

NOTRE DAME PARISH

Third Sunday of Lent

"Zeal for your house will consume me."



Why did Jesus object to commerce in the Temple courtyard? This courtyard, the Court of the Gentiles, represented the universal message God revealed through the Jews. The God of Abraham, Isaac, and Jacob was the God of all people. By providing non-Jews a place of worship on the Temple grounds, Judaism asserted it was a religion for everyone.

But the Temple leadership gave merchants an area for trade that should have been off-limits. While Jesus drove out animals and overturned tables, his real message was to the leadership. Give all nations a place in the Kingdom. More important, he revealed to his followers what kind of Messiah they followed. He was not a Messiah for Jews alone. He was a Messiah that would lead everyone to God!

MASS INTENTIONS

Saturday, March 6 @ 8AM

Joan & Mike King

Saturday, March 6 @ 4PM

George Buckling

Sunday, March 7 @ 9:30AM

Frank Cyplik

Monday, March 8 @ 8AM

Joe Meell

Roman Macudzinski

Tuesday, March 9 @ 8AM

Frank Parkerson

Wednesday, March 10 @ 8:30AM

Frank Cyplik

Thursday, March 11 @ 8:30AM

Jerome Dalpozzo

Friday, March 12 @ 8AM

Jerome O'Connor

Saturday, March 13 @ 4PM

Tom & Margaret Maloney

Ed Raab

Stanley Jasinski, Jr.

Oremus – Let Us Pray

- For the people of Myanmar, violently robbed of their democracy
- For the grace to channel just anger to constructive purposes
- For the health and safety of Pope Francis as he travels to Iraq this weekend
- For the peace of Iraq and the protection of its minorities
- For protection from additional surges in the advance of COVID-19
- For the conversion of those who refuse to cooperate with science and medicine
- For fortitude in the disciplines of Lent
- For legislators who seek the common good

Disappearing Arts

Whenever the computers in our office go down, our work essentially stops. For all the advantages of technology, we are prisoners of it, and helpless. Our interconnectedness shuts us *all* down, not just one or two.

When technology fails, I reminisce about the days when the only stoppage in work was to change a typewriter ribbon, sharpen a pencil, refill an ink cartridge, or get a fresh sheet of carbon paper. Today's shutdowns require downtime, skilled techies, and expense. I'm not complaining; it's just the way it is.

One casualty of technology is letter writing. Anyone who has viewed the Ken Burns' PBS series on the Civil War or Baseball can recognize how personal letters bring an intimate

dimension to storytelling. Writing letters demands time, care, thoughtfulness, and self-expression. One thinks before one puts pen to paper.

In contrast, emails, texting, and other "instantaneous" communications capture the "emotion of the moment" and become irretrievable. Unlike wasted or careless vocally expressed words, they cannot be forgotten.

Another victim of technology is penmanship. In the age of computers, handwritten communications are disappearing. People scribble their signatures. Perhaps someday beautiful cursive writing will return as an art form, very much like calligraphy.



Maybe it's because I spent many years as a copyeditor, but I am amazed at the number of misspellings to be found on the banners imposed on the screen by cable news. Do the studios have Spell-Check?

Even during this pandemic, many have lost their care for detail and simple beauty.

Father Keith & Rocco

Christian Witness in Myanmar



VATICAN CITY (RNS) — A Catholic nun, kneeling before armed forces in Myanmar and begging them not to open fire on protesters, has become a symbol for the protests against the military coup that destabilized the country in February.

The pictures, which show Sister Ann Nu Thawng of the religious congregation of Saint Francis Xavier, were posted Sunday (Feb. 28) by Cardinal Charles Maung Bo, archbishop of Yangon, and quickly went viral.

"Today the protests were serious on a national level," the cardinal wrote on Twitter. "Police are arresting, beating and even shooting

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Anger As a Holy Act

By Joan Chittister, OSB

I prefer the soft and gentle way through life. But when I was a young nun, I found myself confronted by some terrible truths.

A president of the United States had lied to the American people in order to justify the invasion of Vietnam. Young men from middle-America and young people from burning Vietnamese villages were dying for political reasons, not to avenge injustice at all. African Americans were being kept in a segregated system that denied them civil rights, decent jobs, equal opportunities to expand their lives, and even the right to have lunch at public lunch counters while dogs snarled around their feet.

The Church, I learned, had taught that women were weak, irrational, emotional, and inferior to the males of the world. So, despite all scientific data, human experience, and theology to the contrary, like our black brothers and

sisters, women were also being kept “in their place.” And the church said not a word about any of those things.

I could feel the frustration, the weariness, the tension, the resistance growing within me. Where was all of this going? Why didn’t somebody do something about it? When was this feeling going to end? I was angry.

It took a while, but eventually, feeling powerless and very alone socially, I began to realize that I was angry. More than that, I realized that anger was a gift of the Holy Spirit too. Anger, I began to understand, wasn’t something to get rid of. Anger was a fuel that fired the engine of change. It was a signal that people – I myself – were beginning to reject whatever the racism, sexism, and

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Continued, ANGER

institutionalized violence that held them captive.

Anger, I realized later, was a sign that the human conscience was finally waking up. And these things simply could not be allowed to go on. It was a moment of great soul-searching, with questions to answer: What is the line between Holy Anger and passive, blind, obedience? How do we know when to listen, when to speak up?

Anger is a holy act when its purpose is to transform evil into good. But, anger is one thing when it is male, another thing entirely when it is female. The first thing to remember about anger is that it is genderized. When a man is angry, it's called authoritative, justified, justice-seeking. It is a tool they legitimize to control people.

When a woman is angry, society says that she is emotional, out of control, irrational. No doubt about it: women, we learn young, are meant to be "gentle" – meaning quiet, unflappable, pacifying in their approach.

So women learn very young to suppress frustration, to say "Oh, that's alright. Really." when she should be saying "No!" Or "Never again!" Women are also prone, as a result, to temporize too long with insult

and degeneracy, in the hope that the offender, the harasser, the rapist will just quietly go away.

Clearly, anger is a signal, a protective shield against being overrun by evil, and just as bad, being made powerless by the powerful who have no intention of listening to her needs and her insights and her frustrations and her compassion for the world. Girls must be taught to speak their anger clearly and definitively. There must be no doubt what a woman wants and why she wants it or that she intends to get it.

Just as important, we must all come to realize that a woman's anger is simply to be respected. It can also be a force for good, for peace, for hope. Healthy anger comes from compassion. Anger itself must "do no harm." It is meant to see the pain of others and not only commiserate with it but set out to transform it into justice.

The purpose of anger is to transform apathy and oppression into resistant anger, into holy action. It is its own answer to the question "When should I speak and when should I be quiet?" It is the bedrock question of modern society. +

NOTRE DAME NEWS

There's still time to renew or subscribe to the **Northwest Indiana Catholic**. A one-year subscription includes 24 bimonthly issues of the local, regional, national, and international Catholic news as well as coverage of local stories, events, and inspiring features.

Subscribers also receive special publications and inserts, and the annual diocesan directory, for the low cost of \$26.

Subscribe now through March 17, using the envelope in your collection pack. Make checks payable to your parish (option: replace "your parish" with parish name). Subscribers can order an online e-edition (email address required) for \$13, or both versions of the paper for \$30. Subscribe online using the secure website at nwicatholic.com.

There has been a slight upturn in attendance at weekend Masses. Welcome to those returning. Continue to mind the protocols of hand washing, masks, and distancing.

The weekend collection for February 27-28 was \$4,883. Thanks to all who continue to contribute.

Etiam (Continued)

at people. In tears, Sister Ann Nu Thawng begs and stops the police from arresting protesters.”

On Feb. 1, military forces in Myanmar, formerly known as Burma, quashed the electoral victory of Aung San Suu Kyi, who won the Nobel Peace Prize for her resistance against the military regime and who has been president of the National Democracy League party since 2011. The military enforced a state of emergency after calling the elections fraudulent and arrested Suu Kyi.

Pro-democracy protests, followed by violent repressions by military armed forces, have racked the country since the coup. On Feb. 28, more than 30 protesters were wounded, and 18 people died at the hands of the military.

Speaking to the Catholic news agency Fides, Joseph Kung Za Hmung, director of the first Catholic paper in Myanmar, said that Thawng’s actions “shocked many of us.”

Her protest, he added, “allowed over 100 protesters to find refuge in her convent. She saved them from a brutal beating and police arrest.”

Kung Za Hmung praised the Catholic nun as “a model for church leaders,” who “are

called to get out of their comfort zones and be inspired by her courage.”

Pope Francis made an appeal for peace and democracy in the country during his general audience on Wednesday (March 3), where he asked local authorities to ensure “that dialogue prevails over repression and harmony over discord.”

Francis appealed to a future where “hatred and injustice make way for encounter and reconciliation,” and urged military authorities to promote democracy “through the concrete gesture of the release of the various political leaders imprisoned.”

The U.S. Bishops’ Conference also echoed Pope Francis’ appeal “for dialogue as a way forward toward peace and reconciliation.” In a statement signed by Bishop David J. Malloy of Rockford, chairman of the U.S. bishops’ Committee on International Justice and Peace, bishops asked the U.S. government to “carefully consider” the insights provided by the local church on the current crisis and its possible resolution.

“As protests continue in Myanmar, I call on all Catholics and people of good will to pray for the people and leaders of this land,” the statement concluded. +



VI. VERONICA WIPES THE FACE OF JESUS



Let us think of all those children in various parts of the world who cannot go to school but are instead exploited in mines, fields and fisheries, bought and sold by human traffickers for organ harvesting, used and abused on our streets by many, including Christians, who have lost the sense of their own and others' sacredness. Like the young girl with a slim body we met one evening in Rome while men in luxury cars lined up to exploit her. She might have been the age of their own children. What kind of imbalance can this violence create in the lives of all those young women who experience only the oppression, arrogance and indifference of those who, night and day, seek them out, use them and exploit them, only to cast them back onto the street again, as prey for the next trader in human lives?

VII. JESUS FALLS A SECOND TIME



What a thirst for vengeance we see all around us! Our societies today have lost the great value of forgiveness, a gift second to none, a cure for wounds, the basis of peace and human coexistence. In a society where forgiveness is seen as weakness, you, Lord, ask us not to stop at appearances. Not with words, but by your example. To those who tortured you, you asked: "Why do you persecute me?" For you knew very well that true justice can never be based on hatred and revenge. Make us capable of asking for, and granting forgiveness.