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Respect for all

Remains of aborted babies in final resting place in Indiana cemetery, page 2.

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'I see God here'

Dee Traub of Our Lady of Perpetual Help Parish in New Albany, standing, shares in conversation as Mark Russell, second from left, and two other guests enjoy a hot meal at the White Flag shelter in New Albany on Feb. 7. (Photo by Natalie Hoefler)

Volunteers learn homeless 'are not a stereotype' at New Albany shelter

By Natalie Hoefler

NEW ALBANY—It's a cold February night in New Albany, with the temperature hovering near 30 degrees and a windchill 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 (HCSI)

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

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."



Pope Francis

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."

See related editorial, page 4.

"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

See AMAZON, page 9

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.,

See MCCLORY, page 15



Archbishop Charles C. Thompson ritually lays his hands on Bishop Robert J. McClory during his ordination and installation Mass as shepherd of the Gary Diocese at Holy Angels Cathedral in Gary, Ind., on Feb. 11. (Photo by Anthony D. Alonzo, Northwest Indiana Catholic)



A memorial stone is seen at the burial site of 2,411 aborted babies, whose remains were interred on Feb. 12 at Southlawn Cemetery in South Bend, Ind. (CNS photo/Indiana Office of the Attorney General)

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 had been 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 T. Hill Jr. 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 the burial service. South Bend was chosen as the site because it is the most central of the three cities involved.

In his opening remarks at the burial service, Hill told a somber crowd of more than 200 mourners: “The shocking discovery of 2,411 medically preserved fetal remains in Illinois left in a garage and in the trunk of a car was horrifying to anyone with normal sensibilities. Regrettably, there is no shortage of depravity in our world today, including due regard for the most vulnerable

among us. And so, we brought them home, back to Indiana.”

The attorney general said that not only was it Indiana law that fetal remains be buried, it was fitting and proper for the aborted babies to receive a final resting place, just as it is appropriate for any human being. He observed that people hoped it could never happen that 2,411 unborn human beings would have been terminated, discarded, lost and forgotten.

“But 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, Indiana Right to Life President 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 all 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.”

The attorney general also thanked the 200-plus mourners for coming to “personally honor and memorialize these 2,411 precious unborn who now stand 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 Kehrman, 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 Kehrman offered a modified version of the Catholic Church’s prayer of Commendation of an Infant Who Died Before Baptism. †



Public Schedule of Archbishop Charles C. Thompson

February 23 – March 3, 2020

<p>February 23 – 2 p.m. Rite of Election at SS. Peter and Paul Cathedral, Indianapolis</p> <p>February 24 – 5 p.m. Catholic Legislators dinner at Ruth’s Chris Steakhouse, Indianapolis</p> <p>February 25 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>February 26 – noon Ash Wednesday Mass at SS. Peter and Paul Cathedral</p> <p>February 27 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>February 29 – 10:30 a.m. Rite of Election at St. Mary-of-the-Knobs Church, Floyd County</p> <p>February 29 – 6 p.m. Peyton Manning Children’s Hospital Gala at JW Marriott, Indianapolis</p>	<p>March 1 – 2 p.m. Rite of Election at SS. Peter and Paul Cathedral</p> <p>March 3 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>March 3 – 3 p.m. Finance Council meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>March 3 – 7 p.m. Confirmation for youths of St. Christopher Parish in Indianapolis, at SS. Peter and Paul Cathedral</p>
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(Schedule subject to change.)

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.



Pope Francis

Meeting with the pope on Feb. 6-7, members of the ordinary council of the Synod of Bishops formally presented the pope with three possible themes and discussed the work accomplished by the council after the synod on 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; I have not decided yet,” the pope had said. “I am reflecting and thinking, but 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 phenomenon” 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. †



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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.

As it did with the bill in 2019, the Indiana Catholic Conference (ICC) strongly opposes this measure.

“If a 12-year-old is committing serious crimes, society needs to intervene to determine how it happened and, with compassion, look to how we can prevent it from happening again,” said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana, and a former deputy prosecutor. “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.”

The ICC’s concerns echo those of more

than 40 organizations and individuals represented either in person or in writing at a Senate committee hearing on the bill last month. In her testimony, Judge Marilyn Moores noted that Indiana was the second state in the nation to adopt a juvenile court system more than a century ago because the legal community and lawmakers “recognized that children are fundamentally different than adults.”

“A plethora of research confirms that the brains of children and youth are not fully developed ... and they are not fully developed until the age of 25,” said Moores, a juvenile court judge in Marion County.

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 pediatrician 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 JauNae 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 priority legislation of the ICC, visit www.indianacc.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. Malachy Parish in Brownsburg, is a correspondent for The Criterion.) †

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

—Marilyn Moores, a juvenile court judge in Marion County

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Editorial



Deacon Shainkiam Yampik Wananch leads a liturgy with indigenous Achuar people at a chapel in Wijint, a village in the Peruvian Amazon, on Aug. 20, 2019. The Vatican released Pope Francis' postsynodal apostolic exhortation, "*Querida Amazonia*" ("Beloved Amazonia"), on Feb. 12. (CNS photo/Maria Cervantes, Reuters)

'Querida Amazonia' surprises, critiques and inspires

"Our dream is that of an Amazon region that can integrate and promote all its inhabitants, enabling them to enjoy 'good living.' But this calls for a prophetic plea and an arduous effort on behalf of the poor. ... We do not need an environmentalism that is concerned for the biome but ignores the Amazonian peoples" (Pope Francis, "*Querida Amazonia*," #8).

Pope Francis is a man of surprises. Just when you're willing to bet the store that he will say or do what you're expecting, he does something different.

In the case of his postsynodal apostolic exhortation "*Querida Amazonia*" ("Beloved Amazonia"), the Holy Father side-stepped months of speculation in order to call attention to two of his signature themes: 1) care for the poor and vulnerable, especially those on the margins of society; and 2) care for all God's creation, especially our common home.

Pope Francis does not like to be pressured into addressing the hot-button issues on which the news and entertainment media like to dwell. He also resists playing the games with which so-called "experts" in the Church seem obsessed.

In "*Querida Amazonia*," he deliberately does not repeat all of the issues that were discussed during the synod held in Rome last October. He strongly urges us to read the synod's final document, "The Amazon: New Paths for the Church and for an Integral Economy." There is plenty of controversial information here, and the pope has no desire to stir it all up again.

Instead, the Holy Father offers what he calls a "synthesis of some of the larger concerns" that he hopes will "guide us to a harmonious, creative and fruitful reception of the entire synodal process."

What are these larger concerns? Pope Francis identifies four key areas that constitute his "dreams for the Amazon region, a multinational and interconnected whole, a great biome shared by nine countries: Brazil, Bolivia, Columbia, Ecuador, Guyana, Peru, Surinam, Venezuela and the territory of French Guiana."

First among the pope's four concerns is a vision for the future health and vitality of the Amazonian peoples and their beloved homelands. He dreams of "an Amazon region that fights for the rights of the poor, the original peoples and the least of our brothers and sisters, where their voices can be heard and their dignity advanced" (#7). Care for

the people, and for their environment, is absolutely necessary if we want to prevent the callous destruction caused by indifference, corruption and grave injustice on the part of individuals and institutions in society and in the Church.

Secondly, Pope Francis dreams that "the distinctive cultural riches" of the Amazon can be preserved so that "the beauty of our humanity" can shine forth in many varied ways (#7). The pope reminds us that it is possible "to develop intercultural relations where diversity does not mean threat, and does not justify hierarchies of power of some over others, but dialogue between different cultural visions, of celebration, of interrelationship and of revival of hope" (#38).

Third, the Holy Father dreams of a land where people and nature—both gifts from God—can live together in harmony. Quoting his immediate predecessor, Pope Emeritus Benedict XVI, Pope Francis says that "alongside the ecology of nature, there exists what can be called a 'human' ecology which in turn demands a 'social ecology.' All this means that humanity ... must be increasingly conscious of the links between natural ecology, or respect for nature," and respect for human life (#41).

Finally, the pope dreams of a Church that can "journey alongside the people of the Amazon region" and can faithfully proclaim the Gospel of Jesus Christ (#61). "If we devote our lives to their service, to working for the justice and dignity that they deserve," the Holy Father says, "we cannot conceal the fact that we do so because we see Christ in them and because we acknowledge the immense dignity that they have received from God, the Father who loves them with boundless love" (#63).

All of the hot-button issues discussed in the October synod are rooted in the pope's dream of a Church that is incarnational—fully present to the peoples of Amazonia and informed by their wisdom, experience and cultures. Pope Francis dreams of accomplishing this "cultural retrieval through a precious synthesis with the preaching of the Gospel" (#72).

Not surprisingly, many news reports focus on what Pope Francis did not say or do. Both sides of the either/or political and ecclesial divides can find something to cause disappointment (even "outrage") in "*Querida Amazonia*." Thank God we have a pope who surprises, critiques and inspires us with his reflections on Gospel joy.

—Daniel Conway

Reflection/Brandon A. Evans

Missing 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 nose looks crooked from a beating. His beard and mustache are unkempt 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's a face that speaks to us in the language of modernity: a photorealistic image unlike anything we have prior to 1826, least of all from the time of the Roman Empire, and even more least of all from the most important person in the history of human life on the planet.

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 of demons using only 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 became—at that very instant—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.

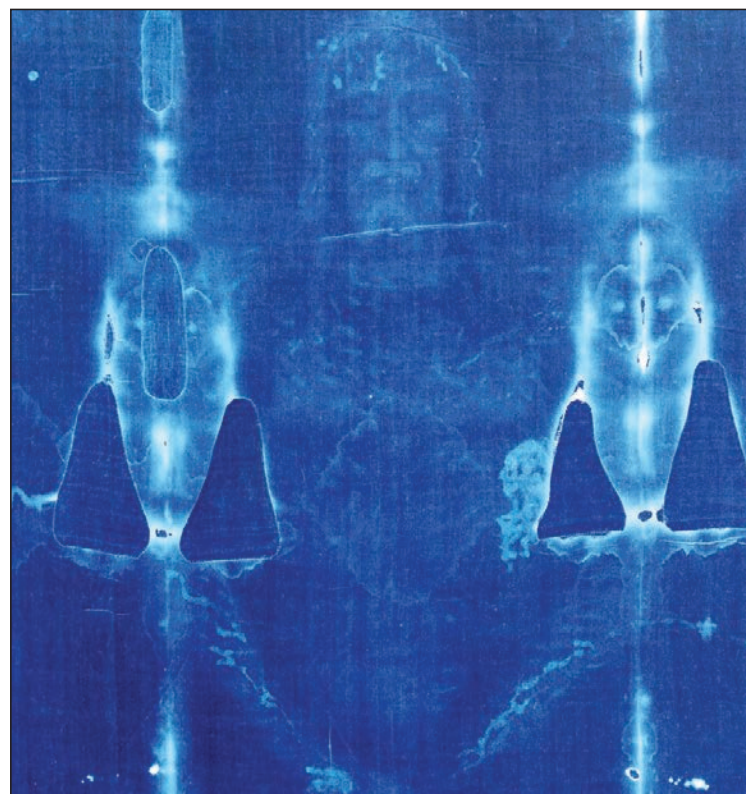
The sight of those eyes is what gave the most wretched of sinners and the most crippled of bodies a hope beyond hope. But they also drove to fury and hatred the arrogant and self-assured.

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 its finality. What remains of our lives is nothing less than the time to draw nearer to the living Jesus, who calls out to us—even from a photograph—to come closer and closer until our souls, unafraid and pure, can stand in the fire of those eyes.

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



This color negative of the Shroud of Turin is taken from the original photograph shot by Barrie Schwartz in 1978 and includes places where the relic was damaged in a fire. Schwartz was the official documenting photographer for the Shroud of Turin Research Project in 1978—the first extensive scientific examination of one of the holiest relics of Christendom, which is housed in the Turin Cathedral in Italy. (©1978 Barrie M. Schwartz Collection, STERA, Inc.)



Christ the Cornerstone

Love your enemies, pray for those who persecute you

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. For if you love those who love you, what recompense will you have?” (Mt 5:43-46).

The Gospel reading for this weekend, the Seventh Sunday in Ordinary Time, presents us with one of Jesus’ most challenging statements: “Love your enemies and pray for those who persecute you” (Mt 5:44). We’re familiar with this saying because we’ve read it or heard it so many times. But how seriously do we take it?

According to *Webster’s New World Dictionary*, an enemy is “a person who hates another, and wishes or tries to injure him; a person hostile to an idea or cause; an adversary or foe.” What makes someone an enemy is the degree of hatred or hostility that accompanies his or her opposition or hostility toward an individual, a group or even an entire nation or way of life.

Throughout history, the Jewish

people have been subjected to extreme hatred and hostility. At the time Jesus said, “Love your enemies and pray for those who persecute you,” the Romans were the enemy, but they were not the first, or the last, in a long line of anti-Semitic haters who have persecuted the Jews.

Unfortunately, that line extends to our present day and even to our own communities. That fact alone makes Jesus’ words challenging for us. He is speaking to us directly, telling us not to hate anyone, but also telling us that we must love, and pray for, anyone who hates us.

Most of us don’t have readily identifiable enemies. We may have people who don’t like us, or who strongly disagree with us, but are these really our enemies?

We don’t have to look very far to see hateful, hostile words spoken against political figures or ways of thinking and acting that others despise. Social media is filled with hate speech, and the rest of the news and entertainment media seem to encourage division and hostility among people who are on opposing sides of moral or political positions. This is the complete opposite of Jesus’ instruction to love our enemies

and pray for those who persecute us.

As the first reading for next Sunday’s Mass (Lv 19:1-2, 17-18) makes clear, Jesus’ words are grounded in the Jewish Scriptures:

“You shall not bear hatred for your brother or sister in your heart.

Though you may have to reprove your fellow citizen, do not incur sin because of him.

Take no revenge and cherish no grudge against any of your people.

You shall love your neighbor as yourself” (Lv 19:17-18).

The leaders of the long suffering, persecuted and hated Jewish people had learned the hard way that as tempting as it may be to nourish grudges and take revenge, that is not the way to happiness or peace.

Still, there were those in Jesus’ day who had a hard time accepting this. They were looking for a Messiah who would avenge their wrongs and punish their persecutors. “You shall love your neighbor as yourself” might be OK for those closest to us (our own kind), they would say, but it surely doesn’t apply to our sworn enemies!

In the second reading for this Sunday (1 Cor 3:16-23), St. Paul admonishes us:

“Let no one deceive himself.

If any one among you considers himself wise in this age, let him become a fool, so as to become wise.

For the wisdom of this world is foolishness in the eyes of God” (1 Cor 3:18-19).

Hatred and hostility are foolish in the eyes of God. They cause bitter division and make healing extremely difficult. As strange as it may seem to the wisdom of this world, the only way to make genuine peace among those who are deeply divided is to love our enemies and pray for those who persecute us.

This paradoxical truth applies to small divisions as well as large ones. It applies to married couples and families as well as to neighbors and fellow citizens. It applies to nations and religions that don’t agree on matters of policy or principle. And it certainly applies to people who are tempted to give in to the sins of racism, nativism, anti-Semitism, homophobia or any other form of blind hatred and hostility toward others.

Let’s pray for the wisdom and the courage to take Jesus’ words seriously. Let’s love our enemies and pray for those who persecute us. †



Cristo, la piedra angular

Amen a sus enemigos y oren por los que los persiguen

“Ustedes han oído que se dijo: ‘Amarás a tu prójimo y odiarás a tu enemigo.’ Pero Yo les digo: amen a sus enemigos y oren por los que los persiguen, para que ustedes sean hijos de su Padre que está en los cielos; porque Él hace salir Su sol sobre malos y buenos, y llover sobre justos e injustos. Porque si ustedes aman a los que los aman, ¿qué recompensa tienen?” (Mt 5:43-46).

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: “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 tan 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 hostilidad que acompaña su postura o discordia hacia una persona, un grupo o incluso toda una nación o forma de vida.

A lo largo de la historia, el pueblo judío ha sido objeto de hostilidades y odio extremos. En el momento en el

que Jesús dijo “amen a sus enemigos y oren por los que los persiguen,” los romanos eran los enemigos, pero no fueron ni los primeros ni los últimos de una amplia lista de grupos que han repudiado, odiado y perseguido a los judíos.

Lamentablemente esa lista se extiende hasta nuestros días y sobrepasa incluso las fronteras de nuestras propias comunidades. Ese hecho por sí solo hace que las palabras de Jesús sean un reto para nosotros. Nos habla directamente y nos dice que no odiamos a nadie, pero también nos dice que debemos amar y orar por aquellos que nos odian.

La mayoría de nosotros no tenemos enemigos que podamos identificar claramente. Quizá no seamos del agrado de algunas personas o tal vez haya gente que no esté de acuerdo con nosotros, pero ¿acaso son 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 están plagadas 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 instrucción 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 (Lv 19:1-2, 17-18), las palabras de Jesús se basan en las escrituras judías:

“No odiarás a tu compatriota en tu corazón; ciertamente podrás reprender a tu prójimo, pero no incurrirás en pecado a causa de él. No te vengarás, ni guardarás rencor a los hijos de tu pueblo, sino que amarás a tu prójimo como a ti mismo” (Lv 19:17-18).

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, ese no es el camino hacia la felicidad o la paz.

Sin embargo, en la época de Jesús había a quienes se les dificultaba aceptar esto y buscaban un mesías que vengaría las faltas cometidas contra ellos y castigaría a sus perseguidores. Nos dirían que eso de «amarás a tu prójimo como a ti mismo» tal vez sea algo aceptable para los más cercanos a nosotros (nuestros iguales), pero ¡ciertamente no se aplica a nuestros enemigos declarados!

En la segunda lectura de este domingo (1 Cor 3:16-23), san Pablo 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 3:18-19).

El odio y la hostilidad son conductas tontas a los ojos de Dios ya que causan amargas 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 se sienten tentados a sucumbir al pecado del racismo, el nativismo, el antisemitismo, la homofobia o cualquier otra forma de odio ciego y hostilidad hacia los demás.

Oremos para tener la sabiduría y el valor de tomarnos las palabras de Jesús en serio. Amemos a nuestros enemigos y oremos por quienes nos persiguen. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

February 24

St. Bartholomew Church, 1306 27th St., Columbus. **"Christus Vivit": Implications of Ministry Today and Beyond**, Paul Jarzembowski, author and USCCB assistant director for laity, marriage, family life and youth presenting, co-sponsored by several archdiocesan offices, for youth ministers, directors of religious education and college campus ministers, \$30 fee accessed through archdiocesan parish assessment, includes lunch. Registration: bit.ly/30L5vrj (case sensitive). Information: Emily Mastronicola, emastronicola@archindy.org, 317-592-4006.

February 27

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

February 28

St. Joan of Arc Church, 4217 Central Ave., Indianapolis.

Lenten Devotions, adoration noon-6 p.m., rosary 6 p.m., Mass 6:30 p.m., Stations of the Cross with Benediction 7 p.m. Information: 317-283-5508, mrivelli@stjoa.org.

St. Matthew School Gymnasium, 4100 E. 56th St., Indianapolis. **Fish Fry**, all-you-can-eat breaded fish dinners, \$8 per person; breaded and grilled shrimp, cheese pizza, clam chowder, fettuccine alfredo, macaroni and cheese available à la carte, 5-7:30 p.m. Information: 317-257-4297, spines@saintmatt.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Fish Fry**, 11 a.m.-6 p.m., dinners \$11.50-\$14 includes two sides, dessert, soda; sandwiches or entrées \$10-\$12.25; à la carte items available for purchase, pre-order for pickup 317-536-1047, 317-632-9349, ext. 111. Information: stritasecretary71@yahoo.com.

St. Anthony of Padua Parish, 316 N. Sherwood, Clarksville. **Fish Fry**, 5-7:30 p.m., baked

fish, fried fish, oysters, shrimp, adults \$9-11, children \$3-\$7. Information: 812-282-2290.

February 29

St. Mary-of-the-Knobs Church, 5719 Saint Marys Road, Floyd County. **Rite of Election**, 10:30 a.m. Information: Christina Tuley, ctuley@archindy.org, 317-236-1483.

March 1

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Rite of Election**, 2 p.m. Information: Christina Tuley, ctuley@archindy.org, 317-236-1483.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Rite of Election**, 6 p.m. Information: Christina Tuley, ctuley@archindy.org, 317-236-1483.

March 4

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New

members welcome. 6 p.m. Information: 317-243-0777.

March 5

The Atrium Banquet and Conference Center, 3143 Thompson Road, Indianapolis. **Retirement Dinner in honor of outgoing Roncalli High School president Joseph Hollowell**, doors open 6 p.m., dinner 6:30 p.m., business casual attire, all are welcome, \$25 per person with a portion of each ticket sold benefiting a scholarship, cash bar available, reservations requested by Feb. 20. Reservations and information: www.roncalli.org, 317-787-8277, ext. 239, thayes@roncalli.org.

March 6

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Lenten Devotions**, adoration noon-6 p.m., rosary 6 p.m., Mass 6:30 p.m., Stations of the Cross with Benediction 7 p.m. Information: 317-283-5508, mrivelli@stjoa.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Fish Fry**,

11 a.m.-6 p.m., dinners \$11.50-\$14 includes two sides, dessert, soda; sandwiches or entrées \$10-\$12.25; à la carte items available for purchase, pre-order for pickup 317-536-1047, 317-632-9349, ext. 111. Information: stritasecretary71@yahoo.com

St. Matthew the Apostle School Gymnasium, 4100 E. 56th St., Indianapolis. **Fish Fry**, all-you-can-eat breaded fish dinners, \$8 per person; breaded and grilled shrimp, cheese pizza, clam chowder, fettuccine alfredo, macaroni and cheese available à la carte, 5-7:30 p.m. Information: 317-257-4297, spines@saintmatt.org.

St. Anthony of Padua Parish, 316 N. Sherwood, Clarksville. **Fish Fry**, 5-7:30 p.m., baked fish, fried fish, oysters, shrimp, adults \$9-11, children \$3-\$7. Information: 812-282-2290.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **First Friday Devotion to the Sacred Heart**, following 11:45 a.m. Mass,

prayer, reflection and lunch, registration not required, free will offering. Information: www.mountsaintfrancis.org, 812-923-8817.

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Patrick Beidelman presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of Reconciliation available. Information: 317-759-7309 or mross1@hotmail.com.

Events can be submitted to The Criterion online at archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Natalie Hoefer, or by fax at 317-236-1593. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

March 6-8

Providence Spirituality and Conference Center, Community Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Healing from Sexual Abuse: A Retreat for Women Religious**, Rachel Waltz and Providence Sisters Jan Craven, Paula Damiano and Marie McCarthy facilitating, Fri. 1 p.m.-Sun. 2 p.m., \$250 per person includes meals and lodging, register by Feb. 20. Registration and information: 812-535-2952, jfrost@spsmw.org or www.spsmw.org/event.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech

Grove. **The Mystery of the Cross Lenten Retreat**, facilitated by Benedictine Sister Carol Falkner and Patty Moore, prayer, silence, video presentations, discussion, 6:30 p.m. check-in Friday through 1 p.m. Sunday, \$250 per person includes lodging and meals. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Preached Lenten Weekend Retreat**, led by Father Jeffrey Godecker, 7 p.m. Friday through conclusion of lunch Sunday,

Mass available Saturday and Sunday, \$200 per person (private room, shared bathroom), \$400 per married couple (private room and bathroom), includes five meals and snacks. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima.

March 7

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Celebrating Our Struggles Writing Workshop**, writing facilitator for Women Writing for (a) Change Kelly Richey presenting, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org. †

Catholic Sisters Week is March 8-14

Fifty-two weeks a year, women religious stand with the poor and immigrants, teach children, fight injustice, care for the sick, share spirituality, empower the weak, encourage care for creation, promote peace, foster community and offer hope.

Catholic Sisters Week, coordinated by Communicators for Women Religious, was established as part of Women's History Month—celebrated in March since 2015—to acknowledge the contributions of women religious. This year the dates are March 8-14.

Some ideas of ways to honor a religious sister during this week include: sending a thank you card or letter; inviting a religious sister to lunch; visit a retired sister; send a donation to a religious congregation; volunteer time in honor of a religious sister.

More ideas, a toolkit and resources can be found at catholicsistersweek.org.

Women religious orders with a convent or monastery in the archdiocese include:

- The Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.
- The Discalced Carmelite Nuns in Oldenburg.
- The Discalced Carmelite Nuns of St. Joseph Monastery in Terre Haute.
- The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.
- The Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods.

For a complete list and contact information of women religious orders and sisters serving or living in the archdiocese, go to bit.ly/WomenReligious. †



'Give Back' winner

Mimi Holsapple poses with her first-grade students at SS. Francis and Clare of Assisi School in Greenwood after a ceremony on Feb. 5 recognizing her selection as a winner of the Give Back Contest sponsored by Catholic Financial Life. The annual contest seeks nominations of Catholic school teachers who "exhibit a remarkable dedication to transforming the lives of their students." Nominated teachers were featured on a website for public voting. Then a panel determined the winners based on number of votes, the impact the teacher made and additional stories and comments shared. Holsapple was one of just three winners out of 134 contestants from around the country. She received a personal check, as well as a \$4,000 donation to the school. To read about the many reasons Holsapple received the award, go to bit.ly/2USoEqB. (Submitted photo)

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

A Retrouvaille weekend for those whose marriage is 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 not a spiritual retreat, sensitivity group, seminar or social gathering. Rather, it is a chance to rediscover yourself, your spouse

and a loving relationship in your marriage. Tens of thousands of couples headed for divorce have successfully saved their marriages by attending the weekend and follow-up sessions.

To learn more about the program or to register, go to www.retrouvaille.org or www.HelpOurMarriage.com, email Retrouvaille@gmail.com or call 317-489-6811 for confidential registration information. †

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, 317 E. 57th St., in Indianapolis, from 5:30-8 p.m. on March 6 to benefit the students of St. Anthony School, a Notre Dame ACE Academy for Indianapolis inner-city youths whose families face financial difficulties.

The Men's Group has worked closely with the school for almost 20 years. This year's event will offer drawings for prizes donated by local organizations and parishioners.

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. †

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. Below is a list of services reported to *The Criterion*.

Batesville Deanery

- March 2, 6 p.m. at St. Mary of the Immaculate Conception, Aurora
- March 6, 9 a.m.-9 p.m. (confession only, no service), for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- March 9, 6 p.m. at St. Lawrence, Lawrenceburg
- March 10, 7 p.m. at St. Mary, Greensburg
- March 11, 6:30 p.m. at St. Vincent de Paul, Shelby County
- March 20, 9 a.m.-9 p.m. (confession only, no service) at St. Joseph, Shelbyville
- March 24, 7 p.m. at Holy Family, Oldenburg
- March 26, 7 p.m. for St. Catherine of Siena, Decatur County, at St. John the Evangelist Campus, Enochsburg
- March 29, 1:30 p.m. at St. Maurice, Napoleon
- March 31, 6:30 p.m. at St. Michael, Brookville
- April 1, 7 p.m. at St. Louis, Batesville
- April 2, 6:30 p.m. at St. Peter, Franklin County
- April 3, 9 a.m.-9 p.m. (confession only, no service), for All Saints, Dearborn County, at St. Martin Campus, Yorkville

Bloomington Deanery

- March 12, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- March 31, 7 p.m. at St. Agnes, Nashville
- March 31, 6 p.m. at St. John the Apostle, Bloomington
- April 1, 6:30 p.m. at St. Jude the Apostle, Spencer
- April 2, 7 p.m. at St. Martin of Tours, Martinsville
- April 8, 6-9 p.m. for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Connersville Deanery

- March 11, 6:30 p.m. at St. Bridget of Ireland, Liberty
- March 19, 6:30 p.m. at St. Mary, Rushville
- March 23, 6 p.m. at St. Elizabeth of Hungary, Cambridge City
- March 29, 6 p.m. for St. Elizabeth Ann Seton at Holy Family Campus, Richmond

Indianapolis East Deanery

- March 10, 6-8 p.m. at St. Philip Neri
- March 11, 7 p.m. at Holy Spirit
- March 12, 7 p.m. for Holy Angels (Indianapolis West Deanery) and St. Rita, at St. Rita
- March 19, 7 p.m. for St. Theresè of the Infant Jesus (Little Flower) and Our Lady of Lourdes, at St. Theresè of the Infant Jesus (Little Flower)
- March 24, 6:30-7:30 p.m. at St. Mary
- March 26, 7 p.m. at St. Thomas the Apostle, Fortville
- March 27, 6-8 p.m. at St. Michael, Greenfield
- March 28, 9-11 a.m. at St. Michael, Greenfield

Indianapolis North Deanery

- March 9, 7 p.m. at St. Matthew the Apostle
- March 10, 7 p.m. at St. Matthew the Apostle

Indianapolis South Deanery

- March 10, 7 p.m. for Nativity of Our Lord Jesus Christ and St. Jude, at Nativity of Our Lord Jesus Christ
- March 11, 7 p.m. for St. Roch, St. Barnabas and St. Mark the Evangelist, at St. Roch
- March 19, 7 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, at Holy Name of Jesus
- March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood
- March 30, 7 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery) at St. Thomas More
- April 4, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood

Indianapolis West Deanery

- March 4, 7 p.m. for St. Anthony and St. Christopher, at St. Anthony
- March 12, 7 p.m. for Holy Angels and St. Rita (Indianapolis East Deanery), at St. Rita
- March 12, 7 p.m. at St. Malachy, Brownsburg
- March 18, 7 p.m. for St. Susanna, Plainfield, and St. Joseph, at St. Susanna

- March 30, 7 p.m. for St. Thomas More, Mooresville, and St. Ann (Indianapolis South Deanery) at St. Thomas More
- April 3, 7 p.m. for St. Michael the Archangel, St. Gabriel the Archangel and St. Monica, at St. Michael the Archangel
- Wednesdays in Lent (except Ash Wednesday), 6-7 p.m. at Mary, Queen of Peace, Danville

New Albany Deanery

- March 5, 6:30 p.m. for St. John Paul II, Sellersburg, at St. Paul Church, Sellersburg
- March 12, 7 p.m. at St. Mary, Lanesville
- March 16, 7 p.m. at St. Mary, Navilleton
- March 18, 7 p.m., at St. Michael, Bradford
- March 19, 7 p.m. at St. Mary, New Albany
- March 25, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
- March 26, 8 a.m.-8 p.m. (confession only, no service) at Our Lady of Perpetual Help, New Albany
- April 1, 7 p.m. at St. Anthony of Padua, Clarksville
- April 5, 1 p.m. at St. John the Baptist, Starlight

The following additional confession times are part of New Albany Deanery's "The Light is on for You"

- Wednesdays in Lent (except Ash Wednesday): St. Michael, Charlestown, 5:45-7:30 p.m. with adoration; and St. Mary, New Albany, 6:30 p.m.
- Thursdays in Lent: St. Francis Xavier, Henryville, 5:45-7:30 p.m. with adoration

Seymour Deanery

- March 10, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- March 18, 6:30 p.m. at St. Patrick, Salem
- March 19, 6 p.m. at American Martyrs, Scottsburg
- March 25, 7 p.m. at St. Ambrose, Seymour
- March 26, 7 p.m. for Holy Trinity, Edinburgh, and St. Bartholomew, Columbus, at St. Bartholomew
- April 1, 6:30 p.m. for St. Ann and St. Joseph, Jennings County; St. Mary, North Vernon; and St. Ambrose, Seymour, at St. Ambrose

Terre Haute Deanery

- March 24, 2 p.m. at St. Margaret Mary, Terre Haute
- March 31, 7 p.m. at St. Joseph University, Terre Haute
- April 1, 7 p.m. at Sacred Heart, Clinton
- April 6, 7 p.m. at St. Paul the Apostle, Greencastle
- April 8, 11 a.m. at St. Joseph, Rockville
- April 8, 7 p.m. at Annunciation, Brazil

Additionally, the following confession times are offered in the Terre Haute Deanery

Saturdays in Lent:

- St. Margaret Mary, Terre Haute, 3-3:45 p.m.
- Sacred Heart, Clinton, 3:30-4 p.m.
- St. Joseph University, Terre Haute, 3:30-4:30 p.m.
- Sacred Heart of Jesus, Terre Haute, 4 p.m.
- St. Benedict, Terre Haute, 4 p.m.
- St. Paul, Greencastle, 4-4:45 p.m.
- St. Patrick, Terre Haute, 7:15-7:45 p.m.
- First Saturday of the month (March 7, April 4), 9-11 a.m. at Annunciation, Brazil

Sundays in Lent:

- St. Patrick, Terre Haute, 8-8:30 a.m.
- Annunciation, Brazil, 8-8:45 a.m.
- Noon at St. Paul the Apostle, Greencastle
- First Sunday of the month (March 1, April 5) 8:30 a.m. at St. Mary-of-the-Woods, St. Mary-of-the-Woods

Tuesdays in Lent

- St. Joseph, Rockville, 4:30 p.m.

Thursdays in Lent

- St. Joseph University, Terre Haute, 7-8 p.m.



Lenten disciplines include fasting, almsgiving, prayer

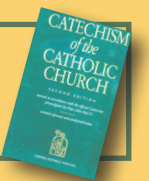
Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is on Feb. 26.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but 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, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is on April 9. †

CATECHISM 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 #1095, 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 is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23).

"This is why Christ vanquished 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."

#1095 "... the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the 'today' of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church's liturgy reveals it and enables us to live it."

#1438 "The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice.

"These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing [charitable and missionary works]."

(To read the Catechism of the Catholic Church online, log on to www.usccb.org/catechism/text/.) †

Tell City Deanery

- March 11, 6 p.m. at St. Meinrad, St. Meinrad
- Sundays during Lent: 3-4 p.m. at St. Paul, Tell City

(An updated version of this list, along with other Lenten resources, can be found at www.archindy.org/lent/.) †

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 programs on Feb. 15-28, including Sunday Masses and the Ash Wednesday liturgy that marks the beginning of Lent.

[Ucanews.com](http://ucanews.com) reported 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.

"Some Church members may be disappointed" with the diocesan move, the cardinal said in his Feb. 13 pastoral letter. "This is not an easy decision."

The move comes amid global fears that the epidemic, now called COVID-19, has worsened in China against the prediction of experts. The epidemic, first reported in Wuhan city of Hubei province, has spread across the world and claimed more than 1,700 lives, with more than 70,000 confirmed cases as of Feb. 17, mostly in China.

U.S. officials reported 15 confirmed cases.

Hong Kong, which has open borders with China, has reported 50 confirmed cases and one death. The densely populated Hong Kong city-state of 7.4 million people is on high alert to check the virus, ucanews.com reported.

Cardinal Tong said he wanted Catholics to fulfill their Mass obligation by participating in Mass online, receiving holy Communion spiritually and meditating on the Scriptures or saying the rosary at home. †

WHITE FLAG

continued from page 1

“It’s a powerful experience to know I’m in some way saving people’s lives by not letting them sleep in the cold,” she says.

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



Katelyn and Craig Stumler

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 “Vision 2025: A Strategic Plan to End Homelessness in Clark and Floyd Counties.”

Mark Casper, agency 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 implementation of the recommendations” in the document.

HCSI was created as the overseeing organization. White Flag is one of the

services it 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 Fry, 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 participating 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, breakfast and a sack lunch for the guests.

HCSI, a non-faith-based organization, recruited organizations, parishes and other congregations to adopt one or 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 HCSI board members with ties to 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, and I 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.

“Begrudgingly, I said I’d do it,” 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 service transformative.

“I’ve heard 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.



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 Hoefler)

“They’ve learned that these people aren’t a stereotype—they’re actual people struggling with different issues that put them in this position. And many of homeless are actually working.”

Mark Russell is one example. *The Criterion* spoke with him as he enjoyed a hot cup of coffee at the White Flag shelter on Feb. 7.

Russell, 32, aged out of foster care and has spent the last 13 years “on and off the streets.” He works part time as a chef at a local restaurant. But the pay is not enough to afford housing, and he has struggled to find additional work.

“I understand the need to help [people] overseas,” says Russell. “But there are people right here in need. There are several veterans on the street, and that’s just not right. ...

“People look at the homeless as lazy, drug addicts or bums. It’s true that some on the streets want to be there. But for some, things in their life just didn’t work out.”

This was true for a couple Pettit encountered. She met them at a Christmas day open house for the homeless her parish started two years ago, since “everything is closed that day and they have nowhere to get out of the cold.”

The woman had been in a devastating accident that resulted in a broken spine and injuries to internal organs. The man quit his job to care for her. Medical bills piled up, and they could no longer afford housing.

“You see how one incident in life put them in a situation where they had no control on where they lived,” says Pettit. “It makes you think how, but for the grace of God, that could be me.”

‘I see God at work here’

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

Pettit agrees.

“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 240 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 keep everything 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.

“I always say God 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.soinhomeless.org.) †



Mary Pettit of St. Mary Parish in New Albany, left, delivers donations for the city’s White Flag shelter on Feb. 7 as volunteer Dee Traub of Our Lady of Perpetual Help Parish in New Albany looks on.

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

By Natalie Hoefler

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 out 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.-5:30 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 form one team or multiple teams. Groups within parishes can also form a team, such as men’s or women’s clubs, prayer groups, rosary societies, small Church groups, etc.

The contacts for parishes currently providing volunteers are:

- Most Sacred Heart of Jesus and St. Augustine parishes in Jeffersonville: Karen Singleton, karen.singleton@sbcglobal.net.
- Our Lady of Perpetual Help Parish, New Albany: Katelyn Stumler, kstumler@olphna.org.
- St. Mary Parish, New Albany: Mary Pettit, marywithgarden@gmail.com.

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

Other parishes or groups interested in volunteering can contact Celeste Cook at 812-768-6142 or ccook@soinhomeless.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 1015 E. Main St., New Albany, IN 47150.

Donations can be made online at www.soinhomeless.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 47150.

Restaurant donations

Because health regulations prohibit 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 ccook@soinhomeless.org. †

‘Powerful words of understanding’: Pope backs indigenous in Amazon

LIMA, Peru (CNS)—Saying the world has much to learn from Amazonian indigenous peoples, Pope Francis declared the Catholic Church their ally in their struggle to protect the region’s forests and rivers.

In “*Querida Amazonia*” (“Beloved Amazonia”), the apostolic exhortation issued on Feb. 12, the pope called on Catholics to respond to environmental destruction in the Amazon region with outrage and indignation while building networks of solidarity with its traditional inhabitants.

The document is Pope Francis’ response to recommendations made by participants in the Synod of Bishops for the Amazon, held in October 2019 at the Vatican.

With its often lyrical language, the exhortation takes another step toward a closer relationship with native peoples, which the pope launched in Peru in January 2017. At an encounter there with several thousand Amazonian indigenous people, Pope Francis asked his listeners to help Church leaders understand their culture and their lives.

With the exhortation, the pope has made it clear that the Church—and the world—must listen to them and recognize them as equals, said Moema Maria Marques de Miranda, a lay Franciscan who was an observer at the synod.

“After 500 years, indigenous peoples are recognized in their wisdom and their abilities. That is a paradigm change,” Miranda told Catholic News Service (CNS).

That message is woven into the document from the beginning, where Pope Francis describes four dreams. He says he dreams of an Amazonia that fights for the rights of indigenous peoples, an Amazonia that preserves its cultural riches, an Amazonia that preserves its natural beauty, and Christian communities that give the Church “new faces with Amazonian features” (#7).

That image of dreams has a double meaning. For most Westerners, dreams express hopes for the future, but for indigenous people, they transmit messages from God, just as they did for some Biblical figures, Miranda said.

Such dreams are visions “that connect with something very deep within the person,” said Medical Mission Sister Birgit Weiler, who works in Peru and was an expert at the synod. “It commits you to taking a new path.”

One message that stands out clearly in the exhortation, she said, is that the Church sides with indigenous people who defend their lands against extractive industries like logging and mining or the encroachment of industrial-scale farming and ranching.

That is also a sign the Church workers “have the backing of the pope” when they accompany communities in those struggles, Sister Birgit said. Such efforts

sometimes draw criticism from others in the Church, but the pope has made clear that “they can’t call you communist” for opposing industries or infrastructure projects that threaten communities, she added.

The exhortation “is a response from Pope Francis to the cry of pain of the Amazon, from its peoples, nations and indigenous organizations,” Jose Gregorio Diaz Mirabal, coordinator of an umbrella organization of Amazonian indigenous groups, said in a statement released on Feb. 12.

“These represent powerful words of understanding, solidarity and a commitment to stand with us against the pain, murders and criminal prosecution of the unique and legitimate defenders of the Pachamama” or Mother Earth, Diaz, who was an observer at the synod, said in the statement.

Pope Francis’ message comes as threats against the environment and those who defend it are on the rise in Amazonia and other parts of Latin America and the world.

Widespread fires in southern Brazil and northern Bolivia, where forests were razed for farming and ranching, made international headlines in 2019. Africa’s Congo basin, which faces similar threats, also suffered a fierce fire season.

Brazilian President Jair Bolsonaro has submitted draft legislation to that country’s Congress seeking to open indigenous territories to extractive industries.

“The businesses, national or international, which harm the Amazon and fail to respect the right of the original peoples to the land and its boundaries, and to self-determination and prior consent, should be called for what they are: injustice and crime,” the pope wrote (#14).

When businesses seek profit above all, corrupt authorities give companies easy access to timber and minerals, and companies “raze the forests and pollute the environment, economic relationships are unduly altered and become an instrument of death,” he added (#14).

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 the figure is probably low. In many cases, the killers are never brought to justice.

The deadliest countries 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 a



Indigenous people are seen on the banks of the Xingu River during a media event in Brazil’s Xingu Indigenous Park on Jan. 15. (CNS photo/Ricardo Moraes, Reuters)

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 take 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 actions like pollution, environmental destruction and environmental injustice that endanger future generations be recognized as “ecological sins of commission or omission against God, against one’s neighbor, the community and the environment.”

Archbishop Paloschi said that in leaving that out of the exhortation, the pope chose to encourage the Church toward a necessary conversion rather than taking a punitive approach.

Helping indigenous people defend their rights, their land and their culture takes various forms, Father Ron MacDonell, a Scarborough missionary from Antigonish, Nova Scotia, told CNS.

A linguist, he works with indigenous groups in Brazil, including the Macuxi and Kokama, to help them recover their languages, which are in danger of being lost if parents and grandparents no longer

teach their children.

The mission is important for the Church, he said, because some early missionaries punished children for speaking their native languages in school, although other missionaries learned languages, compiled dictionaries and translated Scripture into native languages.

Language, he said, enables missionaries “to experience the world from another point of view.” It also underscores the great cultural diversity that exists in the Amazon basin along with the region’s biological diversity.

The message of “Beloved Amazonia” should echo far beyond the region’s boundaries, Josianne Gauthier, executive secretary of CIDSE, an international consortium of Catholic development agencies and an invited guest at the synod, told CNS.

Catholics worldwide can learn from the synod process, which has involved “so much listening—listening to the voices of the people, listening to the Amazon, listening to the cries, the screams,” she said.

“There’s something we need to learn from that—how do we listen?” she said, adding that people can practice that in their own parishes.

Catholics can also respond to the exhortation’s invitation to seek ways of “just standing back and learning to love creation and nature in the way traditional peoples do,” she added.

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 again, to each other and to ourselves?” †

AMAZON

continued from page 1

the problems and issues of the Amazon region” (#3).

Having a Church with “Amazonian features,” he said, also will require greater efforts to evangelize, official recognition of the role women have and continue to play in the region’s Catholic communities, a respect for popular forms of piety and greater efforts to inculcate the Catholic faith in Amazonian cultures (#7).

In the document, Pope Francis did not mention the theft during the synod of wooden statues of a pregnant woman, usually referred to by the media as “*pachamama*” or described as a symbol of life and fertility by synod participants.

But he insisted, “Let us not be quick to describe as superstition or paganism certain religious practices that arise spontaneously from the life of peoples” (#78).

The pope devoted several long passages to the theme of “inculturation,” the process by which the faith becomes

“incarnate” in a local culture, taking on local characteristics that are in harmony with the faith and giving the local culture values and traits that come from the universal Church.

“There is a risk,” he said, “that evangelizers who come to a particular area may think that they must not only communicate the Gospel, but also the culture in which they grew up” (#69).

Instead, he said, “what is needed is courageous openness to the novelty of the Spirit, who is always able to create something new with the inexhaustible riches of Jesus Christ” (#69).

One of the characteristics of many Catholic communities in the Amazon, he wrote, is that, in the absence of priests, they are led and sustained by “strong and generous women, who, undoubtedly called and prompted by the Holy Spirit, baptized, catechized, prayed and acted as missionaries” (#99).

While the idea of ordaining women deacons was mentioned at the synod, it was not included in the bishops’ final document.

In his exhortation, Pope Francis said the idea that women’s status and participation in the Church could come only with ordination “would lead us to clericalize women, diminish the great value of what they have already accomplished and subtly make their indispensable contribution less effective” (#100).

Instead, he called for including women in roles “that do not entail holy orders,” but that are stably established, publicly recognized and include “a commission from the bishop” and a voice in decision making (#103).

Peppered with poetry praising the region’s beauty or lamenting its destruction, much of the document looks at the exploitation of the Amazon region’s indigenous communities and poor inhabitants and the destruction of its natural resources.

“The Amazon region has been presented as an enormous empty space to be filled, a source of raw materials to be developed [and] a wild expanse to be domesticated,” the pope wrote. “None of this recognizes the rights of the original peoples; it simply ignores them as if they did not exist or acts

as if the lands on which they live do not belong to them” (#12).

The destruction of the forest, the polluting of the Amazon River and its tributaries and the disruption and contamination of the land by mining industries, he said, further impoverish the region’s poor, increase the chances that they will become victims of trafficking and destroy their communities and cultures, which are based on a close and care-filled relationship with nature.

“The inescapable truth is that, as things stand, this way of treating the Amazon territory spells the end for so much life, for so much beauty, even though people would like to keep thinking that nothing is happening,” Pope Francis wrote (#47).

Yet, he said, “from the original peoples, we can learn to contemplate the Amazon region and not simply analyze it, and thus appreciate this precious mystery that transcends us. We can love it, not simply use it, with the result that love can awaken a deep and sincere interest. Even more, we can feel intimately a part of it and not only defend it” (#55). †



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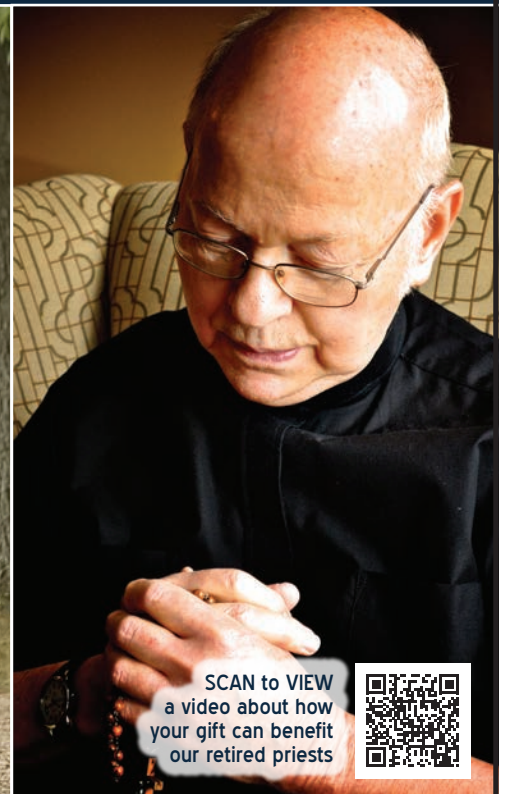
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Lent demonstrates interrelationship of repentance, redemption

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 star high school athlete 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 asked the pastor to allow this funeral.



A priest prays with a death-row inmate at Indiana State Prison in Michigan City, Ind. "Repentance is tied in with redemption. It has to be. Otherwise, repentance is all based on our own efforts and designs," writes Father Herbert Weber. (CNS photo/Tim Hunt, Northwest Indiana Catholic)

He was nervous about it, but with the blessing of his chancery 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. As important as it is, it cannot be seen in isolation; it has to be a response to the death of Jesus on the cross.

The word "redemption" comes, literally, from the term to buy back. The redemptive act of Jesus' death on the cross is a way for God-as-man to have bought back our salvation. He is

the innocent person placing himself in the place of the guilty and taking on our sentence of death.

Once we accept that, then true repentance makes sense. To repent is more than people simply saying they are sorry, as important as that is. Many people are very good at saying they are sorry, often a lesson learned when they are quite young.

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 his 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.

All 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 23.church.) †



An inmate receives ashes from a religious sister on Ash Wednesday at the Suffolk County Correctional Facility in Riverhead, N.Y. As Lent begins, Catholics and other Christians hear the call to repentance. (CNS photo/Gregory A. Shemitz)

As Lent begins, we hear the call to repentance.



Reflection/Mike Krokos

Years later, Gabriel is still a strong testimony to life

His name was Gabriel, and little did I know that his brief life would have such a profound influence on me and be one of the things that came to mind as I began offering prayers for the upcoming 40 Days for Life spring campaign which runs from Feb. 26-April 5.



As we have previously reported in *The Criterion*,

40 Days for Life is an international campaign held twice a year—spring and fall—that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion.

During the campaign, individuals silently pray during one-hour time slots in front of abortion centers around the world, including outside the Planned Parenthood facility in Indianapolis, 8590 Georgetown Road, and the one in Bloomington at 421 S. College Ave. There are also 40 Days for Life campaigns in Cincinnati, Louisville and Evansville, and those interested in praying at those

or other sites are encouraged to visit www.40daysforlife.com.

Gabriel's story goes back 20-plus years, but it's still worth sharing.

A column, "Gabriel was strong testimony to life," was written by the late Archbishop Harry J. Flynn of the Archdiocese of St. Paul-Minneapolis. It told the story of a family dealing with the brief life of their son, Gabriel, who was diagnosed in his mother's womb with a fatal heart condition, and the parents' decision to carry the pregnancy to full term.

Knowing the child had little time to live after he was born in August of 1999, the baby's uncle rushed from Children's Hospital in St. Paul to the archbishop's residence to see if a priest could come to the hospital to baptize the newborn infant.

Baby Gabriel passed on to eternal life before Archbishop Flynn arrived at the hospital shortly thereafter, but the child's father had baptized him just moments before.

The family's story, albeit an extremely sad one, was a testimony to all life's sacredness, the archbishop wrote.

"The parents knew that the child would not live long after birth. They could have terminated the pregnancy. They did

not. They believed in life and believed in eternal life."

I still am moved as I reflect on the family's decision to choose life for their newborn—despite the extreme sadness and heartbreak that would soon envelop their world.

But as I reflect on Archbishop Flynn's poignant column, it reaffirms for me our faith tradition's unwavering commitment to all life—from conception to natural death.

We see it at the Indiana March for Life in Indianapolis, at the national March for Life in Washington, and in many other venues.

We are blessed because we have a shepherd, Archbishop Charles C. Thompson, and clergy and religious who have an unabashed commitment to life.

While many voices in the secular world voice their support for abortion and other life-ending measures, the 40 Days for Life campaign affords us an opportunity to plant seeds of faith and, God willing, shine a light in times of darkness.

Like Gabriel's parents, may we use this opportunity to be witnesses to the truth of the Gospel.

(Mike Krokos is editor of *The Criterion*.) †

Worship and Evangelization Outreach/Fr. Patrick Beidelman

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 several things that are familiar. The vestments that the priests and deacons wear is the penitential color of violet. We sing songs about God's mercy and about our need for forgiveness.

Almsgiving, prayer and fasting will be the tools of our trade these next few weeks. And on Ash Wednesday, we receive ashes, remembering that some things are temporary 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 we are. It helps us to open our hearts wider and to remember and give thanks more consistently and completely for the love of the God who does not abandon us.

In our tradition, the beginning of these 40 days of penance is marked with the austere symbol of ashes. The use of ashes is from an ancient practice which sinners who converted submitted themselves to doing significant acts of penance.

The Directory on Popular Piety and the Liturgy reminds us: "The act of putting on ashes symbolizes fragility and mortality, and the need to be redeemed by the mercy of God. Far from being a merely external act, the Church has retained the use of ashes to symbolize that attitude of internal penance to which all the baptized are called during Lent" (# 125). Our goal is conversion and to be renewed in our commitment to Christ this Easter.

The sacrifices of Ash Wednesday and this Lenten season allow us to intensify our focus on the Lord Jesus. However, this deepening of our mindfulness of Christ and of God's people is not a *wish* that things will get better. In fact, our returning to the Lord and our preparation for our recommitment to him at the great celebration of Easter is a sure and certain hope for you and me to grow in our friendship with Jesus. For the Lord, who sees and knows what is really within us, what we really hope for, will be there to comfort and guide, console and heal, commission and strengthen.

Our righteous deeds not only show our devotion to and our desire to please the Lord, but they also help to advance the kingdom of justice, love and peace that Jesus came to establish. So, we put our faith in action this Lenten season, using the familiar disciplines of prayer, fasting and charity, not only for ourselves but also so that Christ can work through us for the good of others and for his greater glory in the world today.

Because of that, the call of the Gospel challenges us to begin and to continue our efforts for repentance and renewal this Lenten season, not for praise and reward here and now, but rather so that God can continue to form us and help others to know, love and serve him more faithfully through the family of the Church.

As we evangelize others with our commitment to purity in body, mind and spirit and as we employ the tools of our trade in our stepping back into this season of joyful repentance, let us be guided by the example of Jesus our brother and have confidence: no matter what struggles lie ahead and no matter what is in our past. Our future is with God.

(Father Patrick Beidelman is executive director of the archdiocesan Secretariat for Worship and Evangelization.) †

For the Journey/Effie Caldarola

Gift of faith makes a difference in the mornings, days ahead

Waking up in a cold bedroom, bundled up under layers of blankets, I was happy to feel good. I was the beneficiary of a



sound sleep. This is not always the case for me, often struck as I am by nighttime anxiety. I felt refreshed and very grateful for another day.

The dawn was breaking, although the gloomy, foggy winter weather that had hung on for weeks did its best to hide the sun.

My husband wasn't awake yet, and it was early, so I found my rosary under my pillow and began to pray. The glorious mysteries, a gift. How much of this do I really believe? I asked myself. I repeat that prayer, "I believe. Help my unbelief."

I thought of a remark by the newly appointed archbishop of Philadelphia, Nelson J. Perez, who had served as bishop of Cleveland. He once told a group in Cleveland a story about someone asking him if he had hope in the midst of such a troubled world.

"I told him I gave my life to a faith that believes a dead man came back to life," the then-bishop said. "So yes, I have hope."

You can't make things any more direct or simple than that, can you? It's the crux, the center, the foundation of our faith. That empty tomb is the bottom line.

You either believe that that dead man rose or you don't, and that makes all the difference in what you spend your whole life doing and loving. Good thoughts as Lent nears.

A journalist I greatly admired once visited a class I was taking. He was there to be interviewed by our group of fledgling writers, but my question was of a more personal nature. I knew his family, a large Irish Catholic clan, and I had known his old father at my cathedral parish where he served as an usher for years. Yet this writer, a columnist, was clearly a critic of the Church and no longer a Catholic.

I asked him about that, and he agreed with my assessment and was gracious in his response.

"You know," he said, "I've been told faith is a gift. And I guess I haven't been given that gift."

All these years later, I still ponder his answer. Yes, faith is a gift, the gift of a God who is always seeking us, gift in hand. But it's also something for which we search. We knock at the door, we ask.

We stick around when we're in doubt. We say the rosary in the early morning as well as in the dark hours.

Soon, I went downstairs and made coffee in the chilly kitchen, turned the thermostat up and pulled up the window shades to reveal a white, foggy landscape. Some of my neighbors get up very early, bathroom lights heralding their preparation. Some had already left for work, tire tracks punctuating the two inches of fresh snow the night had deposited on their driveways.

There seems to be a contest among some of the retirees on the block. Who can get their driveways cleared first? The buzz of snowblowers punctuated the morning air.

I love morning. Morning is always a new beginning, a clean slate. Mary Magdalene went to the tomb and made her discovery in the early morning. Babies and little kids get you up early in the morning. School buses trundle through the neighborhood, then eager neighbors crank up their snowblowers.

In the morning, we begin again and ask yet again for the gift of faith, the gift that will make all the difference in the day ahead.

(Effie Caldarola writes for *Catholic News Service*.) †

The Human Side/Fr. Eugene Hemrick

Follow Christ's admonition to shine your light, be countercultural

It goes without saying, Christ's admonition to let our light shine applies more than ever given the present



circumstances. What do we need to understand to follow it?

First, we need to see he is pointing us to moral imperatives. Moral imperatives are the voice of conscience obliging us to pursue goodness. They include

honesty, virtue, goodness, righteousness, respectability and integrity.

A moral imperative is envisioned as a conscience in which the divine voice is speaking through our human spirit. Having seen people experience wholesome changes of heart has often prompted me to ask, "What caused you to change?"

Frequently, I hear them say that a voice deep within said, "This is not only the right thing to do, but what I must do because it is vital and possesses urgency."

Christ imploring us to shine our light

encourages us to foster a morally sound life.

When we are baptized, we receive the gift of sharing in Christ's prophetic mission. The prophets were known for earnestly addressing the evils of their times even though they risked their lives. So too does our baptism require us to follow their example of shining our light for God's moral order to reign.

A moral imperative especially needed for our disturbing times is truthfulness. The falsities we are experiencing is dumbfounding. Our new age of the media and myriad conflicting commentaries is confusing the truth. This is calling for our light to shine on truthfulness no matter the cost.

Father Romano Guardini tells why the urgency is so imperative:

"The truth of the word is ever more important. This is applicable to every kind of relationship—above all to those upon which life in the proper sense depends: friendship, collaboration, love, marriage and the family. Associations that are to endure, to grow and become fruitful must become ever more pure in the truthfulness

of each toward the other; if not, they will disintegrate. Every falsehood can destroy the community."

And it can be added: Untruthfulness, like a growing cancer, can destroy the very fabric of life.

Philosopher Josef Pieper points us to means used to falsify truth: "slight retouches, displacements [taking something out of context], discolorations, omissions, shifts of accent."

Some argue we live in a postmodern culture in which truthfulness, honesty, integrity and righteousness aren't what they used to be. They point to history saying, "This has always been and always will be. It is part of today's culture. Don't let it upset you."

Christ, in prompting us to shine our light, is encouraging us to be countercultural: to proclaim pure truth in an age that prefers matter-of-factness about falsehoods and to counter indifference with prophetic zeal.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

Seventh Sunday in Ordinary Time/Msgr. Owen F. Campion

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 Torah, 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 (Lv 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, through faith and in baptism, Christians literally bond with Christ. In Christ, they become heirs to eternal life. In Christ, they receive 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.

It was a fitting reminder. Corinth was totally immersed in the pagan world of the Roman empire. Everything extolled the majesty of Roman culture. After all, this culture had created the legal system that brought order to human society, a system that still lives, being an important basis of law in Western civilization to this day.

The wonders of Roman architecture and art reaffirmed the depth and greatness of human wisdom in the empire.

Against this backdrop of the splendor of all things Roman and pagan, Paul tells the Corinthians that there is much more. It is life with God in Christ.

St. Matthew's Gospel furnishes the last reading. 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 expedient 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. Revenge is out. Settling scores, however, just a grievance, 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. †

Daily Readings

Monday, February 24

James 3:13-18
Psalm 19:8-10, 15
Mark 9:14-29

Friday, February 28

Isaiah 58:1-9a
Psalm 51:3-6b, 18-19
Matthew 9:14-15

Tuesday, February 25

James 4:1-10
Psalm 55:7-11, 23
Mark 9:30-37

Saturday, February 29

Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Wednesday, February 26

Ash Wednesday
Joel 2:12-18
Psalm 51:3-6b, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Sunday, March 1

First Sunday of Lent
Genesis 2:7-9; 3:1-7
Psalm 51:3-6, 12-13, 17
Romans 5:12-19
or Romans 5:12, 17-19
Matthew 4:1-11

Thursday, February 27

Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

Question Corner/Fr. Kenneth Doyle

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

Q We just celebrated the feast of the Presentation of the Lord, but 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.



A young 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)

answer to your people's prayers, you may be pleased to sanctify with your blessing these candles, which we are eager to carry in praise of your name, so that, treading 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 in the Latin language. 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" (#36).

In 2007, Pope Benedict XVI issued a "motu proprio" letter, "Summorum Pontificum," which said that any priest 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 missal containing the extraordinary form, which is also known as the Tridentine rite, was published by St. Pius V in 1570. The rite was revised occasionally, the final revised version being published in 1962. This form of the Mass became "extraordinary" when the new 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 off contacting their local diocese to find out when those Masses are scheduled.

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

My Journey to God

Divine Directions

By Patricia Robak

Are you using your GPS?

You do know it's written in stone.

If you're looking for God's Plan for Salvation,

Remember you can't do it alone.

But there is help along the way:

Read your Bible and pray every day.

Our life on Earth is brief, you see.

So heed HIS words: "Come follow me."

(Patricia Robak is a member of St. Michael Parish in Greenfield. Photo: People read the Bible during a workshop in St. Ignatius, Guyana, in this photo from July 5, 2019.) (CNS photo/Paul Jeffrey)



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 also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefer@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ANDRETTI, John A., 56, SS. Peter and Paul Cathedral, Indianapolis, Jan. 30. Husband of Nancy Andretti. Father of Amelia, Olivia and Jarett Andretti. Son of Aldo and Caroline Andretti. Brother of Mary Jo Andretti Dial, Carolyn Andretti Molander, Adam and Mark Andretti.

BEATY, Charles, Jr., 82, St. Anne, New Castle, Jan. 18. Husband of Judy Beaty. Father of Lori Foster, Michelle Geis, Marianne Van Zile, Brian, Dan, Keith and Tim Beaty. Brother of Shirley Reese. Grandfather of 30. Great-grandfather of 37.

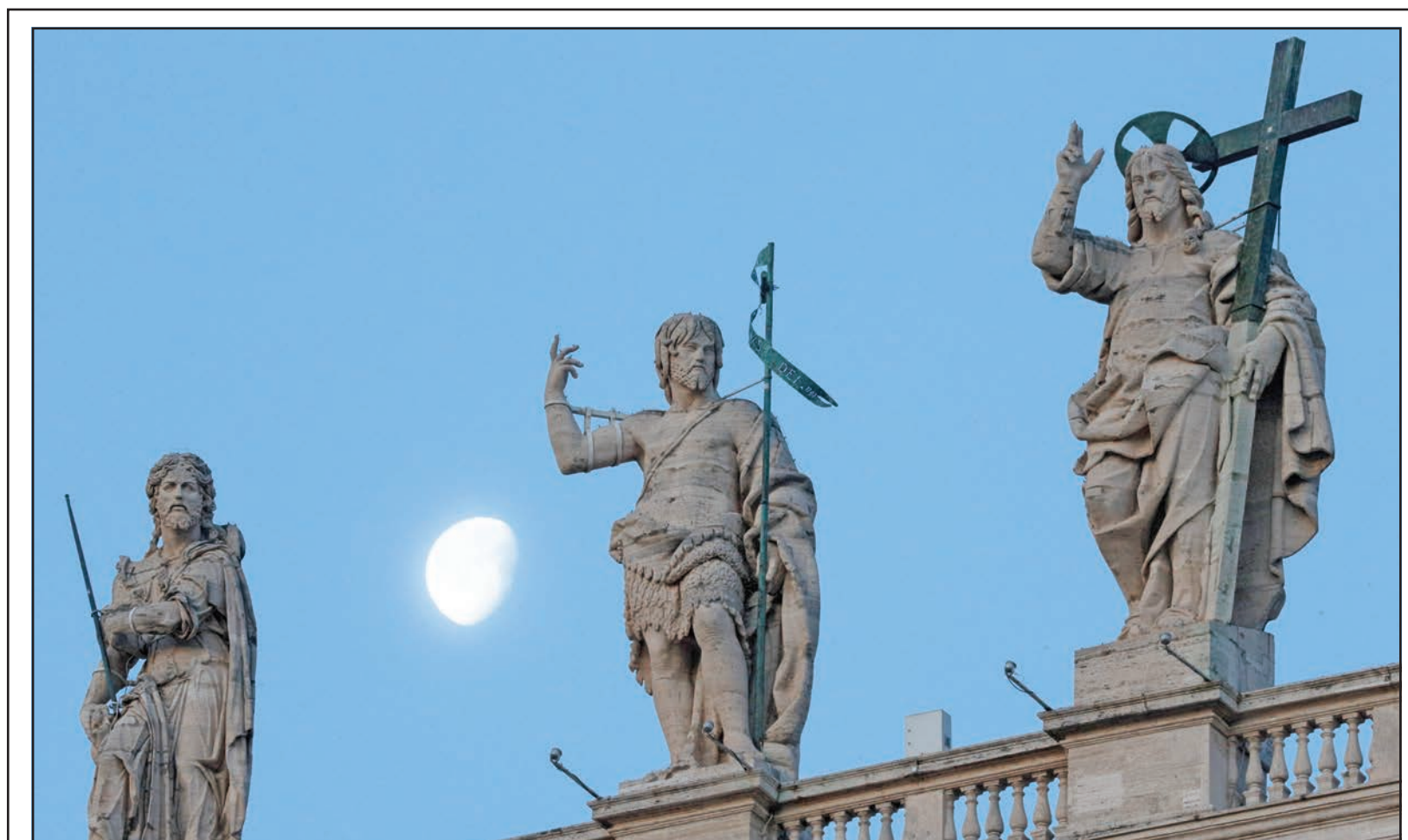
BOSTON, Dolores M., 90, St. Christopher, Indianapolis, Jan. 27. Wife of Odie Boston. Mother of Susan Eshcoff, Donna Hall, Mary Jo Newman and Carol Rost. Sister of Roselyn Griffith, Jean Jett, Mary Frances Powers, Dave, Edward and Nick Porten. Grandmother of six. Great-grandmother of six.

BOYLE, James P., 74, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 8. Brother of Mike Boyle. Uncle of several.

CARSON, Alfred E., 91, St. Christopher, Indianapolis, Feb. 6. Husband of Dorothy Carson. Father of Ann Hartman, Patti Lamb, Jeannie Legge, Ceil Roebuck, Mary Shaughnessy, Katie, Ed, Phil and Tom Carson. Grandfather of 25. Great-grandfather of 18.

DUERSTOCK, Arthur J., 79, St. Mary, Greensburg, Feb. 7. Brother of Jerry and Robert Duerstock. Uncle and great-uncle of several.

GRABLE, Franklin D., 86, St. Christopher, Indianapolis, Feb. 6. Husband of Rose Marie Grable. Father of Teresa Hvidston, Karen



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)

Mansfield and Donald Grable. Grandfather of seven. Great-grandfather of nine.

HALLA, Michael M., 96, St. Charles Borromeo, Bloomington, Jan. 27. Father of Linda Matrise and Michael Halla. Grandfather of four. Great-grandfather of three.

HERRMANN, Janet S., 78, St. Elizabeth Ann Seton, Richmond, Feb. 8. Wife of Edward Herrmann. Mother of Brenda Oler, Beth Wagoner and Brian Herrmann. Grandmother of six.

HOUSTON, Brenda, 78, St. Mary, Rushville, Feb. 7. Wife of Nelson Houston. Mother of Patricia Rupert and Melynda Turner. Grandmother of five.

KANNAPEL, Jeanette, 88, Our Lady of Perpetual Help, New Albany, Feb. 5. Mother of Jennifer Hamm and William Kannapel, Jr. Sister of Mary Ann Jenkins and Robert Sajnovsky. Grandmother of seven. Great-grandmother of one.

LOHRIG, Marina, 88, Prince of Peace, Madison, Feb. 9. Mother of Connie Combs and Joey Kring. Sister of Donna Jackson, Clarita Wesbecker,

Leonard, Thomas and Tony Dattilo. Grandmother of three. Great-grandmother of six.

MENDEZ, Vincent P., 56, Christ the King, Indianapolis, Jan. 27. Father of Cassidy, Mackenzie, Brandon and Cameron Mendez. Son of Grace Mendez. Brother of Denise Gamboa, Lori Grable and Michele Mendez. Grandfather of two.

QUINN, Richard M., 85, St. Luke the Evangelist,

Indianapolis, Feb. 8. Husband of Jean Quinn. Father of Heather, John II and Michael Quinn. Grandfather of four.

RUDOLECH, Larry D., 70, Prince of Peace, Madison, Feb. 11. Husband of Janis Rudolech. Father of Misty Warren and Tabatha Williams. Brother of Marianne and Steve Rudolech. Grandfather of eight. Great-grandfather of three.

SHIRLEY, Agnes C., 81, St. Mary-of-the-Knobs, Floyd

County, Feb. 6. Wife of Jerry Shirley. Mother of Geri and Dale Shirley. Sister of Darlene Stoeffler and Vincent Jacobi. Grandmother of three.

SULLIVAN, Larry E., 90, SS. Peter and Paul Cathedral, Indianapolis, Jan. 27. Husband of Judith Sullivan. Father of Amy Bonte, Bonny McCabe, John, Mark and Michael Sullivan. Brother of Colleen McVay. Grandfather of eight. Great-grandfather of three.

WALKER, Joann, 87, St. Charles Borromeo, Bloomington, Feb. 4. Mother of Mary Anne Thacker and John Walker. Grandmother of four. Great-grandmother of five.

WHITE, Rosalind I., 93, St. Therese of the Infant Jesus (Little Flower), Feb. 2. Mother of Rose Irby and Mike White. Sister of Frank Bergman. Grandmother of four. †

Shirley Vogler Meister was a columnist for *The Criterion*

Criterion staff report

Retired *Criterion* columnist Shirley Mae Vogler Meister died on Jan. 28 after a long struggle with Alzheimer's disease. She was 83.

A Mass of Christian burial will be celebrated at Christ The King Church in Indianapolis at 10:30 a.m. on Feb. 22. A celebration of life will follow in the St. Joseph's Room at Christ The King School.

Shirley was born in Belleville, Ill., to the late Lester and Irene (Huber) Vogler. She and her husband Paul were married for 61 years, and they have three grown daughters.

Shirley's career in newspapers began as a proofreader at the *Belleville Daily Advocate* in Belleville. She was later the editor of the society page

at the *Belleville News-Democrat*.

The family moved to Indianapolis in 1959, and several years afterward Shirley joined her daughters in college, graduating *summa cum laude* with a degree in English from Indiana University-Purdue University in Indianapolis in 1985.

Shirley was a freelance writer and became a renowned poet and columnist, and began writing her column "Faithful Lines" in *The Criterion* in 1997. She graced the newspaper's Perspectives page for 15 years, retiring in 2012 because of health issues.

She is survived by her husband; three daughters, Diane and Lisa Meister and Donna Simmons; a sister, Beverly Thurman; a brother, Michael Vogler; and two grandsons.

Memorial contributions can be made to the Alzheimer's Association at bit.ly/38pVIPL. †



Shirley Mae Vogler Meister

Ursuline Sister Annunciata Muth served for 59 years in Catholic education, including in Indiana schools

Ursuline Sister Annunciata Muth, a member of the Ursuline Sisters of Louisville, Ky., died on Feb. 9 at the Nazareth Home-Clifton in Louisville. She was 93.

The Mass of Christian Burial was celebrated on Feb. 13 at the Motherhouse Chapel. Burial followed at St. Michael Cemetery in Louisville.

Sister Annunciata was born on March 29, 1926, in Louisville. She joined the Ursulines of Louisville on July 2, 1945, and professed final vows on July 6, 1950. She earned a bachelor's degree in education at the former Ursuline College in Louisville

in 1958 and a master's degree in education at Creighton University in Omaha, Neb., in 1960.

Sister Annunciata ministered in Catholic schools for 59 years in Indiana, Kentucky, Nebraska and Ohio. In the archdiocese, she served at Pope John XXIII School in Madison from 1968-73.

Surviving is a sister, Dorothea Muth Redmon in Louisville.

Memorial gifts may be sent to the Ursuline Sisters, Mission Advancement Office, 3105 Lexington Road, Louisville, KY 40206. †

Franciscan Sister Alice Retzner dedicated her life to serving in parishes and Catholic schools across the Midwest

Franciscan Sister Alice Retzner, formerly Sister Francile, died on Feb. 6 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 77.

The Mass of Christian Burial was celebrated on Feb. 14 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Alice was born on March 20, 1942, in Sunman. She grew up as a member of St. Nicholas Parish in Ripley County.

Sister Alice joined the Sisters of St. Francis on Feb. 2, 1961, and professed final vows on Aug. 12, 1966. She earned a bachelor's degree in English at Marian University in

Indianapolis, and pursued graduate studies at Seattle University in Seattle.

During 59 years as a member of the Sisters of St. Francis, Sister Alice ministered in Catholic education for 17 years in schools in Indiana, Missouri, Montana and Ohio. She later served in parish ministry in Indiana, Kentucky and New Mexico.

Surviving is a sister, JoAnn Amberger of Sunman, and a brother, Louis Retzner of Cincinnati.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

- 1 Ethics Point Confidential, Online Reporting**
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator**
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

MCCLORY

continued from page 1

who read the Holy See mandate and apostolic letter verifying Pope Francis' appointment of then-Msgr. McClory as the bishop of Gary on Nov. 26, 2019.

The new bishop spoke of giving thanks and honor to Our Lady of Lourdes when introducing the recessional hymn, "Immaculate Mary," sung daily during the procession of pilgrims to the Grotto of Our Lady of Lourdes in France.

Msgr. McClory, 56, made that pilgrimage himself last fall, dedicating himself to Mary just days before he learned of his episcopal appointment.

After the mandate and letter was presented to the diocesan college of consultors and the bishops, priests and deacons in attendance, the soon-to-be ordained bishop carried it through Holy Angels Cathedral, happily displaying it to the congregation.

That was the most memorable moment for Marie Arter, principal of Queen of All Saints School in Michigan City, Ind. "If you didn't get goose bumps, you never will," she told the *Northwest Indiana Catholic*, Gary's diocesan newspaper. "I was so honored to be here. When he walked around the church with that letter was what I'll remember most."

High school senior Isaiah Martin, a member of St. Mary Parish in Kouts, Ind., described the Mass as "astounding," and said his favorite part was the laying on of hands by principal consecrator Archbishop Charles C. Thompson of Indianapolis, followed by co-consecrators Archbishop Allen H. Vigneron of Detroit and retired Bishop Dale J. Melzek of Gary, both chosen for the honor by the bishop-designate.

At the time of his appointment to Gary, then-Msgr. McClory was rector of the National Shrine of the Little Flower Basilica in Royal Oak, Mich., in the Detroit Archdiocese. He was ordained

a priest of the archdiocese on May 22, 1999.

Following Archbishop Thompson, more than 30 concelebrating bishops came forward individually to lay their hands on the bishop-designate before the accompanying ordination prayer.

Father Michael Yadron, pastor of St. Thomas More Parish in Munster, Ind., whose tenure as diocesan administrator ended with Bishop McClory's ordination, called the laying on of hands "a very powerful moment" for the new bishop.

The priest was named diocesan administrator after then-Gary Bishop Donald J. Hying was appointed bishop of Madison, Wis., in April 2019; he was installed there last June.

Father Yadron said the most memorable part of the Mass for him came when he shared the sign of peace "with all of the Indiana bishops who I served with, seeing them [as colleagues] for the last time."

He called the liturgy "spirit-filled, authentic, holy and welcoming. Archbishop Thompson's homily was just fantastic, and Bishop McClory's talk after Communion was very authentic," he said.

In his homily before the ordination rite, Archbishop Thompson called the bishop-designate a "pastor, shepherd, teacher and administrator," and pondered why he would say "yes" "to an assignment he had to know would change his life drastically and take him away from his home, archdiocese and family.

"His vision of serving knows no boundaries," the archbishop said, answering his own question. "Thank you for saying 'yes' to the call.

"The same Spirit that came upon the Apostles" will empower Gary's new bishop "to share the Good News of salvation in Jesus Christ," he said. "Trust in the Lord, who has chosen you, and on this feast of Our Lady of Lourdes, remember that we came to Jesus through her."

Alice Gorski, a member of the Parish Life Committee at St. Joan of Arc Parish in Merrillville, Ind., said later that the



Bishop Robert J. McClory displays the papal bull appointing him to head the Diocese of Gary, Ind., during his ordination and installation Mass at Holy Angels Cathedral in Gary on Feb. 11. Bishop McClory, a native of Detroit, most recently served as rector of the National Shrine of the Little Flower Basilica in Royal Oak, Mich., before becoming the fifth bishop of the Gary Diocese. (Photo by Anthony D. Alonzo, Northwest Indiana Catholic)

ordination Mass "took my breath away. I will remember most when they gave him his insignia—the miter, crosier and ring."

The crosier chosen for the ordination Mass, representing the bishop's call to pastor his flock, once belonged to Archbishop John F. Noll. He was the bishop of what was then named the Diocese of Fort Wayne from 1925 until his death in 1956. Pope Pius XII gave him the personal title of archbishop in 1953. Out of that diocese, now the Fort Wayne-South Bend Diocese, the four-county Gary Diocese was created in 1956.

The Noll staff was given to the Gary

Diocese by its founding prelate, Bishop Andrew G. Grutka.

Waiting in line to greet Bishop McClory at the reception following his ordination Mass, Father Patrick Wainwright, of the Miles Christi religious order in Detroit, said he got to know the new prelate as chancellor of the Archdiocese of Detroit.

"He's very kind, priestly, caring and a holy shepherd, as well as organized," said Father Wainwright, who dubbed the Diocese of Gary event "perfect."

His message to the bishop? "God bless him, protect him and guide him." †

Classified Directory

For Sale

SIDE BY SIDE COMPANION CRYPTS, number 9C and 10C, Elevation C, located in Calvary Cemetery/Mausoleum, 4227 Wabash Avenue, Terre Haute, \$15,000. Call 812-236-3294 or e-mail slholc@hotmail.com.

CALVARY CEMETERY, 435 W. TROY, INDIANAPOLIS, ONE PLOT, SECTION 21, LOT 22 (M), SPACE 1, \$2,100. CALL OR TEXT 317.709.0223.

Employment

Chancellor

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Chancellor to serve as the Archbishop's delegate and confidant in a wide 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:

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- Mini Barn / Shed / Fence / Deck Demolition & Removal
- Appliance / E-Waste Removal
- Stump Grinding

Employment

PRINCIPAL

Sacred Heart Academy, Louisville, Kentucky

Sacred Heart Academy, an all-girls Catholic high school in Louisville, Kentucky seeks a Principal beginning July 1, 2020. The Principal will promote the Catholic educational development of the school's staff and students, with emphasis on the Ursuline core values. The Principal is responsible for personnel management including recruiting and supporting highly qualified faculty and staff. This position ensures the ongoing development of rigorous academic standards, works collaboratively with the administrative team and is an integral part of the planning, managing and monitoring of the annual budget.

Sacred Heart Schools offers a comprehensive benefits package to employees working at least 30 hours per week, which includes a 50% tuition discount at all four campus schools. Sacred Heart Schools is an Equal Opportunity Employer. Doctorate in education or related field preferred. Current state certification in education specializing in administration. Experience as a teacher. Experience as a Catholic school Principal. Supportive member of a Catholic parish.

Interested candidates should send a letter of interest and resume to shsemployment@shslou.org.

Legacy Gala

Keeping in Step with the Spirit

"If we live by the Spirit, let us also walk by the Spirit." Galatians 5:25



Archdiocese of Indianapolis
The Church in Central and Southern Indiana

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.



CATHOLIC CHARITIES



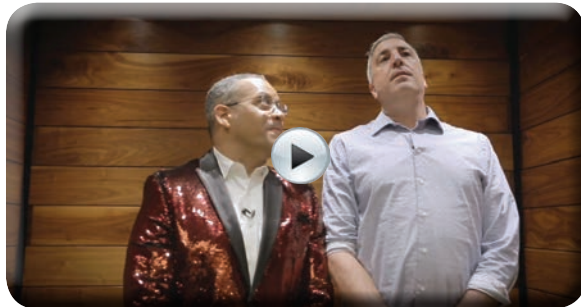
CATHOLIC SCHOOLS



SEMINARIAN EDUCATION

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!

