Pope shares his ‘dreams’ for Amazon region, its Catholic community

VATICAN CITY (CNS)—Pope Francis said he dreams of an Amazon region where the rights of the poor and indigenous are respected, local cultures are preserved, nature is protected, and the Catholic Church is present and active with “Amazonian features.”

In his apostolic exhortation "Querida Amazonia" ("Beloved Amazonia"), Pope Francis made no mention of the idea of ordaining married men to the priesthood so that far-flung Catholic communities would have regular access to the Eucharist.

Instead, he said “every effort should be made to ensure that the Amazonian people do not lack this food of new life and the sacrament of forgiveness. A specific and courageous response is required of the Church” to meet the needs of Catholics, he said, without dictating what that response would be (#85).

However, Pope Francis opened the document saying he wanted “to officially present the final document” of October’s Synod of Bishops for the Amazon (#3).

The final document asked for criteria to be drawn up “to ordain as priests suitable and respected men of the community with a legitimately constituted and stable family, who have had a fruitful permanent diaconate and receive an adequate formation for the priesthood, in order to sustain the life of the Christian community through the preaching of the word and the celebration of the sacraments in the most remote areas of the Amazon region.”

Speaking about the final document, Pope Francis wrote that the synod “profited from the participation of many people who know better than myself or the Roman Curia...”

Volunteers learn homeless ‘are not a stereotype’ at New Albany shelter

NEW ALBANY—It’s a cold February night in New Albany, with the temperature hovering near 30 degrees and a wind chill of about 20. But it’s warm in the Salvation Army gym where more than 20 people enjoy a warm meal and friendly banter:

“We go back and forth like you do with anyone,” says Peggy Richards, one of four members present from Our Lady of Perpetual Help Parish in New Albany.

The group spans the demographic gamut—men, women, young and not-so-young. Some work full- or part-time jobs. Some are veterans. Some are retired, and some are trying to find jobs. One other difference is that four are volunteers. The others are seeking shelter from the cold, with nowhere else to turn.

They’re gathered at the Homeless Coalition of Southern Indiana’s (HCSD) White Flag homeless shelter. It fills a gap in the need for shelter from Nov. 15 through April 15 when nighttime temperatures dip below 35 degrees.

Our Lady of Perpetual Help, along with St. Elizabeth Catholic Charities in New Albany, is one of several parishes that help provide volunteers for the shelter.

Katelyn Stumler coordinates Our Lady of Perpetual Help volunteers with her husband Craig. See WHITE FLAG, page 8

Love of God and reverence for Mary mark installation of Gary Bishop Robert J. McClory

GARY, Ind. (CNS)—Bishop Robert J. McClory embraced the people of the Diocese of Gary with these words: “I will love you and honor you all the days of my life.”

This brought to a close his episcopal ordination and installation Mass on Feb. 11 that established him as the diocese’s fifth bishop in 64 years.

The Detroit native chose the feast day of Our Lady of Lourdes for the liturgy establishing him as the new shepherd for the northwest Indiana counties of Lake, Porter, LaPorte and Starke. Reverence for Mary was a recurring theme during the Mass.

“Today is the feast of Our Lady of Lourdes, and she is willing to help us when we ask for help and protection,” said Archbishop Christophe Pierre, apostolic nuncio to the U.S., during the Mass in the Cathedral of the Immaculate Conception at Holy Angels Cathedral in Gary, Ind., on Feb. 11. (Photo by Anthony D. Alonzo, Northwest Indiana Catholic) See McCLORY, page 15
Remains of aborted babies in final resting place in Indiana cemetery

SOUTH BEND, Ind. (CNS)—A cold, gray, wintry day in South Bend seemed like an appropriate setting for the burial of 2,411 aborted babies, whose remains were interred in Southlawn Cemetery in the city on Feb. 12.

The babies had been aborted between 2000 and 2003 by the late Dr. Ulrich “George” Klopfer, who operated abortion centers in Indiana since the 1970s and performed an estimated 30,000 abortions before having his license revoked in 2016.

The medically preserved remains of those fetuses were transported across state lines and stored for years on Klopfer’s Illinois property, in his garage and in the trunk of a car. The grisly discovery of the remains was made after his death on Sept. 3 last year.

Neither his family nor authorities have been able to determine why Klopfer kept the remains instead of properly disposing of them. Indiana law now requires fetal remains to be cremated or buried.

Records found with the remains indicated the abortions had taken place in South Bend, Fort Wayne and Gary, so Indiana Attorney General Curtis Hill took possession of them.

Originally, an effort was made to determine in which city each abortion took place so that the remains could be returned home for burial. The state received several offers of burial locations, including an offer by Bishop Kevin C. Rhoades of Fort Wayne-South Bend for space and services at Catholic Cemetery in Fort Wayne.

However, Klopfer’s records were so incomplete and inaccurate that Hill’s office was unable to determine where each abortion occurred. Thus, it was decided to bury the remains together, “each connected by their common fate,” Hill explained at a Feb. 11 news conference.

“Friends, we will not forget,” Hill said. “We therefore honor and memorialize these unborn that their lives be remembered not for their brevity, but for how their discovery has impacted our collective conscience. May each of the 2,411 buried here rest in peace.”

Hill thanked Indiana, Illinois and local authorities who worked together to bring the babies to their final resting place, and acknowledged the many offers of assistance by countless others across the state.

In a statement, Indianapolis Archbishop Donald H. Wise, president of the United States Conference of Catholic Bishops and CEO Mike Fichter said, “Today’s burial brings closure to the brief and tragic lives of these 2,411 little ones who were denied the opportunity to take their first breaths. They now rest together for eternity, never to be forgotten. Palmer Funeral Home donated the burial space at its Southlawn Cemetery and a memorial stone, which reads: ‘In memory of the 2,411 precious unborn buried here on Feb. 12, 2020.’”

At a news conference, Klopfer’s attorney and the 200-plus mourners for coming to “personally honor and memorialize these 2,411 precious unborn who now rest as a reminder of the fragility of life and of the obligation of the state and of the nation to preserve human dignity and respect for all.”

After Hill left the podium to conduct a news conference, a multifaith prayer service took place, led by a variety of religious leaders. Among them was Father Glenn Kohrman, pastor of South Bend’s Holy Family and St. John the Baptist parishes and a board member of Catholic Charities and Right to Life Michiana. Father Kohrman offered a modified version of the Catholic Church’s prayer of Commendation of an Infant Who Died Before Baptism.

The Criterion

February 23 – 2 p.m.
Rite of Election at SS. Peter and Paul Cathedral, Indianapolis

February 24 – 5 p.m.
Catholic Legislators dinner at Ruth’s Chris Steakhouse, Indianapolis

February 25 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Church, Indianapolis

February 26 – noon
Ash Wednesday Mass at SS. Peter and Paul Cathedral

February 27 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

February 29 – 10:30 a.m.
Rite of Election at St. Mary-of-the-Knobs Church, Floyd County

February 29 – 6 p.m.
Peyton Manning Children’s Hospital Gala at JW Marriott, Indianapolis

Pope Francis, bishops discuss possible themes for 2022 synod

VATICAN CITY (CNS)—Pope Francis has decided the next general assembly of the Synod of Bishops will be held in the fall of 2022, but he has not announced the theme for the gathering, the Vatican said.

In a statement, the Vatican said a majority of “synodality” was among the three themes discussed and that work would be accomplished by the council after young people in 2018, the Vatican said on Feb. 15.

The Vatican statement did not list the three possible themes, although in his closing speech to the Synod of Bishops for the Amazon in October, Pope Francis had said “synodality” was among the three themes “voted on and that obtained a majority” of support from synod members.

“I do not know whether it will be chosen,” he said. “But I have not decided yet,” the pope had said. “I am reflecting and thinking, and I can certainly say that we have journeyed a lot and we must still journey more along this path of synodality.”

While the themes proposed at the February meeting were not disclosed, the Vatican said the ordinary council did feel “the need to urgently express its solidarity with brothers and sisters involved with the tragedy of forced migration.”

In a message released by the Vatican press office on Feb. 15, the ordinary council of the Synod of Bishops reflected “on the consequences of the migration phenomena” caused by economic inequality, unemployment, religious persecution, terrorism and environmental devastation.

“People are disoriented, families destroyed, young people traumatized and those left at home are induced to despair,” the statement said. Sometimes these people suffer in refugee camps and some even end up in prison.

Women and young people are forced into prostitution; they are physically, socially and sexually abused. Children are separated from their parents and deprived of the right to grow up in the security of a united family.

The ordinary council of the Synod of Bishops expressed support for governments and non-governmental organizations that seek to help migrants and refugees and called for cooperation in the fight against human trafficking.

“We entrust our suffering brothers and sisters to Mary, mother of humanity, who first knew the pain of leaving her home and country together with her family in search of security and peace,” the council said.

The Criterion

February 23 – March 3, 2020

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Child advocates align against bill treating youths as adults

By Victoria Arthur

Despite a chorus of opposition, a controversial bill that would send children as young as 12 to the adult criminal justice system has passed the Indiana Senate and now awaits consideration in the House.

Senate Bill 449, authored by Sen. Erin Houchin (R-Salem), would reduce the age from 13 to 12 for a minor to be tried as an adult in certain cases, increase penalties for attempted offenses, and open the door to hundreds of teenagers being automatically transferred from the juvenile to the adult court system. There, opponents argue, young people would be placed in a potentially dangerous environment where the emphasis is on punishment rather than rehabilitation—at an age when numerous studies show the brain is still developing, and behavior can be changed with positive reinforcement.

Houchin sponsored a similar bill last year that passed the Senate before stalling in the House. Her proposed legislation is in response to a May 2018 shooting at Noblesville West Middle School in Hamilton County, in which a student injured a classmate and a teacher.

Calling the adult criminal justice system “a patently dangerous system for kids,” Moores also pointed to research demonstrating that the rates of recidivism—that is, repeat offenses—are higher for juveniles who are treated as adults.

“Waiver-to-adult court causes juveniles to reoffend more seriously, more quickly and more violently,” Moores said. “It just doesn’t work.”

In addition, she and other child advocates raised serious concerns about long-term mental health effects and increased suicide rates in young people subjected to the adult court system.

While awaiting trial in adult correctional facilities, youths are frequently placed in solitary confinement to keep them from being physically or sexually assaulted by older inmates. But the impact of this isolation is devastating, according to Dr. Sarah Stelzner, an Indianapolis-based psychologist and legislative co-chair for the Indiana chapter of the American Academy of Pediatrics.

“This is a toxic environment for children,” Stelzner said. “Young people held in adult facilities are nine times more likely to commit suicide. This is tragic, when research clearly shows that children at this age can be helped in the proper environment. They need wraparound services in terms of mental health and education, and the adult system offers none of that.

“When we think about consequences for children who make poor decisions, we need to think about what has happened to them to make them act that way in the first place—not impose more toxic influences on them,” Stelzner continued.

“Instead of building healthy children and young people, we are fixing broken adults.”

She and others with grave concerns about Senate Bill 449 also noted that it would have an especially negative impact on children of color, who are already over-represented in the legal system.

“Treating someone whose brain hasn’t fully developed as an adult without knowing how the child came to be involved in a crime doesn’t benefit the child or our society.”

—Angela Espada, executive director of the Indiana Catholic Conference

Following its Feb. 4 passage by the Senate in a 31-18 vote, the bill has been referred to the House committee on courts and criminal code for consideration. The coalition that opposed and ultimately succeeded in defeating Houchin’s proposed legislation last year must stand firm against this bill as well, said JanNae Hanger, an attorney and president of the Children’s Policy and Law Initiative of Indiana.

“It’s hard to fathom why legislators are even considering this,” Hanger said. “We know that children are different from adults. We know that children are amenable to rehabilitation, and that harsh punishment doesn’t bring about the desired result of changing behavior. What should be driving decisions in the correctional system is the question of what the child needs—not punishment that leads to extreme trauma and permanent impacts on the child and the entire community.

“We are working very hard to prevent a hearing on this bill in the House.”

To follow Senate Bill 449 and other priorities of the Coalition of the ICC, visit www.indianacate.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church’s position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

(Victoria Arthur, a member of St. Malachi Parish in Brownsburg, is a correspondent for The Criterion.)
Reflection/Brandon A. Evans

Mising from the Shroud of Turin

There is something missing from the Shroud of Turin. Something so obvious, and so strange, that it would be altogether noticed—and rather quickly—if not for the context of the image, which is that of a dead man. Still, it’s something that very nearly every painting or drawing or depiction of Jesus Christ contains, even those of him dying on the cross.

I would dare say it would have been his most striking feature, and that its absence could very well be a providence to all who look upon the relic with weakened, human hearts.

It is odd, in a sense, because the Shroud of Turin holds nothing back. The figure it depicts is naked, front and back. It is covered in wounds of flayed open skin and puncture marks. Blood has posthumously flowed onto the fabric.

The man’s look speaks of a beating. His beard and mustache are unkept and, like his hair, matted with dried blood. His countenance is one of a person who, having given everything, has ceded to death.

There is, of course, debate around the Shroud of Turin, just like many other Catholic relics, and there always will be. The initial carbon dating 30 years ago, along with the written historical record of its existence, suggest a medieval origin. But other evidence, equally scientific and logical, suggest a lineage far older.

If one assumes that the Shroud of Turin was the actual cloth used to wrap the body of Jesus Christ after he was taken from the cross, then the image—placed only on the tips of the linen fabric by a method not yet able to be reproduced—is quite miraculous.

For it is more than an image: it’s a photograph from the distant past. It is the face of Christ lay dormant in a negative image 1,800 years before photography was invented and another 70 years before anyone thought to apply the principles of film to the Shroud. It is a face that speaks to us in the language of modernity: a photorealistic image unlike anything we have ever seen. But it was not, nor could it have been, part of the time of the Roman Empire, and even more least of all from the most important person in the history of human life on earth.

Supposing that Jesus meant for us to have this image, this one image, of his human likeness, why? Why something so gruesome? So sad? Perhaps because the image on the shroud is imminently approachable. No one could fear to draw close to such a man. He is beaten and laid low. His face, though wounded, has a certain serenity. The Jesus of the shroud waits peacefully and gives us the chance to not only come close to him but to see what cost love paid for our souls, and to be grateful to him. This is Christ the King as he begs us to see him in the Gospels. Not a conqueror or a tyrant, neither rich nor proud, but a man of meekness and courage who stood face to face with death and despair and loneliness for us, and defeated those fiercest demons of using us only with his weakness.

This is a God who, to paraphrase C.S. Lewis, stoops to save, and is not too proud to help us even though we have shown that we prefer everything else to him.

One possible religious explanation for how the Shroud got its unique image is that it was burned there by a supernatural light at the Resurrection, making the shroud, like Christ himself, a place where the worldly and the divine intersected.

It would also mean that the image we see was taken in the very last moment that death had reign over the world. The man of defeat we see is the same man who will rise in all his glory—through the Risen Christ, the cause of our joy and salvation, the head and heart of the Church, the life of the world and the King of heaven and Earth.

Half a second later something happened that Jesus seems to have specifically willed not to be shown on the Shroud of Turin. He opened his eyes.

The eyes that could see through flesh and bone to the hearts of men both wicked and saintly, the eyes that could discern intention, and from which no truth could hide even among the cleverest of lies.

The sight of eyes is so powerful that even the most wretched of sinners and the most crippled of bodies a hope beyond hope. But they also drove to fury and hatred the arrogant and self-assured.

We will see those eyes in person one day and they will do the same to us, one way or the other.

They will be a balm to the afflicted and a horror to the proud. They can be nothing other. There is no middle ground there: if the eyes are the window to the soul, then the eyes of Jesus are a window to eternity and a devastatingly honest mirror for each person.

But for now, that terrible gaze is closed, and we are spared the horror. What remains of our lives is nothing less than the time to draw nearer to the living Jesus, whose eyes we may look upon with admiration and awe.

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Brandon A. Evans is the online editor and graphic designer of The Criterion and a member of St. Susanna Parish in Plainfield, II.

This color negative of the Turin image was taken from the original photographs by Bertarelli Bartomeo Bartoletti. Bartoletti Schwartz in 1978 and includes placards where the relic was damaged in a fire. Schwartz was the official scientific photographer of the Shroud of Turin Research Project in 1978—for the first extensive scientific examination of one of the holiest relics of Christianity, which is housed in the Turin Cathedral. In Italy, author Bertarelli Bartomeo Bartoletti, STERA, Inc.

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“Ustedes han oído que se dijo: ‘Amárdalos a tu prójimo y odiarás a tu enemigo’. Pero Yo les digo: amen a sus enemigos y oren por los que los persiguen (Mt 5:44). Estamos familiarizados con este adagio porque lo hemos leído o escuchado muchas veces. Pero ¿qué tal en serio nos lo tomamos?

De acuerdo con el Diccionario de la Real Academia Española, un enemigo es una “persona que tiene mala voluntad a otra y le desea o hace mal.” Lo que convierte a alguien en un enemigo es el grado de odio u malevolencia que acompaña su postura o causa; un enemigo es una “persona que tiene malas voluntades a otra y le desea o hace enemigo” es una “persona que tiene malas voluntades a otra y le desea o hace enemigo es una "persona que tiene malas voluntades a otra y le desea o hace enemigo" (Mt 5:44).

La lectura del Evangelio de este fin de semana, el séptimo domingo del tiempo ordinario, nos presenta una de las afirmaciones más desafiantes de Jesús: “amén a sus enemigos y oren por los que los persiguen” (Mt 5:44). Estamos familiarizados con este adagio porque lo hemos leído o escuchado muchas veces. Pero ¿qué tal en serio nos lo tomamos?

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La mayoría de nosotros no tenemos enemigos que podamos identificar claramente. Quizás no seamos el agradado de algunas personas o tal vez haya gente que no esté de acuerdo con nosotros, pero ¿acaso somos realmente nuestros enemigos?

No tenemos que buscar mucho para encontrar palabras de odio y hostilidad pronunciadas en contra de figuras políticas, de formas de pensar o de actuar que otros desprecian. Las redes sociales es un santuario de discursos de odio, en tanto que los demás medios de comunicación y de ocio parecen alentar la división y la hostilidad entre aquellos que tienen posturas morales o políticas opuestas. Esto es lo contrario a la enseñanza de Jesús de amar al enemigo y orar por el que nos persigue.

Tal como lo expresa claramente la primera lectura de la misa del próximo domingo (Lc 19:1-2, 17-18), las palabras de Jesús se basan en las escrituras judías: “No odiarás a tu compañero en tu corazón; ciertamente podrás reproducir a tu prójimo, pero no incurrirás en pecado a causa de él. No te vengarás, ni guardarás renacer a los hijos de tu pueblo, sino que amarás a tu prójimo como a ti mismo” (Lc 19:17-18). Los responsables de prolongado sufrimiento, persecución y odio hacia el pueblo judío aprendieron a las malas que aunque resulte tentador alimentar odios y tomar venganza, eso es el camino hacia la felicidad y la paz.

En segundo lugar, la segunda lectura de este domingo (1 Cor 3:16-23), St. Paul nos advierte:

“Nadie se engañe a sí mismo. Si alguien de ustedes se cree sabio según este mundo, hágase necio a fin de llegar a ser sabio. Porque la sabiduría de este mundo es necedad ante Dios” (1 Cor 3:16). El odio y la hostilidad son conductas tontas a los ojos de Dios ya que causan amarguras divisiones y dificultan enormemente el proceso de sanación. Aunque para la sabiduría mundana resulte muy extraño, la única forma de lograr la paz genuina entre aquellos que se encuentran profundamente divididos es amar a nuestros enemigos y rezar por quienes nos persiguen.

Esta verdad paradójica se aplica tanto a pequeñas diferencias como a grandes desavenencias. Se aplica a los matrimonios y a las familias, así como también a los vecinos y a los conciudadanos; se aplica a naciones y a religiones que no concuerdan en cuestiones de política o principios, y ciertamente se aplica a quienes no se sienten tentados a sucumbir al pecado del racismo, el nacionalismo, el antisemitismo, la homofobia o cualquier otra forma de odio y hostilidad hacia los demás.

Oremos para tener la sabiduría y el valor de tomar los pasos de Jesús en serio. Amemos a nuestros enemigos y oremos por quienes nos persiguen.

Amen a sus enemigos y oren por los que los persiguen!

“Ya has oído que se dijo: ‘Tomas la capa de otro, pero nunca tu capa.’ Pero Yo les digo: amen a todos, incluso a aquellos que te han robado tus propiedades (Lc12:42). Los responsables del prolongado sufrimiento, persecución y odio hacia el pueblo judío aprendieron a las malas que aunque resulte tentador alimentar odios y tomar venganza, eso no es el camino hacia la felicidad y la paz. Sin embargo, en la época de Jesús habían a quienes se les dificultaba aceptar esto y buscaban un medio para vengarlas las faltas cometidas contra ellos y castigaría a sus perseguidores. Nos dan razon de que eso de ‘amarse a tu prójimo como a ti mismo’ tal vez sea algo aceptable para los más cercanos a nosotros (mismos familiares), pero ¡ciertamente no se aplica a nuestros enemigos declarados!"
Fish fry and pizza dinner on March 6 will benefit Indianapolis inner-city youths

Catholic Sisters Week is March 8-14

More ideas, a toolkit and resources can be found at the Criterion online at events.criterion.com, go to www.archindy.org/events, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202. ATTN: Natalie Hoefer, or by fax at 317-236-1593.

Retrouvaille weekend for marriages in crisis is set for March 13-15

A Retrouvaille weekend for those whose marriages are in crisis is set for March 13-15 in Tipton, Ind. (Lafayette Diocese), with follow-up sessions in Indianapolis.

Retrouvaille (pronounced retro-vi with a long i) means "rediscovery." A Retrouvaille weekend is a weekend retreat, sensitivity group, seminar or social gathering. Rather, it is a chance to rediscover yourself, your spouse and a loving relationship in your marriage.

The Men’s Group has worked closely with the Retrouvaille group almost 20 years. This year’s event will offer drawings for prizes donated by local businesses and organizations.

The suggested donation for the event is $8 per person or $30 per family. Beer and wine will also be available. For more information, contact Matt Javit at mattjavit@gmail.com.

Fish fry and pizza dinner on March 6 will benefit Indianapolis inner-city youths

The Men’s Group of Immaculate Heart of Mary Parish in Indianapolis will host a fish fry/pizza dinner in the school gym, 11 a.m.-6 p.m., dinners $11.50-$54 include two sides, lunch, salads, sandwiches or entrees $10-$12.25. A la carte items available for purchase, pre-order for pick-up 11 a.m.-6 p.m., Station of the Cross with Benediction 7 p.m. Information: 317-536-1047, 317-632-9349, ext. 111. Information: www.rnockal.com, log on to the Sacred Heart Mission, 317-728-7727, ext: 239, info@rnockal.com.

The Mystery of the Cross Lenten Retreat, facilitated by Benedictine Sister Carol Falender and Patty Moore, prayer, silence, video presentations, discussion, 6:30 a.m. check-in Friday through 1 p.m. Sunday. $200 per person includes lodging and meals. Registration: www.benedictineindiana.org/events, 317-788-7581.

Our Lady of Fatima Retreat House, 353 E. 56th St., Indianapolis. Silhouetted Lenten Weekend Retreat, led by Father Jeffrey Godecker, 7 a.m. Friday through conclusion of lunch Sunday, 11 a.m.-6 p.m. dinners. $11.50-$54 include two sides, lunch, salads, sandwiches or entrees $10-$12.25. A la carte items available for purchase, pre-order for pick-up 11 a.m.-6 p.m., Station of the Cross with Benediction 7 p.m. Information: 317-536-1047, 317-632-9349, ext. 111. Information: www.rnockal.com, log on to the Sacred Heart Mission, 317-728-7727, ext: 239, info@rnockal.com.

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To prevent spread of COVID-19, Hong Kong diocese cancels Masses

HONG KONG (CNS)—The threat of spreading the coronavirus has forced Catholic officials in Hong Kong to suspend all church services, including Sunday Masses and the Ash Wednesday liturgy that marks the beginning of Lent.

Cardinal John Tong, apostolic administrator of Hong Kong, said the “disappointing” decision had been made “because the next two weeks will be a crucial time to suppress the epidemic.”

“Astonishment from meat is to be observed by all Catholic youths 14 years of age or over on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is on Feb. 26. Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age or not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according to one’s needs, but eating solid foods between meals is not permitted. The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, Lent begins from Ash Wednesday until the evening of Holy Thursday, which is on April 9.

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**CATECHESIS CORNER**

What the Catechism says about Lent

The season of Lent is mentioned in the Catechism of the Catholic Church in various sections. It is brought up in #540 in the section that explains Christ’s public ministry. In #905, Lent is discussed in regards to the way in which the Church, especially in its liturgy, sees Christ prefigured in various ways in the Old Testament. Finally, in #1438, the penitential nature of Lent is discussed in the section on the sacrament of reconciliation.

“540 Jesus’ temptation reveals the way in which the Son of God was able to say ‘No’ to Satan. It prepares us to say ‘No’ to the Tempter for us: ‘For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning’ (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert.”

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**Tell City Deanery**

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<th>Sunday</th>
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<td>March 1, 6, 7 p.m.</td>
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<td>Sundays during Lent</td>
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(An updated version of this list, along with other Lenten resources, can be found at www.archindy.org/lf)
A ‘distinctive’ program

Each January, “point-in-time” (PIT) counts of those living on the streets are conducted around the state. The 2019 PIT count for Clark, Floyd and four other counties was 288.

But that number is deceptive.

According to the HCSI website, “private developers multiply the Point-In-Time count by five when assessing a community’s true number of individuals experiencing homelessness.”

To address the needs of those lacking shelter in the New Albany area, a study of local resources for the homeless was conducted in 2013. It resulted in a document called “A Strategic Plan to End Homelessness in Clark and Floyd Counties.”

Mark Casper, former director for St. Elizabeth Catholic Charities in New Albany, served on a planning committee for the study. The committee’s goal, he says, “was to look at the data [collected], identify the gaps [in resources] and create a new organization to oversee the execution of the recommendations in the document.”

HCSI was created as the overseeing organization. White Flag is one of the services developed, with a focus on filling the gap of shelter availability on dangerously cold nights.

White Flag is a term used nationally by homeless shelters. To protect as many lives as possible on frigid nights, a white flag is placed near a shelter’s entrance indicating they will accept those in need beyond their regular capacity.

“The program in New Albany, however, is ‘a bit distinctive,’” explains Dr. Melissa Stumler, who led the 2013 study. “In our part of southern Indiana, we have only one general-population homeless shelter serving a 14-county region. That shelter is consistently overcrowded. This means they don’t have any room to expand capacity for White Flag nights.”

So HCSI created a volunteer-based program similar to one in Chicago that rotates the shelter location among more than 20 churches.

The New Albany program launched in the fall of 2016 using the gym—complete with a kitchen and showers—donated by the local Salvation Army.

From Nov. 15 through April 15, White Flag conditions are announced when temperatures are forecast below 35 degrees for four consecutive hours between 7 p.m.-7 a.m. On those nights, volunteers staff the shelter to provide air mattresses and linens, a hot meal, breaks and a safe and warm location.

HCSI, a non-profit-based organization, recruited organizations, parishes and other liturgical music ministries to adopt more nights each month to provide three shifts of volunteers if White Flag conditions are announced.

According to Casper, with five parishes, St. Elizabeth Catholic Charities volunteers and St. Martin de Porres Catholic Church, St. Elizabeth, there are now “10 or 11 nights covered with ties to the Catholic Church.”

‘These people aren’t a stereotype’

Katelyn says Craig was one of the first volunteers for the program after it launched.

“My personal response was I thought it was a great cause,” says Craig. “My wife was glad my husband was involved. But it was December, which is super busy for me preparing the Christmas liturgy,” says Katelyn, director of liturgical music ministries for Our Lady of Perpetual Help Parish.

But one night when White Flag conditions were called, Craig needed someone to cover his shift for two hours. His first thought was his sister, Katelyn admits. “It was an incredible experience. … That was the spark that lit the flame of my personal involvement and dedication to this cause,”

Stumler is not alone in finding the experience transformative.

“I’ve heard of a number of parishioners talk about how they have really changed the way they view homelessness,” says Mary Pettit, White Flag coordinator for St. Mary Parish in New Albany.

“I see God at work here’

Helping those in need is “service to God that we all called to do,” says Larry Richards, who has volunteered for White Flag with his wife Peggy since its inception.

“Putting your faith in action makes you appreciate the compassionate Christ,” she says. “You just know that each and every one of us is a gift, and each person we encounter is someone’s daughter or son. Theology becomes actually your life, not just an idea,”

But eradicating homelessness “is not a quick fix. It’s not something that will go away overnight,” says Stumler. “We really need to keep this [shelter] open to provide a safe place for people to get a good night’s sleep in a warm place.”

The numbers prove the need. From Nov. 15, 2019, through Feb. 6, the White Flag shelter was open 29 nights and had a total of 237 visits from 69 unique guests. Since its inception, the shelter has provided 197 nights of respite from the cold, adding up to 1,716 visits from 242 individual guests, and averaging 20 guests per night.

But more help is needed.

“We still have 22 un-adopted nights for the rest of this season,” says Celeste Cook, White Flag senior site captain. She is one of three hired staff who work from 6:30 p.m.-7:30 a.m. to handle situations should they arise.

“We’re here to make sure everyone is safe and happy for everyone,” she says.

“We like to give our volunteers a good experience so they keep coming back, and we want our guests to have a good experience so they feel safe and comfortable when they’re here.”

Russell expresses his gratitude for the shelter and its volunteers.

“People are so caring and will make a way and give you what you need when you need it,” he says. “Here, I get a warm bed, a good meal, the volunteers are all nice and friendly. … I see God at work here.”

(For more information about New Albany’s White Flag program or to volunteer or donate, go to www.souinheritless.org)

Here’s how you can help New Albany’s White Flag program

By Natalie Hoeger

To provide shelter for the homeless on nights between Nov. 15 through April 15 when temperatures will be below 35 degrees for four consecutive hours between 7 p.m.-7 a.m., the Homeless Coalition of Southern Indiana’s (HCSI) White Flag shelter in New Albany is in constant need of volunteers and donations. Here’s how you can help:

Shift volunteers

There are currently 22 nights in need of adoption by a team or individual volunteers should White Flag conditions be declared on those days. Each night requires at least seven volunteers split into three shifts. Volunteers are contacted before 3:30 p.m. when White Flag conditions have been declared for that night.

First-shift volunteers serve from 6:30-10:30 p.m. and are responsible for setting up air mattresses and linens, heating and serving a frozen meal or serving a meal prepared and donated by a local restaurant, and making guests feel welcome. This shift allows for the most interaction with guests.

The second shift runs from 10:30 p.m.-3:30 a.m. Volunteers on this shift keep watch to help guests if needed or to notify the hired White Flag site captain of any needs.

They also prepare sack lunches for guests for the following day, take stock of donations and perform other light tasks.

The third shift is from 5:30-7:30 a.m. Volunteers on this shift wake the guests, prepare and serve a light breakfast, see that guests are out by 7 a.m., put away the mattresses and straighten the gym so it’s ready for Salvation Army programs by 7:30 a.m.

Parishes can volunteer one team or multiple teams. Groups within parishes can also form a team, such as men or women’s clubs, prayer groups, rosary societies, small church groups, etc.

The contacts for parishes currently providing volunteers are:

• Archdiocese of Indianapolis: Office of Life, Justice and Peace, 3400 W. 16th St., Indianapolis, IN 46208.

• St. Mary Parish, New Albany: Mary Pettit, mpettit@outsidedighbors.com

• St. Martin de Porres Parish, New Albany: Katelyn Stumler, kstumler@odn.org

A men’s prayer group from St. John Paul II Parish in Sellersburg will also be volunteering.

Other parishes or groups interested in volunteering can contact Celeste Cook at 812-768-6142 or cook@ soinheritless.org.

Donations

White Flag welcomes donations of easy-to-open portable canned meals, tea bags, hot chocolate, and easy-to-serve breakfast items such as cereal and boxes of single-serve flavored oatmeal packets. Home-cooked items are prohibited due to health regulations.

Non-food items always in demand include gift cards (preferably for Kroger, which is near the shelter site) and 99 percent alcohol for cleaning the air mattresses after each use.

Donations can be dropped off at the HCSI offices at 105 E. Main St., New Albany, IN 47150.

Donations can be made online at www.souinheritless.org/donate.html. Checks can be made out to “Homeless Coalition of Southern Indiana” with “White Flag” written on the memo line, and mailed to Homeless Coalition of Southern Indiana, PO Box 1871, New Albany, IN 47151.

Restaurant donations

Due to health regulations prohibiting home-cooked food from being served, local restaurants have adopted nights to provide cooked meals should White Flag conditions be called on that date. Restaurant owners interested in adopting a night can contact Celeste Cook at 812-768-6142 or cook@ soinheritless.org.

Peggy and Larry Richards of Our Lady of Perpetual Help Parish in New Albany prepare the city’s local Salvation Army gym as the White Flag shelter for those in need of protection from the cold on Feb. 7. (Photos by Natalie Hoeger)
The problems and issues of the Amazon region are discussed. Having a Church with "Amazonian features," he said, also will require greater evangelization and catechesis. The presence of the role women have and continue to play in the region’s Catholic communities, a Church that sides with indigenous people who work with small-scale farmers in Brazil, and who defend their lands against extractive industries like logging and mining. That image of dreams has a double meaning, he said. For Westerners, dreams express hopes for the future, but for indigenous people, they are messages from God, just as they did for some biblical figures, Miranda said.

Some dreams are visions of what the future should be. While the idea of ordaining women "would lead us to clericalize women," Pope Francis wrote, "...it commits you to a respect for popular forms of piety and to self-determination and prior consent, which the faith in Amazonian cultures (#7). For those who defend their lands against loggers, miners and ranchers, the stakes are high. At least 164 people were killed worldwide in such efforts in 2018, according to the nonprofit organization Global Witness, which says that figure is probably low. In many cases, the killers are never brought to justice. "Two of the countries that have brought cases to the international courts include Brazil, Colombia, Guatemala and Mexico. The pope’s exhortation was issued on Feb. 12, the anniversary of the 2005 murder of Notre Dame Sister Dorothy Stang, who worked with small-scale farmers in Brazil. Although Pope Francis warns that extractive industries are a new form of colonialism in a region where the Church must work to dismantle the vestiges of a colonial past, the exhortation is not political statement, Archbishop Roque Paloschi of Porto Velho, Brazil, told CNS. The pope’s words “make us aware that we must respond to the cry of God in the cry of the poor and the cry of creation,” Archbishop Paloschi said. “More than a political impact, it needs to have an impact on the Church and require us to life a united stand.”

Nevertheless, the Church “must become more and more prophetic” in speaking out against policies that threaten indigenous peoples and the environment, Brazilian Sister Rose Bertoldo, a Missionary Sister of the Immaculate Heart of Mary who was an observer at the synod, told CNS. For Sister Rose, one notable omission in the exhortation was the concept of “ecological sin.” Synod participants had recommended that this concept be added to the final document. "There's something we need to learn from that—how do we listen?" she said, adding that "the Church in its own parishes can practice that in their own parishes. Catholics can also respond to the exhortation through the way of "keeping standing back and learning to love creation and nature in the way traditional people do it." And they can respond to the synod’s call to envision new ways of being Church. "Can we bring something from the synodal process into our parishes?" she said. "Can we learn to listen, to each other and to ourselves?"
When people see us acting with great compassion and the joy of the Gospel, they feel inspired and welcomed. They will want to join us in our prayers and in our ministries. All of us working and giving together will make us a stronger, more united Church.

WILL YOU CONSIDER A GIFT TODAY? GIVE ONLINE AT WWW.ARCHINDY.ORG/UCA.

YOUR GIFT BRINGS HOPE AND THE LOVE OF CHRIST TO OTHERS IN NEED.
YOU CAN MAKE A SIGNIFICANT DIFFERENCE IN SOMEONE’S LIFE TODAY! www.archindy.org/UCA
Faith Alive!

Lent demonstrates interrelationship of repentance, redemption

By Fr. Herbert Weber

I first met Glenn in the summer of 2000 after I had begun a weekly ministry on Ohio’s death row. In early 2006, I presided at his funeral Mass a few days after his execution.

Glenn’s story is of a good-looking high school athletic whose life fell apart when he lost himself in drugs and violence. After two brutal killings, he was arrested and given the death penalty. Of course, I did not know him at that time.

During his years in prison, often in solitary confinement, he was given hope by people who reached out to him. Eventually, he heard about Catholicism and wanted to pursue it. My immediate predecessor, Father Gary, baptized him a couple months before I met him.

For Glenn, his faith journey was almost that of a modern-day prodigal son. His was not a jailhouse religion, nor a way of denying his crimes. Instead, he learned to pray, practiced living virtuously and developed a devout relationship with Christ in the Eucharist.

He also showed incredible concern for the families of his victims. Shortly before his execution, he told me that he had decided what his final words would be. He chose not to ask the families for forgiveness, something he truly wanted, because he feared that would place a new burden on them.

Instead, he chose to emphasize his sorrow and regret, knowing that he could not undo the harm that he had caused. He could not bring back to life either of the young women whose lives he had taken. As I learned later, one victim’s brother chose to forgive him. The others did not.

Because Glenn had not had a Catholic parish growing up, we had to search for a church near his hometown for the funeral. He recalled one time when he was on the streets that he walked into a Catholic church and found peace there. Playing detective, I tracked down that church and found peace there. Playing detective, I tracked down that church and

He was nervous about it, but with the blessing of his chancellor he said yes. Repentance is tied in with redemption. It has to be. Otherwise, repentance is all based on our own efforts and designs. As Lent begins and we hear the call to repentance, most will not picture themselves as another Glenn. Thankfully. Yet repentance is still a requirement.

Repentance has an element of sorrow, but also acknowledges a need to change. Repentance, in the example of Glenn, meant that he had, with the help of God’s grace, to turn his life around. He had to admit his sins, ask for forgiveness and then do what was necessary to atone for those sins. At the same time, he was drawn closer to the Lord and discovered a more profound faith with Jesus than he had ever imagined was possible.

The work of repentance is impossible on the human side alone. Repentance is a response to redemption given to us by God as a free gift. Because people have been given a new beginning, repentance is always about a fuller life. Just as the death of Jesus bridged humanity with God, humans accept that they are able to walk that bridge to God when they repent.

On the morning of Glenn’s execution, he allowed the brother of one of his victims to come and see him. The guards were nervous about it. Those in charge told him he had no duty to do so. But Glenn and the brother talked quietly with nearly a dozen guards watching every movement. I was standing next to them at the time. After a very heartfelt conversation, the brother left and then awaited the execution in a room apart from the rest of his family. Suddenly, he called the chaplain and asked that one more message be conveyed to Glenn. When the chaplain asked what, the brother simply said, “Please tell him I forgive him.” The chaplain told this to Glenn right before his death. Glenn cried at the news.

(†Father Herbert Weber is founding pastor of St. John XXIII Parish in Perrysburg, Ohio. His weekly podcast can be found at 23church.)
Gospel calls us to repentance and renewal during Lent

Next week, we will celebrate Ash Wednesday on Feb. 26 and begin the great season of Lent.

As we begin the Lenten season, we do so under circumstances that are familiar. The vestments that the priest and religious wear is the penitential color of violet. We sing songs about God's mercy and about our need for forgiveness.

Almsgiving, prayer and fasting are the tools of our trade these next few weeks. And on Ash Wednesday, we receive ashes, reminding us of our mortality and the transitoriness of life and other things are eternal. We make our commitments to be better disciples … things we give up and things we pledge to do.

We know the routine, and it seems to me that there’s a part of us—a part deep within—that is grateful for it, for this routine, which calls us back to the core of who we are. It helps us to open our hearts wide and remember to give thanks more consistently and completely for the love of the God who does not abandon us.

In our tradition, the beginning of Lent marks the 40 days of penance with the austere symbol of ashes. The use of ashes is from an ancient pagan practice of the time, which converted themselves to doing significant acts of penance.

The sacrifices of Ash Wednesday and this entire Lenten season have a special focus on our Lenten season. We are called to be witnesses to the truth of Jesus.

The Directory on Popular Piety and the Liturgy reminds us: “The act of putting ashes symbolizes fragility and mortality, and the need to come to terms with the limits of our own finitude and the necessity of continuous commitment to the God who was and is to you and me to live after he was born in August of 1999.”

We are blessed because we have a sure and certain hope for you and me to wear after he was born in August of 1999, live after he was born in August of 1999, live after he was born in August of 1999, live after he was born in August of 1999, live after he was born in August of 1999, live after he was born in August of 1999, live after he was born in August of 1999.

The baby’s uncle rushed from Children’s Hospital to our.archbishop wrote. Knowing the child had little time to live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999, they could not live after he was born in August of 1999.
**The Sunday Readings**

**Sunday, February 23, 2020**

- Leviticus 19:1-2, 17-18
- 1 Corinthians 3:16-23
- Matthew 5:38-48

**The first reading for Mass this weekend** is from the Book of Leviticus, one of the five books of the Pentateuch, the basic revelation by God to the chosen people. This reading recalls the day when God spoke to Moses. “I the Lord, your God, am holy,” says God. He continues that no one must hate another, using the term “brother” as if to emphasize the point (Lk 19:2, 17).

The reading sets the stage for the message from St. Matthew’s Gospel that will follow as the third reading.

St. Paul’s First Epistle to the Corinthians provides the second reading. A favorite image employed by Paul throughout his writings was that we are totally immersed in the pagan world of the culture had created the legal system that totally immersed in the pagan world of the culture had created the legal system that we live in, yet we are members of another world, the world that is being renewed, to our utter surprise, and we have the Holy Spirit, bringing into their very being divine grace and strength.

Having made this point, the Apostle then continues to remind the Corinthian Christians that they are not ultimately wise. They may be wise in a worldly sense, but often genuine wisdom comes across as foolishness to the worldly. Christians that they are not ultimately heirs to eternal life. In Christ, they bond with Christ. In Christ, they become through his writings was that, through Christ, we are set apart for God. This message from St. Matthew’s Gospel, Jesus furnishes the last reading. The background is the Jewish five books of the Pentateuch, the Torah, the basic revelation by God to the chosen people. The context is the Lord’s sermon on a hillside to a multitude. The background is the Jewish preoccupation with keeping God’s law. In the covenant, so basic to Judaism, God called the Jews to obedience. By obeying divine law, they would indeed be God’s people, and God would protect them and bless them.

Here, in this passage from St. Matthew’s Gospel, the Lord sets forth a series of admonitions. He gives a fundamental basis for obeying the law, separating a truly Christian response to the law, which is love for God and others, from a series of merely obedient rules.

**Reflection**

God has revealed to us the divine law. It is no set of rules for the sake of rules. Rather, it is the blueprint by which we can live in a way that more fully resembles the perfection and love that dwells in the Holy Trinity. Therefore, the law of God is vitally important.

In each of the statements of Jesus recorded in this reading from St. Matthew’s Gospel, Jesus draws a significant distinction. Realizing that God’s law as revealed to Moses is of God and cannot be abridged or cancelled, the Lord did not discount or belittle it. On the contrary, Jesus reaffirmed the law. He clarified the law’s purpose and the ideal response to it. Observing God’s law does not mean simply going through motions, as positive as the results might be. More profoundly, it means obeying God because of our trust in and love for him. God is love, and at the root of faith in God is realizing that his love for us is unlimited. Enriching God’s law is mercy. God’s love for us is unlimited. Enriching God’s law is mercy.

Revenge is out. Settling scores, however, is out. God’s love perfects. If we react because of our love for God, then we obey fittingly. The reading finally reveals to us the identity of the Lord. God gave the law. Only God, as lawgiver, can truly interpret the law. Jesus acts in a divine role by authoritatively answering questions about the law. He is God.†

**Question Corner**

Fr. Kenneth Doyle

**Candles are traditionally blessed on the feast of the Presentation of the Lord**

We just celebrated the feast of the Presentation of the Lord. In our parish there was no blessing of candles. I am aware that in some other parishes, the faithful are permitted to bring their own candles to be blessed, along with the candles that the parish is going to use for the year. In our parish the priest in our parish said that the blessing was designed to be a communal event where everyone carries a small candle in procession; he said that since our parish struggles financially, we could not afford to do this and so the blessing was omitted. Please clarify what is proper. (Virginia)

A

The feast of the Presentation of the Lord is celebrated 40 days after Christmas and marks the time when Mary and Joseph brought the infant Jesus to the Temple to be dedicated to the Lord, as was the Jewish custom for the firstborn male. Since at least the 11th century, the blessing of candles has been a regular part of this feast. The solemnity of that blessing may vary, and it may or may not include a procession of the faithful. More often, in my experience, worshippers simply hold lighted candles in their pews while the priest says the blessing.

Sometimes parishes provide the candles; sometimes parishioners are encouraged to bring their own. Everyone is invited to bring their candles home, ideally to be used at times of family prayer.

In explaining this long-standing custom, Pope Benedict XVI, when then as Cardinal Joseph Ratzinger, explained in his book Seek That Which Is Above that “the warm candlelight is meant to be a tangible reminder of that greater light that, for and beyond all time, radiates from the figure of Jesus.”

One of the prayers of blessing offered for the priest’s use has, I think, a particular relevance today. It says: “O God, source and origin of all light, who on this day showed to the just man Simeon the Light for revelation to the gentiles, we humble at the answer to your people’s prayers, you may be pleased to sanctify with your blessing these candles; we say we are eager to carry in praise of your name, so that, reading the path of virtue, we may reach that light which never fails.”

Q

Could you explain what the Church’s position is on the use of the Latin language in the Mass? In one nearby parish, much of the Mass is celebrated in Latin most of the time. (Atlanta)

A

Priests are permitted to celebrate Mass variously. In fact, the Second Vatican Council’s “Constitution on the Sacred Liturgy” said: “The use of the Latin language is to be preserved in the Latin rites. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended” (#6).

In 2007, Pope Benedict XVI issued a “nota propria” letter, “Summarum Pontificum,” which said the Latin of the Latin-rite Church may, without any further permission from the Vatican or from his bishop, celebrate the extraordinary form of the Mass. The first mass containing the extraordinary form, which is also known as the Tridentine rite, was published by St. Pius V in 1570. The rite was revised ever since, the final revised version being published in 1962. This form of the Mass became “extraordinary” when the ordinary form of the Mass was promulgated in 1969 after the Second Vatican Council. Virtually every diocese in the United States now has at least one regularly scheduled Mass each Sunday in the extraordinary form; in addition, some dioceses also offer the ordinary form of Mass celebrated in Latin. Catholics desiring to participate in Latin Masses are best of contacting their local diocese to find out if those Masses are scheduled.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dr, Albany, New York 12203.)†

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**Submit prose or poetry for faith column**

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections are also appreciated. Please include name, address, and range. Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to newsroom@archindy.org.
Moon over St. Peter's

The moon is pictured between statues of Christ and saints on the facade of St. Peter's Basilica at the Vatican on Feb. 13. (CNS photo/Paul Haring)
The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Chancellor to serve as the Archbishop’s delegate and confidant in a variety of areas of responsibility in order to promote greater collaboration, accountability, and mission effectiveness. Responsibilities of the Chancellor include overseeing the canonical and archival records of the Archdiocese, signing official Archdiocesan documents as notary, serving as a facilitator for and a member of the Archbishop’s Leadership Team, coordinating the development and monitoring of the Archdiocesan pastoral plan, attending Council of Priests meetings as an ex-officio member, representing the Archdiocese at local, state, and national levels, and overseeing the planning and implementation of major Archdiocesan projects, task forces, events, and celebrations. The Chancellor also serves as the supervisor of the Superintendent of Catholic Schools, Victim Assistance Coordinator, Archivist, and Directors of Worship and Evangelization, Pastoral Ministries, Communications, and Human Resources. Applicants must be professed and practicing Roman Catholics with a thorough understanding of the teachings of the Catholic Church and the mission and ministries of the Archdiocese. The position requires previous experience in administration or leadership. A master’s degree in theology, religious education, or a related field is required. Strong administrative and leadership skills, especially in the areas of planning, supervision, and leadership development and the ability to work collaboratively and foster teamwork among co-workers are essential.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Equal Opportunity Employer
“If we live by the Spirit, let us also walk by the Spirit.” Galatians 5:25

JOIN US
Friday, April 24, 2020 | 6pm
JW Marriott, Indianapolis
White River Ballroom
10 South West Street

Wear your favorite gala attire. Black tie optional.

THIS IS AN EVENT YOU WON’T WANT TO MISS!
Our Master of Ceremonies, Rafael Sánchez (RTV6) is super excited! Check out these videos online.

For more videos leading up to the event, be sure to visit www.archindy.org/LegacyGala2020.

We also have some fantastic chairpersons you might recognize!

Honorary Chairpersons
Jack and Casie Doyle
Indianapolis Colts - TE

Honorary Chairpersons
Jerry and Rosie Semler

Event Chairpersons
John and Melissa Duffy

So, what is this event all about?
In an effort to be good stewards of its people, resources and our donors’ time, the Archdiocese of Indianapolis has made the decision to combine the Celebrating Catholic School Values and Spirit of Service events. In doing so, we are establishing the inaugural Legacy Gala as a way to garner support among the Catholic community for three vital archdiocesan ministries: Catholic Charities, Catholic Schools and Bishop Simon Bruté College Seminary.

OUR 2020 LEGACY GALA HONOREE IS...
Annette “Mickey” Lentz
Celebrate with us as we honor Mickey Lentz for her 50+ years of service to the Archdiocese of Indianapolis.

NOW, ALL YOU HAVE TO DO IS REGISTER!
And we’ve made it super easy. Visit www.archindy.org/LegacyGala2020 and click on RSVP. A few clicks, and that’s all it takes!

Tickets are $125 each. And thanks to our tremendous sponsors, 100% of the ticket sales will go to support Catholic Charities, Catholic Schools and Bishop Simon Bruté College Seminary!