

**QUESTIONNAIRE AND SUPPORTING EXHIBITS
CONCERNING THE
ORIGIN, HISTORY, AND RELIGIOUS ACTIVITY OF
*The Church of Saint Mary***

**FOUNDED IN 1795 IN THE CITY OF ALEXANDRIA, VIRGINIA
THE CATHOLIC DIOCESE OF ARLINGTON, USA**



**PROPOSED TO THE
CONGREGATION FOR DIVINE WORSHIP
AND DISCIPLINE OF THE SACRAMENTS
TO OBTAIN THE TITLE OF MINOR BASILICA**

THE PARISH CREST OF THE CHURCH OF SAINT MARY

“CUM PETRO AD JESUM PER MARIAM”

MOTTO: Signifying more than two hundred years for Christ, the motto of the Church of Saint Mary professes reliance of the faithful on the mediation of Our Lady as the way to Her Divine Son. The motto bespeaks loyalty of the faithful to the Petrine Office and the Magisterial Teaching of the Church: *“Cum Petro ad Jesum per Mariam”* or *“With Peter to Jesus through Mary”*. Presented on an Argent (White) Banner bordered in Gules (Red) it represents the sacrifices of the parish faithful across the centuries of parish life.

CIRCLET: Surrounding the Parish Crest are four Bottony Crosses on an Azure (Blue) Field, symbolic of the Catholics from Maryland. The Bottony Cross rendered in Or (Gold) derives from the Crossland crest, family of the mother of George Calvert, the first Lord Baltimore. Crosses are placed at the four points of the compass, also symbolizing the four Marks of the Church: *one, holy, catholic* and *apostolic*. The twenty stars in Or symbolize the Mysteries of the Holy Rosary – the Joyful, Luminous, Sorrowful, and Glorious – through which Catholics come to contemplate Jesus through the loving gaze of Mary, His Mother.

SLOGAN: Surmounting the Shield, the slogan proclaims the Queenship of Mary, Patroness of the Americas, symbolized by her golden Royal Crown, emblazoned in Or. Placed in the positions sinister (17) and dexter (95) to the crown are the numbers rendered in Or, 1795 to signify the official date when the parish was founded as a Mission of Holy Trinity Church, Georgetown.

DESIGN OF THE BLAZON: The central element of the Heraldic Achievement divides the Blazon (or Shield of the Crest) into four distinct sections, symbolic of key aspects of parish history. The Blazon is rendered in alternating and opposing Argent and Azure, the colors that symbolize the mantle of piety and purity of the Mother of God. Similar colors appear in the flag of the Commonwealth of Virginia.

- **DEXTER CHIEF:** A monogram *“Ave Maria”* or *“Hail Mary”* presents in Azure on the Argent Field. The primary position of this image on the Crest symbolizes both the piety and purity of Our Lady, as well her patronage of the parish. The primacy of the monogram in this heraldic position pays tribute to the prayer of the faithful, echoing the *“Hail Mary”* across the span of the two millennia.
- **DEXTER BASE:** The English Frigate (circa 1650) presented on an Azure Field symbolizes the sailing vessel by which Catholics sailed to the New World. *The Ark* and *The Dove* were the two such famous ships, chartered by Cecil Calvert to transport 140 colonists to the shores of Maryland. Similar ships brought the Jesuit founders, as well as many Irish and Scottish merchants, to the City of Alexandria. Among the most famous Catholics among the Alexandria citizenry was the close friend and Aide-de-Camp of General George Washington, *Colonel John Fitzgerald*, the founding patron of the parish.
- **SINISTER CHIEF:** “Keys to the Kingdom of Heaven” (Matthew 16:19; cf. Isaiah 22:22) symbolizes the Papacy as an institution and its central role within the Catholic Church. This image represents the statement of Our Blessed Lord to Simon Peter, *“Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven”*. Presented on the Azure Field, the presence of the keys on the Blazon symbolizes continuous allegiance to the Petrine Office from the 1795 foundation of the parish. The Keys of Papacy feature prominently in the stained-glass oculus window above the bell tower portal at the South Narthex Entrance facing South Royal Street.
- **SINISTER BASE:** The “Christogram” *IHS* has been used historically to symbolize the Holy Name of Jesus Christ in form of a monogram. Taken from Greek, it is an abbreviation of the name *ΙΗΣΟΥΣ* (Jesus). Represented in Azure on an Argent Field, it pays tribute to the founding Pastor of the Parish, the Very Reverend Francis Ignatius Neale, S.J., President of Georgetown College and Pastor of Holy Trinity Church (established 1787). The Church of Saint Mary is distinguished as the *“eldest daughter”* of the Church in the Commonwealth of Virginia and West Virginia, which existed as a single state territory until 1863. Long regarded as the *“Jewel in the Crown”* among the Maryland Assistancy churches, the parish stands as the *“Mother Church”* to the 70 churches in the Diocese of Arlington.

QUESTIONNAIRE AND EXHIBITS

CONCERNING THE

ORIGIN, HISTORY, AND RELIGIOUS ACTIVITY OF

The Church of Saint Mary

FOUNDED IN 1795 IN THE CITY OF ALEXANDRIA, VIRGINIA
MOTHER CHURCH OF THE CATHOLIC DIOCESE OF ARLINGTON, USA



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CONGREGATION OF DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS QUESTIONNAIRE

CONSIDERATIONS FOR OBTAINING THE TITLE OF MINOR BASILICA

1. NATION United States of America
2. DIOCESE Diocese of Arlington
3. LOCATION City of Alexandria, Commonwealth of Virginia

Historical Background Information: The Church of Saint Mary was founded as a Roman Catholic parish in 1795 by the Very Reverend Francis Ignatius Neale, S.J., President of Georgetown College and Pastor of Holy Trinity Church (established 1787). The Church of Saint Mary is distinguished as the “eldest daughter” of the Church in the Commonwealth of Virginia and West Virginia, which existed as a single state territory until 1863.

Before the formation of the United States of America, the Commonwealth of Virginia was a vast territory that included the State of West Virginia. The two “Port Cities” of Alexandria (1749) and Georgetown (1751) stood as independent jurisdictions, which were later incorporated into the District of Columbia that Congress and President George Washington formed. In 1790, President Washington and the United States Congress established the District of Columbia (now the City of Washington, D.C.) Washington, D.C. was completely destroyed by the War of 1812 and by 1847, the city of Alexandria was incorporated into the Commonwealth of Virginia.

As reflected in the annals of the Diocese of Richmond, the Church of Saint Mary in Alexandria holds the unique distinction of being the first official Roman Catholic parish in the Commonwealth of Virginia:

“There were few Catholics within that vast territory between the Atlantic Ocean and the Ohio River. Harsh laws had discouraged them from settling in colonial Virginia. It was not until the passing of Thomas Jefferson’s *Bill for Establishing Religious Freedom* in 1786 that Catholics were free to worship openly in the Old Dominion. Within ten years, Catholic communities began to form. *St. Mary’s at Alexandria* was established in 1795 as the first Catholic church in Virginia.

Records from 1794 show that the Catholic congregation in Norfolk owned a parcel of land for religious purposes. More precisely, the Norfolk land was held by the Norfolk Catholic community’s lay trustees. It was their conflict with their pastor over this land that prompted Vatican authorities to persuade the Pope [*Pius VII*] to set up a Virginia diocese with a residential bishop to suppress the ‘Norfolk Schism.’

As the first Bishop of Richmond, the Pope Pius VII chose Father Patrick Kelly, then president of St. John’s Seminary, Birchfield, Ireland. He was consecrated bishop in St. James Chapel, Dublin on August 24, 1820. Arriving in Norfolk the following January, Bishop Kelly found that, not only was his congregation sorely disunited, it was also too poor to support a bishop and his work. The new Bishop was forced to support himself by operating a school. Obtaining permission to return to Ireland, Bishop Kelly left Virginia in July, 1822 without ever having visited his see city, Richmond, which had no organized Catholic community at that time. ”

History of the Diocese of Richmond: <http://richmonddiocese.org/about-us/history-of-the-diocese/>

Historical Background Information (Continued):

In 1781, a Catholic chaplain serving French soldiers in the Army commanded by Marshal Jean-Baptiste Donatien de Vimeur, Comte de Rochambeau, offered the First Holy Mass in Alexandria city. With the assistance from Rochambeau's army, General George Washington secured a victory at Yorktown, Virginia over the British forces in the Revolutionary War. When Rochambeau left Virginia in 1782, the need for a place for Catholics to worship became more urgent. A testimony to this fact exists in the letter from the French Revolution exile and priest, Abbé Jean Dubois, S.S., following his 1791 visit to Alexandria city. Abbé Dubois wrote the following to Colonel John Fitzgerald (former Aide-de-Camp to General Washington during the Revolutionary War and prominent Alexandria resident) in a letter:

"I hold myself subject to the direction of the Bishop of Baltimore, whether I will settle for a while at Richmond. If My ministry would be agreeable in your city, it will be a pleasure and an honor to go there from time to time to exercise its functions; I do not ask any contribution for this, I wish but the consolation of being of use. . . . Although a Frenchman I begin to speak several words of your English and I hope to speak it perfectly in a time."

In 1826, Abbé Dubois was installed as the Third Bishop of the Roman Catholic Diocese of New York until his death on December 20, 1842. Additionally, Bishop Dubois went on to found and serve as the first president of Mount Saint Mary's College (now University) in Emmitsburg, Maryland, site of the major Seminary and second oldest Catholic university in the United States.

On March 17, 1788, Colonel Fitzgerald hosted a dinner for prominent Maryland and Virginia citizens at his home in Alexandria, hoping to raise building funds for the first permanent Catholic parish in the Commonwealth. Verified documentation from the period exists to prove that General George Washington himself made a contribution to the fund (*see Appendices*). Additionally, Thornton Alexander (heir to John Alexander, the founder of the City of Alexandria) and Colonel Robert T. Hooe, (a Protestant gentlemen who served in the War with Colonel Fitzgerald) agreed to donate a portion of the land at Church and South Washington Streets, then just outside the Alexandria city limits. It was here that Virginia Catholics built the first brick structure known as the Church of Saint Mary. The cornerstone was laid in 1795, and work continued in 1796, according to letters from Archbishop John Carroll, S.J. of Baltimore. The land which later became and still remains the Church of Saint Mary's cemetery, the first Catholic cemetery in the Commonwealth of Virginia. In 1810, a parcel of land closer to the center of Alexandria was purchased for the new church. By 1826, Reverend Father Joseph W. Fairclough, Pastor, erected the Sanctuary and the major portion of the present church at its current location – 310 South Royal Street.

Throughout the centuries that followed, the Church of Saint Mary has played a crucial role in the growth of Catholicism in Virginia. From her inception, the Church of Saint Mary became the "Mother Church" to mission churches in Maryland, Virginia and West Virginia. Among the earliest of the "mission" churches was Saint Ignatius in Oxon Hill, Maryland, which remained a Mission until 1948 (now part of the Archdiocese of Washington). These missions have flourished, becoming independent parishes within the Diocese of Richmond (1820), the Diocese of Wheeling-Charleston (1850), and the Diocese of Arlington (1974), which now numbers over sixty-nine parishes. With the current enrollment exceeding 700 students, the Church of Saint Mary parish elementary school, founded in 1869, remains the largest elementary school in the Diocese.

In 1891 when the Richmond Diocese assumed jurisdiction for the Church of Saint Mary, it inherited an established, vibrant and thriving parish with a historic, well preserved church, and a parish school of quality reputation. She remains the "Jewel in the Crown" of the Jesuit-founded Maryland

Historical Background Information *(Continued):*

Assistancy churches. For the faithful of the Diocese of Arlington, the Church of Saint Mary inspires all who seek out Catholic spirituality in her beauty, rich history, sacred musicality, and active pastoral liturgy.

I. THE NAME OF THE CHURCH

4. **Jurisdiction** **Church of Saint Mary** *(commonly known within the Diocese of Arlington as **Saint Mary Catholic Church**)*
5. **Usual Language spoken by all:** English

II. THE NATURE OF THE CHURCH

A) DOES THE CHURCH MEET THE STANDARDS OF THE LAW:

6. **Shrine:** No
7. **Description of the Shrine:** Not Applicable
8. **Parish:** Yes
- Number of local residents: Total Parish Enrollment:** Approximately 9,250
- Total Area Population:** 153,835
- People of another race, entrusted:** None
9. a) **Curia of Secular Clergy:** Yes
10. b) **Religious Orders or Congregations:** No
11. **Has the church been dedicated:** Yes. The Church of Saint Mary was dedicated on 4 March 1827

III. DESCRIPTION OF THE CHURCH

The Sanctuary and the major portion of the present day church were erected in 1826 in the Gothic Revival architectural style. Since that time, the clergy and the faithful have undertaken several major renovations of the Church of Saint Mary throughout her history.

The first of the major renovations and expansion of the church occurred in 1881 and 1895, in preparation for the centenary celebration of the Parish founding. The second major renovation occurred after a devastating church fire from a lightning strike in 1929. In the 1980s and 1990s, renovations occurred in response to some of the changes after the Second Vatican Council. In 2012, the parish completed the most recent restoration of the historic character of the Sanctuary, to better align with the norms of traditional worship.

Visitors enter the church through one of eight handsomely carved, solid mahogany doors, an 1895 gift to the parish from a captain and consignees of a merchant ship that brought mahogany from Honduras. These doors are a connection to the City of Alexandria (1749) and its long history as the Port City, a distinction it shares with the Port of Georgetown (1789), now part of Washington, D.C., both of which pre-date the founding of the United States national capital, Washington, D.C. (1790).

III. DESCRIPTION OF THE CHURCH *(Continued)*

12. **A) YEAR CHURCH WAS BUILT:** 19 July 1826: Cornerstone was laid. Initial construction was completed in 1827.

B) ARRANGEMENT OF THE BASIC NEEDS RELATED TO LITURGICAL CELEBRATIONS

13. **Size of Presbytery:** 48-feet [1,463 cm] wide x 20-feet [609.6 cm] deep. The presbytery is elevated 5-feet [152.4 cm] above the finished floor of the central Nave and Transepts of the Church. Due to the generous donation of a parishioner in 2010, the Presbytery floor was refinished in white marble tile and decorated with black accent bands of marble tile. The colors selected matched the original tile used in the church in the late nineteenth-century renovations.

THE ALTAR

Made by Coleman of Philadelphia, the Main Altar is constructed of highly polished Italian marble, divided into three panels, the *mensa* being supported by four Ionic columns. A recumbent lamb embracing a Cross is depicted in a finely detailed bas-relief sculpture within the arched center panel beneath the *mensa*. This Altar was consecrated in 1856, as inscribed on the south side of the Altar panel.

14. **a) Its dedication (day, month, year):** Dates of Church Founding, Dedication, Consecration and Re-Consecration are as follows:

- **1795:** Founding of the parish by the Very Reverend Francis Ignatius Neale, S.J., President of Georgetown College. The first Mass in the City of Alexandria had been offered following the Victory of Yorktown (c. 1781). The first building known as the Church of Saint Mary Catholic was erected on the site of the current parish cemetery in 1795.
- **4 March 1827:** Original dedication of the church at the Royal Street location by the Very Reverend Francis Ignatius Neale, S.J., President of Georgetown College.
- **30 June 1856:** Installation and consecration of the current Tabernacle and Main Altar (with the installation of the relics) by the Most Reverend Francis Patrick Kendrick, D.D., Sixth Archbishop of Baltimore.
- **June 1895:** Centenary of founding of the parish, when the church was rededicated by the Most Reverend Augustine Van der Vyver, Sixth Bishop of Richmond (1889 – 1911).
- **May 5, 1948:** Re-Consecration (*mandatum Episcopi*) by the Right Reverend Monsignor Edward L. Stephens, V.F., Pastor of the Church of Saint Mary.

15. **b) Type of material of the altar:** Italian White Marble

16. **c) The size of the Altars:**

- **The Altar of the Holy Sacrifice** (*Installed in and first consecrated in 1856*)
Depth: 37-inches [94 cm]
Height: 40-inches [101.5 cm]
Width: 98-inches [249 cm]
- **The Altar of Reposition** (*Installed in and Consecrated in 2010*)
Depth: 27.5-inches [70 cm]
Height: 38-inches [96.5 cm]
Width: 97-inches [246 cm]

III. DESCRIPTION OF THE CHURCH *(Continued)*

THE PULPIT

17. a) **Where is it located in presbytery:** The pulpit is located in the Sanctuary on the right side, closest to the South Transept.
18. b) **What type of material was used for pulpit:** White Marble. Dimensions are:
 Depth: 24-inches [61 cm]
 Height: 45.25-inches [114.95 cm]
 Width: 25-inches [63.5 cm]
19. c) **Is there a place for directing the faithful to sing along with the congregation:** Yes, at the right side of the Ambo, closest to the South Transept.

THE CHAIR FOR THE CELEBRANT

20. a) **Where is it located in the presbytery:** To ensure that the Celebrant may be seen by the faithful seated in all locations in the church, the Chair for the Celebrant has been placed at the top step, next to the Altar of Reposition. This placement, at approximately five feet above the finished floor of the Nave, allows for the optimum movement of the Celebrant in the Presbytery during the Holy Sacrifice of the Mass.
21. b) **Is the chair attached to the floor or movable:** The chair is moveable.

THE TABERNACLE

22. a) **Location of the Tabernacle:** The Tabernacle is located in the center of the Altar of Reservation.
23. b) **To what degree is it secure:** The Tabernacle is fixed as an integrated part of the Altar of Reservation. The solid brass door is always locked with a key.

THE PLACE FOR CELEBRATING THE SACRAMENT OF BAPTISM

The ornate marble baptismal font was donated in 1932 by the Catholic Daughters of the Americas, Court Kavanaugh, No. 54 in memory of Aurelia Whitcomb O'Sullivan, their foundress at the Church of Saint Mary. The O'Sullivans were renowned for their many charitable works, including their support of the Catholic Daughters of the Americas and the Saint Vincent de Paul Society.

24. a) **Where is the Baptismal Font located:** The Baptismal Font is located at the extreme right side of the Sanctuary, as the faithful faces the Altar.
25. b) **Of what material is baptismal font made:** White Marble. Dimensions are:
 - **Depth:** 24-inches [61 cm]
 - **Height:** 54-inches [137.15 cm]
 - **Width:** 24-inches [61 cm]

LOCATION FOR CELEBRATING THE SACRAMENT OF RECONCILIATION

26. a) **Is there a Penitential Chapel or a place separate from the church:** Confessionals are located in the North Transept. There is a special waiting area for penitents and pews to accommodate those waiting for a Confessor and those fulfilling their penances.

III. DESCRIPTION OF THE CHURCH *(Continued)*

LOCATION FOR CELEBRATING THE SACRAMENT OF RECONCILIATION (Continued)

27. **b) Is there a Confessional:** There are two (2) permanent Confessionals located in the North Transept, adjacent to the waiting area and the pews beneath the North Balcony. Especially during Advent and Lent, and on other occasions when necessary, there are two (2) other areas designed to serve as Confessionals to accommodate those seeking the Sacrament.

C) THE SIZE AND BREADTH OF THE CHURCH: The exterior edifice of the Church of Saint Mary is constructed of Illinois Limestone, reported to have been surplus from the construction of the major buildings at Georgetown University. The significant elements consist of the structural materials designed in large part during the 1895 renovations by the notable Alexandria architect and parishioner, Mr. Philip N. Dwyer. By the turn of the century, the façade design reflected the same appearance as the present day church edifice.

MEASUREMENTS [EXTERIOR AND INTERIOR]

28. **a) Length:**

- Belfry (South) Tower: 20-feet 2-inches [615.7 cm]
- Octagonal (North) Tower: 8-feet 2-inches [249.9 cm]
- Interior Center Aisle: 75-feet 0-inches [2,286 cm]
- Interior Nave Length: 84-feet 3-inches [2,567.95 cm]
- Interior Nave Width: 48-feet 0-inches [1,463 cm]

29. **b) Height:**

- Central Portal Apex: 50-feet [1,524 cm] *including Cross*
- Belfry (South) Tower: 140-feet [4,267 cm] *including Cross*
- Octagonal (North) Tower: 70-feet [2,133.5 cm] *including Cross*
- Interior Ceiling Height: 26-feet 3-inches [800 cm]

30. **c) Width:** 69-feet 9-inches [2,126 cm] *Frontage onto South Royal Street*

BREADTH OF THE NAVE OF THE CHURCH

31. **a) Number of Seats:** Total of 750 seats– Consisting of 400 in the Nave; 150 in the North and South Transepts (ground floor); 150 in the North and South Transept (balconies); and 50 in the Choir Loft above the Narthex.

32. **b) Number of People Standing:** The Church of Saint Mary can safely accommodate between 75 – 100 people. Local Fire Marshal restricts the number of individuals standing to maintain clear aisles for emergency egress.

THE BELFRY TOWER

33. **A Brief Description:** Between 1857 and 1877, Reverend Father John Blox engaged builders to expand the church. The project added a 133-foot belfry, then the highest point in Alexandria. It exceeded the height of the clock tower in Market Square, where Alexandria City Hall is located, less than four city blocks from the Church.

III. DESCRIPTION OF THE CHURCH *(Continued)*

THE BELFRY TOWER (Continued)

During the renovations of 1895, changes were also made to the façade by the young architect and parishioner, Mr. Philip N. Dwyer. His designs changed the entire façade on South Royal Street by creating the 140-foot South Belfry Tower, as it appears today. In 1896, Reverend Father Henry J. Cutler added the smaller 70-foot North Tower that houses the spiral stairwell to the Choir Loft.

The façade and both towers of the Church of Mary have been constructed of Illinois limestone, believed to have come from that same source as the limestone used for the construction of the buildings at Georgetown University.

34. D) CARE AND DECORATION OF THE CHURCH: There are several parish Apostolates that care for and maintain the appearance of the church.

- *The Altar Guild* cares for the linens used during liturgical and sacramental celebrations.
- *The Mary Martha Guild* works with the Clergy and with an outside florist to maintain the church decorations for all liturgical seasons, including Ordinary time. This involves the normal coordination of flowers for Masses, special ceremonies, and Seasons. For Christmas Season, the parish mounts an indoor and an outdoor Nativity in public witness to the coming of Christ in history, in mystery and in majesty.
- *The Sacristans* maintain the settings of the Church and the Sanctuary in preparation for all Masses, which includes preparing the Sacristy before each Mass, maintaining altar candles and Holy Water fonts, preparing for baptisms, funerals and wedding ceremonies.
- *The Ushers* are responsible for greeting the faithful as they enter the Church, the distribution of church bulletins to the faithful as they exit the Church, collecting weekly contributions and envelopes, overseeing the reservation of seating for regular and special Masses, focusing on making the church accessible for individuals with disabilities or special needs, and directing the faithful to seating prior to the Mass.

NB: Also, concerning every item described above, are images or photographs available? Yes. Photographs and exhibits supporting the application are provided as follows:

- **EXHIBITS A:** Album with supporting images of the state of the church today, including:
 - Exhibit A1, Overall Floor Plan:* Describes all interior areas of the church, including major space divisions, sacred appointments, features, furnishings and statuary.
 - Exhibit A2, Comprehensive Window Plan:* Illustrates the stained glass windows, including the Full Panel (single and double), Lancet, and Oculus windows within the church.
 - Exhibit A3, Reflected Ceiling Plan:* Locates and illustrates all ceiling features, including decorative painting, sacred images and the stained glass skylight above the Altar.
 - Exhibit A4,* Exterior Photographs of the Church and Gardens.
- **APPENDIX:** Historic documentation and information pertaining to the Church.
- **EXHIBIT B:** Compact Disk (CD) with music video and presentations about the church, including the *2017 Bishop Paul Steven Loverde Legacy Award*, presented by Catholic Charities of the Diocese of Arlington to the Parishioners of the Church of Saint Mary for their support and long standing commitment to Christ House in Alexandria, Virginia.

IV. SACRED IMAGES FOR SPECIAL VENERATION

The Church of Saint Mary is home to a handsome collection of sacred artwork in various mediums, canvas, glass, and statuary to inspire and aid parishioners and pilgrims in their prayer and reflection.

35. What kind: Church appointments, paintings and statuary consist of the following:

- a. **NARTHEX:** Two distinct areas exist on the North and the South side of the main entrance:
 - **North Narthex:** Saint Thomas More, Patron Saint of the Diocese of Arlington, was dedicated on July 22, 2014. The white Carrera marble statue on a marble base is the commission of a notable Italian sculptor who created the statue after the portrait of Sir Thomas More by the German artist and print maker Hans Hoblien the Younger.
 - **South Narthex:** Saint Thérèse of the Child Jesus and Saint Anthony of Padua with the Child Jesus (both polychrome plaster statues) with two (2) pre-dieux for kneeling in prayer.
- b. **NAVE:** The Stations of the Cross, polychrome wood panels, embellished with gold leaf. Installed in 1857, the Stations are located on the left and right side of the Nave, making it possible for a large number of parishioners to participate in the formal recitation of the Stations of the Cross during Lent. As part of the Bicentennial renovation efforts in 1995, the Stations of the Cross were cleaned and restored to their original condition.
- c. **SANCTUARY:** Church appointments and statuary are located in the Sanctuary proper as follows.
 - **Tabernacle:** The Tabernacle structure dates to 1857, consisting of a highly-polished white marble structure with a triangular pediment arch and four Ionic columns, matching the design of the Main Altar. The enclosure is a rounded-front sliding door, with locking mechanism, made of highly-polished gold leaf on brass. The bas-relief on the Tabernacle door depicts the Risen Christ. The Tabernacle is fitted with two panels of ornate fabric, corresponding to the liturgical color, to veil the door. The arched brass pediment above the Tabernacle door bears the dedication to Martin and Mary Lawler.
 - **Crucifix of Our Lord Jesus Christ:** Ornately painted, life-size and meticulously made of plaster mounted on mahogany wood, the Crucifix was mounted above the Tabernacle and the Altar of Reservation in 1948.
 - **White Marble Statue of “Our Lady of Sorrows”** (1895) with a pewter and brass floral crown (sculpted by the noted international Artist, Reed Armstrong). A parishioner donated this statue in 1895 to mark the Centenary of the founding of the parish, when the church was completed and rededicated by the Most Reverend Augustine Van der Vyver, Sixth Bishop of Richmond. Originally placed above a marble altar on the South Side of the Sanctuary, the statue has occupied other locations throughout the years, before being returned to its original location in 2012.
 - **White Marble Statue of St. Joseph with the Child Jesus** (circa 1920) is placed near the North Transept. Belgian native and former Pastor, Father Louis J. Smet (1915 – 1927), imported the white marble statue of Saint Joseph from Italy in 1920. Originally placed above a marble altar on North Side of the Sanctuary, it has been moved to other locations throughout the years, before being returned to the North Side of the Sanctuary in 2012.

IV. SACRED IMAGES FOR SPECIAL VENERATION *(Continued)*

35. What kind: Church appointments *(Continued)*

d. NORTH TRANSEPT:

- **Image of the Vilnius image of the Divine Mercy**, (glicée reproduction) from the restored “Vilnius Image,” ornately framed, lighted from above. The image was purchased from the Marian Fathers of the Immaculate Conception. The original was painted under the directions of Saint Maria Faustyna Kowalska, and is located between the two permanent confessionals.
- **Image of “The Prodigal Son,”** (glicée reproduction) detail from the painting by Rembrandt van Rijn (circa 1669), framed in gold and located above the confessional waiting seating.
- **Painting of Our Lady of Guadalupe**, authenticated Shrine Image from the Marian Fathers of the Immaculate Conception (glicée reproduction) ornately framed and lighted from above.
- **Image of Pope Saint John XXIII**, (glicée reproduction) Canonization Image ornately framed and located on the East Wall of the South Transept, next to Our Lady of Guadalupe image. It is paired with the Canonization Image of Pope Saint John Paul II.
- **Image of Pope Saint John Paul II**, (glicée reproduction) Canonization Image ornately framed to match the image of Pope Saint John XXIII, located side-by-side on the East Wall of the South Transept, next to Our Lady of Guadalupe image.

36. What location: Narthex, Nave, Sanctuary, North and South Transepts (as noted above).

37. Images of the Blessed Virgin Mary (those with Her Royal Crown noted):

Because of the dedication to the Most Holy Mother of God, the church property is replete with many images of the Blessed Virgin Mary, most donated by the faithful over the course of the Church’s history. These images include paintings, stained-glass windows and statues inside and outside the Church.

a. Exterior of the Church:

- Niche Above Main Portal: Our Lady of Lourdes shown with a halo that reads “I am the Immaculate Conception” donated in 1916 by Thomas N. Scott in memory of Mary A. Scott, his wife. As a major donor to the parish, Mr. Scott also served as the contractor for the 1881 additions that built the current Sacristy.
- North Transept Garden: Statue of Our Lady of Grace, located in the Garden dedicated to the memory of Miss Marian E. Nowland, former Court Kavanaugh, No. 54 and Virginia State Regent, Catholic Daughters of the Americas.
- South Transept Garden: Statue of Our Lady (as a child) with St. Anne; Separate Statue of the Holy Family, the Child Jesus with Mary and Joseph (Donated in 2016).

b. Interior of the Church:

- Sanctuary: White Marble Statue of “Our Lady of Sorrows” (1895) with a pewter and brass **floral crown** (sculpted by the noted international Artist, Reed Armstrong). A parishioner donated this statue in 1895 to mark the Centenary of the founding of the parish, when the church was completed and rededicated by the Most Reverend Augustine Van der Vyver, Sixth Bishop of Richmond.

IV. SACRED IMAGES FOR SPECIAL VENERATION *(Continued)*

37. Images of the Blessed Virgin Mary *(Continued)*

- Nave: Stained glass window commemorating Our Lady of Perpetual Help, *shown with her Royal Crown*, is located in the center of the North façade of the church.
- Nave: Ceiling painting in the center of the Nave illustrating the Assumption of the Blessed Virgin Mary painted by F. S. Shuman, a copy of the Assumption after the famous work by Bartolome Estaban Murillo.
- South Transept: Image of Our Lady of Guadeloupe (Authenticated Shrine Reproduction), located next to the stained-glass window of St. Edward the Confessor.

V. NOTABLE RELICS

38. Relics of Saints or Beata: Documentation regarding relics placed in the Altar no longer remains. The Diocese has no record detailing the specific saints whose relics are contained in the altar. However, there does exist a first-hand account of the consecration of the Altar on June 1, 1858, that states that the Most Reverend Francis Patrick Kendrick, D.D., Sixth Archbishop of Baltimore, *“placed in a small cavity or sepulcher relics of several saints and blessings and sand and lime, made cement and closed them in with a suitable stone tablet.”*

39. Where are they located: Enclosed within the Altar

40. The authenticity of the Relics: The official documentation has not be retained.

41. Reverence extended to them: Reverence towards the relics is extended during the Prayer of the Faithful privately.

VI. HISTORICAL IMPORTANCE

42. Its reputation and documented records:

Throughout the nineteenth, twentieth and twenty-first centuries, the Church of Saint Mary has played a crucial role in the growth of Catholicism in Virginia. From her inception, the Church of Saint Mary became the “Mother Church” to mission churches in Maryland, Virginia and West Virginia. All missions that Saint Mary established have flourished, becoming independent parishes within the Diocese of Richmond (1820), the Diocese of Wheeling-Charleston (1850), and the Diocese of Arlington (1974), which now numbers over sixty-nine parishes. The parish elementary school, founded in 1869, continues to serve as the largest elementary school in the Diocese.

Among the many notable parishioners of the Church of Saint Mary the Reverend Father Richard L. Carne (1826 - 1911) stands out as he was ordained to the priesthood at the age of 66, highly unusual at the time. He continued to serve the parish until his death at the age of 84.

Another notable parishioner, Francis C. Hammond (1931 – 1953,) was a young U.S. Navy Medic who was awarded the Congressional Medal of Honor for his heroism in the Korean War. Families including the Cilinskis, the Fannons, the Igoes and the Nugents served as religious and priests in the Diocese. Currently, Reverend Father Robert Cilinski serves as Episcopal Vicar for Charitable Works. Reverend Father David Whitestone, JCL, whose family had been parishioners for generations, studied Canon Law in Rome and was appointed and served as a Diocesan Judge. Newly ordained in 2015, Reverend Father Dort Agustín Bigg, who graduated from The Julliard School in New York, is now serving in the Diocese of Arlington.

VI. HISTORICAL IMPORTANCE *(Continued)*

42. Its reputation and documented records *(Continued)*

The Church of Saint Mary is an established, vibrant and thriving parish with a historic, well preserved church, a parish school of quality reputation, and a treasure in the Diocese of Arlington for those who seek inspiration and spirituality through her beauty, sacred musicality, and active pastoral liturgy. The history, reputation, and significance of the Church of Saint Mary is well documented in several publications, including the following:

- ***COMMONWEALTH CATHOLICISM: A History of the Catholic Church in Virginia*** (*University of Notre Dame Press, Notre Dame, Indiana, USA (2001)*) written by Reverend Father Gerald P. Fogarty, S.J., the William R. Kenan, Jr. Professor of Religious Studies and History at the University of Virginia, Charlottesville.
- ***ST. MARY'S: ONE HUNDRED AND FIFTY YEARS FOR CHRIST***, written by the Reverend Edward L. Stephens, Pastor of the Church of Saint Mary in 1945, with a Foreword by Most Reverend Peter L. Ireton, D.D., Ninth Bishop of Richmond.
- ***ST. MARY'S: 200 YEARS FOR CHRIST***, written by principal author, researcher and life-long parishioner Kitty Guy along with the Bicentennial Historical Committee comprised of parishioners of the Church of Saint Mary with a Foreword by the Reverend Stanley J. Krempa, Pastor in 1995.
- ***ST. MARY'S CATHOLIC CHURCH***, a picture book by award-winning photographer, Marty LaVor of the LaVor Group, formerly a consultant to the U. S. House of Representatives and the U. S. Senate [<http://www.martylavor.com/bio.html>] published as a gift to the parishioners of the Church of Saint Mary in 2012.
- ***THE ALEXANDRIA GAZETTE (1834 – 1974) and THE ALEXANDRIA GAZETTE PACKET:*** These Alexandria city newspapers have chronicled a wide variety of the Church of Saint Mary contributions, development, events and history from 1856 to the present.
- ***THE ARLINGTON CATHOLIC HERALD:*** Official newspaper of the Diocese of Arlington. This publication has reported on the various Church of Saint Mary contributions, development, events and history from its founding in 1974 to the present.
- ***THE CATHOLIC VIRGINIAN:*** Official newspaper of the Diocese of Richmond for more than 90 years. The publication has reported on the various Church of Saint Mary contributions, development, events and history over the years.
- ***ETERNAL WORD TELEVISION NETWORK (EWTN):*** The largest Catholic television network has made several visits to the Church of Saint Mary, using it as a backdrop for reporting on local and national events.
- ***THE WASHINGTON POST:*** A prominent newspaper of the Washington, D.C. since December 6, 1877, making it the area's oldest extant newspaper. The Washington Post has published articles to its national audience about the Church of Saint Mary over the long history of its existence.

VII. ARTISTIC IMPORTANCE

43. Illuminated images or photographs: The ceilings of the Church of Saint Mary contain important decorative treatment and paintings that were part of the architectural fabric in the late nineteenth-century, and important part of the Church of Saint Mary history. The three paintings in the Nave were installed in other locations inside the church in earlier days. After the devastating fire of 1929, the paintings were moved to the ceiling as part of the restoration efforts.

- *Stained Glass “Lamb of God” Skylight* is located directly above the Altar of Reposition and the Tabernacle. It consists of an intricately designed large rectangular skylight, measuring to approximately the same size of the current Altar of Reservation. This skylight depicts the “Lamb of God” triumphant, shown standing upright with a Cross and banner. The Seven Seals described in the Book of Revelation appear beneath the Lamb.
- *“The Holy Spirit”* is incorporated into the gold leaf decorative painting of the Sanctuary ceiling and pendants.
- *“The Holy Trinity”* one of the three large ceiling paintings, located above the ceiling in front of the entrance to the Sanctuary.
- *“The Immaculate Conception”* painted by F. S. Shuman, a copy of the after the famous work known as the *“Walpole Immaculate Conception”* by Bartolome Estaban Murillo.
- *“The Death of St. Joseph”* which depicts Jesus with Saint Joseph and the Blessed Virgin Mary, is located just above the Narthex, at the Royal Street entrance of the Church.
- *Stained Glass Windows* are catalogued and described in greater detail in *Exhibit A2: Comprehensive Window Plan*. The Church of Saint Mary is adorned with over 30 stained glass windows of various types and designs.

VIII. LITURGICAL EVENTS AND SPIRITUAL EXERCISES CHRISTIAN COMMUNITIES

A) For ordained ministries and other ministries:

PRIESTS AND DEACONS DEVOTED TO THE CHURCH:

- 44. a) Number of Priests:** Three (3) Priests are appointed as Parish Priests (one Pastor, two Parochial Vicars). Two (2) Priests are “in residence” and assist with Parish Masses. One (1) Priest from the Diocese has been appointed to offer the Extraordinary Form of the Mass on the Third Friday evening of the Month.
- 45. b) Number of Deacons:** No Deacons are appointed to the Parish at the present time. In years past (1999 – 2006) a Permanent Deacon was appointed to serve as the Director of Religious Education (DRE) and to perform other duties as required by the Pastor.

MINISTRIES AND MINISTERS

46. a) Instituted Lectors and Acolytes: None appointed

47. b) Ministries and their duties:

- **Altar Servers:** One hundred fifty (150) young men, ages 10 – 18 years, who serve on an assigned basis for all Masses, including Sundays. Some of the Altar Servers assist at Funeral Masses on weekdays and at Wedding Masses on Saturdays.

VIII. LITURGICAL EVENTS AND SPIRITUAL EXERCISES *(Continued)*

MINISTRIES AND MINISTERS (Continued)

- **Extraordinary Ministers of Holy Communion:** Approximately seventy-five (75) men and women serve on an assigned basis for all Masses, including Sundays and Weekdays. Some of the individuals appointed to this Apostolate assist the clergy in bringing Holy Communion to those parishioners who are sick and homebound.
- **Readers Appointed:** Approximately fifty-five (55) men and women who serve on an assigned basis are Readers for all Masses, including Saturdays, Sundays and Weekdays.

THE SCHOLA CANTORUM

48. a) How long has it existed:

The Saint Mary *Schola Cantorum* has existed for over fifteen (15) years.

49. b) What part does the choir have in exercising its own function: The *Schola Cantorum* sings for the principal Sunday Mass and at all Holy Days of Obligation, as well Holy Week, Confirmation, and First Holy Communion Masses. The section leaders of the choir also periodically sing as a choir for weddings and funerals.

50. c) The number of persons:

- **Adult Choir:** There are twenty (20) persons in the choir, eight (8) of whom are professional singers, the remainder are auditioned volunteers.
- **Marian Singers:** These are selected members of the Choir who provide more contemporary sacred music at the 8:30 a.m. Mass in the Church.
- **Children's Choir:** There are ten (10) children who participate on a weekly basis at the Children's Mass at 9:00 a.m. every Sunday from September through June.
- **Saint Mary Chamber Orchestra:** The newly-formed chamber orchestra performs two orchestral Masses for the Feast of Christ the King and for the Christmas Midnight Mass at the church. The orchestra also presents two Lyceum concerts each year.

51. d) The Director of the Choir: Mr. David Elliott

Mr. Elliott received his Bachelor of Music (BM) in composition from the Manhattan School of Music. He achieved his Master of Music degree (MM) in composition from the Royal College of Music in London. Mr. Elliott has pursued doctoral studies in Sacred Music at the Catholic University of America. His principal instructors in the field of Sacred Music were Dr. Leo Nestor, DMA, Professor Emeritus of Choral and Sacred Music (Conducting) and Robert Grogan (Organ).

52. e) Cantors: The Choir Section Leaders serve as Cantors for the Masses:

- **Soprano:** Suzanne Lane, Allison Verhofstadt
- **Alto:** Molly Simeneau, JoAnn Hovey
- **Tenor:** Ryan Slatterly, Jonathan DeHart
- **Bass:** Luke Garrison, Alex Ruhling

53. f) Do the Christian faithful ever sing Gregorian Chant: Yes, the Christian faithful sing Gregorian Chant parts of the Ordinary of the Mass during Saturday Vigil and all Sunday Masses.

VIII. LITURGICAL EVENTS AND SPIRITUAL EXERCISES *(Continued)*

54. **B) LITURGICAL GROUP FOR SUPPORTING CELEBRATIONS:** The Pastor of the Church of Saint Mary, with the support of the Parochial Vicars provides the guidance for all liturgical celebrations. At service to the Pastor is the Music Director (Mr. David Elliott) and the Altar Guild (caring for the Altar linens); the Mary Martha Guild (providing floral and seasonal decorations and displays); the Sacristans and the Ushers who serve the parish on a regular basis.
55. **What was accomplished in carrying out the celebrations:** At the direction of the Pastor, each of the groups noted above (Question 54) ensure the highest standards of practice consistent with the faithful settings for the Sacred Liturgy.
56. **The group effort and preparation before celebrations:** Groups engaged in the support of the Liturgy meet on regular schedules, according to the needs of each group to plan for the upcoming daily, weekly, or seasonal liturgies and feast days. To that end, music groups tend to meet weekly for rehearsals, while other groups hold monthly or bi-monthly meetings in preparation for the celebration of regular or special Masses.
57. **Liturgical training:** All groups in service to the Liturgy receive appropriate training, consistent with the Diocesan norms for service.

LITURGICAL CELEBRATIONS

THE HOLY EUCHARIST

58. a) **The number of Masses that are celebrated on Sunday:** Seven (7)
59. b) **The number of Masses for Vigils of Sundays and Solemnities:** One (1)
60. c) **The number of Masses on a single weekday:** Three (3)
- d) **How often is the Most Holy Eucharist exposed?** Daily, excluding Sundays, unless for a special occasion, such as for the Solemn Vespers of Laetare Sunday, Divine Mercy Sunday, or for the Solemnity of Corpus Christi (with procession).
61. **Exposed briefly:**
Mondays through Fridays, immediately following the 6:30 a.m. Mass for Silent Adoration from 7:00 a.m. – 8:00 a.m. during which the faithful pray the Rosary from 7:30 a.m. until 7:50 a.m.
62. **Exposed at length:**
- *Every Wednesday* following the 12:10 p.m. Mass, beginning at 12:45 p.m. until 9:00 p.m. Confessions are offered from 7:30 p.m. until Solemn Benediction and Reposition of the Most Blessed Sacrament at 9:00 p.m.
 - *Every First Friday of the Month*, led by Members of the *Nocturnal Adoration Society*, beginning at 9:00 p.m. until 8:00 a.m. During the Hours of 9:00 p.m. until 6:00 a.m., members of the Society recite the Little Office of the Blessed Sacrament antiphonally during each hour, singing hymns as appropriate for the group assigned to the hour. Silent Adoration continues between the hours of 6:00 a.m. until 8:00 a.m., after which the faithful participate in Solemn Benediction and Reposition of the Most Blessed Sacrament at 8:15 a.m., followed by the 8:30 a.m. Saturday Mass.

VIII. LITURGICAL EVENTS AND SPIRITUAL EXERCISES *(Continued)*

THE SACRAMENT OF BAPTISM

63. **a) Is it celebrated in community or separately:** The Sacrament of Baptism is celebrated in community with the other families with infants to be baptized generally every Sunday and by special arrangement on Saturdays or other days. On average, there are one hundred seventeen (117) Baptisms in a calendar year.
64. **b) During or outside of Sunday Mass:** The Sacrament of Baptism is celebrated outside of Sunday Mass, due to the Mass schedule.
65. **c) What pastoral action is observed to prepare the parents and godparents:** The Director of Religious Education provides Formation Classes that are held both for the Parents and Godparents. Content and format of the classes follow the Diocesan Policies.

THE SACRAMENT OF CONFIRMATION

66. **What pastoral action is observed to prepare for this Sacrament:** Candidates for the Sacrament of Confirmation are prepared through the Faith Formation process according to Diocesan Policies. Classes are offered both in the Parish School and through a Confraternity of Christian Doctrine (CCD) Program for those candidates not attending the Parish School. Sponsors for Confirmandi are required to submit a letter to the parish certifying their good standing in the Church. In 2017, there were ninety-five (95) Confirmandi who received the Sacrament from among the eighth-grade students, both in the Parish School and in the Parish CCD Program.

THE SACRAMENT OF HOLY COMMUNION

67. **Is there action observed for pastoral preparation:** Candidates for the Sacrament of First Holy Communion are prepared through a Faith Formation process according to Diocesan Policies. Classes are offered both in the Parish School and through a CCD Program for those candidates not attending the Parish School. Classes are so large that the Parish offers two Masses at which the children and their extended families may celebrate this important Sacrament. The Church of Saint Mary traditionally celebrates the Sacrament of First Holy Communion the Saturday before Mother's Day in May.

THE SACRAMENT OF PENANCE

- a) Are there priest confessors present:** Yes.
68. **On the Vigils of Sunday and Feast Days:** Yes.
69. **Daily:** Yes, a minimum of once (1 time) daily Monday through Friday; twice (2 times) on Wednesdays and on Saturdays, and more frequently during the Seasons of Advent and Lent, in preparation for the Solemnities of Christmas and Easter.
- b) Are there group celebrations of many penitents with separate confession and absolution:** No.
70. **How often are there such celebrations throughout the year:** Not Applicable.
71. **How many Confessors are present for the faithful:** Not Applicable.

VIII. LITURGICAL EVENTS AND SPIRITUAL EXERCISES *(Continued)*

LITURGICAL CELEBRATIONS *(Continued)*

THE SACRAMENT OF HOLY MATRIMONY

72. **a) Are marriages celebrated:** Yes, on average, there are fifty (50) marriages per year.
73. **b) Preparation for marriage:** Yes, the formal process for Marriage Preparation is proscribed by the Diocese. The Parish Priests of the Church of Saint Mary provide the instruction during a series of required meetings with each couple. Meetings involve catechesis on the meaning of Sacramental Marriage in the Catholic Church. Each of the meetings with the Priest has specific goals, and they are mandatory for all couples planning to marry at the Church of Saint Mary. While couples may participate in other Family Life and Marriage workshops offered by the Diocese, they may not substitute these workshops for the actual preparation with the parish priest, even if another priest officiates at the Nuptial Mass or wedding ceremony.
74. **c) Do many spouses come from other parishes:** Yes, some couples outside the parish are allowed to receive the Sacrament of Marriage at the Church of Saint Mary. They must present a compelling reason, such as a family connection or an extraordinary circumstance that prevents them from marrying at their canonical parish.
75. **d) Are there some other ways life is brought together with pastoral harmony:** Yes, through prayer for those preparing for the Sacrament of Holy Matrimony and by the witness of the many couples in the parish who are faithfully living married love.

THE LITURGY OF THE HOURS

- a) Lauds and Vespers with the Community:** While no formal recitation of Lauds or Vespers currently takes place, the practice of Sunday Vespers has been undertaken in years past, and may be reconstituted in the future. Sung Vespers for special occasions (including feast days such as The Chair of Saint Peter, Laetare Sunday or the Nativity of the Blessed Virgin Mary) have been observed by the faithful.
76. **Daily:** Not currently as a Community, but encouraged privately through the use of the *Magnificat* Missal in the church.
77. **Only on Sundays:** Not currently as a Community, but encouraged privately through the use of the *Magnificat* Missal in the church.
78. **Only during the Season of Advent, Lent Easter (Daily or on Sundays):** No.
79. **Is the celebration sung or not:** When a Vespers or another recitation of the Liturgy of the Hours is offered, it is generally sung.
80. **Are there a number of the faithful who participate:** Yes, the faithful do participate actively when the services are offered.
81. **When did the Liturgy of the Hours with the community begin:** Not applicable.
82. **Has catechesis been provided to implement participation:** No.

VIII. LITURGICAL EVENTS AND SPIRITUAL EXERCISES *(Continued)*

THE LITURGICAL YEAR

83. **a) Description, the liturgical celebration of Sunday:** Eight (8) celebrations of the Sacred Liturgy of the Mass take place each Sunday. Each of these liturgies are celebrated with great devotion, reverence and love for the transforming nature of God and His victory over sin and death, celebrated in the sacred mysteries of the Mass.
84. **b) Description, the liturgical celebration:** Each liturgical celebration is approached with great devotion, reverence and love of God, encouraging the full, active and conscious participation of the faithful assembled for liturgical worship.
85. **Season of Advent:** The Season of Advent is celebrated by the parish community in joyful expectation of the coming of Jesus as the Messiah. With the Universal Church, the parish community focuses in the first two weeks of Advent on the coming of Jesus at the end of time, and during the second two weeks of Advent on the coming of Jesus as the Christ Child on Christmas morning. In preparation for the celebration of the coming Christ, the faithful are encouraged to avail themselves of prayer and the Sacrament of Penance during this Season to prepare one's heart for the coming of Our Lord. This Season also serves as a time of evangelization each year as many inactive Catholics return to the worship of the Church and are welcomed by the parish community, as the many visitors frequently join their family and friends during this Season and the Season of Christmas.
86. **Season of Lent:** The Season of Lent affords the faithful the opportunity to deepen their preparation to celebrate the Paschal mystery through the traditional disciplines of prayer, fasting and almsgiving. More specifically, in the liturgical prayers of the parish during this time, the faithful are invited to listen more intently to the Word of God and to devote themselves to prayer through daily Mass, to foster a spirit of repentance through ample opportunities to receive the Sacrament of Penance and through devotional practices such as Stations of the Cross. Lenten Soup Suppers sponsored by various parish groups are also offered on Friday evenings prior to Stations of the Cross providing the faithful with fellowship opportunities during the Lenten Season.

The Church of Saint Mary also participates in the Metropolitan Archdiocesan program *The Light Is On*. This highly publicized campaign offers an invitation to all Catholics to feel “welcomed, loved, forgiven and encouraged to live the good life of the Gospel” (*Pope Francis, THE JOY OF THE GOSPEL*, pg. 114). *The Light Is On* is a celebration of the Sacrament of Reconciliation and announces to all that during Lent, “our doors are open and the light is on” for confession and quiet prayer every Wednesday evening.

Additionally, during this time the parish community walks intently with the Catechumens as they are led to the Sacraments of Initiation by means of the Rite of Election, the Scrutinies, and their catechesis in final preparation for their initiation as Christians. Together with those who are seeking full communion in the Catholic Church, the parish community is together renewed in their baptismal promises during the season so that the faithful may more readily enter into prayer, the works of charity, and participate more fully in the mysteries of Christ.

VIII. LITURGICAL EVENTS AND SPIRITUAL EXERCISES *(Continued)*

THE LITURGICAL YEAR (Continued)

- 87. Season of Easter:** The Season of Easter joyfully celebrates for fifty days the victory of Christ over sin and death. Parish liturgies during this season are celebrated with a particular joy and exultation at the gift of the Resurrection. The faithful are particularly encouraged to most fully enter into these mysteries through their participation in the Sacred Triduum. The Paschal Candle, first lit at the Easter Vigil remains prominent before the faithful as a sign that Christ is the Light of the world. As a celebration that the Season of Easter is one of new life, the parish is invited to celebrate the joy of the new life in Christ given to the Neophytes as they are initiated, as well as those received into full communion in the Catholic Church during the liturgies of this season.
- 88. c) Description, Liturgical Celebration of the Easter Triduum:** The Sacred Triduum is celebrated traditionally across all three days of this liturgy with reverence and solemnity to inspire and encourage the faithful to fully participate in the centerpiece of our liturgical prayer as the Church. The Church of Saint Mary is appropriately and dramatically decorated with cloaks on Holy Thursday and removed prior to the Easter Vigil that the faithful may pray more deeply the mysteries of our redemption in Christ.
- 89. Mass of the Lord's Supper:** As the first celebration of the Sacred Triduum, the institution of the Eucharist, the institution of the Priesthood and the Mandatum of Our Lord to exercise His love through the service of others is celebrated in this Mass. A highlight of the celebration is during the Mandatum when the Pastor honors those who have served the parish throughout the year by washing their feet, including altar servers, Knights of Columbus, ushers, lectures and various other men in the parish representing a cross-section of those who serve the parish community. There is also an opportunity to spend some time in adoration throughout the evening after Mass as the Holy Eucharist is transferred to an Altar of Repose.
- 90. Liturgy of the Passion and Death of the Lord:** This second part of the Sacred Triduum reverently celebrates the Passion and death of Our Lord. After proclaiming the Passion and death of Our Lord, the faithful come forward and venerate the cross and are invited to contemplate the sufferings of Christ for their sins and the way of salvation. With the purple cloak removed from the crucifix that adorns the sacred altar, the faithful remain after Mass to spend some time in further adoration of the cross and for personal devotions.
- 91. Easter Vigil:** The final portion of the Sacred Triduum, the Easter Vigil, joyfully celebrates the resurrection of Our Lord and the invitation to follow Him in His risen life. The Vigil takes place after nightfall beginning with candlelight only to emphasize and celebrate to the faithful that Christ is the Light of the world. Each year, some 20 - 30 adults are initiated into the Catholic Church through our active RCIA program, reflecting the vibrancy, devotion and support of the parish community to the prayer and works associated with our life in Christ.
- 92. d) Liturgical celebration of a Solemnity:** The celebration of a solemnity in the liturgical life of the Church is always observed with great care toward the mystery which is being observed in order that this mystery may be devoutly prayed by the faithful of the parish and visitors to the celebration.

VIII. LITURGICAL EVENTS AND SPIRITUAL EXERCISES *(Continued)*

THE DEDICATION OF THE CHURCH

93. a) **Name of the church:** The Church of Saint Mary
94. b) **Other special celebrations:**
- *Children's Mass* – on Sunday mornings once per week, with the full participation of children in the Readings and in the Children's Choir
 - *Masses for the Celebration of the First Holy Communion* – two (2) Masses are celebrated for the approximately 150 children annually who receive the Sacrament of First Holy Communion. The communicants are members of the Parish, enrolled in the School and in the CCD program.
 - *The Sacrament of Holy Matrimony* – an average of fifty (50) convalidation and wedding ceremonies are conducted each year.
 - *Masses of the Christian Burial* – an average of fifty (50) Funeral Masses each year.
 - *Blessing of Throats* – on the Memorial of Saint Blaise, both at the Church and at the School.
 - *Blessing of Married Couples* and those celebrating their 25th and 50th Wedding Anniversaries of Holy Matrimony – once per year (annually for the Diocese of Arlington) and as requested on the individual anniversaries for parishioners who request a special Mass.
 - *Blessings of Mothers* – Once each year, on Mother's Day.
 - *Blessings of Fathers* – Once each year, on Father's Day.
 - *Blessings of Animals* – Once each year, on October 4, the Feast of Saint Francis.

D) Preaching

Are homilies given in the Church: Yes

95. **Habitually:** Yes
96. **Occasions of great importance in the liturgical year:** Yes

E) PILGRIMAGES

Church is located as a place of pilgrimage:

97. **Diocesan:** During the Seasons of Advent and Lent, particularly during the Christmas and Easter Seasons, attendance increases at Saint Mary Catholic Church. This is due to both the location and the reputation of the parish, which is well-known and revered as the "Mother Church" of the Catholic Diocese of Arlington. While the pilgrimages are not formally organized, many residents throughout the Diocese attend at various times of the year, but particularly during the great feast days. There is normally an increase in Mass attendance on special days associated with spiritual meaning or other secular events. These include the First Saturdays, Blessing of the Easter Foods, Marian Feast Days, Confirmation and First Holy Communion Masses. The Institute of Catholic Culture has sponsored Solemn Sung Vespers in the Extraordinary Form at the Church of Saint Mary. There are monthly celebrations of the Extraordinary Form of the Mass on the Third Friday evening of the month that attract families from all parts of the Diocese of Arlington.

VIII. LITURGICAL EVENTS AND SPIRITUAL EXERCISES *(Continued)*

97. **Diocesan** *(Continued)*: Following the Mass of the Lord's Supper on Holy Thursday, it is normal for the lay faithful from the surrounding Deaneries and beyond to make their evening pilgrimage to the Church of Saint Mary to reverence the Most Blessed Sacrament at the Altar of Reposition. *(Please refer to **Exhibit A1** for the image of the Altar of Reposition).*

98. **Regional**: Located in a thriving tourist destination, the old "Port City" of Alexandria attracts millions of visitors each year, reflected by local economic reports. Many of these visitors find their way to the Church of Saint Mary, which is featured prominently on maps of the Old and Historic District. The parish has welcomed bus tours from across the country, many of whom have benefited from tours given by our resident historian and life-long parishioner, Kitty Guy. Both the Church and the Cemetery, which serves as the resting place for five Revolutionary Patriots (recognized by the Sons of the American Revolution) are recognized local landmarks.

During the Jubilee Year 2000 proclaimed by Pope Saint John Paul II, the Church of Saint Mary was elevated to the status of a "Holy Door" church by Bishop Emeritus, Paul S. Loverde, DD, STD. Located less than fifteen miles from the Basilica National Shrine of the Immaculate Conception and the Catholic University of America, many local faithful from the surrounding Archdioceses of Washington and Baltimore as well as those from the Dioceses of Richmond and Wheeling Charleston visit here to pay tribute to the role of the Church of Saint Mary in the history of Catholicism in the Region as the "Mother Church" of many Maryland and Virginia mission parishes.

99. **National (and International)**: The Church of Saint Mary has been recognized for its beauty and history on a national and even on an international level. The Church of Saint Mary has the privilege to frequently welcome His Grace, Archbishop Timothy P. Broglio, STB, JCD, Fourth Bishop of the Archdiocese for the Military Services USA to officiate at the Sacrament of Confirmation. The "Mother Church" of Virginia has opened her doors to numerous visiting Bishops and Archbishops from Africa, Europe, and Latin America. Some recent notable international visitors include the following:

- His Eminence, Óscar Cardinal Rodríguez Maradiaga, SDB, Archbishop of Honduras
- His Eminence, Laurent Cardinal Monsengwo Pasinya, Archbishop of Kinshasa, Democratic Republic of the Congo
- Very Reverend William Casey, CPM, former Superior General of the Fathers of Mercy
- Very Reverend Daniel Cambra, MIC, former Provincial, Marians of the Immaculate Conception
- Matthew Kelly, renowned Apologist and Evangelist
- Dr. Peter Kreeft, renowned Author and Professor of Philosophy, Boston College
- Most Reverend Joseph E. Kurtz, DD, Archbishop of Louisville and Past President of the U.S. Council of Catholic Bishops (USCCB)
- Reverend Father C. John McCloskey, III, STD, Faith and Reason Institute
- Reverend Father Jacques Philippe, Community of the Beatitudes, France

In the field of sacred music, many noted musicians have made pilgrimage to the Church of Saint Mary. In 2012, Maestro Francis Bardot and the *Jeune Choeur d'Ile de France* presented an organ and vocal concert of sacred music and sacred polyphony in the Church. The parish routinely hosts notable professional music groups and concerts featuring Early Church Music.

VIII. LITURGICAL EVENTS AND SPIRITUAL EXERCISES *(Continued)*

F) PUBLIC DEVOTION DESIGNATED FOR THE PEOPLE

The exercise of devotion concerning a celebrated custom and the giving of pastoral care.

100. Description, time and frequency:

- *The Angelus* [*“Regina Caeli” during the Easter Season*]- Prayed in community Mondays through Fridays at 12:00 Noon, just before the 12:10 pm Mass.
- ***Solemnity of the Immaculate Conception and Forty Hours Devotion (December 6 - December 8):*** Annual Patronal Feast of the Parish. Celebrated with continuous Holy Hours, exposing the Most Blessed Sacrament for Adoration (outside of the normally scheduled Masses). Traditionally, the Forty Hours begins on December 6 and ends on the evening of December 8, the Solemnity of the Immaculate Conception, considered the parish patronal feast. The lay faithful participate in Eucharistic Adoration day and night by signing up for various hours. The Forty Hours culminates with the celebration of the final evening Mass marking the Solemnity. The evening Masses on the Vigil (evenings of December 7 and December 8) and on the Solemnity are marked with choir participation and special sacred musical selections appropriate to the Solemnity. Great attention is given to the Sacred Liturgy and to church decoration.
- ***Feasts of Our Lady of Guadalupe and Saint Juan Diego (December 12):*** Although these two feast days fall during Advent Season, the parish makes every effort to mark it with increased liturgical, decorative and musical attention. When the December 12 feast day falls on a Saturday, the parish hosts a reception in the Lyceum immediately following morning Mass.
- ***Solemnity of the Nativity of the Lord, Christmas (December 25):*** The Church of Saint Mary celebrates Christmas with particular pomp and ceremony. Typically, the parish offers three vigil Masses at the Church (along with one at the School) to accommodate the many faithful who participate. The final Vigil Mass of Christmas begins at 11:00 p.m. All Masses have a procession of the Christ Child figure along with the blessing of the Crèche. In 2016, the parish purchased new indoor and outdoor Crèche displays, making for a particularly festive visual display of Christmas. Candles are placed in the windows with winter decoration that engages the entire church. Music for the 2016 Vigil at 11:00 p.m. included orchestra instruments for a performance of the Mozart “Coronation” Mass, many parts of which were sung to enhance the Liturgy.
- ***Solemnity of St. Joseph (March 19):*** Although this Solemnity falls during Lent, the parish makes every effort to mark it with increased liturgical and musical attention.
- ***Solemnity of the Annunciation (March 25):*** Although this Solemnity falls during Lent, the parish makes every effort to mark it with increased liturgical, decorative and musical attention.
- ***Divine Mercy Sunday:*** The Eighth Day of the Easter Season, designated by Pope Saint John Paul II as Divine Mercy Sunday, is marked by particular devotion. The faithful pray the Novena beginning on Good Friday through the Saturday before the Feast. On Divine Mercy Sunday, faithful from across the Diocese gather in the church at 3:00 p.m. for Solemn Exposition of the Most Blessed Sacrament. The Congregation and Cantor chant the Chaplet of the Divine Mercy, along with prayers and litanies particular to the devotion. At least three confessors are available to respond to the overwhelming demand of the faithful for Confessions.

VIII. LITURGICAL EVENTS AND SPIRITUAL EXERCISES *(Continued)*

100. Description, time and frequency *(Continued)*

- ***Solemnity of the Assumption (August 15):*** Given that this is a Marian Solemnity, the parish makes every effort to mark it with increased liturgical, decorative and musical attention.
- ***Nativity of the Blessed Virgin Mary (September 8):*** Given that this is a Marian Solemnity, the parish makes every effort to mark it with increased liturgical, decorative and musical attention. At the end of the day (generally at 7:00 p.m.) the faithful assemble in the Church to pray the Rosary with increased meditation prayers. After the recitation of the Rosary, the faithful assemble in the Lyceum for a musical concert tribute to the Blessed Virgin Mary, performed by clergy and lay faithful from the Music Apostolate.

101. Kind of processions:

- ***Christmas Eve Masses:*** All four Christmas Eve Masses include the Procession of the Christ Child figure and blessing of the Crèche. The processions include the Altar Servers carrying their red torches, followed by the Celebrant and a young girl who carries the Christ Child figure and places it in the Crèche. The Celebrant then blesses the Crèche. In addition to decorating the church with great care, the parish provides special devotional Crèche prayers as a keepsake for parishioners and visitors.
- ***Mass of the Lord's Supper:*** At the conclusion of the Mass, the Celebrant removes the Ciborium containing the Most Blessed Sacrament from the Tabernacle. As the Choir and the Congregation chant the "*Pange Lingua*" in Latin, the Celebrant processes through the Church, led by the Altar Servers carrying their red torches. As the Most Blessed Sacrament processes through the Transepts, around the side aisles and then through the Nave of the Church, the choir and faithful continue singing, ending with the "*Pange Lingua*" melody chanting the "*Tantum Ergo*" in Latin.
- ***First Holy Communion Procession (Mother's Day in the USA):*** At one selected Sunday Mass (usually the 11:30 a.m. Mass) the First Holy Communicants in their First Communion attire are invited to process with their Mothers, bringing white roses to the Statue of Our Blessed Mother inside the church. At this time, one of the girls selected brings a floral crown for placement on the Statue of Our Blessed Mother. With the assistance of the Celebrant, the child climbs a ladder to crown this Statue. The Liturgy, the Music and the preparation of the altar and sanctuary are particularly elevated for this Mass, generally occurring in mid-May. The music offered at this Mass has a distinctively Marian theme.
- ***Solemnity of Corpus Christi Procession:*** After the end of the designated Mass on the Solemnity, the Celebrant exposes the Most Blessed Sacrament in a monstrance. The combined members of the congregation follow the Altar Servers and Celebrant into the streets of Old Town, where they process to the Cemetery, approximately eight blocks from the Church. First Holy Communicants in their First Communion attire are invited to process with their families. Members of the Equestrian Orders (the Order of Malta and the Holy Sepulchre) process in full regalia along with the Knights of Columbus. The faithful pray the Rosary and then process back to the church for Solemn Benediction and Reposition.

IX. THE ASSOCIATED PASTORAL WORK OF THE CHURCH

102. A) KINDS OF PASTORAL WORK

Worship and Prayer

- Adoration of the Blessed Sacrament (12:30 p.m. – 9:00 p.m. on Wednesdays)
- Children's Mass, 9:00 a.m. Sunday during the School Year
- Marian Singers, 8:30 a.m. Sunday Mass
- Extraordinary Ministers of Holy Communion, as required for daily and Sunday Masses
- Lectors for all daily and Sunday Masses
- Mary Martha Guild, responsible for the design and decoration of the church, consistent with the liturgy and Seasons of the Church
- Nocturnal Adoration Society, First Friday Adoration, beginning at 9:00 p.m. through 6:00 a.m. Saturday, with silent Adoration continuing until 8:00 a.m. Saturday morning
- Rosary Prayer Group
- Sacristans, responsible for assisting the Pastor and Parochial Vicars with all Masses
- Sanctuary Society, responsible for Altar Linens
- Traditional Choir, 10:00 a.m. Sunday Mass
- Ushers, responsible for seating the faithful and taking up the collections in church

Service

- Alexandrians InVolved Ecumenically (ALIVE)
- Bereavement Committee
- Carpenter's Shelter and David's Place
- Christ House (Catholic Charities of the Catholic Diocese of Arlington)
- Gabriel Project (Pro-Life Pregnancy Assistance)
- Jail Ministry
- Pro-Life Activities
- Shut-In Visitation
- Society of Saint Vincent de Paul
- Sunrise Retirement Home: Masses (First Fridays) and Holy Communion (Wednesdays)
- Woodbine Rehabilitation Center (Holy Communion and Masses)

Education and Evangelization

- Saint Mary's Catholic School – responsible for multiple ministries serving the pastoral needs of Children of the parish, Grades Pre-K through 8th Grade
- Eucharistic Apostles of Divine Mercy (EADM)
- Secular Franciscan Order (SFO)
- Special Religious Development (SPREAD) for Children with special educational needs
- Saints Ann and Joachim Scripture Study (Adults, Age 55 and older)
- That Man is You (TMIY) Men's Scripture Study
- Walking with Purpose (WWP) Women's Scripture Study

IX. THE ASSOCIATED PASTORAL WORK OF THE CHURCH *(Continued)*

102. A) KINDS OF PASTORAL WORK *(Continued)*

Fellowship

- American Heritage Girls Troop 0325
- Ancient Order of Hibernians (Originated 1836, Division founded in 2011)
- Bereavement Support Group
- Boy Scout Troop 301
- Catholic Daughters of the Americas, Court Kavanaugh, No. 54 (Founded 1906)
- Catholic Life Communities (Serving High-School Students, 9th through 12th Grades)
- Catholic Mom's Book Club
- Cub Scout Pack 301
- Catholic Youth Organization Sports
- Girl Scout Troops for Girls (Kindergarten through 8th Grade)
- Junior Catholic Daughters for Girls (2nd through 8th Grades)
- Knights of Columbus, Colonel Fitzgerald Council No. 459 (Established 1900)
- Prime Time Single Catholics (Serving Young Adults, Age 20s to 30s)
- Saint Mary's Play Group (Serving Young Children, Infant to Pre-School)
- Saint Mary's Youth F3 – Faith, Friends, and Fellowship (Serving 6th – 8th Grades)
- Saint Mary's Young Adult Club
- Saints Ann and Joachim Society for Seniors (Serving Adults, Age 55 and older)

B) ACTIVITIES WHICH PERTAIN TO CHRISTIAN FORMATION

103. **Biblical:** Through faith formation for children and adults in the parish and parish school. Guest speakers are planned throughout the year appropriately timed for the liturgical calendar. A few examples include the *“Lectio Divina Series”* and *“Sermon on the Mount Series”* of spiritual reflections and lectures, conducted in conjunction with the Liturgical calendar. The *Institute for Catholic Culture (ICC)* has presented many lectures and programs, including biblical and doctrinal topics for adult catechesis that are open to the Diocesan faithful.
104. **Theological:** Through faith formation for children and adults. Programs and speakers are planned throughout the year, linked to the liturgical calendar.
105. **Moral and social:** Through faith formation for children and adults. Examples include the Saint Mary Youth and Young Adult groups and *“That Man is You,”* a group for adult men of the parish. The *Catholic Daughters of the Americas* and *Knights of Columbus* frequently host mornings of reflection and retreats that are open to the Diocesan faithful.
106. **In what manner are these accomplished:** Through faith formation for children and adults in the parish and parish school by providing opportunities for the faithful to engage in age appropriate fun activities, prayerful reflection, and to grow deeper in scripture understanding.
107. **What period of time:** Weekly and monthly activities
108. **Participation:** Approximately 225 children and over 200 adults, including some twenty (20) from among the faithful who participate annually as catechists.

IX. THE ASSOCIATED PASTORAL WORK OF THE CHURCH *(Continued)*

C) FORMATION OF THE PERMANENT CLERGY

109. **Biblical:** Continuing Biblical formation of the Clergy takes place through one (1) diocesan session per year, private study, and personal attendance at various gatherings for formation provided throughout the year.
110. **Theological:** Continuing theological formation of the Clergy takes place through one (1) diocesan session per year, private study, and personal attendance at various gatherings for formation provided throughout the year.
111. **Liturgical:** Continuing liturgical formation of the Clergy takes place through one (1) diocesan session per year, private study, and personal attendance at various gatherings for formation provided throughout the year.
112. **Canonical:** Continuing canonical formation of the Clergy takes place through one (1) diocesan session per year, private study, and personal attendance at various gatherings for formation provided throughout the year.

D) ASSOCIATIONS OF THE CHURCH

113. **The Number:** None.
114. **Denomination:** Not applicable.
115. **Purpose and Goal:** Not applicable.
116. **Description:** Not applicable.
117. **Work which Lead to Accomplishment:** Not applicable.

E) CHARITABLE WORKS OF THE ASSOCIATED CHURCH

118. **Participation of the laity:** The lay faithful participate in the following charitable outreach, with or without the support of the Parish.
119. **Extent of their action:** The lay faithful provide the following services:
 - **Christ House:** Volunteers from Saint Mary Catholic Church engage by cooking meals on site, serving meals, and volunteering with those served by the Apostolate. Many parishioners donate financially, allowing Catholic Charities to provide service through Christ House. Catholic Charities of the Diocese of Arlington presented the **2017 Bishop Paul Steven Loverde Legacy Award** to the Parishioners of Saint Mary Catholic Church for their support and long standing commitment to Christ House in the city of Alexandria.
 - **Carpenter's Shelter and David's Place:** These local Alexandria city organizations provide a comprehensive continuum of care, aiding the chronically homeless and shelter residents through their transition back into independent living. They seek to empower clients to address the issues which led them to homelessness and provide the tools necessary to achieve lasting independence. The measurable impact of the program is demonstrated by the fact that over 90% of clients who graduate from Carpenter's Shelter and David's Place continue on with community case management program remain in permanent housing during their first year out of the shelter, which is a very vulnerable time. Volunteers and Staff at Carpenter's Shelter and David's Place believe that every person has a right to shelter. No one shall be denied shelter or services.

IX. THE ASSOCIATED PASTORAL WORK OF THE CHURCH *(Continued)*

E) CHARITABLE WORKS OF THE ASSOCIATED CHURCH *(Continued)*

- **Catholic Charities, Catholic Diocese of Arlington:** CCDA is guided by the Social Doctrine of the Church: the human dignity that comes from being a child of God; service to the common good; with solidarity and subsidiarity for all. CCDA follows the guidance and direction of the Bishop of Arlington, and the four core values of (1) Serving the poor, (2) by transforming lives; (3) with the resources we gather (4) in concert with our Catholic faith. Because the problems embraced at CCDA are so difficult, risky and sometimes prone to discouragement, volunteers and staff must be strong on the many level of services. CCDA engages faith-filled professionals with creative solutions to the spiritual and materially poor. As Catholic Charities, they bring the transformative love of Christ, to those they meet. At Catholic Charities Diocese of Arlington (CCDA), staff and volunteers address the many, growing needs of the present, with fifteen (15) programs functioning across twenty-one (21) Virginia counties and seven (7) cities but keeping an eye to the future and the growing needs of the disenfranchised in the communities in the Diocese of Arlington.
- **Society of Saint Vincent de Paul:** In 1868, the Society was chartered in the Church of Saint Mary by a small group of parish businessmen. They raised funds to help the poor of the city of Alexandria. Today, parish volunteers continue the Work of the Society in their outreach to the poor in Alexandria and the surrounding areas of Fairfax County that fall within the parish boundaries of the Church of Saint Mary.
- **Other Types of Participation within the Diocese:** Members of the lay faithful of the parish have discerned a call to service in religious orders or organizations that perform charitable work. These include the Ancient Order of Hibernians, the Catholic Daughters of the Americas, the Knights of Columbus, and the Pontifical Orders including the Order of Saint Gregory the Great, the Order of the Holy Sepulchre, and the Sovereign Military Hospitaller Order of St. John of Jerusalem, of Rhodes and of Malta (Order of Malta).

EXHIBIT A1: CHURCH FLOOR PLANS

BACKGROUND HISTORY OF THE APPOINTMENTS, PAINTINGS AND STATUES

The Sanctuary and the major portion of the present day church were erected in 1826 in the Gothic Revival architectural style. Buildings of this style began to appear in the late 1740s in England. Adoption of this style grew rapidly in England and America in the early nineteenth-century, as a natural extension of the American Neo-Classical movement. As noted by Dr. Dennis R. McNamara, “the insistent regularity of neoclassicism” gave way to revival churches, which like the Church of Saint Mary, “often made use of a picturesque sense of asymmetry” in the use of unequal church towers and spires (How to Read Churches, London, Ivy Press, Ltd, 2011, pg. 46). The floor plan presents the classic cruciform design, although the two Transepts are offset at a slight angle from the central Nave of the church. The East-facing plan respects the Catholic tradition of locating the main altar of sacrifice in the direction of Christ Resurrected.

Since the founding, the clergy and the faithful have undertaken numerous major renovations of the Church of Saint Mary throughout her history. Some renovations were made to expand the church, others were made in response to damage from fires and flooding, and still others were made in response to the Liturgy.

The first among the major renovations occurred in 1881, centenary of the first Catholic Mass in Alexandria, and in 1895 as the parish made preparation to mark her centennial celebration. Since the founding in 1795, the growth and survival of Our Lady’s parish amidst the prevailing prejudices marked a first for the Commonwealth. The second major renovation occurred after a devastating church fire that resulted from a lightning strike in 1929, the year of the Great Depression. Despite the extensive losses of the organ and major church appointments including the ceiling, the parishioners rallied to restore the church. An article from The Catholic Virginian (official newspaper of the Diocese of Richmond) published in January 1932 described the many donations, which included:

A new tabernacle, a new monstrance, a new baptismal font and baptistery were some of the major gifts offered to the service of God through the generosity of kind donors. The magnificent monstrance bears the following inscription: In memory of John Neal Lawler, given by Nicholas J. Lawler and Ella Lawler Ryan. The tabernacle safe, with its golden revolving door, was given by the same generous donors in memory of their parents. The new baptismal font was given by the Catholic Daughters of this city in memory of Aurelia O’Sullivan. The interior marble decorations of the baptistery were donated by Michael O’Sullivan in memory of his wife.



BACKGROUND HISTORY OF THE APPOINTMENTS *(CONTINUED)*

Subsequent renovations were undertaken in the 1940s to mark the 150th Anniversary of the Parish foundation. Reverend Monsignor Edward Stephens, a native of Waterbury, Connecticut who was raised in the Episcopal Church, was a noted speaker and writer who had a great love for the history of the parish. In addition to writing the book for the 150th Anniversary of the parish founding, Monsignor Stephens installed new stained glass windows (the North American Martyrs, Nicodemus and Jesus) and other church appointments. All this work was accomplished by the parish, in spite of the fact that World War II had just ended and many Catholics were returning to their regular work after a time of great financial sacrifices.

In the 1980s and 1990s, certain renovations occurred in response to some of the changes after the Second Vatican Council. In 2010, the parish engaged in the most recently-completed restoration of the historic character of the Sanctuary, to better align with the norms of traditional worship in 2012.

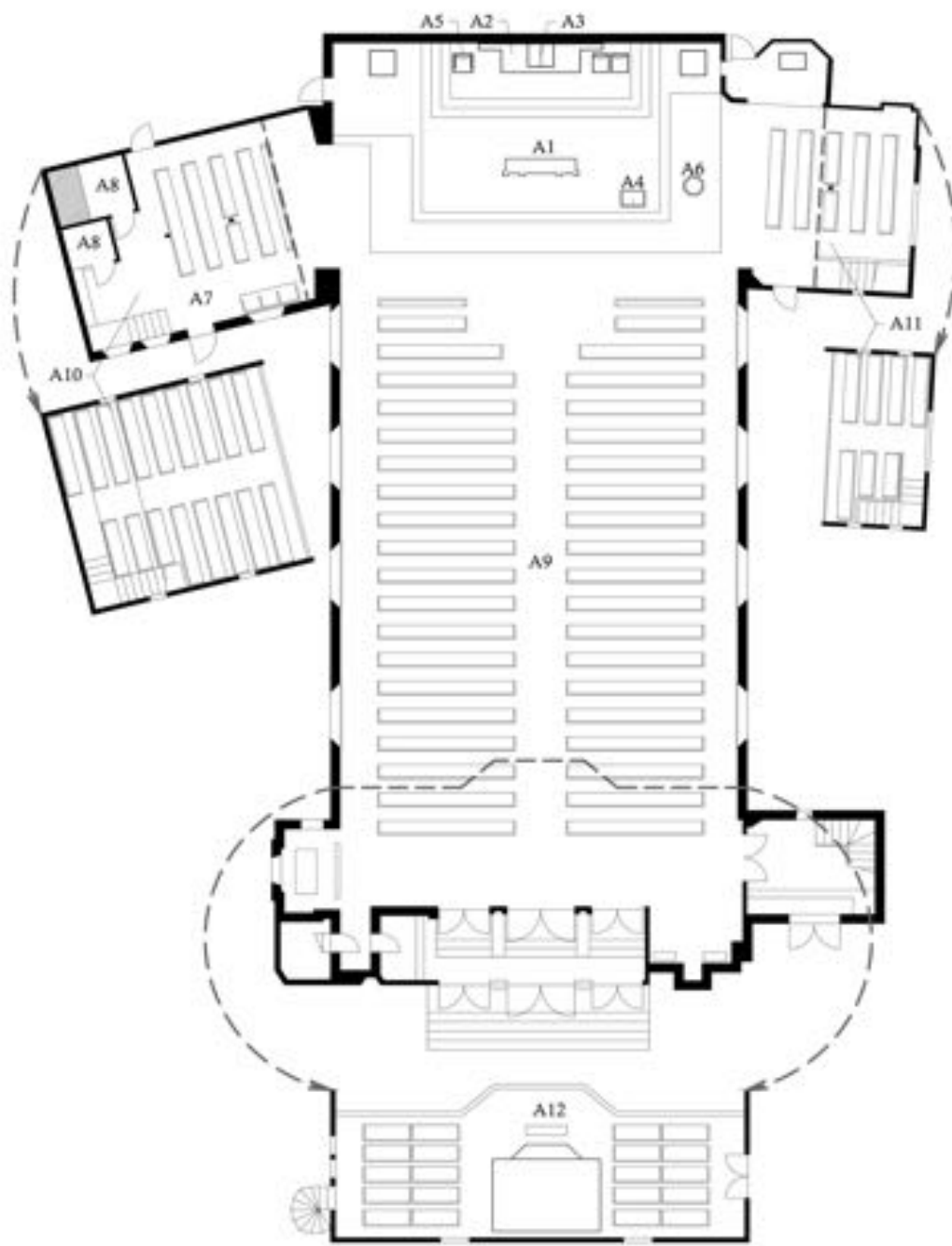
The exterior edifice of Saint Mary Catholic Church is constructed of Indiana Limestone, reported to have been surplus from the construction of the major buildings at Georgetown University. The significant elements consist of the structural materials designed in large part during the 1881 renovations by the Alexandria architect and parishioner, Mr. Philip N. Dwyer. By the turn of the century, the façade design reflected the same appearance as the present day church edifice.

Visitors enter the church through one of eight handsomely carved, solid mahogany doors, an 1895 gift to the parish from a captain and consignees of a brig that brought mahogany from Honduras. These doors are a connection to the city of Alexandria and its long history as the Port City, a distinction it shares with the Port of Georgetown (now part of Washington, D.C.) both of which pre-date the founding of the United States national capital in Washington, DC.



Holy Thursday Altar of Reposition.

MAJOR CHURCH APPOINTMENTS



A1. ALTAR OF SACRIFICE
A2. ALTAR OF REPOSITION
A3. TABERNACLE
A4. PULPIT
A5. CELEBRANT CHAIR
A6. BAPTISMAL FONT

A7. PENITENTIAL CHAPEL
A8. CONFESSIONALS
A9. NAVE SEATING
A10. NORTH TRANSEPT AND BALCONIES
A11. SOUTH TRANSEPT AND BALCONIES
A12. CHOIR LOFT AND ORGAN

MAJOR CHURCH APPOINTMENTS



A1 - Altar of Sacrifice

A1. Altar of Sacrifice: Originally placed beneath the Tabernacle on the East Wall of the church, the Main Altar measures 37-inches deep, 40-inches high and 98-inches long. Although the actual documentation concerning the relics contained in the Altar are no longer available, the following information has been firmly established:

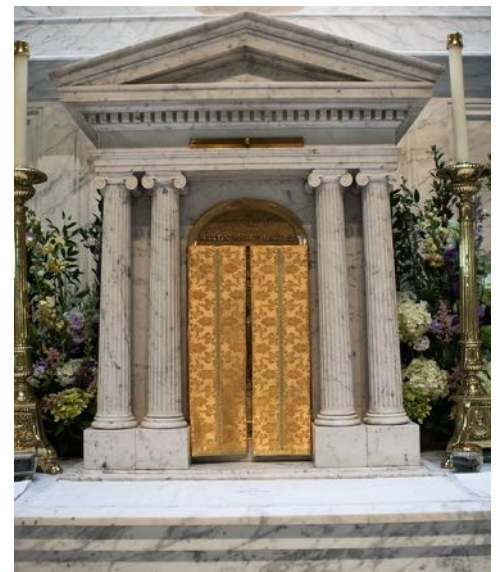
- **30 June 1856:** Consecration of the Marble Altar by the Most Reverend Francis Patrick Kendrick, D.D., Sixth Archbishop of Baltimore.
- **June 1895:** Centenary of founding of the parish, when the church was rededicated by the Most Reverend Augustine Van der Vyver, Sixth Bishop of Richmond.
- **May 5, 1948:** Re-Consecration (*mandatum Episcopi*) by the Right Reverend Monsignor Edward L. Stephens, V.F., Pastor of the Church of Saint Mary.

Made by Coleman of Philadelphia, Pennsylvania, the Main Altar is constructed of highly polished Italian marble, divided into three panels. The mensa is supported by four Ionic columns, extremely detailed in their carving. The recumbent “Lamb of God” embraces a Buttery Cross, from the family of George Calvert, the first Lord Baltimore. The lamb is rendered in finely detailed bas-relief sculpture within the arched center panel beneath the mensa. The Main Altar and the tabernacle were commissioned during the Pastorate of Reverend Father Peter Kroes, S.J., native of the Netherlands, among the longest-tenured and most industrious of the pastors who made significant improvements to the church.

A2. Altar of Reposition: Installed and dedicated in 2010, the current marble Altar of Reposition replaced an older structure that was made of faux finished stone. Desiring to create a structure of a more noble material to hold the historic Tabernacle, the parish commissioned a new Altar of Reposition. Designed with the assistance of the design firm Gardiner Hall, this altar is white Italian marble, closely matched to the original Altar and Tabernacle. This Altar measures 27.5-inches deep, 38-inches high and 97-inches long. Below the center of the mensa, there is a carving of the Sacred Heart of Jesus, encircled with a crown of thorns, inscribed in a circle, indicative of the Real Presence in the Tabernacle above the Altar.



A3. Tabernacle: Designed to match the Main Altar of Sacrifice, the surround for the Tabernacle was crafted of white Italian marble by Coleman of Philadelphia, Pennsylvania. Four of the same style Ionic columns grace the front of the Tabernacle, which measures 32-inches (W) x 29-inches (D) x 41-1/2-inches (H). The Tabernacle structure dates to 1857, consisting of a highly-polished white marble structure with a triangular pediment arch and four Ionic columns, matching the design of the Main Altar. The enclosure is a rounded-front sliding door, with locking mechanism, made of highly-polished gold leaf on brass. The bas-relief on the Tabernacle door depicts the Risen Christ. The Tabernacle is normally outfitted with two panels of ornate fabric, corresponding to the liturgical color, to veil the door. The arched brass pediment above the Tabernacle door bears the dedication to Martin and Mary Lawler.



A4. Pulpit (Ambo): The current Pulpit (or *Ambo*) is placed on the South side of the Sanctuary, between the Main Altar and the Baptismal Font. The structure is made of white Italian marble, designed to match the Altar of Reposition and the statuary pedestals. During the renovations undertaken in 2010, the existing pulpit structure was clad with marble panels to match those used for the Altar of Reposition and the statues of the Blessed Virgin Mary and Saint Joseph, which moved back to their original places in the Sanctuary.

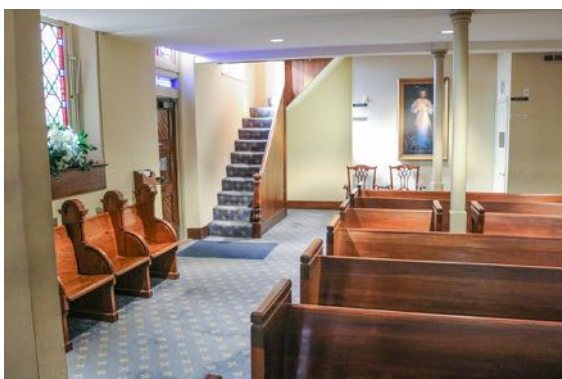




A5. Celebrant Chair: The chair designated for the Celebrant is located in a way that it may be easily seen by the faithful from all areas of the church. The Chair for the Celebrant has been placed at the top step, next to the Altar of Reposition. This placement at approximately five feet above the finished floor of the Nave allows for the optimum movement of the Celebrant in the Presbytery during the Holy Sacrifice of the Mass.



A6. Baptismal Font: Made from white Italian marble, the Baptismal Font is mounted on an elaborate octagonal pedestal with a dome crown, measuring 24-inches in length and width, and 54-inches high to the top of the dome. The dome that covers the font rotates 180-degrees to allow for use of the font. The Baptismal Font was donated in 1932 by the Catholic Daughters of the Americas, Court Kavanaugh, No. 54 in memory of Aurelia Whitcomb O'Sullivan, their foundress. The O'Sullivans were renowned for their many charitable works, including their support of the Catholic Daughters of the Americas and the Saint Vincent de Paul Society. Founded in 1906 by Mrs. Sullivan, Court Kavanaugh, No. 54 is the third oldest in the whole of the United States, continuing to serve as an active and vibrant Court of the Catholic Daughters of the Americas.



A7. Penitential Chapel: The North Transept of the church serves as a Penitential Chapel for the parish. Located closest and in front of the two main confessionals, it provides ample seating for prayer, reflection and for waiting. Between the two confessionals, there is a large Vilnius Image of the Divine Mercy, the original image painted under the direction of Saint Maria Faustyna Kowalska.

A8. Confessionals: There are two permanent confessionals. Certain times of the liturgical year require more space to adequately provide the Sacrament of Penance. During these times (particularly during Advent, Lent and Divine Mercy Sunday) it is normal to have three or even four priests hearing confessions. The other Confessionals are set up in the Main Sacristy and in the small Candle Sacristy (the original church Sacristy), located between the statue of the Blessed Virgin Mary and that of the Sacred Heart Pleading.



A9. Nave Seating: The Nave of the church provides seating for approximately 400 of the 750 faithful who may be seated in the church at any given time. Pews are constructed of hardwood framework stained in a dark Mahogany finish. The upholstered seats of the pews in the nave provide greater comfort to the faithful assisting at Holy Mass or attending other church services. There are nineteen rows on both sides of the Nave. The first pew closest to the Sanctuary on the South side of the church are reserved for the Lectors for the Mass. The first pew closest to the Sanctuary on the South side of the church are often used by individuals with disabilities or elderly parishioners who cannot walk easily as there is a permanent ramp and automatic door located on this side of the church.



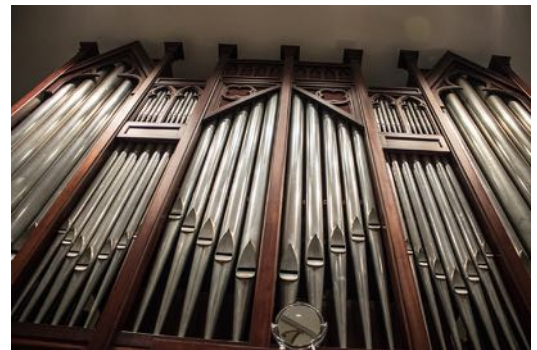
A10. North Transept and Balconies: Located adjacent to the Main Sacristy, the North Transept (Penitential Chapel) and balconies offer more seating than the reciprocal South Transept and balconies. The seating on the first floor matches the pews in the Nave. During large Masses, such as Christmas, Triduum, Easter, or for First Masses of Thanksgiving offered by the newly ordained, some of the North Transept serves as seating for Altar Servers. The balconies above the Transept offer overflow seating. In the years prior to the emancipation of slaves, the Southern United States had harsh segregation laws. For this reason, the balconies served to include members of the congregation of African descent. The original painted wood pews remain in these areas. Beautiful stained glass windows (documented in Exhibit 3b, Window Plan) appoint these areas.



A11. South Transept and Balconies: Located closest to the Sacred Heart statue, the South Transept and balconies are smaller than those in the North Transept. On the main level of the church, this area offers reserved seating for individuals with disabilities, making it easier for them to remain in place for reception of Holy Communion. In the loft above, the pews are painted wood, as described in the North Transept balconies. As in the North Transept loft, beautiful stained glass windows appoint these areas.



A12. Choir Loft and Organ: Monsignor Frank J. Hendrick (Pastor from 1981-1991) hired the noted musician Dr. Haig Mardarosian of American University to consult with the parish in the recommendation of a pipe organ befitting the acoustics and architecture of the church. After a competition for the commission, the German firm Oberlinger was awarded the commission to build the organ. The major donation came from the estate of Miss Eleanor Nugent, who had been the organist and choir mistress for more than 50 years at the church. The instrument has 17 stops and has pipes constructed of both mahogany wood and metal, housed in a gothic-style mahogany case. In 1986, the organ was completed and a recital was held to dedicate the new instrument, known as “The Nugent Organ.”



The choir loft offers seating for approximately fifty people. In recent times, the church has hosted notable musicians and organists, including Maestro Francis Bardot and the Jeune Choeur d’Ile de France, who presented an organ and vocal concert of sacred music and sacred polyphony in the Church. The Institute of Catholic Culture has presented Solemn Vespers for Laetare Sunday, offered in the Extraordinary Form, featuring the Gregorian Chant provided by a noted local Schola known as The Suspicious Cheese Lords. In the course of the liturgical year, the Choir uses the space to provide sacred music the Sunday 10:00 a.m. Mass. Special musical offerings, many with orchestra, enhance the sacred liturgy for the Christmas, Triduum, and Easter Seasons.



DEVOTIONAL IMAGES AND STATUES



DEVOTIONAL IMAGES AND STATUES

- A13.** STATUE: Saint Thomas More
- A14.** IMAGES: STATIONS OF THE CROSS
(Stations I – VII)
- A15.** IMAGE: Prodigal Son
- A16.** IMAGE: The Divine Mercy
- A17.** STATUE: Saint Joseph
- A18.** CRUCIFIX OF OUR LORD, JESUS CHRIST
- A19.** STATUE: Blessed Virgin Mary

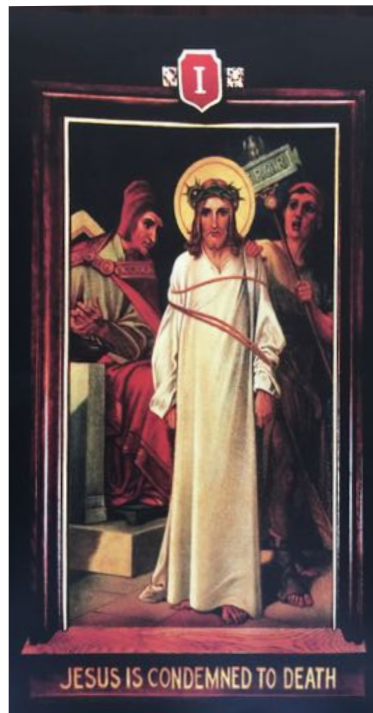
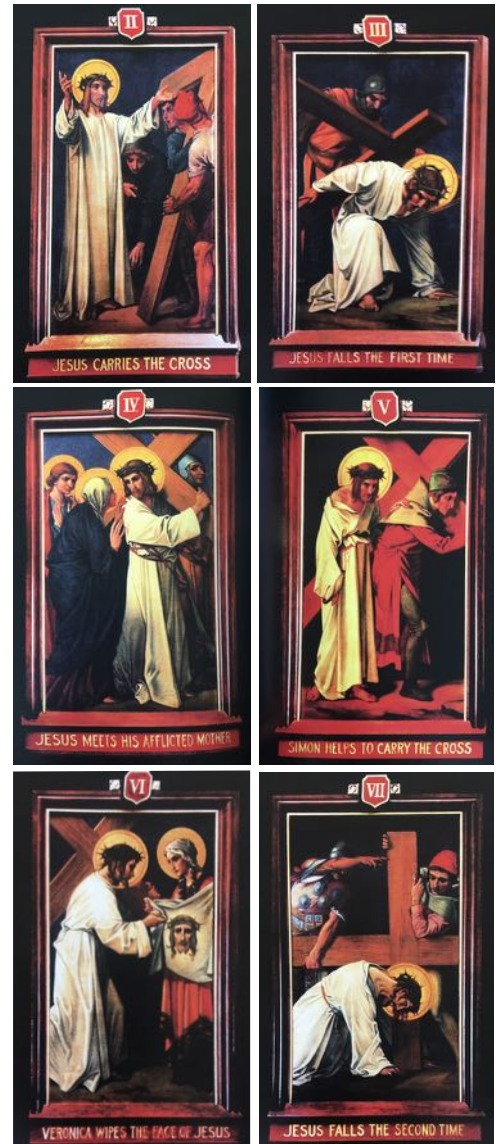
- A20.** STATUE: SACRED HEART PLEADING
- A21.** IMAGES: Pope Saint John XXIII and
Pope Saint John Paul II
- A22.** IMAGE: Our Lady of Guadeloupe
- A23.** IMAGE: His Holiness, Pope Francis
- A24.** IMAGES: STATIONS OF THE CROSS
(Stations VIII – XIV)
- A25.** STATUE: Saint Therese of the Child Jesus and the Holy
Face
- A26.** STATUE: Saint Anthony of Padua

DEVOTIONAL IMAGES AND STATUES

A13. Statue of Saint Thomas More: Dedicated on July 22, 2014, the statue of Saint Thomas is the commission of a notable Italian sculptor who created the statue after the Portrait of Sir Thomas More by the German artist and printmaker, Hans Hoblein the Younger. Faithful to the 1527 original, the saint is depicted in his court attire, wearing the “Collar of Esses” with the “Tudor Rose” pendant, signifying More’s status as the Lord High Chancellor of England (October 1529 – May 1532). The “Collar of Esses” symbolizes the service to the King through the series of “S” shaped links symbolizing “souvant me soviens” meaning “remember me always” from the French Sixteenth Century motto. Donated by parishioners, the statue is particularly significant, as Saint Thomas More is the patron saint of adopted children, attorneys, civil servants, politicians and difficult marriages. Along with Saint Elizabeth Ann Seton, Saint Thomas is also the patron saint of the Diocese of Arlington.



A14. STATIONS OF THE CROSS (*Stations I – VII*): Restored in 1995, the Stations of the Cross consist of fourteen oil paintings on wood panels (mahogany stained frames), subtly polychromatic and with gold leaf accents. The Stations date to the 1857 renovations of the church, which were extensive. At that time, the painting of the Crucifixion was a work by Rembrandt Peale, installed above the Altar and Tabernacle. The Stations of the Cross may have been the work of Edward Schuler, noted in the Alexandria Gazette article of July 16, 1857 as “Fresco Painter” – however, their attribution cannot be confirmed. On the North wall of the Nave, Stations I through VII are installed.





A15. Image of the Prodigal Son: For the Extraordinary Jubilee Year of Mercy, proclaimed in 2015 by His Holiness, Pope Francis, Reverend Father Edward C. Hathaway (Pastor, 2015 – Present) purchased this reproduction of the Rembrandt van Rijn original, which hangs in the Hermitage Museum, Saint Petersburg, Russia. Completed circa 1669, the painting is considered Rembrandt's "final word" in which he interprets the passage from the Gospel According to Saint Luke (Luke 15:17-20) in which Our Blessed Lord describes the abundant mercy of God the Father. With the image of Divine Mercy, the Penitential Chapel communicates to those awaiting the Sacrament of Reconciliation the great and unfathomable love that the Father has for each one of his children.



A16. Vilnius Image of the Divine Mercy: Originally created in 1934 by the Polish artist, Eugene Kazimirowski, the Vilnius Image of the Divine Mercy is the only one painted under the direction of Saint Maria Faustyna Kowalska, the Apostle of Divine Mercy. All three versions of The Image of The Divine Mercy (the Vilnius, the Hyla and the Skemp images) have ecclesiastical approval for display in churches and for dissemination to the faithful. The Kazimirowski painting is therefore the original image of The Divine Mercy, the only painting of which was overseen by Saint Faustyna and Venerable Reverend Father Michael Sopocko. The original presently hangs in the Cathedral in Vilnius, Lithuania, having been faithfully restored to its original colors and contours.



A17. Statue of Saint Joseph: The white Italian marble of Saint Joseph holding the Infant Jesus is located on the left side of the Altar of Reservation, nearest to the North Transept. Under the pastorate of Reverend Father Louis Smet (1915 – 1927), this statue was purchased from Italy in 1920 and placed above the smaller altar (since removed) that was located on the North side of the Sanctuary. The stained glass window in the South Transept is dedicated to the memory of Father Smet, a beloved Belgian theologian and pastor of the Church of Saint Mary, who had founded of Saint Louis Parish in Alexandria.



A18. The Crucifix of Our Lord, Jesus Christ: This Crucifix of Our Lord Jesus Christ is ornately painted and life-size, mounted above the Tabernacle and the Altar of Reservation. It was added in the late 1940s under the pastorate of Monsignor Edward L. Stephens (1943 - 1959). Wood paneling, similar to the style used in the 1940s, graces the Sanctuary today.



A19. Statue of the Blessed Virgin Mary: This white Italian marble statue of “Our Lady of Sorrows” with a pewter floral crown (sculpted by the noted international Artist, Reed Armstrong) is located on the right side of the Altar of Reservation, near the South Transept. A parishioner donated this statue in 1895, to mark the Centenary of founding of the parish, when the church was completed and rededicated by the Most Reverend Augustine Van der Vyver, Sixth Bishop of Richmond (1889 - 1911). Since its installation, this statue has been beloved by parishioners and visitors for more than one hundred twenty years. Sometimes titled “The Immaculate Conception” the statue actually bears the hallmarks of Our Lady of Sorrows, with the short veil, bowed head, closed eyes and crossed hands in prayer.



A20. Statue of the Sacred Heart Pleading: Carved in 1893, this Italian Carrera marble masterwork was commissioned for the Diocese of Albany, where it remained in the Church of Saint Mary until 2010. It follows the devotional form developed by Anglican convert to the Catholic Church Frances Margaret Taylor, known in religious life as Mother Magdalen of the Sacred Heart (1832-1900). Similar images of the Sacred Heart Pleading gained great popularity in Europe and America during the late Nineteenth and early Twentieth Centuries. Donated by a parishioner, this statue was restored during the 2010 – 2011 renovations, and was dedicated by Reverend Father Daniel Hanley on July 1, 2011, during the pastorate of Reverend Father Dennis W. Kleinmann (Pastor 2000 – 2015).



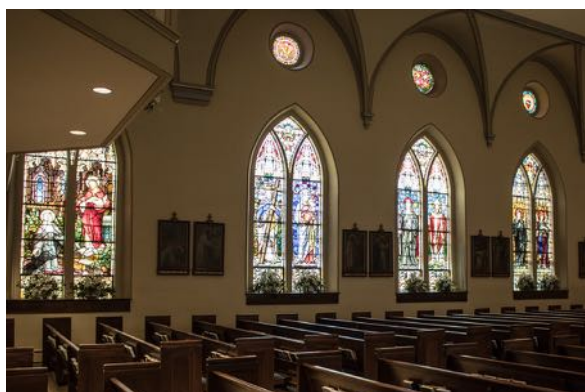
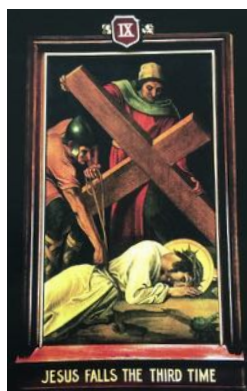
A21. Images of Pope Saint John XXIII and Pope Saint John Paul II: Installed in May of 2014 after the canonization of the two great pontiffs of the twentieth-century, these images are a reminder of the Pope of the Council and the Pope of Divine Mercy, who shepherded the Church into the New Millennium. During his canonization homily, His Holiness, Pope Francis noted “they were priests, and bishops and popes of the twentieth century. They lived through the tragic events of that century, but they were not overwhelmed by them. For them, God was more powerful; faith was more powerful – faith in Jesus Christ the Redeemer of man and the Lord of history; the mercy of God, shown by those five wounds, was more powerful; and more powerful too was the closeness of Mary our Mother.” Donated by a parishioner, the images were installed during the pastorate of Reverend Father Dennis W. Kleinmann.

A22. Image of Our Lady of Guadeloupe: Donated by a parishioner, this authorized Shrine reproduction of the Tilma of Our Lady of Guadeloupe, Patroness of the Americas, bears the seal of the Archbishop Norberto Rivera Carrera, as a facsimile reproduction of the official digital archive of the Sacred Original. This archive image was also blessed by Pope Saint John Paul II and was used for the official image celebrating the Great Jubilee of the 2000 years of our Redemption in Mexico. Purchased from the Marians of the Immaculate Conception (Stockbridge, Massachusetts) it was blessed and dedicated by Reverend Father Edward C. Hathaway on the Feast of Our Lady of Guadeloupe, December 12, 2015.



A23. Image of His Holiness, Pope Francis: Installed in 2013, this image is the approved Vatican image of the Holy Father upon his elevation to the Chair of Saint Peter. It is placed in this location as a reminder to the faithful to pray for His Holiness. Because every Minor Basilica is attached in a particular way to the Holy Father, it is important to the faithful to have an image of His Holiness prominently displayed at the South Transept entrance to the church.





A24. STATIONS OF THE CROSS (*Stations VIII – XIV*): Please see the description for A14. On the South wall of the Nave, Stations VIII through XIV are installed.



A25. Statue of Saint Therese of the Child Jesus and the Holy Face: Unfortunately, little is known about this statue, which is a polychrome plaster statue of the Saint. These are similar to the statue of the Sacred Heart (also polychrome plaster) which dates to the 1940s.

A26. Statue of Saint Anthony of Padua: Please see the description for A25 above.

EXHIBIT A2: COMPREHENSIVE WINDOW PLANS

BACKGROUND HISTORY OF THE WINDOWS

Beautiful stained glass windows in the historic Church of Saint Mary Catholic are among the most striking features of the church. Their artistic and symbolic meaning have inspired countless parishioners and visitors for over 190 years since the building of the church at South Royal Street.

Stained glass windows graphically catechize the devout faithful while memorializing many of the parish founders. In the earliest days of the parish, windows helped educate and inspire parishioners, some of whom were illiterate, or may not have had access to Bibles or other books. Depicting Our Blessed Lord, scenes from Sacred Scripture and images of the Saints, the stained glass presents colorful “windows into Heaven”. While bringing light into the church, these windows impart a supernatural quality, appropriate to the space in which the Lord Jesus in His Real Presence resides, and where the Holy Sacrifice of the Mass is offered.

Artisans and glass makers from Germany and the United States made the windows in the late nineteenth-century. Most of the windows were the work of the Herman T. Gernhardt Glass Company of Baltimore, Maryland. Many of the more recent windows were designed by New York ecclesiastical artist Francis Sturm. Many of the windows were installed approximately 60 years after the Narthex of the Royal Street church was built, for the commemoration of the parish Centenary in 1895.

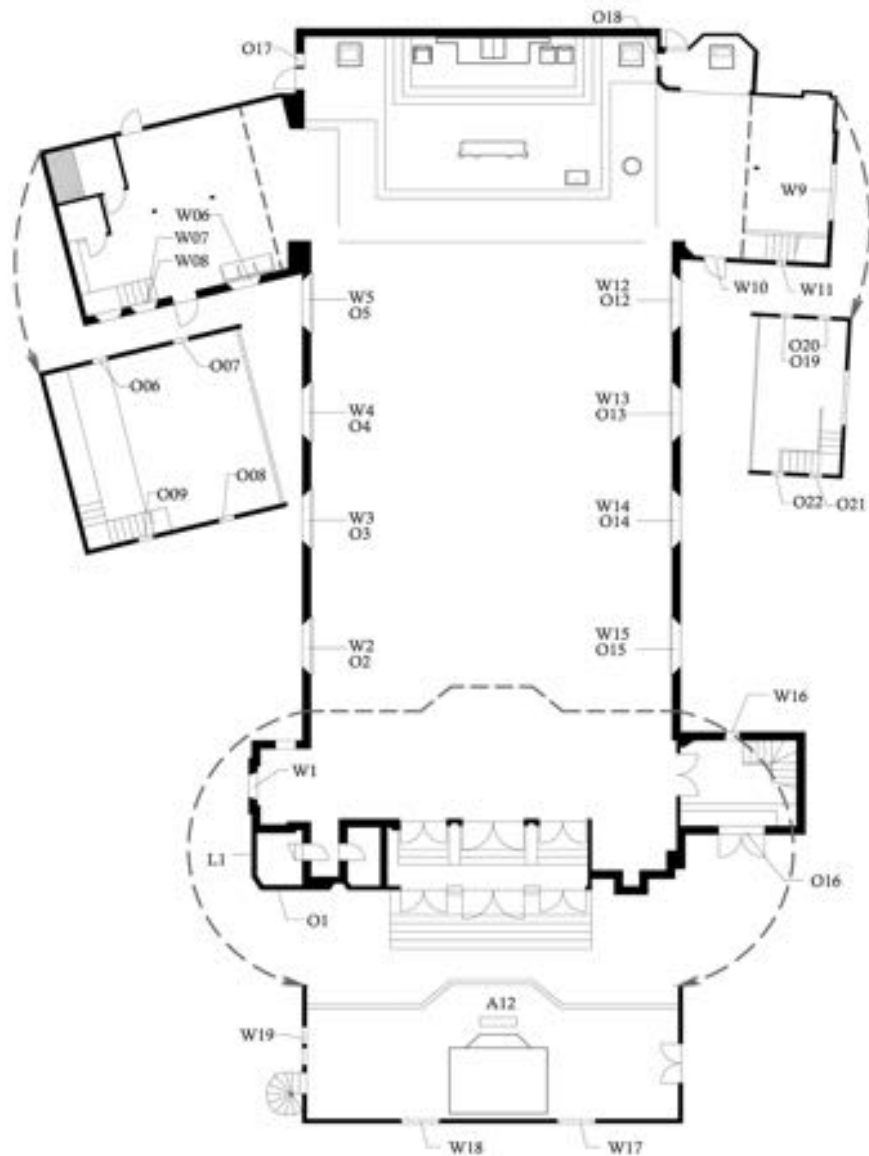
The oldest windows are those closest to the Sanctuary, installed when the church was remodeled by Reverend Father Henry J. Cutler in 1895. Others were added at various times in the early twentieth-century and following the great fire of 1929. In 1948, the Monsignor Edward L. Stephens (1943 - 1959) added five windows: the four in the choir loft, commemorating the North American Martyrs, and the window depicting Jesus and Nicodemus in the former baptismal niche near the church entrance. The addition of these windows and the great crucifix in the Sanctuary in the period following World War II had great meaning for the parishioners of the Church of Saint Mary

Windows that appoint the church have been designed in three distinct styles:

- (1) **Large Panel Windows** (single or double) with operable lower casements. Large and smaller panel windows depict the life of Our Blessed Lord, His Holy Mother and Saint Joseph, as well as accounts from Sacred Scripture. The bottom panels (many of which are still operable and open for ventilation) memorialize the priests and faithful who contributed generously to the building of the parish.
- (2) **Slender Lancet Windows** (single or double) of decorative motifs in regular patterns. These have been used in lofts, in small niches, and in stairwells of the church. They often consist of elaborate patterns, some more geometric and others more natural forms incorporated into regular patterns. Often they have traditional motifs, including acanthus, cross, crown, or fleur-de-lis motifs.
- (3) **Round Oculus Windows** located in the Sanctuary and in the upper regions of the Nave and Transepts. Oculus windows depict religious symbols representing the Saints, Holy Mother Church and Her Sacramental Life.

Floor plans with the windows have been numbered sequentially, beginning with the windows in the North Nave, progressing into the North Transept Loft, the Sanctuary, the South Transept Loft, the South Nave, and finally ending in the Choir Loft of the church. Each of the windows are identified on the plans that precede their descriptions. Photographs at the end of the exhibit provide the images of the church in more comprehensive views. Large Panel Windows are indicated with a “W” followed by the number. The Round Oculus windows are indicated with an “O” followed by the number.

COMPREHENSIVE WINDOW PLANS



THE NORTH NAVE: LARGE PANEL AND OCULUS WINDOWS

O1 – Quatrefoil Window (Inside the North Tower Stairwell)

L1 – Lancet Window (Inside the North Tower Stairwell)

W1 – Jesus Christ with Nicodemus (Former Baptistry Location)

W2 – Jesus Christ appearing to Saint Margaret Mary Alacoque

O2 – The Mystical Rose

W3 – Saint Helena and Our Lady of Perpetual Help (shown with Her Royal Crown)

O3 – Chalice and Host

W4 – Saint Bridget and Saint Patrick

O4 – The Keys of Saint Peter

W5 – Saint Vincent de Paul and Saint Michael the Archangel

O5 – Sacred Heart with Cross, Encircled with Thorns

PENITENTIAL CHAPEL | NORTH LOFT

W6 – Decorative Double-Patterned Windows (Above Penitential Chapel Waiting Seating)

W7 – Decorative Double-Patterned Window (West Wall, Above Stairwell to North Transept)

W8 – Decorative Double-Patterned Window (West Wall, Above Stairwell to North Transept)

NORTH LOFT OCULUS WINDOWS

O6 – The “IHS” Symbol on Red Field (East Wall)

O7 – The “IHS” Symbol with Cross, White Letters on Blue Field (East Wall)

O8 – The Holy Spirit Ascending (West Wall)

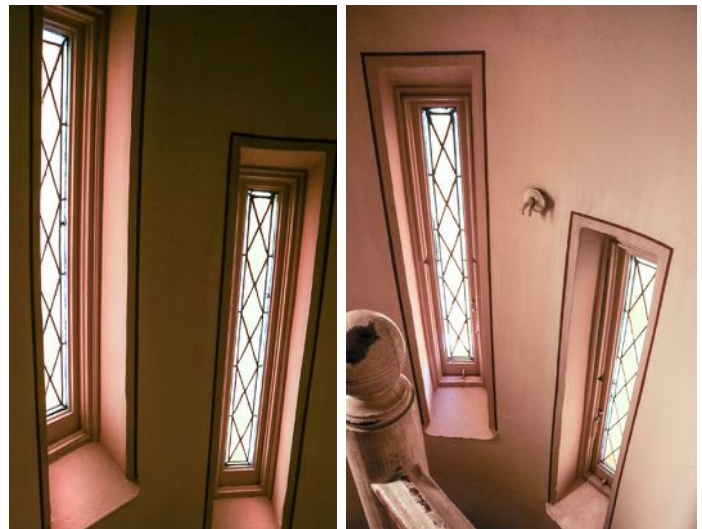
O9 – The “Cross Flitchy” with Red Circle (West Wall)

THE NORTH NAVE: DOUBLE PANEL AND OCULUS

O1 – Quatrefoil Window: Located inside the North Tower Stairwell is the window depicting a quatrefoil motif. This appears to be a more contemporary replacement of an earlier window that would have dated back to the 1896 construction of the Tower by Reverend Father Henry J. Cutler (1891 – 1915), before the introduction of electric lighting in the church.



L1 – Narrow Lancet Windows: This series of four (4) narrow lancet window is located in the stair tower leading to the choir loft. The windows are less than one-foot in width, consisting of banded diamond patterned stained glass. They provide natural light to the North Tower added by Reverend Father Henry J. Cutler in 1896, before there was electric light in the church.



W1 – Jesus and Nicodemus (John 3:1-21): Located in what originally served as the church baptismal niche (now the site of the statue of St. Thomas More), this window depicts Nicodemus visiting Jesus to discuss His teachings, including being “born again” in baptism. Dedicated in memory of Annie V. Nugent (1877-1936) who served as both the organist and choir director for many years. Her donation to the church enabled the purchase of a new pipe organ in 1985.





W2 – Jesus and Saint Margaret Mary Alacoque: In His appearances to this French Visitation nun (1647-1690), Jesus asked Saint Margaret Mary to promote devotion to His Sacred Heart. To validate her story, a priest instructed Margaret Mary to ask Jesus what he, the priest, said in his last confession. She reported back that Jesus said, “I don’t remember.” This proved correct because Jesus forgives, but then forgets, our sins. This window was dedicated in 1905 in memory of Alexandria businessmen Henry Egan and J.J. Walsh and Relatives.



O2 – The Mystical Rose (Litany of Loretto): The White Rose on a red field is surmounted with a starburst of golden rays around the “AM” monogram signifying “Ave Maria”. Locating the Mystical Rose, one of the many titles of the Blessed Virgin Mary above the window depicting the Sacred Heart appearance to Saint Margaret Mary Alacoque has particular significance. As a very young woman, Margaret Mary became paralyzed and was confined to bed for four years. The saint consecrated herself to the Blessed Virgin Mary for religious life, at which time she was immediately restored to health. This recalls the Beatitude: “Blessed are the pure of heart, for they shall see God.” (Matt. 5:8).



W3 – Saint Helena and Our Lady of Perpetual Help: Saint Helena (250 – 330 AD) was the mother of Constantine the Great, Emperor of Constantinople, who ended persecution of Christians. At the age of 80, Helena discovered the three crosses in Jerusalem. Only one of the three had the power of Jesus to cure a sick woman, revealing it as the True Cross. In the window of Our Mother of Perpetual Help, Our Lady is shown with her Royal Crown, holding the Child Jesus, who has just envisioned His future Crucifixion. She is comforting Jesus while reaching out to remind us she is there when we need her help. Donated in memory of Mr. and Mrs. Edward Quinn, Irish immigrants.



O3 – The Golden Chalice: Marked with a cross, the chalice is presented against a red field, symbolic of the Precious Blood. White grapes and wheat surround the Chalice, which is surmounted by a Host, also embossed with a Cross. Symbols of the Holy Eucharist with the Cross imprints are particularly significant in this location, directly above Our Lady of Perpetual Help and Saint Helena, whose devotion to Our Blessed Lord was so great and powerful.

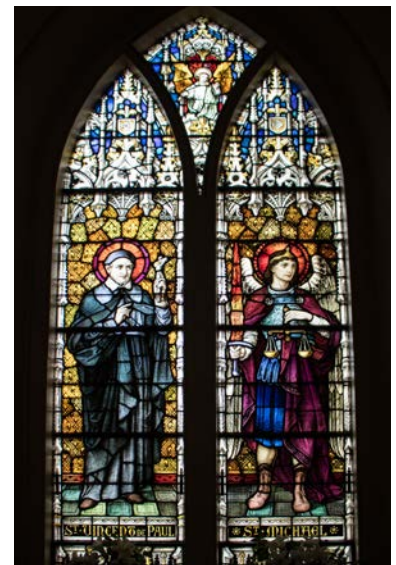
W4 – Saint Bridget and Saint Patrick. These two well-known Irish Saints, Patrick and Bridget (both around 400-500 AD), are depicted in this prominent location in the center of the Nave. Saint Patrick converted the Irish to Christianity, and Saint Bridget founded a convent so many young girls could become nuns. The window as given to the Church of Saint Mary by the family of Denis and Ellen Buttimore, founding members of the parish and Irish immigrants from County Cork.



O4 – Keys of the Kingdom. Symbolizing Saint Peter and the Papacy, the keys of apostolic succession are shown above this courageous Bishop and the two co-patrons of Ireland. In addition to commemorating the many Irish clergy who served at the Church of Saint Mary, this also bears witness to all the parishioners of the past two centuries who stood in solidarity with the Popes, with their Bishops, and with their Priests against the errors and the persecutions of their day.



W5 – Saint Vincent de Paul and Saint Michael the Archangel. The window depicting Saint Vincent de Paul (1580-1660), Patron Saint of the Poor, was donated by the family of Michael A. Ahern, son of Irish immigrants. Mr. Ahern was an active member of the parish Saint Vincent de Paul Society and left most of his estate to the Society and other charities. The Saint Michael half of the window reflects the fact that Mr. Ahern's baptismal name was Michael. The archangel is holding a sword with a flame, representing his role as our protector against the "wickedness and snares of the devil."



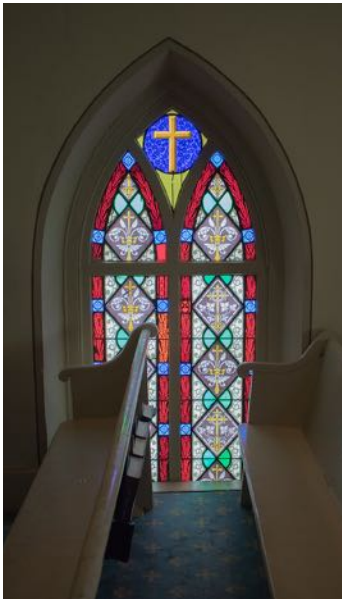
O5 – Sacred Heart of Jesus: This window symbolizes the Sacred Heart of Jesus, as described by Saint Margaret Mary Alacoque. Our Lord told Saint Margaret Mary that the flames represented His love for humanity, and the thorns represented man's sinfulness and ingratitude. Jesus revealed twelve promises that He would bestow upon all those who practice the devotion. This location is particularly appropriate for the Sacred Heart, above the window of Saint Vincent de Paul, whose incorrupt heart remains with the Convent of the Sisters of Charity in Paris. Both the mortal Saint Vincent and the Angelic Saint Michael defended the honor of God against the evils of their times.



PENITENTIAL CHAPEL | NORTH LOFT



W6 – Decorative Double-Patterned Windows (Above Penitential Chapel Waiting Seating)



W7 – Decorative Double-Patterned Window (West Wall, Above Stairwell to North Transept)



W8 – Decorative Double-Patterned Window (West Wall, Above Stairwell to North Transept)

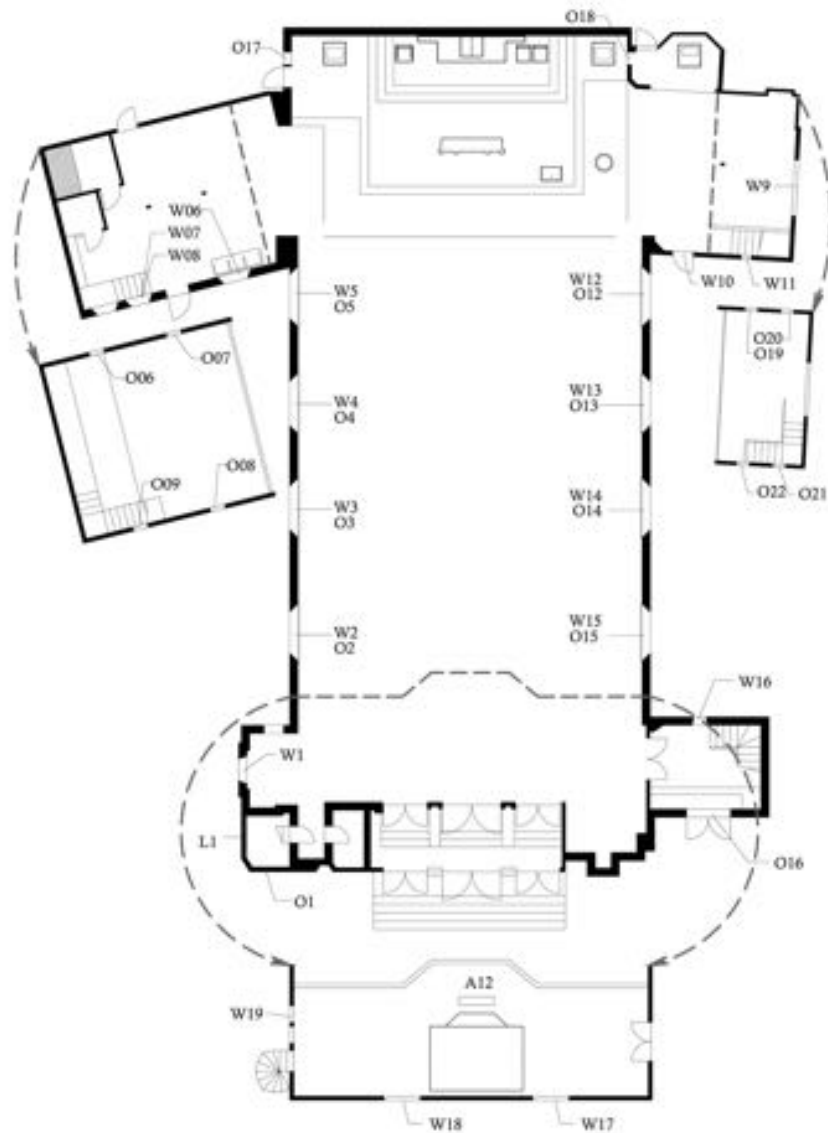
O6 and O7 – The “IHS” Symbol: Many of the churches founded by the Society of Jesus (the Jesuits) use the IHS Symbol (*Iesus Hominust Salvator*). The two windows located on the East Wall of the North Transept Loft present two representations of this same monogram. **Oculus Window 6** depicts the monogram entwined around a gold Roman cross (representing the “T” of the IHS) and a large white “S” against a royal blue field. The surrounding wreath of red grapes and green leaves is punctuated with crosses in red insets. **Oculus Window 7** represents the “IHS” on a red emblazoned background, surrounded with a wreath of leafy vines. Both windows attest to the Jesuit foundations of the church dating back to 1795 under the patronage of Archbishop John Carroll of Baltimore, a member of the Society of Jesus, who relinquished his membership in the Order after being appointed the First Archbishop of Baltimore, the First See for the United States of America and the Church of Saint Mary’s connection as the “eldest daughter” of Trinity Church at Georgetown University.



O8 and O9 – Two more oculus windows are located on the West Wall of the North Transept Loft. **The Holy Spirit Ascending** and the **Blue Cross Flitchy** appear to date to different times in the church history, with the Holy Spirit being the older of the two windows. The Cross Flitchy with its pointed ends is an ancient symbol, used in British or French armory.



COMPREHENSIVE WINDOW PLANS



THE SANCTUARY AREA

O17 – Holy Spirit Descending as Dove
O18 – The Immaculate Heart of Mary

THE SOUTH TRANSEPT LOFT

O19 – Large Sheaf of Wheat (East Wall)
O20 – Cluster of Grapes (East Wall)
O21 – “AM” Monogram (West Wall)
O22 – Mystical Rose (West Wall)

THE SOUTH TRANSEPT

W9 – Saint Edward the Confessor and Saint Louis of France
W10 – Decorative Double-Patterned Window (West Wall, Along Stairwell to South Transept Loft)
W11 – Decorative Double-Patterned Window (West Wall, Above Door to South Garden)

THE SOUTH NAVE

W12 – Saint Andrew | Saint John the Baptist
O12 – The Pelican Feeding its Young

W13 – The Holy Family
O13 – “IHS” Symbol with Chalice and Grapes

W14 – Saint John | Saint Mary Magdalene
O14 – Recumbent Lamb with Cross

W15 – The Lord Jesus with the Little Children
O15 – Tower of Ivory Symbol

CHOIR LOFT

W16 – Saint Joseph with the Child Jesus (Inside South Stairwell to Choir Loft)

O16 – The Keys of Saint Peter

W17 – Saint John de Brébeuf and Saint Isaac Jogues (Left side of Organ)

W18 – Saint Gabriel Lalemant and Saint Rene Goupil (Right side of Organ)

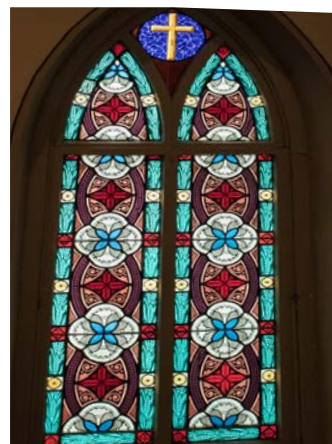
W19 – Decorative Double-Pattern Windows (Right side of the Organ)

THE SOUTH TRANSEPT WINDOWS

W9 – Saint Edward the Confessor and Saint Louis of France: These windows date to the 1950s, and were originally installed at the IHM Convent Chapel, adjacent to Saint Mary's School. The image of Saint Edward is dedicated to the memory of Reverend Monsignor Edward L. Stephens, (Pastor, who was responsible for major renovations of the Church of Saint Mary after World War II. Monsignor Stephens was responsible for the publication "**St. Mary's: 150 Years for Christ**" which documented the history of the church up to the year 1945. The image of Saint Louis is dedicated to the memory of Reverend Father Louis Smet, (Pastor, 1915 - 1927). A noted theologian and professor, Father Smet returned to his native Belgium to serve as the Vice Rector of the American College in Louvain. The upper portion of these window consists of a gothic arch, dedicated ***In Memory of All Mothers***. Reverend Father Stanley Krempa (Pastor, 1991 - 1999) relocated these windows from the Convent Chapel when the building was converted to the junior high school and renamed "Stephens Hall" in honor of Monsignor Stephens.



W10 – W11 Decorative Double-Patterned Windows: Two patterned stained glass windows grace the West Wall along the stairwell to the South Transept Loft. The second is located above the exterior door to the South Garden and handicapped accessible ramp to South Royal Street. Beautifully detailed in double gothic arches, crown with an internal oculus depicting crosses, the windows are similar to those in the North Transept and Loft Areas.



SANCTUARY AREA: OCULUS WINDOWS

O17 – Holy Spirit Descending as Dove: The dove is the symbol of the Holy Spirit, the Third Person in the Most Holy Trinity. It is also a symbol of peace because a dove brought Noah a bough of an olive branch as a sign the flood has ended. This window image echoes the painted image above the altar of the Holy Spirit. Its placement just above the traditional location for the statue of Saint Joseph is particularly poignant to the parishioners. Saint Joseph was the just man who listened to the Word of God and was obedient to the promptings of the Holy Spirit and the angelic messengers who came to him in dreams. Although Scripture does not record the words of this powerful intercessor, his actions in protecting the Blessed Virgin Mary and the Child Jesus speak volumes to the faithful of all times and in all places.



O18 – The Immaculate Heart of Mary: Pierced by the sword and encircled with roses, the Oculus Window of the Immaculate Heart has been installed just above the historic location of the statue of Our Lady of Sorrows. In this church dedicated to Our Blessed Lady, she stands at the foot of the Cross quite literally, with the sword piercing her Immaculate Heart. Symbolically, Mary's Immaculate Heart triumphs, even in the most difficult of circumstances.



THE SOUTH TRANSEPT LOFT: OCULUS WINDOWS



O19 – Large Sheaf of Wheat: Among the older oculus windows, this depicts the large sheaf of wheat, the matter required for the confecting of the Most Blessed Sacrament. It also recalls the passages from the Old and New Testament about the gathering of the harvest.



O20 – Cluster of Grapes: Among the few modern replacement windows in the church, this window presents the grapes required to make the wine, to be confected into the Precious Blood of the Lord. It also recalls the parables of Our Blessed Lord about the vine and the branches, recalling His words “without me, you can do nothing.”



O21 – “AM” Monogram: Located on the West Wall, the “AM” Monogram represents “Ave Maria” in gold initials, entwined around a white trefoil cross. This design motif signifies Our Lady’s “white martyrdom” as she stood by the Cross, accompanying her Son on the “Via dolorosa.”



O22 – Mystical Rose: Similar in design to the O13 Oculus Window, this window is located opposite the Cluster of Grapes on the West Wall of the South Transept. It recalls the “Mystical Rose” which is one of the many titles of Our Blessed Lady from the Litany of Loreto.

THE SOUTH NAVE: PANEL AND OCULUS WINDOWS

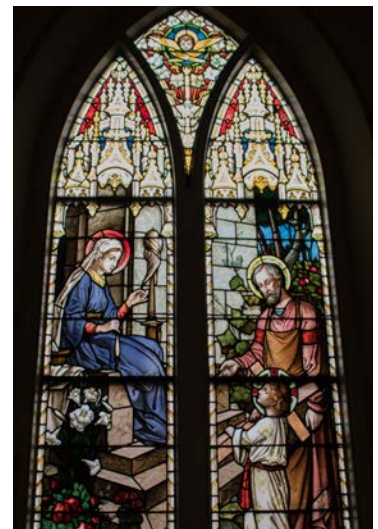
W12 – Saint Andrew the Apostle and Saint John the Baptist: Both Saint Andrew and Saint John the Baptist led people to Jesus. Saint Andrew led his younger brother, Peter, to Jesus. Peter became an Apostle of Jesus, one of his most trusted friends and the first Pope of the Church. John the Baptist prepared people for the coming of Jesus, leading them to Him through baptism. The Saint Andrew window is dedicated in memory of Reverend Father Andrew Keating, S.J., a Jesuit from Wexford, Ireland, who served as Assistant Pastor (1875-1880). The Saint John the Baptist window is dedicated in memory of Reverend Father John de Wolf, S.J., Assistant Pastor (1881-1882) and a native of East Flanders (Holland). These two windows were donated by the Sodality of the Blessed Virgin Mary.



O12 – The Pelican Feeding its Young: The mother pelican pecks her chest and feeds her blood to her child, just as Jesus sheds His Precious Blood for us and feeds us in the Holy Eucharist. Both Saint Andrew and Saint John the Baptist were martyred for their adherence to the Faith. So, the placement of this window above their window is particularly symbolic of the self-sacrificial life of the Christian.



W13 – The Holy Family: The depiction of the Holy Family shows Jesus as a young boy, learning from His father Joseph, perfecting the carpentry trade. Jesus is carrying the ruler (note the numbers on the sides), foreshadowing the wood of the cross He will carry to His crucifixion. Mary sews and watches Him. The red roses and white lilies at Mary's feet symbolize her faithfulness and purity as well as her suffering. The apple tree in the background reminds us of the Tree of Knowledge and of Good and Evil. This window was dedicated in memory of Thomas N. Scott and family. Mr. Scott, originally from Ireland, owned a carpentry shop that worked on the church in 1883 when it was enlarged under the direction of noted local architect Philip N. Dwyer. He was also the contractor who built the Lyceum and was responsible for the 1894-1895 renovations of the church.



O13 – “IHS” Symbol with Chalice and Grapes: The image presents the Chalice emblazoned with the monogram “IHS” against a red field, symbolic of the sacrifice of the cross. Grapes and vines surround the Chalice of the Precious Blood of Jesus, Savior of all people. Both windows relate to the sacrifice of the Holy Family, doing the Will of the Father on earth for the redemption of mankind.





W14 – Saint John the Beloved and Saint Mary Magdalene: Saint John the Evangelist and Saint Mary Magdalene the two biblical figures in this window were the closest disciples of Our Blessed Lord. Saint John was known as the Apostle, the Evangelist, and the Beloved. He was the only Apostle at the foot of the cross during the crucifixion. Jesus entrusted the care of His Holy Mother to Saint John. Saint Mary Magdalene was a sinner, freed from seven demons by Jesus. In turn, she followed Him and was the first person to see Jesus after He rose from the dead. The skull by her feet represents this miracle at the Holy Sepulchre. The Hill Family donated this window in memory of Alexandria businessman John T. Hill and his wife Elvira.



O14 – The Recumbent Lamb with Cross (*Revelation 7: 9-17*): This window depicts the Lamb, recumbent on the Book of the Seven Seals with the Banner of Victory and Cross. This window symbolizes the sacrifice of Jesus and His victory over sin and death. It is appropriately placed above the figures of Saint John the Beloved and Saint Mary Magdalene, the two faithful disciples who attended to the Lord Jesus through His Sorrowful Passion, and are among the first to encounter Him after the Resurrection.



W15 – The Lord Jesus with the Little Children (*Luke 18: 15-17*): This window illustrates Christ's words in the Gospel of Mark and the Gospel of Luke: ***"Let the children come to Me, do not hinder them; for to such belongs the kingdom of God."*** This window is dedicated in memory of Dr. Francis J. Murphy, MD (1812-1877), the son of Irish immigrants. He was known for treating everyone, regardless of their ability to pay, and he rarely billed patients for the cost of their medical care.



O15 – Tower of Ivory (Litany of Loreto): The "Tower of Ivory" is among one of the great titles of Our Lady taken from the Litany of Loreto. It relates to the image of Jesus welcoming the little children, recognizing their dignity, their innocence and their purity. The window recalls the dignity, innocence and purity of souls who follow Our Blessed Lord and live the Christian Virtues.

THE CHOIR LOFT: PANEL AND LANCET WINDOWS

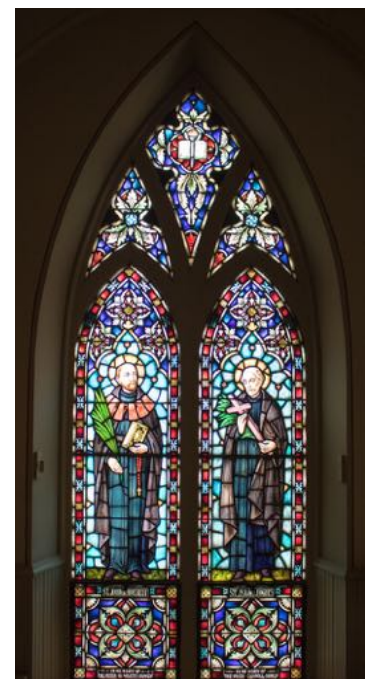
W16 – Saint Joseph and the Child Jesus (*Inside Stairwell to Choir Loft*): Depicted in a pose similar to the statue of Saint Joseph in the Sanctuary, this window presents the Foster Father of Jesus holding the Lily of Purity that is symbolic of his obedience to the Will of God. Joseph was the righteous man of faith, known as the “terror of demons” and “protector of Holy Mother Church.”

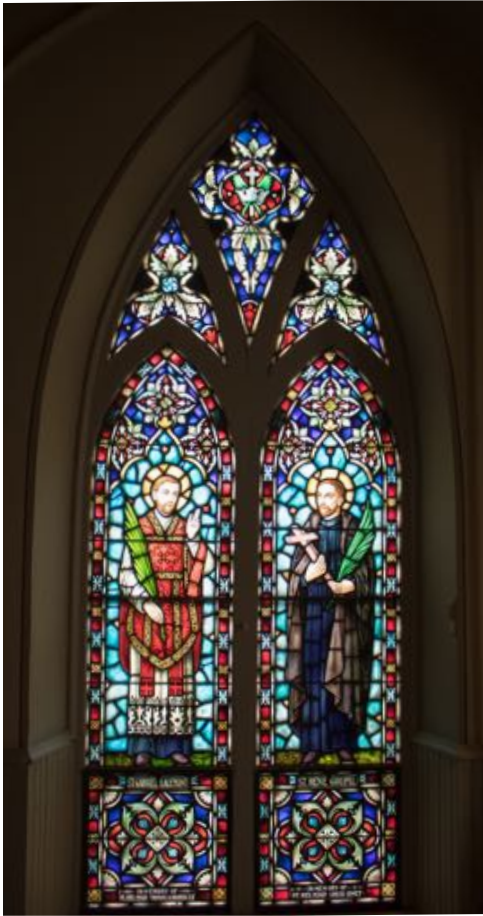


O16 – Keys of Saint Peter (above the South Tower Portal): Symbolizing Saint Peter and the Papacy, the keys of apostolic succession are shown above the South Tower portal to the church. These are particularly appropriate in placement above the Belfry Tower double doors from the South Royal Street entrance. In spite of the prejudices that persisted against Catholicism throughout the Colonial period, some of which have continued into the twenty-first-century, the church proclaims “to the street” that she is Catholic. Marked with the symbol of Papal authority as “One, Holy, Catholic and Apostolic” the Church of Saint Mary proclaims, as stated in the Gospel according to Matthew “. . . You are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven.” (*Matt 16: 18-19*).

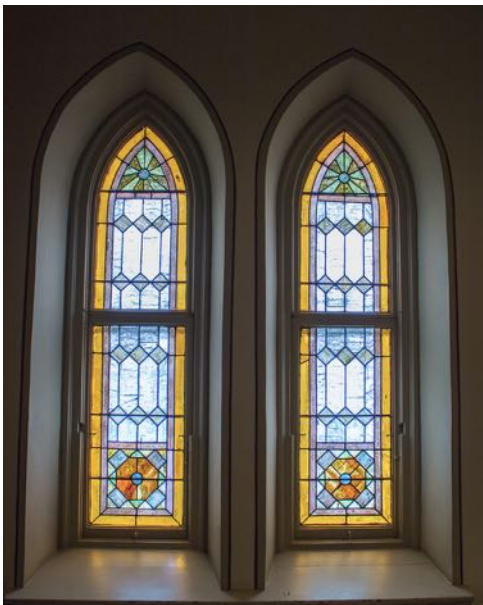


W17 – Saint John de Brébeuf and Saint Isaac Jogues (*Left side of Organ*): These double-panel windows were among those designed and installed in 1948 by the New York ecclesiastical artist Francis Sturm. They present two of the six great North American Martyrs, Jesuits who were canonized together in 1930. The families of Peter Hanratty and Owen Carroll, prominent parishioners and Alexandria citizens, donated these windows.





W18 – Saint Gabriel Lalemant and Saint Rene Goupil (*Right side of Organ*): These windows were among those designed and installed in 1948. Dedicated to the memory of two of the great previous pastors, Reverend Monsignor Thomas A. Rankin, VG (1930 - 1942) and Reverend Monsignor Louis J. Smet (1915 - 1927), they present the other two Jesuit martyrs of North America. They were among the five windows that Reverend Monsignor Edward L. Stephens commissioned for the sesquicentennial (150th) anniversary of the founding of the parish.



W19 – Double Decorative Window: These windows are located on the North Wall of the Choir Loft, opposite the Organ and the windows of Saints Gabriel Lalemant and Rene Goupil. Banded in gold stained glass, they depict a banded and bordered lattice work pattern with insets at the bottom and the top of the Gothic arches.

EXHIBIT A3: REFLECTED CEILING PLAN

BACKGROUND HISTORY OF THE CEILING PAINTINGS AND SKYLIGHT

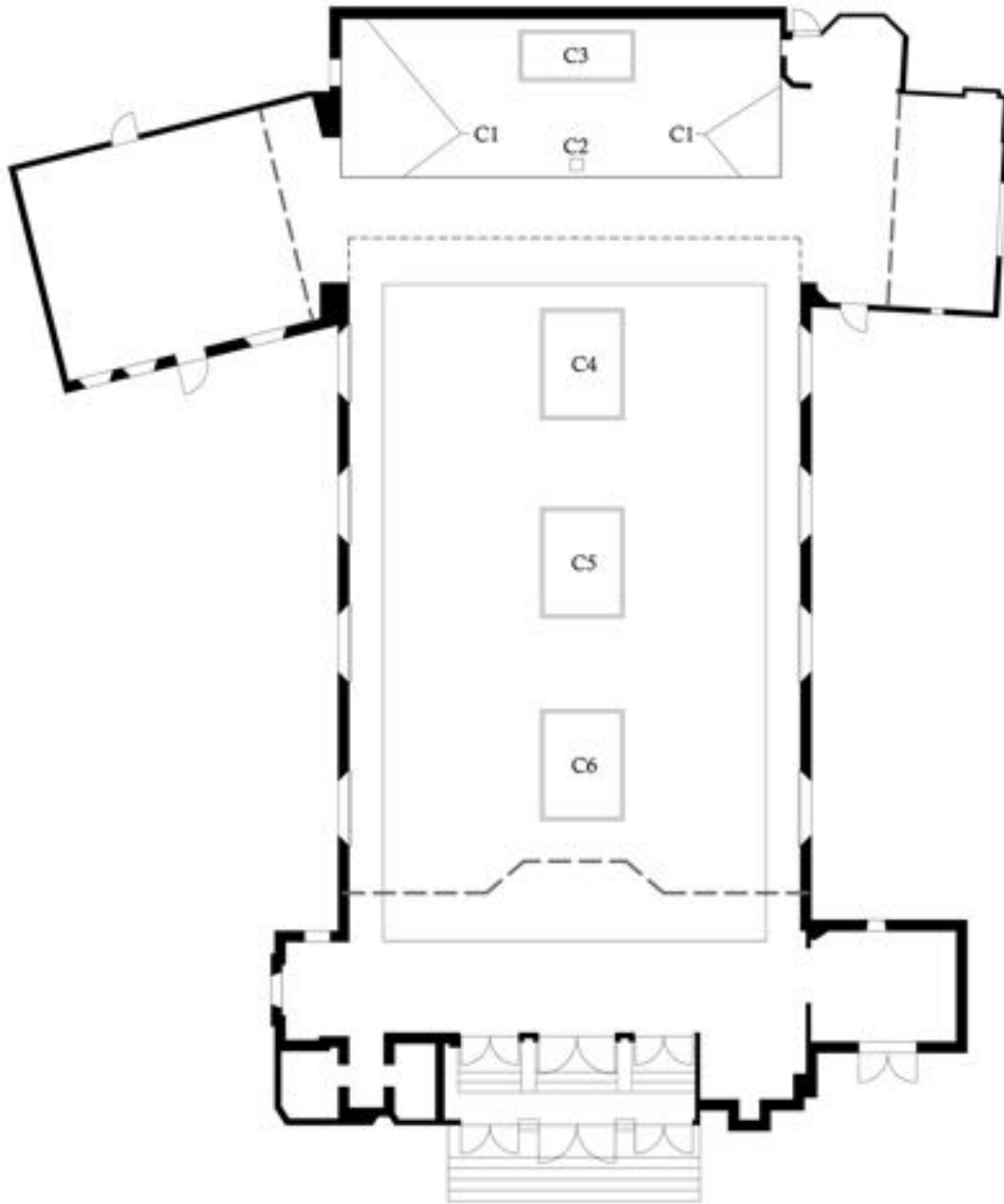
The second major renovation of the Church of Saint Mary occurred after a devastating church fire that resulted from a lightning strike in 1929. The current interior ceiling height of nearly 70 feet above the finished floor is actually much lower than it was in the original church, due to the damage that resulted from the fire.

The most decorative areas of the ceiling appear above the Sanctuary. Using quadripartite vaulting, the ceiling is broken into ribs that terminate in vault shafts decorated with terminus corbels. The terminus of the ceiling ribs have decorative bosses which present as gilded polychrome with acanthus leaf designs.

Subsequent renovations changed the ceiling designs, undertaken in the 1940s to mark the Sesquicentennial (150th) Anniversary of the Parish foundation. Between the 1950s and the 1960s, major changes occurred in the sanctuary with the removal of the large canopy and red dossal behind the Crucifix. Some of these changes impacted the ceilings. In the 1980s and 1990s, additional renovations occurred due to restoration and ceiling damage, along with the addition of new lighting fixtures. As recently as 2016, damage from the HVAC condensers caused ceiling damage to the borders surrounding the paintings, but this damage was quickly repaired.

In August of 2011, a highly unusual earthquake struck in the Commonwealth of Virginia, causing serious structural damage to many brick structures in the Old and Historic District of Alexandria. Bricks from the parapet wall above the 1881 skylight shattered the glass, crashing onto the right arm of the Corpus of Our Blessed Lord on the Cross below, and damaging some of the marble floor tile. By the grace of God, the historic altar and tabernacle were spared any damage. Local artisans and craftsmen were able to execute the repairs before more damage resulted. The ancestors of the Feulner family that donated the skylight in 1881 also donated the funds for the 2011 repairs.

REFLECTED CEILING PLAN



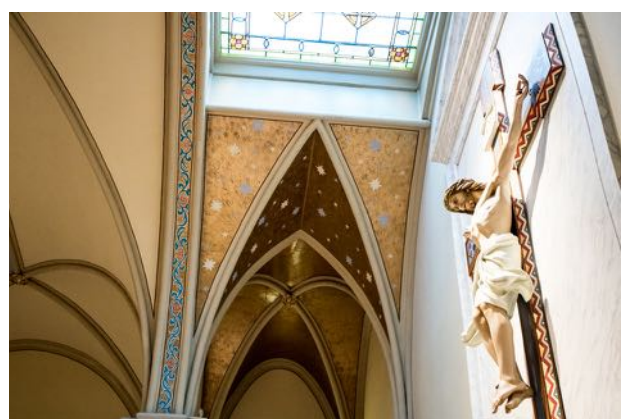
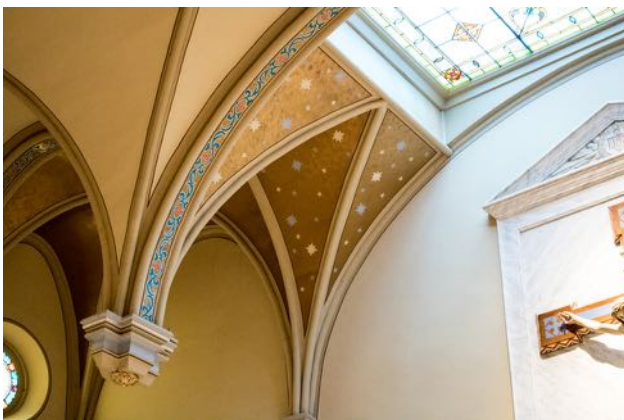
DECORATIVE CEILING FEATURES

- C1.** PAINTING: Sanctuary Ceiling
- C2.** PAINTING: Image of the Holy Spirit
- C3.** SKYLIGHT: Lamb of God Triumphant
- C4.** PAINTING: The Most Holy Trinity
- C5.** PAINTING: The Assumption of the Blessed Virgin Mary
- C6.** PAINTING: The Death of Saint Joseph

DECORATIVE CEILING FEATURES



C1. Decorative Painting of the Sanctuary Ceiling: Above the Sanctuary in 1881, the ceiling construction presents as a neo-Gothic quadripartite rib vaults with decorative bosses and corbels at the terminus points. Gilded with gold leaf background and rendered in blue and white decorative paint, the many stars of the ceiling design represent the “Window into Heaven” where Our Lady reigns as Queen of Angels, Queen of Apostles, and Queen of the Church. As the “Stella Maris” or “Star of the Sea” the Blessed Virgin Mary was the natural patroness of the Mother Parish of the Commonwealth and the port city Alexandria. As the North Star guides ships to a safe port in a storm, so Our Blessed Mother guides Christians safely to their heavenly home. The entire construct of the ceiling represents the sacred nature of the space in which the Holy Sacrifice of the Mass has been offered for nearly 200 years without interruption.





C2. Painting of the Holy Spirit: Above the Sanctuary is a decorative painting of the Holy Spirit, appearing as a dove with a background of emblazoned gold. The location of the image directly above the altar corresponds to the action of the Spirit present at every offering of the Holy Sacrifice of the Mass. Here the Priest, *in persona Christi capitis*, confects the Most Blessed Sacrament, making present on the Altar the Sacred Body, Blood, Soul and Divinity of Our Lord Jesus Christ. Therefore, the Holy Spirit, present at the Incarnation of Our Blessed Lord, overshadows the Altar of Sacrifice in the same way.



C3. Skylight of Lamb of God Triumphant: Located directly above the Crucifix, the Altar of Reposition and the Tabernacle, the skylight was a gift of the Feulner family. According to an 1881 article published in *The Alexandria Gazette* about the church renovations under the local architect, Philip N. Dwyer, the skylight was newly installed, along with the decorative ceiling. The skylight consists of an intricately designed large rectangular skylight, measuring to approximately the same size of the current Altar of Reservation. This skylight depicts the “*Lamb of God*” triumphant, shown standing upright with a “*Cross Buttony*” and banner. The Cross Buttony appears elsewhere throughout the church, and appears prominently in the Maryland state flag. Maryland was the first colony where Catholicism could be practiced. The Seven Seals described in the Book of Revelation appear beneath the Lamb.

C4. Painting of the Most Holy Trinity: Located directly above the Sanctuary, the image of the Most Holy Trinity was placed closest to the Sanctuary. As we know from the Catechism of the Catholic Church, where one Person of the Trinity is present (as Our Lord Jesus Christ is present on the Altar) there also are present the other Persons. This painting speaks to the Real Presence of the Son of God, upon our Altar and in our Tabernacle, for love of the people of God. The Sacraments administered through the authority and power of the Church bring the Most Holy Trinity to be present among us in the church. This painting is oriented in such a manner that the figures are best viewed from the East, as if they are presiding above the Altar. While the attribution of the painting is not certain, it is believed to have been executed by the Alexandria artist, F. S. Shuman.



C1. Painting of the Immaculate Conception of the Blessed Virgin Mary: During the renovations following the great fire of 1929, the ceiling in the Nave of the church was decorated with three large paintings. The Alexandria artist F. S. Shuman painted this version of *“The Immaculate Conception,”* after the original by Bartolome Estaban Murillo. Known as the *“Walpole Immaculate Conception”* Murillo painted this oil on canvas circa 1680. In the eighteenth-century, the painting became part of the collection of Sir Robert Walpole, Houghton Hall, England. The original is now housed in the State Hermitage Museum, St. Petersburg, Russia. As with the painting of the Most Holy Trinity, this painting of the Patroness of the parish is also oriented to be viewed from the East, signifying her great perfection and unity of heart with the Triune God.



C6. Painting of the Death of Saint Joseph: This painting depicts Jesus with Saint Joseph and the Blessed Virgin Mary, is located just above the Narthex, at the Royal Street entrance of the Church. The sense of the faithful has always held that Saint Joseph died in the arms of Jesus and Mary, and therefore is revered as the patron of a “happy death” (one in which the Sacraments have been provided). This painting greets the faithful upon entering the church from the South Royal Street entrance, and is best viewed from the West. While the attribution of the painting is not certain, its stylistic features appear to be similar to the Most Holy Trinity painting, believed to have been executed by the Alexandria artist, F. S. Shuman.



APPENDIX A

CATHOLICISM IN THE COMMONWEALTH OF VIRGINIA

The history of Catholicism in the Commonwealth of Virginia began more than 400 years before the establishment of the Diocese of Arlington.

THE COLONIAL ERA (1570 – 1700)

- **1570:** Jesuit Father John Baptist Sequia and companions were brutally killed in the Virginia wilderness near what is now Williamsburg.
- **1647:** Governor Giles Brent of Maryland and his sister Margaret revived Catholicism in the Commonwealth, maintaining the first Catholic settlement that embraced religious tolerance.
- **1650:** Pope Urban VIII established the Prefecture Apostolic of Virginia, entrusting it to the Capuchin Fathers, and appointed Father Martial, O.F.M. Capuchin, its first Prefect Apostolic. Also, James II of England granted the *PROCLAMATION OF RELIGIOUS TOLERANCE*.

THE FEDERALIST ERA (1776 - 1830)

- **1749:** Port City of Alexandria founded as an independent Port City.
- **1751:** Port of Georgetown founded as a Province of Maryland.
- **1781:** The Catholic chaplain serving French Army commanded by the Comte de Rochambeau offered the First Mass in Alexandria City, in the Episcopal chapel that antedated Christ Church.
- **1785:** Thomas Jefferson authored the *ACT FOR ESTABLISHING RELIGIOUS FREEDOM* officially decreeing that Catholics were free to worship openly in the Commonwealth of Virginia (which at that time included West Virginia). The Church began to grow in the Old Dominion.
- **1788:** Colonel John Fitzgerald (former Aide-de-Camp to General George Washington) begins raising funds for the construction of a Catholic church. Thornton Alexander and Colonel Robert T. Hooe donated a portion of the land at Church Street and South Washington Streets. Reportedly, Washington himself made the first contribution.
- **1795:** Very Reverend Francis Ignatius Neale, S.J., President of Georgetown College and Pastor of Holy Trinity Church, established the Church of Saint Mary, the first permanent parish established for Catholic worship. A mission of Holy Trinity Church, the parish numbered among the Maryland Assistancy churches, established by the Society of Jesus under the Archdiocese of Baltimore.
- **1796:** Catholics begin construction of the Church of Saint Mary on the site that is now the parish Cemetery, as confirmed in a letter by the Most Reverend John Carroll, Archbishop of Baltimore. This church was not razed until 1830. In 1839, bricks from the old church were used to build the portico of the Lyceum.
- **1810:** Reverend Father Joseph W. Fairclough, the first non-Jesuit Pastor of the Church of Saint Mary, purchased land on South Royal Street, acquired from the Methodist Congregation.
- **1826 - 1827:** Father Fairclough laid the cornerstone for the Sanctuary and the major portion of the Church building as it stands today on South Royal Street. The Very Reverend Francis Ignatius Neale, S.J. returned in 1827 to dedicate the new Church.

APPENDIX A

THE DIOCESE OF RICHMOND

- **1820:** Pope Pius VII decreed that the Commonwealth of Virginia (including what is now West Virginia) would be contained within the new Diocese of Richmond.
- **1841:** The Archdiocese of Baltimore governed the Diocese of Richmond until 1841. In 1841, Pope Gregory XVI restored the Diocese to independent administration.
- **1891:** The Diocese of Richmond assumed jurisdiction for the Church of Saint Mary, when Alexandria City officially ceded from the District of Columbia, becoming part of the Commonwealth of Virginia.

THE DIOCESE OF WHEELING-CHARLESTON

- **July 19, 1850:** Blessed Pope Pius IX established the Diocese of Wheeling on July 19, 1850, with Co-Cathedral Sacred Heart Church, Charleston designated as the See.
- **1863:** West Virginia secedes from the Commonwealth of Virginia. The Diocese of Wheeling contained seventeen counties in Southwest Virginia. Eight counties in the eastern panhandle of West Virginia remained part of the Diocese of Richmond.
- **October 4, 1974:** Blessed Pope Paul VI re-designated the Diocese of Wheeling-Charleston to be coterminous within the West Virginia state boundaries.

THE DIOCESE OF ARLINGTON

- **1972:** Priests of the Alexandria and Arlington Deaneries requested permission of the Most Reverend John J. Russell, Tenth Bishop of Richmond, to grant the initiation of the process toward the establishment of a new diocese in their part of the Commonwealth.
- **August 13, 1974:** Most Reverend Thomas J. Welsh, Auxiliary Bishop of Philadelphia and Rector of St. Charles Borromeo Seminary (Pennsylvania) was installed as the First Bishop of Arlington. The Church of St. Thomas More was elevated to become the new diocesan cathedral. The Diocese of Arlington began with more than 136,000 Catholics, sixty diocesan and thirty-three religious priests, forty-nine parishes and seven mission churches.
- **1974-1983:** Bishop Welsh opened four elementary schools, one high school and six parishes and dedicated eleven new churches. He was also instrumental in the founding of Christendom College in Front Royal (then Notre Dame Institute in Alexandria) and the Catholic Distance University.
- **August 4, 1984:** Most Reverend John R. Keating was consecrated as the Second Bishop of Arlington. Bishop Keating served until his death on March 22, 1998 and is best remembered for his encouragement of vocations during the rapid growth of the Diocese. At the time of his death, he ordained eighty-four men and dedicated more than twenty new churches and seven schools. The Diocese grew to more than 336,000 Catholics, with sixty-five parishes and five missions.
- **March 25, 1999:** Catholics in the Diocese welcomed the Most Reverend Paul S. Loverde, DD, STL to Arlington. His Excellency established four primary Diocesan goals: evangelization, unity, reconciliation and service. The Diocese expanded to more than sixty-seven parishes. In Bishop Loverde's first ten years, he ordained thirty-eight men to the priesthood, reinstated the permanent diaconate program, and appointed seminarians to study at Blessed John XXIII National Seminary, Pontifical College Josephinum, and the Catholic University of America. His Excellency also has been supportive of religious orders coming into the Diocese, such as the Franciscan Sisters of the Eucharist, and the cloistered Dominicans of Saint Dominic Monastery, Linden, Virginia.

APPENDIX A

THE DIOCESE OF ARLINGTON

- **December 6, 2016:** Catholics in the Diocese welcomed their Fourth Bishop, the Most Reverend Michael F. Burbidge, Ed.D. following the retirement of the Most Reverend Paul S. Loverde, who continues to participate actively in the work of the Diocese as the *Bishop Emeritus*.

The Most Reverend Michael F. Burbidge was born June 16, 1957 in Philadelphia, Pa., the second son of Francis and Shirley Burbidge and brother of Francis Burbidge, Jr. He attended Catholic grade schools and graduated from Cardinal O'Hara High School, Springfield, Pennsylvania in 1975. After attending high school, Bishop Burbidge enrolled at Saint Charles Borromeo Seminary and in 1984 was ordained a priest of the Archdiocese of Philadelphia by John Cardinal Krol.

Bishop Burbidge holds a B.A. in Philosophy and an M.A. in Theology from Saint Charles Borromeo Seminary, an M.A. in Education Administration from Villanova University, and an Ed.D. from Immaculata College.

In his first priestly assignment, Father Burbidge was the Parochial Vicar at Saint Bernard Church in Philadelphia for two years. From 1986-1992 Father Burbidge served successively on the faculties of Cardinal O'Hara High School, Archbishop Wood High School, and Saint Charles Borromeo Seminary, where he was appointed Dean of Students. In 1992, Father Burbidge was named administrative secretary to Anthony Cardinal Bevilacqua, Archbishop of Philadelphia, a capacity in which he served until 1999. In 1998, Father Burbidge was named an Honorary Prelate to His Holiness Pope John Paul II, and given the title of Monsignor.

In 1999, Monsignor Burbidge was appointed Rector of Saint Charles Borromeo Seminary. In 2002, Bishop Burbidge was ordained Auxiliary Bishop of Philadelphia. As Auxiliary Bishop, he oversaw the Office of the Vicar for Clergy and the Office of Communications. On June 8, 2006 Pope Benedict XVI named Bishop Burbidge the Fifth Bishop of the Catholic Diocese of Raleigh, where he was officially installed on August 4, 2006. On October 4, 2016, Pope Francis appointed Bishop Burbidge as the fourth Bishop of the Catholic Diocese of Arlington, where he was installed on December 6, 2016 in the Cathedral of St. Thomas More.

APPENDIX B

Correspondence from Mary V. Thompson

The Fred W. Smith National Library for the Study of George Washington
3500T Mount Vernon Memorial Highway, No. 3600
Mount Vernon, Virginia 22121
Monday, April 10, 2017

According to two sources in the Library, George Washington had dinner at the home of Colonel John Fitzgerald on St. Patrick's Day in 1788, at which the proposed construction of the church was discussed. George Washington is said to have given money to the church building fund at some point after that. (See *Historic Alexandria, Virginia, Street by Street: A Survey of Existing Early Buildings* by Ethelyn Cox (McLean, VA: Distributed by EPM Publications for the Historic Alexandria Foundation, 1976), Page 157; and *Walking with Washington: Walking Tours of Alexandria, Virginia, Featuring over 100 Sites Associated with George Washington*, compiled by Robert L. Madison (Baltimore, MD: Gateway Press, 2003), Page 51.

We can document that George Washington had dinner at Colonel Fitzgerald's on March 17, 1788 (here's the reference from the *GW Diaries* in the Rotunda edition of the online GW Papers):

- ***Monday 17th. Thermometer at 37 in the Morning—[] at Noon and [] at Night. Clear all day and pleasant. Wind a little variable—in the Morning Easterly—in the evening Southerly.***
- ***Went up (accompanied by Colo. Humphreys) to the Election of Delegates to the Convention of this State (for the purpose of considering the New form of Governmt. which has been recommended to the United States); When Doctr. Stuart and Colo. Simms were chosen without opposition. Dined at Colo. Fitzgeralds, and returned in the Evening.***

The Virginia Ratifying Convention was to meet in Richmond on 2 June. Election of delegates took place in each county on its appointed court day in March. George Washington wrote to John Jay on March 3, 1788:

“Our elections form an interesting epocha in our Annals. After the choice is made, the probable decision on the proposed Constitution (from the characters of memebers) can with more ease be conjectured; for myself I have never entertained much doubt of its adoption” (DLC:GW).

The results, which were not fully known for several weeks, indicated a thin margin in favor of the friends of the Constitution (FREEMAN, 6:133–34). Both Dr. David Stuart and Charles Simms supported the new form of government (*Md. Journal*, 28 Mar. 1788). [Cite as: *The Papers of George Washington Digital Edition*. Charlottesville: University of Virginia Press, Rotunda, 2008.

[Canonic URL: <http://rotunda.upress.virginia.edu/founders/GEWN-01-05-02-0004-0003-0017> Original source: *Diaries* (11 March 1748–13 December 1799), Volume 5 (1 July 1786–31 December 1789), Pages 285–286].

I think this might be the reference to the gift of the money, although I don't know why he calls it “the German Congregation”:

“[March] 17 By the German Congregation in Alexandria gave them towards hiring a house for publick [sic] worship [£]1 10 0” (From: George Washington, Entry for March 17, 1788, in Ledger B (bound photographs; FWSNL), Page 264b).

APPENDIX C

“GEORGE WASHINGTON, CATHOLICISM, AND CATHOLICS”

Excerpts from the Article compiled by Mary V. Thompson

The Fred W. Smith National Library for the Study of George Washington

3500T Mount Vernon Memorial Highway, No. 3600

Mount Vernon, Virginia 22121

October 19, 2012

The pages which follow trace George Washington's diaries, correspondence, and expenses relating to Catholics and Catholicism in the United States. Washington socialized with prominent Catholics both at Mount Vernon and during his presidency; attended a Catholic Church service, while he was in Philadelphia for the First Continental Congress; donated money toward the construction of a Catholic church in Baltimore; and corresponded with John Carroll, who was the first Roman Catholic bishop in the United States. Perhaps most importantly, during both the American Revolution and his presidency, Washington made important statements regarding Catholicism and freedom of religion.

In addition, although not covered in this material, Washington had a number of Irish (and presumably Catholic) workmen at Mount Vernon over the years. An example of those people is Cavan Boa (circa 1765-August 20, 1798), an Irish-born tailor who was indentured to George Washington. Boa later had a shop at Prince and Washington Streets in Alexandria (1796). Among the personal effects sold after his death were “merchandize [sic] of various kinds, kitchen furniture, a Negro woman, [and] Negro boy.” His tombstone is the oldest tombstone extant at St. Mary's Catholic Cemetery. Following Boa's death, his widow married Matthew Robinson of Alexandria.¹ Other sources indicate that Boa died at the age of 33 and is said to have been the 1st person buried at St. Mary's Catholic Church in Alexandria; Boa's widow's remarriage was said to have been the first wedding at St. Mary's.²

George Washington [diary entry]

Mount Vernon, Sunday and Monday, April 2 & 3, 1769

“2. At home all day. In the afternoon Mr. Rozer Mr. Carroll—Mr. Sydebotham & Mr. Magowan came here.”

Editorial Note: “Several Carroll families were living in Maryland at this time. The visitor may have been Charles Carroll (1702-1782) of Annapolis; his son Charles Carroll (1737-1832) of Carrollton in Frederick County, Md., a signer of the Declaration of Independence; Daniel Carroll (1730-1796), of Frederick (later

¹ Michael T. Miller, compiler, *Artisans and Merchants of Alexandria, Virginia, 1780-1820* (Bowie, Maryland: Heritage Books, Inc., 1991), 1:37-38.

² Information from author Henry Wiencek, said to be from a publication by St. Mary's Church. The story about Boa's being the first burial in the St. Mary's Cemetery is seconded by Robert L. Madison, the compiler of *Walking with Washington: Walking Tours of Alexandria, Virginia, Featuring over 100 Sites Associated with George Washington* (Baltimore, MD: Gateway Press, Inc., 2003), who says on page 51: “...The oldest recorded burial in the cemetery is that of Cavan Boa in 1798, a local tailor and, supposedly, at one time an indentured servant of George Washington....” In another source, Mollie Somerville's *Washington Walked Here: Alexandria on the Potomac, Midway between Mount Vernon and The White House* (Washington, DC: The National Society Daughters of the American Revolution, 1970, reprinted, 1981), the author writes on page 110: “...It is believed that the oldest gravestone in St. Mary's Cemetery is that over the tomb of Cavan Boa, an escaped indentured servant of George Washington's....”

Montgomery) County, Md., later a commissioner of the federal district; or John Carroll (1735-1815), brother of Daniel, later first Roman Catholic bishop in the United States.”

“3. Colo. Bassett and family set off] homeward as Jacky Custis did to School & the above Gentlemen for Dumfries. Rid to Muddy hole Doeg Run & Mill.”³

**George Washington [diary entry]
Philadelphia, Sunday, October 9, 1774**

“Went to the Presbyterian Meeting in the forenoon and the Romish Church in the Afternoon. Din[e]d at Bevan’s.”

Editorial Note: “The Catholic church which GW attended was St. Mary’s, built in 1763 and located at Fourth and Spruce streets.”⁴

**George Washington to Colonel Benedict Arnold
Cambridge, Massachusetts, September 14, 1775**

“...I also give it in Charge to you to avoid all Disrespect to or Contempt of the Religion [Roman Catholic] of the Country [Canada] and its Ceremonies. Prudence, Policy, and a true Christian Spirit, will lead us to look with Compassion upon their Errors without insulting them. While we are contending for our own Liberty, we should be very cautious of violating the Rights of Conscience in others, ever considering that God alone is the Judge of the Hearts of Men, and to him only in this Case, they are answerable....”⁵

**George Washington, Instructions to Colonel Benedict Arnold
Cambridge, Massachusetts, September 14, 1775**

“14th. As the Contempt of the Religion of a Country by ridiculing any of its Ceremonies or affronting its Ministers or Votaries has ever been deeply resented, you are to be particularly careful to restrain every Officer and Soldier from such Imprudence and Folly and to punish every Instance of it. On the other Hand, as far as lays in your [p]ower, you are to protect and support the free Exercise of the Religion of the Country [Canada] and the undisturbed Enjoyment of the rights of Conscience in religious Matters, with your utmost Influence and Authority....”⁶

**George Washington, General Orders,
Cambridge, Massachusetts, November 5, 1775**

“As the Commander in Chief has been apprized of a design form’d for the observance of that ridiculous and childish custom of burning the Effigy of the pope—He cannot help expressing his surprise that there should be Officers and Soldiers in this army so devoid of common sense, as not to see the impropriety of such a step at this Juncture; at a Time when we are solliciting [sic], and have really obtain’d, the friendship and alliance of the people of Canada, whom we ought

³ George Washington, April 2 & 3, 1769, *The Diaries of George Washington*, 2:140 & 140n.

⁴ George Washington, October 9, 1774, *The Diaries of George Washington*, 3:285 & 285n.

⁵ George Washington to Colonel Benedict Arnold, September 14, 1775 (draft is in the handwriting of secretary/aide Joseph Reed), *The Writings of George Washington*, 3:492.

⁶ George Washington, Instructions to Colonel Benedict Arnold, September 14, 1775 (draft is in the handwriting of Secretary | Aide Thomas Mifflin), *The Writings of George Washington*, 3:495-496.

to consider as Brethren embarked in the same Cause. The defence of the general Liberty of America: At such a juncture, and in such Circumstances, to be insulting their Religion, is so monstrous, as not to be suffered or excused; indeed instead of offering the most remote insult, it is our duty to address public thanks to these our Brethren, as to them we are so much indebted for every late happy Success over the common Enemy in Canada.”⁷

**Roman Catholics in America to George Washington
March 15, 1790**

“We have been long impatient to testify our joy and unbounded confidence, on your being called, by an unanimous vote, to the first station of a country, in which that unanimity could not have been obtained without the previous merit of unexampled services, of eminent wisdom, and unblemished virtue. Our congregations have not reached you sooner, because our scattered situation prevented the communication and the collecting of those sentiments, which warmed every breast. But the delay has furnished us with the opportunity, not merely of presaging the happiness to be expected under your administration, but of bearing testimony to that which we experience already. It is your peculiar talent, in war and in peace, to afford security to those, who commit their protection into your hands. In war, you shield them from the ravages of armed hostility: in peace you establish public tranquility by the justice and moderation, not less than by the vigour [*sic*] of your government. By example as well as by vigilance, you extend the influence of laws on the manners of our fellow citizens you encourage respect for religion, and inculcate, by words and actions, that principle, on which the welfare of nations so much depends, that a superintending Providence governs the events of the world, and watches over the conduct of men. Your exalted maxims and unwearied attention to the moral and physical improvement of our country have produced already the happiest effects. Under your administration, [A]merica is animated with zeal for the attainment and encouragement of useful literature; She [*sic*] improves her agriculture, extends her commerce, and acquires with foreign nations a dignity, unknown to her before. From these happy events, in which none can feel a warmer interest than ourselves, we derive additional pleasure by recollecting, that you, Sir, have been the principal instrument to effect so rapid a change in our political situation. This prospect of national prosperity is peculiarly pleasing to us on another account; because whilst our country preserves her freedom and independence, we shall have a well founded title to claim from her justice equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her defence, under your auspicious conduct, rights rendered more dear to us by the remembrance of former hardships. When we pray for the preservation of them, where they have been granted; and expect the full extension of them from the justice of those States, which still restrict them; when we solicit the protection of Heaven over our common country: we neither omit nor can omit recommending your preservation to the singular care of divine providence; because we conceive that no human means are so available to promote the welfare of the united [*sic*] States, as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.”

Editorial note: The address was signed by “John Carroll on behalf of the Roman Catholic clergy and Charles Carroll of Carrollton, Daniel Carroll, Thomas Fitzsimons, and Dominick Lynch on behalf of the Roman Catholic laity....John Carroll (1735-1815) was educated at Jesuit schools in Maryland and France. He

⁷ George Washington, General Orders, November 5, 1775, *The Writings of George Washington*, 4:65.

*returned to America as a Roman Catholic priest shortly before the Revolution and after the war was a leader in organizing the church. He was selected on 14 Nov. 1789 to be the first American Roman Catholic bishop by a convocation of clergy meeting at Whitmarsh, Md., and consecrated in England on 15 Aug. 1790. This address to GW was one of Carroll's first official acts as leader of the church in the new nation."*⁸

**George Washington [diary entry]
New York, Monday, March 15, 1790**

"Received an Address from the Roman Catholics of the United States presented by Mr. Carroll of the Senate, Mr. Carroll & Mr. Fitzsimmons of the House of Representatives, and many others, Inhabitants of the City of New York."⁹

**George Washington to Roman Catholics in America
New York, March 1790**

"While I now receive with much satisfaction your congratulations on my being called, by an unanimous vote, to the first station in my Country; I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating, the benefits of the general Government; you will do me the justice to believe, that your testimony of the increase of the public prosperity, enhances the pleasure which I should otherwise have experienced from your affectionate address.

"I feel that my conduct, in war and in peace, has met with more general approbation than could reasonably have been expected: and I find myself disposed to consider that fortunate circumstance, in a great degree, resulting from the able support and extraordinary candour [*sic*] of my fellow-citizens of all denominations.

"The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their Country, in the permanent duration of its Freedom and Independence. America, under the smiles of a Divine Providence—the protection of a good Government—and the cultivation of manners, morals and piety, cannot fail of attaining an uncommon degree of eminence, in literature, commerce, agriculture, improvements at home and respectability abroad.

"As mankind become more liberal they will be more apt to allow, that all those who conduct themselves as worthy members of the Community are equally entitled to the protection of civil Government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of their Government: or the important assistance which they received from a nation in which the Roman Catholic faith is professed [France].

"I thank you, Gentlemen, for your kind concern for me. While my life and my health shall continue, in whatever situation I may be, it shall be my constant endeavour [*sic*] to justify the favourable [*sic*] sentiments which you are pleased to express of my conduct. And may the

⁸ Roman Catholics of America to George Washington, March 15, 1790, *The Papers of George Washington, Presidential Series*, 5:300n-301n.

⁹ George Washington, March 15, 1790, *The Diaries of George Washington*, 6:46.

members of your Society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free Government, enjoy every temporal and spiritual felicity.”¹⁰

**Bishop John Carroll to George Washington
Baltimore, Maryland, March 20, 1792**

“The subscriber has the honour *[sic]* of stating, that the President in opening the present session of Congress, was pleased to express a sentiment, suggesting the propriety of introducing a system of conduct towards the Indians within, and contiguous to the United States, corresponding with the mild principles of religion and philanthropy; that experience has shewn *[sic]*, how much this would contribute to put a period to those cruelties and devastations, which have distressed so often the frontier inhabitants of these States; that a few of those Indian tribes having received formerly some instruction in the principles and duties of Christianity, their manners became more gentle, their warfare less savage, and a strong attachment was formed in their minds towards the nation, to whose provident care they were indebted, for enabling the ministers of religion to subsist amongst them; that at present, some worthy and respectable clergymen are willing and desirous of devoting themselves to the charitable employment of reviving and continuing amongst those Indians the lessons of religion and morality, which were deliver’d *[sic]* to them formerly; that a proposal so benevolent in its object, and promising so much advantage to the United States, was warmly encouraged by the subscriber, who flattered himself, that these charitable men would find some provision for their subsistence, during their dangerous and painful employment, in the produce of a body of land near the Kaskaskias, of which the Seminary of Quebeck *[sic]* conceived itself to be the undoubted owner, and for the cession of which, for the purpose stated in this memorial, some correspondence has subsisted between a member of the Seminary and the Subscriber: that an Act of Congress, passed last session, founded, no doubt, on reasons of right and justice, has disposed otherwise of that land; so that now, no means are left for the support of so meritorious and useful an undertaking, unless the wisdom and benevolence of Congress should deem it advisable to make for a few years, a small allowance for the necessary subsistence of clergymen employed in disseminating the principles of Christianity amongst the natives of the Western Territory; and to make them a grant equivalent to the lands heretofore held near the Kaskaskias, which in a short time may supply all their necessities.

“That the President and Congress may be more sensible of the advantages contemplated in this memorial, the Subscriber has the honour *[sic]* of subjoining two original letters, received some time since, one from, and the other relating to the Indians situated at the Eastern extremity of these states; and he relies, with entire confidence, on the wisdom, sound policy, and regard for public happiness, which have distinguished the proceedings of the general government.”

Editorial Note: “In his first address to the Second Congress, GW said that, “A System corrisponding *[sic]* with the mild principles of religion and philanthropy towards an unenlightened race of men, whose happiness materially depends on the conduct of the United States, would be as honorable to the national

¹⁰ George Washington to Roman Catholics in America, [March 1790], *The Writings of George Washington, Presidential Series*, 5:299-300.

character as conformable to the dictates of sound policy” (GW to the U.S. Senate and House of Representatives, 25 Oct. 1791).”

Editorial Note: “On 3 Mar. 1791 GW signed “An Act for granting lands to the Inhabitants and settles at Vincennes and the Illinois country, in the territory northwest of the Ohio, and for confirming them in their possessions.” Section 7 reads in part: “That a tract of land at Kaskaskia, formerly occupied by the Jesuits, be laid off and confirmed to St. Jam Beouvais [Jean-Baptiste St. Gemme Bauvais], who claims the same in virtue of a purchase thereof” (1 Stat. 221-22). For the background to this provision, see Extracts from the Report of the Governor of the Territory of the United States North-west of the Ohio, c. 17 Feb. 1791, n.5, enclosed in Thomas Jefferson to GW, 17 Feb. 1791.”

Editorial Note: “The enclosures have not been identified. In his reply to Carroll of 10 April, GW noted that he had returned them to Carroll’s cousin, U.S. Senator Charles Carroll of Carrollton.”¹¹

**George Washington to Bishop John Carroll
Philadelphia, April 10, 1792**

“I have received and duly considered your memorial of the 20th. ultimo, on the subject of the instructing the Indians within, and contiguous to the United States, in the principles and duties of christianity [sic].

“The war now existing between the United States and some tribes of the western Indians prevents, for the present, any interference of this nature with them. The Indians of the five nations are, in their religious concerns, under the immediate superintendance [sic] of the Revd. Mr. Kirkland; and those who dwell in the eastern extremity of the United States are, according to the best information that I can obtain, so situated as to be rather considered as a part of the inhabitants of the State of massachusetts [sic] than otherwise, and that State has always considered them as under its immediate care and protection. Any application therefore relative to these Indians, for the purposes mentioned in your memorial, would seem most proper to be made to the Government of massachusetts [sic]. The original letters on this subject, which were submitted to my inspection, have been returned to Charles Carroll, Esq. of [].

“Impressed as I am with an opinion, that the most effectual means of securing the permanent attachment of our savage neighbors, is to convince them that we are just, and to shew [sic] them that a proper and friendly intercourse with us would be for our mutual advantage: I cannot conclude without giving you my thanks for your pious and benevolent wishes to effect this desirable end, upon the mild principles of Religion and Philanthropy. And when a proper occasion shall offer, I have no doubt but such measures will be pursued as may seem best calculated to communicate liberal instruction, and the blessings of society, to their untutored minds. With very great esteem etc.”¹²

¹¹ Bishop John Carroll to George Washington, March 20, 1792, *The Papers of George Washington, Presidential Series*, 10:135-136, 136n1, 136n2, and 136n3.

¹² George Washington to Bishop John Carroll, April 10, 1792, *The Writings of George Washington*, 32:19-20.

**George Washington, Expences
Philadelphia, May 1, 1792**

“1st. do. [Contg. Exps.] gave towards building a Dutch Roman Catholic Church in Baltimore [\$] 4—”¹³

**George Washington to Sir Edward Newenham
Philadelphia, June 22, 1792**

“I regret exceedingly that the disputes [in Ireland] between the protestants and Roman Catholics should be carried to the serious alarming height mentioned in your letters. Religious controversies are always productive of more acrimony and irreconcilable hatreds than those which spring from any other cause; and I was not without hopes that the enlightened and liberal policy of the present age would have put an effectual stop to contentions of this kind.”¹⁴

**George Washington [diary]
Mount Vernon, Wednesday, September 27, 1797**

“Cold No. Wt. Wind in the Morning—more moderate afterwards. Mer. at 62. Mr. H. Peake & a Romh. [Romish] Priest—Mr. Caffray din[e]d here.”

*Editorial Note: “MR. CAFFRAY: Anthony Caffrey (McCaffrey), a Catholic priest who came from Ireland in 1792, was the founder and first pastor of St. Patrick’s Church in Washington. In 1794 he bought the lots on which the church was built. Caffrey deeded the land to Bishop Carroll in 1804 and returned to Ireland the next year....”*¹⁵

**George Washington [diary]
Mount Vernon, Tuesday, June 11, 1799**

“Morning clear & calm. Evening a little cloudy with the wind Southerly. Mer. 62 in the morning & 76 at Night. Bishop Carroll, Mr. Digges & his sister Carroll—Mr. Pye & Doctr. Craik all dined here.”

*Editorial Note: “BISHOP JOHN CARROLL (1735-1815), son of Daniel Carroll (1696-1750/51) of Upper Marlboro, was born in Upper Marlboro, Md., studied for the priesthood at the Jesuit College at Liège, and returned to Maryland in 1774. While sympathetic to the American revolutionaries his only major activity in the Revolution was in accompanying the American mission to Canada in 1776. After the Revolution, Carroll became the first Roman Catholic bishop in the United States. HIS SISTER CARROLL: Although GW may have meant Bishop Carroll’s unmarried sister Elizabeth Carroll, he probably meant Thomas Digges’s sister Elizabeth Digges Carroll (1743-1845), widow of Bishop Carroll’s nephew Daniel Carroll, Jr., of Rock Creek (d. 1790).”*¹⁶

¹³ Stephen Decatur, Jr., *Private Affairs of George Washington: From the Records and Accounts of Tobias Lear, Esquire, his Secretary* (Boston, MA: Printed by The Riverside Press for Houghton Mifflin Company, 1933), 252.

¹⁴ George Washington to Sir Edward Newenham, June 22, 1792, *The Writings of George Washington*, 32:73.

¹⁵ George Washington, September 27, 1797, *The Diaries of George Washington*, 6:258 & 258n.

¹⁶ George Washington, June 11, 1799, *The Diaries of George Washington*, 6:351 & 351n.

APPENDIX D

Historical Date [sic] Pertaining to St. Mary's Roman Catholic Church Alexandria, Virginia

New Altar Consecrated
at St. Mary's Church
Alexandria, Va.

Reference - The Alexandria Gazette & Virginia Advertiser - Tuesday Morning
June 1, 1858

A NEW ALTAR - At a very early hour on Sunday morning, Saint Mary's Church was filled with a large and attentive congregation. At about six o'clock, the Archbishop of Baltimore, entered with various attendants and began the consecration of the new altar, which service lasted for nearly two hours.

The rite consisted of the recitation of many of the psalms with various prayers and the blessing of salt, ashes, water and wine, which were mingled together for the sprinkling of the altar. The Archbishop made crosses of chrism and holy oil in the center and on the corners of the altar in the form of a cross, several times and freely poured upon it, anointing the entire table. He also placed in a small cavity or sepulchre relics of several saints and blessing sand and lime made cement and closed them in with a suitable stone tablet. The crosses were made with grains of incense in the places which had been anointed and cruciform wax tapers being placed upon them, lighted at each of the four corners, were consumed.

The altar being cleansed, covered and adorned with flowers, the Most Reverend Dr. Kenrick celebrated Mass thereon, and administered the Holy Communion to a large number of persons. Mass was then celebrated by Reverend Doctor Ryder at ten o'clock; the candidates for confirmation, 23 boys, 32 girls, 7 children, 24 ladies, 2 colored boys, 2 colored men and 4 colored women - 98 in all, assembled at the school house on Fairfax Street and preceded by an acolyte in surplice bearing a cross; attended by others with large lighted candles, proceeded along Duke and Royal Streets to the church, at the front door of which they were met by the pastor attended by two acolytes. As the procession passed the pastoral residence, Duke Street, it was joined by Archbishop Kenrick in his robes of office, wearing a cape and mitre of cloth of gold and bearing his crozier or pastoral staff. He was attended by two clergymen and five acolytes, appropriately attired. The candidates being seated and the clergy having entered the chancel, the Archbishop proceeded to administer the sacrament of confirmation, the recipients kneeling before him by twos from the old men of seventy whose tottering steps were supported to the altar to the little innocents of ten, arrayed in white.

Nearly all the females were without bonnets, wearing white veils. Reverend Peter Kroes, Rector of St. Mary's then celebrated a solemn Mass, accompanied by the music of Mozart's Grand Mass No. 12, from the choir, led by Mr. Foertsch on the organ.

After the reading of the gospel, the Archbishop preached an exceedingly able discourse upon the last three verses of St. Matthew.

Re: The Alex. Gazette & Va. Adv. 6/1/1898.

2

The exercises concluded at one and a half o'clock, and the immense crowd (for the galleries, aisles, vestibule, steps and even the pavement had been thronged) dispersed.

At four o'clock the church was again crowded in every part to its utmost capacity. Vespers were chanted by the choir and at the anthem, "Magnificat" the Archbishop left the throne or canopied seat he occupied and advanced to the front of the altar; he exhorted those who had been confirmed and who occupied the entire upper range of pews, with great force and eloquence. A hundred candles held by them were illumined and the darkness of the church occasioned by the gloom of declining day thus illumined the beautiful appearance of the altar with its flowers and blazing lights and the array of beautiful and innocent children about to enter upon a solemn covenant with God, all combined to produce one of the most impressive spectacles ever witnessed in Alexandria.

The prayer upon renewal of the baptismal vows was then read by Master Henry J. Hewett and Miss Mary Ruddle, and the children and adults men and women who were recent converts to Catholicity, advancing by sections to the altar railing received certificates of confirmation and repeated the following words:

"I renounce the devil with all his works and pomps and promise to live and die in the Holy Catholic Church.

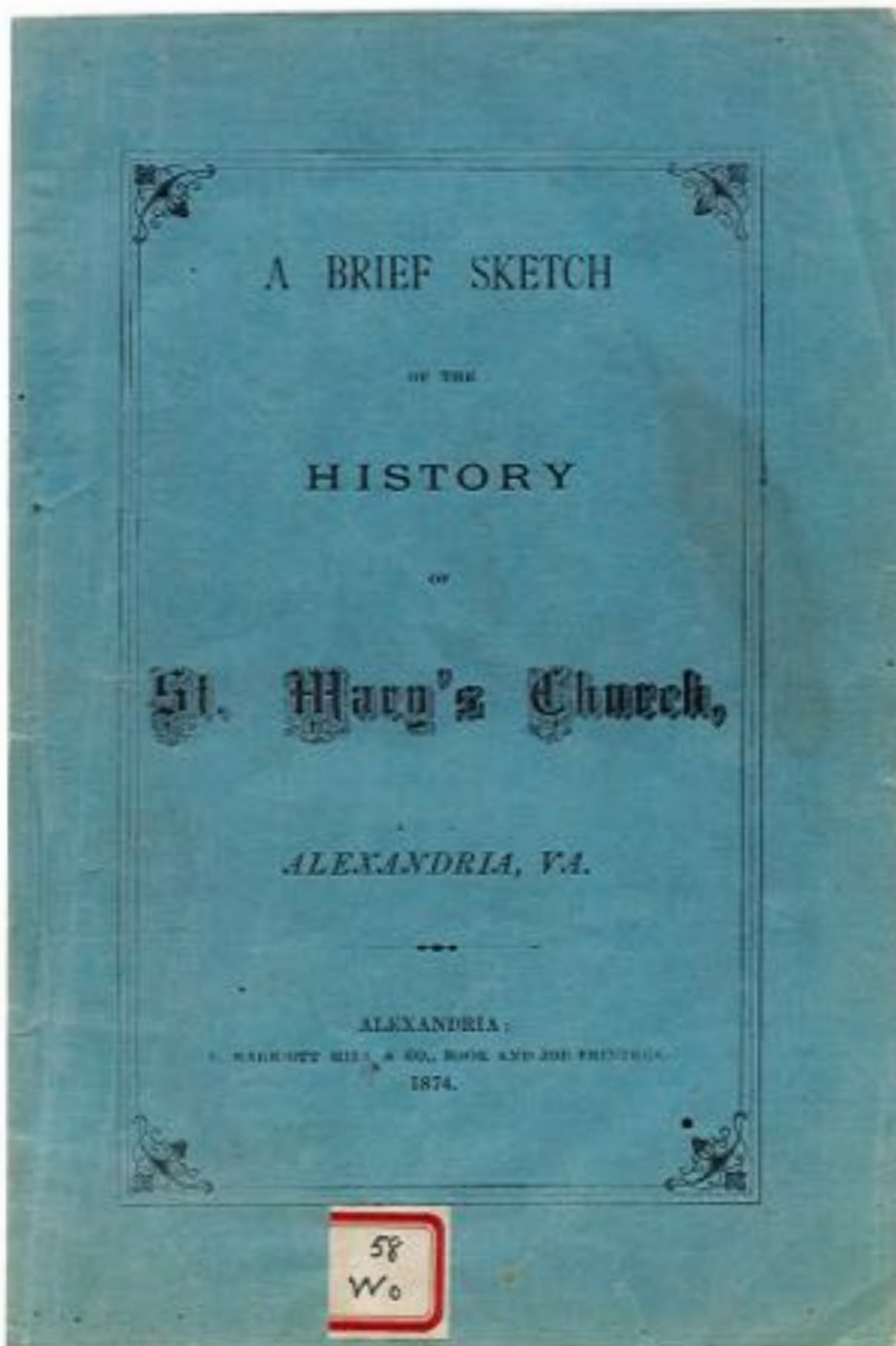
The services concluded with Benediction.

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May 26, 1935 - by Nora M. O'Connor

APPENDIX E

A Brief Sketch of the History of St. Mary's Church, 1874



A BRIEF SKETCH

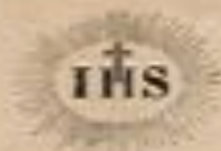
OF THE

HISTORY

OF

St. Mary's Church,

ALEXANDRIA, VA.



ALEXANDRIA:

J. KARENITT HILL & CO., BOOK AND JOB PRINTERS.
1874.

A BRIEF SKETCH
OF THE
HISTORY OF ST. MARY'S CHURCH,
ALEXANDRIA, VA.

By RICHARD L. CARNE, A. M.

To COL. WM. KILGOUR, President of the Catholic Re-
newal Union of Virginia.

The Committee appointed by the ALEXANDRIA CATHOLIC BENE-
FICIAL SOCIETY, to whom was referred for consideration the
resolution adopted by the General Union in relation to "Church
History," beg leave to submit the following report:

The origin of the congregation now known as St. Mary's, Alex-
andria, is involved in great obscurity. In the period which
immediately followed the Revolution, a number of Catholics from
the Potomac counties of Maryland settled in Alexandria, and, at-
tracted by its promise as a commercial city, several French, Irish
and English merchants of the same faith, made it their home.
Prominent among these was Col. John Fitzgerald, a gallant Irish-
man, who served as aid-de-camp to Washington during the struggle
for independence, and at whose house, on the site now occupied by
Burke & Herbert's bank, Lafayette is said to have had at one time,
his headquarters. At the earliest period of which authentic infor-

mation can be obtained, the spiritual wants of these few children of the Church were attended to by the priests who had been members of the Society of Jesus, then recently suppressed by Pope Clement XIV, and who lived on the manors formerly belonging to it, in Maryland. There is a tradition, which appears to be well founded, that there was a resident priest who lived in a large log house somewhere near the intersection of Princeps and Royal streets, in the suburb now known as "Petersburg," and that he used that house as a chapel; certain it is that there was a building there used for Catholic worship, though no one now living can remember to have heard the name of the priest who officiated in it. Such was, at that time the ignorance prevailing among non-Catholics, that the little chapel was regarded by the very children among them with superstitious terror, so that they feared to linger in its vicinity. About the beginning of the present century the Rev. Francis Neale, brother to the Archbishop of that name, who then resided at Georgetown College, attended the little congregation with zealous care, and a half acre lot having been offered to any congregation which would build a church upon it by a public-spirited Protestant gentleman, desirous of improving the town, the Catholics accepted the offer and erected a square brick building in the southwest corner of the present cemetery. A venerable lady, whose useful life God still preserves to us, remembers to have heard Mass in this church in 1808. She describes the confessionals as a sort of box made with planks set upright in the corner, and the priest as mounting to the top of it to preach. The sacred vessels were kept at a house in town, and the lady above mentioned tells how the altar boys, thoughtless then as now, were scolded by a pious lady who, passing down the lane which led to the chapel, not the present one by Washington street, but by St. Anaph, saw the chalice wrapped in a handkerchief, lying under a cherry tree, by the wayside, while they had ascended to help themselves to the fruit.

This old church was never finished; the town did not extend in that direction, as had been expected, and attendance at a church so far off and the road to which was almost impassable in muddy weather was exceedingly inconvenient. It stood, however, in a dismantled condition until 1839, when, after having been for years, a hiding place for gamblers and other vicious characters, it was torn down and the bricks were used in erecting the pillars in front

of the old Lyceum Hall, now the residence of Capt. Philip B. Howe, on the southwest corner of Prince and Washington streets. Besides Father Neale, Father Anthony Kohlmann, Fathers Enoch and Benedict Fenwick (the latter afterwards Bishop of Boston) and other clergymen well known in the early annals of Catholicity in America used to officiate in the old church.

While it was still standing, a weakly Catholic lady from Maryland, having married a gentleman who came to reside in Alexandria brought with her a large number of Catholic servants, and her chaplain, Rev. Father Eden, for whom she rented the house on south Pitt street, just below Wolfe, now owned and occupied by Mr. Thomas L. Monroe. As the church was far away he sometimes said Mass there, and the mother of the writer, now in her seventy-first year, was baptised by him in 1804. Another lady still living received that holy sacrament in the same year, in one of the old warehouses on what is now called "Fishtown," at the hands of a Maryland priest who had come over in a boat to make purchases for his household.

About the year 1809 or 10, the old Methodist chapel on Chapel Alley, occupying part of the present site of St. Mary's, being for sale, a subscription was taken up under the direction of Father Neale, who, with the proceeds, purchased it for \$900. The old house on the alley, now containing the dining room and kitchen of the present parish house were also purchased, and a pious old Frenchman, Ignatius Javignol, having bequeathed his entire property to Father Neale, for the use of the church, the rest of the building and the old bell tower were erected about the year 1817. The old bell, used for so many years, now hangs on St. Mary's Hall. Up to this time the church had been but a mission attended from Georgetown College, but soon after the restoration of the Society of Jesus by Pius VII. in 1814, Rev. Roderick Baxter, an English Jesuit, celebrated as a pulpit orator, became pastor, and though he did not live altogether in Alexandria, a young man whom he had brought with him from England, and who was then in diacon's orders, did. This was the Rev. Joseph Wm. Fairclough who, after attaining the priesthood succeeded to the pastoral charge. During Mr. Baxter's incumbency he engaged in a newspaper controversy with the Rev. Mr. Wilmer, rector of St. Paul's, the father, I believe, of the present Episcopal Bishops of Alabama and Louisiana, in which he was gen-

erally thought to have gotten decidedly the better of that gentleman.

Rev. Mr. Fairclough served the congregation well and faithfully for about twelve years, and as they were few and poor, for the wealthier Catholics of the earlier days had died or removed to other localities, he assisted in his own support by teaching a small school. In 1826 he purchased the lots adjoining the church and erected the present building on the site of the old one. Its original dimensions were forty-five feet by sixty: it had no gallery but the organ loft, and the pews, high and unpainted, occupied not more than half the floor, though they quite sufficed for the congregation. The altar rail however, and the three large doors in front, were of solid mahogany, a Catholic gentleman from the West Indies who had just brought a cargo here for sale, presenting the material. The central double door, cut down, is now used at the entrance to the galleries, and the railing and the altar and tabernacle, of mahogany, inlaid with maple, are still in use at the church of the Seven Dolores, Fairfax Station.

In 1830 a difficulty occurred which gave no little scandal in the city. The origin or causes of this difficulty it would not tend to edification to discuss in this paper. As usual in such matters there was doubtless a want of christian charity on both sides, and whilst Mr. Fairclough erred grievously in disregarding the Episcopal authority, his opponents, by the violence of their proceedings in his regards, gained for him the sympathy and support not only of a large party in the congregation, but of almost the entire non-Catholic community. By the former he was presented with an elegant gold chalice; by the latter, he has been regarded, to the present day, as a persecuted man. It is but just to him to say that when suspended by Archbishop Whitfield, he quietly gave place to his successor, giving no encouragement to the creation of a schism. He made, however, some claims for money of his own expended upon the property, and held possession of the pastoral residence, from which he was ejected by a decision of the United States Circuit Court, all the deeds of the property, even those drawn under his direction having been made in the name of the Rev. Francis Neale, who was then still living, and who was a member of the Society of Jesus. He returned to his native country, where he was, for many years, employed in the duties of the sacred ministry.

His successor was the Rev. John Smith, an eloquent and whole-souled Irish Jesuit, who, though he assumed the pastoral charge under circumstances of a most difficult character, yet, by his zeal and charity headed, in as large a measure as possible, the breach which had been created among the Catholics, and by his intrepid discharge of duty during the cholera epidemic of 1832 as well as by his free and engaging manners, won the respect and esteem of the entire community. He obtained the foundation of a school by the Fathers of Charity, who purchased the old house on the southwest corner of Duke and Fairfax streets, now the property of Dr. F. J. Murphy, and fitted it up for school purposes. They had, for a time, a large boarding and day school, and having erected a small frame school house on Fairfax street, on a part of their lot they established a free school for girls. Father Smith, also, purchased the property on the northwest corner of Duke and Royal streets, and with the assistance of Brother Joseph Brigidon, a lay member of the Society of Jesus, he built the old St. John's Academy and established that school on a firm basis, using his own house as a boarding house, and drawing students even from Philadelphia. During his administration immigration began to reach Alexandria, in consequence of the building of the canal, and the Irish element, which, before, was comparatively small in the congregation, has ever since largely predominated. In 1837 Father Smith was removed, and, becoming a secular priest of the diocese of New York, he served faithfully as such in one of the churches in Brooklyn giving his life for his flock in visiting the emigrants afflicted with ship fever. Rev. Wm. Grace was, at one time, an assistant to Father Smith. His successor was a learned and holy French priest, Rev. Stephen L. Debeisson, well-known throughout the country as the priest who said the Mass on the occasion of the miraculous cures of Mrs. Mattingly and several nuns, through the supposed intercession of Prince Hohenlohe. He was a native of St. Domingo, but had accompanied his parents to Massillon before the massacre, and had been in his youth a huzar in the armies of the great Napoleon. He was a very great favorite with both Catholics and non-Catholics, and was especially kind to the case of the children. Besides a separate, private catechism for both boys and girls, on Saturdays he had a public catechetical instruction for both, in the church, on Sundays, before Vespers, standing in the old tub-like pulpit, high

everhead, he would call upon any boy or girl to rise and say the lesson, questions and answers, aloud, before a large congregation, which always attended, and great was the mortification if the child called upon was unprepared. He would then tell religious or other stories and require the older children to write them down during the week, and on the following Sunday would read the best of them with public comments on the spelling, grammar, &c., and the exercises were culled by the singing of hymns which he had carefully taught and practised. To say that Father Dubuisson was loved by these children would give but a faint idea of their feelings towards him, for while they feared his displeasure more than the severest punishments inflicted by others, their affection for him was so deep that to this day they reverence his memory as that of a father. Unfortunately, he was not well sustained in his educational schemes. The Sisters of Charity, having made changes in the personnel of their teaching force which did not give satisfaction to their patrons, saw their school fall off, and, in 1840 they sold their house and left Alexandria. Brother Brighton too, had been removed in 1835, and the teachers who had succeeded him had not been so good disciplinarians, so St. John's Academy went down for a time. St. Mary's Sunday School, however, which had been organized under Mr. Fairclough, but had been broken up, was revived and has been kept up ever since, at least as respects the female department. Father Dubuisson made some improvements to the church, having the pews pulpit, &c., with funds obtained from the City Council, out of the estate of an old French gentleman named Feneard, which though he had made the bequest to the church, had escheated to the city in consequence of a defect in his will. Unfortunately his health failed, and, in 1841, he was sent to Versailles to recover it, and was never able to return.

His successor was Rev. James Power, S. J., who was succeeded in a very short time by Rev. James Moore, S. J.; neither of them remained long enough to become acquainted with the congregation. For about a year, the pastorate was then filled by an eloquent and devoted German, Rev. Roger Dietz, S. J., but unfortunately he spoke English so badly that few could understand his preaching. In 1842 he was transferred to the German missions and his place was supplied by the Rev. Benjamin A. Young, S. J., a native of Prince George county, Md., under whose auspices the church was first free-

cool and otherwise beautified. He was, however, a constant sufferer from dyspepsia, of which he died in the last days of 1844, being the only priest who ever died in the pastorate. He was temporarily succeeded by the Rev. Charles H. Stonestreet, since Provincial of the Society of Jesus, in Maryland, and now pastor of Trinity church, Georgetown. In his short administration of but seven or eight months, the congregation became very much attached to him.

His successor was Rev. Ignatius Conche, S. J., a warmhearted Marylander, who was assisted, and, in a very short time succeeded by Rev. John F. Allen, S. J., a Tennessean and a convert to our holy faith. Father Allen's life was one great act of charity. He visited none but the poor and the lowly, and his labors among these were blessed with the most abundant fruit. Many a soul wandering in the darkness of error, did he bring to the light of truth, and though the want of time to establish them firmly in the faith, caused some of them to relapse when he was no longer with them, many there are among us who thank him for their hopes of salvation, and we may well believe that many who owe heaven to his labors, surround him in everlasting bliss. His self-sacrifice knew no bounds, and it became known, after he had been removed, that he had often gone hungry after giving away his dinner to the poor. It pleased God to afflict him in 1850 with a grievous illness, the result of his labors, and his superior removed him to Trinity church, Georgetown, that he might have less to do. Of such a man, however, this earth was not worthy, and God speedily called him to himself, after having given him the long-hoped-for consolation of receiving his entire family into the fold of Christ.

Rev. Joseph M. Pinotti, S. J., a noble Italian, succeeded him, and was assisted at different times by Rev. Camillus Virgionius, S. J., and Rev. Joseph Marx, S. J. He endeared himself to the congregation by the grace of his manners and the warmth of his affections, and when he was removed, in 1853, fifty or sixty gentlemen went to the Provincial to beg his retention, and a committee was even sent to Baltimore to entreat the intervention of Archbishop Keurick, but in vain. He became a secular priest of the diocese of Boston, and is now editor of the Boston Pilot.

A Swiss priest, Rev. George Villiger, S. J., next took charge of the parish. He was a good and zealous man and an excellent manager of the temporalities of the church. He collected \$6,000 in-

wards erecting a new church on the northwest corner of King and Royal streets, but was removed before he could carry his plan into effect. Rev. Joseph Birlo, S. J., assisted him during part of his administration and remained during part of that of his successor, Rev. John K. Elox, S. J., a Belgian, who was appointed pastor in 1854. Father Elox had been a favorite wherever he had been, and Alexandria was no exception. His loving heart soon drew to it the love of his new parishioners, while his zeal for the conversion of souls, added to the church a great number of intelligent and influential Protestants. He loved the beauty of God's house, and doubling, by his earnest appeals, the sum left by his predecessor, he enlarged and beautified the church, in 1856; adding twenty feet to its length, putting up galleries to accommodate the now overflowing congregation, and filling the Gothic windows with colored glass and the walls with frescoes, setting up the beautiful marble altar, which was solemnly consecrated by Archbishop Kenrick on the 30th of June, 1856, and purchasing the organ and the beautiful bell which now hangs in the lofty steeple he erected. He was at first assisted by Rev. Livy Vigilante, S. J., and then by Rev. Joseph Birlo, S. J., and finally in 1856 by Rev. Peter Kroes, S. J., who succeeded him on his removal to St. John's church, Philadelphia. His labors on behalf of which cost him his life. The elegant little cenotaph in front of the church attests the veneration in which his memory is held by the congregation.

Father Kroes was a Hollander and a man of prodigious learning and great wisdom. He was, however, very eccentric and it was long before the people became used to his odd ways; but when once he was known he could not but be loved, for there was a depth of love in his soul which outward coldness could then no longer veil. He served St. Mary's during the most trying period of its history. In 1861 the Federal troops poured into Alexandria, while his congregation were mostly in the Confederate service or in exile. Though opposed to secession he believed in his heart that Virginia had the right to secede, and that, therefore, her cause was just, and he, therefore, refused to take the oath to what was called "The Restored Government," which was required to qualify him to celebrate marriages, nor would he obey the dictates of the military commander and have public prayers for the Federal authorities, keep fast and thanksgiving days, &c. &c., yet he was respected and

treated by those authorities, and though known to sympathize with the South, had a free pass to go anywhere, and saved not only his own church but a neighboring Presbyterian church edifice, from occupancy as a hospital. The secret of this was, that he was working in his efforts to comfort and assist the sick and wounded soldiers. He received many evidences of their gratitude. On one occasion having refused to ring the church bell for the call of a "war meeting," two civilians, nominal Catholics, threatened to have the door broken open and ring it themselves; he went out for a short time and on his return found his parlor full of officers, who assured him that if he gave the word, a thousand men they had within a mile, in camp, would "clean out the town" for him. Indeed, it was only by positively refusing to give the names of the two men who had threatened him, that he saved them from exemplary punishment. Though suffering almost constantly from a dangerous and painful disease, Father Kroes was a most hard-working priest. He would say Mass when he had to hold on to the altar to keep himself from falling, and he often heard confessions when his groans could be heard throughout the church. He never spared himself when a duty was to be performed. During his administration St. Mary's Hall was erected by the Young Catholics' Friend Society, on a lot exchanged for one given by the Sisters of Charity to Archbishop Eccleston in trust for the congregation; the old cemetery was enlarged to three times its former dimensions, handsomely laid off, drained by blind ditches, planted with trees and handsomely enclosed; the house now occupied by the Sisters of the Holy Cross was purchased, and their academy and the parish schools established; the beautiful orient back of the altar erected; St. Joseph's chapel, now the sacristy built; and many new and elegant vestments purchased. His first assistant was the great Jesuit orator, Rev. James Ryder, who remained a year. Father Bizio was appointed just as the war broke out, but went South. Rev. Alexis Jamison, S. J., and Rev. Peter McDermott, S. J., served each a short time, and became greatly endeared to the people. About a year before the war ended Rev. Bernard A. Toole, S. J., an Irishman with a big heart in his breast, succeeded Father McDermott, and except an interval of a year, when the place was filled by an admirable young priest, Rev. Thomas McDonough, S. J., remained

an assistant until 1872, when he was succeeded by Rev. Charles Cicciocioppo, S. J., an Italian.

At Christmas, 1872, Father Kroes was removed, the present zealous pastor, Rev. Dennis O'Kane, S. J., being appointed to succeed him. He had been so long at St. Mary's and loved his people so much that the change was too much for his enfeebled body and he lived but two months after it. His mortal remains lie in the cemetery of Georgetown College; his spirit, we trust, with God and His saints.

Since Father O'Kane has been in charge, the church has been repainted and otherwise repaired and improved, and a great impetus has been given to many good works. Since August, 1873, Rev. Thomas M. Shorin, S. J., has been his assistant.

M. B. HARLOW,

JOHN LANNON,

FRANCIS LOVEJOY,

Committee.

In concluding this sketch it is proper to say that both under Father Aiken and Father Villiger, there were parish schools which lasted some time, and that to the former the male Sunday School in its present form, owes its existence, though one was begun by Father Dubuison, by whom, also, the female branch was founded. The Young Catholic's Friend Society was formed under Father Blex, as were, also, the Association of the Besses Mors, and the Sodality of the Blessed Virgin. The Catholic Beneficial Society, and the Conference of St. Vincent of Paul were organized under Father Kreen.

The parish has furnished six priests, 1st. Rev. John Richards, who though baptized in the church at the request of his mother, a non Catholic, was raised a Protestant and became afterwards a Methodist preacher, and finally a distinguished priest in Canada. 2nd. Rev. James Robert Fulton, a distinguished Jesuit, and now President of Boston College. 3rd. Rev. John A. Botchford, O. P., now Provincial of the Dominicans. Father Botchford has served as President of St. Joseph's College, Perry County, Ohio; as chaplain to a British regiment in Canada; in Memphis, Tenn.; as Secretary to the Bishop of Columbus; and as pastor of the Church of St. Vincent Ferrer, New York. 4th. Rev. Oscar A. Sears, a priest of the diocese of Richmond, a convert from the Methodist Protestant Church. Father Sears labored successfully in Richmond, Staunton, Lynchburg, and Martinsburg, and was a post chaplain in the Confederate Army. He died of rheumatism in Lynchburg, while on his way to the Springs, in 1868. 5th. Rev. Robert H. Andrews, a convert from the Presbyterian Church, also, a priest of the same diocese. He was pastor of St. Patrick's Church Richmond, and literally gave his life for his flock, sinking under his labors for them in 1869. Rev. W. B. Cleary, S. J., formerly of Georgetown College, a priest whose services to the church in the future promise to be great.

Besides these Rev. John P. Hagan, Professor of Ancient Languages in the Diocesan Seminary at Norfolk, though not properly belonging to St. Mary's, was for some time a member of the congregation, and a teacher in the Sunday School, while a student at St. John's Academy. He has been pastor of Fredericksburg, Fairfax, and Warrenton, and of St. Patrick's, Richmond, secretary to the Rt. Rev. the Bishop of Wilmington, and a missionary priest in Ohio.

APPENDIX F
150 Years for Christ, 1945

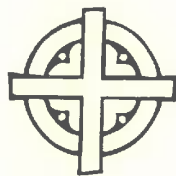


One Hundred
and
Fifty Years
for Christ



One Hundred and Fifty Years for Christ

1795 • 1945



St. Mary's Church

Alexandria, Virginia

A BRIEF HISTORY OF ITS ONE HUNDRED
AND FIFTY YEARS OF SERVICE FOR CHRIST

TO
Mary
OUR LADY OF PERPETUAL HELP





POPE PIUS XII

Apostolic Delegation

UNITED STATES OF AMERICA



May 20, 1945

Very Rev. Edward L. Stephens, V. F.
Pastor, Saint Mary's Church
Alexandria, Virginia

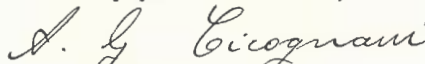
Very Reverend and dear Father:

I am indeed pleased to inform you that on this memorable occasion of the one hundred and fiftieth anniversary of the foundation of your parish of Saint Mary's, our Holy Father, Pope Pius XII, has graciously deigned to impart to you, to your Reverend Assistants, to all the Religious laboring in the parish, and to all the Faithful of Saint Mary's, his special Apostolic Benediction.

As I convey to you this august message of the Sovereign Pontiff, I wish to add my personal congratulations and good wishes on this historic day. A century and a half is a long span in the history of a parish, and represents rich treasure of apostolic zeal on the part of the clergy and of devoted faithfulness to duties by the Religious and Faithful. It is my prayer that as a reward for these many decades of generous service, the Blessing of the Vicar of Christ may be but a pledge of God's rich and lasting graces for both priests and people.

With renewed felicitations and with sentiments of esteem, I remain

Sincerely yours in Christ,



Archbishop of Ladicea
Apostolic Delegate



MOST REV. PETER L. IRETON, D.D.

Foreword

WE ARE MODERNS; we are remote from the days of Christ. Yet, history, posterity may look upon us as part of the earlier Christian era. In God's good Providence, this human race may extend thousands of years before the second coming of Christ. These one hundred and fifty years we now commemorate might well be an infinitesimal portion of the whole; but these fifteen decades can never be an insignificant portion, because for these generations that have come and gone this century and a half have been their all and more—for them this space has been the measure, not of time but of eternity. Their souls are immortal.

We can imagine the tinkling of the first sanctuary bell in the first small chapel; we can hear in fancy the sound of the first Angelus bell resounding across the stretching fields and river.

Today, from out the Book of Revelation, rings the exultant clarion call of the Seer of Patmos: "And I heard as it were a loud voice of a great crowd in heaven, saying,

'Alleluia! salvation and glory and power belong to our God . . .'
. . . And I heard as it were a voice of a great crowd, and as the voice of many waters, and as the voice of mighty thunders, saying,

'Alleluia! for the Lord, our God almighty, now reigns! ' "

The voice of the thousands upon thousands who have been regenerated at the baptismal font of Saint Mary's, washed with its cleansing power, in obedience to the example and precept of the Master Himself.

The voice of those many other Christs at the Altar of the New Covenant, priests and people united in the oblation of the second Calvary, their "Holy, Holy, Holy, Lord God of hosts," echoed by the adoration and anthems of the angelic choir in heaven.

The voice of the millions of Communion received at the altar of this church, received by young and old in faith and love, the words of promise piercing sense: "He that eateth My Flesh and drinketh My Blood . . . shall have everlasting life."

The whispered voices of the Confessional—and who can count them!—the erring creatures reconciled, the virtuous made more fer-

vent; the whispers expanding into the voices of great thunders in heaven: "What thou hast loosed on earth will be loosed in heaven."

The voices of the thousands who have stood before God's altar here, upholding the dignity and giving proof to the world at large of the sanctity of marriage, the figure of the union of Christ and His Church.

The voices of the thousands who have gone into the far country: "And I heard a voice from heaven saying, 'Write: Blessed are the dead who die in the Lord; . . . from henceforth they rest from their labors and their works follow them.'" These thousands have been "called to the marriage supper of the Lamb." "And night shall be no more; and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever."

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What, therefore, your ancestors in the Faith have wrought, you in turn will carry on. The objective that was theirs is yours; the means that were theirs are yours. God grant that the fulfillment that is theirs now in Heaven will be yours, one day to add your voice to the multitude who proclaim: "Alleluia! for the Lord, our God almighty, now reigns!"

PETER L. IRETON,
*Coadjutor Bishop and Apostolic
Administrator of Richmond*

Introduction

SOMEONE HAS SAID that the way to study history is to read biography. By the same token we may say that the story of parish development is the story of the pastorates of the priests who have served the parish. Consequently, in this simple historical outline which I give to you, you will read the history of Saint Mary's as you read its pastoral biography. No effort has been made to render a scholarly historical sketch. Only the desire to give you an easy-reading, informative outline of a parish that has functioned from Washington to Roosevelt, which has felt the impact of every great national crisis, and enjoyed every period of peace and economic development in the history of our country, has prompted me to present to you this humble souvenir of one hundred and fifty years of service to God and country.

The hard, trying, difficult work of gathering source material was done entirely by the Reverend Father Robert Fountain Beattie, my senior curate here at Saint Mary's. To him must go all appreciation and thanks for every bit of information contained in this sketch. Without his most generous and painstaking effort this little work would not have been accomplished. The writer simply assembled the materials and arranged them, just as a florist makes a bouquet of blossoms which have been grown and gathered by others.

To the Reverend Francis J. Byrne, S.T.D., Superintendent of Schools of the Diocese of Richmond and Managing Editor of *The Catholic Virginian*, I am indebted for the invaluable assistance he gave in editing the manuscript.

A word of gratitude is happily given to the Benedictine Fathers of Saint Emma's Industrial and Agricultural Institute, of Rock Castle, Virginia, who with characteristic monastic charity afforded me quiet and hospitality during the days spent in preparing the following pages.

To His Excellency, the Most Reverend Peter L. Ireton, D.D., Co-adjutor Bishop and Apostolic Administrator of Richmond, who suggested this souvenir, I am deeply grateful for his encouragement and most helpful suggestions and advice.

EDWARD L. STEPHENS



VERY REV. EDWARD L. STEPHENS, V.F.

The Town of Alexandria

SAINT MARY'S PARISH commenced to function as an organized society with its own church in 1795. Alexandria's municipal government was organized forty-six years before, on July 13, 1749. The town government of that time could look out over sixty-six half-acre lots and survey its entire domain. Two of these lots were to be used as a market place, the rest for private dwellings or private business. The town had nine streets—Water, Main (now Fairfax), and Royal; King, Queen, Princess, Oronoco (planned to be Duchess), Prince and Duke Streets. The new town possessed two public buildings: West's Point, at the foot of Oronoco, and Point Lumley, at the foot of Duke Street. These buildings were on wharves. The new town had been laid off in 1748 and was contained within these limits: "starting from the river and extending west midway between what is now Duke and Wolfe Sts.; to a point midway between what is now Royal and Pitt Streets and thence north by a line sixty-four degrees, and east to the River."

This town, which was to be designated as Alexandria, had its inception in an act of the Assembly, which we take in part from "Hening's Statutes";

"Whereas it has been represented to this present Assembly that a town at Hunting Creek Warehouse on the Potomac River would be commodious for trade and navigation and greatly tend to the ease and advantage of the frontier inhabitants,

"Be it enacted by the Lieutenant Governor, Council and Burgesses of this present Assembly that it is hereby enacted by the authority of the same that within four months after the passing of this act, sixty acres of land, parcel of the land of Philip Alexander, John Alexander, and Hugh West, situate lying on the south side of the Potomac River, about the mouth of Great Hunting Creek and in the County of Fairfax, shall be surveyed and laid out by the surveyor of the said County (John West, Jr.), beginning at the mouth of the first branch above the warehouses (Orinoka Creek) and extend down the meanders of said Potomac River to a point called Middle Point, and thence down the river ten poles, and from thence by a line parallel to the dividing line between John Alexander's land and Philip Alexander's, and back into the woods to the quantity aforesaid.

"And the said sixty acres of land to be surveyed and laid out shall be vested in the Right Honorable Thomas Lord Fairfax, the Honorable Wil-

liam Fairfax, Esq., George William Fairfax, Richard Osborne, Lawrence Washington, William Ramsey, John Carlyle, John Pagan, Gerard Alexander, Hugh West of the County of Fairfax, gentlemen, and Phillip Alexander of the County of Stafford, gentleman, and their successors in trust for the purposes herein mentioned. And the said Thomas Lord Fairfax, William Fairfax, Richard Osborne, Lawrence Washington, William Ramsey, John Carlyle, John Pagan, Gerard Alexander, Hugh West and Philip Alexander, are hereby constituted and appointed directors and trustees for designing, building and carrying on and maintaining the said town upon the land aforesaid . . .”

Here, then, was the charter founding the town of Alexandria. It was a town devoted mostly to traffic in tobacco. People thought and traded in terms of tobacco. Planters counted their income in tobacco, and those needing revenue to run the government looked upon tobacco as a means of gathering taxes.

The town in those days was probably made up of a people in whose blood streams coursed the virtues as well as the weaknesses of the English, the Scotch and the Irish. This was the setting for the infant parish of Saint Mary. The town government commenced to operate in 1749. How soon after that the ministrations of the Church commenced, we do not know; but of a certainty we do know that publicly—but still outside the town limits, for only the Established Church could function undisturbed within—the Catholic Church commenced its public act of worship in the Holy Sacrifice of the Mass in 1795.

Beginnings

TRADITION, which holds a respected place in the mind of the Church, tells us that a log cabin was erected in Alexandria in 1772 at the corner of Royal and Princess Streets; and that in this cabin Holy Mass was celebrated and the Sacraments administered by priests who came over from Maryland. The names of these priests remain unknown; nor is it strange that the secret was well kept, in view of the penal laws which restricted Catholic activity in Virginia until 1785. Because of these laws and the sanctions attached to their breach, it is not unreasonable to presume that names and dates and activities were not shouted from the housetops.

In 1776, the State Convention adopted George Mason's Bill of Rights, the sixteenth section of which granted "the fullest toleration in the exercise of religion according to the dictates of conscience, unpunished and unrestrained by magistrate; unless, under color of religion, any may disturb the peace, happiness or safety of society." In October of 1785, the "Act Establishing Religious Freedom" was passed, and the Catholic Church was permitted to come out of her "catacombs" to preach the full Gospel of Christ, to organize parishes and to erect churches, as its needs demanded, and the Sanctus bell needed no longer be muffled.

From Bishop Carroll's "Report" to Propaganda Fide in 1785, we glean that "there are not more than two hundred Catholics in Virginia who are visited four or five times a year by a priest." And from "The Church in Virginia," by Father Peter Guilday, we learn that most of the Catholics lived in the "northern tier of counties along the Potomac." This number seems a pitifully small handful. However, we must remember that in 1785, when John Carroll assumed the spiritual leadership of the Church in America, there were only twenty-four priests, nineteen in Maryland and five in Pennsylvania, and that the entire Catholic population of the country was probably no more than 25,000 souls.

In just what manner the hand of Divine Providence ministered to the few Catholics around Alexandria from the traditional "log cabin" days of 1772 to 1794 may never be known definitely. However, it is well established that in 1794 the Reverend John Thayer was in charge

of Catholics in Alexandria. He was a native of Boston, a former Congregational minister, chaplain in the Revolutionary War, graduate of Yale, who became a Catholic in Europe, May 25, 1783. He studied theology under the Sulpicians in Paris and was ordained priest in 1789. Coming from that cold, unbending, gloomy atmosphere of Puritanism, he was never able to free himself or his personality from its sternness. In consequence he found himself at social odds with those about him and, because of his puritanical outlook and temperament, he failed to succeed where a kind, genial, understanding approach, coupled with his learning and piety, would have accomplished great success in his ministry. Had he been endowed with good nature and good humor, he might have done great things for the Church in America. He had failed to fit into the picture of Catholic life in his native Boston. Despite hard and sincere missionary work later in Kentucky, he would fail again. He criticized the apparent "toleration" of Colonel Fitzgerald for his presence. It is not at all impossible that the lack of a warm, genial disposition on the part of Father Thayer and his unbending Puritanism and complete lack of the social graces, according to the Virginian tradition, made him a most incompatible guest in the hospitable home of Colonel Fitzgerald, who might have enjoyed his wines and his brandies the better with a more cheerful soul than Father Thayer.

Despite his cold, unbending social exterior and his erratic temperament, Father Thayer was a zealous pastor, interested in the children, sympathetic toward the sick and watchful for the future needs of his little flock. He was most desirous that Alexandria have a church of its own in order that it might not have to resort to the hospitality of the Fitzgerald home for the offering of the Holy Sacrifice. This famous home was located on the site now occupied by Burke and Herbert's Bank, on the southeast corner of Fairfax and King Streets. With a burning desire that the Catholics might have their own church, Father Thayer wrote from Noxley Hall, Maryland, to Bishop Carroll on April 10, 1795:

"I wish that you would quicken Colonel Fitzgerald with respect to building a chapel. It depends now wholly on him. An acre of ground being already given by Mr. Alexander for the purpose."

Even in those remote days, it can be seen that pastors were exerting pressure on their Lord Bishops for permission to build.

ONE HUNDRED AND FIFTY YEARS FOR CHRIST

By 1796 Father Thayer had retired from Alexandria. For four years he engaged in missionary work in Kentucky, where his unceasing and zealous activity still failed to bring him the success for which he labored; and this, no doubt, "because of his lack of policy and infirmity of temperament." In 1803 he went to Limerick, Ireland. There, in the land of saints and scholars, far away from his native Boston, he lived an austere and edifying life, which gained for him the esteem of all who knew him. He died there on February 5, 1815.

*From this Building, Georgetown College's first home,
came the Founders of Saint Mary's Parish*



Missionary Pastors

IT WAS PROVIDENTIAL, as far as Alexandria was concerned, that the Holy Ghost inspired the Jesuits to establish their new "Academy", destined to become Georgetown College, on the great heights above the Potomac River in Maryland. The establishment of this college, now known in song and story as "fair Potomac's lovely daughter," brought to Alexandria priestly neighbors, learned, pious and apostolic. Standing out above his Ignatian brothers was Father Francis Ignatius Neale, brother of Leonard Neale, coadjutor to Archbishop Carroll. An evidence of Francis Neale's solid piety is found in his selection as master of novices in the new school at Georgetown. Fortunately for the Church in Alexandria, we find him ministering to the spiritual needs of the Catholics there in 1796, at which time he succeeded Father Thayer, who had now gone to Kentucky.

Father Thayer's agitation for a church was not without result and, in 1796, Father Neale erected a brick church at what would now be the corner of South Washington Street and Church Street. At present the northwest portion of Saint Mary's Cemetery occupies that hallowed site. The property, about one half an acre, was donated to the Church by a Protestant gentleman, Mr. Robert T. Hooe. This church, built of brick, which was burnt on the site, remained in active use from 1796 until 1810.

Father Neale succeeded Father Thayer, not indeed as a resident pastor, but as a sort of "vicar forane", to whom was given the authority of the parish by the Ordinary of Baltimore and later by his own brother, Archbishop Neale. It seems as though it were left within the discretion of Father Neale to make appointments of clergy for the care of the Catholics of Alexandria. The period from 1796 to 1808 or 1809 found the church administered to by four priests, natives of Europe and not members of a religious community. In 1796 Father Anthony Caffry, a native of Ireland and founder of Saint Patrick's Church in Washington, was caring for the spiritualities of Alexandrians. In 1799 another son of Ireland, Father James Griffin, not only cared for Alexandria's Catholic population but, according to the

ONE HUNDRED AND FIFTY YEARS FOR CHRIST

Alexandria *Times* and District of Columbia *Daily Advertiser* of Nov. 28, 1799, actually resided in Alexandria.

There seems to be some conflict in these dates, for the baptismal records of Saint Mary's Church indicate that Father Joseph Eden (Edenshinck) was in charge from September, 1798, until late in the year 1806. Father Eden, born in Bavaria, made his theological studies at Liège and was ordained there. Afterwards he came to America, where he served on the missions. He died on December 22, 1813. Though close to the Jesuits, he never entered the Society.

It may be that the presence of Father Eden's name in the baptismal record does not indicate that he was in charge but that he simply helped Father Griffin during his incumbency.

On January 1, 1800, Alexandria was absorbed into the District of Columbia and passed from the jurisdiction of Virginia. Thus the first five years of Saint Mary's long life was lived in Virginia.

The historians Shea and Dilhet mention a Father Gousy as being in charge in 1805. Further information about him or his tenure is not available.

Commencing with the year 1808 (1809) and continuing down through the years to 1891, we find Jesuit Fathers in charge of the parish all the time, except for the constructive and tumultuous incumbency of the Rev. Joseph W. Fairclough (1818-1830). With the exception of this interval we may call this the Jesuit Period.

From 1808 to 1817 the affairs of the little congregation in Alexandria were administered by three thoroughly great Jesuits—great in zeal, in learning and in piety. In all probability they made their residence in Georgetown College, coming down to Alexandria for Mass on Sundays and holydays, and during the week as needed.

Anthony Kohlmann was born July 13, 1771, in Kaiserberg, in Alsace, and died in Rome, April 11, 1836. He made his theological studies at Fribourg, where he was also ordained. This was during the period of the Jesuit suppression. Father Kohlmann joined the order of the Fathers of the Faith of Jesus, with whom the Congregation of the Sacret Heart had united, on August 11, 1799. In 1801 the Society of Jesus was recognized in Russia by Pope Pius VII and Father Kohlmann entered the novitiate in Dunebourg, June 21, 1803. A year later he came to Georgetown College as assistant master of novices and subsequently he became missionary to the congregation in Alexandria.

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That he was a man of great administrative ability is evidenced by the fact that Archbishop Carroll sent him to New York to administer the affairs of that much upset See, which at the time was vacant. While in New York he built old Saint Patrick's Cathedral, New York's second church. In 1815 he returned to Georgetown as master of novices, then became its superior and was finally summoned to Rome, when Leo XII restored the Gregorian College to the Jesuits. Father Kohlmann was given the chair of theology at the Gregorian and among his students was a young man of noble birth, who later became Pope Leo XIII. Another of his students was Paul Cullen, who was to become the first Irish Cardinal.

During Father Kohlmann's sojourn in New York he was instrumental, by reason of knowledge obtained in confession, in having a penitent return stolen property. An effort was made through the courts to have him reveal the name of his penitent, which Father Kohlmann refused to do. He was sustained in this refusal by the Court of General Sessions in a decision rendered by De Witt Clinton.

Father John Grassi was an Italian, born in Bergamo, September 10, 1775. He was a man of great culture, of gracious bearing and of tremendous administrative ability. He became president of Georgetown and whipped that institution into a system similar to that of the mother schools of Europe. This action warmed the cockles of the aging heart of Archbishop Carroll, because Father Grassi was thus carrying out the Archbishop's plans for his beloved college. Incidentally, Father Grassi proposed that the residence of the Bishop of Richmond be placed in that city rather than in Norfolk. He had been consulted relative to the appointment of a Bishop of Boston and one for Virginia and he expressed the belief that a Bishop was more sorely needed in Virginia than in Boston. He ministered to the Catholics of Alexandria in 1811.

Enoch Fenwick, native of Charles County, Maryland, one of the first four Jesuits to be ordained in the United States and later to become president of Georgetown College, ministered to the spiritual wants of Alexandria's few Catholics in the first decade of the nineteenth century. This fact is gathered from the baptismal records of Saint Mary's Church. He was a brother of Bishop Benedict Joseph Fenwick, of Boston, who was also a member of the Society of Jesus.

On May 31, 1817, Bishop Leonard Neale ordained Mr. Roger Baxter, of the Society of Jesus, and for some time after that Father Baxter

ONE HUNDRED AND FIFTY YEARS FOR CHRIST

exercised the duties of pastor of Alexandria. Though he has been called a permanent pastor, he did not reside in Alexandria, but left the church in charge of a deacon, the Rev. Mr. Joseph W. Fairclough, while he undoubtedly carried on as a member of the faculty of Georgetown. Mr. Fairclough, who had been brought from England by Father Baxter, was later ordained and succeeded to the pastorate of Alexandria. Father Baxter was described as a man of fine appearance, amiable in disposition and an excellent pulpit orator. While pastor of the Alexandria church, Father Baxter engaged in a controversy over religious dogma with the Rev. Doctor Wilmer, rector of Saint Paul's Church.



REV. FRANCIS IGNATIUS NEALE, S. J.

ONE HUNDRED AND FIFTY YEARS FOR CHRIST

THE REVEREND FRANCIS IGNATIUS NEALE, S.J.

FATHER NEALE, a native of St. Mary's, Maryland, was born in 1754. He was successively master of novices for the Jesuits, vice-president and president of Georgetown College. Alexandrians, however, knew him as the agent or representative of the Society and of Archbishop Carroll in his dealings with their little parish. He it was who, while living in Georgetown College, had perhaps the greatest part in founding for the Alexandria group of Catholics a permanent parish.

In those very far and distant days, Father Neale must have felt not unlike St. Stephen as, passing through the streets of Alexandria, he was stoned by some of the people. How different, indeed, is the attitude of rural Protestants in Virginia today, where they gladly welcome the Catholic diocesan missionaries with their trailer chapel, *Saint Mary of the Highways*, in the outlying sections of the diocese. Today, instead of throwing stones at Catholic priests, they reveal their native generosity and sense of fairness by acts of kindness and hospitality towards them. Perhaps it was the stoning of Father Neale that won for those who came as missionaries in the twentieth century the kindness of their Protestant neighbors.

In 1795 the property, which is now the northwest corner of the Catholic cemetery at South Washington and Church Streets, was deeded to Father Neale as representative of the Society by a Protestant gentleman, Mr. Robert T. Hooe. On this land Father Neale caused to be erected the first Catholic church in Alexandria. It must be conceded that the task of raising funds to accomplish this was, in all probability, the work of Father Neale. The church, constructed of brick, was never fully completed, but was used for church purposes until 1809-10. When Bishop John Carroll came to Alexandria, on July 3, 1796, to administer the Sacrament of Confirmation, he found the Catholics burning brick and laying the foundation for their new church. Where this Confirmation was held is not recorded, but it is not improbable that the home of Colonel Fitzgerald offered sanctuary for the Holy Spirit as the *confermandi* knelt before the confirming prelate. This well might have been the first Confirmation in Virginia.

We are told that the confessional in the first church was a boxlike affair made of planks. It must have stood in a corner near the sanctuary, for it is related that the priest stood on the top of this box, by

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way of pulpit, when he delivered his sermons. The church was later abandoned because of its remoteness from the dwellings of the Catholics, and a new site was secured by Father Neale in Chapel Alley.

Chapel Alley is immediately to the east of the present St. Mary's rectory in the 300 block of Duke Street and also back of the east wall of the present church. Here for some years the Methodists had maintained a meeting house. Later they decided to move to Washington Street and Father Neale, aware of the needs of the little congregation, purchased their property, with a very small parsonage, for the sum of \$900.00. This money was gathered through popular subscription.

The parsonage, which was occupied and owned by William Waters, a Methodist preacher, was greatly enlarged in 1817 and a bell tower was built on it in order to avoid the penal laws still feared in Virginia. In this tower was hung the bell which now hangs in the small belfry of St. Mary's parochial school; and it is hoped that, when a new school is erected for St. Mary's parish, this historic old bell may swing in a new belfry. It was the bequest of a pious Frenchman named Ignatius Junigal to Father Francis Neale that made possible all the improvements and expansion of the rectory and church in its new location on Chapel Alley. This house served as a rectory until 1874, when Father O'Kane, the last Jesuit to minister to the parish, had it torn down and erected the present rectory.

Indeed Father Neale had a great part in the formation of St. Mary's. It was he who directed its early clergy. It was he who bought the first permanent property, erected the first churches and rectory, and thereby gave to the young parish something of a permanent character.



COLONEL JOHN FITZGERALD

PROMINENT in the beginnings of St. Mary's parish was a dashing Irishman, who probably came to Alexandria from Ireland by way of Philadelphia. He was young John Fitzgerald. His refinement and culture, coupled with an agreeable personality, won for him a place in the

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social life of the late eighteenth century. He came to Alexandria either in 1769 or 1770 and within a short time was elected one of its burgesses. A Catholic himself, he married into a Catholic family, taking for his bride on Jan. 2, 1779, Jane, daughter of Doctor Digges, of Warburton Manor, across the river from Mount Vernon. He was a friend of General Washington and a soldier in the Revolutionary War. He attained the rank of Colonel and the position of aide-de-camp to General Washington. He was mayor of Alexandria in 1792-94; collector of Georgetown College Building Fund, and was named collector of the port of Alexandria by President John Adams. He died on Dec. 2, 1799, at his home at King and Fairfax Streets, and was buried with military honors at Warburton, now Fort Washington.

It was in Colonel Fitzgerald's home that Washington was a guest on St. Patrick's Day, 1778. It had been election day and many men prominent in the neighborhood, with General Washington and several Catholic gentlemen from Maryland, had been entertained at Colonel Fitzgerald's festive board. At this gathering the suggestion was advanced that a Catholic church be erected in Alexandria. It was then that Mr. Hooe, a large landowner and a friend of the Colonel, offered the land that subsequently was used for the first Catholic church in Alexandria. Colonel Fitzgerald was authorized to receive subscriptions for the erection of the new church, and we are told that not only Catholics, but Protestants, among whom was Washington himself, contributed liberally toward the expense of building the first permanent Catholic church in the Old Dominion.

Since it was in his home that holy Mass had been offered with a certain regularity before a church was built; since his position as merchant and burgess and friend of Washington placed him in a position of prominence which enabled him to help the Church; and since he aided in the raising of funds for the building of the new church, it is perhaps not too much to state that, with Father Francis I. Neale, Colonel Fitzgerald shared the honor of establishing the parish of Saint Mary.

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THE REVEREND JOSEPH WILLIAM FAIRCLOUGH

1818-30

THE YEARS 1818 to 1830 found the destinies of St. Mary's parish in the hands of the Reverend Joseph William Fairclough. He was not a Jesuit but was a friend of Father Roger J. Baxter, S.J., with whom he came from England to America. In all probability he had been a student of the very man whom he was to succeed at St. Mary's. When he came to America, he was in deacon's orders, which seems very strange in our day, when such things are so well ordered. Why he left England and why he was not ordained there, or how he got his release from his bishop or superior, does not appear on the records. We do know that he was placed in charge of St. Mary's while still a deacon, arriving in Alexandria on May 21. Of course, he could not perform priestly duties, but he could look after temporalities and keep a "weather eye" on the congregation. He was ordained a priest by Archbishop Neale in 1818.

It must be remembered that, when Father Fairclough took over, the congregation was worshipping in Chapel Alley, in the old building purchased from the Methodists. He proceeded to buy the land between that building and Royal Street and to lay plans for a new structure, a great portion of which stands today as part of the present church. All of this work must have demanded great faith, lots of worrying, and much courage. In all probability he was on the sunny side of thirty. His congregation was made up for the greater part of people of very moderate means, so that the problem of buying land and building, with all the attendant expense, required plenty of hard work and much dogged determination. To secure his own support we are told that he taught in a small school. He built a church forty-five by sixty feet, and every succeeding pastor who has improved or enlarged or decorated, has worked on the building erected by Father Fairclough.

It was in his time that the first Sunday school was established and then, even as now, the pastor had a trying time getting the youngsters' parents to see to it that the children attended the Sunday school.

With all his courage and zeal, Father Fairclough was headed for a serious difficulty, which would eventually lead to his departure from Alexandria under unhappy circumstances. It may be that he felt the

need of assistance or perhaps he was attracted by the Protestant system of vestrymen. At all events, we find him in August, 1819, selecting a board of trustees: "Messers M. Robinson, J. Nevitt, A. Baggett, E. Sheehy, B. Rochford and T. Mountford to aid him in the temporal concerns of the church." Historians say that this was "a mistake and an assumption of authority." In the light of the history of Catholic church trustees in America, it was a serious error on the part of Father Fairclough. The first Archbishop of Baltimore and other bishops had seen grave scandals and even schisms arise from trusteeism.

Father Fairclough's action was an "assumption of authority," because all the Catholic church property in Alexandria was held in the title of Father Francis I. Neale, who acted as agent for his Society. Certainly, with Father Neale holding title, Father Fairclough was utterly lacking in judgment in acting without first consulting Father Neale or Archbishop Maréchal, of Baltimore, in whose jurisdiction the property was located. Finally, and not least important, the civil law could not recognize a board of trustees created without proper authority.

The feeling of authority was bad also for these trustees and they did not use their supposed authority with prudence. For instance, on July 16, 1821, they proceeded (probably not without the encouragement of the pastor) to read one John B. Gorman out of the church, because he had used disrespectful language to the pastor! Their resolution reads: "it was unanimously resolved that John B. Gorman, having used disrespectful language to our Rev. Pastor and to members of the board in the discharge of their official duties, is no longer entitled to hold a pew in St. Mary's Church." Here we have at least a quasi-excommunication decreed by a committee of laymen.

The year before, on January 7, the same board piously concurred as follows: "Resolved, that the resolution of the board passed on Nov. 29, 1819, relative to interments in the burying ground be construed to read as follows: that persons professing themselves members of the Catholic church of St. Mary, Alexandria, who being able, and refuse to support the said church, shall not be entitled to interment in the burial ground, belonging to the aforesaid church, provided this resolution meet the approbation of the Archbishop." It is not known what, if any, reply came from the Archbishop, but it may be assumed that he informed them, in the proper language, to mind their own business.

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Father Fairclough was later suspended by the Archbishop, doubtless due to his stubborn adherence to the trustee system. He abided by the decision of the Archbishop, but because of claims real or fancied that he was entitled to some financial reimbursement, he refused to surrender the rectory until ordered to do so by the United States Circuit Court.

There is no doubt that Father Fairclough was imprudent and disobedient; but there is also no doubt that acrimony and recrimination were to be found in his opponents—and charity was an absent factor. Most of his parishioners loved him and showed their esteem by a farewell gift of a chalice. The Protestants who admired him believed that he was a persecuted man. In 1830 he returned to England, where he engaged in the sacred ministry.

Father Fairclough built well in Alexandria. His judgment was faulty in the matter of the trustee system and in his demand that title to the church property be vested in the parish and not in the Archbishop, but it must be remembered that church administration in those pioneer days was not as well formulated or crystallized as it is today. This evolved only through the purifying crucible of sincere conflict of strong, honest minds.



THE REVEREND JOHN SMITH, S.J.

1830-1837

IN 1830, the Reverend John Smith, S.J., succeeded Father Fairclough. With him began the long tenure of the Jesuits, which was to carry on until the completion of Father O'Kane's pastorate and the taking over of the parish by the priests of the Diocese of Richmond in 1891.

Father Smith was an "eloquent, whole-souled Irishman," a member of the Society of Jesus. His charitable and genial qualities were as balm, which aided in healing the wounds resulting from the parochial difficulties during the last trying days of the pastorate of Father Fairclough. His acts of mercy during the cholera epidemic of 1832 won for him respect and love from all who witnessed his tireless efforts in behalf of the stricken.

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It was Father Smith who first attempted to establish teaching Sisters and a parochial school in Alexandria. Though the attempt did not produce permanent fruit, truly he may be called the father of our present educational system in Alexandria, since he at least had the vision and planted the seed. He induced the Sisters of Charity of Emmitsburg to establish a boarding school at the southwest corner of Duke and Fairfax Streets, in the home later known as Doctor Murphy's house. For a time a flourishing school for boarders and day students was maintained, but eventually, because of some dissatisfaction on the part of parents toward the faculty, attendance diminished and the Sisters, who already had established a free school, left Alexandria. For their sacrifice and their efforts, St. Mary's must always owe them a debt of deepest gratitude.

Intensely interested in the education of boys, Father Smith purchased the property at the northwest corner of Duke and Royal Streets, and here, with the assistance of Brother John Brigdon, of the Society of Jesus, he built the old St. John's Academy and established that school on a firm basis, using his own home as a boarding house and drawing students from as far away as Philadelphia. In 1837 Father Smith was removed by his superiors. Subsequently he retired from the Society and became a priest of the Diocese of New York. To provide Catholic education was his great dream in Alexandria—a dream which we ardently hope may be more fully realized both for boys and girls in the not too distant future.



THE PERIOD OF BRIEF TENURE

1837-1857

COMMENCING with the pastorate of the Reverend Stephen L. Dubuisson, S.J., in 1837 and continuing through 1857, we witness eight different sons of St. Ignatius administering St. Mary's as pastors. This rapid turnover may be attributed, we believe, to the urgent need of priests in the developing college at Georgetown and the consequent necessity of shifting priests to supply the faculty with men, as the

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course of studies was enlarged and the enrollment increased. This period in the youth of St. Mary's parish was probably one of status quo, or at most a very slow development, both as to increase in membership and in material advance.

A native of San Domingo, Father Dubuisson was born on October 21, 1786. Negro insurrections in his native island drove him to France, where he prepared for a military life. He was physically a fine specimen of a man, an excellent musician, possessed a splendid tenor voice, and was at one time a member of the Emperor's Court. When, however, Napoleon attacked and imprisoned Pius VII, he resigned his commission, came to the United States and entered the Society of Jesus at Whitemarsh in December, 1815. He made his theological studies under Father Anthony Kohlmann, S.J., who will be remembered as the pastor of St. Mary's from 1800 to 1809. He was ordained in 1822.

Father Dubuisson came to St. Mary's in 1837 and remained there until 1841. His forte was teaching catechism either from the pulpit or in private. He questioned the children from the high old pulpit during Mass and even went into the matter of their grammar. During his incumbency at St. Mary's he witnessed the departure of the Sisters of Charity and the decline of St. John's Academy. He attempted to revive the Sunday school (an effort made by every pastor since that time) and had only a measure of success with the girls' Sunday school. He spent less than a year as president of Georgetown and died in Pau, France, August 15, 1864.

Father Dubuisson was succeeded by the Reverend Benjamin A. Young, S.J. Father Young came from Prince Georges County, Maryland, and was a member of a highly respected family which had been blessed by God with several priests. His pastorate of two years was noted for its zeal. During that time he also had the church frescoed. His death in Alexandria, on December 21, 1844, was the first known death of a priest in that city. His funeral was held in Saint Mary's, Alexandria, on Sunday, December 22, and his mortal remains were laid to rest in the cemetery for religious on the grounds of Georgetown, where he had spent happy years as a professor.

Father Charles H. Stonestreet, S.J., succeeded Father Young, holding the pastorate only from December of 1844 until August of 1845. He was a man of great ability and subsequently became president of

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Georgetown and Provincial of the Society. He was born in Charles County, Maryland, November 21, 1813, and died at Holy Cross College, Worcester, Mass., July 3, 1885.

Father Ignatius Combs, "a warmhearted Marylander," succeeded Father Stonestreet in August, 1845, and remained at St. Mary's until November, 1846.

In 1846 Father John F. Aiken, S.J., a native of Tennessee and a convert, succeeded to the pastorate. He had been an assistant to Father Combs. It was evidently in the pastorate of Father Combs that St. Mary's began to have assistants, or curates, as the Irish prefer to call them. Having been a curate at St. Mary's, the writer of this historical sketch appreciates the unmeasured value of assistant pastors and regrets that space may not be given to the many assistants who accomplished great work for the Church during the long life of this parish. In many instances new activities have come into being and succeeded, and pastors have accomplished much only because of the youth, strength, zeal and loyalty of the curate.

Father Aiken became a Catholic while studying at Georgetown. He joined the Jesuits in 1837, was ordained priest by Archbishop Eccleston in 1844, and died at Georgetown in 1860. It was during his pastorate that Alexandria rejoiced at its return to Virginia by act of Congress in September, 1846. To him had been given the rare privilege of converting his own family to the Faith. Mr. William Carne, who knew him well, gives us the following tribute :

"Father Aiken's life was one great act of charity. He visited none but the poor and the lowly; and his labors among them were blessed with the most abundant fruit. His self-sacrifice knew no bounds and it became known after he had been removed that he often went hungry after having given his dinner to the poor."

He was active, we are told, in "parish schools" and lent his energies especially to the Sunday school for boys. Because of ill health his pastorate was terminated in 1850.

Up to this period of Alexandria's history, churches were lighted by whale oil lamps. It was in 1851 that the Alexandria City Corporation started to manufacture gas, and churches and streets from that time adopted the new mode of illumination.

Father Joseph M. Finotti, S.J., was pastor of St. Mary's from 1850 to 1852. He was born at Ferrara, Italy, September 21, 1817, and died

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in Central City, Colorado, January 10, 1879. He was a warm-hearted man of deep spirituality, attached to the children as much as the Irish, who were working on the railroad and the canal, were deeply attached to him. He served them well and gave them every opportunity of practising their faith. He built St. Ignatius' Church, in Prince Georges County, Maryland, which was attended as a mission from St. Mary's until August 15, 1858, when Alexandria and northern Virginia were united to the Diocese of Richmond (up to that time that area had been under the jurisdiction of the See of Baltimore). Father Finotti "endeared himself to the congregation by the grace of his manners and the warmth of his affections, and when he was removed, fifty or sixty gentlemen went to the Provincial to beg his retention; and a committee was even sent to Baltimore to entreat the intervention of Archbishop Kenrick but in vain" (even as it might be today). He later left the Society, became a member of the Archdiocese of Boston and editor of the Boston *Pilot*.

Little Switzerland gave St. Mary's its next pastor in the person of Father George Villiger, S.J. His term was from 1852 to 1854. He was a zealous custodian of the temporalities and in his brief stay succeeded in raising \$6,000, having in view the erection of a new church at the northwest corner of King and Royal Streets. Before he could carry out his plan, he was removed. During his residence in Alexandria he was assisted by Father Bixio, who taught in the parish schools and in the Sunday school for boys.

Another milestone in Alexandria's history occurred at this time when the Alexandria Water Company was chartered (1850). Up to this time Alexandrians had secured their water for drinking and household use from pumps. Now the water was piped from Cameron Run to Shuter's Hill, where it was stored. Alexandria homes first enjoyed the luxury of their new water system on June 15, 1852.

The years 1854-1857 witnessed the pastorate of Father John E. Blox, S.J., a native of Belgium. During his stay in Alexandria the church was increased in length by twenty feet, galleries were installed, new Gothic stained glass windows replaced the old windows, a new organ was built, a large bell was hung in the belfry of a new steeple, and a beautiful new marble altar replaced the old one. But Father Blox's energies were not spent entirely on material improvements. We find that during his pastorate the Association of *Bona Mors* was estab-

lished and the Sodality of the Blessed Virgin Mary was given life which persists to this day. Archbishop Kenrick consecrated the new altar on June 30, 1856. Father Blox was well liked because he was so personable, and enjoyed that rare combination of ability in building both spiritually and materially.



THE REVEREND PETER KROES, S.J.
1857-1872

THE Reverend Peter Kroes, S.J., a native of Holland, succeeded Father Blox as pastor in 1857. He was in Alexandria during the trying period of the War Between the States and in all his sympathies was with the Southern cause. He was a man of cold exterior, though inwardly he was sympathetic and affectionate. He was noted for his learning and equally known for his eccentricities. He would wear a straw hat throughout the winter. He was staunch in his refusal to take an oath to the Northern authorities in order to qualify to perform marriages. Accordingly, he sent the parties to Washington to be married or, in at least one instance, performed a marriage on a ferry boat somewhere on the Potomac.

During his tenure of office, Father Kroes trebled the size of St. Mary's cemetery, placed in it blind drains, and did much by way of landscaping to add to its beauty. In his pastorate St. Mary's Hall, now St. Mary's School, at the corner of Wolfe and Royal Streets, was erected by the Young Catholic Friends Society. This was a distinct service to the parish, which uses that building even today, with its potbellied coal stoves in the five classrooms.

The Holy Ghost inspired Father Kroes with an ardent desire to continue the work of education commenced years before by the Daughters of Charity of St. Vincent de Paul. He saw the need of a teaching order of Sisters in the parish. Accordingly, through his friend and fellow Jesuit, Father Pareses, of Loyola College, Baltimore, he made a request to the Sisters of the Holy Cross to come to Alexandria to open

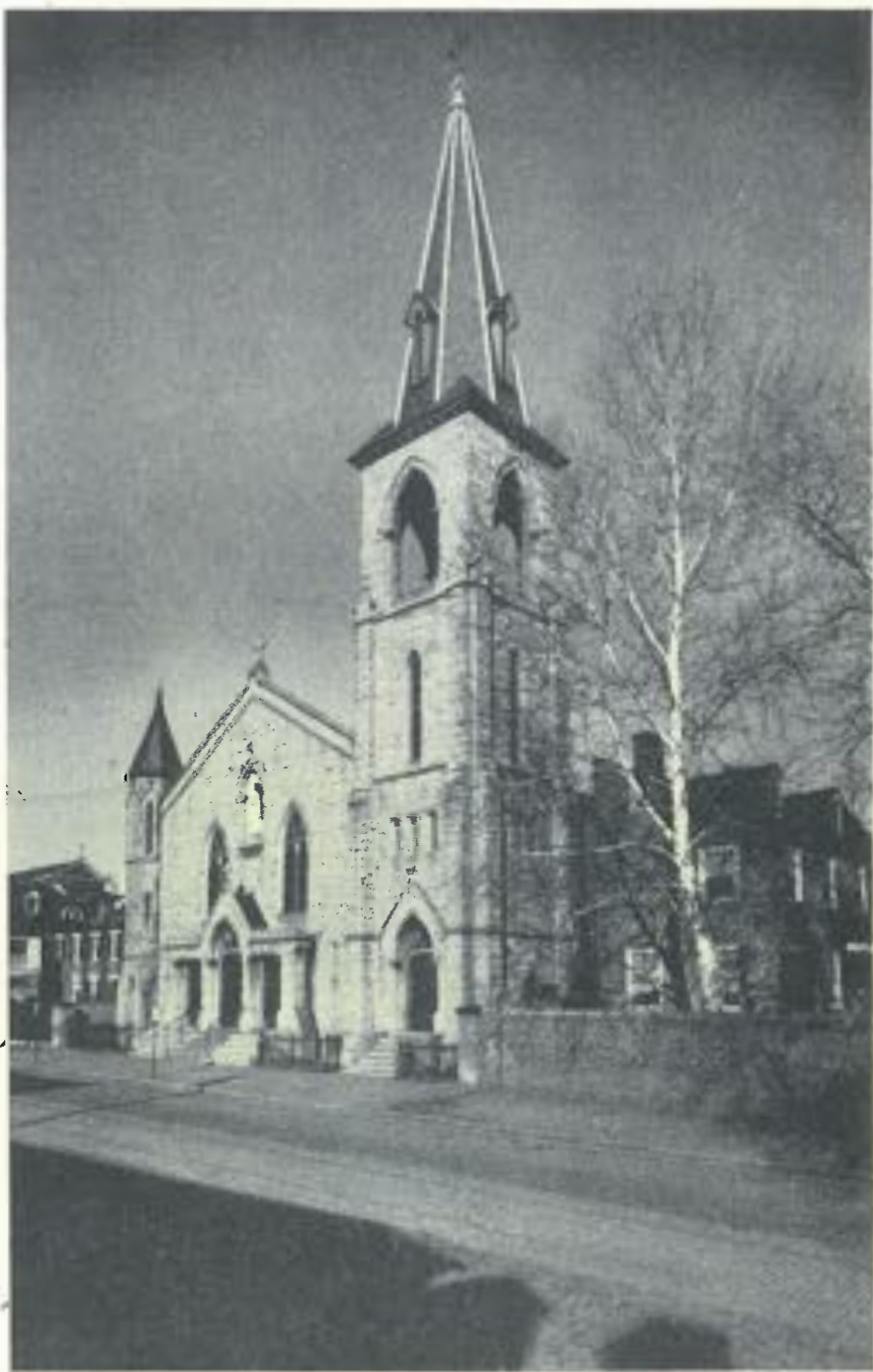
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an academy for the children of the parish. Generously, as the community has always acted in its dealings with St. Mary's, it accepted the invitation and in a few weeks a new Holy Cross foundation came into being at 211 North Fairfax Street. The community was indeed generous with St. Mary's, for it sent six sisters to staff the proposed new school. True, this was the beginning of St. Mary's Academy, always independent of the parish in its management; but it was likewise the beginning of St. Mary's parochial school, for almost from the start of their activities in Alexandria, the Holy Cross Sisters taught in the free school of the parish.

In all its one hundred and fifty years, St. Mary's parish has never erected a school building. However, after the coming of the Holy Cross Sisters, St. Mary's Hall was adapted for school purposes and within a few weeks after the opening of the Academy, the Sisters were teaching in the "new" parochial school of St. Mary's. In all of these long years of poor buildings and inferior equipment, and sometimes even of near-poverty, the Holy Cross Sisters have taught thousands of boys and girls of the parish. Any material compensation they have received has not in fact been a *quid pro quo*, or payment for services rendered, if you will; it was simply a token of appreciation. Through their long years in the Academy and in the parochial school only God Himself knows the measure of their spiritual accomplishments in the souls of our children. How many have loved God the more, how many have persevered in the faith, how many have lived exemplary Catholic lives—all because of their contact with the Holy Cross Sisters, only the great Teacher of the Holy Cross can ever know. Their toil of love has been a benediction to St. Mary's parish.

Father Kroes added to the church, probably for winter usage, St. Joseph's Chapel, which later became the sacristy; and he secured for the church a complete set of "elegant vestments".

Perhaps no pastor in the long history of St. Mary's parish had so many difficulties to overcome as Father Kroes; but it is also probable that no pastor of St. Mary's has been more respected and loved. He was eccentric and had a cold exterior and was burdened with all the worries attendant to a great war; but so great was his zeal and so warm the heart that beat beneath that cold exterior that he won the affection of his people. He was removed from St. Mary's in 1872 and died in the winter of 1873.



ST. MARY'S CHURCH

*Built By Father Fairclough, Restored, Enlarged
and Beautified By His Successors . . . The Heart
of Saint Mary's Parish*



GEORGETOWN UNIVERSITY

◦ *"When virgin Liberty yet stood
Within the dawn of maidenhood,
Upon these hills was fixed thy seat,
The home of truth and learning's calm retreat,*

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Supporting Father Kroes as assistants during his tenure were Fathers Alexis Jamison, James Ryder, Bixio, Peter McDermott, Bernard Toale, Thomas McDonough and Charles Cicaterri. As a monument to his missionary zeal he left behind him St. Mary's Church, at Fairfax Station, which he erected for the Irish railroad workers in 1860, and which was dedicated on September 23 of that year.



THE REVEREND DENNIS J. O'KANE, S.J.

1872-1891

IN DECEMBER, 1872, Father Kroes was removed from Alexandria because of failing health, and either in very late December of that year or in January, 1873, the Reverend Dennis J. O'Kane, S.J., commenced—with one later exception—the longest tenure of office of any pastor of St. Mary's to this day.

Father O'Kane, a native of Ireland, was what would be known today as a "brick-and-mortar" priest. It was his task to raze the old rectory, which was hardly habitable, and to replace it with the present building, though since his time the entire interior has been renovated, rebuilt and modernized. He added six feet in height to the entire church; he placed a new slate roof on the structure, and he increased the seating capacity by adding transepts (known to most of the people as wings).

Under Father O'Kane's direction, the Lyceum building, on Duke Street opposite the rectory, was erected for social and cultural purposes. This is even today a very fine, substantial building, which has turned out to be a blessing to the parish, inasmuch as it gives us four additional classrooms for our school children. Erected in 1888, it was the last new construction attempted by the parish.

In Father O'Kane's time the parish numbered about 1600 souls. During his incumbency he estimated that 543 converts had been received into the Church since 1808. No doubt there were more, but the records were so poorly kept from 1815 to 1830 that it is quite possible that many entries were never made.

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During Father O'Kane's pastorate missions at Fairfax Station and Falls Church were attended by the priests of St. Mary's Church. He had as assistants at various times the following priests: Fathers Stack, Sandaal, Keating, White, Broderick, Quinn, Cicaterri, De Wolf, Giraud, Chester and Sheerin, all members of the Society of Jesus.

Father O'Kane died at St. Thomas Manor, Maryland, August 21, 1891. With his death the long, honorable and zealous tenure of the Jesuit Fathers at St. Mary's Church came to an end. They left a record of fidelity and generosity that does credit to the finest traditions of their great Society. They turned over to the priests of the Richmond Diocese, which took over the care of St. Mary's in 1891, a complete parish plant—the church practically as it is today, the rectory, the school and the Lyceum. The school system which we have today in the parish is just about the same system which they left us.

The Jesuits left of their own volition. They had adopted a policy of administering only those parishes which were attached to their colleges, and this meant that they must give up St. Mary's, which could be considered as attached to Georgetown only in a very liberal sense. Their passing must have evoked sentiments of gratitude for a job well done during a most trying period of the life of both Church and nation.



THE REVEREND HENRY J. CUTLER

1891-1915

THE Reverend Henry J. Cutler, born in Waterford, Ireland, in 1849, educated at St. Patrick's College, Maynooth, and ordained for the Richmond Diocese, succeeded Father O'Kane as pastor in 1891. Although the parish of Alexandria had been in the Diocese of Richmond since August 15, 1858, by Papal rescript, Father Cutler was the first pastor appointed directly by the Bishop of Richmond. All previous pastors had been selected by the Provincial of the Jesuits and approved by the Archbishop of Baltimore or the Bishop of Richmond.

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It was to be given to Father Cutler to serve almost twenty-four years as pastor of St. Mary's Church. During his years he was to see our men go out to the Spanish-American War, only to come back to raise sons who would go forth to wage battle in World War I.

During Father Cutler's pastorate the church was extended to the Royal Street line. Reconstruction, begun in August, 1894, resulted in a completely new front for the church, a spire 135 feet in height and a greatly enlarged seating capacity. Father Cutler also built St. Rita's Church in Mount Ida, as a mission of St. Mary's.

The following curates assisted Father Cutler in the care of St. Mary's parish: Fathers F. X. McCarthy, William A. Fallon, Lawrence F. Kelly and J. Kenefick. He died in 1915.



THE REVEREND LOUIS J. SMET

1915-1927

FATHER CUTLER was succeeded at St. Mary's by the Reverend Louis J. Smet, born at Beveren-Waas, Belgium, March 3, 1883. He made his studies for the priesthood at the American College, Louvain, and was ordained there on July 1, 1905. In 1909 he received the degree of Doctor of Sacred Theology upon the completion of a post-graduate course in the major school of the University of Louvain.

Father Smet came to this country in 1909 and was appointed assistant pastor of St. Peter's Church, Richmond, where he remained until 1913, when he was made pastor of St. John's Church, Warrenton. Upon the death of Father Cutler, in 1915, he was transferred to the pastorate of St. Mary's, Alexandria.

In 1927, with the permission of Bishop Andrew J. Brennan, Father Smet accepted the post of vice-rector of the American College, Louvain, where he also taught moral, pastoral and ascetical theology. In 1930 he was elevated to the dignity of Domestic Prelate by His Holiness, Pope Pius XI, and in 1931 he resigned as vice-rector to assume the duties of spiritual director of the American College.

Father Smet's period of labor in Alexandria was one of intense activity. He never spared himself. During his incumbency the societies of the parish were in flourishing condition. Through his efforts a new chapel, St. Anthony's, was erected at Bailey's Crossroads, and an old school building on the Richmond highway in Groveton, south of Alexandria, was converted into a small church, which he named "Sacred Heart Chapel." This name was subsequently changed by Monsignor Rankin to "St. Louis Church", in honor of its founder. During his pastorate Father Smet also lent his energies to the development of St. Rita's mission, which later he saw established as a parish in its own right.

While Father Smet was pastor, it was his happiness to see the Xaverian Brothers established in the Bryant Home, at the corner of North Washington and Queen Streets. For several years this school, established by Father Smet for the boys of the parish, flourished under the care of four Brothers, and was favorably known for its good works. Subsequently, because of financial conditions, it was necessary to discontinue this school.

During Father Smet's pastorate the Lyceum saw a great rebirth of activities, both cultural and athletic, due no doubt to the energies of Father Michael Cannon, who proved himself not only a great friend of the youth of the parish, but an excellent administrator during Father Smet's absence from the country.

Father Smet must have borne a resemblance to one of his predecessors, Father Kroes. He told me once: "I know I appear cold and not too friendly. I do want to be friendly and warm-hearted, but it is not easy for me to show my feelings." Yet, like his predecessor, in spite of his cold exterior, he won the deep affection of his people.

A man of many plans, Father Smet was always preoccupied and was likely to forget what was near or what was important. One day he went to the Alexandria railroad station to meet Bishop O'Connell. On the way back to the rectory he parked his car at the old post office, which, as you may know, had two entrances. He entered by one door, attended to his business, then walked calmly out of the other door and went home on foot, forgetting entirely that his good Lord Bishop was still sitting in the parked car outside the post office! It was only when Bishop O'Connell, tired of waiting, walked into the rectory that the astonished pastor recalled what he had done. Those of us who knew



REV. ROBERT FOUNTAIN BEATTIE

Curates



REV. JOSEPH LAWRENCE LEITCH

Bishop O'Connell may suppose that His Excellency was, to put it mildly, somewhat nettled by the forgetfulness of the pastor of St. Mary's. It is not improbable that he expressed himself verbally on the subject and we can see poor Father Smet in our mind's eye wringing his hands in embarrassment.

Though he returned to his native Belgium and spent his last years there, Father Smet's heart always remained in Virginia. He hoped to return to the Diocese to end his priestly labors in Virginia, but death overtook him in his native land on August 2 or 3, 1940, not long after the German invasion.



THE REVEREND WILLIAM ANTHONY McKEEFRY

1927-1930

ON JULY 1, 1927, the Rev. William Anthony McKeefry, who had been pastor of St. Joseph's Church, Martinsburg, W. Va., assumed the pastorate of St. Mary's. Born in Killea, County Kerry, Ireland, September 2, 1866, Father McKeefry came from a family which gave two other sons to the priesthood. One of these was the Rev. Hugh McKeefry, with whom his younger brother lived as a boy in Martinsburg. He made his studies for the priesthood at St. Charles' College, Ellicott City, Md., and at St. Mary's Seminary, Baltimore. In both of these schools he gave a good account of himself as a student. He was ordained to the priesthood on December 19, 1891.

Among the accomplishments of Father McKeefry's priestly life were the building of the school in Staunton, of the beautiful Gothic church in Harrisonburg and of the convent and school in Martinsburg. He possessed a charming personality, made an excellent appearance and was one of the best pulpit orators of the Diocese.

At the time of his appointment to Alexandria, Father McKeefry's health had become greatly impaired. In the spring of 1929 fire ravaged and severely damaged St. Mary's Church. Though infirm of health, he possessed the courage and the strength of heart to start immediately to restore and beautify the church. His zeal prompted him to do more

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active parochial work than he was able, but he had to delegate most of it to his assistants, Fathers Lawrence F. Kelly, Hugh McFadden, Martin Quinn, Julius Schmidhauser and Thomas E. Mitchell, who had been one of his altar boys in Staunton.

On February 10, 1930, in company with Father Thomas A. Rankin, of St. Charles', Arlington, he visited a neighboring priest who was ill. He appeared none the worse for the trip but suffered a heart attack the next morning and passed away that day, the feast of Our Lady of Lourdes, to whom he had a great devotion.



THE RIGHT REVEREND THOMAS A. RANKIN, V.G.

1930-1942

THE Reverend Thomas A. Rankin, pastor of St. Charles' Church, Clarendon, was appointed to succeed Father McKeefry on February 22, 1930. At the same time he was appointed Vicar Forane of Northern Virginia, a position held also by Father McKeefry. Father Rankin, born in Richmond, is the only native Virginian to hold the pastorate of St. Mary's Church. He brought with him the experience of three pastorates—Charlottesville, Winchester and Clarendon.

Father Rankin was a man of unlimited energy. He possessed a fine theological mind and a business acumen, which was beyond that of the average priest. During his twelve years at St. Mary's, many of which occurred during the worst of the depression, he labored with might and main to restore to good physical condition many of the buildings owned by the church. Under his supervision the rectory was enlarged by the addition of several rooms and its interior was completely renovated and rebuilt. He built an ambulatory to the church and at the same time completely renovated and refurnished the sacristy. He also enlarged and completely remodeled St. Louis' Church, Groveton, doubling its seating capacity.

When Father Rankin arrived in Alexandria, he found St. Mary's cemetery in a very neglected condition. For years he planned and labored to remedy this sad condition. At the time of his death new

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roads had been laid out and macadamized, the cemetery had been regraded and enlarged, and new and most necessary regulations for lot owners were established. Aided in this splendid work by his loyal and tireless friend, Nicholas Lawler, Father Rankin could be found at almost any time under any condition of weather directing the work in the cemetery. Today its order and its beauty are a fitting monument to his memory. Had he done nothing else, the accomplishment of St. Mary's cemetery's improvement would have justified the years of his pastorate.

Father Rankin was particularly devoted to children, was most kind to them and enjoyed their company. For that reason it is most ironical that every attempt he made to procure land for the building of a school was thwarted.

He had a very fine appreciation of population growth and property valuation. He saw clearly, when others refused to be shown, the great trend toward residence building both in Alexandria and in Arlington County. It was his prophetic view of Arlington's development that made him insist on the purchase of the fine great tract of land which is now the site of St. Thomas More Church on Lee Boulevard and Thomas Street, and it was under his direct supervision that the first buildings on that tract were erected.

So competent had Father Rankin been in his work as pastor and rural dean, so thorough was his knowledge of the needs of the Diocese, so trustworthy had he been in the tasks given him by Bishop Ireton, and so reliable was his judgment that Bishop Ireton named him Vicar General of the Diocese on the occasion of his investiture as Domestic Prelate, May 28, 1940. In view of his many years of priestly work and particularly of his labors at St. Mary's, it was only fitting that, as the vesper hour of his life approached, he should be honored by our Holy Father, at the request of Bishop Ireton.

Father Rankin was a man steeped in history and for him it was not only a pleasant task but a great privilege to take a prominent part in the bicentennial celebration of the birth of George Washington. Accordingly he planned a great function in St. Mary's Church as part of the national tribute to the Father of our country, who had assisted in paying for the erection of the first St. Mary's and whose mortal remains rest within the parish boundaries of St. Mary's, at Mount Vernon. A solemn high Mass was celebrated in St. Mary's on February

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21, 1932, at which the Reverend Richard Blackburn Washington, great-great-great-grandson of John, brother of George Washington, was celebrant. Among the ecclesiastical dignitaries present were His Excellency, the Most Reverend Pietro Fumasoni-Biondi, Apostolic Delegate to the United States; the Most Reverend Andrew J. Brennan, Bishop of Richmond; the Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore; the Right Rev. Monsignor Felix F. Kaup, V.G., of Richmond; and, from Baltimore, the Right Rev. Monsignori Albert E. Smith and Peter L. Ireton, the latter of whom is now coadjutor Bishop of Richmond.

The last few years of Monsignor Rankin's life were broken by illness. At the time of his investiture as a Domestic Prelate, his health gave evidence of breaking. During the succeeding years it could be seen that his great vitality was fast spending itself. The second week of December, 1942, found him a patient in Providence Hospital, Washington, where he died on December 19.

During his pastorate, Monsignor Rankin was assisted by the Rev. Fathers Hugh McFadden, Thomas E. Mitchell, Michael J. Hartigan, George McLynn, Joseph F. Jurgens, Robert F. Beattie, Joseph L. Leitch and John A. McGilley. At the time of his death his curates were Fathers Beattie, Leitch and McGilley, whose attention and assistance lifted the heavy pastoral burdens from his shoulders.

From December 19, 1942, until June 24, 1943, Bishop Ireton left the management of St. Mary's Church in the hands of another native Virginian, Father Robert F. Beattie, who had been Monsignor Rankin's senior curate for several years. During these six months Father Beattie handled the affairs of the parish with diligent care and rare discretion, and to the satisfaction of the people and of Bishop Ireton.

In the early part of 1943, while Father Beattie was administrator, His Excellency, Bishop Ireton, did the parish a fine favor by securing from the Mission Helpers of the Sacred Heart their consent to send four of their Sisters to reside permanently in St. Mary's parish. Here they would engage in census work and in giving catechetical instructions to public school children and adults who are not sufficiently grounded in their faith. The coming of these Sisters was a decided asset to the parish and we know it will mean not only better census records in the parish, but the reclaiming of many a lost soul to the Church. The Sisters arrived in Alexandria in October, 1943, and took

Auxiliaries



REV. EUGENE E. MORONEY, C.S.SP.



REV. STEPHEN QUINN, M.S.S.S.T.



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up residence in their new Convent of the Sacred Heart on South Royal Street, directly opposite the church. This property was purchased from Mr. Thomas J. Fannon, who was generous enough to permit us to name our own price, far below the valuation of the local real estate market.

During the time of his administration, Father Beattie, with the advice and direction of Bishop Ireton, had completely renovated and refurnished the Graves home, recently purchased by the parish at 623 South Fairfax Street, to be used as a convent for the Holy Cross Sisters. This is the first time in over seventy-five years that the parish has furnished a convent for the Sisters. When the Academy was in the parish, the Sisters teaching in the parochial school lived there. While this improvement of the new convent was in progress, Father Beattie was busy adding two new classrooms to the Lyceum section of the parochial school, thus placing at our disposal nine classrooms instead of seven.



THE REVEREND EDWARD L. STEPHENS

1943-

ON JUNE 1, 1943, His Excellency, Bishop Ireton, announced the appointment of the Reverend Edward L. Stephens, director of the Diocesan Missionary Fathers, as pastor of St. Mary's Church. Father Stephens, a native of Waterbury, Conn., alumnus of Phillips Exeter Academy, Georgetown Law School (LL.B., 1913), and Belmont Abbey, was ordained priest by the Most Rev. Michael J. Curley in the Cathedral of the Assumption, Baltimore, June 13, 1925. His first appointment was to St. Mary's Church, Alexandria, July 1, 1925. Successively he was curate at Assumption Church, Keyser, West Virginia, and St. James', West Falls Church; administrator at St. Joseph's, Clifton Forge; curate, Blessed Sacrament, Norfolk; diocesan director of the Society for the Propagation of the Faith, and director of the Diocesan Missionary Fathers. He succeeded his two predecessors as Vicar Forane of Northern Virginia.

THE REVEREND LAWRENCE F. KELLY

WE HAVE already alluded to the value of the curate to both pastor and parish. Perhaps there is no more fitting way to pay tribute to the scores of curates who have labored at St. Mary's than by giving some mention to the activities of Father Lawrence Kelly, who came to Alexandria in 1906 and spent twenty-three years of his priestly life as a curate at Saint Mary's. He served under three pastors—Fathers Cutler, Smet and McKeefry.

Father Kelly was an Irishman, born in County Cavan and educated at All Hallows College, Dublin. Ordained in Ireland in 1885, he came immediately to this country and began forty-four years of priestly labors in the Diocese of Richmond. He died suddenly and without immediate preparation in the rectory on October 8, 1929. During his long years in the priesthood he had been stationed in Richmond, Clifton Forge, Staunton, Harpers Ferry and Martinsburg before coming to Alexandria. Let me quote from an article written at the time of his death by the Reverend William T. Winston, editor of *The Catholic Virginian*:

For nearly a quarter of a century Father Kelly personified Saint Mary's Church to the people of Alexandria. Other priests came and were well thought of and went and were forgotten, but Father Kelly remained. Hardly a family in town but had some personal contact with him. Hundreds of couples he had joined in marriage, hundreds of their babies he had baptized, hundreds had received the last sacraments from his hands and had their bodies committed to earth to the accompaniment of his prayers for their souls. Heaven only knows how many confessions he heard or how many visits to the sick or the sorrowful he made. But their number must run high into the thousands.

Every priest in the diocese knew Father Kelly and none of them would dream of visiting the Alexandria rectory without going to his room for a pleasant talk. He loved to talk to his friends—and everybody was his friend—about his early days in Virginia and the numerous queer and mirth-provoking experiences he had encountered. He was always cheerful, always happy, always easy to approach.

Father Kelly was not eloquent in the pulpit; he did his best preaching elsewhere. His life in Alexandria was a sermon that lasted twenty-three years, and yet was never tiresome. His example of virtue, helpfulness, good humor and Christian charity did more for God's Church in his town than all the preaching done there put together.

Father Kelly died without time for formal preparation or for the last sacraments, but no one who knew him doubts about his salvation. He was

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always prepared. When we think of all the souls who owe their peace in heaven, at least in part, to his ministrations; when we think of all the poor, terrified sinners whom in their last hours he reconciled with God, we have to believe that he got a great reception from those who went before him, when his turn came to make his final journey. As a tribute of affection and gratitude, however, we ought to remember him in our prayers—and I don't think it would be amiss if we, at the same time, asked him to pray for us.



VOCATIONS TO THE HOLY PRIESTHOOD

AS FAR as the history of the parish shows, Almighty God has favored St. Mary's by calling twelve of its children to the sacred apostolate of the holy priesthood. Three of these priests were converts; two of them were Jesuits; one was a Dominican, and the remaining nine were diocesan priests. Two of these latter labored in other dioceses, while seven of them spent or are spending their priestly lives in the Diocese of Richmond.

The Reverend John Richards was baptized a Catholic at the request of his Protestant mother, who then raised him to become a Methodist preacher. Subsequently the Holy Ghost took a hand in his affairs and he reverted to his Catholic faith, studied for the holy priesthood and became a distinguished priest in Canada.

The Reverend John Robert Fulton, a son of the parish, became a Jesuit and subsequently was honored in being named president of Boston College.

The Reverend John A. Rotchford became a member of the Order of Friars Preachers, commonly called the Dominicans, and later became a Provincial of that order. He also served as president of St. Joseph's College, Perry County, Ohio; was chaplain to a British regiment in Canada, secretary to the Bishop of Columbus, Ohio, and pastor of St. Vincent Ferrer Church, New York City.

The Reverend Oscar Sears, a convert from the Methodist Church, became a priest of the Diocese of Richmond. He labored in Richmond,

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Staunton, Lynchburg and Martinsburg and was a post chaplain in the Confederate army. He died in Lynchburg in 1868.

The Reverend Robert H. Andrews, a convert from the Presbyterian Church, became a priest of the Diocese of Richmond. He died as pastor of St. Patrick's Church, Richmond, in 1869.

The Reverend W. B. Cleary became a Jesuit and taught in Georgetown College.

The Reverend Richard L. Carne, of this parish, was ordained at the age of sixty-six by Bishop Van de Vyver. He was probably the oldest man ordained in the United States up to that time. Though ordained very late in life, he was privileged to enjoy his priesthood for many years, since he lived well over the four-score mark. He was chaplain of the Xaverian Brothers at Old Point Comfort. The late Monsignor F. Joseph Magri, S.T.D., historian of the Diocese, credits Father Carne with gathering much historical data concerning the history of the Diocese of Richmond.

The Reverend James J. McGlyn, baptized in St. Mary's, became a priest of the Archdiocese of St. Louis and celebrated his golden sacerdotal jubilee as pastor of St. Rose's Church, St. Louis, in 1934.

From the ordination of Father Carne down to 1924 the parish was not favored with priestly vocations. However, on June 13, 1924, the Reverend John S. Igoe, son of this parish, was raised to the holy priesthood in St. Mary's Church by the Most Reverend Denis J. O'Connell, Bishop of Richmond. This indeed was one of the truly great days in the history of this old parish. Since his ordination Father Igoe has been assistant at St. Peter's, Richmond; pastor of St. Francis' Church, Kilmarnock; of St. John's Church, Leesburg, and of St. Mary Star of the Sea Church, Fort Monroe.

On June 15, 1926, the Igoe family gave its youngest son, the Reverend Michael F. Igoe, to the priesthood. He was ordained by Bishop Thomas J. Shahan, rector of the Catholic University of America, in the Shrine of the Immaculate Conception, Washington, D. C. Since his ordination Father Michael Igoe has been assistant at Sacred Heart, Danville; St. Paul's and St. Patrick's, Richmond; and pastor of St. Mary of the Presentation, Suffolk, and St. John's Church, Leesburg.

The youngest Levite to come from this venerable old parish is the Reverend Julius Cilinski, son of Mr. and Mrs. Peter Cilinski. He was ordained in Sacred Heart Cathedral, Richmond, by the Most Reverend

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Peter L. Ireton, D.D., on March 3, 1945. He is at present stationed at Our Lady of the Blessed Sacrament Church, Port Richmond.

Besides these, the Reverend John P. Hagen, professor of ancient languages in the diocesan seminary at Norfolk, though not properly belonging to St. Mary's, was for some time a member of the congregation and a teacher in the Sunday school, while a student at St. John's Academy. He was pastor of Fredericksburg, Fairfax and Warrenton and of St. Patrick's, Richmond; secretary to the Right Reverend Bishop of Wilmington and a missionary priest in Ohio.

For all of the above information, prior to the ordination of Father John Igoe, we are indebted to Carne, the historian, who wrote so well and authentically regarding Alexandria and St. Mary's.



VOCATIONS TO THE RELIGIOUS SISTERHOODS

RELIGIOUS ORDERS of women have long been of tremendous spiritual value to the Church. Whether in the classroom, the hospital, among the poor, in catechetical institutes or as social workers, these women, consecrated to their Divine Spouse, become powerful teachers of the doctrines of the Church not alone by the lessons they teach by word of mouth but by the very lives they live.

St. Mary's parish has been greatly aided and profoundly enriched by the lives of the Sisters of Charity of Emmitsburg, the Holy Cross Sisters and the Mission Helpers of the Sacred Heart. It is not strange, therefore, that God has repaid religious communities of women in general by calling to the various sisterhoods many of the young women who either were baptized in St. Mary's or lived in the parish or had parochial contacts through the schools of the parish. Not complete, perhaps, but as accurate as we have been able to obtain, is the following list of those who have abandoned the love of the world for the eternal affection of the Divine Lover.

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Sisters of the Holy Cross

Mother M. Vincentia, Ex-Superior-General (Eleanore Fannon)
Sister M. Aloysia (Elizabeth Roach)
Sister M. Aurelius (Mary Laphin)
Sister M. Luigi (Elizabeth Laphin)
Sister M. Illuminata (Catherine Shaney)
Sister M. Secunda (Margaret O'Sullivan)
Sister M. Agnola (Hilda Norris)
Sister M. Constantia (Helen Young)
Sister M. Melita (Rose Nugent)
Sister M. Clemenza (Margaret Nugent)
Sister M. Rose Thomas (Lillian Fannon)
Sister M. Elizabeth Clare (Ruby Jenkins)
Sister M. Laurella (Laura Nugent)
Sister M. Assumption (Catherine Lash)
Sister M. Camilla (Amelia Cilinski)

Sisters of the Holy Child Jesus

Mother Mary of Lourdes (Marie Martin)

Sisters of the Visitation

Sister Margaret Mary (Anna Williams)
Sister M. Loretto (Genevieve Graumann)
Sister M. Rosalia (Mildred Thornton)
Sister M. Michaela (Lottie Glasgow)

Sisters of Mercy

Sister M. Anita (Catherine Stoutenburgh)
Sister M. Sebastian (Louise Robinson)

Sisters of the Good Shepherd

Sister Mary Visitation (Nora Magner)



PARISH SOCIETIES

COOPERATION with the parochial clergy in the development of a deep spirituality and an ardent parish spirit has always been the aim of the Sodality of the Blessed Virgin Mary, the Holy Name Society, the League of the Sacred Heart and the Legion of Mary. The amount

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of good accomplished spiritually by these organizations and the ardor they must have kindled in Catholic hearts for doing the things of God must go unmeasured until man stands in the revealing presence of God, Who can make all things known to the finite mind.

Contributing to the needs of the poor and following the example of the great Apostle of Charity, the Saint Mary Conference of St. Vincent de Paul has rendered a worthy Christian service not alone to Catholics in Alexandria but to neighboring non-Catholics, who have applied for assistance in time of need.

Closely allied in purpose to the St. Vincent de Paul Conference is St. Joseph's Aid Society, which for years has looked after the material needs of both the indigent Catholic and the needy non-Catholic neighbor.

St. Mary's Boys' Club, which gives boys, both members and non-members of the parish, an opportunity for healthful recreation and exercise, with emphasis on the manly sport of boxing, has acquitted itself very favorably since its establishment.

Most recent of the church societies is Saint Mary's School Mothers' Club, which is doing an excellent piece of work in developing a finer school spirit by bringing about closer cooperation among parents, pastor, teachers and pupils.



NATIONAL CATHOLIC SOCIETIES

TWO GREAT national Catholic societies which have exerted a wholesome inspiration to Catholic action are the Knights of Columbus and the Catholic Daughters of America. Here in Alexandria their influence has been felt through the activities of Fitzgerald Council, Knights of Columbus, and Court Kavanaugh, Catholic Daughters of America. They have set a good example for our people and in time of need they have never been slow in offering their assistance to the local clergy in the work of the Church. To them we look for the finest in example and leadership, because they represent two great lay organizations of Catholics in America.

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OUR BENEFACTORS

IT IS A dangerous effort, in the light of inaccurate records, or no records at all in some cases, all coupled with the frailty of human memory, to attempt to name all of the various material benefactors of St. Mary's through her long history. Accordingly we shall content ourselves to express our profound gratitude to those men and women of the past who have handsomely remembered the Church and its needs in their wills. The material assistance which they have rendered to the parish has not only aided the parish in maintaining its financial equilibrium in different days; it has also enabled the parish to invest these legacies wisely in a manner that will enable the church to carry on some of its expansion program for the future.

At the same time we express sincere appreciation to those who, though not so generously supplied with the world's goods, have supported consistently all the current needs of St. Mary's Church. They, indeed, have been the life line of the parish. Without regular and generous Sunday contributions the parish might not have survived to receive the greater benefactions.

Nor can we fail to be genuinely thankful to those ladies of the parish who, by labor or material gifts, or both, have contributed to the care, the beauty and the dignity of sanctuary and altar.

Benefactors in the gifts of their musical talents, for which the parish is most appreciative, are those who as organists or singers have added to the majestic splendor of the Church's liturgy during these one hundred and fifty years.

To those tireless workers, laboring in the heat and cold, and often in the gloom, as sextons of the cemetery or janitors of the church and other parish buildings, we give a heartfelt acknowledgment of gratitude. Through difficult, unseen labor, and often for a paltry wage, these men, through a century and a half, have been real benefactors of the parish.

To those men who, as ushers, have maintained order in seating the congregation and in gathering the offerings of faith, we are deeply grateful. In their faithfulness in attending the various services and discharging their duties they have assisted both parishioners and clergy.

We feel intimately grateful to those little boys and to the growing youth of our time who, as altar boys, have assisted the priests not only

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in the Holy Sacrifice of the Mass, but in all other liturgical functions. To the grown men of today, who as altar boys in the dim past served in St. Mary's sanctuary, we give our priestly thanks; and to their mothers, the mothers of all altar boys, past or present, we say "Thank you" for getting the little fellows out in dark mornings or in the rain or snow.

To those benefactors of faith and education, who have contributed so willingly and so generously toward the fund for a new St. Mary's School, we offer a heart full of thanks with the wish that God may bless them and inspire others to follow their good example.



PARISH RECORDS

THOUGH the parish started to function in 1795, the only records available in St. Mary's rectory commence in 1798. A careful search of the archives of Georgetown University failed to reveal any records of births, marriages or deaths occurring in St. Mary's parish between 1795 and 1798.

In the foregoing pages most of the activities recorded concern the physical development of the parish. Precious little is said of the spiritual activities of the priests who labored in St. Mary's. However, in those long years the true record of consolation given, advice offered, sorrow assuaged, confessions heard, Communions administered, families reunited, children rendered docile, Viaticum and Extreme Unction administered—all this has been kept where only it could be seen and recorded, in the Kingdom of Heaven.

From September, 1798, to January 1, 1945, the records of St. Mary's parish tell the story of 11,987 baptisms. The first baptism of record is that of "Ann Hull, daughter of John and Ann Hull, born June 12, 1798. Sponsors: Edward Burke and Mrs. Foley." The name of the officiating priest is not recorded but the record is in the handwriting of the Reverend James Griffin.

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The first recorded death is that of Cavan Boa, an escaped indentured servant of George Washington. He died on August 20, 1798, at the age of thirty-three, and his tombstone is the oldest stone remaining today in St. Mary's cemetery. To date the total number of deaths recorded is 2,108. This is far from accurate, because many who died in the parish were buried elsewhere than in St. Mary's cemetery and no record of those deaths has been kept.

The first marriage of record is that of Matthew Robinson to Margaret Boa, on April 16, 1799, and the officiating clergyman was Father James Griffin. Since then the record of St. Mary's has mounted to 4,357 marriages.



St. Mary's Today

ONE HUNDRED and fifty years have passed since the first Sanctus bell was rung in St. Mary's. It is a long time since the first handful gathered in Colonel Fitzgerald's home for Mass. Fifteen decades have tumbled into time's discard since holy Mass was celebrated in the first church for a few fervent Catholics. Alexandria has grown from a small village of 66 lots, nine streets and a couple of hundred people to a city of nearly 70,000 people.

The parish of St. Mary has enjoyed some of this great growth. Today under the care of the clergy of St. Mary's there are by actual record 7,178 souls. They are cared for in St. Mary's Church, in St. Louis' Church, Groveton, and in Blessed Sacrament Mission in Fairlington, Arlington County, where Mass is offered each Sunday in the Public Elementary School Auditorium.

Four hundred and fifty children attend the parochial school taught by the Holy Cross Sisters.

The following are the names of the *staff of St. Mary's Church*, that future generations may know who carried on the old traditions in 1945:

Very Rev. Edward L. Stephens, V.F., Pastor and Dean of Northern Virginia

Rev. Robert F. Beattie, Assistant Pastor

Rev. Joseph L. Leitch, Assistant Pastor

ASSISTING ON WEEK ENDS:

Rev. Eugene E. Moroney, Congregation of the Holy Ghost

Rev. Stephen Quinn, Missionary Servants of the Most Blessed Trinity

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SISTERS OF THE CONGREGATION OF THE HOLY CROSS TEACHING IN
ST. MARY'S SCHOOL :

Sister Mary Aquin (Dorothy Lundergan), Superior
Sister Mary Cypriana (Sabina Meehan)
Sister Mary Regina Clare (Lillian Goertz)
Sister Mary Domitilla (Anna Sutton)
Sister Mary Carola (Catherine Wingfield)
Sister Mary Jean La Salle (Mary McMahon)
Sister Mary Beniti (Bernadine Scanlon)
Sister Marita (Anna Rita Ellis)
Sister Mary Regina Therese (Mary Jane Martin)

MISSIONARY HELPERS OF THE SACRED HEART FOR CENSUS AND
CATECHETICAL WORK :

Sister John Francis, Superior
Sister Therese
Sister Antoinette
Sister Anne



THE CENTENNIAL CELEBRATION

GREETING the new and bidding farewell to the past one hundred fifty years, St. Mary's parish celebrates its one hundred fiftieth birthday on the Feast of Pentecost, May 20, 1945. On that day St. Mary's parish will gather around the unbloody Calvary of the Mass in joy, in thanksgiving, in petition and in atonement.

Solemn Pontifical Mass will be celebrated by His Excellency, the Most Reverend Peter Leo Ireton, D.D., Titular Bishop of Cime, and Coadjutor Bishop and Apostolic Administrator of Richmond. Bishop

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Ireton will have as his archpriest the Reverend John S. Igoe, pastor of St. Mary's Star of the Sea, Fort Monroe and a native son of the parish. Father Michael F. Igoe, likewise a son of the parish and pastor of St. John the Apostle Church, Leesburg, will be deacon of the Mass. Father Julius J. Cilinski, son of the parish and curate at Our Lady of the Blessed Sacrament Church, Port Richmond, will be subdeacon of the Mass. The Rev. Francis J. Byrne, Diocesan Superintendent of Schools, will be master of ceremonies and he will be assisted by Mr. John Cilinski of St. Mary's Seminary, Baltimore, a member of the parish now studying theology preparatory to becoming a priest of the Diocese. The Society of Jesus, which is responsible for the founding of the parish, and Georgetown College in particular, which mothered St. Mary's, will be represented by the Rev. Paul McNally, Vice-Rector of Georgetown College, and by Father Arthur O'Leary, of Georgetown Preparatory School and former President of Georgetown University. The Right Rev. Leo J. Ryan, S.T.D., V.G., will deliver the sermon.

On Monday, May 21, 1945, a Solemn High Mass will be offered for all the deceased priests and laity of the parish. The officers of this Mass will be all former curates of the parish: the Rev. Michael J. Cannon, celebrant; the Rev. Martin Quinn, deacon; the Very Rev. Thomas E. Mitchell, S.T.D., subdeacon; the Most Rev. Peter L. Ireton, D.D., presiding.

On Tuesday, May 22, Solemn Mass will be offered in the chapel of Saint Mary's Academy for the Holy Cross Sisters who have taught in the parochial school for over seventy-five years. The officers will be: the Very Rev. Edward L. Stephens, V.F., celebrant; the Rev. Robert F. Beattie, deacon; the Rev. Joseph L. Leitch, subdeacon.

On the evenings of May 21 and 22, the children of the parish will present a pageant, "The Story of St. Mary's," under the direction of the Sisters of the Holy Cross, in the Lyceum building.

ONE HUNDRED AND FIFTY YEARS FOR CHRIST

Initial entries in St. Mary's Church records of priests assigned to duty in the parish:

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| 1798—(Entries without signature.) | 1849—J. M. Finotti |
| 1799—Jas. Griffin | 1850—A. Julianii |
| 1801—Jos. Eden | 1850—B. Pacciarini |
| 1808—Kohlmann | 1850—Chas. P. King |
| 1808—Rev. Dr. O'Brien | 1850—G. Villiger |
| 1810—E. Fenwick | 1851—Joseph Bixio, S.J. |
| 1811—F. Neale | 1852—J. S. Verdin |
| 1811—Gratia (Grassi) | 1853—Peter B. O'Flanagan, S.J. |
| 1817—R. Baxter | 1853—E. Palhuber, S.J. |
| 1818—J. W. Fairclough | 1854—John E. Blox |
| 1818—A. J. Van Quickenborne | 1853—B. Maguire |
| 1830—Jas. F. M. Lucas | 1855—L. Nota |
| 1830—John Smith | 1856—Peter Kroes |
| 1837—Wm. Grace | 1856—John P. Donelan |
| 1837—Jas. Curley | 1856—Aloysius Janalick, S.J. |
| 1837—Stephen L. Dubuisson | 1856—V. D. Young, O.P. |
| 1841—Jas. Moore | 1856—S. H. O'Brien |
| 1841—Anthony Rey | 1857—James Ryder, S.J. |
| 1841—Rutger Jos. Dietz | 1858—Francis Patrick Kenrick |
| 1842—Drzierzinski | 1858—Samuel Barber, S.J. |
| 1842—B. A. Young | 1858—Edmund J. Young, S.J. |
| 1844—James A. Ward | 1859—Jos. Enders, S.J. |
| 1844—J. O'Donnell | 1859—J. A. Rotchford, O.S.D. |
| 1844—C. H. Stonestreet | 1859—Daniel Lynch, S.J. |
| 1844—G. Fenwick | 1860—James Cotting |
| 1845—John X. Aiken | 1861—James M. Graves, S.J. |
| 1845—I. Combs | 1861—F. McAtee |
| 1846—John P. Donelan | 1862—Michael Tuffer, S.J. |
| 1847—W. Balfe | 1862—Charles Kelly, S.J. |
| 1848—Jas. Clark | 1862—Rockeford |
| 1848—John McGuigan | 1862—Alexius L. Jamison, S.J. |
| 1848—Livius Vigilante, S.J. | 1862—Joseph B. O'Hagan, S.J. |
| 1849—Camillus Vicinanza | 1863—Alphonsus Charlier, S.J. |
| 1849—T. Armellini | 1863—J. N. Barrister, S.J. |
| 1849—F. Provenzali | 1863—B. S. Wright, S.J. |

ONE HUNDRED AND FIFTY YEARS FOR CHRIST

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| 1863—P. V. McDermott | 1890—John A. Chester, S.J. |
| 1864—Bernard P. Toale, S.J. | 1891—F. X. McCarty |
| 1865—Chas. Cicaterri, S.J. | 1891—H. J. Cutler |
| 1866—F. X. Gubitosi, S.J. | 1892—W. A. Fallon |
| 1866—Wm. B. Cleary, S.J. | 1892—Jas. J. Kenefick |
| 1866—A. S. Free, S.J. | 1895—James J. Bowler |
| 1867—J. B. Emig, S.J. | 1906—L. F. Kelly |
| 1869—P. F. Healy, S.J. | 1907—A. J. Halbleib |
| 1869—John S. Sumner, S.J. | 1913—F. J. Lucke |
| 1870—Thomas McDonough, S.J. | 1915—Louis Smet |
| 1870—Chas. K. Jenkins, S.J. | 1916—Michael Daly |
| 1870—Francis Marshall, S.J. | 1918—W. J. Geaney |
| 1870—Thomas M. Sheerin, S.J. | 1918—W. T. Winston |
| 1872—G. J. Strong, S.J. | 1921—Michael Molloy |
| 1872—D. O'Kane, S.J. | 1922—M. J. Cannon |
| 1873—Jos. I. Sourni, S.J. | 1925—Edward L. Stephens |
| 1874—W. F. Clarke, S.J. | 1926—Martin T. Quinn |
| 1874—Peter P. Fitzpatrick, S.J. | 1927—Wm. A. McKeefry |
| 1875—A. P. Keating, S.J. | 1927—T. E. Mitchell |
| 1880—Richard J. Whyte, S.J. | 1928—George N. McLynn |
| 1881—J. B. DeWolf, S.J. | 1929—H. J. McFadden |
| 1882—Benedict Guldner, S.J. | 1929—P. F. Murphy |
| 1884—A. Dufour, S.J. | 1929—J. O. Schmidhauser |
| 1885—J. N. Sandaal, S.J. | 1930—T. A. Rankin |
| 1885—D. L. Brand, S.J. | 1932—Joseph Jurgens |
| 1885—Thomas H. Stack, S.J. | 1933—M. J. Hartigan |
| 1886—H. A. Quinn, S.J. | 1937—Joseph Leitch |
| 1889—J. J. Broderick, S.J. | 1939—Robert F. Beattie |
| 1890—Aloysius Roccofort, S.J. | 1942—John A. McGilley |
| 1890—J. M. Giraud, S.J. | 1944—L. Longmire Speight |

ONE HUNDRED AND FIFTY YEARS FOR CHRIST

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