable than the works he produced, and offers much food for thought, especially during Lent when we are asked to focus on its three hallmarks: prayer, fasting and almsgiving.

The Catechism of the Catholic Church defines prayer as a gift, a covenant and communication. To pray is to respond to the deepest inclination of our being, for every prayer is a response to God whose greatest gift to us is himself.

The well-known prayer of St. Augustine, “You have made us for yourself O Lord, and our heart is restless until it rests in thee” speaks to the very reason we pray. It’s our way of acknowledging the human divine relationship that we have been gifted with though we did nothing to merit or deserve it. In taking to heart the words of Michelangelo’s mentor, we might ask our self:

What price am I willing to pay

in order to develop my relationship with God?

What sacrifices am I willing to make?

Can we really expect to give up our life for God if we are unable to pass up a dessert, turn off our mobile device or bridle our tongue when we are tempted to make an unkind remark?

Lent is a time to take a spiritual inventory of how well we’re developing and sharing the gifts we have received. How well are we keeping the resolutions we made on Ash Wednesday? If you haven’t made any, there’s still time, for no matter how well we’re responding to our baptismal call to holiness, there’s always room for improvement.

In his book, “The Road Less Traveled,” M. Scott Peck opens his first chapter with the words, “Life is difficult.” His words are reminiscent of the psalmist who wrote, “The

days of our life are 70 years, or perhaps 80, if we are strong; even then their span is only toil and trouble; they are soon gone, and we fly away” Ps 90:10.

Michelangelo lived to be 90 years old. None of us know how many years we have on this earth, which makes it imperative that we make the most of every day. God is patient with us, but there is often the human tendency to become presumptuous or complacent, which is why the Church provides a penitential season during the liturgical year.

On March 25, we will celebrate the Solemnity of the Annunciation, the moment when the Son of God became man. It is a day when the humility of God was on full display; when the God of the universe waited for the consent of a young girl to set the salvation of the world into motion. Jesus gave his life for us, and unworthy though we are, we are recipients of the gift of his unconditional love.

We’ve done nothing to earn it, but at the end of our life, we will all have to answer for the way we’ve used it. We’re not all called to be artists, but we are all called to become saints, and that takes a lifetime of dedication and re-evaluation.

May this Lent be a time of grace and recommitment to becoming the person that God is calling us to be, because life is too precious to waste.

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

Which version of the prodigal son are you?



BELIEVE AS YOU PRAY
DEACON CHRISTOPHER COLVILLE

Our relationship with God is a two-sided affair. This is very clear in this week’s Gospel parable, “The Prodigal Son.” I’ve heard people say that it should be called the parable of the prodigal father. We can approach it from either perspective, that of the son or that of the father, or from both perspectives. Prodigal could mean extravagant or lavish spending, or it could mean being very generous.

We hear how the son, after asking for his inheritance, goes off and spends it on a lavish lifestyle. We are told he squandered it on a life of dissipation — so much so that he ends up without anything and has to hire himself out to farmers and tend pigs.

From the point of view of those hearing this parable, the son had stooped as low as he could. Pork was an unclean meat according to Jewish law, so he is tending animals that were unclean, literally and figuratively. They might be thinking

he couldn’t get any lower or be more desperate than that.

The father, on the other hand, demonstrates his generosity twice. First, he possibly gives a larger inheritance to the younger son than required by law. The parable says, “He divided the property between them,” which I always thought meant in half.

However, in Jewish law the elder son receives double the inheritance of the younger son. (Deuteronomy 21:17). There were two sons mentioned, so by Jewish law, the younger son should receive at least one third of the inheritance. The father gives his son at least a third, or maybe a half, of his estate.

Also, one’s inheritance was only due to come to the sons on the father’s death. In this instance, the younger son gets his inheritance before his father dies. Again, further evidence of the father’s abundant generosity.

More importantly for the purposes of the parable, the father is lavish in his forgiveness. The depth of the son’s depravity makes his forgiveness even more profound. He had disgraced his father in many ways, and yet, the father waits for him and, out of character for a man in his position, ran to greet him.

Instead of treating him as a hired worker as the son suggests, the father has a robe put on him and gives him a ring for his finger and sandals for his feet. All these are signs of the father restoring him to the position of his son. It is as if the son was dead and is now alive again.

Both aspects of this parable are important, and both are needed for us to understand what Jesus is trying to tell us. The first is the action taken by the son. He comes to his senses, he wakes up and goes home, admits his sin and acknowledges the appropriate consequence of that sin. The father’s forgiveness has always been there; he was always waiting and looking for his son to come home.

God, like the father in the parable, is always waiting for us to turn away from sin and come back to God. Through the life, death and resurrection of Jesus, the price of our reconciliation has already been paid. In today’s second reading, Paul implores us to be reconciled to God through Christ.

We are halfway through our Lenten journey. We are all like the prodigal son. Are we like him at the beginning of the parable or at the end of the parable?

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

Propagation of Faith supports mission efforts

DEACON BOB GRIFFIN
Special to The Catholic Virginian

I again have the privilege of sharing with you a report on the activities of the Office of the Propagation of the Faith for the calendar year. The statement of activity for 2021 shows the financial activity for the year.

Mission Cooperative Program.

This program assigns mission parishes and other organizations to make an appeal at larger parishes to help support their operations. In 2021, \$59,239 was distributed thanks to those parishes that allowed pastors and others to make an appeal. The pandemic continues to affect the amount that can be distributed.

Each year on the next to the last Sunday of October, we celebrate World Mission Sunday. That collection supports mission work in the United States and around the world. This year, through the generosity of the people of the diocese, \$100,982.37 was collected.

Distribution of these funds included: \$33,661 to U.S. Conference of Catholic Bishops Catholic Home Missions; \$33,661 to the Black and Indian Missions; \$30,631 to the National Society of the Propagation of the Faith; and \$3,029 to the Catholic Near East Welfare Association.

The Office of the Society of the Propagation of the Faith has funds that are invested with the Catholic Community Foundation of the Diocese of Richmond. Distributions are made from this fund based on recommendations of an advisory committee and the approval of Bishop Barry

C. Knestout. In 2021, a grant of \$25,000 was made to Sts. Peter and Paul, Palmyra.

Home Mission Grant Program.

This is not shown in the statement of activity. The source of the funds comes from a diocesan-wide collection in May and funds from the Annual Diocesan Appeal. The program is administered through the Office of the Propagation of the Faith in conjunction with a grant committee and Bishop Knestout.

This program provides grants for repairs and small construction projects to the mission parishes and other smaller parishes. In 2021, grants of \$156,225 were made. Information about applying for grants for 2022 can be found on the diocesan website at the directory for the Propagation of the Faith.

The Office of the Society of the Propagation of the Faith also administers three other grant programs in conjunction with grant committees and Bishop Knestout. The activities of these funds are not shown in the attached statement:

Fuel & Hunger. Grants were made in December 2021 in the amount \$519,828 to 85 parishes, Commonwealth Catholic Charities, Catholic Charities of Eastern Virginia and conferences of the Society of St. Vincent de Paul. Funds for this worthy cause come primarily from the Annual Diocesan Appeal.

Respect Life. Grants were made in December 2021 to 17 parishes and organizations in the amount

Society of the Propagation of the Faith Statement of Activity for the year ended December 31, 2021

Balances, January 1, 2021			
Bank account		\$ 9,245	
Investments		585,067	\$ 594,312
Increases			
Realized gains on investments		\$ 12,373	
Unrealized gains on investments		75,327	
Interest & Dividend income		8,959	
Mission Cooperative collections		59,239	
Contributions		50	
Total Increases			155,948
Decreases			
Distributions:			
Mission Cooperative		\$ 59,239	
Saints Peter & Paul, Palmyra		25,000	
Investment fees		2,579	
Administrative expenses:			
Reimbursement to Diocese Year ended June 30, 2020		11,221	
State Corporation fee		25	
Total Decreases			(98,064)
Balances, December 31, 2021			
Bank account		\$ 4,270	
Investments		647,926	\$ 652,196

of \$265,306. The source of the funds comes from an annual diocesan collection taken on the Sunday nearest to January 22. The grants support the sanctity of life from conception to natural death.

Rice Bowl. Grants were made in December 2021 to eight parishes in the amount of \$26,700. These funds come from the Lenten Rice Bowl Collection in which 75% of the collection goes to Catholic Relief Services and 25% remains in the

diocese for local grants for such things as promoting just and peaceful societies, care for creation and economic empowerment.

Thank you to all who make this work possible in our diocese — pastors, members of the advisory and grant committees and especially to the generous people of our parishes.

Editor's note: For more information or if you have questions, please contact Deacon Bob Griffin at bgriffin@richmonddiocese.org.

Mass

Continued from Page 8

to Jesus as he entered Jerusalem on a donkey. The congregation then kneels as a sign of reverence.

The priest continues with a prayer of adoration and then extends his hands over the bread and wine and calls down the Holy Spirit in the part of the eucharistic prayer called the epiclesis. During the consecration, the priest says the words Christ spoke at the Last Supper. The bread and wine becomes the body and blood of Christ through the mystery of transubstantiation.

After the eucharistic prayer concludes, the congregation stands and prays the Our Father, which was added to the liturgy by St. Gregory the Great around A.D. 600. The sign of peace, which often is exchanged among Massgoers, is a reminder

of Jesus' command to reconcile with one's brother before making an offering to God.

Then the clergy and extraordinary ministers of holy Communion distribute the Eucharist. When a person says "Amen" to the words "Body of Christ," they are affirming not only their belief in the Eucharist, but in the totality of the Church's teachings. After Communion, the priest returns to the altar for the ablutions, or cleaning.

Concluding Rites

Mass concludes with a prayer, a blessing and the dismissal — the missionary mandate to go and announce the Gospel of the Lord.

Maraist is a staff writer at the Arlington Catholic Herald, newspaper of the Diocese of Arlington.

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Tornado survivors learn, ‘You’ve just got to trust in God’

ELIZABETH WONG BARNSTEAD
Catholic News Service

DAWSON SPRINGS, Ky. — They were inside their home when a tornado tore it apart during the night of Dec. 10, but Sterling and Karen Wallace of Dawson Springs keep repeating that “God took care of us.”

Sterling Wallace remembers looking at the sky that evening “and it’s just dark.”

He and his wife decided to go downstairs to their basement, which was being rented out by their daughter and her family.

“We never felt the house shake,” Karen Wallace told The Western Kentucky Catholic, newspaper of the Owensboro Diocese. “God’s taken care of us. We heard it, felt the pressure, but the house never shook.”

Karen Wallace said their ears “popped” as they experienced the pressure change — typical of tornado weather — and they heard tinkling glass as the windows burst. At the time, though, they thought the tinkling was the sound of hail.

Thirty seconds later, it was all over.

When the family ventured upstairs, they saw the Christmas tree was knocked over, the windows were broken, and there was “lots of wind damage,” said Sterling Wallace. “Just glass everywhere.”

The next morning revealed the wider spread of destruction. The Wallaces’ porch had been torn off, their barn was gone, and all of



Sterling Wallace, a parishioner at Resurrection Catholic Church in Dawson Springs, Ky., becomes emotional as he speaks to a reporter inside his severely damaged home March 2, 2022. He and his wife, Karen, survived in their basement during a tornado that ripped through the small rural town in December 2021. (CNS photo/Bob Roller)

their vehicles were totaled from being lifted up and tossed by the powerful winds.

What used to be a thick, wooded area of 35 acres around their home had been flattened.

“This driveway was full of trees,” said Sterling Wallace. If they had had a working car, they could not have even gotten out.

But in that moment, he experienced what would be the first of many acts of kindness

from friends and strangers alike.

“A man came up who might have been Amish, and said, ‘Where do you want us to start?’” said Sterling Wallace.

The man brought along an entire team and eventually managed to clear the driveway.

Sterling Wallace said his life perspective has changed after receiving so much support from others: “In the beginning (I thought), ‘I can do all this myself.’”

“But this state came together, the churches, everybody,” said Sterling Wallace, who with his wife belongs to Resurrection Parish in Dawson Springs — which has supported them even while dealing with the destruction of its own church building.

This doesn’t mean it has been easy.

“My first reaction was to want to just run away,” said Karen Wallace. “(Before the storms) we’d replaced our windows, our bathroom and so much.”

They are both retired, and it was not their plan to essentially gut and rebuild their home of 34 years: “We’re 66 years old, we’re rebuilding a house that we didn’t want to build,” she said.

Her husband said it is looking “a lot better” now that significant work is being done. But they have observed how “money comes out faster than it comes back in.”

“We were really, really blessed because insurance paid for us to go live somewhere else”

See Trust, Page 12

Organs

Continued from Page 1

organ, built in 1912, has been restored and rebuilt several times over the last 100 years, but it has fallen into disrepair and is no longer financially viable to keep.

The foundation secured much of the \$3 million needed for the three organs through a “quiet” fundraising campaign within the parish as well as through several large gifts and grants. One of those gifts was a \$1 million bequest from deceased longtime parishioner Francis T. Eck.

Carey Bliley, another longtime parishioner as well as the president of Bliley’s Funeral Homes, explained why Eck’s money was used for the organ.

“Frank loved the cathedral; it was so important to him,” said Bliley. “He contributed to many causes, and he always had a love for the music ministry. I think he would love to know his legacy would be tied to the organ project and how it will bring many people, Catholic, Christian and others, into the cathedral.”

As a child, Bliley tagged along with his father to the family business. He was drawn to the organ that he could hear being played during funerals, listening and learning how music comforted those in their darkest times. He started taking lessons when he was 7 and hasn’t stopped playing since, including at the cathedral where he’s played for nearly 20 years. As chair of the pipe organ committee, Bliley used his passion and knowledge of organs to help choose the best organs for the space.

Kim Kremer, treasurer of the Cathedral of the Sacred Heart Foundation, said that an organ is like a living being.

“The pipe organ is like a person,” she said, “in that it breathes and requires air. As with a human being, every pipe in the instrument has a singing voice. In order to sing, the organ needs a chest filled with air. In a way, building a pipe organ is akin to the Genesis story of God’s



Shortly after its arrival in early February, Anita Purcell, a member of the Cathedral of the Sacred Heart Foundation board, played the continuo organ at the cathedral as Carey Bliley listens. To the left, Hal Purcell, a member of the cathedral finance council, talks with Dean Eckman of Juget-Sinclair. (Photo provided)

human creation.”

According to Father Anthony Marques, rector of the cathedral since 2019, the organs are integral to Catholic liturgies.

“The Church recognizes that the pipe organ is the only acoustical instrument that can sustain the singing of hundreds of people within a sacred space. For centuries, the sacred texts of liturgies were always sung,” he said. “The pairing of sacred text with sacred music has always enhanced and colored the syllables of words to engage the understanding of listeners.”

Daniel Sañez, director of music and liturgy at the cathedral, noted that the reason behind the organ project was to attempt to reflect God’s immense beauty and to provide people with the opportunity to encounter what is sacred and beautiful.

“Churches and cathedrals are first and foremost sacred spaces,” he said. “They are also public buildings intended to teach the faith and inspire the visitor, to ignite their prayer and contemplation.”

The gallery organ is scheduled to be installed in 2024.

Trust

Continued from Page 11

during the repairs, said Sterling Wallace. "Lots of people don't have that."

Karen Wallace said, "You've just got to trust in God, know he's in control. Anything we're in need of, it works out."

Editor's note: Monetary donations may be given digitally via <https://owensborodiocese.org/give>. Checks may be mailed, with "Tornado Disaster Relief" written in the memo, to Catholic Charities, 600 Locust St., Owensboro, KY, 42301. To learn more about ways to help, call the McRaith Catholic Center at (270) 683-1545.

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www.wordgamesforcatholics.com

ACROSS

- 1 Catholic sports figure Lombardi
- 6 Diocese or bishop starter
- 10 ___ and abstinence
- 14 Name associated with a WWII turning point
- 15 Refrain syllables
- 16 Analogy words
- 17 Purge
- 18 The just are as confident as this animal, according to Proverbs
- 19 Collar fastener
- 20 Captivated by
- 21 Responsibility
- 22 Posterior
- 23 Birth month of Mary (abbr.)
- 25 Catholic convert and author of Poustinia
- 27 Police call letters
- 30 Easter ___
- 32 Mon. of St. Pat
- 33 Cast aside
- 35 Prejudice
- 37 OT historical book
- 41 Diocese of Honolulu greeting
- 43 Rangers' org
- 44 First word in the title of a 19th century encyclical
- 45 Three-masted ship of the Mediterranean
- 46 ___ alone
- 48 Dweeb
- 49 "pro nobis" lead-in
- 51 Prime rating
- 53 Air (comb.)
- 54 Postpone
- 58 Bearded antelopes
- 60 Nat'l song
- 61 Omission and commission
- 63 Catholic actor of "Gone with the Wind" fame
- 67 Former monetary unit of Italy
- 68 Wife of Jacob
- 69 German submarine
- 70 Ancient Egyptian life-giving force (var.)
- 71 Waffle
- 72 Assist at Mass
- 73 Moist
- 74 "For the Lord, the ___ High, is

to be feared" (Ps 47:3)

75 People looked like this to the blind man Jesus cured

DOWN

- 1 Sleeveless garment
- 2 South American Indian
- 3 Small recess
- 4 Hints
- 5 Merited
- 6 Distributing
- 7 There were 40 nights and 40 days of this
- 8 The Lord went before the Israelites in a pillar of this
- 9 Horse-drawn vehicle
- 10 What Peter and Andrew were
- 11 Up and about
- 12 Slow down growth
- 13 Warming drink
- 24 Tavern
- 26 The woman bathed Jesus' feet with her tears and wiped his feet with her ___
- 27 Cleanser or Greek hero
- 28 Heap
- 29 Small drop
- 31 Lout
- 34 Visible appearance of God
- 36 Weapon David used to kill Goliath
- 38 Neighborhood
- 39 ___ of Ars, title by which the patron saint of priests is known
- 40 Nav. officer
- 42 Land measure
- 47 Commandment number
- 50 11th century theologian
- 52 Month of the Feast of the Assumption
- 54 Caesar, for one
- 55 Join
- 56 Sprinkle
- 57 St. Juan ___
- 59 Cavalry sword
- 62 Bugs
- 64 Drill a hole
- 65 Wash
- 66 Soissons seasons

Answers on Page 16



MARRIED COUPLES RETREAT

APRIL 29 - 30, 2022
WINTERGREEN RESORT

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DAY 1: THE EMBERS

WHAT HAS HAPPENED TO BAPTISM?

DAY 2: THE LANGUAGE IS THE MISSION

LANGUAGE OF THE SACRAMENT

DAY 3: INTO FLAME

THE SACRAMENT IS THE BEGINNING

Praying for peace in Ukraine



Reese Davis, Noah Choate and the students at St. Anne School, Bristol, pray a rosary for peace in Ukraine on Friday, March 4, in the school gym. Faculty and middle school students led the prayers. (Photo/Angie Bush)

Has It Really Been 35 Years? Well Sláinte!

THE IRISH FESTIVAL



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Pope to elderly: Be prophets

JUNNO AROCHO ESTEVES
Catholic News Service

VATICAN CITY — In a world still reeling from the COVID-19 pandemic and starting to feel the threat of nuclear war between Russia and Western nations, Pope Francis said that symbol of Noah and the great flood that wiped out humanity “is gaining ground in our subconscious.”

The allure of technological progress to eradicate illness and prolong life is often mingled with the focus on the “final catastrophe that will extinguish us, such as would happen with an eventual atomic war,” he said March 16 at his weekly general audience.

“The ‘day after’ this — if we are still here, days and human beings — we will have to start from scratch. Destroy everything to start again from scratch,” the pope said.

“Now more than ever,” he said, “the wisdom of the elderly is needed to prevent the path of self-destruction by denouncing corruption and a relativistic lifestyle.”

Pope Francis was continuing his series of talks dedicated to the meaning and value of old age and reflected on the theme, “Seniority, a resource for a carefree youth.”

Elderly people, the pope said, can easily “grasp the deception” that often ensnares young people into obsessing over ephemeral pleasures that lead to a “life without thought, without sacrifice, without interiority, without beauty, without truth, without justice, without love; this is all corruption.”

Reflecting on the biblical account of the great flood and God’s decision to wipe out humanity after seeing “how great the wickedness of the human race had become on the earth,” the pope noted that, in his wisdom, God entrusted saving life on the earth to Noah, “the oldest of us all.”

Using symbolic language, he said, the Bible presents God’s actions as a “paradoxical twist of mercy,” since eliminating humanity would spare future victims from “corruption, violence and injustice.”

Recalling Jesus’ warning that the coming of the son of Man would catch people unaware, just as they were before the flood, the pope explained that when people focus solely on enjoying life, they tend to not perceive corruption or ignore it.

With their life experience, older people are more adept at spotting corruption and at being “prophets against corruption as Noah was in his time.” However, he also warned of those elderly people who “have not matured and become old with the same corrupt habits of the young.”

“We, women and men of a certain age — not to say old, because some are offended — must not forget that we have the wisdom to say to others, ‘Look, this path of corruption leads nowhere,’” Pope Francis said.

“We must be like good wine that in the end, when aged, can give a good message and not a bad one,” he said.

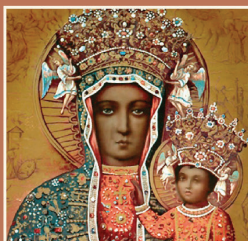


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OPPORTUNITIES

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

The Catholic Diocese of Richmond seeks an innovative and motivated assistant editor for its Office of Communications.

We are looking for a person who is experienced in print and digital media, and who sees the complementarity of them in order to serve the multiple constituencies within our diocese. At our biweekly publication, *The Catholic Virginian*, you will be responsible for working closely with the editor in planning local and national content, writing, editing and placing copy, following up on story leads and assisting the editor by working with correspondents in developing feature articles. At the same time, you will assist in strengthening the publication's daily digital presence, developing ways of engaging the Catholic community through timely news and information. The individual will assist in producing a visually appealing print and digital product through written and visual storytelling. Qualifications: A bachelor's degree in English/journalism/mass communications or related field required, and a minimum of three years' related experience in print and digital communications, with Catholic communications experience preferred. Strong understanding of digital journalism, best practices, and the ability to keep abreast of emerging trends required. The successful candidate will be a strong, professional communicator — interpersonally and in writing — and a collaborator. Flexibility, initiative, self-motivated, strong attention to detail, ability to manage time, plan, organize and manage multiple projects are a must, as is commitment to maintain confidentiality. Expertise in using mobile devices

as a reporting tool a bonus. The position requires some evening and weekend hours, with some travel throughout the diocese. Proficiency using Microsoft Office and AP Stylebook is required, and proficiency in Adobe Creative Suite (InDesign, Photoshop, Illustrator, Acrobat Professional). Knowledge of Catholic News Service Stylebook is desired. Background clearances are required. A practicing Catholic passionate about serving the mission of the Catholic Church through storytelling, and who has working knowledge of Church structure and Catholic Church teaching is required. Qualified candidates should forward a cover letter, résumé with samples or links to samples of your work, and completed diocesan application to Kelly Shumate, HR coordinator, at 7800 Carousel Lane, Richmond, VA 23294. Email jobs@richmonddiocese.org. Fax 804-622-5163.

The Catholic Diocese of Richmond is seeking an administrative assistant/ecclesiastical notary to assist the Tribunal and Chancellor's Office to accomplish their canonical mission by providing administrative and technical support to both offices and ensuring that all legal administrative matters pertaining to the following judicial levels are completed in accordance with mandated timelines, canonical provisions and office procedures.

The successful candidate will assist the judicial vicar-chancellor, judges, and other tribunal staff in legal matters related to prescribed canonical responsibilities including: serving as auditor to take testimony for cases heard in First Instance, as well as for the Rogatory Commissions requested by other Tribunals in accordance with the Code of Canon Law; assisting in preparation and processing of privilege cases; ensuring accuracy of legal references and citations and preparing case related correspondence and drafting letters for judge as requested.

Other administrative duties include handling and entering incoming/outgoing mail, sharing in general office activity, assisting the judicial vicar in coordinating tribunal staff activities, staff development and resourcing including sending invitations for workshops, as well as overseeing preparation for these events.

Qualifications: Must be a Catholic in good standing. High school diploma or equivalent required. The successful candidate must be proficient in skills of recording and filing data; must be attentive to details; must keep confidentiality given the nature of the work of the tribunal and chancellor. A knowledge of Spanish, spoken and written, is preferred. Interested candidates should please send a cover letter, résumé and completed diocesan application to Kelly Shumate, HR coordinator at jobs@richmonddiocese.org or fax to 804-622-5163.

Peninsula Catholic High School seeks collaborative and experienced teachers/ instructors who have an enthusiasm for youth, skills for effective integration of technology in the classroom, and a desire to be part of a community with a 119-year history of excellence in Catholic education. Unique to PCHS, in person and virtual students take classes together, with teachers providing high-quality instruction and engaged learning activities that serve both learners. Filling full-time instructors for Math (Algebra I and above), experience with online platforms such as webassign/Kuta/IXL preferred; Science (Earth Science and Biology) hands-on inquiry and STEM focus is a must; Social Studies; and English. Qualifications: Bachelor's degree required, master's degree preferred; must have a current Virginia teaching license with endorsements in the assigned subject areas. Please send cover letter, résumé, diocesan application and references to: Peninsula Catholic High School, Attn: Principal, 600 Harpersville Road, Newport News, VA 23601 or principal@peninsulacatholic.org. Applications for employment can found at <https://bit.ly/36ndEsX>. Deadline is April 30, 2022, or until the position is filled. Please visit www.peninsulacatholic.org for more information on our dynamic, innovative school.

Rosary in Vence, France: A Catholic Reading." All are invited to encounter Matisse's masterpiece in sacred art, a gift for French Dominican Sisters, which Matisse called "the fruit of my whole working life." Parking available in the Central Grounds on Emmett Street.

Trinity Organ Concert: Raymond Hawkins from Marblehead, Massachusetts, will present a concert of Lenten meditations. The program will feature works by J. S. Bach, Dieterich Buxtehude, César Franck, Isadore Freed, Florence Price and Louis Vierne. This free concert will be held on Wednesday, April 6, Noon, St. Bede Catholic Church, 3686 Ironbound Road, Williamsburg, and will be available in-person in the nave and online at www.facebook.com/MusicofSaintBede. For more information, call 757-229-3631 or visit www.bedeva.org/concerts.

Annual Easter Sunrise Mass will be celebrated Sunday, April 17, 6:30 a.m., in front of the garden mausoleum of St. Mary Cemetery, Norfolk. Celebrant for the Mass will be Father Leszek Sikorski, U.S. Navy Chaplain. For further information or to volunteer, contact Jim Fitzpatrick at 757-572-1420 or fitzpatrick1100@aol.com.

Mass with charismatic expression, first Wednesday of the month, 7 p.m.; adoration with healing prayer, second Sunday of the month, 5 p.m. St. Clare of Assisi Retreat Center, 620 Buckroe Ave., Hampton. Connect with us at: contact@awakeningthedome.sticchurch.com or 757-814-1706.

SHORTTAKES

The St. Anselm Institute for Catholic Thought at the University of Virginia. Free, in-person public lecture, Thursday, March 24, 5:30 p.m., University of Virginia Clark Hall 107. Professor Emeritus John Dobbins will speak on "Henri Matisse's Chapel of the

IN MEMORIAM

Father James E. Dorson



A Mass of Christian Burial will be celebrated for Father James E. Dorson, Tuesday, April 5, 10 a.m., at Star of the Sea Catholic Church, Virginia Beach. Father Dorson, 83, died Monday, March 7.

A native of Olean, New York, Father Dorson graduated from St. Paul High School, Portsmouth, before attending the Congregation of Holy Cross seminary in South Bend, Indiana. He earned a bachelor's degree in English at the University of Notre Dame before completing graduate studies at the Washington Theological Coalition.

Following priesthood ordination in 1977, Father Dorson served as associate pastor at Blessed Sacrament, Norfolk, until late 1978. His next four assignments were pastorates: Holy Family, Virginia Beach (1978-1991); Holy Angels, Portsmouth (1991-1996); Star of the Sea, Virginia Beach (1996-2002), and St. Thomas More, Lynchburg (2002-2008).

While he retired in 2008, Father Dorson served as temporary administrator of Shepherd of the Hills, Quinque, and Holy Infant, Elkton (2009-2010), and Shrine of the Sacred Heart, Hot Springs (2017-2018).

Ángelus del Papa: Pactar con el mal conduce a la esclavitud

Francisco, antes del rezo mariano, recordó que la verdadera felicidad y la libertad están en el compartir, no en aprovecharse de los demás para alcanzar privilegios y poder. Esas tentaciones se vencen con la Palabra de Dios.

ALINA TUFANI DÍAZ - CIUDAD DEL VATICANO

Ceder a las tentaciones adormece las conciencias porque se justifica el mal disfrazándolo con buenas intenciones. Esta es una de las reflexiones del Papa Francisco, en su alocución antes del rezo mariano del Ángelus de este primer domingo de Cuaresma, que propone el pasaje evangélico que lleva a Jesús al desierto donde, por cuarenta días, es tentado por el diablo (cf. Lc 4,1-13).

El veneno de las pasiones

“El desierto -dijo el Santo Padre- simboliza la lucha contra las seducciones del mal para aprender a elegir la verdadera libertad”. Y la experiencia de Jesús antes de comenzar su misión pública es precisamente “una lucha espiritual” para combatir las tentaciones, como la de “sacar provecho” de ser Hijo de Dios, y aumentar su poder. Una “propuesta seductora”, afirmó Francisco, que solo conduce a la esclavitud del corazón, pues “nos obsesiona con el ansia de tener, reduce todo a la posesión de cosas, de poder y de fama”. Las tentaciones son el “el veneno de las pasiones” en las que se arraiga el mal, pero se vencen con la Palabra de Dios.

“No hay que aprovecharse, no hay que utilizar a Dios, a los demás y las cosas para uno mismo, no hay que aprovecharse de la propia posición para adquirir privilegios. Porque la verdadera felicidad y la libertad no están en el poseer, sino en el compartir; no en aprovecharse de los demás, sino en amarlos; no en la obsesión por el poder, sino en la alegría del servicio”, subrayó el Pontífice.

Con la tentación no se dialoga

El Santo Padre recordó que las tentaciones, que nos acompañan en todo el camino de la vida, se presentan muchas veces bajo una “aparente forma de bien”, “con ojos dulces”, “con cara de ángel”, incluso enarbolando religiosidad. Esto es un engaño del diablo que es astuto y hace que una mala acción o caer en la tentación se justifique con las buenas obras o gestos de la cotidianidad. “Si cedemos a sus halagos -puntualizó Francisco- acabamos justificando nuestra falsedad enmascarándola con buenas intenciones”.

“Con la tentación no se debe dialogar, no debemos caer en ese adormecimiento de la conciencia que nos hace decir: ‘En el fondo, no es grave, ¡todos lo hacen así!’”, agregó el Santo Padre al recordar que Jesús, no pacta con el mal, se opone al diablo con la Palabra de Dios.

Un desierto cuaresmal

Al concluir su reflexión, el Papa invitó a vivir el



El Papa Francisco saluda a la multitud mientras dirige el Ángelus desde la ventana de su estudio con vistas a la plaza de San Pedro del Vaticano 13 de marzo de 2022. Pidiendo de nuevo por la paz en Ucrania, el Papa Francisco dijo que los que apoyan la violencia profanan el nombre de Dios (Foto de CNS/Paul Haring)

tiempo de Cuaresma como un tiempo en el desierto, es decir, dedicado al silencio y a la oración para que “podamos detenernos y mirar lo que se agita en nuestro corazón”.

“Hagamos claridad interior, poniéndonos ante la Palabra de Dios en la oración, para que tenga lugar en nosotros una lucha beneficiosa contra el mal que nos hace esclavos, una lucha por la libertad”, concluyó el Pontífice, al pedir a la Virgen que nos acompañe en el desierto cuaresmal y nos ayude en nuestro camino de conversión.

Francisco: 50% de pobres, 50% de derechos humanos incumplidos

El Papa envió un videomensaje a los asistentes a la primera Cumbre de Magistradas y Magistrados sobre Derechos Sociales y Doctrina Franciscana en tiempos de pandemia y pospandemia, que se desarrolló en Misiones, Argentina. “Poder transformar para el bien es la gran oportunidad de la existencia humana”, afirmó, y los invitó a ser valientes, no perder la fe y sostener el rumbo.

SEBASTIÁN SANSÓN FERRARI - CIUDAD DEL VATICANO

Puerto Iguazú, en la provincia argentina de Misiones, es la sede de la primera Cumbre de Magistradas y Magistrados sobre Derechos Sociales y Doctrina Franciscana en tiempos de pandemia y pospandemia, organizado por el Comité Panamericano de Jueces y Jueces por los Derechos Sociales y Doctrina Franciscana. Del 3 al 4 de marzo, los asistentes compartieron dos intensas jornadas de reflexión, con seis paneles: medioambiente; refugiados, migrantes y desplazados; Estado y Mercado, gestión pública y economía popular; pueblos indígenas; trata de personas, niñez, adolescencia y género; emergencia habitacional y derecho a una vivienda digna.

El mencionado Comité se constituyó según acta dada el 4 de junio de 2019 en la Ciudad del Vaticano, bajo la inspiración de las palabras de Francisco, quien la suscribió personalmente.

Pensar la justicia, repensar la misión

Para este encuentro el Papa envió un videomensaje, expresando la alegría de saludarlos y su satisfacción por el hecho de que la provincia de Misiones los albergue “para poder reunirse a pensar la justicia y repasar la misión que tienen como jueces en este presente tan complejo”.

“Hace tiempo que, cuando pienso en la justi-

cia, me preocupa –la palabra es dura, pero la diré igual- una cierta insustancialidad, con la que tan a veces se la analiza. Me duele ver cómo las formas van tapando la sustancia, cómo es el reinado de las formas y la sustancia se pierde, cómo esta cultura del adjetivo mata lo sustantivo. Los adjetivos reemplazan los sustantivos, y vamos perdiendo día a día profundidad y nos mantenemos en la superficie. No se trata de pintar la realidad o de barnizarla, sino de ir a la esencia de la realidad”.

Francisco manifestó su sorpresa por la constante generación de “normas de todo tipo para garantizar los derechos humanos” y la creación de órganos especializados para velar por esos derechos. “Todo luce muy bien, está bien barnizado, pero... ¿qué ocurre en el plano de lo real? ¿Qué ocurre en el plano real con los derechos humanos, por ejemplo?”, reflexionó.

“A veces, encontrando metáforas, pienso en la naturaleza. Me da la impresión de que estamos viendo la justicia como una hoja de un árbol cuyas raíces están enfermas y su tronco, casi seco. Esa hoja, todavía con un poco de verde, con débil lozanía, está condenada a morir si no curamos desde la base a este árbol que está agonizando”, afirmó.

“Un 50% de pobres es, con total certeza, un 50% de derechos humanos incumplidos”

El Obispo de Roma consideró que “el abordaje superficial y pequeño de la justicia no tiene entidad frente al drama de la injusticia estructural, y eso es lo que muchas veces pasa hoy en tantas sociedades del mundo”. Francisco aseguró que “estamos pensando en el detalle, a veces insignificante, cuando los procesos de deterioro humano y de deterioro social se nos están viniendo encima con sus secuelas de dolor y de degradación”.

El Santo Padre lanzó un mensaje contundente: “Un 50% de pobres es, con total certeza, un 50% de derechos humanos incumplidos”, y añadió que “es hora de reemplazar los discursos por las palabras,

la naturaleza hipotecada y la humanidad en peligro nos llaman desesperadamente a actuar, y debemos responder a este llamado”.

Según el Papa, las personas que tienen el privilegio de estar investidas por el poder judicial tienen todavía mayor responsabilidad en este “duro presente”, así lo valoró. “La omisión, el facilismo, el conformismo y el desinterés por el otro son formas de corrupción, tan dañinas como el propio cohecho”, agregó. Para Francisco, la jueza o el juez que no vive ni siente el sufrimiento del otro, que no comprende la dimensión de reclamo social de justicia, “difícilmente pueda obrar su misión de juzgador”.

El Pontífice los invitó a ser valientes, a sentir, a no perder la fe, a sostener el rumbo. “Y es la gran oportunidad de la existencia humana: poder transformar para el bien”, dijo, con la esperanza de que la Cumbre los ayude a ser protagonistas de este camino. “No lo abandonen. Vean en Jesús, en Cristo, el ejemplo de quien sintió, actuó y se comprometió sin condiciones para luchar por la redención humana. En Él, todos los hombres y mujeres honestos y buenos encontrarán con seguridad fieles compañeros de ruta”, expresó, y concluyó con su habitual petición de rezar por él.

Más allá de los nominalismos

Desde Misiones, Gustavo Daniel Moreno, Asesor Tutelar ante la Cámara de Apelaciones en lo Contencioso Administrativo y Tributario de la Ciudad Autónoma de Buenos Aires, Argentina comentó a Radio Vaticana – Vatican News que “la idea es encontrar, como dice Francisco, una justicia que no solamente sea un nominalismo jurídico, sino que aquellas leyes y sentencias que se dicten realmente se ejecuten, tengan eficacia y puedan transformar la calidad de vida de las personas que son justiciables”.

El magistrado subrayó que pretenden “escapar de la formalidad e ir a un derecho sustancial”. “No es solo una cuestión de formas. Hoy, la justicia, el derecho están más en una cuestión de formas. Nosotros adherimos a esto y nosotros vamos por convertir una justicia realmente para los más vulnerables”, consideró Moreno.



'It is my human duty to help our neighbors'

RICHARD SZCZEPANOWSKI
Catholic News Service

ZABKI, Poland — Nearly 3 million people have been forced to flee Ukraine in the wake of Russia's Feb. 24 invasion of that nation, prompting the United Nations to declare the mass exodus the largest refugee crisis in Europe since the end of World War II.

Most Ukrainians have fled westward to neighboring nations — mostly to Poland — where they have found a haven from the bombings, combat, shelling and destruction.

In Poland, the refugees have mostly been assisted by Catholic groups, individual parishes and ordinary citizens willing and actively helping the displaced.

"I consider it my human duty to help our neighbors. ... They simply need support. They have left everything they had, their whole life is packed into one suitcase," said Dorota Pierscieniewska, a 50-year-old resident of Zabki, a suburb of Warsaw.

Pierscieniewska made the comments in an interview conducted via email by the Catholic Standard, newspaper of the Archdiocese of Washington.

Poland so far has accepted 1.3 million refugees from Ukraine. Warsaw alone took in 200,000 refugees — about 10% of its current population — in less than two weeks. Other countries with large numbers of refugees include Romania, Slovakia, Hungary and Moldova.

Pierscieniewska and her best friend, Ukrainian-born Lillia Bilozir, have coordinated outreach efforts in their small town of 30,000 residents.

Those fleeing to Poland, Pierscieniewska said, "need real help, such as housing, food, clothing, hygiene products and medical care."

The medical needs of these displaced Ukrainians are sometimes overlooked. Support agencies on the ground have reported that frostbite, diarrhea and fainting are the most common afflictions affecting them, and doctors are scrambling to treat those and other conditions. There also are refugees dealing with chronic illness.

"Some of them are sick, without medication, without a medical history that they did not have time to take with them," Pierscieniewska said. "Doctors, who declare their willingness to help, often do so somewhat blindly. There are also people who have interrupted rehabilitation (ongoing medical care), and without it their health will deteriorate."

In addition to organized outreach, many Poles such as Pierscieniewska have taken it upon themselves to assist in any way



Lidija Ivanovna, 75, receives medical assistance after being injured when fleeing Russia's invasion of Ukraine, at the border checkpoint in Medyka, Poland, March 11, 2022. (CNS photo/Fabrizio Bensch, Reuters)

they can. About 95% of Poles said they want their country to accept and help the Ukrainian refugees, according to a survey conducted by Rzeczpospolita, a national newspaper in Poland. Pierscieniewska said there already is a large Ukrainian population living in Poland, many married to Polish citizens.

"They are our neighbors, colleagues from work, doctors, beauticians," she said.

Pierscieniewska, who works in a bank and is a member of Divine Mercy Parish in Zabki, added: "The thought that I could find myself in this kind of situation doesn't let me sleep well."

"When I talk to my friends or to the clients I serve in the bank, I get the impression that most Poles think the same way. It doesn't surprise me at all, because we also have had similar experiences, for example from the period of martial law," she said. "I want to show them (the Ukrainian refugees) — not tell them — but show them that they are not alone. That they can count on us."

Between 1981 and 1983, the then-communist government of Poland instituted martial law, cracking down and punishing those involved in the Solidarity movement or any effort to protest the country's repressive regime.

"Just like them (the Ukrainian refugees), we are full of different fears," she said. "The situation we find ourselves in triggered in us

undiscovered layers of strength and a willingness to help. I have noticed a strange tendency: the less someone has, the more willing they are to share with others."

Pierscieniewska said that she has not only collected items for displaced Ukrainians, but has opened her home as well. "We have invited them into our homes. ... I, for my part, offered the biggest room in my house, and am helping with all the

formalities connected to getting them into schools and looking for jobs for them."

"It is very important to give these people at least a substitute for normality. We cannot focus exclusively on basic necessities. We also need to think about how to help them overcome barriers, for example language barriers, because they need to find work and their children need to go to school," she said.

She added that "the first guest in our house" was a dog named Lonja that was rescued from a Ukrainian animal shelter.

Poland — along with Hungary, Romania, Slovakia, Germany, Belgium and other countries — have eased restrictions on animals entering their countries, thus allowing fleeing Ukrainians to bring their companion pets with them.

As she and others continue to help during this time of crisis, Pierscieniewska said she has seen firsthand that the refugees "are terrified."

"They cannot put this all together in their heads. It is even more difficult to explain this to children," she said. "There are children who have not managed to take a beloved toy with them or say goodbye to their friends. Above all, these people need to feel safe."

Szczepanowski is managing editor of the Catholic Standard, newspaper of the Archdiocese of Washington.

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