



The Catholic Virginian

Serving the People of the Diocese of Richmond for 90 years

Vol. 98, No. 8

www.catholicvirginian.org

February 20, 2023

Students learning, living, loving the faith

Diocesan Youth Conference and College Campus Ministry Summit

LILY NGUYEN DUNKLE
The Catholic Virginian

The lights were low in the ballroom of the Greater Richmond Convention Center. Christian praise and worship music played. Two large projector screens, cameras on tripods, and audio boards were set up. Emcees and speakers ran onstage to loud cheers. Students and campus ministers waved large flags and banners. The energy was like a rock concert and the rock star was Jesus.

This was the annual Diocesan Youth Conference (DYC) and College Campus Ministry Summit (Summit). This year, DYC and Summit were in downtown Richmond the weekend of Feb. 10-12.

Buses arrived Friday night, carrying 700 high school students from 64 parishes to DYC and 440 college students from 21 colleges to Summit. Joining them were dozens of volunteers, chaperones, priests, seminarians, and women from religious orders.

It was an enthusiastic group, ready for a jam-packed weekend of events focused on celebrating youth and young adults who are energized by their Catholic identity.

“It’s always inspiring to be able to encounter young people who have such enthusiasm to express their faith,” said Bishop Barry C. Knestout, who spent the weekend alongside the students. “I hope it’s as inspiring for them as it is for me.”

The annual retreats run concurrently, though mostly in separate areas of the convention center and neighboring Richmond Marriott Downtown. The Summit students pack all their events into 24 hours and leave Saturday night; DYC students continue with their events until Sunday early afternoon.

“These two events provide an opportunity for youth and college students to grow in their faith and to meet other people who care about their faith, too,” said Andrew Waring, director of the diocesan Office for Evangelization, which organizes the events.

A theme for the weekend

The theme of this year’s DYC and Summit was ‘From the Rising of the Sun to its Setting’. The message was simple. In a world that is constantly changing – from technology to friends to social media trends – only one thing is constant: God loves us and will always be there for us.

The students dealt with a weekend of changes – from changing locations to changing activities – further illustrating the point: the one thing that

See DYC, Page 11



Powerful moments during Eucharistic adoration Saturday night during the closing session of the College Campus Ministry Summit. High school students had their own separate session for Eucharistic adoration later that night. (Photo/Vy Barto)



John Paul Sommer, Our Lady of Mt. Carmel, Newport News, takes the stage as Dan Harms, associate director for Marriage, Family and Life in the diocesan Office for Evangelization explains a scavenger hunt for the Star Wars Color Wars. Sommer represented the yellow team, which ended up winning. (Photo/Emily Jansen)



High school students gather Friday night in the ballroom of the Greater Richmond Convention Center. DYC students are split into groups by color to compete in Star Wars Color Wars, led by the flag-bearers. (Photo/Emily Jansen)



Bishop Barry C. Knestout leads Eucharistic adoration with priests and seminarians from across the diocese Feb. 11 in the Greater Richmond Convention Center. (Photo/Vy Barto)

Richmond, VA 23294
7800 Carousel Lane
The Catholic Virginian

Inside This Edition

<p>Bishop’s statement about leaked FBI memo Page 2</p>	<p>Perspective, passion to lead Black Catholics Page 3</p>	<p>100th day of school’s 100th year Page 5</p>
--	--	--

Success determined by depth of our trust in God



CHRIST OUR HOPE
MOST REV. BARRY C. KNESTOUT

Over the history of the Diocese of Richmond, a good number of evangelization, catechetical and fundraising programs have been initiated. Many people might agree that in evaluating the effectiveness of these initiatives we sometimes have a preoccupation with numbers. With each activity or event, the commonly asked question is: “How many took part?” or “How much did you raise?”

Generally, our questions about numbers are another way of asking, “Was it successful?” or “Was it worthwhile?” For example, advertisers who paid \$7 million for a 30-second TV commercial during this year’s Super Bowl wanted to justify spending that amount of money and be assured that an estimated 114 million people would watch the game and see their ad.

Some numbers are easy to count, e.g., ticket sales, products in stock, amount of snowfall, etc. Others are subject to the “eye” test — someone looking at a crowd and determining its size. This is often where numbers differ.

For years, the National Park Service would provide a crowd estimate for the annual March for Life in Washington. Organizers of the march questioned that figure and would provide what they thought was an accurate number. Eventually, the NPS stopped doing crowd estimates of rallies on the Washington Mall.

Numbers can be an indicator of vibrancy and success, of widespread popular support, i.e., is our concern or issue gaining traction? While numbers are important, in the larger public narrative they do not always express what is occurring. Three events from this month are examples.

Defending Life Day on Feb. 1 appeared to me to draw more than a thousand participants

to the Capitol. It was a multi-faceted opportunity — to pray, to be inspired, to let our elected representatives know of our commitment to protecting all human life, especially that of the unborn, and to express our solidarity as we marched on the Capitol grounds.

The story of that day was not necessarily about the number gathering, but about the effect it might have on the individuals who participated — in how well they will take what they heard that day and continue their pro-life advocacy. We cannot put a number on that, nor can we underestimate the impact it can make.

On the weekend of Feb. 10-12, more than 700 teens and 425 young adults participated in our Diocesan Youth Conference and College Summit. These annual events energize participants in their faith. The young people I encountered at these gatherings were enthusiastic. They experienced being part of something bigger than themselves, sharing with their peers something inspiring, something that can be life changing.

I could see and hear the energy and excitement generated at the conference and summit. What is difficult to quantify is the effect these events have on participants. I am confident that many who participated experienced an impact resulting from being connected to a faith community, praying, reflecting on God’s plan for them and receiving the sacraments.

This weekend I will celebrate the Rite of Election with more than 300 catechumens in our three vicariates. This annual rite on the First Sunday of Lent is an opportunity for those who are coming into the Church to experience being part of the larger Church community, to witness the support they are receiving from those who are journeying with them.

They realize that they are not making this commitment in isolation but are buoyed by all the faithful in their journey toward full communion in the Church.

Whatever we are trying to accomplish, I

am grateful when large numbers take part. With Defending Life Day, the DYC and College Summit, and the Rite of Election, we want to show how we’re being successful. However, we cannot be limited by what the numbers tell us.

Should we be tempted to define our successes solely by numbers, we should heed the words of the psalmist: “No king is saved by the size of his army; no warrior escapes by his great strength. A horse is a vain hope for deliverance; despite all its great strength it cannot save. But the eyes of the Lord are on those who fear him, on those whose hope is in his unfailing love, to deliver them from death and keep them alive in famine” (Ps 33:16-19).

What is important and what should define the success of our endeavors is that we have placed all our work, efforts, ministries and decisions in God’s hands, trusting in his grace for their fruitfulness.

Whether numbers are small or great, they do not matter as much as being steeped in the authenticity of faith, in devotion and persistence in doing good. In the end, the success of our endeavors is determined by the depth of our trust in God.

CLERGY APPOINTMENTS

Most Reverend Barry C. Knestout, bishop of Richmond, has announced the following clergy appointments effective Wednesday, March 1, 2023:

OFFICIAL

Father Eric Ayers, from pastor of Blessed Sacrament, Norfolk, to pastor of St. Bede, Williamsburg.

Father Sean Prince appointed administrator of Blessed Sacrament, Norfolk, and continues as pastor of St. Pius X, Norfolk.

Father Ritchie Serabia, from parochial vicar of Blessed Sacrament, Harrisonburg, to parochial vicar of Blessed Sacrament, Norfolk.



Bishop Knestout’s Statement Following Leaked Internal Memo from the FBI Richmond Field Office about Traditional Catholics

On Monday, Feb. 13, 2023, Bishop Barry C. Knestout issued a statement following a Jan. 23, 2023, FBI internal memorandum generated by the Richmond Field Office made public last week. Within the memo, it mentioned the targeting of Virginia Catholics, specifically traditional Catholics, some of whom are not in full communion with the Roman Catholic Church. On Feb. 10, 2023, Virginia Attorney General Jason Miyares led a response to the document that included multiple attorneys general from other states.

“People of all faith groups have long found refuge in the constitutional protections of our great nation. We all seek to share in God’s gift of life, enjoy the fruits of liberty that our nation offers and assist one another in ensuring the common good.

“I was alarmed to read the reports written late last week about the contents of the internal memo created by the Richmond Field Office of the Federal Bureau of Investigation. I was also surprised to learn of the mention of the Priestly

Fraternity of Saint Peter (FSSP), a religious order, which celebrates the traditional form of the Catholic Mass. FSSP has served with devotion for many years the parishes within our Catholic community and to the faithful of our diocese who appreciate this form of the Catholic Mass in our diocese.

“The leaked document should be troubling and offensive to all communities of faith, as well as all Americans. I am grateful for the Virginia attorney general and 19 attorneys general who have called upon the government to publicly release all materials related to the production of this memo. If evidence of extremism exists, it should be rooted out, but not at the expense of religious freedom. A preference for traditional forms of worship and holding closely to the Church’s teachings on marriage, family, human sexuality, and the dignity of the human person does not equate with extremism.

“Religious freedom is an important matter acknowledged every June by the United States Conference of Catholic Bishops (USCCB) in which

my brother bishops and I value and celebrate Religious Freedom Week. Most recently, on Jan. 16, 2023, the U.S. celebrated Religious Freedom Day with USCCB Chair for Religious Liberty, Cardinal Timothy M. Dolan, noting “there is no freedom without the truth.” It is my hope we get to the truth of the memo published last week.

“Our faith and our Church instruct us to be a people of peace and to uphold human dignity. We do not condone violence. As Pope Francis wrote in his 2017 letter for the celebration of World Day of Peace, ‘violence profanes the name of God’ and ‘..the name of God cannot be used to justify violence. Peace alone is holy.’

“I call on all national representatives from the Commonwealth of Virginia in the House and Senate to exercise their role of oversight, to publicly condemn this threat to religious liberty, and to ensure that such offenses against the constitutionally protected free exercise of religion do not occur again. Racism, religious bigotry, violence, and discrimination have no place in our Church or teachings.”

An 'instrument of hope, healing' for Black Catholics

Father Tochi Iwuji brings different perspective, same passion to diocesan office



Above: **Father Tochi Iwuji, director of the Office for Black Catholics, celebrates Mass Feb. 9 at the chapel in the Pastoral Center, Richmond.** (Photo/Stephen Previtera)



Right: **Sister of Mercy Cora Marie Billings wishes Father Tochi Iwuji an early happy birthday during an event on racial healing at the Cathedral of the Sacred Heart, Richmond, Feb. 8.** (Photo/Joy Weir)

LILY NGUYEN DUNKLE
The Catholic Virginian

“Will I be trusted enough by the community?” Father Tochi Iwuji, recently appointed director of the diocesan Office for Black Catholics, has big goals for his new position, yet, he knows he faces challenges, even a little opposition from those he hopes to help. Despite that, he has an optimistic heart – one filled with a desire to help Black Catholics heal from their painful history and make sure they are part of the Church’s future.

“One of the things I bring to the office is a holistic understanding of culture, and an understanding of my call as a priest as an instrument of hope and healing,” he said. “I hope to accompany the people as they become aware of the gift they are to the Church ... and reassure them that they have a place in the

Church.”

Father Tochi was born and raised in Nigeria, the youngest of seven children in a Catholic home. He studied in seminary schools as a teenager, which helped to sow the seeds of his vocation. After high school, he joined the Claretian Missionaries and worked as a missionary for several years.

Father Tochi came to the United States to study at Liberty University in 2014. While he was studying pastoral counseling, he also became involved with couples’ ministry at Liberty, and with parish activities at St. Thomas More,

Lynchburg. He said he felt called to become a priest but wasn’t sure how or when. While at Liberty, he said he finally felt ready to answer his call.

Ordained a priest for the Diocese of Richmond in 2019, Father Tochi was named by Bishop Barry C. Knestout to succeed Msgr. Walter C. Barrett Jr. as the director of the Office for Black Catholics on Dec. 31, 2022. He will continue to serve as pastor of the Central Virginia Catholic Cluster, which includes Immaculate Heart of Mary, Blackstone; Sacred Heart, Meherrin; and St. Theresa, Farmville.

Acknowledging divide between Black Catholics

Father Tochi acknowledges that some people consider him an outsider and doubt his effectiveness in his new role because he is from Nigeria.

“I don’t have to wait for them (Black Catholics) to tell me that,” he says. “I know that. One of my big goals is to walk toward integrating African Americans and African immigrants.”

Father Tochi says there is a great divide between Black Cath-

See Father Tochi, Page 12

Sister Cora Marie Billings an integral part of Black history

ROSE MORRISETTE
Special to The Catholic Virginian



Sister of Mercy Cora Marie Billings shares her experience as a Black nun during the Deacon Charles Williams Speaker Series on Racial Healing at the Cathedral of the Sacred Heart, Richmond, Feb. 8. (Photo/Joy Weir)

On Wednesday, Feb. 8, the Cathedral of the Sacred Heart, Richmond, hosted a second event in The Deacon Charles Williams Speaker Series on Racial Healing. The program featured Mercy Sister Cora Marie Billings, whose presentation titled, “May I Present Some Black Women Religious” focused on her life at the forefront of the Church and societal change in her 66 years as a Black nun.

The series honors the memory of Deacon Charles Williams, who served as a deacon at the cathedral from 2013-2022 and as director of the diocesan Office for Black Catholics from 2018-2022, when he died. Its purpose is to continue his mission of educating individuals and groups on racial injustice, racial healing and preserving the history of the Black Catholic experience in the Diocese of Richmond.

The biannual initiative, which debuted last year, features a guest speaker in November for

Black Catholic History Month and one in February for Black History Month. The program includes Mass, dinner, a presentation, and question and answer session. It was livestreamed on the cathedral’s Facebook page.

The Mass concelebrated as part of the program was offered for Deacon Williams on the feast day of St. Josephine Bakhita, patron saint of Sudan and of victims of human trafficking.

Sister Cora brought a relic of the saint with her to the cathedral.

Father Tochi Iwuji, newly appointed director of the diocesan Office for Black Catholics, was principal celebrant and homilist for the Mass.

Besides her relic of St. Josephine, Sister Cora brought another treasured possession with her: “Subversive Habits: Black Catholic Nuns in the Long African American Freedom Struggle,” a 2022 book by history professor Shannen Dee Williams which provides a history

See Sister Cora, Page 12

Thousands advocate with one voice for life



(Photo/Michael Mickle)

An effort to 'change hearts and minds'



Jeff Caruso speaks during Virginia Pro-Life Day at the State Capitol Feb. 1. Caruso is the executive director of the Virginia Catholic Conference, which represents Virginia's bishops on matters of state policy. (Photo/Michael Mickle)

JENNIFER NEVILLE

Special to The Catholic Virginian

Hundreds lobbied. Thousands marched. It was a day in which pro-life advocates stood up to say, "We count."

The Virginia Catholic Conference (VCC) and the Dioceses of Arlington and Richmond partnered for "a full day of advocacy, witness and prayer" through Defending Life Day and the Virginia March for Life, Wednesday, Feb. 1, in Richmond, according to Jeff Caruso, VCC executive director.

The day featured legislative advocacy, a pro-life rally and a march that flooded Capitol grounds and parts of downtown Richmond. It was the first Virginia rally after the U.S. Supreme Court case *Dobbs v. Jackson Women's Health Organization* which last year overturned the 1973 *Roe v. Wade* decision that legalized abortion nationwide. States once again have the authority to enact laws regarding abortion.

The event started with Defending Life Day which drew nearly 600 people who, after learning about pro-life and pro-choice proposals at the General Assembly committee level, addressed their legislators.

They supported proposals such as the those that would prohibit taxpayer funds from subsidizing most abortions, ensure doctors provide life-saving care to babies who survive abortion attempts, and require the provision to a pregnant woman the full scope of resources available to her and science-based information when considering what is best for her pregnancy. They opposed a proposed amendment that would make reproductive choice a right in the Virginia Constitution.

In Virginia, abortions are allowed through the second trimester and in the third trimester if "the continuation of the pregnancy is likely to result in the death of the woman or substantially and irretrievably impair the mental or physical health of the woman." According to Centers for Disease Control and Prevention, there were 15,604 abortions performed in Virginia in 2020.

"It's just so important for people to engage with their legislators and witness for life and pray for unborn children and women experiencing crisis pregnancies and families and make sure we have policies that welcome every child in love and protect every child in law," Caruso told *The Catholic Virginian*.

Participants agreed.

Mike Martin, from St. Michael the Archangel Parish, Glen Allen, grand knight of Council 11172, said he was at the event to "change hearts and minds."

Ted Quinter, of St. John the Apostle Parish, Virginia Beach, said, "I think you have to practice what you preach or in my case, what you believe. If there's going to be anything changed, people have to be willing to go out and fight for it. It isn't enough to be strong in a position, you've got to do something... advocate for what you believe in."

Some people found their ad-

See March, Page 13

Caring for mother, child focus of Defending Life Day

JOE STANIUNAS

Special to The Catholic Virginian

A woman with glasses and shoulder-length hair stood before more than one-thousand people on the lawn of the Virginia State Capitol and described how afraid and lonely she felt when she found out she was pregnant at age 17. Stephanie Adkins said she had just moved to a new state, didn't know anybody and was ashamed to talk to her parents. She turned to a guidance counselor, and he directed her to an out-of-state abortion clinic, even cashing her check with school funds to pay for it.

"If I had known then what I know now, I would have made a different decision," she told the crowd that chilly, partly cloudy day. "It has affected my life every day since then. I have experienced a lot of depression and anger and hatred towards God."

Making sure that women and their unborn babies are protected from a decision like the one Adkins made was the main message of Virginia's second Defending Life Day, Wednesday, Feb. 1. Sponsored by the Virginia Catholic Conference, the Dioceses of Arlington and Richmond, and the Virginia Society for Human Life, the event included meetings be-

tween pro-life advocates and legislators, a rally featuring speakers from several anti-abortion groups, and the annual Virginia March for Life.

Many participants spent the morning sharing the message of caring for mother and child with state senators and delegates. Parents with young children, teens wearing their high school colors, men and women sporting hats, coats and scarves in red — the symbolic color of the pro-life movement — lined the sidewalk for a full city block outside the



(Photo/Michael Mickle)

temporary General Assembly building to go through security screening. They had to leave signs outside but their concern for pregnant women and their unborn children seemed to be written on their faces.

See Message, Page 13



Members of Knights of Columbus councils from across the state volunteered to serve as marshals of the Virginia March for Life, helping carry a large banner and leading throngs of people during the march Feb. 1 in Richmond. (Photo/Michael Mickle)

Celebrating 100th school day in 100th year

After 100 years, ‘there is still a simplicity here’

LILY NGUYEN DUNKLE
The Catholic Virginian

Catholic Schools Week was doubly special for St. Mary Star of the Sea School (SMSS), Hampton – Friday, Feb. 3 was also the 100th school day in the school’s 100th jubilee year. Not only the week, but the entire school year has been focused on gratitude. After a century, the school principal, Dominican Sister Mary Cecilia Goodrum, said “there is still a simplicity here.”

The centennial has a “different focus for the kids,” she said. “It’s not just a big party, but a time for the students to focus outward, on others – not inward.”

Activities were planned throughout the day for the students and staff. Most noticeable was that everyone was encouraged to wear 1920s-inspired clothes, since the school opened in 1923. Throughout the school campus, students and staff of all ages showed up for class in glitzy, glamorous fashions. The gals were seen wearing sequin- and fringe-covered dresses and fancy headbands; the gents sported suits, vests and fedoras.

Chalk it up to good Catholic teaching

The 100th day was a cold one, made even colder by the wind coming off the Hampton River/ Mill Creek at the waterfront school. Still, teachers and students spent recess outside, decorating sidewalks around the campus with chalk to show why they are grateful to be part of St. Mary Star of the Sea.

Most of the chalk art read, in no particular order: “family,” “friends,” “food,” “teachers” and “God.” Many students wrote, simply, that they are grateful for “SMSS.”

Sister Mary Aquinas joined her eighth graders, kneeling on the sidewalk, and wrote, “wonderful students” and “Jesus is with us.”



Above left: Dominican Sister Mary Aquinas and her eighth grade students write why they are thankful for Saint Mary Star of the Sea, Hampton.



Above right: Pre-K3 student Mira Long jumps in for the teachers’ impromptu dance during the Charleston competition on Feb. 3. (Photos/Lily Nguyen Dunkle)

100 was the number of the day

Each class in the school, from Pre-K3 to eighth grade, marked the day with special centennial activities. Amanda Ward and her 3-year-old students colored centennial pictures and made a snack mix to share. Ward explained that the mix is filled with various ingredients to show how people are all different – but can still go together.

Raucous laughter filled another classroom as Andrea Dygert showed her 4-year-old students photos of themselves that had been manipulated to show what they might look like when they had aged to 100 years.

Michelle Ross, in a festive black and gold flapper outfit, led her kindergartners around the school on a scavenger hunt to find sticky notes labeled with each number from one to 100. Michelle Jenkins’ entire first grade class scored perfect 100s on their spelling tests on this 100th day of the

100th year.

Michelle Territo’s third graders called out enthusiastic answers when asked why they’re grateful for their school. “Being in a Catholic school,” getting to “be taught about God,” “going to Mass in the gym,” and “receiving Jesus,” they said. Territo then tired out the students by having them do activities for 100 seconds, including jumping jacks, then hopping on one foot. She was teaching them 100 seconds is longer than it sounds – so 100 years for a school is truly an accomplishment.

The school day culminated in a school-wide Charleston dance competition in the gym. P.E. and music teacher Theresa Marino has a degree in dance and was a former dance instructor. Marino choreographed the dance, then Melanie Wolcott, mother of second grader Bowen, taught the students the Charleston moves while she

See 100 years, Page 16

School has a special charism

Four members of the Dominican Sisters of St. Cecilia Congregation can be seen walking the halls in their long white habits. In addition to the principal, they are second grade teacher Sister Imelda, fifth grade teacher Sister Mary Augustine, and 8th grade teacher Sister Mary Aquinas.

They are commonly called the Nashville Dominicans because the congregation is based in Nashville, Tennessee. In 1923, St. Mary Star of the Sea was the first school opened by the Nashville Dominicans outside of Tennessee.

“The Dominican charism has not changed at this school in 100 years,” said Sister Mary Cecilia. “A parent recently said to me, ‘This place is like a step back in time.’”

A charism is the spirit of a religious community. For the Dominican Sisters of St. Cecilia that charism is living in a spirit of joy, simplicity and prayer. When asked about the next 100 years at the school, Sister Mary Cecilia had a pensive look on her face as she said, “I want to keep the charism that’s here – change what needs to be changed, but keep the goodness in this place.”

— Lily Nguyen Dunkle

Consecrated religious recognized for ‘special calling’

Bishop: ‘You show that holiness is possible’

ROSE MORRISSETTE
Special to The Catholic Virginian

The World Day of Prayer for Consecrated Life was observed on Thursday, Feb. 2, at the Cathedral of the Sacred Heart, Richmond, with Bishop Barry C. Knestout celebrating Mass for the diocese’s men and women in consecrated life. This marks the 27th year for the annual day of prayer.

Father Anthony E. Marques, cathedral rector, and Father Brian W. Capuano, vicar for vocations and interim director, Office of Worship, were among those concelebrating the

Mass, as were priests in consecrated life. Other religious served as lectors.

Because the day of prayer is observed on the Feast of the Presentation of the Lord – Candlemas – the celebration began with Bishop Knestout blessing candles on the cathedral plaza, followed by the congregation processing into the church with lit candles.

In announcing the day of prayer, the U.S. Conference of Catholic Bishops explained that on Candlemas, “candles are blessed symbolizing Christ who is the light of the world. So too, those in consecrated life are called to reflect

See Consecrated life, Page 16



Sister Rose Michael Namaweje, of the Little Sisters of St. Francis, at the Cathedral of the Sacred Heart, Richmond, Feb. 2. (Photo/Michael Mickle)

Finding fellowship at Summit after feeling alone

GUEST COMMENTARY

ERIN LIEBE

Growing up, I attended public school where I only knew a couple other Catholics. I had seen kids my age at Mass on Sundays, at CCD and in the confession line, but at school, I often felt alone in my beliefs. I was frequently challenged by teachers to defend my faith, I took the minority position in most classroom debates, and my belief in God was a convenient punchline for my peers and even the adults around me.

At home, I was blessed to have a loving, prayerful family who enriched my devotion and consistently inspired me to stand firm in my beliefs. While I was grateful to have countless

opportunities to choose my faith in a secular environment, by the end of high school, I was eager for a respite.

I decided to spend one year at Christendom College, a small Catholic school in Front Royal, Virginia. My plan was to transfer to another school after my first year. At Christendom, I was surrounded by those with similar values who helped nourish my faith and discovered my future career path of marketing.

For the first time in my life, I attended Mass with a friend, read the Bible with my classmates, and had fruitful conversations about Jesus with teachers. After my freshman year of spiritual rapport, I transferred to William & Mary, where I met some of my closest Catholic friends and had the opportunity to attend inspiring conferences like College Campus Ministry Summit.

I attended Summit for the first time this year.

I got to participate in the largest Mass of the diocese, and also hear Sister Mary Casey from the Sisters of Life talk about God's response to suffering. But what struck me the most was witnessing so many young people employ their agency to respond to the Lord's call to holiness. College students often hunger for truth, belonging and purpose that the world cannot satisfy.

We live on microcosmic campuses perfect for testing our beliefs, transforming our minds, discerning our vocations, and searching for meaningful relationships. It is so uplifting to see hundreds of young adults satisfying their desires the only way we truly can – in deep friendship with Jesus.

Erin Liebe is a senior at William & Mary, majoring in marketing with a concentration in innovation and entrepreneurship. Her home parish is St. William of York, Stafford.

Senior Standing: to live is to learn

LISA M. HENDEY
OSV News

With the deadline looming to select my Senior Scholar course for next term, I sit with pages of the university's academic catalog arrayed about me. My undergraduate peers at UCLA are choosing their classes after consulting a website that reviews professors as if they were products, but I simply print out the pages of my top choices.

As a Senior Scholar, I am not limited by prerequisites or frightened of tough graders. It is a delicious and new thing, to be concerned only with my own intellectual pleasures. That I must limit myself to a single course saddens me, though; I feel like a child who can choose only one birthday gift. I'm greedy to learn more, to fill in so many gaps in my formal education.

A friend who knows me well is shocked when I consider taking "Cosmology: Origin, History and Fate of Universe." She texts, "Weren't you a French major in undergrad?"

I reply with a verse from one of my favorite psalms. "Make known to me your ways, Lord; teach me your paths" (Ps 25:4).

The fact that I can barely make my way through the course description without consulting Wikipedia, however, eventually scares me off.

My husband's hilarious suggestion that I audit "Scandinavian 138: Vikings" is ignored, and I forgo "Introduction to Screenwriting." It's being taught via Zoom and after all the lockdowns, I desire a lecture hall; I prefer to be present. In the end, I apply for "History of Popular Music," a class melding two of my passions. When another Senior Scholar I know decides to join me in the class, I imagine us taking walks across the quad, discussing what we've learned while younger students zip by us on skateboards, chasing their schedules.

Submitting my class choices, I couldn't help but contemplate all the high school seniors who are fretting over college applications. At their age, I'd applied to two colleges, both selected by my parents. I enjoyed my major and used

my electives to study Russian and pursue a second major in political science.

Back then, I took basic math and science courses to meet degree requirements. I wasn't as concerned with looking for knowledge as I am now. I just wanted the easiest path to a degree.

While I regret none of my life decisions, I've often longed for the chance to have a do-over at my alma mater, the University of Notre Dame. What a joy it would be to go back and study theology, to revel in philosophy and to lose myself in the stacks of the Hesburgh Libraries.

With one term as a Senior Scholar under my belt, I see how being set free of the pressures of grades and homework has made me a better student – one far more interested in everything and aware of what a blessing it is to be able to study – to read and listen and ponder.

My initial interest in campus life was health related. Studies show that lifelong learning can be associated with better memory and cognitive skills, improved mood, and better health and well-being. My recently deceased parents faced unique battles with early dementia, so I am vitally interested in promoting my own brain health.

But I discovered quickly last term that what had me up at night, poring over my textbooks or messaging classmates, wasn't my fear of early-onset disease. It was a passion for what we were studying.

In many ways, I feel like my brain is waking up from an extended nap. For years, I used it well to care for and support my family, to strive in my career and to function as a grown-up in a complicated world. Now, curiosity compels me. To live is to learn.

"Love follows understanding," wrote St. Catherine of Siena in her "Dialogue." So perhaps to grow in learning is to grow in love.

Lisa M. Hendey is the founder of CatholicMom.com, a bestselling author and an international speaker. Visit her at www.LisaHendey.com or on social media @lisahendey.

LETTER

'Common sense gun legislation' targets lawful citizens

Another year starts and another article (Catholic Virginian, Feb. 6) conflates multiple issues into one. Anytime that "common sense gun legislation" is mentioned, you know that it's partisan speech for ineffective (to lower crime) and unconstitutional infringements on the rights of Americans.

These political stunts are foolhardy especially in light of the Bruen Supreme Court decision in 2022, which states if there were not gun laws on the topic at our nation's founding, then there can be no modern equivalent now banning guns by type, capacity, or form.

Further, this article mentions that most of the victims in the area were single, young adult males. Sounds like crime- or gang-related deaths to me, and almost guaranteed to be handgun-related — which also happen to be American's number one choice for self-defense guns. Legislative efforts to limit gun rights targets us lawful citizens.

Lastly, gun rights are Catholic; Luke 22:36 and Catechism of the Catholic Church 2265. We must acknowledge that we live in an imperfect world and we have a duty to use the best means for our self-defense if it ever comes to it — guns.

– Philip Cathell
Chincoteague

CV letters policy

The Catholic Virginian welcomes signed letters to the editor that can be considered for publication *and/or* posting on The Catholic Virginian website. Submissions should be no more than 270 words and include the writer's name, address or email, and phone number as all submissions are acknowledged. At the editor's discretion, submitter's name may be withheld from publication/posting. Letters should address topics reported in The CV or other topics relevant to Catholics. Personal attacks are not published. Letters may be edited for style, length or content. Opinions expressed by letter writers do not necessarily reflect those of The Catholic Virginian or the Diocese of Richmond.

Mail: The Catholic Virginian, 7800 Carousel Ln., Richmond, VA 23294
Phone: (804) 359-5654 • www.catholicvirginian.org
Circulation changes to: akrebs@catholicvirginian.org

Publisher: Most Reverend Barry C. Knestout

Editor: Lily Nguyen Dunkle (804) 622-5225 lnynguyen@catholicvirginian.org

Creative Director: Stephen Previtera (804) 622-5229 sprevitera@catholicvirginian.org

Circulation: Ashly Krebs (804) 622-5226 akrebs@catholicvirginian.org

Eastern Correspondents: Wendy Klesch and Jennifer Neville

Western Correspondents: Karen Adams and Joe Staniunas

Central Correspondents: Kristen L. Byrd and Rose Morrisette

Postmaster: Send address change to The Catholic Virginian, 7800 Carousel Lane, Richmond, VA 23294. The Catholic Virginian ISSN 0008-8404 – Published every other week on Monday by The Catholic Virginian Press, 7800 Carousel Lane, Richmond, VA. Periodical postage paid at Richmond, VA and at additional mailing office. Sixty cents per copy, \$15 per year.

Believing apparitions, what vegetarians and vegans can do during Lent



QUESTIONS & ANSWERS
 JENNA MARIE COOPER
 OSV NEWS

Q. Do I have to accept apparitions like Fatima and follow its rules? (Hauppauge, N.Y.)

A. Apparitions such as Fatima and Lourdes, along with mystical writings of various visionary saints such as St. Faustina's diary, are considered "private revelations." This is as opposed to "public revelation," which is the word of God contained in sacred Scripture as it has been interpreted by the Church's teaching authority down through the centuries.

Ongoing public revelation via sacred Scripture ended with the death of the last apostle. As the Second Vatican Council document "Dei Verbum" states: "... we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ" (No. 4).

The Catechism of the Catholic Church acknowledges the existence of private revelations, while still noting that "they do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history" (No. 67). In other words, private revelations do not fall into the Church's core doctrinal teachings but are only meant to help us deepen our faith

in the publicly revealed truths.

Naturally, belief in the content of public revelation is obligatory for Catholics. But since private revelations are not a part of the deposit of faith, they are optional. Therefore, no Catholic is obligated to follow any of the devotional "rules" accompanying a particular private revelation or to take on any of the prayers urged by the seers of an apparition.

Of course, the Church does approve some private revelations. We see this in an especially striking way when feasts such as Our Lady of Fatima are included in our liturgical calendar. However, the fact that a private revelation is approved only means that we can assent to it with human faith, i.e., that the Church has discerned that we can safely use our human reason to conclude that it is likely a particular private revelation is genuine and of heavenly origin. This is in contrast with the supernatural faith with which we assent to the doctrines set out in our creeds, such as Christ's resurrection or the Holy Trinity.

The Church takes the approval of new purported apparitions or other forms of private revelations seriously. Not everyone claiming to be graced with private revelations will actually be experiencing them. Since visions are usually inherently subjective, would-be seers might simply be misinterpreting something within the realm of normal human psychology with respect to imaginative religious experience. But potential fraud and even

demonic involvement would also need to be ruled out.

One of the main issues investigated is the specific content of the revelations. Namely, if anything in an alleged private revelation contradicts the public revelation of Scripture or established doctrine, then it cannot be approved or accepted.

The general credibility of the visionary also is examined. The Church will investigate questions such as whether the supposed seer generally has a good grip on reality, if they have any potential ulterior motives, e.g., if they stand to benefit financially from their would-be visions, this is a negative sign, and whether they are striving for holiness in their life outside their visions.

This brings us to another important point: while approved private revelations may be truly inspiring and devoutly helpful to many of us, the humble day-to-day work of growing in holiness is far more important than enthusiasm for any particular apparition. We already have everything needed for our Christian journey of holiness in our Scriptures, the Church's teachings, our liturgy and the sacraments.

Q. How do vegetarians or vegans, who do not eat meat, participate in this Lenten discipline of the Church? (Indianapolis)

A. Strictly speaking with respect to the Lenten discipline of abstinence on Ash Wednesday and all Fridays of Lent, vegetarians already fulfill the requirement of the

law simply by not eating meat. The Church does not demand that those who abstain from meat on a regular basis tack on an additional penance to compensate for their routine, habitual vegetarianism.

However, it could be spiritually fruitful for a vegetarian to consider freely giving up something else they perceive as a sacrifice personally equivalent to a carnivore's Lenten abstinence. This could be something the individual vegetarian discerns with their confessor or spiritual director.

Like every other Catholic, a vegetarian between the ages of 18-59 would also still be required to practice the Lenten discipline of fasting on Ash Wednesday and Good Friday.

Incidentally, it might be good to recall that while most Catholics are now only obligated to abstain from meat during Ash Wednesday and Fridays in Lent, the Church still requires us to practice some sort of penance on every Friday throughout the year (barring those times when a major solemnity falls on a Friday). While abstinence from meat is the traditional Friday penance, another suitable penance can be substituted according to a good-faith discernment of individual members of the faithful.

Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.

Lenten Mission | March 7-10, 2023

Join us at St. Pius X in Norfolk for our Lenten Mission entitled "Lenten Miracles."
 Each evening begins at 6:30 PM and concludes by 8:00 PM.

Tuesday, March 7, 2023
Confusion Made Clear:
Truly Knowing our Savior



MATT BITSKO, PH. D.
 Licensed Clinical Psychologist,
 Summit Emotional Health

Wednesday, March 8, 2023*
Vision Restored:
Washing Our Eyes to See



FR. PAUL J. SHELTON, SJ
 Provincial Assistant for Vocations,
 Midwest Jesuits

Thursday, March 9, 2023
Bonds Loosened:
United and Set Free



ROB MCBRIDE
 Director of Music,
 St. Pius X Catholic

*Wednesday evening also includes Adoration

**Event is Free
 and Open to
 all to attend!**

Friday, March 10, 2023
Stations and Soup Supper

St. Pius X Catholic Church | 7800 Halprin Drive Norfolk
spxnorfolk.org/lent



Saint Pius X
 Catholic Church
 Norfolk, Virginia

Make a pilgrimage of the heart during Lent



IN LIGHT OF FAITH
BARBARA HUGHES

As we stand on the threshold of another Lent, we ready ourselves for a more austere pilgrimage of faith. Like the Israelites of old, we are being led into the desert, though for us the journey has as many differences as it has similarities.

Scripture tells us that the 12 tribes of Israel left Egypt singing hymns. They envisioned the land of milk and honey that the prophets had promised, but the reality turned out to be quite different. As they journeyed through the desert beset by hunger that was quenched, not by the leeks and onions they had enjoyed in Egypt but by a type of hoar frost that needed to be gathered and ground into manna, they began to lose heart. Though edible and nourishing, the bread was less than savory, and they soon grew tired of the monotonous fare.

Somewhere along the way, excitement turned into disillusionment, and they began constructing a god of their own making. Having incurred the justice of God, they were denied entrance to the land which they thought would be theirs.

We, on the other hand, enter the Lenten desert, not for 40 years but for 40 days. Rather than singing hymns of resounding joy, we begin the journey by silencing the Gloria and replacing it with Hosea's plea to turn back to God with all our hearts. Signed with ashes, we bear the mark of God's protection and



iStock

much like Cain, we wander through life, knowing that we have sinned. It's a journey that the Church invites us to repeat year after year because once is never enough.

Despite our best intentions, our baptismal robe becomes soiled. And so, lest at the end of our journey we are forbidden entrance to the Promised Land, the contrite of heart don a virtual robe of sack cloth and ashes. We seek forgiveness through prayer, fasting, almsgiving and the sacrament of reconciliation.

Were it not for Jesus, we would surely perish. Ever grateful, we bend our knee in homage to the Lamb of God and place our life on the altar as a holocaust to be purified by the fire of God's love.

No longer concealed in a cloud by day or as a pillar of fire by night, bread and wine are transformed into the Body and Blood of Jesus,

who gives us life even as he asks us to die. Our journey is shorter than that of the Israelites because the price for our salvation has already been paid. We have been freed, not from the bondage of Pharaoh, but from the bondage of sin.

Despite our liberation, vestiges of the old self continue to beckon, causing us to desecrate the temple, not made of stone but one that has been fashioned in the image and likeness of God. At every Eucharist, we are called to remember that Christ has come, Christ is with us, and Christ will come again.

So, the question remains: will we be ready when he comes, or will we hide because we've chosen to remake God in our own image, trusting in idols that fail to satisfy? As we begin Lent, we pray for the strength to remain faithful and vigilant. Confident that God's grace is forever present, we entreat the Lord

to be with us during our sojourn of the heart.

Pilgrims who travel the Camino de Santiago are called forth at the end of Mass to receive a special blessing before continuing, but we don't have to travel to Spain to experience a pilgrimage of the heart. As we journey from Ash Wednesday to the Sacred Triduum, we too are pilgrims in need of God's blessing, and so let us pray:

Lord, be for us a companion on the journey, the guide at the intersection, the strengthening during fatigue, the fortress in danger, the resource on our itinerary, the shadow in the heat, the light in the darkness, the consolation during dejection, and the power in our intention. Under your guidance, may we arrive safely and unhurt, and when we reach the end of our journey, may we be strengthened with gratitude and power, secure and filled with happiness, so that we may return to our home in the heart of Jesus our Lord.

It's been said that the journey from head to heart is the longest journey we take. Lent provides us with a map to help us unite our heart and mind with the will of God. Clearly, there is no better guide than the Church for "when God is for us, who can be against us" (Rm 8:31).

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

Examine temptations to build relationship with God this Lent



BELIEVE AS YOU PRAY
DEACON CHRISTOPHER COLVILLE

Lent is a special extended time we are given to work on our relationship with God through prayer and penance, and to prepare to celebrate God's saving work through the passion, death and resurrection of Jesus. For us as Catholic Christians, our spiritual life — our relationship with God — should be the most important area of our life.

This relationship with God is personal and communal. The readings for this first Sunday of Lent speak to us about the individual and communal perspectives of this relationship.

Psalm 51 speaks to the individuality of sin and salvation: "Have mercy on me O God, ... wipe out my offense." The reading from Romans also speaks to both aspects of sin. Sin entered the world through one man and mankind was restored through one (v17). It also reflects

two aspects of the communal nature of sin. We all are subject to death because we all have sinned (v18). Death came to all of us through the transgression of Adam and we all gained acquittal through one person, Jesus Christ.

In Genesis we see another example how the idea of sin is not just individual. It isn't until Eve and Adam have both eaten of the apple that their eyes are opened and they realize they have sinned. Sometimes we only realize we've done something wrong when we lead others to sin.

The Gospel speaks to our relationship with God from an individual perspective in the person of Jesus and communally in us. Jesus

encounters Satan while in a weakened physical state due to a 40-day fast in the desert. We encounter Satan in a weakened state because of sin. The Church encounters Satan weakened by its members.

The three temptations represent things Jesus faced in his humanity and that we also face. The first temptation, changing stones into bread, is about pleasure, things of the flesh. The second is about power and being presumptuous that we have the power to call on God, to

supplant God's will with our will.

In the third temptation, Satan offers Jesus all the kingdoms of the world in their magnificence. This temptation is about things of the heart, the pride in our possessions, their value and quantity.

While the temptations are aimed at the human side of Jesus, the response of Jesus to each temptation draws us to the spiritual aspect of each one. We live by the word of God, not things of the flesh. We should not test the Lord by putting ourselves in positions in which we expect or demand God's action. It isn't worldly possessions we should put first in our hearts; rather it should be things of heaven.

Reflecting upon these temptations might give us insight into our relationship with God and give us ideas as to what we can work on this Lent. How well do we know the word of God? Do we follow the will of God in our lives, or do we put our will first?

If we are more focused on earthly things rather than things of heaven, how can we change that focus? How can we improve our relationship with God?

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

First Sunday of Lent Cycle A
Gn 2:7-9; 3:1-7; Ps 51:3-6, 12-13, 17;
Rm 5:12-19; Mt 4:1-11



Don't 'be' someone's penance 'Do' acts of penance this Lent

BISHOP ROBERT REED
OSV News

If you know the phrase you probably heard it tagged on to the end of a sentence, muttered gently but with a droll sense of irony, as in: "I've been appointed chair of the fundraiser ... because of my many sins."

Or: "They didn't know where to put Uncle Willie at the wedding so I said he could sit by me ... because of my many sins."

The wry expression was, and perhaps is, most commonly heard from friends of an Irish, English or Scottish background, and for all that the phrase may mildly entertain, the theology behind it is sound. It runs along similar rails as the admonishment to "offer up" our sufferings, large or small, but is its own distinct act, as well.

To offer up our woes and wounds, joining them to the sufferings of Christ for the sake of others, is to participate in the Savior's own salvific action. To agree to do something you'd rather not, "for my many sins" is to embrace a penitential mindset. It is an "offering up" of our discomfort or inconvenience, but in reparation for our own behavior, our own failings – those times, perhaps, when we have ignored God's presence and discomfited or inconvenienced others.

It is being mindful of our own failings and willfully doing penance for our sins of commission or omission without waiting for a priest to assign one in the confessional.

But what do we mean by, and what's the point of, penance? Lent is a penitential season, but we use that word, "penance," in a number of ways. So how do we understand it? What is penance in the life of the believer?

Here's a confession: I consider almost every meeting I am required to attend to be a penance. And, despite my best attempts to be charitable, and to love my neighbor as myself, some people simply are a penance for me. Into each life, a little Uncle Willie must fall.

More formally, penance is that which is imposed on us by the Church to help bring about change in us – during Lent, yes, but all through the year we are asked to conform and be reformed for the sake of our growth in faith. Thus,

things like abstaining from meat on the Fridays of Lent, attending Mass on Sundays and holy days of obligation, the daily examination of our conscience and the practice of frequent confession, genuflecting before the Blessed Sacrament – in these and so many other ways, the Church encourages us, through practices of devotion and humility, to soften our hearts of stone.

There are obligatory, but also voluntary, expressions of our repentance. Fasting programs are all the rage, helping us cleanse our bodies internally or to lose weight. But foregoing things like certain foods, or programs that bring us pleasure, can help to deepen our attachment to God and foster a more merciful recognition of the struggles of those around us.

Of course, there is the sacrament. While most often referred to as confession or reconciliation, the more venerable term is the "sacrament of penance," for it is penance that motivates a good confession and that opens the door to reconciliation with God and the people in our lives.

Here, we recognize the powerful help that the sacrament of penance is for the one who desires to please God and to prepare themselves for judgment – to be in that state of God's grace, friendship restored, is the fruit of penance.

As a priest and pastor of two parishes, I often struggle in the confessional to find a most helpful penance for every good person who comes to the sacrament. I myself have benefited from a number of the penances given to me in the confessional, many of which have become part of my daily spiritual routine.

For that reason, after listening to a worthy confession, I try to give something that will both fit the faults and help to spiritually restore and refine (or redefine, in a way) the person as penitent.

This Lent, get yourself to the sacrament of penance. "Do" penance – don't "be" a penance upon those you know, love and serve.

Let no one sit beside you and think, "because of my many sins ..."

Bishop Robert Reed is an auxiliary bishop of the Archdiocese of Boston, pastor of Sacred Heart/St. Patrick Church and president of the CatholicTV network.

Ongoing repentance good for your spiritual health

GUEST COMMENTARY
FATHER THOMAS COLLINS

When St. Pope John Paul II introduced the Luminous Mysteries of the rosary, he included, as the third mystery, the Proclamation of the Kingdom with the Call to Repentance. Unfortunately, in a society that tends to view repentance in a negative light, this mystery is frequently subject to being abbreviated as merely the Proclamation of the Kingdom.

Yet, as the example and teaching of so many saints have so clearly pointed out, ongoing repentance is the key to authentic spiritual regeneration. It is important to stress the fact that authentic repentance must be ongoing.

Just as the health of our physical bodies requires the ongoing operation of our immune system, so also our spiritual health, and eternal salvation, depends on an ongoing repentance guided by a rightly formed conscience, i.e., a sincere conscience docile to the whole truth of God, not a sin-seared conscience, which seeks salvation through excuses and resentment.

Repentance is the way we show hospitality to the mercy of God. Note that when Adam and Eve sinned, they refused to offer God the hospitality of sincere repentance. Instead, they tried to hide from God's mercy.

When that did not work, they

sought to find salvation and restoration through excuses and resentments. Thus, having persisted in their refusal to offer Him the hospitality of repentance, they left themselves exposed to the metastasizing consequences of their disobedience.

Repentance is a gift

Next, we need to rediscover the basic truth that, at its core, repentance is a gracious gift of the Holy Spirit whereby a person seeks to love beyond his/her ability. This is done in three ways.

First, where one's ability to love is perverted and/or crippled by past sins and festering resentments, repentance humbly and gratefully opens the soul not only to forgiveness, but also regenerative joy. We need to remember that the sacrament of reconciliation involves a proclamation of prayerful gratitude. What we are confessing is our contrite conviction that God's gracious mercy and transformative graciousness is greater than the perverting and desecrating power of our sins.

Thus, refusing to confess that God's mercy is greater than a particular sin is a de facto sacrilegious assertion that our sin is greater than God, that the power of Satan to desecrate us is greater than God's ability to regenerate us in his image and likeness.

Secondly, loving beyond one's ability means gratefully acknowledging that any virtue one seems to possess is the fruit of numerous other

See Spiritual Health, Page 10

The Light is ON for you!

Deanery 1: Day of Reconciliation
Wednesday, March 22, 2023 | 9:00 AM - 8:00 PM

Come Home and be reconciled with Christ, visit any of these parishes on March 22nd during the times below for reconciliation.

- 9 AM - 10 AM Christ the King, Norfolk
- 10 AM - 11 AM Holy Trinity, Norfolk
- 11 AM - 12 PM St. Mary's Basilica, Norfolk
- 12 PM - 1 PM St. Andrew's, Chincoteague
- 1 PM - 2 PM St. Mary's Basilica, Norfolk
- 2 PM - 3 PM St. Matthew's, Virginia Beach
- 3 PM - 4 PM St. Charles Borromeo, Cape Charles
- 4 PM - 5 PM St. Pius X, Norfolk
- 5 PM - 6 PM Holy Trinity, Norfolk
St. Andrew's, Chincoteague
Blessed Sacrament, Norfolk
- 6 PM - 7 PM Christ the King, Norfolk
St. Matthew's, Virginia Beach
St. Peter the Apostle, Onley
- 7 PM - 8 PM Blessed Sacrament, Norfolk
St. Peter the Apostle, Onley
St. Pius X, Norfolk

Sacred Heart, Norfolk will celebrate Reconciliations as part of their Lenten Mission on March 2nd and March 3rd from 3:00 PM - 5:00 PM



Translation tweaks to sacrament of penance

LILY NGUYEN DUNKLE
The Catholic Virginian

The gift of God's endless mercy is never-changing, but starting this Lent a few words you hear the priest say during the sacrament of confession will change a little. The U.S. Conference of Catholic Bishops (USCCB) has issued a slight update to the English translation to the Rite of Penance.

"In large part, the experience of the penitent will go unchanged," explained Father Brian Capuano, interim director of the Office of Worship for the Diocese of Richmond. "The change that will impact priests comes in a slight modification of the words of absolution spoken over the penitent during confession."

The prayer of absolution will include three modifications (see below).

The first English translation of the Rite

of Penance was issued in the United States in 1975. The USCCB adopted an updated version in 2021. Last year, the now-Dicastery for Divine Worship and the Discipline of the Sacraments confirmed a new translation of the original Latin text.

The changes take effect Feb. 22 – Ash Wednesday – with the revised translation for absolution becoming mandatory on April 16, the Second Sunday of Easter, also known as Divine Mercy Sunday.

For penitents who might be worried about priests accidentally reverting to the old words during absolution, Father Capuano assures everyone that the absolution "is still valid, since the essential formula remains unchanged in the updated translation."

When asked why the changes were made if they were so small, Father Capuano explained the USCCB wanted to make sure

translations were "more reflective of the Latin originals."

The effort has also included updating other formats and texts in recent years. So far, new English translations of liturgical books have been completed for confirmation (2015), matrimony (2016), exorcism (2017), the dedication of a church (2018), the blessing of oils (2019), the baptism of children (2020) and ordination (2021). A revised Liturgy of the Hours is expected in the next year or so, Father Capuano added.

Regardless of the changes, the heart of the sacrament remains the same.

"The sacrament of reconciliation is an opportunity to regularly encounter the Lord's healing," said Father Capuano. "It is a place of a great encounter with the Lord's mercy for those willing to place their hearts before the Lord."

Prayer of absolution

Latin text:

Deus, Pater misericordiárum,
qui per mortem et resurrectionem Filii
sui mundum sibi reconciliávit
et Spíritum Sanctum effúdit in remissionem
peccatórum,
per ministérium Ecclesiáe indulgéntiam tibi
tribuat et pacem.
Et ego te absólvo a peccátis tuis
in nómine Patris et Filii + et Spíritus Sancti.

Previous translation:

God, the Father of mercies,
through the death and resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us for the
forgiveness of sins;
through the ministry of the Church may God
give you pardon and peace,
and I absolve you from your sins
in the name of the Father, + and of the Son,
and of the Holy Spirit.

New translation:

God, the Father of mercies,
through the death and resurrection of his Son
has reconciled the world to himself
and poured out the Holy Spirit for the
forgiveness of sins;
through the ministry of the Church may God
grant you pardon and peace,
and I absolve you from your sins
in the name of the Father, + and of the Son,
and of the Holy Spirit.



SAINT MARY
STAR OF THE SEA SCHOOL

The ROARING TWENTIES

AUCTION & CASINO NIGHT
SATURDAY, APRIL 22, 2023
6 TO 9:30 P. M., SCHOOL GYM

**Live & Silent Online Auction - Casino Games- Photo Booth -
Complimentary Wine & Beer - Heavy Hors d'Oeuvres**

\$60/person \$100/couple

Purchase event and 50/50 raffle tickets, sponsorships, & register to bid at:
<https://charityauction.bid/RoaringTwenties>

Raffle Tickets: Purchase a 50/50 raffle ticket for \$100 and get one complimentary admission to the event, plus the chance to win the \$5,000 top prize or one of five \$1,000 prizes. Need not be present to win.

Attire: Casual. Special prize for best 1920's attire!



www.saintmarystarofthesea.com

Contact Maritza Davila 757-723-6358
14 N. Willard Ave., Hampton, VA 23663
development@saintmarystarofthesea.com



Spiritual health

Continued from Page 9

people's ministry, prayers, forgiveness and sacrifices. As indicated in Genesis 1:11-12, 29, this fruit of other people's prayers, sacrifices and ministries contains the seeds of new life, which can germinate and take root in the lives of many others.

Thirdly, loving beyond one's ability requires that we offer others the gracious hospitality of seeking their help – either when we need to further enhance our own compassion or when our outreach requires the competence of others to enhance our work.

For example, St. Teresa of Calcutta would not hesitate to ask a doctor to volunteer his professional services to the poor once a month. She did not hesitate to "repent" of her incompetence by asking others to enhance her ministry with their professional competence.

Ironically, in this way she was able to draw her helpers and her spiritual children into a deeper intimacy with the compassionate hearts of Our Lord and Blessed Mother.

Be open to mercy

Numerous souls fail to realize the awesome depths and riches of the merciful heart of Christ. Since the sacrament of reconciliation involves a certain degree of awkwardness, there

is a tendency either to avoid the sacrament or to downgrade the seriousness of particular sins by mumbling our sins, by using euphemisms or veiled language.

We can only experience the full transformative graciousness of God's merciful love by confessing in a way that is humble, sincere and complete. One way of doing so is to offer the awkwardness we experience as a sacrificial prayer for another soul so that soul may also have the courage to trust in God's mercy and seek healing absolution from his/her sins.

The whole premise of repentance is that we are sacred. There is an adage, "A fly cannot offend a king." Although a fly can irritate a king, it cannot offend him since it is not a person.

Only persons, since they are sacred, are capable of offending and desecrating themselves, others and creation. Thus, those who deny that we can offend God by our sins imply that we, as human beings, have no more dignity than a fly.

The more we are open to the many dimensions of that mercy, the more we will witness it coming to fruition in all dimensions of our lives and relationships.

Father Thomas Collins retired in 2018 and remains a priest in residence at the Shrine of the Sacred Heart, Hot Springs.

DYC

Continued from Page 1

never changes is God's love.

"God's presence is permanent. He will never stop going after us," Sister Mary Casey O'Connor, of the Sisters of Life, told hundreds of students. She was one of the two keynote speakers. "Who you are depends on whose you are. And he made us to belong to him."

Psalm 113 tells us "from the rising of the sun to its setting, let the name of the Lord be praised." The theme of the weekend is a reminder; Jesus is constantly giving himself to us because he loves us, so we should be constant in praising him. This praise means dying everyday to the whims of the changing world.

"If it's worth dying for, it's worth living for," the other keynote speaker, Catholic evangelical speaker Jimmy Mitchell, told Summit students during their closing session. "Even the martyrs died 1,000 deaths to themselves before they had a chance to be martyred."

'You are not alone'

Another resonating message throughout the weekend was that we are not alone; and no matter how big God is, our lives and our problems are not insignificant.

Friday night during the opening address, Bishop Knestout used a star-tracking app on his phone to describe how one can feel small and unimportant in the universe – but God cares about each and every one of us.

The bishop continued that thought the next day during his homily at Mass. The Gospel was about the wedding at Cana. The bishop explained that running out of wine at a wedding was more of an embarrassment than a crisis, yet Jesus intervened because he cares about the things that matter to us.

Sister Mary Casey also reiterated that thought during one of her talks. "God doesn't just love you – he likes you. He adopts us as his sons and daughters. He chooses us because we are worth it. Knowing that casts out any fear that we're alone."

Students say being surrounded by a sea of Catholics at DYC and Summit helped them to not feel alone.

"It's been great to see all the young people who also feel the way I do," said Gabriel Mendoza, a high school student from St. Mary's, Blacksburg. "I feel supported to continue in my faith."

Philomène Sturgeon, a sophomore at William & Mary, said this was her first time going to Summit. "It's really helped me to be in a Catholic community; I felt isolated before."

Laura LaClair, associate director for campus ministry in the diocese, said DYC and Summit "changed the trajectory of my whole life." She first attended in 2013 as a student and realized the "Catholic Church was

bigger than the one church I went to" when she saw the community of Catholic students, priests and sisters.

Ten years later, she's now an event organizer and says she continues to witness the energy and momentum stirred by DYC and Summit. "It helps students make the transition from high school to college. Kids who went to DYC will seek out campus ministry and Summit in college."

Bringing the sacraments to the students

The weekend included fun, noisy social events including a comedy troupe, a Star Wars scavenger hunt, and rooms with carnival games and huge inflatables. But when asked, most of the students said the highlight of the weekend was having the sacraments.

Saturday morning, both DYC and Summit merged for Mass in the convention center ballroom. A reverent quiet overcame the room that had been filled with noise, talking, and laughter just minutes before. Bishop Knestout, joined by about 30 priests and seminarians, concelebrated Mass.

"God is transforming our hearts. The change won't necessarily be something external," the bishop told students during his homily. "This is how God will lead us to something magnificent."

Numerous students said it was powerful to see so many priests in one place. They said "Mass with the bishop" was the "coolest" part of the weekend. Adults shared the same sentiment.

"The best moment of the weekend, for me, was Saturday's Mass," said Waring. "It was a quiet moment of prayer and worship in the midst of a busy day."

"To see so many people quietly and reverently participating in Mass and to have so many of the priests of our diocese present, it's a highlight every year," he added.

Students also had the chance to go to the sacrament of confession. More than 20 priests from across the diocese heard confessions Friday and Saturday.

Reagan Roy, from St. Mary's, Blacksburg, was beaming as she said, "I liked going to confession. It was really freeing."

Quiet time for prayer and spending time with Jesus was encouraged. Saturday night, both groups took part in separate sessions of Eucharistic adoration. A chapel was also set up in the convention center.

Ellie Garrison and Kaylie Gutierrez, from Church of the Epiphany, Richmond, both said one of their favorite things was praying the rosary Saturday morning.

Sturgeon said, "my best moment was when I went to the chapel. All the hype and noise is great, but I enjoy the quiet, too, where I can reflect."



Students worked in shifts to pack meals for Rise Against Hunger, a nonprofit that will ship the food to people in need around the world. Students packed nearly 51,000 meals within a few hours Feb. 11. (Photo/Vy Barto)

Putting Catholic faith into action

Between the breakout sessions and other activities Saturday afternoon, teens took part in a meal-packing service project as a way to put their faith into action during the conference.

Rise Against Hunger, an international nonprofit that coordinates packaging and distribution of food to those in need, was on site. Long assembly lines were set up in the lower level of the convention center. Students packed and weighed rice, soy beans, vegetables, and a spice/vitamin pack into bags.

"The kids are really instrumental in packing a lot of food in such a short amount of time," said Katherine Parker, a volunteer from Sacred Heart, Prince George. "They spend

a lot of time in formation and fun, but they also give back."

Sheila Russ, from Rise Against Hunger, agreed. "This is a big impact event, both for the communities they're helping, and for the teens."

Overall, students packaged nearly 51,000 meals on Saturday, filling 236 boxes. Most of the organization's meals are shipped to school feeding programs and 'last mile communities,' which are remote, impoverished areas around the world.

"What we did today is an experience that stays with you, for days, years afterward," said Delaney Mayette, from Holy Trinity, Norfolk. She attended DYC all four years she was in high school and has now returned a second year as a chaperone.

"It's unforgettable how many lives are impacted."

Seconds matter to those we help.



The St. Vincent de Paul Thrift Store, 2611 Buford Road, Bon Air, that will open this spring needs your donations of clothing and household goods.

With our sale of your second-hand items and through the outreach of Vincentians throughout our diocese, we will provide second chances to the hundreds of friends we serve.

Our Gospel-based outreach through short-term assistance of food, clothing, shelter and medical care provides them a second chance at a better life for themselves and their families.

For more information on how your second-hand items will become second chances for those in need, visit www.svdp-rvacouncil.org or email dkearns@svdp-rvacouncil.org.

Sister Cora

Continued from Page 3

of Black nuns in the U.S., including their role in the civil rights movement. Sister Cora figures prominently in that history.

Her story began in 1956 when, at 17, she became the first Black woman to be accepted into the Sisters of Mercy in Philadelphia.

After more than six decades, the tiny woman with a big presence is showing no signs of slowing down.

When Shelley Anderson of St. Elizabeth Parish, Richmond, asked Sister Cora if she planned to retire, the nun answered, "I'm not retiring! I'm 83, and I'm planning to be 125. I want to be the oldest living person in the world!"

For her presentation, Sister Cora told her story within the context of her family's experiences with slavery and racism, her history as a Black nun confronting racism in her religious community and in the Church that mirrored the larger society, and those she admired who courageously resisted it. She spoke of Franciscan Sister Antona Ebo, for example, a civil rights activist who marched with Dr. Martin Luther King Jr. at Selma in 1965.

"Women religious need to be examples," Sister Cora said. "If we're living up to the legacy Charles started for us, we have to look within ourselves to change

things. If God has given me what I need, I have to use it."

She explained the importance of relationships in this process.

"Our relationships have to improve," she said. "To change ourselves, we must become relational ... Go to who offends you, then go do what Christ taught," she said.

"In order to get rid of racism, we have to admit where we are. We can't move on until we can admit it and own it; otherwise, it won't ever be eradicated," she concluded.

In his homily, Father Tochi spoke of St. Josephine Bakhita, noting that "St. Josephine went from slavery to Bride of Christ."

He explained that she did this by being open to what God wanted of her, and that the transformation to Christ-centeredness is possible for everyone.

In reflecting on the Parable of the Ten Virgins (Mt 25:1-13), Father Tochi explained that the Gospel tells everyone to be ready for the Lord's coming, to prepare. However, they need wisdom to be able to do this, to know how to prepare.

"Wisdom tells us to stick with God," he said. "It tells us to seek truth and stick with it. It seeks to find what is true. It's Christ himself."

"Wisdom is the best way to relate to God and His children in life," he said. "If we focus on the truth, it becomes possible to love, though it might be difficult."

Father Tochi

Continued from Page 3

olics who were born in America and those who were born in Africa. He hopes to "find a way to bring the two communities together, by finding what unites us."

Healing through empathy, perspective

"My goal is to walk toward healing by not dismissing an experience that I don't understand," said Father Tochi. "Being empathetic and acknowledging the experience with a big question: Where do we go from here? What is it we as a people are looking for?"

Father Tochi believes he can help Black Catholics in the healing process by being empathetic and by simply listening.

He wonders "whether the community will trust me to accompany them – these are years of experience so it is not easy to trust when your trust has been abused."

Father Tochi is relying on his perspective as an African priest who has studied culture and consciousness. He said he learned of a unique connection he has to African Americans during a visit to the Frontier Culture Museum in Staunton.

One of the exhibits is a recreation of a West African farm that features his tribe in Nigeria. He was shocked to learn that more than 40% of slaves who were brought to Virginia were from his own tribe.

"So that makes me feel like I

am part of this story, but from a different perspective, a different experience," said Father Tochi. "So that gives me some passion to do something."

'Start thinking in a multicultural mindset'

Father Tochi has a vision, and it goes beyond Black Catholics. He said his role is to raise awareness for all Catholics – to think beyond black and white.

"So if we're talking about bi-cultural, we're limiting ourselves," he said. "Priests, parish staff, and the diocese as a whole need to start thinking in a multicultural mindset."

"It is no longer a bilingual world ... the experience you bring from your heritage is different from what another person would bring. The experience I bring, even as an African, is different from the experience of someone from east Africa," he explained.

Father Iwuji hopes to encourage his fellow priests and those in ministries to move out of their comfort zone.

"Sometimes we have to have those tough conversations. Healing and justice and forgiveness, they work together," he said.

Editor's note: The Office for Black Catholics encourages participation in upcoming events, including the Diocesan Day of Reflection on Saturday, March 18, National Black Catholic Congress, African National Eucharistic Congress, and Spiritual Retreat. Find links in this story at www.catholicvirginian.org.

EMMAUS JOURNEY RETREAT

THE DIOCESE OF RICHMOND IS OFFERING A FAITH-BASED, DAY-LONG, SPIRITUAL RETREAT FOR GRIEVING PARENTS OFFERED BY A TEAM WHICH INCLUDES GRIEVING PARENTS, SPIRITUAL DIRECTORS, PRIESTS, DEACONS, AND PARISH LEADERS. THE EMMAUS JOURNEY OFFERS A SAFE PLACE WHERE YOU CAN SEEK PEACE, COMFORT, AND HOPE.

JOIN US IN A WARM AND LOVING ENVIRONMENT WITH OTHER PARENTS WHO KNOW SOMETHING OF YOUR PAIN.

UPCOMING RETREAT:

MARCH 4, 2023
CHURCH OF THE REDEEMER
MECHANICSVILLE

LEARN MORE AT:
EVANGELIZERICHMOND.ORG



*Harm happened in
isolation.*

*Healing can happen
together.*

As a community, we strive to support survivors of child sexual abuse on their journey toward healing and wholeness.

For those who have suffered abuse by clergy residing in the Catholic Diocese of Richmond, we invite you to join virtually on March 15th at 7:00pm. Spouses and affected community members are also welcome. These gatherings, led by an independent facilitator, will offer a safe environment for participants to connect, share experiences, support, and heal.

If you would like more information, or the virtual meeting link, please call the Victim Assistance Coordinator at (877) 887-9603 or email dana@atreeplanted.org



March

Continued from Page 4

(Photo/Father Chris Hess)



vocacy experiences positive. Others felt like their opinions fell on deaf ears.

Wayne Lombardo, from St. John the Apostle Parish, said a legislator to whom he and fellow parishioners talked was open, responsive and proactive as he listened to concerns, shared positions on pro-life matters and encouraged voting.

But although an aide of a different legislator listened to students from Catholic High School, Virginia Beach, he said right to choose outweighed their opinions, said senior Audrey Litkowski.

Classmate Alan Nicholas explained, "It was nice of him to listen to our beliefs and arguments, but it seemed like a one-sided conversation. We were being listened to but not heard."

After Defending Life Day, busloads and cars full of people – young and old, students and families – poured upon the Capitol grounds to join the crowd for the ensuing rally. Spectators cheered during pro-life speeches at the event, and then the throngs of people, including Gov. Glenn Youngkin, joined together in the Virginia March for Life. Participants waved banners. Chanted. Sang. Danced. A small snare drum band played.

Ian Tallent, sophomore at Peninsula Catholic High School (PCHS), Newport News, said, "I want to show that high school students want to make a difference and to be God's hands and feet."

Dan Doyle, from Sacred Heart Parish, Norfolk, and a knight in Council 367, said, "If we're not here, nothing happens. We can't change legislators' hearts. We can't change laws."

Kelly Tallent, a parishioner at Our Lady of Mount Carmel, Newport News, said, "this was my opportunity to put boots on the ground and show up." She believes the march "announced we had something to say, and we wanted to be heard."

Participants found the sheer number of

people at the rally and march both inspiring and reassuring.

"It feels good that I'm not ostracized because of my beliefs. I'm not alone," said Connor Muha, PCHS sophomore.

Likewise, Anna Johnson, from Virginia Tech, Blacksburg, who described the rally and march as friendly and unifying, said "it was really exciting to see such a large amount of pro-life Virginians there" and fellow student Lauren Klubertanz described the event as empowering, refreshing and uplifting and said that seeing other college-aged students there "was like a breath of fresh air."

So many parishioners described the day as peaceful, joyous, inspiring, empowering, energizing and hopeful.

"I just sensed a very positive aura and a very hopeful one for our pro-life advocacy. Even though three abortion bills were defeated Jan. 20, it doesn't stop the movement. It does not get us down. We go with even more vigor," said Barbara Firich, from St. John the Apostle Parish. "I liked people coming together from all over the state for that one cause, and with that, it does bring a lot of hope."

Message

Continued from Page 4

In his prayer before the march, Bishop Barry C. Knestout asked God to open people's hearts to the needs of women and their unborn babies.

"Help us to be generous, just and open to your will to welcome and protect innocent life, to shelter mothers who are alone, anxious and homeless," the bishop said. "Grant that all who believe in your Son may proclaim the Gospel of Life with honesty and love to the people of our time."

Earlier, the bishop noted that this event was the day before the Feast of the Presentation. The ritual sacrifice at the temple offered by the Holy Family, he said, reflects the sacrifices of those who came to Defending Life Day.

"We know that the Holy Spirit dwells within our hearts," the bishop said. "And we give over some time, our comforts, our concerns in order to be able to go before those who have political power and influence to advocate for the smallest, youngest children in our midst, the unborn. We know it will bear fruit."

Joining him at the rally and other activities throughout the day was Bishop Michael F. Burbidge of the Diocese of Arlington, the new chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-life Activities.

"Be assured that all the bishops throughout this country, in solidarity with our Holy Father Pope Francis, are tireless in our defense of the sacredness of all human life, especially the vulnerable and the unborn," he said. "We will be tireless in our work to bring an end to abortion."

Defending Life Day took place less than a week after legislation that would place new restrictions on abortion procedures died in



Bishop Barry C. Knestout joins thousands of people during the Virginia March for Life Feb. 1 in downtown Richmond. The bishop also led a prayer before the march, asking God to help everyone "welcome and protect innocent life, to shelter mothers who are alone, anxious and homeless."(Photo/Michael Mickle)

the state Senate; any pro-life bills that may be approved in the House of Delegates and cross over to the Senate are also expected to fail there. All the more reason that pro-life activists such as Felicia Pricenor, vice president of government affairs for the national March for Life, urged people to "continue to march, not only here in Richmond but in DC and call for state and federal pro-life legislation that protects both mom and baby."

Victoria Cobb, executive director of the Family Foundation of Virginia, said that seven months after the U.S. Supreme Court overturned a constitutional right to abortion, "the season for celebration is moving into the season for hard work." In Virginia, she said, that means lobbying against measures such as adding an abortion rights amendment to the state constitution and supporting bills that will do more to help pregnant women keep their babies.

The occasion also featured politicians who support pro-life legislation. Del. Emily Brewer (R-Suffolk) told the crowd to remember that abortion always has

two victims and that those opposing it must join to create a culture of life.

Virginia Attorney General Jason Miyares praised the pro-life pregnancy centers across the state and promised to do all he can to protect them from vandalism or any attempts to shut them down. Lt. Gov. Winsome Sears urged people who were about to meet with lawmakers in the morning to "be strong, be courageous." Gov. Glenn Youngkin got a warm welcome as he took a spot in the front row of the march before bowing out about halfway.

The cheers for the governor, though, were not as loud as the ones Adkins had received earlier, as she recounted her recovery from the choice she made 25 years ago this year.

"God was there alongside me every step of the way," she said. "He made sure that I knew he was there and that when I was ready to reach out to him, he was there with open arms for forgiveness and healing."

As he will be, she said, for any woman who has found it too hard to choose life.

IN MEMORIAM

John Joseph Lewis



A funeral Mass was celebrated Monday, Feb. 6, for John Joseph Lewis, father of Father Walter G.

Lewis. Mr. Lewis, 96, died Friday, Feb. 2.

In addition to his priest son, Mr. Lewis is survived by four children: Joann L. Schroeder; Christopher A. Lewis; Elizabeth A. Lewis; and Judith L. Heretick. He is further survived by 17 grandchildren and 26 great-grandchildren.

He was predeceased by his wife, Ann, and his son, Donald.

Memorial donations may be made to St. Francis Home, 65 W. Clopton, Richmond, 23225, or St. Paul Catholic Church, 909 Rennie Ave., Richmond, 23227.

Movies. Games. Books. Videos.

Read the reviews at
catholicvirginian.org

OPPORTUNITIES

Assistant Editor, Office of Communications

The Catholic Diocese of Richmond's Office of Communications is seeking a talented, experienced, motivated assistant editor to join our small, award-winning team. We are looking for someone with drive and focus to cover Catholic news and write inspirational faith stories found within the multiple communities we serve. Additionally, we're looking for someone who can balance print and digital platforms for our diocesan newspaper, The Catholic Virginian (CV).

The assistant editor can expect: to work collaboratively with the editor to plan content and follow up on story leads; occasional travel to develop stories; work on special projects; to represent the paper at various events.

The candidate will assist in strengthening the CV website and develop ways to engage the Catholic community through timely news and information. Collaborate with the editor and creative director to produce visually appealing print and digital product, both written and visually.

Bachelor's degree in English/Journalism/Mass Communications or related field required. Minimum of three years' experience in print and/or digital communications, with Catholic

communications preferred.

The successful candidate will be a strong, professional communicator – interpersonally and in writing. Flexible, self-motivated and strong attention to detail are required. Ability to maintain confidentiality is expected. Using mobile devices as a reporting tool and photo skills a plus. Some evening and weekend hours with travel throughout our diocese is expected.

Proficiency in Microsoft Office and AP Stylebook is required with a strong understanding of Adobe Creative Suite. A practicing Catholic passionate about serving the mission of the Catholic Church with a good working knowledge of Catholic Church structure and teaching is required.

For full job description and to apply, visit <http://bit.ly/3WVJfGD>. Qualified candidates should send a cover letter, résumé, writing/editing samples and/or links to samples of your work, with a completed diocesan application <https://bit.ly/36ndEsX>. Any questions, contact Kelly Shumate, HR coordinator, 7800 Carousel Lane, Richmond, VA, 23294 or email jobs@richmonddioocese.org.

Our Lady of Mount Carmel School, Newport News, is looking for a part-time bus driver for the 2023-2024 school year to help transport students safely to and from school. CLD with bus endorsement is required. Please submit a résumé and a diocesan application to sajoseph@olmc-school.com. All inquiries should be directed to Sister Anna Joseph at 757-596-2754.

The Church of St. Therese, Gloucester, is seeking a faithful and passionate Catholic for full-time employment as the Coordinator of Evangelization and Youth Ministry, with on-site and satellite hours available. The successful candidate will be one who strives to lead a life of personal holiness and has a shepherd's heart to search out and lead teens closer to Christ. He/she must have the en-

ergy to build a youth program, as well as the skills and creativity to design and maintain an exciting parish website. Applicants should have at least a bachelor's degree in a related field and experience in youth ministry.

The position is responsible for overseeing middle school and high school programs with vision, including sacramental preparation for confirmation, with special attention given to empowering lay leadership among adults and teens. Position begins July 1. Salary and benefits consistent with diocesan guidelines, qualifications and experience. Send cover letter, résumé, and diocesan application <https://bit.ly/36ndEsX> by Wednesday, March 15, to the Chair of the Search Committee, Anne Patullo, at adpatullo@gmail.com. For more information, call the pastor, Father Gregory Kandt, at 804-693-9043.

tion retreat led by Deacon David Reaves, March 9-11, St. Rose of Lima and Korean Martyrs Catholic Church, 2214 Bay Avenue, Hampton. On Thursday, March 9, the session begins at 6 p.m. with refreshments before and after the retreat service. On Friday, March 10, the session is at 6 p.m., followed by daily Mass at 7:30 p.m. On Saturday, March 11, Mass is at 5 p.m. with the retreat beginning at 6 p.m. There is no cost to attend, but an offering will be accepted. Call the parish office at 757-245-5523 for more information.

The Office for Black Catholics cordially invites you to the Diocesan Day of Reflection, Saturday, March 18, 8:30 a.m.–4 p.m., St. Michael the Archangel,

Glen Allen. Mass, fellowship, daily reflection, group discussions and more! This event begins the journey toward the National Black Catholic Congress XIII which will be held at the Gaylord National Resort and Convention Center in Maryland, July 20-23. Early bird registration for the congress is open! We look forward to the attendance of African American/African Catholics and those who support and accompany the Black Catholic communities

of our diocese for the National Black Catholic Congress XIII and our Diocesan Day of Reflection. For questions, please contact obc@richmonddioocese.org or 804-622-5241.

Knights of Columbus annual Fish Fry, Sts. Peter and Paul, 4309 Thomas Jefferson Parkway, Palmyra. Friday, Feb. 24, March 3, 10, 17, 24 and 31, 5–7 p.m. Eat-in or takeout. Price: \$13 per plate.

1	2	3	4		5	6	7	8	9		10	11	12	13
14					15						16			
17					18						19			
20				21						22				
23			24					25	26					
			27				28					29	30	31
32	33	34					35					36		
37					38	39					40			
41				42						43				
44				45						46				
			47						48			49	50	51
52	53	54				55	56	57				58		
59						60						61		
62						63						64		
65						66						67		

www.wordgamesforcatholics.com

ACROSS

- 1 Vatican ____
- 5 This king allowed the Jews to return to Jerusalem
- 10 Five books of the Bible are attributed to him
- 14 Architect Mies van der ____
- 15 Warm
- 16 Together, musically
- 17 Single
- 18 Fits of anger
- 19 Confined
- 20 Pose
- 21 "He is ____!"
- 22 "Where were you when I founded the ____?" (Job 38:4)
- 23 Major and minor, for example
- 25 A sacrament is an outward one
- 27 Cereal grass
- 28 Sign of papal office
- 29 Cold call?
- 32 Fragment
- 35 Auto innovator
- 36 Sweet suffix
- 37 See 43D
- 38 Paralyze
- 40 Span. lass
- 41 Armed ser. mail service
- 42 Without adornment
- 43 Second word in the name of a Parisian basilica
- 44 Encountered
- 45 Moose
- 46 Seed vessel
- 47 Singer with Louis and Duke
- 48 Republic in central Africa
- 52 Sainly brother of Gregory
- 55 David married his widow
- 58 Wrath
- 59 Online publication, for short
- 60 Analyze a metallic compound
- 61 Teen and new follower
- 62 "The lady ____ protest too much, methinks"
- 63 Speed
- 64 Southeast Asian cuisine
- 65 Formerly, formerly
- 66 Garden flower
- 67 "Hey, don't look ____!"

DOWN

- 1 Rosary starter
- 2 Grecian architectural style
- 3 8th letter of the Greek alphabet
- 4 "____ out!"
- 5 From the Greek word meaning "the anointed one"
- 6 Affirmative votes
- 7 "...____ against the dying of the light"
- 8 Knife and fork
- 9 Evidence of a leak
- 10 St. Peter is the patron of this Asian country
- 11 River in central Europe
- 12 Catholic actress of Cheaper by the Dozen fame
- 13 Home of The Hague (abbr.)
- 21 "...a person will ____ only what he sows" (Gal 6:7)
- 22 They may be beaten
- 24 Fill up
- 26 Annual race, familiarly
- 28 Actor's parts
- 29 Drill a hole
- 30 Alphabet string
- 31 The back of
- 32 Fraud
- 33 Floor length vestment
- 34 Underground part of a plant
- 38 Altar linen
- 39 Home of the Diocese of Little Rock
- 40 Soft drink
- 42 Church sounder
- 43 Brother cover
- 46 The Lord's ____
- 47 Octave
- 49 Time when Nicodemus visited Jesus
- 50 Joseph was told in one to flee to Egypt
- 51 Lofty nest
- 52 Sydney's first archbishop, John ____
- 53 Cupid
- 54 Coll. admissions requirements
- 56 Aide (abbr.)
- 57 Restrain
- 60 "I've got it now!"
- 61 ____ loss for words

Answers page 16

SHORTTAKES

Trinity Organ Concert: Celebrate Bach's Birthday! Organist Cheryl Van Ornam, organist at First Baptist Church, Richmond, will present a Lenten concert featuring the music of those composers who influenced Johann Sebastian Bach and those composers whom he later influenced. Join us for this free concert Wednesday, March 1, 12–1 p.m., St. Bede Catholic Church, 3686 Ironbound Road, Williamsburg. It will also be livestreamed at www.facebook.com/MusicofSaintBede. For more information, call 757-229-3631, or visit www.bedeva.org/concerts.

"Encountering God," a three-ses-

El proyecto de una empresa chilena transforma los residuos de la industria textil en paneles de aislamiento térmico para viviendas sociales y personas con bajos ingresos. Una “semilla” que, para germinar, necesita la contribución de cada uno de nosotros en un intento de preservar nuestra Casa común. La solución, según Franklin Zepeda, es solo una: consumir menos

BIANCA FRACCALVIERI – CIUDAD DEL VATICANO

“La tierra, nuestra casa, parece convertirse cada vez más en un inmenso depósito de porquería. En muchos lugares del planeta, los ancianos añoran los paisajes de otros tiempos, que ahora se ven inundados de basura (Laudato si’, 21)”

Esta frase de la encíclica del Papa Francisco representa plenamente lo que ha ocurrido en el desierto de Atacama, en Chile, declarado Patrimonio de la Humanidad por la Unesco en el año 2000. Una maravilla para los miles de turistas que lo visitan cada mes: 1600 km de esplendor y dunas doradas que tocan el cielo. Sin embargo, en Alto Hospicio, municipio de la región de Iquique situado a 1800 km de la capital, Santiago, pronto se han formado nuevas dunas que nada tienen que ver con la arena. Se trata de montones de ropa sin vender procedente de todo el mundo que, al no ser biodegradable, tarda hasta 200 años en descomponerse, y al estar llena de toxinas y tintes puede provocar un desastre medioambiental sin precedentes.

El fenómeno de la fast fashion

En los últimos tiempos, por desgracia, se han popularizado las tiendas que venden ropa a precios bajos, incluso muy bajos. Son tan baratos que, a la primera mancha, rotura o simplemente porque ya no les gustan, la gente opta por tirarlos. Un fenómeno conocido como “moda rápida” que contempla la producción, el consumo y el desecho a un ritmo rápido, casi compulsivo, de ropa de todo tipo y para todas las edades. La pregunta es: ¿dónde acaban tantos productos y qué consecuencias tienen para el medio ambiente? La necesidad de deshacerse de estos residuos ha creado una nueva industria, con empresas especializadas en la compra de ropa usada. Pero no todos los países han legalizado aún la importación de estos materiales. En América Latina, Chile es una de las pocas excepciones. Las empresas seleccionan las mejores piezas para revenderlas y lo que no se puede reutilizar acaba en vertederos ilegales. Dentro del país, la ciudad con mayores beneficios fiscales, en parte por su situación geográfica -está cerca del mar-, es Iquique, que es zona franca.

Pasos hacia delante

Y es aquí donde hemos visto en los últimos años, gracias a algunos reportajes, el escándalo, la degradación, la herida infligida a las dunas de Atacama. Sin embargo, afortunadamente, antes de que la situación pudiera degenerar, las autoridades intervinieron, limpiando el mayor vertedero creado en el desierto. No obstante, según datos de la Secretaría Ministerial, sigue habiendo 52 “microvertederos” en la región. La buena noticia es que los importadores se han comprometido a introducir tejidos de mejor calidad, para evitar un exceso de producto y, además, el Decreto 189 del Ministerio de Salud chileno prohíbe la eliminación en vertederos.

En este contexto empezó a operar hace ocho años la empresa EcoFibra, cuyo director general es Franklin Zepeda-López. El trabajo de esta empresa es totalmente ecológico y consiste en recoger ropa, clasificarla y transformarla en paneles termoaislantes para la construcción civil, utilizados en el diseño de viviendas

Atacama: Del desierto de la muerte al desierto de la vida



sociales. Estos paneles son una especie de manta que se inserta en el interior de las paredes para aislar del frío o del calor. Zepeda fundó EcoFibra en 2018 precisamente para afrontar un desastre ambiental, en gran medida ignorado, comenzando con los vertederos del Atacama. “Cuando se me ocurrió la idea, quería dejar de ser parte del problema y empezar a ser la solución”, explica a Vatican News y L’Osservatore Romano.

Por cierto, aunque algunas de las dramáticas implicaciones del consumismo desenfrenado relacionado con la moda -como el trabajo infantil y las condiciones inhumanas en las fábricas de muchos países asiáticos- están bien documentadas, el coste medioambiental de la llamada “moda rápida” es menos publicitado y menos conocido. Sin embargo, lo cierto es que la “moda rápida”, además de contaminar la tierra, utiliza una enorme cantidad de agua, algo así como 7.500 litros por un par de vaqueros, según un reciente informe de la ONU, lo que equivale a la cantidad de agua que bebe una persona media en siete años. En total, la UNCTAD, la Conferencia de las Naciones Unidas sobre Comercio y Desarrollo, calcula que la industria de la moda utiliza unos 93.000 millones de metros cúbicos de agua al año, suficiente para saciar la sed de cinco millones de personas. Cuando pensamos en las industrias que tienen un efecto perjudicial sobre el medio ambiente, nos vienen a la mente la energía, el transporte e incluso la producción de alimentos, pero es precisamente la industria de la moda la que se considera la segunda más contaminante del mundo, después del petróleo.

Construcción sostenible y humana

“En Chile, como en el resto del mundo, explica el director general, el aislamiento térmico es para los ricos, porque es muy caro. Así que la calidad de vida de los más pobres es baja, porque pasan mucho frío en invierno y sienten un calor sofocante en verano, sobre todo en el norte del país”. La acción de EcoFibra, por tanto, tiene un triple impacto: primero, en el medio ambiente, porque actúa limpiando prácticamente el territorio de contaminantes

peligrosos; después, en el plano social, porque supone mejorar la calidad de vida de las personas en situación de vulnerabilidad; y, por último, en la economía, porque promueve la creación de empleo y dinamiza la economía de la región, una de las más pobres de Chile. Cuando empezaron las obras, el empresario cuenta que iban directamente al vertedero para separar manualmente la ropa, “ahora en cambio hay un acuerdo con el importador y el camión descarga directamente en la empresa”. Sin duda, es una buena forma de reducir el daño medioambiental, pero no es suficiente. Zepeda-López no tiene dudas: consumir menos es la solución.

Conversión ecológica

“Debemos consumir menos o el consumismo acabará con nosotros y con el planeta”, reitera Zepeda, “debemos concientizarnos de que cada compra de regalo llegará a un vertedero o se quemará y esto está contaminando la Tierra, nuestros mares, aguas con microplásticos y ahora incluso desiertos como el de Atacama”. Para el CEO, se trata de controlar un impulso “que viene de la cabeza, tener el mejor regalo para hacer a los amigos, el vestido más bonito para lucir en cualquier ocasión, esta es la tentación del consumo”. En esto, la Laudato si’ de Francisco viene en nuestra ayuda, dice Zepeda:

“Qué mejor mensaje que el del Papa que nos invita a la conversión ecológica, al cuidado del medio ambiente y de las personas, de todas, pero especialmente de las frágiles, devolviéndoles la dignidad; del agua, que es un bien común y que no puede desperdiciarse para producir ropa si en cambio puede calmar la sed de los que mueren de sequía”. El Papa repite a menudo: ahora es el momento de actuar, porque, si no lo hacemos ahora, no tendremos un hogar que dejar a nuestros hijos, y mucho menos a nuestros nietos...”. Hoy el desierto de Atacama está limpio, aquellas montañas de ropa ya no existen y la nueva vida de este lugar se debe a empresas como EcoFibra no solo porque ha limpiado las dunas devolviéndoles su antiguo esplendor, sino porque con los residuos recogidos ofrece cada día una manta a quienes muchas veces ni siquiera tienen que ponerse.



Bishop Barry C. Knestout celebrates Mass on the World Day of Prayer for Consecrated Life Feb. 2 at the Cathedral of the Sacred Heart, Richmond. The Little Sisters of St. Francis (left) and the Lovers of the Holy Cross of Hanoi (right) were among those attending. (Photo/Michael Mickle)

Consecrated life

Continued from Page 5

the light of Jesus Christ to all peoples.”

“St. Pope John Paul established the day of prayer in 1997 as a way to emphasize a focus on vocations to various forms of consecrated life,” Father Capuano explained.

“The day of prayer is an opportunity to invite all men to come and meet Christ and be transformed by his grace,” he said. “It is an invitation for some men and women to consider uniting themselves in consecration to the Lord with great joy to witness to his glory in the world ...”

The 32 religious who attended the celebration represented the 130 priests, brothers and sisters in approximately two dozen religious communities who live and minister in the Diocese of Richmond. They serve in parishes, healthcare, education, evangelization, social work and monastic life which, in addition to a life of prayer, includes ventures to support congregations such as making Communion hosts and cheese.

Among the attendees were Franciscans, Benedictines, Carmelites, Sisters of Mercy, Dominicans, Comboni Missionary Sisters, members of the Madonna House Apostolate, Lovers

of the Holy Cross of Hanoi, Daughters of Mary Immaculate, Trappist Cistercians, and a member of the Priestly Fraternity of Saint Peter.

“I’m honored to be invited for this special day for all in consecrated life,” said Sister Mary Cecilia, a Dominican Sister of St. Cecilia and principal of St. Mary Star of the Sea School, Hampton. This is her second year in the diocese and the event was her first visit to the cathedral. “I’m grateful for the support of the bishop.”

“It is important for religious men and women to have recognition. They have such a strong presence in the diocese and are engaged in many ministries,” said Nazia Shafi, diocesan coordinator for women religious. “To be able to recognize their work and service is important. It’s important to say thank you to them.”

In reflecting on the Mass, Shafi, who coordinates the annual day of prayer for the diocese, said, “It’s a great time for us to pray for consecrated men and women that they remain committed to consecrated life, and for God’s gift of vocation.”

During Mass, those in consecrated life renewed their vows to live their lives following Christ in chastity, poverty and obedience, and to serve the Church in the ministries entrusted to their particular institutes.

Pope Francis, in his 2023 day of prayer mes-

sage, and Bishop Knestout, in his homily, made clear the important role of those in consecrated life and their appreciation for them.

This role “derives from the particular gift you have received: a gift that gives your witness a special character and value, for the very fact that you are fully dedicated to God and to His Kingdom, in poverty, virginity and obedience,” the pope explained to the consecrated religious. “Beyond this fundamental gift, your mission is enriched by the charisms of your institutes and societies, the charisms of your founders.”

“The Church has always considered consecrated life as a higher, or a greater calling, in comparison to other vocations,” Bishop Knestout said. “The vows of poverty, chastity and obedience are helps for disciples, those who are called to live today in a way analogous to those in heaven.”

That “special calling,” the bishop said, is necessary in the Church, focusing on its importance within the context of a world in perpetual crisis.

“Because you share the same struggles and challenges in leading lives of holiness, you, by your embrace of the evangelical counsels, your embrace of these helps to holiness, can give encouragement and consolation to all who struggle to lead holy lives ... You show that holiness is possible,” he said.



Left to right: Isabella Newton, Zoey Cusher, Addison Houser, Jack Hursey, and Mina Minkoff take part in the seventh graders’ routine for the Charleston dance competition Feb. 3 at Saint Mary Star of the Sea, Hampton. (Photo/Lily Nguyen Dunkle)

100 years

Continued from Page 5

was the substitute P.E. teacher the last two weeks. Wolcott also has a ballet, tap and jazz background. One by one, each class performed the same dance, getting scored on their unity, participation and fun. The fourth graders and eighth graders tied for first place after a dance-off.

The school has an enrollment of 178 students. Sister Mary Cecilia said classes were so full this year they had to waitlist students in four grades. Nine students and two parents will also be baptized this year, the principal added.

“I really feel this jubilee is helping people to know the Lord in a different way,” she said.

Editor’s note: Find out how Saint Mary Star of the Sea School kicked off its centennial year in the Sept. 5, 2022, issue at www.catholicvirginian.org.

C	I	T	Y		C	Y	R	U	S		J	O	H	N		
R	O	H	E		H	E	A	T	S		A	D	U	E		
O	N	E	R		R	A	G	E	S		P	E	N	T		
S	I	T			R	I	S	E	N		E	A	R	T	H	
S	C	A	L	E	S		S	I	G	N						
			O	A	T		R	I	N	G		B	R	R		
S	C	R	A	P			O	L	D	S		O	S	E		
H	O	O	D		P	A	L	S	Y		S	R	T	A		
A	P	O			B	A	R	E			C	O	E	U	R	
M	E	T			E	L	K	S			P	O	D			
					E	L	L	A			R	W	A	N	D	A
B	A	S	I	L		N	A	B	A	L		I	R	E		
E	M	A	G		A	S	S	A	Y		A	G	E	R		
D	O	T	H		H	A	S	T	E		T	H	A	I		
E	R	S	T		A	S	T	E	R		A	T	M	E		

www.wordgamesforcatholics.com

Blessing at Chesapeake Bay Bridge-Tunnel

Father Cristiano Brito, parochial vicar at St. Gregory the Great, Virginia Beach, blesses a statue of St. Barbara at the Chesapeake Bay Bridge-Tunnel Feb. 10. The construction manager at the CBBT said it is customary to place a statue of St. Barbara at the entrance of the tunnel and have it blessed. St. Barbara is the patroness of mining and artillery. Father Cristiano blessed the statue, bridge-tunnel, boring machine and the workers.

(Photo/Janice Figueroa López)

