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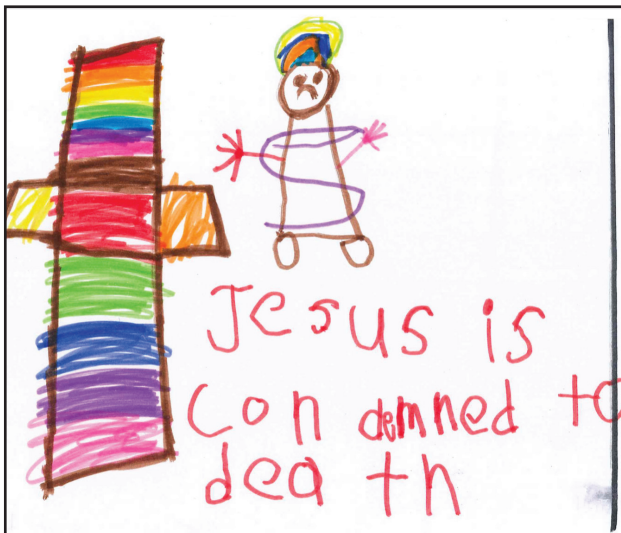
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April 18, 2022

Living Stations of the Cross in Bristol



The Living Stations of the Cross were performed for the first time by students of St. Anne School, Bristol, Friday, April 8. Preschool students created the program, right, elementary students sang in the choir and the fifth through eighth grade students, above, portrayed the roles and did the readings and prayers. The production was performed for the school and in the evening for members of the parish. (Photos provided)



‘War is sacrilege’

In book, pope emphatic in denouncing ‘forces of evil’

CAROL GLATZ
Catholic News Service

VATICAN CITY — To wage war, which marks a failure of politics and humanity, is to surrender to the forces of evil, Pope Francis wrote in a new book.

“War is not the solution, war is madness, war is a monster, war is a cancer that feeds off itself, engulfing everything!” he wrote.

And, he added, “war is a sacrilege that wreaks havoc on what is most precious on our earth: human life, the innocence of the little ones, the beauty of creation.”

The pope’s remarks were part of the introduction of a new book in Italian, titled, “Contro la Guerra. Il Coraggio di Costruire la Pace” (“Against War. The Courage to Build Peace”). Vatican News published the introduction April 13. The 192-page book, published by Solferino press and the Vatican publishing house, was to be released April 14.

“Every war represents not only a defeat of politics but also a shameful surrender in the face of the forces

of evil,” the pope wrote in the introduction.

When people allow themselves to be “devoured by this monster represented by war,” he wrote, then “everyone loses, we destroy God’s creatures, we commit sacrilege and prepare a future of death for our children and grandchildren.”

“Greed, intolerance, ambition for power, violence are motives that advance the decision for war, and these motives are often justified by a war ideology that forgets the immeasurable dignity of human life, of every human life, and the respect and care we owe it,” the pope wrote.

War, he wrote, “is pure madness, its only goal is destruction, and it develops and grows through destruction,” he wrote, blaming people’s failure to remember the past or to listen to what others experienced during the “barbarity” of war.

“If we had memory, we would remember what our grandparents and parents told us, and we would feel

See War, Page 13

How Georgetown plans to make amends for slavery

CHAZ MUTH
Catholic News Service

WASHINGTON — The devastating impact of the sin of slavery cannot be fixed with a simple apology and monetary restitution, Georgetown University officials acknowledge.

The work began nearly seven years ago to begin to make amends for the school’s history of owning and selling enslaved people.

“Sometimes people will (ask) when will we finish up the reconciliation initiatives? (The answer is) it’s ongoing. It’s a permanent part of our process,” said Joseph A. Ferrara, vice president and chief of staff to the president of Georgetown University, one of the most recognizable Catholic institutions in the U.S.

It’s a shameful legacy the Jesuit-run university will bear for the

foreseeable future, and there is no magic remedy to right the wrong, but Ferrara said university leadership is committed to continuing reparations to the descendants of enslaved people once owned by the Jesuits and to ongoing programs designed to counter systemic racism.

The efforts of Georgetown and the Jesuits to atone for what they label as a sin has been widely applauded as an example of how to

begin the process of racial healing in a country still struggling to come to grips with racism.

However, these efforts don’t come without criticism from those who believe reparations send the wrong message and from some descendants of Georgetown slaves who say the committed restitution falls short of the damage that was inflicted.

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Let 'Peace be with you!' guide how you treat others



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

Thanks to the Italian heritage from my mother's side of our family, I am familiar with the phrase "Marzo pazzo," which translates "crazy March." Most applied it to the weather, as one rarely knew whether a particular day would bring, snow, cold and rain, or sunshine. It was unpredictable, crazy.

Marzo pazzo can be an appropriate image for our daily lives when we ricochet from extreme experiences marked by fear, trouble, stress and anxiety. Rarely are we able to land at a place where we're totally at peace.

During late March, I had administered the sacrament of confirmation on five consecutive evenings in parishes from Newport News to Virginia Beach to Onley. I enjoyed the peaceful beauty as I drove through the area, getting a feel for the distance between our parishes and just becoming familiar with the geography.

But on the afternoon of Thursday, March 31, that peacefulness was disrupted when I received a phone call telling me that there were tornado warnings in the Richmond area and that people were taking cover. Fortunately, no one was hurt, but there it was — Marzo pazzo!

With all of the turbulence that can engulf us, I welcome the serenity that comes with the Easter season. Unlike Advent and the

Christmas season during which we are pulled in different directions, e.g., social gatherings, gift buying and giving, etc., the Easter season focuses on the Paschal Mystery — the heart of our faith.

Each of the observances leading up to Easter — Palm Sunday, the Chrism Mass, Holy Week and the Sacred Triduum — with their emphasis on prayer and special liturgical celebrations emphasizing some particular facet or aspect of the Paschal Mystery that is integrated into our whole experience of salvation.

As much as there is a lot of preparation for and celebration of various liturgies from Palm Sunday to the Octave of Easter, I have never felt scattered or pulled in many directions as I sometimes do during Advent and Christmas. Because of that, I've always found Easter to be a much more peaceful time of year.

The hope for peace in recent months has also been affected by the tragedy and trauma of war in Eastern Europe. When we see the brutality of war and the harm that humans inflict upon one another, what happened to our Lord on Good Friday might seem distant, maybe even a little unreal. But the trauma and confusion of the crucifixion was just as real, confusing and destructive as the images we see of war and death today!

This is why the resurrection is such an extraordinary event. After the confusion and fear, after hearts and relationships were ripped apart by betrayal and human weak-

ness, the Lord still stands before his apostles and says, "Peace be with you!"

This peace comes through our reconciliation with God as well as through our desire to have reconciliation with those we have hurt — and with those who have hurt us. This peace is made possible by the passion, death and resurrection of Our Lord by his Paschal Mystery. It is the fruit of our acceptance by faith of Christ's power to overcome sin and the evil it causes.

Let "Peace be with you!" be not only your words, but may they be evident in how you live your life and in how you treat everyone you meet.

May you have a blessed and joy-filled Easter season.

CLERGY ASSIGNMENT

The Most Reverend Barry C. Knestout, bishop of Richmond, has announced the following clergy assignments, effective Friday, April 1, 2022:

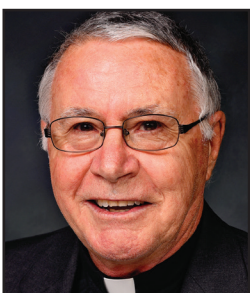
OFFICIAL

Father Rafael Rivas Davila, from ministry in the Diocese of El Vigía-San Carlos del Zulia, Venezuela, to parochial vicar, St. Augustine, North Chesterfield.

Father Santos Ramirez Chicas, from ministry in the Diocese of León, Spain, to parochial vicar, Blessed Sacrament, Harrisonburg.

IN MEMORIAM

Father Robert Cummins Jr.



The Mass of Christian Burial was celebrated for Father Robert Cummins, Tuesday, April 26, 11 a.m., at St. Thérèse, Chesapeake. Father Cummins, 75, died on Palm Sunday, April 10.

A native of Paducah, Kentucky, Father Cummins grew up in Chicago. Having

completed seminary studies, he was ordained a priest for the Diocese of Richmond on May 17, 1986.

Following ordination, he served as associate pastor at Holy Trinity, Norfolk, for four months, before being named to the same position at St. Edward, North Chesterfield.

Father Cummins served as parochial vicar of Holy Family, Virginia Beach (1989-1993). In 1993-1994, he did pastoral work in Ethiopia.

In 1995, Father Cummins was named parochial vicar at Our Lady of Nazareth, Roanoke. Subsequent assignments as parochial vicar included Star of the Sea, Virginia Beach (1996-1997), and Ascension, Virginia Beach (1997-1998). This was followed by three months as administrator of St. Rose of Lima, Hampton.

Father Cummins received his first pastorate in 1998 when he was appointed to St. Thérèse, Chesapeake, where he served until 2009. During that time, he also served as pastor of Good Shepherd, Smithfield (2004-2008).

From 2009-2010, Father Cummins was administrator of Visitation, Topping, and St. Francis de Sales, Mathews. He was named pastor of both parishes in 2010 and served until 2016.

Singing at the Pastoral Center



Students from St. Mary School, Richmond, sing during Wear Blue Day at the Diocese of Richmond's Pastoral Center, Friday, April 8. The day, part of the observance of Child Abuse Prevention Month, included presentation of a quilted banner made by students at Our Lady of Lourdes School, Richmond, and prayers read by students from St. Bridget School, Richmond. (Photo/Stephen Previtera)

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100 models of faith from a million pieces of glass

34 mosaic panels designed to be sources of inspiration at St. Bede, Williamsburg

WENDY KLESCH
Special to The Catholic Virginian

There are as many paths to holiness as there are hearts who seek it; it's clear in the stories of the holy men and women who have lit the way before us.

St. Bede, Williamsburg, is bringing the spirit and image of those stories to life in more than one million pieces of glass.

The parish has embarked on a project to install 34 glass mosaic panels around the dome of the church, depicting saints of all eras and backgrounds, many of whom have roots in the Americas.

"We wanted to be sure, that, when people looked up, they would see themselves," Msgr. Joseph Lehman, pastor of St. Bede, said.

By the project's end, more than 100 saints, blessed, venerables, and servants of God will assemble in communion around the altar — men and women such as St. Katharine Drexel, St. Gemma Galgani and Venerable Pierre Toussaint — each illustrated with signs and symbols telling something of their lives.

Time and talent

The project has been a labor of love for St. Bede; funded by designated gifts and special contributions and not from the offertory, it has drawn upon its parishioners' time and talent. According to the project's FAQ page, depending on the timing of orders and the fluctuation of the euro, the entire project is expected to cost \$1 million, with the approximate cost of each panel ranging from \$30,000 to \$50,000.

"Installing art on the dome of the church has always been a part of the architectural plan for St. Bede since it was built in 2003," said Harold "Sam" Samorian, director of development.

Work began in 2015 when Msgr. Timothy Keeney, then pastor of St. Bede, brought together a group of volunteers with backgrounds in art, art history and architecture.

"They determined that mosaics were the most durable way to bring the saints to life,"



Detail of a glass mosaic panel of Venerable Augustus Tolton at St. Bede, Williamsburg. (Photo/Harold "Sam" Samorian)



Emanuele Barsanti of Barsanti Marble, Bronze & Mosaic works to complete a glass mosaic featuring St. Jean de Lalande, St. Isaac Jogues and St. Rene Goupil, also known as the North American Martyrs, at St. Bede, Williamsburg, in November 2021. (Photo/Harold "Sam" Samorian)

Samorian said.

Parishioner Mark Jakobowski's engineering background has also proved instrumental in helping the crew anchor the artwork safely, Samorian said, as each 5-by-8 foot panel weighs around 260 pounds.

Ten panels have been installed; the parish plans on hanging the remaining 24 mosaics eight at a time, in order to minimize the amount of time that scaffolding is left in the worship space.

The first panel depicts a few of the Church's earliest martyrs: St. Stephen, St. Lucia, St. Cecilia, standing amid a rose-blush dawn; the final brings the assembly full circle, with St. Bede, the sixth-century Northumbrian monk and historian who is a patron of the Church, to stand right by the altar.

'Each one has a story'

Particular care was taken in choosing which saints to depict in the mosaics, Msgr. Lehman said.

"We wanted to be sure to include those who are reflective of some of our folks who are here," he said. "For instance, we wanted to include the patron saint of the Philippines, because we have a very active Filipino community here."

Lorenzo Ruiz, known as St. Lorenzo of Manila, a clerk executed in 1637 during an era of Christian persecution in Japan, will take a place of honor, as will Sister Catherine McAuley, an Irish woman who founded the Sisters of Mercy in 1831.

"We really felt that we should have her there, as a nod to our history," Msgr. Lehman said.

It was her order, he explained, that founded the Williamsburg House of Mercy and Walsingham Academy, with which the parish has close ties.

"So, you have religious history, but also our local history depicted," Msgr. Lehman said.

"Each one up there has a story," Samorian said. "That was key for all of us."

Venerable Augustus Tolton, who, when he could find no U.S. seminary that would admit a Black student, went to study in Rome, going on to become a priest serving the Archdiocese of Chicago, is represented not far from Servant of God Francis Parater of the Diocese of Richmond.

The Virginia martyrs will also figure in a mosaic — the group of Spanish Jesuits made their way up the East Coast on a missionary voyage, landing close to Williamsburg in 1570 — 37 years before the founding of Jamestown — and were killed the following year.

The hope, Msgr. Lehman said, is that the mosaics might inspire a sense of connection to the holy men and women of the past, many of whom might be closer to us than we might have imagined — even as close as our own backyard.

"The pastor of St. Olaf came over and said, 'Oh, it's nice to see all of these; where's St. Olaf?'" he said, with a laugh. "And so we said, 'That's the other parish here in town, so we should include him, too.'"

Tale of two hemispheres

The work of creating the mosaics also bridges two hemispheres.

Once an initial sketch for a panel is approved, Angel Ramiro Sanchez, an artist commissioned by St. Bede, completes a painting, which is enlarged into a 5-by-8 foot reverse image called a cartoon.

"The painter touches up the cartoon to give the details emphasis," to show where subtle gradations of color should be made, Samorian said.

It's then that the artisans of Barsanti Marble, Bronze & Mosaic, based in Pietrasanta, Italy, enter the process. The mosaicists coat the cartoon with a temporary paste and affix the glass pieces to it, building up each section.

Three of the mosaicists were the guests of the parish for two weeks last November to assemble the panels. Working in the parish commons, they fit the puzzle pieces of the mosaic together onto a mortar board, carefully patting each into place. Once the mortar was set, they peeled the cartoon away, revealing the completed image.

"We put up some draperies, but then we opened it up after some of our Masses, so people could go right in and touch the glass and see it in detail," Samorian said.

The parish plans to loan out the original paintings of the mosaics to other parishes, with an invitation to attend Mass at St. Bede, to sit with the saints and reflect — and perhaps even to find a friend in Christ from across the centuries.

"Many of these saints you might not have heard of, but when you read their stories, they're all fascinating, how they have been inspired to live a life devoted to Christ," Samorian said. "That's what we wanted to do with this project: to inspire people to begin to see themselves."

To read more about the Saints of St. Bede, please visit <https://bedeva.org/meet-the-saints-of-saint-bede>.

New director named for Risk Management office

Kurt Hickman retires after 24 years; Regina Isaac succeeds him

BRIAN T. OLSZEWSKI
The Catholic Virginian

It's quite possible that Kurt Hickman visited the Diocese of Richmond's churches, schools and Catholic Charities facilities more often than the men who served as bishops of the diocese during the last 24 years.

Hickman, who retired as director of the Office of Risk Management on Thursday, March 31, made on-site visits to each entity to make sure they were in compliance with safety codes and guidelines. He was also the contact for pastors and business managers when insurance claims for storm and fire damage needed to be filed.

"We prevented a lot of losses," he said. "There's no question about that. I know we prevented some serious accidents."

Hickman noted that since 1998, the diocese has handled over 2,500 claims and that during the last 19 years, it has covered \$16 million in losses, most of which he termed "completely unavoidable."

"I can say this with pride that we never had a claim from any safety recommendation that wasn't taken care of properly," he said. "People have gotten on



Kurt Hickman

things and taken care of things. We've never had a claim about an unresolved safety discrepancy being taken care of."

Hickman said that when he would visit the sites, he would be looking for "obvious safety hazards and electrical issues."

He explained, "A lot of it is common stuff, but when you're a pastor or business manager and you're busy, you're not looking at these things, and you don't see them."

Noting that deferred maintenance is an issue because parishes don't always have the resources



Regina Isaac

to do the repairs, Hickman said the volunteers who do the work are "amazing."

"Especially in the southwest (part of the diocese), people have done a tremendous job of addressing the issues we've asked them to address," he said.

Reflecting on what he termed "the best job in the diocese," Hickman said he was "looking forward to retirement, but I'm not looking forward to leaving."

"What other job is going to enable you to travel throughout a diocese and meet the array of people you meet while at the

same time you're helping them accomplish something?" he said. "Many of them I consider friends."

Regina Isaac, a member of St. Olaf, Williamsburg, is the new director of the Office of Risk Management. Most recently, she was claims manager for property and liability at the Colonial Williamsburg Foundation since 2014.

Isaac, who holds a bachelor's degree in social sciences from the University of Pittsburgh, Johnstown, is a core team member at St. Olaf where she is involved in youth ministry, confirmation preparation and high school retreats. She also serves as a catechist, arts and environment ministry coordinator and on the worship committee and pastoral council.

A native of Aliquippa, Pa., she credits her involvement in youth ministry to one of her religion teachers at Quigley Catholic High School where she was involved with liturgy and served as an extraordinary minister of the Eucharist.

That teacher, Father David Zubik, became Bishop David Zubik in 1997, and has been bishop of Pittsburgh since 2007.

In Observance of Child Abuse Prevention Month



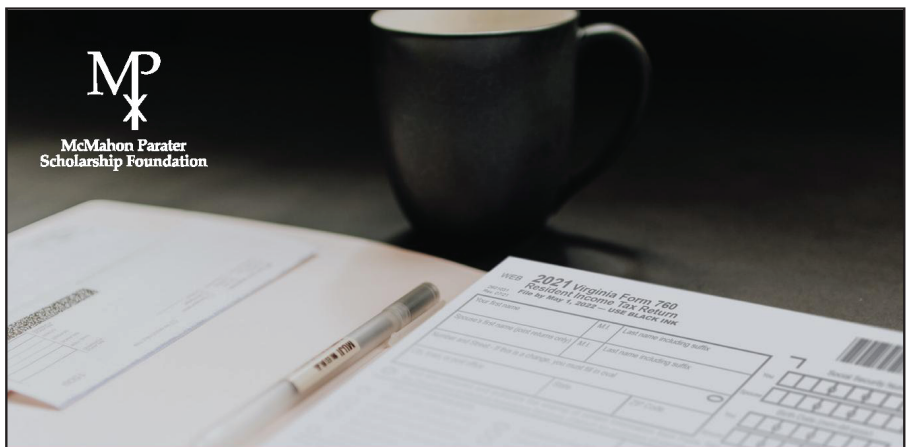
Together, may we always protect our children, youth and vulnerable adults in our homes, churches, schools and communities.

To learn more about our child protection efforts in the Diocese of Richmond, visit:

<https://richmonddiocese.org/protecting-gods-children/>



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Mezzo-soprano 'grounded in Catholic faith'

Hannah Magnelli passionate about 'sharing God's gift'

BRIAN T. OLSZEWSKI
The Catholic Virginian

Inspired by faith

Shopping at various Richmond area grocery stores in the early 2000s, customers might have heard a toddler singing in the cart as her mother shopped for her family. Little did they know that the young vocalist in the cereal aisle would one day be performing opera on the international stage and would release her first single recording. (See sidebar.)

"I've always had a love for music and an ear for it," said Hannah Magnelli. "I was taking voice lessons at a young age, and, of course, it was very basic singing that was appropriate for someone of that age group."

The second oldest of James and Raquel's four children — she has an older brother, Phillip, and a younger sister and brother, Olivia and Benjamin — she played the violin for more than a decade before singing became her greater interest.

"I started taking classical voice when I was about 13 and slowly doing Italian art forms, Latin music used in church," said Magnelli, whose family are members of St. Joseph Parish, Richmond, where Mass is celebrated in Latin. "Then I did a little more in the classical, musical theatre side of things."

As a student at Blessed Sacrament Huguenot High School, Magnelli was involved in the performing arts. She sang "Time to Say Goodbye" at the senior talent show, and at graduation, she and Olivia sang "The Prayer."

Following a semester at Randolph-Macon College and a private internship at the Gran Teatro del Liceu in Barcelona, Spain, under the tutelage of German conductor Sebastian Weigle, Magnelli entered VCU in 2008, where she earned a bachelor's degree in voice performance.

"When you go to the university, whether or not you want to sing pop music or Broadway, classical singing for that is the basic technique, so you're required to sing and learn more operatic classic technique," she said. "It's kind of the baseline to go into other genres you desire."

At VCU, Magnelli, who speaks fluent Spanish and is a Spanish-English interpreter contractor, minored in German.

"Everybody said when I was going into opera, 'You need to learn and know German.' The reason is that it's a very popular language in the classical music world, not just the singers and musicians, but it's a language that's very universal in the European countries," she said, adding that she speaks some Italian and would like to learn Arabic.

While Magnelli finds inspiration in the works she has performed, e.g., "La Clemenza di Tito," "Carmen," and work she is preparing to perform, "Così fan tutte," she is inspired daily by the practice of her faith and takes to heart Pope St. John Paul II's 1999 "Letter to Artists," in which he wrote, "In song, faith is experienced as vibrant joy, love and confident expectation of the saving intervention of God."

"Knowing that it is a gift that I have been given by God, and it's something that I know brings people joy, it is something I am very passionate about, something I love doing," she said. "So when I'm singing, I know I'm sharing God's gift. I get the feeling I can make someone's day or communicate a message somebody could easily relate to."

Magnelli knows that when she sings, she might inspire someone or elicit a "wonderful memory" for them.

"Sometimes when you're listening to music, and it's very beautiful music, you feel as if God is speaking to you, and it just shares the beauty that God has created," she said. "You really feel like your spirit is dancing inside from what it's hearing, depending on what exactly you're singing."

'Decently grounded'

Noting that in her profession and other performing arts, there is a lot of pressure "to be perfect," which, Magnelli said, some artists handle with drugs and alcohol.

"I, for one, have never had to do that. I want to have this confidence on my own without having to do that, and being decently grounded with my Catholic faith has helped me to be able to deal with these things," she said, adding that praying the rosary daily is one of the "little things" that keeps her grounded.

Magnelli said that it is easy to "get influenced by a very secular world" when one is in the entertainment field, but she has been able to deal with it.

"When I am traveling on my own, I still go to Mass on Sundays, and if I need to, I'll try to find a place where I can go to confession, even in foreign countries" she said. "I've been able to stay on track with my Catholic faith."

Magnelli doesn't "put my faith on anyone," taking a lead-by-example approach.

"Be the light in the darkness. If you want to influence somebody and hope they convert or come back to God, the best thing to do is absolutely nothing," she said. "Do what you do, be yourself, be that



Hannah Magnelli

light, and if they see that influence, then you can talk to them about it and give them resources if they ask."

She recalled how she formed a bond with another Catholic.

"I met one other Catholic girl, a new roommate, when I was singing for 'The Sopranos,' who was a devout Catholic. I had no idea she was Catholic. I was studying music and she saw the Brown Scapular hanging out of my shirt and she literally said, 'Oh, my God! Are you wearing this?' And she pulled hers out. I did a double take like, 'What! You're wearing one?'"

"I was kind of shocked. That's just not something you see. It's a very liberal and secular field. A lot of them are cradle Catholics who don't practice and don't go to Mass. It was really nice to connect with her, and we still keep in touch to this day — to meet someone that believes the same as you do because that's really hard in this field if you're devout with your faith," she said.

(The Brown Scapular is two pieces of cloth worn, according to the Vatican's Congregation for

Divine Worship and the Discipline of the Sacraments, as "an external sign of the filial relationship established between the Blessed Virgin Mary, Mother and Queen of Mount Carmel, and the faithful who entrust themselves totally to her protection, who have recourse to her maternal intercession, who are mindful of the primacy of the spiritual life and the need for prayer.")

Magnelli is in Richmond as she continues to prepare for the role of Dorabella in Mozart's "Così fan tutte" for the Commonwealth Concert Opera, May 26-27, at Westminster Presbyterian Church, Richmond, by studying the music and focusing on diction, translations and tempo.

"I try to practice daily for at least an hour. I begin with a specific breathing exercise for 10 minutes, I do several warm-up exercises that each focus on different vowels to work on vowel placement, different parts of my range, etc.," she said. "I then go through my music. If it is new or if there are more difficult sections, I take it section by section."

One group with which Magnelli has not sung is the choir at St. Joseph Church.

"I don't think a lot of people at my parish know what I do," she said with a laugh. "There are some people who know who I am, but my guess is that a lot of people have no idea except if it's by word of mouth. They're usually like, 'What?!'"

But she does welcome their prayer support and that of others.

"This is a high-pressured field that can get to you at times," she said. "I appreciate all the prayers and support."

Editor's note: Learn more about Hannah Magnelli at www.hannahmagnelli.com, or find her on Facebook (Hannah Magnelli, Mezzo Soprano) or Instagram (@hannah_magnelli).

First single 'has special place in my heart'

When it came to selecting and recording her first single, there was no doubt in Hannah Magnelli's mind that it would be "Cinema Paradiso" from the closing scene of the award-winning 1988 movie.

"This particular piece has always had a special place in my heart. The movie is a beautiful movie. I cry every time I see it," she said. "It's a movie about love, not just romance — the love you have toward the person you care about."

Her single was released on January 28 and, according to Magnelli, the response has been positive.

"I have not received anything negative — as of yet. Of course, as a singer, musician, all of us know as an artist that ultimately there is going to be somebody who is going to cri-

tique it or say they don't like it or is just having a bad day and decide to take it out on you. That's always going to happen," she said. "But I have not heard anything negative. A lot of people hear it, love it, think it's beautiful, that it speaks to them — even if they've never heard it before."

Magnelli said another reason she chose "Cinema Paradiso" is to generate media attention and to appeal to a wider audience.

"It caters to a wider audience because not everybody likes opera," she said, noting that had she done in it operatic style, it would have sounded different "and I had to lighten it up."

Editor's note: Visit <https://modernclassicalx.ink.to/CinemaParadiso> to order the single.

— Brian T. Olszewski

Poles provide example for welcoming the stranger

GUEST COMMENTARY

JOHN GARVEY
CATHOLIC NEWS SERVICE

When I was a boy, there was a revolution in Hungary against the communist government. The Soviet Union put it down brutally. Several hundred thousand Hungarians fled the country, some for the United States.

My grandfather took in one family. They moved into the little white house where I was born and stayed for a year or two, until the dad found a job in a local auto body shop. The children were a wonder to us. Their clothes were different. We had never heard a language other than English.

I've been thinking about this as I have watched the news about the invasion of Ukraine. The Russians have bombed civilian areas, and more than 3 million people have fled the country. Sixty percent of them have gone to Poland, their neighbor to the west. Most are women and children. The men stay behind to fight.

The Polish government has provided an easy off-ramp. It is accepting refugees without a passport. It is drafting a bill to allow Ukrainians social benefits available to permanent residents. Arrivals at the border are taken by tour buses to reception centers where they can get food and beds, medical

care and legal services.

The European Council approved a Temporary Protection Directive that will allow Ukrainians to stay in EU member states for up to three years. During that time, they can work and get access to housing, medical services and education.

These are generous policies, to be sure. But what I have marveled at are the reports of ordinary people taking refugees into their homes. The New York Times reports that more than 500,000 Poles have joined a Facebook group that coordinates support.

These families don't have a spare house like my grandfather did. The Times spoke with one couple who moved their 5-year-old daughter into their bedroom to make space for a mother and her 2-year-old son.

Imagine living in that household. Overnight, your food bill doubles. Guests need anything they have not crammed into a suitcase. They likely have little money (hryvnia, not euros). Evenings around the table are not like a visit from your college roommate. These are strangers. Poles and Ukrainians are Slavs, so there is a rough linguistic similarity, but they're not like Danes and Swedes. Any conversation is work.

To most Americans, this prospect seems strange and off-putting. As Father Henri Nouwen once observed, here "the assumption is that stran-

gers are a potential danger and that it is up to them to disprove it."

We protect our apartments with dogs and double locks. We no longer pick up hitchhikers. We teach our children to avoid the risk of "stranger danger." We post security guards in subways and airports.

Something about our culture has bred in us an unhealthy fear of strangers. I wonder whether our very prosperity is to blame. The rich can wall themselves off from people they don't know. Wealth lets them be selective in their relationships. They choose their friends and connect at work, on social media and by air travel. And if you're rich, you yourself have probably never had to depend on the kindness of strangers.

Whatever the explanation, our fear of strangers may cause us to lose sight of an essential Christian virtue. St. Benedict says, in Chapter 53 of his Rule, that "any guest who happens to arrive at the monastery should be received just as we would receive Christ himself, because he promised that on the last day he will say: 'I was a stranger and you welcomed me.'"

Garvey is president of The Catholic University of America in Washington. Follow him on Twitter @CatholicPres. Catholic University's website is www.cua.edu.

We need this Easter more than ever

GUEST COMMENTARY

GREG ERLANDSON
CATHOLIC NEWS SERVICE

One of the best decisions my wife and I ever made was to keep our television out of the bedroom. We've never fallen asleep bathed in the blue glow of some late-night comic or some not-quite-funny comedy. The bedroom is our oasis.

We may, however, do something almost as bad these days. We sometimes eat dinner while watching the evening news.

It is generally a bad idea at any time of year. The network news anchors compete to bring stories of mayhem and disaster, while the advertisers bank on our need for costly medicines for the ailments provoked by all that bad news.

The news needs a warning label like we hear rapidly recited for every high-priced drug: Watching this show may cause fatigue, then anxiety, ending in despair.

This past month has been really tough. The pictures and stories from Ukraine are horrific: the shelling, the bodies, the refugees, the children, the tears. It is a nightmarish kaleidoscope of tragedy. It is difficult not to feel rage at the senselessness of this war.

There are many other wars that deserve this kind of coverage — in Africa, in Asia, in the Middle East, in our inner cities. Knowing that to be so, however, does not lessen the anger or sense of hopelessness with this war. It is a war of brothers brought about by greed and ego and nostalgia for a mythical golden age of empire.

This indigestible reality is our evening fare. New York Times colum-

nist Thomas Friedman suggests we are watching the first true world war. It is being viewed on TVs, cellphones and computers all over the world. It is impacting gas prices at home and wheat prices in Africa.

Many are suffering the effects of this war although they could never find Ukraine on a map. It's a world war because it demands the world's attention in a uniquely 21st-century way.

Perhaps for a few decades we were lulled into a dreamscape: It was the end of history, we were told. The good guys won. The bad guys were vanquished, their systems of control in ruins. It was never so neat as the pundits described, as 9/11 showed us. But for a time we did not fear nuclear holocaust. Our rivals were diminished. Our wars far away.

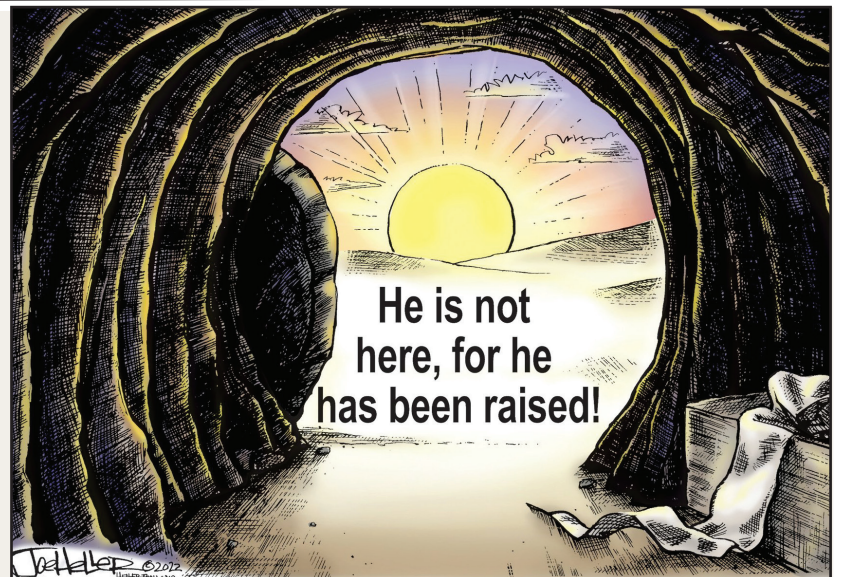
This was a dream. Perhaps a foolish dream. Human nature had not changed, neither ours nor anyone else's. Sin still stalks the land, even if we are blind to the suffering about us and deaf to the cries of the dispossessed.

This Easter season comes when we need it more than ever. The man who healed the blind and the deaf is risen. This is not the end of history. A news anchor's grim highlights of Armageddon will never be the last word. But the final chapter has been written already by the Lord of Easter. This night ends in dawn.

Let us remember what we prayed in the beautiful Exsultet on Holy Saturday:

*"This is the night
of which it is written ...*

*The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy
to mourners, drives out hatred, fosters
concord, and brings down the mighty.*



"Our hope remains in the Lord, for he is risen. We strive to comfort the refugee and defend the weak. Much work still needs to be done by each of us, but done knowing the final chapter has already been written. What we have no time for is despair.

*"This is the night,
when Christ broke the prison-bars*

*of death and rose victorious from
the underworld."*

Alleluia.

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PCRS 'saint' makes life better for those around her

Frances Buckley White exemplifies importance of helping others

JENNIFER NEVILLE

Special to The Catholic Virginian

Frances Buckley White said she strives to implement the lessons of her youth “that we can all make the world a better place even by doing the simplest things to help another person” and “no matter how big or small that help may seem, it makes a difference.”

Such was the ethic that prompted Portsmouth Catholic Alumni Relations Committee to induct White into the Circle of Saints, an annual honor given to an outstanding philanthropic alumnus or alumna of Portsmouth Catholic Regional School (PCRS) or a former Catholic school in Portsmouth.

White, who attended St. Paul for first through 11th grade, has been active in the community and has been a “godsend” to PCRS through the years, said Marie Reynolds Penney, School Advisory Board chair.

“Anytime something is needed, you can call her or send her word, and she will be at the school willing to do anything,” Penney said.

White’s three children, now adults, and four grandchildren attended or are attending the school, but even when none were going there, she continued to volunteer.

Over the years, some of the tasks White undertook were administrative work, helping in classrooms, supporting special events, assisting in the library, participating in fundraisers, helping in the lunchroom, providing her company’s electrical services and donating and helping install handrails to allow easy access to the school.

She was “so devoted” to the Daughters of Charity of St. Vincent

de Paul, who administered and staffed the school at one time, that she was awarded the honor and status of affiliate for the order in 1997, said Donna Henry, first grade teacher and assistant principal.

Fellow alumna Cindy Pauler described White as “just true blue” because whenever there’s a need, “if there’s anybody that’s going to step up to the plate, it’s going to be Frances. You can always count on her.”

Trouble balancing and difficulty driving has slowed White somewhat, but she continues to be eager to help with projects that can be done from her home, she said.

Having a servant’s heart is core to White. She said she was “always taught” to be kind, polite, treat others as she would want to be treated and help anyone anytime.

“I was always known for helping out whenever I could – always, either neighbors, family or anybody who needed me to help,” White said. “From the time that I was very young, I just learned that’s part of what you did because if you are good for other people, they would be good to you. It just always helped me be a better person.”

White was born in Portsmouth in March 1944. She is the oldest of four children and the only daughter. Faith was practiced regularly in the family as they attended weekend Masses and prayed together.

Frances said Catholicism “has always been part of my life” and has been “a reassuring positive foundation.”

“I think faith is very much part of what makes life good, what makes life secure,” she said.

Although White attended Woodrow Wilson High School for

her senior year in 1961-62, she said she never forgot the value of a Catholic education. She believes it provides “a great foundation” morally and academically because her one year at public school taught her that some children never learn the importance of helping others. At Catholic schools, however, values are woven into the curriculum and the Golden Rule is upheld “as a part of everyday life.”

“If you learn it starting at a very young age, you very, very, very much know how to make it be part of your whole life,” White said.

She married Wayne White in 1970, and in 1974, they opened their electric company, now known as BFW Inc., which their three children, David, Cathy and Billy, currently run.

While raising her children, White “always wanted them to know that they had to learn as much as their minds would absorb” and “had to be kind to people around them.”

When the White family lived in Virginia Beach, she and her young children delivered Meals on Wheels, and she helped form the program in Portsmouth when her family moved there. She also helped with OASIS.

“They (her children) had to learn what to do to make a better world,” she said. “I taught them at a very young age that there were people who needed somebody to care enough as to whether or not they got food or had somebody to speak to.”

David said that through Meals on Wheels, he learned that when someone needs something, he should “step up and do the best you



Francis Buckley White

can,” and Cathy said her mother’s willingness to help others “planted a little voice in your head” that “it will take you less than a minute to just help somebody else.”

Frances and Wayne White also taught their children the importance of caring for their family. The reason they moved to Portsmouth was to care for Frances’ father who had health issues, and they later moved in with her mother-in-law to help her after her husband died.

Former fellow volunteer Roxann Lucha praised White for spreading joy.

“I think I would call her everybody’s grandma. She’s just this little teeny tiny woman, and she just always has a smile for everyone,” Lucha said. “If somebody was having a tough day and she could make it better, she would.”

Likewise, Henry said, “Frances fills anyone around her with glee and lifts them with laughter.”

For CUA student, Ukraine war takes personal toll

MARK ZIMMERMANN

Catholic News Service

WASHINGTON — For Lydia Korostelova, Russia’s brutal invasion of her native Ukraine has hit home in ways she could never have imagined.

“People are leaving their homes, leaving everything behind,” she said of her hometown of Huliaipole in eastern Ukraine during an April 7 panel discussion at The Catholic University of America in Washington.

The town, 90 miles from the besieged city of Mariupol, has seen its population drop from 13,000 to about 2,000 as people have fled to safety, the 23-year-old student at the university’s Columbus School of Law said.

A recent New York Times article about Huliaipole quoted a 64-year-old woman sheltering in a basement of the town’s hospital who said life there now is “like living in a horror movie.”

For Korostelova, who has been receiving eyewitness accounts from family members and friends in Ukraine, that horror is all too real.

“They (the Russians) are killing Ukrainian civilians every day,” said Korostelova, whose presentation included a series of photos of bombed

homes, markets, roadways and railroad tracks, and a centuries-old church with its bell tower in ruins.

Korostelova showed a picture that she took of her family while she was at home during Christmas break. “It’s the last I have of that kind,” she said.

Then she spoke words of another horror from back home in Ukraine.

“My brother, he’s supposed to turn 25 on April 17, but he won’t, because he was killed on March 9,” she said, her voice breaking. “He was a very patriotic, dedicated young man.”

Korostelova noted how her father and brother had stayed in the town, helping however they could, including getting water to residents and assisting with other relief and defense efforts.

In an emotional voice, she explained how her brother, Yevhenii, died.

“He and his friends, who also died, they were driving in a car outside my hometown to deliver humanitarian aid to people in the nearest village. It was a volunteer mission, they were never involved in any military practices, it was just helping people to survive, and the road was mined,” she said.

Remembering her brother, who was called Zhenya, she said, “He was very bright. He was getting his Ph.D. in agriculture. He was published, he was traveling around the world, doing great things.”

Korostelova also described how residents hide from constant shelling and artillery fire.

“All this time, people are surviving how they can,” she said. Some residents have not made it, including a friend’s grandmother who went outside to breathe fresh air after being in hiding, and then was killed when a bomb fell in her backyard.

“Some people have no ability to bury loved ones, so they’re forced to bury them in their gardens or backyards,” Korostelova said, adding that in villages near her hometown young women reportedly have been kidnapped and raped by Russian troops.

Other panelists connected the war and people’s suffering to Lent, a time of repentance and growing closer to God.

“We’re here in Lent, coming up on Holy Week, so we’re really in this moment between suffering and hope, and that’s where we are in the

See Student, Page 12

Increased enrollment has SVVA optimistic about future

Presents education option for military children, immunocompromised

WENDY KLESCH

Special to The Catholic Virginian

A little more than 200 years after the founding of the Diocese of Richmond, Connor White, a 17-year-old high school junior from Chesapeake, is set to be a part of the first graduating class of its first fully-virtual school, named for the diocese's patron saint.

St. Vincent de Paul Virtual Academy (SVVA) is a virtual Catholic high school serving grades 8 through 12. It is administrated by the faculty and staff of Peninsula Catholic High School, Newport News, and is overseen by the Diocese of Richmond's Office of Catholic Schools.

"It's fully accredited," said Heather Whitchurch, interim principal at PCHS, "as it falls under the same accreditation process as the other Catholic high schools in the diocese."

The school opened for enrollment in March 2021 for the fall semester of this academic year. Its first graduating class is set to celebrate its achievements in the spring of 2023.

SVVA is designed with flexibility in mind, Whitchurch said. Students can attend either full-time or part-time.

"It's a good option for students who are immunocompromised," she said, "and for military children," since SVVA affords them the opportunity to attend the same school for four years, despite moves, without the worries of the shifting requirements expected by new school systems or missing credits.

Whereas the eight brick-and-mortar Catholic high schools in the diocese might be out of driving distance for some students, students can attend SVVA regardless of their geographic location, whether they are out of the diocese or even out of the state.

SVVA students engage in live, synchronous, virtual learning; they are taught by PCHS teachers and interact with PCHS students, Whitchurch said.

"It's for anyone looking for a Catholic education," she said.

Virtual class, real learning

"It's been a blessing to be allowed to have Connor stay at home," said Janet White, Connor's mother. "He's had several doctor's appointments that would have conflicted with his going to school."

White attended Catholic High, Virginia Beach, for his freshman and sophomore years, his mother said, but when major jaw surgery left him unable to wear a mask for eight to 12 weeks, she began to look for online options.

Connor is also an independent learner, she said, who is more comfortable attending school from home.

"He clocks in with the homeroom at 7:45, and then he goes on to his first class. He sees his fellow students, he sees all his teachers, and



Connor White, a high school junior at St. Vincent de Paul Virtual Academy, at his home in Chesapeake, dressed for Wednesday Mass, which he attends virtually with students from Peninsula Catholic High School. (Photo/Janet White)

they work with him, just like he's sitting there in the classroom," she said.

His favorite subjects, White said, are history and media production.

"In media production, we've worked on Adobe After Effects, we've done some stop-motion, and then we got to do a midterm project instead of a test," White said.

White said he enjoyed the chance to work on his own creative project. For other projects, he said, he collaborates through Zoom with his in-person classmates to make video shorts.

"We had to do a group project where we had to fake a 'rock, paper, scissors' contest. It was so we could learn WeVideo; that was the application we had to use," he said.

For another video project, White and his in-class partner cut the scenes so that it looked as if they were speaking to one another on the phone, explained Mike Pilola, who teaches English and media production at PCHS and SVVA.

"We plan the lessons specifically so that students at home will be equally engaged," Pilola said.

"In fact, one of my most engaged students is actually an SVVA student," he said. "Connor is a very talented movie maker."

"It's been good," White said, "everyone is nice."

Practice makes perfect

Peninsula Catholic High School began experimenting with online teaching in 2016, with the aim of coping with inclement weather.



QUESTIONS & ANSWERS

FATHER KENNETH DOYLE
CATHOLIC NEWS SERVICE

Father Doyle has retired from writing the question and answer column. Catholic News Service expects to name his replacement soon, after which time the column will resume appearing in The Catholic Virginian. Thanks for your patience.

"We had just become a one-to-one school, with each student given their own laptops," Pilola said, "when we had a year with a lot of snow days. While everyone else was making up days in the summer and on Saturdays, we were all caught up."

When schools closed for the pandemic in March 2020, PCHS teachers already had the training — and the technology and resources in place — to go virtual.

"It was March 13 when everyone was sent home," Whitchurch said, "and we were up and running by Monday."

"Because we've been doing online education for a while now," she said, "our teachers have had a lot of experience with engaging students. If they are doing group work, for example, the teachers create break-out rooms so online students are pulled into the mix and feel as if they are a part of the classroom."

Pilola said SVVA teachers also make use of Nearpod, an app that allows teachers to manage students' screens so that all students — those in the classroom and online — view presentations simultaneously.

There are interactive quizzes, polls to gauge students' responses, and games that serve as check-in points, he said, "making sure that everyone stays on track."

Four students are enrolled

in SVVA for the upcoming year, Whitchurch said. There are hopes that the school might expand and eventually become independent of PCHS, with its own teachers and staff.

"We're excited to bring St. Vincent de Paul into the future," she said.

'Catholic connection'

"I wanted Connor to stay with the same curriculum," Janet White said. "Everything he did at Catholic High transferred in, and he attends Mass, virtually, every Wednesday. He keeps that Catholic connection and the stewardship that goes with it. It's been a godsend."

Like PCHS students, SVVA students must also fulfill a service hours requirement.

For his volunteer hours, White said, he served stew at the Shamrock Marathon at the Oceanfront to all the runners. He also plans to attend a retreat this spring, he said, one of two that SVVA offers each academic year, where he will meet his PCHS student counterparts in person.

He enjoys being a part of something new, White said.

"I like being at home, while doing school work," he said. "I'd recommend it."

"And another fun part is he gets to wear shorts," Janet White said.

"That's true," he agreed with a quiet laugh.



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IN LIGHT OF FAITH
BARBARA HUGHES

Among the trees that flower in the springtime, my favorite is the dogwood, prompting my husband and I to plant one in our backyard a few years ago. The first spring its branches yielded only three blossoms, five during the second year; but this year, much to our delight, every branch is bursting with flower buds.

The dogwood has long been associated with Jesus' death on the cross. With its blooming typically coinciding with the final weeks of Lent and/or Easter, it serves as nature's reminder of the price the Son of God paid for our salvation.

Legend has it that the cross to which Jesus was nailed was cut from a dogwood tree, for in its earliest life, dogwoods were as large as oak trees. However, because of the role it played in the death of our Lord, it was blessed and cursed. No longer counted among the largest trees, it was doomed to live out its days on Earth as a tree that would remain relatively small in stature as a reminder of the humility of the God man whose body it bore.

Another version of the legend purports that Jesus, sensing the tree's anguish over the role it was forced to play in his death, blessed the tree by gifting it with the potential to bear blossoms that would burst forth every year during the

season that celebrates the Paschal Mystery.

So it happened that dogwood trees remain a symbol of purity and rebirth now and until the end of time. Suffice to say, the flowers that grace the branches of these trees are no ordinary blossoms.

The flower, consisting of four petals, form a cross, which is the symbol of our salvation. From its rather rough center, which represents the crown of thorns that adorned the sacred head of Jesus, issues forth red streaks that remind us of the blood that Jesus shed on our behalf.

Since not all dogwood trees are white, the pink flora of some represents the gentleness, affection and maternal heart of God. However, regardless of the color of the flower and despite its gentle appearance, blossoms that grace the dogwood are actually quite sturdy. Not only are they able to withstand the unexpected cold snaps that frequently accompany spring, but they adhere to their branches with surprising tenacity when assaulted from every direction by March winds that can be relentless at times.

Given their beauty and symbolism, it's little wonder that dogwood trees are used to adorn yards and gardens, but they are also seen thriving in wooded areas where their unlikely presence adds a taming ambiance to even the most rugged terrains.

Although the lifespan of the tree's flower is relatively short, it



reminds us that no matter how appealing the many joys and pleasures of Earth seem, they, too, will pass. While the dogwood tree doesn't bear the kind of fruit that feeds our body, it certainly provides abundant food for thought, directing hearts and minds toward spiritual fruit that is ours for the taking.

As we enter one more Easter season, signs of new life and rebirth are everywhere, as a sign that resurrection is an ongoing reality. During his life on Earth, Jesus often used nature as a means to illustrate the Kingdom of God that is forever recreating us anew.

Opportunities to see God everywhere are endless, but unless we take the time to ponder the glories of God that surround us, we remain victims of a world that directs our attention to only that which is passing or worse focuses mostly on what is evil.

With the weather warming and sunshine beckoning, we do ourselves and the people with whom we live a great service by spending more time outdoors, identifying ways that nature reminds us of the many ways that Jesus used nature to teach us the ways of God.

The fact that it took three years before our dogwood tree provided an abundance of blossoms reminds me of the parable that Jesus told about the fig tree that failed to bear fruit because the soil needed to be tilled, fertilized and watered with tender loving care.

The same thing holds true for us and the garden of our soul. If we've failed to do all that was needed to conform our life and will to the will of God, we are reminded that now is the time.

What better time than spring and the Easter season to nurture the seeds that were planted at baptism so that we can become the glorious persons that God created us to be so that we will blossom for all eternity.

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

Make the last song Jesus sang your song



BELIEVE AS YOU PRAY
MSGR. TIMOTHY KEENEY

There are certain songs that have imprinted themselves upon our lives. We may have heard them at a particularly vulnerable moment in our life, and now they are part of the soundtrack of our existence.

This is especially true for those who fell in love with another and associate that love with a particular love song. Hence, you have couples who reach for each other's hands or give each other an embrace when, "They are playing our song."

Wouldn't it be powerful if we knew if Jesus had a certain song that was part of the soundtrack of his life? Wouldn't it seem fitting that he would have sung that song at key moments in his life? It might even be the last song on his lips. And we do know what that song is.

Matthew's Gospel records that at the end of the Last Supper, "When they had sung the hymn, they went out to the Mount of Olives"

(Mt 26:30). This was the last song that Jesus sang. We even know the words.

It was the custom at the end of the Passover feast to sing the Hallel psalms (Ps 113-118). Jesus would have sung these psalms of thanksgiving to his heavenly father every year of his life on Earth. They would have been engrained in his mind and in his heart. The last of these songs is the psalm we sing in our Mass for the Second Sunday of Easter, and it is a love song.

We are used to all kind of love songs, some of them beautiful and some of them insipid. But often they are more about infatuation or attraction than having deep love as their subject. The

deepest love doesn't just long to be together with their love, but longs to make a permanent commitment to their beloved that involves a total surrender of self. Psalm 118 is this kind of love song.

The psalm text for Mass has two phrases – "his love is everlasting" and "his mercy endures forever" – that really could be translated as his covenant love endures forever. The Hebrew for this kind of love is hesed. This is the only kind of love that God has for his people — a self-giving love.

Can you imagine what it was like for Jesus to sing this song after celebrating his last supper with his disciples and just as he is about to depart with them for the Mount of Olives where he will begin his agony and be betrayed?

Allow yourself to join Jesus in his song of hope in the face of a painful death when he sang, "I was hard pressed and was falling, but the Lord helped me. My strength and my courage is the Lord, and he has been my savior."

Not in the psalm text that we sing at this Mass, but in the last song Jesus sang, are also these words. "In danger I called on the Lord; the Lord answered me and set me free. The Lord is with me; I am not afraid. What can mortals do against me?" Imagine how Jesus would sing those words.

Ponder the consolation Jesus received singing, "Open the gates of victory; I will enter and thank the Lord," even as he was to begin his passion that very night. And the last words that Jesus sang are again an affirmation of God's deep committed love. "Give thanks to the Lord, who is good, whose love endures forever."

Now, make Jesus' last song your own.

Msgr. Timothy Keeney is pastor of Incarnation, Charlottesville.

Second Sunday of Easter – Year C

Acts 5:12-16;

Ps 118: 2-4, 13-15, 22-24;

Rev 1:9-11a, 12-13, 17-19;

Jn 20:19-31

Pope may be working to free Nicaraguan prisoners

Exiled bishop made names known last November

DAVID AGRÉN
Catholic News Service

MANAGUA, Nicaragua — Exiled Nicaraguan Bishop Silvio José Báez said he is certain Pope Francis is working behind the scenes to help resolve “the cruel and unjust situation of the political prisoners in Nicaragua.”

In an interview with the Nicaraguan media outlet Confidencial, Bishop Báez said he spoke about the prisoners’ situation when he met with the pope in November.

“I brought him the names of the recent prisoners and a written summary of the unjust and cruel situation they were being subjected to,” said Bishop Baez, auxiliary bishop of Managua, who has been in exile for three years.

“I begged him to please do something — even if it was in a discreet and silent way, but that in his heart as a merciful pastor, our political prisoners would find a place,” Bishop Baez said in the interview with Nicaraguan journalist Carlos F. Chamorro. “I am sure that the pope did something and I think he continues doing something — perhaps not publicly, but something is being done from the Holy See.”

Bishop Baez’s comments were published April 10 in a wide-ranging interview that touched on his exile, the pope’s perceived silence on Nicaragua and the Church’s role in facing the country’s increasingly despotic president.

The timing coincided with the third anniversary of Bishop Baez’s departure from Nicaragua, which he left in April 2019 at the instructions of Pope Francis — who, according to the bishop, told him, “I don’t want another bishop martyr in Central America.”

“I left Nicaragua crying,” he said of his exile. “And I have spent these three long years in exile

“We all know that they are innocent, that the trials are a total farce and that the situation and conditions in which they find themselves are inhuman and cruel.”

— BISHOP SILVIO JOSÉ BÁEZ

with feelings of nostalgia and pain for not being physically in the midst of my people.”

Bishop Baez has been outspoken on Nicaragua’s slide into tyrannical rule under President Daniel Ortega.

Church leaders in Nicaragua have worked — often fruitlessly — to find solutions. They facilitated a national dialogue after protests in 2018 demanded Ortega’s ouster. Parishes provided spiritual support for protesters and a place to seek shelter from police and paramilitaries — and later were besieged for assisting the families of political prisoners.

In his Easter 2019 message, delivered shortly before leaving, Bishop Baez spoke of a “crucified people with the hope of resurrection.”

He repeated those sentiments, telling Confidencial, “I can say from the heart to the people of Nicaragua that just as Jesus Christ, crucified by the powers of the world, was resurrected by God to never-ending life, the crucified peoples, sooner or later, are also resurrected.”

Bishop Baez has spent much of his exile in Florida. He teaches Old Testament classes at the St. Vincent de Paul Regional Seminary in Boynton Beach.

On Sundays, he celebrates Mass at St. Agatha Parish in Miami, which has become a welcoming center for Nicaraguans arriving in the United States. His homilies often speak to topics back in Nicaragua, where his words are spread on social media and by the country’s beleaguered independent media outlets.

“The pope asked me in November not to stop preaching in St. Agatha every Sunday, as I had been doing,” he told Confidencial, “and that I don’t abandon my people.”

The situation has been dire in Nicaragua. Ortega won rigged elections in November 2021 after disqualifying and imprisoning his main political rivals. The regime continues to hold more than 170 political prisoners — often in deplorable conditions — according to Bishop Baez.

“There is not a single day in my life that I do not remember them, pray for them and raise my voice demanding their release,” Bishop Baez told Confidencial.

“We all know that they are innocent, that the trials are a total farce and that the situation and conditions in which they find themselves are inhuman and cruel.”

The Ortega regime recently expelled the Vatican’s ambassador to Nicaragua, Archbishop Waldemar Stanislaw Sommertag, whom critics faulted for not speaking out about abuses in the country, but who worked behind the scenes to win the release of political prisoners.

Bishop Baez offered little insight on the expulsion, saying it was a “diplomatic crisis” and that “prophecy and diplomacy are two different things.”

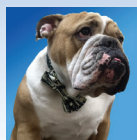
Still, he said: “The pope was surprised. He showed his pain and also surprise because I think he was not sufficiently informed” on the situation in Nicaragua.



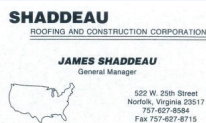
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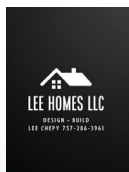
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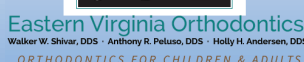
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Use caution; examine prayer apps' privacy policies

Providers may be using personal information for questionable purposes

DENNIS SADOWSKI
Catholic News Service

WASHINGTON — In the digital world, smartphone users can find apps for just about any purpose: banking, news and information, entertainment, travel, finding a job, self-improvement and, of course, prayer.

That includes Catholic prayer.

Dozens of Catholic-specific apps exist. They have varying levels of presentation and content.

Styles range from a basic offering of prayer or Scripture to those that combine inspirational music or traditional chants with pleasant graphics to help guide users through the daily Mass readings, the rosary, meditation, the Liturgy of the Hours, prayers for the Lenten season and even step-by-step preparations for the sacrament of reconciliation.

Beyond devotional features, some apps have been built to allow users to post prayers or prayer requests, comment on a particular challenge they are facing, or invite others to offer support at a troubling time.

Whatever their design, prayer apps have become a popular option for millions of Catholics worldwide seeking to better connect with God and establish a stronger prayer life.

'Place of peace'

"The things we've heard from folks ... is just that it is a place of peace amidst what is a relatively crazy world, both politically and the pandemic that obviously brought with it incredible suffering and grief," Alex Jones, CEO and co-founder of Hallow, said of his popular Catholic app.

Since its launch in December 2018, Hallow had seen more than 2 million downloads as of March 1, Jones, a University of Notre Dame graduate, told Catholic News Service.

He credits the app's widening popularity to content that is regularly updated and expanded and speaks to people's needs. The app offers a free version with more than 3,000 meditations, as well as a premium version, Hallow Plus, with more expansive content for a monthly or annual subscription fee.

While Hallow enjoys enormous popularity, other apps have garnered their own devoted followers as well, with some people using more than one prayer app in their lives.

Jennifer Kane, who catalogs and evaluates Catholic apps at her website CatholicAPPtitude.com, told CNS she has found several excellent resources among the hundreds she has downloaded. Her website, which went live in 2013, has evaluations for apps such as Laudate, Click to Pray, Pray as You Go, Mass Explained, Divine Office and Universalis. Her site includes those that are free and those that require a fee or subscription.

Prayer apps are not just for Catholics. Christian prayer and meditation apps are burgeoning as well, especially since the COVID-19 pandemic emerged in 2020. Among the most widely downloaded are London-based Glorify, founded in 2019, and Los Angeles-based Pray.com, founded in 2016.

Like Hallow, the Glorify and Pray.com apps offer free basic access as well as enhanced versions for monthly and annual subscriptions.

Prayer for profit

The growing popularity of prayer apps has attracted attention from investors.

Hallow, Pray and Glorify alone have raised



A delegate at the Fifth National Encuentro in Grapevine, Texas, uses a smartphone Sept. 21, 2018. Subscribers to and users of prayer apps are cautioned to be aware of how their information is being used by the providers. (CNS photo/Tyler Orsburn)

more than \$120 million from investors.

For example, in 2021, Hallow raised more than \$50 million. Jones said pitching the app to potential backers was difficult, but that the funding has allowed the 40-person company to continue to expand its offerings in the hope of eventually turning a profit.

Hallow's investors include venture capitalist and political activist Peter Thiel; Scott Malpass, co-founder and board chair of Catholic Investment Services and retired chief investment officer at the University of Notre Dame; Narya VC, a venture capital firm owned by J.D. Vance, author of "Hillbilly Elegy" and a candidate for the Republican nomination for the U.S. Senate in Ohio; and a handful of other venture capital firms.

Meanwhile, Glorify announced in December it had raised \$40 million. Since its founding, Pray.com has raised \$34 million in five funding rounds, according to Crunchbase.com.

Such large investments have led to questions about how the apps – like most other apps and online services – use the personal data collected from users and whether such information is being monetized.

Writing in an op-ed in The Washington Post in May 2020, venture capitalist Katherine Boyle said the pandemic especially contributed to the popularity of prayer apps and high-tech investors noticed.

"A holy trinity is in place: isolated people hungry for attachment, religions desperate for growth in an online world and technology investors searching for the consumer niches yet to digitize," Boyle wrote.

Such circumstances have led to questions about the actions of some prayer app developers as they try to generate greater revenues outside of subscription fees.

Personal information not protected

In January, BuzzFeed reported on the experience of a Pray.com user who said she did not realize the comments she expressed regarding a personal trauma were being mined to match her personal actions in the app to other details about her that were purchased from data brokers.

Pray.com's policy explains that the company collects data including a user's physical location, the links they follow and the text of posts. Such information is supplemented with information from "third-parties such as data analytics providers and data brokers" and can include "your

gender, age, religious affiliation, ethnicity, marital status, household size and income, political party affiliation and interests ... geographic location and personal information."

The company, the policy explains, shares users' personal information including the specific devices they use, with "third-parties" for "commercial purposes."

The policy specifically states, "If you do not agree to the terms of this privacy policy, please do not use this service."

Pray.com did not respond to CNS requests for comment.

Media observers at two Catholic institutions said steps to sell or monetize personal data by any app developer pose ethical and moral questions. They cautioned users to carefully think about what they post, especially on free apps.

Florence Chee, program director at the Center for Digital Ethics and Policy at Loyola University Chicago, told CNS that requiring users to enable certain smart device settings before an app can be used amounts to "coerced interactions."

"The user has very little power, very little awareness in determining where their data goes and how long that data is used for what purposes down the line," Chee said.

While gathering and sharing personal data is legal under current regulations, Chee questioned whether companies should be doing so. She compared prayers or reflections that a user may post on an app to being in the confessional with a priest, saying she believed they should remain private.

"Just because it's legal to collect data about people doing prayer apps doesn't mean you should. It is more nebulous, but this is what differentiates law and ethics. This is where more folks need to be advocating for a more ethical framing of apps for prayer services as an example," she said.

Kirsten Martin, director of the Notre Dame Technology Ethics Center at the University of Notre Dame, expressed concern for apps based on "this idea of selling a point of vulnerability to others that don't have our interest in mind."

"(Apps) are selling that fact that I'm vulnerable and even the content of what I'm vulnerable about, which seems like a double strike," Martin told CNS.

Kane at CatholicAPPtitude said she has evaluated dozens of apps since 2013, looking at ease of use and the content of each including those where users can upload personal thoughts and prayers. She has seen apps with very direct privacy policies that explain whether personal information will be shared to third-party data brokers.

Apps updating privacy policies

"Marketing is very sophisticated. So most of the time your (information) is going to get targeted and it's going to get to other entities," Kane said in reference to any online site or phone app.

"Security is an ethereal thing," she added. "If we can approach it that way, don't put anything out there that you don't want people to find out."

At Hallow, an updated privacy policy took effect March 28. It specifically states that "we do not sell, rent, or otherwise provide users' personal data to any data brokers. Any "private sensitive personal data," such as journal entries or reflections generated by users, is encrypted and only accessible to the user, the policy states. Similarly, such data is not shared with "any advertising partners," it says.

"We never sell data or send to data brokers

See Apps, Page 13

Student

Continued from Page 7

war in Ukraine as well as in our response to it," said panelist Maryann Cusimano Love, associate professor of international relations at Catholic University, who spoke via an online connection.

Noted for her work with the Pentagon, the State Department and the U.S. Conference of Catholic Bishops, Cusimano Love identified several myths connected to peacebuilding, including that it is something that only begins after a war and that it is only the province of governments.

Peacebuilding, she said, must commence during the war through actions that foster participation, restoration, right relationships, reconciliation and sustainability.

"We all have a role to play. We all have things we can do that will help set the table to build a more sustainable, just peace for Ukraine," she said.

In his talk, Father Peter Galadza, a Ukrainian Catholic priest from Canada who is a visiting professor of liturgy at the university, noted several ironies connected to the Russian invasion.

"In 1994, Ukrainians voluntarily gave up their entire nuclear arsenal, and the Russian government at the time signed a document pledging to respect Ukraine's territorial integrity," he said.

Twenty years later in 2014, Russia occupied and annexed the Ukrainian territory of Crimea and began providing military assistance to Russian separatists fighting in Ukraine's eastern Donbas region. Then Russia launched its invasion of Ukraine Feb. 24.

Father Galadza said that while

"Ukraine has shown itself to be a model of cultural and ethnic pluralism," Putin has framed the invasion as an effort to "protect" ethnic Russians in Ukraine and the war has received the support of the head of the Russian Orthodox Church.

Russian Orthodox Patriarch Kirill has expressed hope for a peaceful resolution, but he is a staunch ally of Russian President Vladimir Putin and has supported Russia's actions. More than 280 Russian Orthodox priests around the world recently signed an open letter condemning the attack on Ukraine.

Father Mark Morozowich, a Ukrainian Catholic priest who serves as the dean of the university's School of Theology and Religious Studies, emphasized that Russia's invasion began long before Feb. 24, saying that since 2014 more than 20,000 people have died in fighting in Donbas.

He explained that while Russian Orthodox Patriarch Kirill has backed the invasion and has framed it as "saving people from the ills of the West," Russia has one of the world's highest abortion rates, has no freedom of speech and has been arresting thousands of citizens protesting against the war.

"It really is an ideological war fought against a way of living," he said, agreeing with Father Galadza that Ukraine not only prizes its freedom, but has been a country where people of different cultures, faiths and ethnicities have lived together.

"This idea of exchange, of freedom, is what Putin is fighting against. ... This is about domination," he said.

Prominent US-based experts join Vatican science academy

VATICAN CITY (CNS) — Pope Francis has appointed Stanley B. Prusiner, an American neurologist and Nobel Prize laureate in medicine, and Zeresenay Alemseged, an Ethiopian paleoanthropologist who discovered the fossilized remains of the "world's oldest child," to be members of the Pontifical Academy of Sciences.

The pope also appointed Emilce Cuda, an Argentine theologian and secretary of the Pontifical Commission for Latin America, as a member of the Pontifical Academy of Social Sciences, the Vatican said April 13. The two academies are made up of top-level scholars and experts from around the world who promote studies on issues of concern to the Vatican.

Prusiner is director of the Institute for Neurodegenerative Diseases and professor of neurology and biochemistry at the University of California, San Francisco.

His study of brain diseases led to the discovery of a new class of pathogens that are proteins he named "prions." He has proposed that certain neurodegenerative diseases, such as Alzheimer's and Parkinson's diseases may be caused by prions, leading his current research to be on developing therapeutics that reduce the levels of specific prions.

He won the Nobel Prize in medicine in 1997 for his work in proposing the cause of bovine spongiform encephalopathy ("mad cow disease") and its human equivalent, Creutzfeldt-Jakob disease.

Alemseged, who studies the origin and evolution of early human ancestors, is a professor at the University of Chicago. His field work in Ethiopia led to finding the nearly complete fossilized remains of the "world's oldest child" — a 3.3 million-year-old human ancestor belonging to the same extinct hominin species as "Lucy," the nickname of one of the most well-known human ancestor fossils.

Dubbed "Lucy's child," it is the most complete skeleton of a human ancestor discovered to date and represents a major advancement in understanding human evolution.

Cuda has taught at several universities in the United States and Argentina; she was a visiting lecturer at the Pontifical Catholic University of Argentina and the University of St. Thomas in Houston when Pope Francis named her secretary of the pontifical commission in late February.

She is an expert in Catholic Social Teaching and has written several books on a number of topics, including the theology of Pope Francis, democracy and labor unions. She is an adviser to the Latin American bishops' council.

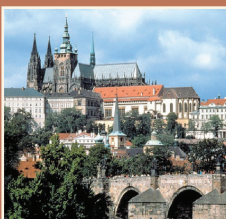
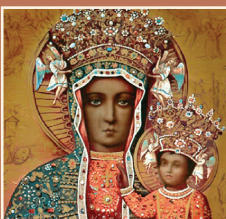


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Apps

Continued from Page 11

or any of that stuff,” Jones told CNS, explaining that the company has “always tried to be as transparent as possible” to maintain the trust of users.

“I think privacy ... is an incredibly important thing across industries, especially when you’re talking about something as intimate and personal as someone’s faith experience, which oftentimes they’re inviting God and using the Hallow app to deal with grief or suffering or anything that could be sensitive,” Jones said.

In a March 29 email response to questions, a Glorify representative told CNS the app does not sell or otherwise share personal information of users outside of the company. Glorify officials are working to update the privacy policy “to make it simpler and easier to understand” and users will be notified by email when it is posted, the representative said.

The message also said the app, with 2.7 million downloads, is seeing its return on investment through the subscription fees it charges for premium content.

Inadequate privacy laws

The Electronic Frontier Foundation, based in San Francisco, has long promoted privacy for users of any type of app, prayer or otherwise.

Bennett Cyphers, staff technologist at the foundation, said efforts have been underway for years to protect the online privacy of app users specifically and computer users generally but that they have achieved limited success.

“There’s a real lobbying push from the companies to water down any potential privacy laws or kill any laws that would threaten their business model,” Cyphers said.

“We don’t think that the bargain that users implicitly agree to when they download a free app – which is you get to use this free app and in exchange your data is collected and exploited and shared and sold without your consent, frequently without your knowledge – is fair or ethical at all,” he continued.

“The majority of people hate this,” he added, “but it continues because it is so opaque. It’s so difficult for people to track what’s going on and frequently to even figure out what’s going on because the laws we have that require companies to tell you what they’re actually doing are frequently really inadequate.”

War

Continued from Page 1

the need for peace just as our lungs need oxygen,” he wrote.

The pope recalled the destruction “caused by war, fratricidal violence and terrorism” he witnessed during his pilgrimage to “martyred Iraq” in 2021.

“I saw the rubble of homes and the wounds of hearts, but also seeds of hope for rebirth. Never would I have imagined then that one year later a conflict would break out in Europe,” he wrote, highlighting the conflict in Ukraine, but also giving voice to the many other wars and “forgotten wars” going on around the world.

“These wars seemed ‘distant’ to us,” until war broke out in Europe, he wrote.

“Ukraine has been attacked and invaded,” and those affected include so many innocent civilians, “forced to live in shelters dug in the belly of the earth to escape the bombs, with families that are divided because the husbands, fathers, grandfathers remain to fight, while the wives, mothers and grandmothers seek refuge.”

Seeing so many “heartbreaking images” and hearing “the cries of

children and women,” he wrote, “we can only shout: ‘Stop!’ War is not the solution.”

The pope criticized the continual investment in and buildup of weapons, citing the latest findings by the Stockholm International Peace Research Institute (SIPRI), which monitors military spending worldwide. Its April 2021 report calculated world military expenditure for 2020 reached \$1.98 trillion, the highest level since 1988 when SIPRI began consistent estimations.

The pope said the use of atomic energy for the purposes of war is “a crime” against humanity and creation, and the possession of atomic weapons is immoral; he lamented the “specter of a nuclear war” looming over Europe.

War must be stopped before it reaches the front lines by eradicating hatred from people’s hearts, the pope wrote.

To do that, “we need dialogue, negotiation, listening, diplomatic capacity and creativity, far-sighted politics capable of building a new system of coexistence that is no longer based on weapons, on the power of weapons, on deterrence,” he wrote.

Wars will only be stopped “if we stop ‘fueling’ them,” he wrote,

repeating his appeal that money normally spent on arms and other military expenditures instead be used “to set up a global fund to finally eliminate hunger and foster development in the poorest countries, so that their inhabitants would not resort to violent or deceptive solutions and would not be forced to leave their countries in search of a more dignified life.”

“Step by step, we are moving toward catastrophe” as if it were unavoidable, he wrote. “But we must forcefully repeat: No, it is not inevitable! No, war is not inescapable!”

Despite the difficulty in seeing signs of hope amid “the images of death that reach us from Ukraine,” he wrote, “there are millions of people who do not aspire to war, who do not justify war, but ask for peace,” especially young people who are begging for “the possible and the impossible: to stop war, to stop wars.”

Everyone must respond with “never again war” and commit themselves to building a world that is more just, “where peace triumphs, not the folly of war,” he said, and where there is “mutual forgiveness, not the hatred that divides and makes us see an enemy in the other, in those who are different from us.”

Amends

Continued from Page 1

‘Pillar of pro-slavery moral order’

The Jesuits opened Georgetown for classes in 1792, using profits from their slave-holding Maryland plantations to fund what is the oldest Catholic institution of higher learning in the U.S., said Adam Rothman, an associate professor of history at the university and author of “Slave Country: American Expansion and the Origins of the Deep South.”

“Georgetown’s history is a microcosm of the whole history of American slavery,” Rothman told Catholic News Service in a March interview. “The school was founded by a slave-holding Catholic elite. That group really stamped the school in its own image.”

Georgetown catered to that social class, educated boys and young men from that class and indoctrinated them with the moral judgments of that class, Rothman said, noting that the Catholic gentry and the Jesuits found a morality in enslaving other humans.

Documents and research find that not only did the profits from slave-holding plantations subsidize Georgetown, but slaves also worked on campus, students brought their own personal slaves to campus, and the students and faculty defended the institution of slavery in the years leading up to the Civil War and fought abolition efforts, he said.

“Georgetown – as the flagship educational institution of the Jesuits, of Catholic America in the early 19th century – was really a pillar of pro-slavery moral order,” Rothman said.

With a mounting debt in the late 1830s, Georgetown was on the brink of financial ruin.

So, in 1838 the Jesuits sold 272 enslaved men, women and children to two plantations in Louisiana and used part of the profits from that sale to rescue the college.

The Jesuits and Georgetown officials continued racial segregation policies long after slavery was outlawed in the U.S. and well into the 20th century.

Calls for reconciliation

By the end of the 20th century, however, the faculty

began to research and teach about Georgetown’s role in slavery, Rothman said.

Students began to call on the university to address its racist past and by 2014 – as the country began to experience protests for racial justice – Georgetown officials knew it was time to act, Ferrara told CNS in a March interview.

“All of this flows under a construct that has guided our work,” he said, “which I would put sort of in three words, all of which begin with an a. Acknowledgment, apology and action.”

In 2015, Georgetown University President John DeGioia established the “Working Group on Slavery, Memory and Reconciliation.”

The working group’s efforts led to a formal apology from the Jesuits and the creation of the Descendants Truth & Reconciliation Foundation, announced in 2021 as a partnership formed by the Jesuits and the GU272 Descendants Association.

The Jesuit order pledged to raise \$100 million for the foundation’s work, which will support educational opportunities and scholarships from early childhood education to higher education for descendants of the 272 enslaved men, women and children.

The foundation also will support community-based, grassroots and national programs that advance racial healing and transformation throughout the U.S.

The university has pledged to create a smaller reconciliation fund to support community groups that benefit descendants, Ferrara said.

Georgetown University also established a new Racial Justice Institute in 2021, which school officials say will serve as a hub where current and future scholars, activists and thought leaders may work across the academic, policy and advocacy spaces to address the remnants of slavery.

Robin Lenhardt, who is a professor at Georgetown Law and one of the founding faculty of this new initiative, said the Racial Justice Institute will focus on research and societal solutions for racial inequities in economic stability, housing, health, policing, education and a host of other areas.

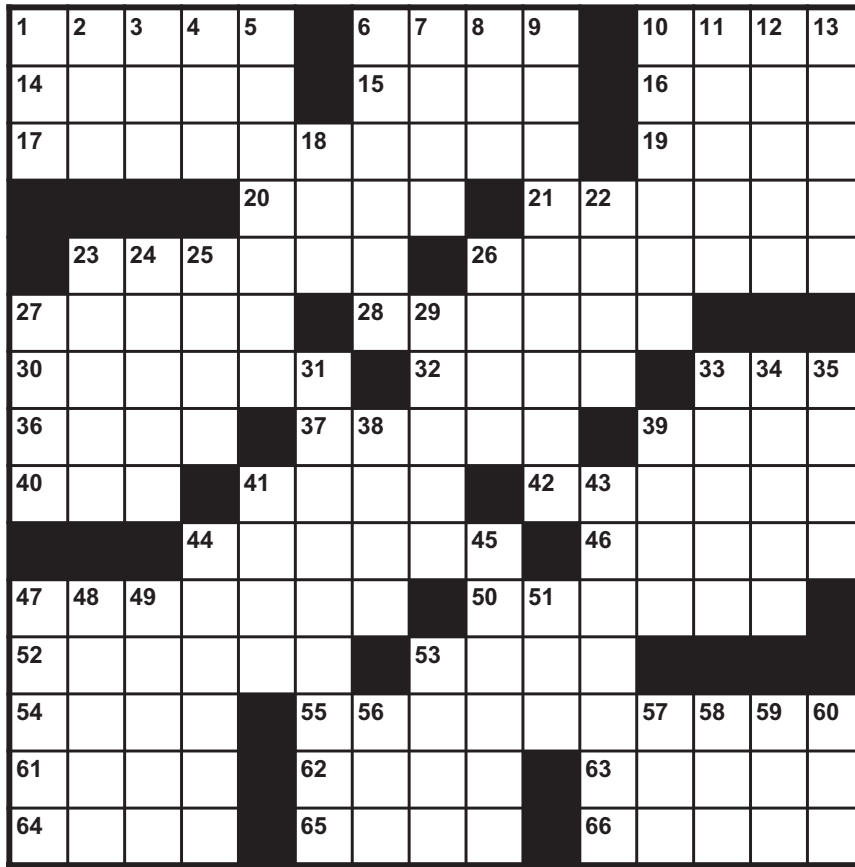
SHORTAKES

Join author, artist and storyteller Brother Mickey McGrath as he shares his paintings and stories of saints and prophets from across time who remind us in these turbulent times that our souls are like gardens teeming with new life and brilliant color, and that Christ is the gardener. From Mary Magdalene on that first Easter morning to Dorothy Day in our own times, we will be reminded that “in the end, beauty will save us.” Friday, April 29, 6 p.m. to 7:30 p.m. Meet and Greet dinner with Brother Mickey (meal provided). Saturday, April 30, 9 a.m. to 3 p.m. Day of Reflection with Brother Mickey (lunch included). St. Edward Church, 2700 Dolfield Drive, Bon Air. No cost to attend. Please RSVP for Friday and Saturday OR Saturday only at www.stedchurch.com. Questions? Anita McCabe 804-864-4712 or anitam1@stedwardch.org.

Trinity Organ Concert: Join Carina Brackin, our associate director of music, for the final concert of the season! The concert will explore the seven sacraments of the Church through many different styles of music. Works will include pieces by Bach, Mulet, Hakim, Smyth and more! The free concert will be held Wednesday, May 4, noon to 1 p.m., 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.

“Songs My Mother Taught Me,” Saturday, May 7, 2-3 p.m., National Shrine of Our Lady of Walsingham, 520 Richmond Road, Williamsburg. This is a benefit concert for the St. Bede Music Ministry in honor of Mother’s Day. It will feature chant and music of the Baroque, Romantic, 20th and 21st centuries, as well as an inaugural performance of a commissioned art song cycle, “Sweet Oblivion” composed by David Leisner, setting the poetry of Kenneth F. Kessel. The concert will be presented by the following artists: Judy Olbrych, Emily Evans, Sara Meldrum and Claudia Kessel, voice; Jane Alcorn, piano; Tim Olbrych, guitar; Carina Brackin, organ and voice; Keara Parciak, piano and voice; and Diane Whittaker, cello. For more information, call 757-229-3631 or visit www.bedeva.org/concerts. Admission is free; a good will offering is suggested.

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ACROSS

- 1 The ___ of Christ the King
- 6 Sale words
- 10 CC less than M
- 14 Path
- 15 Conclusion
- 16 Expression of concern
- 17 August 15 feast
- 19 Home of St. Rose
- 20 New Testament writer
- 21 Phoner
- 23 St. ___ Merici
- 26 Belief that there is no God
- 27 Smiles
- 28 Raises tax
- 30 Papal emissary
- 32 The Upper ___
- 33 TV movie player
- 36 Once more
- 37 Shrimp
- 39 Architect Saarinen
- 40 US org. whose members can trace their roots back to colonial times
- 41 “Vaya con ___”
- 42 Holy
- 44 Mother of Joseph and Benjamin
- 46 Assumed attitudes
- 47 Teaching story by Jesus
- 50 Pressed
- 52 Meager
- 53 French protest cry
- 54 It leads to a deal
- 55 Pertaining to the Bible
- 61 Robert E. and family
- 62 MP3 player
- 63 Not clergy
- 64 Pole
- 65 Gram and meter starter
- 66 Bring up?

DOWN

- 1 Title of address for a friar or monk
- 2 Greek goddess of the dawn
- 3 From, in Bonn
- 4 Alphabet string
- 5 Teapot contents?
- 6 Type of sin
- 7 Earth
- 8 Words at the end of the aisle
- 9 Authorizations
- 10 Author of The Models of the Church
- 11 Spicy concoction
- 12 Draws near
- 13 Amulet
- 18 Buddy
- 22 Attention getter
- 23 Sports spot
- 24 The Archdiocese of Niamey is found in this African country
- 25 Chew on
- 26 Acknowledge
- 27 Showy bloomer, briefly
- 29 Wipe out
- 31 Invocation of the Holy Spirit
- 33 Chapter and ___
- 34 Apostles’ or Nicene
- 35 Staffs
- 38 Architect Mies van der ___
- 39 Coll. course
- 41 Pats gently
- 43 One of the Twelve
- 44 “Bring Flowers of the ___”
- 45 Sexual drive
- 47 Sacred song
- 48 Suspension of breathing
- 49 Taxes
- 51 Knock vigorously
- 53 Elvis’ middle name
- 56 Naval rank (abbr.)
- 57 Friendly skies flier (abbr.)
- 58 Narrow inlet
- 59 Letter letters
- 60 Alkali

Answers page 16

Correction

In the story about Franciscan Father James Goode that appeared in the March 21 issue of The Catholic Virginian, Msgr. Walter Barrett was mistakenly listed as pastor of St. Vincent de Paul, Newport News. The pastor of that parish is Father John Bosco Walugembe. Msgr. Barrett is pastor of St. Mary Star of the Sea, Fort Monroe, and St. Joseph, Hampton.

VCC issues urgent request regarding school ‘resource’

The Virginia Catholic Conference is urging the public to participate in a 30-day comment period on “Virginia School Health Guidelines” proposed by the Virginia Department of Health for public schools in the state. Within the guidelines, a link to a website containing disturbing information was disguised as a “resource” for students. The website, <https://www.advocatesforyouth.org>, includes links for abortion and contraceptive access. Another link, “Honest Sex Education,” includes an animated video for pre-teens to give them “all the answers they actually want to know about sex, their bodies and relationships.” The VCC considers the content problematic and that it should not be presented as a health resource for young people.

The VCC provides information on how to submit comments at <https://bit.ly/VCCHealthResourcesAlert>.

US ambassador to Holy See presents credentials to pope

VATICAN CITY (CNS) — The new U.S. ambassador to the Holy See, Joe Donnelly, officially began his duties April 11, presenting his letters of credential to Pope Francis. Donnelly, 66, is a former member of the House of Representatives and the Senate. U.S. President Joe Biden nominated him to the Vatican post in October, and the Senate confirmed him in January.

Meeting other ambassadors to the Vatican and members of the media after his meeting with the pope, Donnelly said, “To meet the Holy Father, to stand with him and spend time with him — that’s something you never dream of. It’s just unthinkable to have that chance.”

During his meeting with Pope Francis, he thought of the Gospel passage, “Whatever you do for the least of these, you do for me,” he said. “That’s our mission.” He told the other ambassadors that he looked forward to working with them and the Holy See to fulfill the mission Biden gave him: “to make our planet a safer and better place,” he said.



La Pascua y el misterio pascual

POR: DANIEL VILLAR

Desde los tiempos del Antiguo Testamento, los judíos han dado testimonio de una Pascua perpetua (Ex 12, 14). Muchos siglos antes que el padre Abrahán iniciara su camino de fe, las tribus nómadas del mundo mediterráneo asentaban a sus rebaños por los ríos de Caldea, Canaán y Egipto. Nuestros padres en la fe, gente sin tierra propia, acostumbrada a leyes y ritos de alianza con los monarcas locales, celebraban la fiesta de su pacto con Dios cuando la exuberancia de la primavera parecía indicarles que el Creador recordaba con signos de fertilidad el aniversario del comienzo del mundo. Reunidos en torno a la hoguera relataban las historias y experiencias vividas que siglos después irían formando el rico tejido de la tradición escrita de la Sagrada Escritura. Junto al fuego, compartían el banquete de un cordero que había sido ofrecido al Señor. Era un sacrificio de comunión celebrado la noche de la luna llena del equinoccio de la primavera. (USCCB – La gran fiesta: origen y sentido del Triduo Pascual).

El Cordero de Dios que quita el pecado del mundo (Jn. 1, 29), el mismo corazón de Dios, nos invita a acercarnos más a su Padre por medio de la conmemoración del sacrificio y la celebración de la misa (Lc 22, 7-20). Esta invitación se extiende a todos según los designios de Dios y es una que también abre la puerta a los misterios. El Misterio Pascual, centro del año litúrgico, es celebrado el viernes, sábado y domingo desde la antigüedad. El Señor resucitó el primer día de la semana hebrea (nuestro domingo), día en que, según el relato bíblico, Dios había comenzado su obra creando la luz y separándola de las tinieblas. Ya hacia el siglo II los cristianos celebraban esta pascua anual después de dos días de ayuno (viernes y sábado) que dieron origen al santo triduo, puesto que el número tres en la mente semita evocaba la acción y la presencia poderosa de Dios. (USCCB – La gran fiesta: origen y sentido del Triduo Pascual).

I. El Padre, fuente y fin de la liturgia

Desde el comienzo y hasta la consumación de los tiempos, toda la obra de Dios es bendición. (CIC, 1079). Las bendiciones divinas se manifiestan en acontecimientos maravillosos y salvadores: el nacimiento de Isaac, la salida de Egipto (Pascua y Éxodo), el don de la Tierra prometida, la elección de David, la presencia de Dios en el templo, el exilio purificador y el retorno de un “pequeño resto”. La Ley, los Profetas y los Salmos que tejen la liturgia del Pueblo elegido recuerdan a la vez estas bendiciones divinas y responden a ellas con las bendiciones de alabanza y de acción de gracias. (CIC, 1081).

II. La obra de Cristo en la liturgia: Cristo glorificado...

En la liturgia de la Iglesia, Cristo significa y realiza principalmente su misterio pascual. Durante su vida terrestre Jesús anunciaba con su enseñanza y anticipaba con sus actos el misterio pascual. Cuando llegó su hora (cf Jn 13,1; 17,1), vivió el único acontecimiento de la historia que no pasa: Jesús muere, es sepultado, resucita de entre los muertos y se sienta



Photo: Unsplash

a la derecha del Padre “una vez por todas” (Rm 6,10; Hb 7,27; 9,12). Es un acontecimiento real, sucedido en nuestra historia, pero absolutamente singular: todos los demás acontecimientos suceden una vez, y luego pasan y son absorbidos por el pasado. El misterio pascual de Cristo, por el contrario, no puede permanecer solamente en el pasado, pues por su muerte destruyó a la muerte, y todo lo que Cristo es y todo lo que hizo y padeció por los hombres participa de la eternidad divina y domina así todos los tiempos y en ellos se mantiene permanentemente presente. El acontecimiento de la Cruz y de la Resurrección permanece y atrae todo hacia la Vida. (CIC, 1085).

III. El Espíritu Santo y la Iglesia en la liturgia

El Espíritu Santo realiza en la economía sacramental las figuras de la Antigua Alianza. Puesto que la Iglesia de Cristo estaba “preparada maravillosamente en la historia del pueblo de Israel y en la Antigua Alianza” (LG, 2), la liturgia de la Iglesia conserva como una parte integrante e irremplazable, haciéndolos suyos, algunos elementos del culto de la Antigua Alianza:

- principalmente la lectura del Antiguo Testamento;
- la oración de los Salmos;
- y sobre todo la memoria de los acontecimientos salvíficos y de las realidades significativas que encontraron su cumplimiento en el misterio de Cristo (la Promesa y la Alianza; el Éxodo y la Pascua; el Reino y el Templo; el Exilio y el Retorno). (CIC, 1093).

Sobre esta armonía de los dos Testamentos (cf DV 14-16) se articula la catequesis pascual del Señor (cf Lc 24,13-49), y luego la de los Apóstoles y de los Padres de la Iglesia. Esta catequesis pone de manifiesto lo que permanecía oculto bajo la letra del Antiguo Testamento: el misterio de Cristo. Es llamada catequesis “tipológica”, porque revela la novedad de Cristo a partir de “figuras” (tipos) que lo anunciaban en los hechos, las palabras y los símbolos de la primera Alianza. Por esta relectura en el Espíritu de Verdad a partir de Cristo, las figuras son explicadas (cf 2 Co 3, 14-16). Así, el diluvio

y el arca de Noé prefiguraban la salvación por el Bautismo (cf 1 P 3, 21), y lo mismo la nube, y el paso del mar Rojo; el agua de la roca era la figura de los dones espirituales de Cristo (cf 1 Co 10,1-6); el maná del desierto prefiguraba la Eucaristía “el verdadero Pan del Cielo” (Jn 6,32). (CIC, 1094).

Por eso la Iglesia, especialmente durante los tiempos de Adviento, Cuaresma y sobre todo en la noche de Pascua, relea y revive todos estos acontecimientos de la historia de la salvación en el “hoy” de su Liturgia. Pero esto exige también que la catequesis ayude a los fieles a abrirse a esta inteligencia “espiritual” de la economía de la salvación, tal como la liturgia de la Iglesia la manifiesta y nos la hace vivir. (CIC, 1095)

Liturgia judía y la liturgia cristiana

Un mejor conocimiento de la fe y la vida religiosa del pueblo judío tal como son profesadas y vividas aún hoy puede ayudar a comprender mejor ciertos aspectos de la liturgia cristiana. Para los judíos y para los cristianos la Sagrada Escritura es una parte esencial de sus respectivas liturgias: para la proclamación de la Palabra de Dios, la respuesta a esta Palabra, la adoración de alabanza y de intercesión por los vivos y los difuntos, el recurso a la misericordia divina. La liturgia de la Palabra, en su estructura propia, tiene su origen en la oración judía. La oración de las Horas, y otros textos y formularios litúrgicos tienen sus paralelos también en ella, igual que las mismas fórmulas de nuestras oraciones más venerables, por ejemplo, el Padre Nuestro. Las plegarias eucarísticas se inspiran también en modelos de la tradición judía. La relación entre liturgia judía y liturgia cristiana, pero también la diferencia de sus contenidos, son particularmente visibles en las grandes fiestas del año litúrgico como la Pascua. Los cristianos y los judíos celebran la Pascua: Pascua de la historia, orientada hacia el porvenir en los judíos; Pascua realizada en la muerte y la resurrección de Cristo en los cristianos, aunque siempre en espera de la consumación definitiva. (CIC, 1096).

El Espíritu Santo actualiza el misterio de Cristo

La liturgia cristiana no sólo recuerda los acontecimientos que nos salvaron, sino que los actualiza, los hace presentes. El misterio pascual de Cristo se celebra, no se repite; son las celebraciones las que se repiten; en cada una de ellas tiene lugar la efusión del Espíritu Santo que actualiza el único Misterio. (CIC, 1104).

Hoy en día, la historia de Jesús y el plan de salvación de Dios contiene todas las verdades y todos los hechos necesarios para guiarnos en nuestro camino espiritual no solo con el acompañamiento de la oración y el ayuno sino también la participación activa en los sacramentos y en la vida de la Iglesia. El misterio pascual es la piedra que nos lanza hacia un entendimiento divino de Dios que solo se puede discernir según los dones otorgados a uno por medio del Espíritu Santo. Es importante no quedarnos estáticos en la rutina diaria y olvidarnos de que tenemos y creemos en un Jesús resucitado que venció la muerte y está sentado a la derecha del Padre. Esto lo proclamamos en la misa cada domingo y esto lo vivimos cada día en nuestras palabras y en nuestras obras.



Mark Wahlberg stars in a scene from the movie "Father Stu." The Catholic News Service classification is A-III — adults. The Motion Picture Association rating is R — restricted. Under 17 requires accompanying parent or adult guardian. (CNS photo/Sony Pictures)

Real-life Father Stu has Wahlberg 'carrying message'

MARK PATTISON
Catholic News Service

WASHINGTON — Catholic actor Mark Wahlberg, who plays the title role in the movie "Father Stu," said the real-life Montana priest is "having me continuing to carry on his message."

"Father Stu" tells the story of Father Stuart Long, a priest who had been ordained for only four years before he died from an incurable muscle disorder, and the lives he touched along the way before and after his ordination.

Some of those he touched were, in truth, pummeled, as Stuart Long was an amateur boxer, compiling a 15-2 record before he gave up the ring.

In those days, pre-Father Stu was the kind of guy who wouldn't take no for an answer — and often assembled a string of expletives before rejecting any rebuff to his pursuit of whatever dream he was following at the time. But the priest, who grew up unbaptized, had a near-death experience following a motorcycle accident and determined the priesthood was his true calling.

"I've made a movie about a remarkable man, and I know that they had campaigned to get him ordained and petitioned to have him canonized," Wahlberg told Catholic News Service in a March 31 phone interview from Los Angeles. "I'll push and campaign for Stu, absolutely."

He said an archbishop, whom he didn't name, came to him while he was he trying to make the movie. "He told me, 'Father Stuart Long did more in his four years than I have in my 40 years of service,'" citing the priest's "dedication and service to God."

Wahlberg, also a producer of the movie, said if the real-life Father Stu, as he was best known, had seen his life on-screen, "I think he'd have a big smile on his face, probably saying he's not as big or strong or as good a boxer. He's a super-competitive guy, and if I ever get asked who would be one of the few people to have dinner with, dead or alive, he'd be right at the top of my list."

The priest "had four years to complete his mission here and now he has eternity ... having me continuing to carry on his message," Wahlberg said. "Who knows how long I'll have?"

Asked what his Catholic faith means to him, Wahlberg replied, "Everything. Everything. There's so many wonderful things that happened to me — the good, the bad and everything else in between. I've been able to appreciate and have gratitude because of my faith. After I've done my last interview, I'll know how to articulate it."

He added, "This message, this conversation and this commitment to service does not stop when the movie comes out. It's only a start."

Wahlberg said this film is different from his other projects because of "how this child (the movie) came into the world, and what it's doing for people. How it's touching people ... in a good way for everybody. Everybody is finding something they can personally relate to."

He said, "We were really inspired by Stu's story. And it's just a matter of finding the right person to put it on the page, which was not an easy thing to do," given that many decades of Father Stu's life had to be condensed into a two-hour movie. Wahlberg talked with screenwriter Rosalind Ross.

He said he asked Ross, "Why not take a crack at it?" After Ross came back with the script, Wahlberg told her, "This is the script — and I want you to direct," giving Ross her first directorial assignment.

Editor's note: See a review of "Father Stu" at www.catholicvirginian.org.



www.wordgamesfor Catholics.com

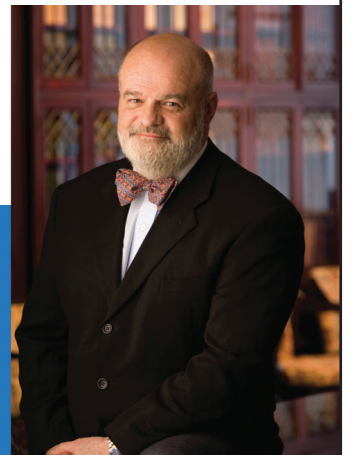
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