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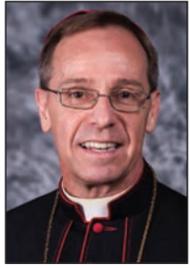
February 16, 2018

Vol. LVIII, No. 18 75¢

Pastoral letter focuses on issues of human dignity

By Sean Gallagher

In a pastoral letter addressed to the clergy, religious and lay faithful of central and southern Indiana issued on Feb. 14, Ash Wednesday, Archbishop Charles C. Thompson explores a number of



Archbishop Charles C. Thompson

issues that are widely debated in society from the perspective of Christian anthropology, which he described as “the way Christians view human dignity and the end or purpose of human society.”

The faithful’s response to issues such as immigration, abortion, racism, religious liberty and drug abuse, Archbishop Thompson said, should be “deeply rooted

in the Church’s understanding of the origin, nature and destiny of the human person as revealed in Jesus Christ.”

“Where we come from, who we are and where we are headed as individuals and as diverse communities of people,” he noted, “determines our rights and responsibilities in human society.”

“We Are One in Christ: A Pastoral Letter To the Clergy, Religious and Faithful People of Central and Southern Indiana On Fundamentals of Christian Anthropology” is the first pastoral letter issued by Archbishop Thompson since he was installed as the shepherd of the archdiocese on July 28, 2017.

The Church’s Christian anthropology, he wrote in the letter, serves as the basis for its social teachings, which emphasize the equal dignity of all people as being created in the image and likeness of God and favors helping those on the margins

of society as the “the least of these, my brothers and sisters,” with whom Jesus identified himself (Mt 25:40, 45).

Archbishop Thompson went on to show how these teachings apply well to immigrants, migrants and refugees, who come to the U.S. seeking relief from “economic, political or religious strife.”

God, he wrote, “loves them and considers them to be his precious children. What’s more, God has challenged us to welcome them as guests, not reject them as aliens, and he has told us in no uncertain terms, ‘Whatever you do to the least of these, my brothers and sisters, you do to me’ ” (Mt 25:40).

While acknowledging that drug abuse is “a very complex and difficult problem that is broadly and deeply embedded in our society,” Archbishop Thompson writes, “We must act in ways that are consistent with our baptismal responsibility to bring



- Read the entire pastoral letter in both English and Spanish, pages 8-13.
- Read a related editorial on page 4.

the healing power of Jesus Christ to all who suffer”

In seeking to uphold the dignity of all and to serve those on the margins of society, Archbishop Thompson wrote that maintaining

See PASTORAL, page 2

Objections raised over Notre Dame’s new change on contraceptive coverage

SOUTH BEND, Ind. (CNS)—An Indiana bishop said he supports the University of Notre Dame’s Feb. 7 decision to stop coverage of abortion-inducing drugs and to add natural family planning services to the school’s health plan, but he said coverage of artificial birth control by a Catholic institution is unacceptable.

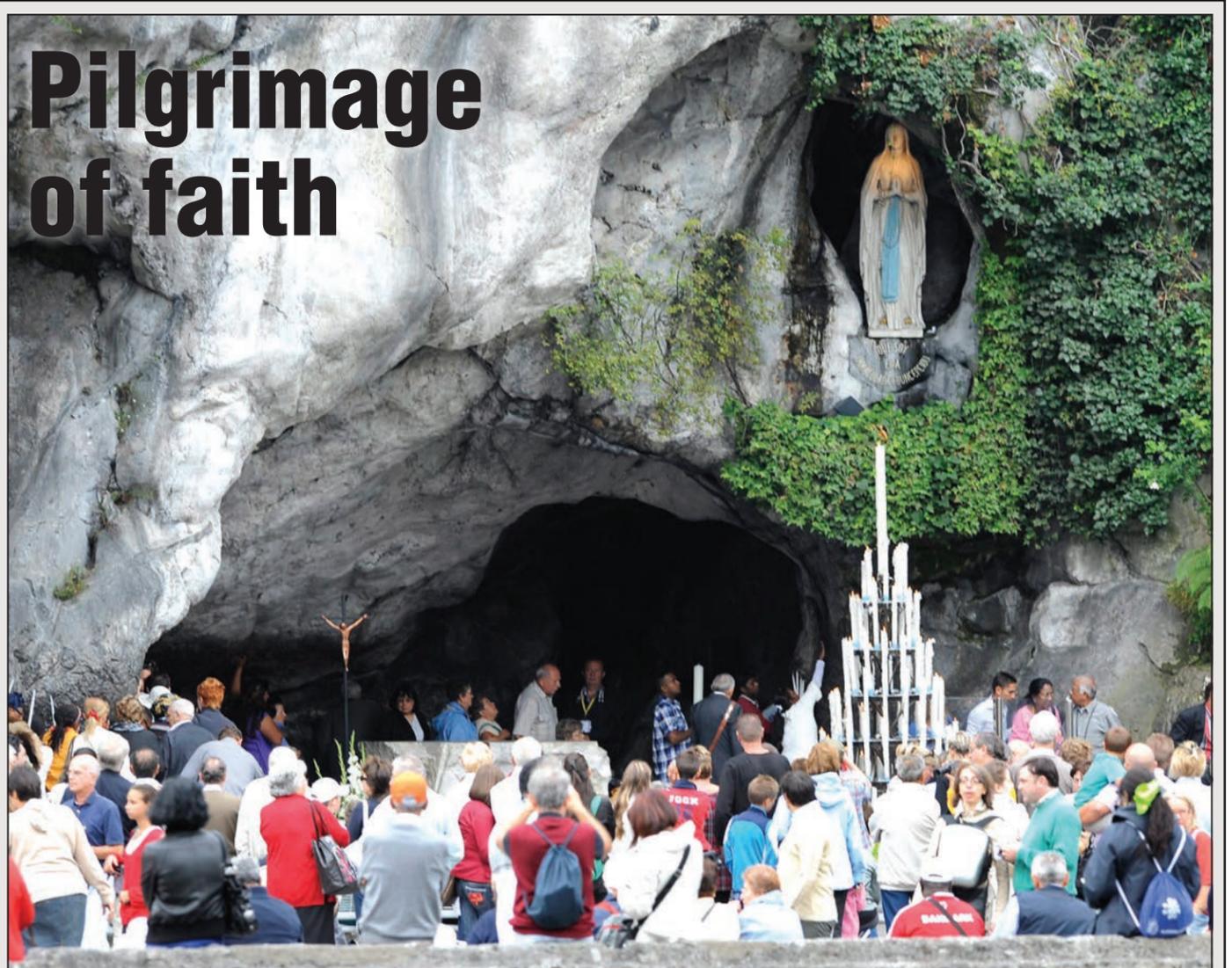
“The Catholic Church clearly teaches that contraception is an immoral action that contradicts the truth of marital love,” said Bishop Kevin C. Rhoades of the Fort Wayne-South Bend Diocese, which includes Notre Dame.

“I strongly support the decision of the University of Notre Dame to stop the government-funded provision, through its third-party administrator, of abortion-inducing drugs and sterilization procedures,” Bishop Rhoades said in a statement provided to Catholic News Service (CNS) on Feb. 8. “I am also happy that the university will provide natural family planning services in its insurance plans.

“At the same time, I strongly disagree with Notre Dame’s decision to provide

See NOTRE DAME, page 19

Pilgrimage of faith



In this 2010 file photo, pilgrims visit the grotto where Mary appeared in Lourdes, France. (CNS photo/Jose Navarro, EPA)

Nun’s recovery at Lourdes grotto recognized as 70th official miraculous healing at the shrine

ROME (CNS)—As the Catholic Church celebrated the feast of Our Lady of Lourdes, a French bishop announced the 70th officially recognized miraculous cure of a pilgrim to the Lourdes grotto where Mary appeared 160 years ago.

Bishop Jacques Benoit-Gonnin of Beauvais formally declared on Feb. 11 “the prodigious, miraculous character” of the healing of Sister Bernadette Moriau, a French member of the Franciscan Oblates of the Sacred Heart of Jesus, who had been partially paralyzed for more than 20 years despite repeated surgeries to relieve pressure on the nerve roots of her lower back.

In November 2016, the International Medical Committee of Lourdes confirmed the nun’s “unexplained healing, in the current state of scientific knowledge.” But it is up to the bishop, not the physicians, to declare a healing miraculous.

Lourdes, close to the Pyrenees in southern France, attracts millions of visitors each year and has been a place of pilgrimage since St. Bernadette Soubirous reported the first of 18 visions of the Virgin Mary while gathering firewood in February 1858.

To be declared miraculous, cures must be “found complete and lasting,” involving a “serious illness which is

incurable,” and must involve a sudden “indisputable change from a precise medical diagnosis of a known illness to a situation of restored health.”

Sister Bernadette, now 78, made her pilgrimage to Lourdes in 2008, the 150th anniversary of the apparitions. She had experienced lower back pain, the first symptom of her disease, in 1966 at the age of 27. Four surgeries did not stop the progressive worsening of her neurological deficits.

“This pilgrimage was for me a source of grace,” she said in a statement posted on the website of the

See LOURDES, page 19

Bill to expand IVF across state lines advances in House

By Brigid Curtis Ayer

A bill to expand the source of eggs for *in vitro* fertilization (IVF) cleared the House by a vote of 88-8 on Jan. 23, and moved to the Senate. The Indiana Catholic Conference (ICC), the state's public policy arm for the Church in Indiana, opposes



the bill and expanding the IVF industry.

House Bill 1203 would allow the sale

and purchase of human eggs across state lines, thus expanding the source of eggs used in the IVF process.

According to the Mayo Clinic, *in vitro* fertilization is defined as a complex series of procedures used to treat fertility or genetic problems, and assist with the conception of a child. During IVF, mature eggs are collected from a woman's ovaries and fertilized by sperm in a lab. The human embryos created in the lab, which are not implanted in the woman seeking pregnancy, are either frozen for possible future use or discarded.

Glenn Tebbe, ICC executive director who serves as the public policy spokesperson for the bishops in Indiana, testified in opposition to the bill.

"While the bill does not specifically discuss the *in vitro* process, its purpose is to further the IVF process and birth of a child," he said.

"The Catholic Church considers *in vitro* fertilization immoral and cannot support any attempt to promote or expand its use," Tebbe added. "The process of IVF promotes the commodification of human beings. The Catholic Church opposes the commodification, manufacture or sale of human beings and, consequently, any legal measure that expands or eases the abilities of private or public entities to engage in such socially damaging activities. This bill greatly increases the practice and sources for commodifying human beings."

Rep. Sean Eberhart, R-Shelbyville, author of the bill, asserted the legislation is needed to correct an unintended consequence of a 2012 law passed by the Indiana General Assembly regulating egg sale. Eberhart said the bill specifically addresses the inability of fertility clinics from accessing frozen eggs outside of the state for use by Indiana recipients. The bill would allow residents to purchase, import and export human unfertilized eggs.

Eberhart said Indiana egg banks are limited and lack diversity. He added the current practice, which limits interstate commerce for human eggs from females but permits interstate commerce for sperm, is an example of "gender discrimination." While couples could travel out of state to get the eggs from another state, Eberhart said it causes unnecessary hardships.

Dr. Bradford Bopp, a physician at Midwest Fertility Clinic in Indianapolis, testified in support of the measure, saying one in five couples experience infertility. Half of those are a result of

the woman's infertility; the other half represents the man's infertility. He said if a male has an infertility problem, he can call a sperm bank in California and easily get sperm shipped to him, but if the female has a problem with her eggs it is a felony for her to contact an egg bank out of state to acquire an egg. Bopp said he has Indian and Asian couples who cannot find a match from the Indiana egg bank.

Elliott Bedford, director of Ethics Integration for St. Vincent/Ascension Indiana and an adjunct professor at the College of Osteopathic Medicine at Marian University in Indianapolis, asked if the bill is about "health or economics."

"If this were truly about health, infertility, choice and the best interests of patients, it would be focused on treating



Glenn Tebbe

its root causes: the reproductive health of men and women," he said.

Bedford added the best way to improve people's choices is to improve their reproductive health by better access to medical techniques like Natural

Procreative Technology (NaPro) surgeries, medications, behavior and lifestyle changes. "This bill does nothing in that regard," he said.

"It will, however, increase commerce for IVF providers at the expense of reinforcing the objectification and commodification of women, especially those who are socio-economically vulnerable," said Bedford. "Healthy couples don't need to leave the state to achieve pregnancy if they can do it themselves. It's a straw man argument to say that the infertility problem in Indiana is lack of 'home-grown quality or diversity.' The real issue should be helping the Indiana community becoming healthier."

Bedford went on to say that if people are concerned with equality and gender discrimination, they are going the wrong direction. "They should put the same protections in place against commodifying males' [sperm] that women's [eggs] currently enjoy."

Tebbe said, "House Bill 1203 increases the remuneration that 'egg banks' can legally receive. Current law limits women and third parties, now egg banks, to travel, hospital [and] medical expenses. HB 1203 expands remuneration to include the retrieval, preservation and transportation of human ova as well as a broad catch-all of services related to IVF."

House Bill 1203 has been assigned to the Senate Judiciary Committee and is awaiting a hearing.

For more information on the legislative efforts of the ICC, go to www.indianacc.org.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †



Public Schedule of Archbishop Charles C. Thompson

February 17-24, 2018

February 17 — 9 a.m.
Men's Vocation Discernment Day, SS. Peter and Paul Cathedral, Indianapolis

February 17 — 6 p.m.
Mass in Spanish, St. Anthony Church, Indianapolis

February 18 — 2 p.m.
Rite of Election, SS. Peter and Paul Cathedral, Indianapolis

February 18 — 6 p.m.
Rite of Election, SS. Peter and Paul Cathedral, Indianapolis

February 19 — 10 a.m.
Deacon Donald Dearman Funeral, SS. Peter and Paul Cathedral, Indianapolis

February 19 — 2 p.m. CDT
Tell City Deanery "Connected in the Spirit" Listening Session, Schergens Center, 1140 31st St., Tell City

February 19 — 7 p.m.
New Albany Deanery "Connected in the Spirit" Listening Session, Our Lady of Providence Jr./Sr. High School, Clarksville

February 22 — 10:30 a.m.
Batesville Deanery Priests' Meeting, St. Anthony of Padua Parish, Morris

February 22 — 5:30 p.m.
Celebrating Catholic Schools Values Event, Crowne Plaza/Union Station (downtown), Indianapolis

February 24 — 10:30 a.m.
Mass for E6 Catholic Men's Conference, East Central High School, St. Leon

(Schedule subject to change.)

Report shows NGOs adhering to policy to keep aid from covering abortion

WASHINGTON (CNS)—A Trump administration report on its reinstatement of the "Mexico City Policy" shows that nongovernmental organizations "are willing and able to comply with this policy," said the U.S. bishops' pro-life committee chairman.

"That compliance does not appear to undermine delivery of appropriate health services," said Cardinal Timothy M. Dolan of New York in a Feb. 8 statement.

The cardinal, who is chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities, made the comments in reaction to the release of a six-month report on implementation of the policy, now called Protecting Life in Global Health Assistance.

The policy ensures that U.S. foreign aid does not subsidize foreign nongovernmental organizations that perform or promote abortion on demand.

In a Jan. 23, 2017, executive memorandum—issued three days after his inauguration—President Donald J. Trump reinstated and expanded the policy, which his predecessor, President Barack Obama,

rescinded on Jan. 23, 2009, three days after his inauguration for his first term.

In May 2017, the U.S. State Department put the reinstated policy into effect. Trump's memorandum directed the U.S. secretary of state "to implement a plan to extend the Mexico City Policy to 'global health assistance furnished by all departments or agencies.'"

"Global health assistance" includes funding for international health programs, such as those for HIV/AIDS, maternal and child health, malaria, global health security, and family planning and reproductive health.

Cardinal Dolan said the Trump administration has restored "our foreign assistance to its rightful goals of promoting health and human rights.

"Abortion undermines basic human rights, certainly for the child, and it also can wound the mother emotionally and physically," he continued. "U.S. tax dollars have no business going to organizations that are unwilling to pursue health outcomes for every person and instead insist on promoting and imposing their abortion ideology on women and children." †

PASTORAL

continued from page 1

the religious liberty of all is vital.

"When religious liberty is threatened or denied," he noted, "all human rights are jeopardized and the inalienable dignity of every human being is called into question. ...

"Professing religious faith should not make a person a second-class citizen. While religion is personal, it is never private."

In concluding his letter, Archbishop Thompson writes that "Catholic social teaching is as rich and diverse as the people it is intended to protect and defend. "As Christians and as citizens, we can

disagree about how best to apply these principles in specific situations by means of laws, regulations or public policies, but there can be no doubt that these principles are grounded in the truth about the human person as known by the light of reason and by divine revelation, especially the Gospel of Jesus Christ.

"In a spirit of solidarity and hope, may we learn to love and serve one another [even strangers and enemies] as Christ has loved us," Archbishop Thompson notes.

(Archbishop Charles C. Thompson's Pastoral Letter, "We Are One in Christ," is available in both English and Spanish at archindy.org.) †

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Deacon Donald Dearman was first black permanent deacon in archdiocese

By Sean Gallagher

Deacon Donald Dearman, ordained on June 28, 2008, as a member of the first group of permanent deacons in the history of the Church in central and southern Indiana, died on Feb. 8 in Indianapolis. He was 67.

Visitation will be from 4-7 p.m. on Feb. 18 at Williams and Bluit Funeral Home, 5252 E. 38th St., in Indianapolis, and from 9-10 a.m. on Feb. 19 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The Mass of Christian Burial will be celebrated at 10 a.m. on Feb. 19 at the cathedral. Archbishop Charles C. Thompson will be the principal celebrant of the Mass. Father Kenneth Taylor, pastor of Holy Angels Parish and St. Rita Parish, both in Indianapolis, will be the homilist.

Raised as a Baptist, Deacon Dearman



Deacon Donald Dearman

was received into the full communion of the Church in 1996. Seven years later, he was accepted into the first group of men to be formed for the diaconate in the archdiocese.

His wife Carol suggested that he consider being a part of the group.

"He said that I put him in the diaconate," Carol recalled with a laugh. "I saw it in *The Criterion*. He always said that I sent him [to the first meeting], but I told him that he didn't have to stay, so he couldn't say that I sent him."

She was pleased when her husband was accepted into the deacon formation program and later ordained.

"It was pure joy for me," Carol said. "I knew he would be a good deacon. When he became Catholic, he was all in. He was proud of being the first African-American deacon in the archdiocese."

Deacon Steve Hodges, who serves at SS. Peter and Paul Cathedral Parish, and Deacon Dearman became friends during their years of formation.

"Deacon Donald had a strong, yet simple faith life," Deacon Hodges said. "He trusted God wholeheartedly in all things. Although

he struggled with health issues, he answered God's call to become a permanent deacon, trusting in God's providential care."

That example of simple but deep faith helped Deacon Hodges grow in his own faith, saying that he "inspired me with his deep, trusting faith in God throughout formation and since ordination. His unwavering faith carried him through the many ups and downs of life and the health challenges that he and his wife, Carol, faced."

Deacon Michael East, archdiocesan director of deacons, noted Deacon Dearman's desire to serve at-risk youths and people in jails and prisons.

"He was very passionate in his love of the less fortunate in our society," said Deacon East, another ordination classmate of Deacon Dearman. "When his health caused him to retire from active ministry in the parish, he continued his ministry to the incarcerated in Marion County Jail, even though at times this was physically very challenging due to his decreasing mobility."

After he was ordained, Deacon Dearman ministered in his home faith community, St. Rita Parish in

Indianapolis, from 2008-11. He then served at the former St. Bernadette Parish in Indianapolis from 2011-13.

He ministered in the Marion County Jail in Indianapolis from 2008-13, when he was granted early retirement for health reasons.

Deacon Dearman's previous work experience prepared him for this ministry. He worked for a period as a counselor for Public Advocates in Community Re-Entry and the Juvenile Detention Center, both in Indianapolis. He also taught religion at the former St. Andrew-St. Rita Catholic Academy in Indianapolis.

Donald Lee Dearman was born on Aug. 13, 1950, in Indianapolis. A 1967 graduate of Crispus Attucks High School in Indianapolis, he married his wife Carol, who survives, on Nov. 25, 1978, at the former St. Francis de Sales Church in Indianapolis.

In addition to his wife Carol, he is survived by his daughter, Carmen Dearman, his son, Todd Liggins, his sister, Eunice Early, and two grandchildren.

Memorial gifts may be sent to St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis, IN 46202-1998. †

Pilgrim pope: Benedict says he is journeying 'Home' toward God

VATICAN CITY (CNS) – "I am on a pilgrimage toward Home," retired Pope Benedict XVI wrote, capitalizing the Italian word "casa" or "home."

Almost exactly five years after announcing his intention to be the first pope in nearly 600 years to resign, Pope Benedict wrote the letter to a journalist from the Italian newspaper *Corriere della Sera*.

"I am touched to know how many of the readers of your newspaper want to know how I am experiencing this last period of my life," the 90-year-old retired pope wrote. "In that regard, I can only say that, with the slow diminishing of my physical strength, inwardly I am on a pilgrimage toward Home."

"It is a great grace in this last, sometimes tiring stage of my journey, to be surrounded by a love and kindness that I never could have imagined," said the letter, written on stationery with the heading "*Benedictus XVI, Papa emeritus*."

Massimo Franco, the journalist, said the letter, dated Feb. 5, was hand-delivered; the newspaper posted it online on Feb. 6 and published it on the front page of the print edition on Feb. 7.

During a meeting with cardinals on

Feb. 11, 2013, Pope Benedict stunned the cardinals and the world by saying, in Latin, "After having repeatedly examined my conscience before God, I have come to the certainty that my strengths, due to an advanced age, are no longer suited to an adequate exercise of the Petrine ministry."

He set the date for his retirement as Feb. 28, 2013. Seen off by dozens of weeping Vatican employees, he flew by helicopter to the papal villa at Castel Gandolfo, where he remained until after Pope Francis was elected.

The day before he left was a Wednesday, and the overflowing crowd in St. Peter's Square made it clear that it was anything but a normal Wednesday general audience.

He told an estimated 150,000 people that his pontificate, which had lasted almost eight years, was a time of "joy and light, but also difficult moments."

"The Lord has given us so many days of sun and light breeze, days in which the catch of fish has been abundant," he said, likening himself to St. Peter on the Sea of Galilee.

"There have also been moments in which the waters were turbulent and the wind contrary, as throughout the history of the Church, and the Lord seemed to be asleep," he said. "But I have always known that the Lord is in that boat and that the boat of the Church is not mine, it is not ours, but it is his, and he does not let it sink."

A monastery in the Vatican Gardens was

remodeled for Pope Benedict, and that is where he has lived for five years, reading, praying, listening to music and welcoming visitors.

Until 2016, the retired pope occasionally would join Pope Francis at important public liturgies, including the Mass for the canonization of Pope John XXIII and Pope John Paul II in 2014, and for the opening of the 2015-2016 Year of Mercy.

Pope Benedict also attended the ceremonies for the creation of new cardinals in 2014 and 2015. But as it became more and more difficult for Pope Benedict to walk, Pope Francis and the new cardinals would get in vans and drive the short distance to the Mater Ecclesiae

monastery to pay their respects.

The retired pope's letter to *Corriere della Sera* echoed remarks he had made the afternoon of his retirement when he arrived in Castel Gandolfo and greeted crowds there before the very dramatic, globally televised scene of Swiss Guards closing the massive doors to the villa and hanging up their halberds.

"I am a simple pilgrim who begins the last stage of his pilgrimage on this Earth," he told the people. "But with all my heart, with all my love, with my prayers, with my reflection, with all my interior strength, I still want to work for the common good and the good of the Church and humanity." †



Pope Emeritus Benedict XVI

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Editorial

Finding healing, hope in the person of Jesus Christ

There's a lot of brokenness in our world. Many people are frightened or disillusioned by events on the world stage—and even closer, by the serious problems facing our nation, our state and our local communities.

The list is long: abortion and end-of-life issues, racism, poverty, sexual abuse, inadequate (or non-existent) health care, drug addiction, gun violence, irrational fear of immigrants (nativism), intolerance in many different forms, and more.

All are offenses against human dignity and basic civil rights. All demand that Christians, and all people of good will, stand up and respond to the injustice and inequality experienced by far too many of our sisters and brothers throughout the world and here at home.

All of these issues—and the demand for meaningful responses—confronted the American bishops during their annual fall meeting in Baltimore last November. As the bishops discussed each issue, it became increasingly clear that the Church's view of all these challenging problems is shaped by its understanding of the human person (Christian anthropology), and of the role that society should play in ensuring human rights and dignity (Catholic social teaching).

Indianapolis Archbishop Charles C. Thompson listened carefully to the presentations and discussions on all these issues. He took notes and began to organize his thinking on these challenging matters. During the meeting, even as the discussions were taking place, he conceived the idea of some form of pastoral letter which would allow him to share his thoughts with the people of central and southern Indiana.

In the weeks and months following the bishops' meeting, this message took shape, undergoing several different drafts. The archbishop asked several other Church leaders to review his message and offer suggestions. Adjustments were made, and in just two months, Archbishop Thompson's message was ready to be shared.

The result is: *We Are One in Christ: A Pastoral Letter To the Clergy, Religious and Faithful People of Central and Southern Indiana On Fundamentals of Christian Anthropology*. It's a powerful message that makes the Church's teaching perfectly clear.

"I take this opportunity to share some fundamental principles of Christian anthropology and Catholic social teaching that should be taken into consideration when responding to critical social issues," Archbishop Thompson writes. Using the *Catechism of the Catholic Church* and the Indiana bishops' 2015 pastoral letter, "Poverty at the Crossroads: The Church's Response to Poverty in Indiana," as his primary references, the archbishop briefly explains how all of the critical social issues we face today can be addressed by an appreciation for the dignity of the human person as revealed by



Jesus Christ and by a reverence for all God's creation.

According to "We Are One in Christ": *The first key principle of Catholic social teaching is respect for the dignity of each and every human person—regardless of race, sex, nationality, economic or social status, educational background, political affiliation or sexual orientation—as created in the image and likeness of God. All are equal in dignity. No one is "better" than anyone else. All deserve respect. All share basic human rights. No one is exempt from the responsibility to support and assist fellow human beings—whether they are from the same family/community or they are strangers who are foreign to us in some way. Every human person, as created in the image of God, is a member of God's family. For Christians, this also means that we are sisters and brothers of Christ and each other.*

Archbishop Thompson's letter concludes that all offenses against individuals and peoples stem from the same fundamental misunderstanding. Once again, "No one is 'better' than anyone else. All deserve respect. All share basic human rights." In fact, as the pastoral letter makes clear:

All sins against the dignity of persons, including the taking of a human life, rape, racism, sexism, nativism and homophobia, are violations of this fundamental principle. We can (and sometimes must) disapprove of the behavior of others, but we may never belittle, disrespect or abuse others simply because of our differences, no matter how serious.

Intolerance and the abuse of persons and their God-given rights are manifestations of evil, including the sins of individuals and of society. All are the work of the Evil One, who strives to scatter what God has gathered and to divide what God has united through the saving grace of our Lord Jesus Christ.

This Lent, let's take the opportunity to read, discuss and pray about the issues that Archbishop Thompson raises in "We Are One in Christ."

Let's also keep in mind the advice given recently by Pope Francis to all who long for peace in our world. "While prayer is always an effective resolution, more can be done," he said, explaining that each person "can concretely say no to violence to the extent that it depends on him or herself. Because victories obtained with violence are false victories, while working for peace does good for all!"

—Daniel Conway

Reflection/Sean Gallagher

Valentine's Day falling on Ash Wednesday offered a chance to deepen our view on love

Catholics and other Christians around the world began the season of Lent last Wednesday.

Lent, of course, is a 40-day period of spiritual preparation for the celebration of Christ's passion, death and resurrection during Holy Week and Easter. It is marked by a spirit of penance when believers give special emphasis to the practices of prayer, fasting and almsgiving.



But this year was curious because the start of Lent on Ash Wednesday occurred on Feb. 14, which is also St. Valentine's Day. Penance seems far from most minds on that day which often sees couples go out to a nice dinner and exchange chocolates.

This is the first time that Ash Wednesday has fallen on St. Valentine's Day since 1945. Ash Wednesday is observed on varying days from one year to the next because its date is determined by the date for Easter, which also varies from year to year.

There's something fitting, though, about the conjunction of these two feasts.

Valentine's Day is a celebration of romantic love in our culture. And that kind of love is a good and beautiful thing to rejoice in. I've had the joy of experiencing it and sharing it with my wife, Cindy, whom I married almost 17 years ago.

But as we, and many other long-married couples have learned in our and their lives together, love must deepen and broaden out far beyond romance for the relationship of spouses to become what God intended it to be.

St. Thomas Aquinas wrote some 800 years ago that love, at its most fundamental level, is to will the good of one who is loved. Love, in his view, is primarily an act of the will. Emotions of the heart, while an aspect of love, are secondary.

Lent is a time when, with the help of God's grace, we are given the opportunity to express our love for Christ by showing with the choices of our wills that he is our greatest good.

We might take time we usually use to watch TV or surf the Internet and give it to prayer instead. We might fast from a favorite food to focus our hearts more on heaven than on the things of this world. We might give of ourselves to help those in need and, in the process, will the good of Christ by willing the good of his least brothers and sisters (Mt 25:31-46).

While we cannot truly contribute to the good of Christ since he is perfect in all things, he is pleased by our grace-inspired efforts to express our love for him in these and so many other ways.

This work we do during Lent to put Christ first in our lives often results in us putting other people's lives ahead of ourselves. So many of our Lenten practices are ways for us, with the help of God, to take our focus off of ourselves and onto God and the good of those around us. And this is what St. Thomas Aquinas said love is all about—willing the good of others.

Valentine's Day may highlight one aspect of love, one that is a true and good part of our humanity. But its occurrence this year on Ash Wednesday was an opportunity for us to appreciate and embrace more deeply the true meaning of love

(Sean Gallagher is a reporter and columnist for The Criterion.) †

Letter to the Editor

Offer help, talk about, and make a difference in fighting drug abuse epidemic

Thank you to *The Criterion* and to Archbishop Charles C. Thompson for raising awareness about the detrimental effects caused by the drug abuse epidemic sweeping our country. The statistics cited in his "Drug abuse threatens human life, dignity and families" Feb. 2 column are stark and daunting.

I agree that the solution is not "simple or painless."

As an active board member at Fairbanks, I have seen hope through their work—and the work of other treatment centers in our community. And I have hope that members of our community who are seeking a lifelong road to recovery get the help they need.

I have hope that friends and family members are supporting loved ones as they embrace a sober lifestyle. I have hope that Indiana businesses are offering services and

support with dignity for their employees who are struggling with an addiction.

And I have hope that through trusted platforms such as *The Criterion* that our Catholic community—and the community at large—can continue to keep the conversation about our drug problem strong and relevant.

I believe it takes all of us to talk about it, support it and work together toward a solution. If I can ask your readers just one thing it would be this: "Don't stand idly by and watch the war on drugs continue without being an active participant in the solution. Offer help. Talk about it. Make a difference."

John P. Ryan
President
Society of St. Vincent de Paul
Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

Lenten season is a time of repentance and renewal

“Do not turn your face away from any of the poor, and God’s face will not be turned away from you. ... Give to the hungry some of your bread, and to the naked some of your clothing. Whatever you have left over, give away as alms; and do not begrudge the alms you give” (Tb 4:7,16).

Last Wednesday, we blessed and distributed ashes as a sign that we are mortal and totally dependent on God’s grace. As we continue our journey on the first Sunday of Lent, we are reminded this is a time of repentance and renewal in preparation for both the sorrow of Christ’s passion and death, and the joy of the Lord’s resurrection.

Lent is a time of prayer, fasting and almsgiving. Those are the traditional terms for three very simple, but also very powerful, actions that are designed to make us ready to accept the healing power of Jesus that comes to us in a special way at Easter.

Through prayer, we humbly and honestly confess our sins—all the ways that we turn away from God and from our sisters and brothers to pursue our own selfish desires. In prayer, we realign

ourselves with God’s will for us—praying from the heart, “Thy kingdom come, Thy will be done on Earth as it is in heaven.” We open ourselves to God’s will for us. We let go of our selfishness, and we let God’s love heal us and guide us in our daily living.

Through fasting, we are reminded that just because we want something doesn’t mean we need it or that it’s good for us.

Fasting helps us turn away from the pampered, me-centered life that we are urged to live by our modern culture, especially through the advertising and the entertainment media we’re all exposed to every day. “If it feels good, do it. Or if your neighbor has it, you should buy it. Or if you want it, go for it.”

Fasting and self-denial remind us that there is much more to life than satisfying our own desires. We fast in order to prepare ourselves for lives of genuine service and sacrifice as disciples of Jesus Christ.

During Lent, we observe the ancient traditions of fast and abstinence because we know that they lead to spiritual health and to the joy that is made possible only by Christ’s passion, death and resurrection.

Through almsgiving—generous sharing of our time, talent and treasure—we discover that the best way to free ourselves from the negative power of selfishness and sin is to open our hearts (and our wallets) and give to others. Have you ever known a generous person who was miserable, or self-centered or stuck in his or her sinfulness?

Giving is the opposite of self-centeredness. It is the solution to the loneliness and despair that come when we believe the media hype that tells us the more we have the happier we will be. The practice of almsgiving helps us remember that we are happiest when we share with others—rejoicing in the knowledge that God has shared with us his gifts of life and love and thus made us his free sons and daughters.

The Gospel for the First Sunday of Lent (Mk 1:12–15) tells us that we are not alone in facing temptation. St. Mark tells us that “the Spirit drove Jesus out into the desert” (Mk 1:12), suggesting, perhaps, that the Lord’s human nature might have preferred staying where it was more comfortable. Obedient to

the “driving” of the Holy Spirit, Jesus went to the desert and stayed there for 40 days “tempted by Satan” (Mk 1:13). Fortunately, he was not alone. St. Mark tells us “he was among wild beasts, and the angels ministered to him” (Mk 1:13).

The Church proposes the season of Lent as a “desert experience” for us, not because we are eager to do penance but because it’s good for us to follow the Lord’s example and seek out opportunities for renewal. If we respond with open minds and hearts, we will be given a chance to confront the demons that tempt us to selfishness and sin. We will also experience the ministry of angels who comfort us with the certainty of God’s love and mercy.

This Lent, let’s go to the desert with our Lord Jesus Christ. Let’s confess our sins and open our hearts to God’s mercy. Prayer, fasting and almsgiving are Lenten virtues, but we should practice them all year long if we want to be truly happy.

May the wild beasts, who are among the most majestic of God’s creatures, protect us from all harm. And may the holy angels minister to us this Lent and always. †



Cristo, la piedra angular

La Cuaresma es una época de arrepentimiento y renovación

“No apartes tu rostro del pobre y el Señor no apartará su rostro de ti. Comparte tu pan con los que tienen hambre y tus vestidos con los que están desnudos. Da limosna de todo lo que te sobra y no lo hagas de mala gana” (Tb 4:7,16).

El miércoles pasado bendijimos y distribuimos cenizas como signo de nuestra mortalidad y total dependencia de la gracia de Dios. Al continuar con nuestra travesía, en el primer domingo de Cuaresma se nos recuerda que este es un momento de arrepentimiento y renovación en preparación para el dolor por la pasión y muerte de Cristo, y la alegría de la resurrección del Señor.

La Cuaresma es una época de oración, ayuno y limosna: tres términos tradicionales que designan actos muy sencillos pero también muy poderosos; actos destinados a prepararnos para aceptar el poder sanador de Jesús que recibimos de una forma especial en la Pascua.

A través de la oración confesamos humilde y sinceramente nuestros pecados, es decir, todo aquello que nos aleja de Dios y de nuestros hermanos por atender a nuestros propios deseos egoístas. En la oración nos realineamos con la voluntad de Dios para nosotros, al rezar de corazón “venga a nosotros

tu reino; hágase tu voluntad, así en la tierra como en el cielo.” De esta forma, nos abrimos a la voluntad de lo que Dios desea para nosotros, nos despojamos del egoísmo y permitimos que el amor de Dios nos sane y nos guíe en nuestra vida diaria.

Mediante el ayuno se nos recuerda que el hecho de querer algo no significa que lo necesitemos ni que sea bueno para nosotros.

El ayuno nos ayuda a alejarnos de esa vida mimada en la que “yo” soy el centro de todo aquello a lo que nos empuja la cultura moderna, especialmente a través de la publicidad y los medios de entretenimiento a los que estamos expuestos a diario. “Si es algo que te gusta, hazlo. Si tu vecino lo tiene, tú tienes que comprarlo. Si lo quieres, adelante.”

El ayuno y la autoprivación nos recuerdan que la vida es mucho más que satisfacer nuestros propios deseos. Ayunamos para prepararnos para una vida de genuino servicio y sacrificio como discípulos de Jesucristo.

Durante la Cuaresma observamos tradiciones antiguas de ayuno y abstinencia porque sabemos que son el camino hacia la salud espiritual y a la alegría que solo es posible mediante la pasión, muerte y resurrección de Cristo.

Mediante la limosna que incluye compartir generosamente nuestro

tiempo, talentos y riquezas, descubrimos que la mejor forma para liberarnos de la influencia negativa del egoísmo y del pecado es abrir nuestros corazones (y nuestras billeteras) para dar a los demás. ¿Alguna vez ha conocido a una persona generosa que estuviera amargada, fuera egocéntrica o fuera presa de sus propios pecados?

Dar es lo opuesto del egoísmo; es la solución a la soledad y la desesperación que sobrevienen cuando creemos en el bombo publicitario de los medios de comunicación que nos dicen que mientras más tengamos, más felices seremos. Practicar la limosna nos ayuda a recordar que somos más felices cuando compartimos con los demás, alegrándonos al saber que Dios ha compartido con nosotros el don de la vida y del amor, y nos ha hecho sus hijos libres.

El evangelio del primer domingo de la Cuaresma (Mc 1:12-15) nos dice que no estamos solos a la hora de enfrentar las tentaciones. San Marcos relata que “el Espíritu lo llevó al desierto” (Mc 1:12) lo que sugiere que tal vez la naturaleza humana del Señor habría preferido quedarse donde estaba más cómodo. Obedeciendo lo que el Espíritu Santo le indicaba, Jesús fue al desierto donde estuvo 40 días y

“fue tentado por Satán” (Mc 1:13). Afortunadamente, no estaba solo. San Marcos nos dice que “vivía entre las fieras, y los ángeles lo servían” (Mc 1:13).

La Iglesia propone la temporada de la Cuaresma como una “experiencia en el desierto,” no porque estemos ansiosos de hacer penitencia, sino porque hacemos bien en seguir el ejemplo del Señor y buscar oportunidades para renovarnos. Si respondemos con corazones y mentes abiertos recibiremos la oportunidad de enfrentar a los demonios que nos tientan a caer en el egoísmo y el pecado. También viviremos la experiencia del ministerio de los ángeles que nos reconfortan con la certeza del amor y la misericordia de Dios.

En esta Cuaresma, vayamos al desierto con Nuestro Señor Jesucristo. Confesemos nuestros pecados y abramos nuestros corazones a la misericordia de Dios. La oración, el ayuno y la limosna son virtudes cuaresmales, pero debemos practicarlas todo el año si deseamos ser verdaderamente felices.

Que las fieras, que se cuentan entre las más majestuosas de las criaturas de Dios, nos protejan de todo mal y que los ángeles divinos nos cuiden durante la Cuaresma y siempre. †

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 21

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

February 23

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Lenten Fish Fry**, hand-breaded all-you-can-eat fish, or breaded shrimp, grilled shrimp kabobs, cheese pizza, clam chowder, fettuccine Alfredo, mac and cheese, beer, wine and soft drinks, 5-7:30 p.m., prices vary. Information: 317-257-4297, janjoe9@aol.com.

Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Stations of the Cross**, 7 p.m. Information: 317-638-5551.

Holy Spirit Parish, 7243 East 10th St., Indianapolis. **Fish Fry**, fish, cheese pizza, scalloped potatoes, fries,

green beans, cole slaw, dinner roll, dessert, sponsored by Holy Spirit seventh grade, 6-7 p.m., \$8 adults, \$4 children 10 and under. Information: 317-352-1243 or dcwelborn@att.net.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Stations of the Cross**, 6 p.m. Information: 317-257-4297.

February 24

East Central High School, Performing Arts Center, 1 Trojan Pl., St. Leon. **E6 Men's Conference: Armor Up**, Archbishop Charles C. Thompson, Father Larry Richards, Father Jonathan Meyer and Dr. Ray Guarendi presenting, Mass, rosary, confession, vendors, \$45 for adults, \$15 high school and college, includes lunch and materials, free parking. Information and registration: www.e6catholicmensconference.com

Kokomo High School, 2501 S. Berkley Road, Kokomo. **12th Annual Indiana Holy Family Catholic Conference: "God is For Us! Romans 8:31"** 8:30 a.m.-6 p.m., \$75 family, \$50 couple/family of two, \$25 single or high school, scholarships available, kids corner, youth track, high school track. Information, registration and list of speakers: www.holyfamilyconference.org.

Knights of Columbus Council #1461, 624 Delaware Road, Batesville. **St. Louis School PTO Chicken Dinner**, benefiting field trips, classroom needs and student events, cash bar, split the pot, pull tabs, 5-8 p.m., \$10 adults, \$5 children includes dessert, carry-out available. Information: 812-934-3310.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Bread Baking: Sourdough**, bread-making basics, creating

and maintaining starters and incorporating sourdough into baked goods, Candace Minster presenting, 1-5 p.m., \$45. Registration deadline Feb. 21. Information: 812-535-2931, wvc@spsmw.org, or www.spsmw.org/providence-center/events/.

February 28

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Dr. Edward Sri: Men, Women and the Mystery of Life**, for young adults and families, 7 p.m. Information: campusministry@hoosiercatholic.org, 812-339-5561.

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Lenten Program: Creative Acts of Worship**, prayerful entertainment featuring presentations and dances by children, teens and adults from St. Lawrence Parish and other local churches, 7 p.m. Information: Sandra Hartlieb, 317-372-5925, shartlieb@saintlawrence.net.

March 2

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** 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: 317-888-2861 or info@olgreenwood.org.

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Lenten Fish Fry**, hand-breaded all-you-can-eat fish, or breaded shrimp, grilled shrimp kabobs, cheese pizza, clam chowder, fettuccine Alfredo, mac and cheese, beer, wine and soft drinks, 5-7:30 p.m., prices vary. Information: 317-257-4297, janjoe9@aol.com.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and

worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indyrr.com.

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

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Meatless Friday Dinner**, 5-7 p.m., \$7 adults, \$3 children 4-12, under age 3 free. Information: 317-638-5551.

Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Stations of the Cross**, 7 p.m. Information: 317-638-5551.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Stations of the Cross**, 6 p.m. Information: 317-257-4297. †

Retreats and Programs

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

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

March 3

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Walking in the Footsteps of a Saint**, Providence Sister Mary Montgomery presenting, 9:30 a.m.-3:30 p.m., \$45 includes lunch. Registration deadline: Feb. 26. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events/.

March 8-11

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Christian Hospitality**, for secretaries and parish administrators, Benedictine Father Adrian Burke presenting, \$350 single,

\$515 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 10

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Praying with the Mystics: Hildegard of Bingen, Teresa of Avila, Catherine of Siena**, Providence Sister Cathy Campbell presenting, 9:30 a.m.-3 p.m., \$45 includes lunch. Registration deadline: March 5. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events/.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Retreat with Paula D'Arcy**, sponsored by the Sisters of St. Francis and the Sisters of Charity, Cincinnati,

9:30 a.m.-2:30 p.m., \$80, includes lunch. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

March 13

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Day of Reflection for Women Ministers**, Providence Sister Paula Damiano and Providence Associate Rev. Rebecca Zelensky presenting, 2-8 p.m., quiet reflection, prayer and input with Taizé prayer to conclude the day, all faith traditions welcome, \$25 includes dinner, registration March 8. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events/. †

Rachel's Vineyard Retreat for Healing After Abortion set for March 9-11

If you are suffering from a past abortion, there is hope for healing. God's love and mercy are bigger than your pain.

A Rachel's Vineyard Retreat will be held in central Indiana on March 9-11. The retreat is open to anyone who has

had an abortion, helped someone get an abortion, or who has suffered because of an abortion by a friend or family member. All inquiries are confidential.

To register, or for more information, call 317-452-0054 or e-mail projectrachel@archindy.org. †

Catholic Charities Indianapolis 'Reverse Raffle & Big 30' scheduled for Feb. 24

A "Reverse Raffle & Big 30" fundraiser to benefit Catholic Charities Indianapolis' Crisis Office will take place at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, starting at 6 p.m. on Feb. 24.

Costs are \$50 for dinner plus a ticket for the \$1,250 raffle; \$25 for a ticket for the \$750 raffle only; and \$20 for dinner only. Purchasers need not be present to win.

Doors open at 6 p.m., dinner starts at 6:30 p.m. and raffles start at 7:30 p.m. The event includes pull tabs, 50/50 and a silent auction.

Big 30 raffle tickets are \$20 for a chance at two tickets to a Harry Styles

and Kacey Musgraves concert in a suite at Banker's Life Fieldhouse on June 27, plus food and beverages at the event and a parking garage certificate; or two Colts tickets valued at \$500 for club seats in section 115, Row 12 (game TBD); or two Pacers tickets (more information to come); or a date night package with gift cards totaling at least \$400. Only 30 chances will be sold for each of the four prizes. Purchasers need not be present to win.

To purchase tickets via credit card, go to goo.gl/g7xEzN. To purchase tickets via check, contact Valerie Bendel at 317-592-4072 or vbendel@archindy.org. †

Retrouvaille weekend for struggling marriages set for Feb. 23-25 in Indianapolis

Retrouvaille (pronounced retro-vi with a long i) helps couples through difficult times in their marriages. It is designed to provide the tools to help get your marriage back on track. It will give you the opportunity to rediscover each other and examine your lives together in a new and positive way. This program has helped tens of thousands of couples experiencing marital difficulty at all

levels including disillusionment and deep misery.

To learn more about the program or to register for the Feb. 23-25 weekend and follow-up post-weekend sessions in Indianapolis, visit the website at HelpOurMarriage.com or retrouvaille.org. For more information or confidential registration, email Retrouvaille@gmail.com or call 317-489-6811. †

Batesville Deanery offers 'A Lenten Night of Worship' on Feb. 25

The Batesville Deanery Resource Center is sponsoring "A Lenten Night of Worship" at Holy Family Church, 3027 Pearl St., in Oldenburg, from 7-9 p.m. on Feb. 25.

The event is a Lenten mission and concert featuring The Vigil Project, a community of artists, musicians and filmmakers that produce multimedia resources for authentic encounter with God and growth in prayer.

With a collection of original songs of worship, dynamic speaking and an

inspiring experience of prayer, this will be an opportunity to dive deeply into the themes of the Lenten season to prepare for the resurrection of Jesus on Easter. To hear the music, watch the videos and learn more about The Vigil Project, visit thevigilproject.com.

The event is free, although donations will be accepted. Doors open at 6 p.m.

For more information, contact Kara or Eva at 812-932-0789 or ksuleff@etczone.com. †

Saint Meinrad will host Black History Lecture on Feb. 27

Dr. Gregory Ellison II, associate professor of pastoral care and counseling at Candler School of Theology in Atlanta, will deliver the annual Black History Lecture at Saint Meinrad Seminary and School of Theology, 200 Hill Dr., in St. Meinrad, at 7 p.m. CT on Feb. 27.

The topic of his lecture is "Vocations of Resistance: The Problems of Fit and Flat."

Ellison joined the Candler faculty in 2009. His teaching draws primarily from his work with Fearless Dialogues, a nonprofit organization he founded that creates unique spaces for unlikely partners to have hard, heartfelt conversations on

taboo subjects like racism, classism and community violence.

Ellison's research focuses on caring for marginalized populations, pastoral care as social activism, and 20th- and 21st-century mysticism. He is the author of two books, *Cut Dead But Still Alive: Caring for African-American Young Men*, and *Fearless Dialogues: The Civil Rights Movement of the 21st Century*.

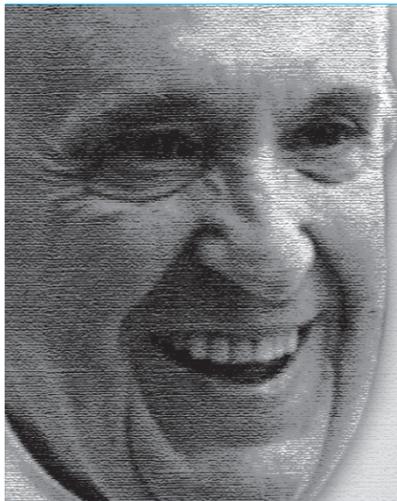
Ellison is an ordained Baptist minister who has served in Methodist and Presbyterian churches.

The lecture is free and open to the public. Parking is available at St. Bede Hall and in the Guest House and student parking lots.

For more information, call Mary Jeanne Schumacher at 812-357-6501 during business hours. †



Dr. Gregory Ellison II



The Face of Mercy

(from Pope Francis' papal bull "Misericordiae Vultus")

By Daniel Conway

Pope Francis says sin separates us from God and each other

Have you ever wondered why every Mass begins with prayers that focus on our sinfulness and God's mercy? Pope Francis says that it's because sin has separated us from God and our neighbor. To enter fully into the Eucharist, we must first acknowledge our sins, and then ask God to restore us to right relations with him and each other.

"Sin severs the relationship with God and severs the relationship with our brothers, the relationship with family, with society, with the community," the pope said during his first general audience of the new year. Sin is always divisive. It always severs, separates and divides.

At the beginning of Mass, we dispose ourselves "to worthily celebrate the holy mysteries, recognizing our sins before God and our brothers, recognizing that we are sinners."

The *Confiteor* (general confession) that is included in the penitential rite as an option calls our attention to sins that we have committed in thoughts, words and actions. But it also acknowledges our sins of omission, our failure to act or speak in situations that require our

positive engagement.

"We often feel good because—let's say—'I did not hurt anyone,'" the pope said. "In reality, it is not enough not to harm our neighbor, we need to choose to do good, seizing the occasions for giving positive testimony that we are disciples of Jesus."

When we confess to both God and our brothers and sisters that we are sinners, it helps us to understand how sin not only separates us from God, but also from each other, the pope said. Then, when we make the gesture of beating our breast, repeating the words "through my fault" three times, this also reminds us that we have sinned by our own responsibility and no one else's.

Out of fear or shame, sometimes we want to accuse others for our sin, Pope Francis said, but it is good to always confess our sins "with sincerity." That is, to make an honest confession of our responsibility for what we've done or failed to do—and not to blame others or minimize the severity of our sinfulness.

After this confession of sin, Pope Francis continued, we then turn to the Blessed Virgin Mary and all the saints and angels to help us on the path toward

full communion with God, "when sin will be definitively annihilated."

Turning to Mary—who like her son was without sin, and to the saints and angels, who know our struggles and are close to God—helps us bear the burdens associated with our guilt. It helps us overcome the bitter loneliness that so often accompanies the secret sins we carry within us daily.

Pope Francis is particularly strong on the importance of devotion to Mary, which he says is not an option but an obligation for Christians. "Devotion to Mary is not spiritual etiquette," the pope said in his homily on New Year's Day, the Solemnity of Mary, Mother of God. "It is a requirement of Christian life."

He went on to say that the Church needs a mother's heart—one which knows how to keep the tender love of God, and to feel the heartbeat of all around us—in order to prevent Christianity from become merely an idea or doctrine.

Mary was often silent, pondering God's mysterious ways in her heart. Pope Francis believes that we have much to learn from Mary's silence. She can teach

us to be calm in the face of difficulties or confusion. And she can help us distance ourselves from the noise and distractions of daily life—"the blare of commercials, the streams of empty words, and the overpowering waves of empty chatter and loud shouting."

When we confess our sins at the beginning of Mass, we recollect ourselves, removing ourselves from the realm of sin and evil and placing our minds and hearts in the loving care of Mary and all the angels and saints. This ought to be a healing moment where the separation that exists between us and God, and the isolation we feel from our neighbors, can be mended.

As Pope Francis says, sin is always divisive. It always severs, separates and divides. But God's grace—shown most powerfully in the Blessed Virgin Mary—is stronger than sin. No matter how grave the wounds, God's love and mercy are always ready to heal us and restore us to full communion with God and our neighbors.

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

El papa Francisco señala que el pecado nos separa de Dios y del prójimo

¿Alguna vez se ha preguntado porque todas las misas comienzan con oraciones que se concentran en nuestra condición de pecadores y en la misericordia de Dios? El papa Francisco señala que esto se debe a que el pecado nos ha separado de Dios y del prójimo. Para participar plenamente en la Eucaristía, primero debemos reconocer nuestros pecados y seguidamente pedirle a Dios que restituya nuestra relación con Él y con el prójimo.

"El pecado corta: corta la relación con Dios y corta la relación con los hermanos, la relación en la familia, en la sociedad, en la comunidad" afirmó el papa durante su primera audiencia general del nuevo año. El pecado siempre causa división, corta, separa y divide.

Al comienzo de la misa, nos disponemos "a celebrar dignamente los santos misterios, reconociendo delante de Dios y de los hermanos nuestros pecados, reconociendo que somos pecadores."

El Yo Pecador (la confesión general), que se incluye opcionalmente en el rito penitencial, enfoca nuestra atención a los pecados que hemos cometido en pensamiento palabra y acción. Pero también es un reconocimiento de nuestros pecados por omisión: aquellas situaciones que requieren nuestra participación activa

y en las que no fuimos capaces de actuar o hablar.

El papa comentó que "a menudo nos sentimos buenos porque—decimos—'no he hecho mal a nadie.'" "En realidad, no basta con hacer el mal al prójimo, es necesario elegir hacer el bien aprovechando las ocasiones para dar buen testimonio de que somos discípulos de Jesús."

Confesar ante Dios y nuestros hermanos que somos pecadores nos ayuda a entender por qué el pecado nos separa, no solamente de Dios, sino también del prójimo, tal como lo menciona el papa. Después, al hacer el gesto de golpear el pecho, repetimos las palabras "por mi culpa" tres veces y esto también es un recordatorio de que la responsabilidad de haber pecado nos corresponde a nosotros y a nadie más.

Según lo expresa el papa Francisco, a veces, por temor o por vergüenza, queremos culpar a los demás de nuestros pecados, pero siempre es bueno confesar nuestros pecados «sinceramente». Esto es, realizar una confesión honesta reconociendo la responsabilidad de lo que hemos hecho o dejado de hacer y no culpar a los demás ni minimizar la gravedad de nuestros pecados.

"Después de la confesión del pecado—prosigue el papa Francisco—

suplicamos a la beata Virgen María, los ángeles y los santos" para que nos ayuden en el camino hacia una comunión completa con Dios "cuando el pecado será definitivamente anulado."

Acudir a María—quien, al igual que su hijo no poseía ningún pecado—así como también a los santos y a los ángeles que conocen nuestras dificultades y se encuentran cerca de Dios, nos ayuda a sobrellevar la carga asociada a la culpa. Esto nos ayuda a superar la amarga soledad que a menudo acompaña a aquellos pecados ocultos que arrastramos a diario.

El papa Francisco hace especial énfasis en la importancia de la devoción a María que, según afirma, no es una opción sino una obligación de todos los cristianos. "La devoción a María no es una cortesía espiritual" expresó el Sumo Pontífice en su homilía durante la celebración de la Solemnidad de Santa María, Madre de Dios, en el día de Año Nuevo. "Es una exigencia de la vida cristiana."

Continúa diciendo que la Iglesia necesita del corazón de una madre que sepa mantener el tierno amor de Dios y sentir el dolor de todos nosotros, para prevenir que el cristianismo se reduzca a tan solo una idea o una doctrina.

A menudo, María guardaba silencio y ponderaba los misterios de Dios en su

corazón. El papa Francisco considera que tenemos mucho que aprender del silencio de María y que ella puede enseñarnos a mantener la calma ante situaciones difíciles o confusas. Además, puede ayudarnos a sustraernos del ruido y las distracciones de la vida cotidiana "la ruidosa confusión de la publicidad, frente a la abundancia de palabras vacías y las olas impetuosas de las murmuraciones y quejas."

Confesar nuestros pecados al comienzo de la misa nos sirve como recordatorio para salir del mundo del pecado y el mal para colocar nuestras mentes y corazones al cuidado amoroso de María y de todos los ángeles y los santos. Este debe ser un momento de sanación para reparar la brecha que existe entre nosotros y Dios, y el aislamiento que sentimos con respecto al prójimo.

Tal como lo expresa el papa Francisco, el pecado siempre causa división, corta, separa y divide. Pero la gracia de Dios, que se manifiesta más poderosamente en la beata Virgen María, es más fuerte que el pecado. No importa cuán graves sean las heridas, el amor y la misericordia de Dios siempre están listos para sanarnos y restituir nuestra comunión completa con Dios y el prójimo.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Only sin can make a person impure, Pope Francis says at Angelus

VATICAN CITY (CNS)—No disease makes a person impure; only sin does that, Pope Francis said.

While being sick can impact a person's whole being, "it in no way impairs or impedes one's relationship with God. In fact, a sick person can be even more united to God," the pope said on Feb. 11, commenting on the day's Gospel reading about Jesus healing a leper.

"Sin is what makes us impure," the pope said. "Selfishness, pride,"

corruption—"these are the diseases of the heart which must be purified by turning to Jesus like the leper did, 'If you wish, you can make me clean'" (Mk 1:40).

Speaking to an estimated 30,000 people gathered in St. Peter's Square, Pope Francis asked them to take a moment in silence and think about "your own impurities, your own sins," and then, in silence, tell Jesus, "If you wish, you can make me clean."

Every time someone goes to confession with a repentant heart, he said, Jesus responds as he did to the leper, "Yes. Be made clean."

The feast of Our Lady of Lourdes on Feb. 11 also is the day the Catholic Church marks the World Day of the Sick. Pope Francis said the Gospel shows how Jesus "heals sicknesses of every kind," and that he is a "true physician of bodies and souls, who God the Father has sent into the world to

heal humanity."

After reciting the *Angelus* prayer, Pope Francis was joined at the window of his study by two young adults. One handed him a tablet as he announced that the registration period for World Youth Day in Panama had opened.

He clicked on the site—panama2019.pa/en/registration-of-pilgrims—and said, "There, I'm registered as a pilgrim for World Youth Day," which will be held on Jan. 22-27, 2019. †

A PASTORAL LETTER



We are
**ONE IN
CHRIST**

ON FUNDAMENTALS OF CHRISTIAN ANTHROPOLOGY



Believers, nonbelievers or whether belonging to this or that religious confession, Jews, Muslims ... we're all brothers and sisters!

Pope Francis

To the Clergy, Religious and Faithful People of Central and Southern Indiana On Fundamentals of Christian Anthropology

By
The Most Reverend Charles C. Thompson
Archbishop of Indianapolis

Dear Brothers and Sisters in Christ:

As we enter more fully into a new year and look back on the issues that continue to plague our nation, including our local communities throughout central and southern Indiana, I take this occasion to express concern for the well-being of both the person and the human family from the perspective of Christian anthropology and Catholic social doctrine (the way Christians view human dignity and the end or purpose of human society).

During the November 2017 meeting of the United States Conference of Catholic Bishops, a number of social issues required our consideration and, in many cases, a public response. These issues, which often result in the lessening of the dignity of the human person, included:

- Violations against the sanctity of human life (e.g., abortion, physician-assisted suicide);
- Plight of immigrants, migrants and refugees (e.g., policies for admittance, safeguarding family unity, treatment of undocumented people—especially children and youth, border security and the increasing threat and reality of deportation);
- Racism, including both the increasing number of overt, violent expressions and the subtle all-pervasive influences of racism on American culture (as well as an appreciation for the universal tapestry of languages, cultures and peoples in the Church and the human family as a whole. The importance of bridging the racial divide through mutual respect, responsibility and cooperation.)
- Various forms of drug abuse, especially including the opioid crisis;
- Increasing incidences and severity of gun violence in homes and churches and other public places;
- Threats against religious liberty in the United States and abroad, including the rights of health care workers and employers to conscientious objection to certain socially approved and even mandated practices and procedures that are immoral or morally problematic.

As the bishops discussed these and other issues, it became clear that our response to all of them is deeply rooted in the Church's understanding of the origin, nature and destiny of the human person as revealed in Jesus Christ (Christian anthropology). Where we come from, who we are and where we are headed as individuals and as diverse communities of people, determines our rights and responsibilities in human society.

Principles of Christian anthropology

I take this opportunity to share some fundamental principles of Christian anthropology and Catholic social teaching that should be taken into consideration when responding to critical social issues.

Human dignity

Social justice can be obtained only in respecting the transcendent dignity of man. The person represents the ultimate end of society, which is ordered to him: What is at stake is the dignity of the human person, whose defense and promotion have been entrusted to us by the Creator, and to whom the men and women at every moment of history are strictly and responsibly in debt (John Paul II, "Sollicitudo rei socialis" (On Social Concerns), #47) (Catechism of the Catholic Church, #1929).

The first key principle of Catholic social teaching is respect for the dignity of each and every human person—regardless of race, sex, nationality, economic or social status, educational background, political affiliation or sexual orientation—as created in the image and likeness of God. All are equal in dignity. No one is "better" than anyone else. All deserve respect. All share basic human rights. No one is exempt from the responsibility to support and assist fellow human beings—whether they are from the same family/community, or they are strangers who are foreign to us in some way. Every human person, as created in

the image of God, is a member of God's family. For Christians, this also means that we are sisters and brothers of Christ and each other.

All sins against the dignity of persons, including the taking of a human life, sexual abuse and sexual harassment, rape, racism, sexism, nativism and homophobia, are violations of this fundamental principle. We can (and sometimes must) disapprove of the behavior of others, but we may never belittle, disrespect or abuse others simply because of our differences, no matter how serious.

Christians are not naïve about the power of evil or the corrupting influence of human sinfulness. In every social situation, there exists the presence of evil both in the form of individual sinful actions and in the corrupt social structures that have been allowed to develop and become institutionalized in society. What is needed to overcome evil in all its forms is the love of Christ—pure, unselfish, compassionate, merciful and transformational. Love overcomes sin and death. It has the power to transform the hearts and actions of individuals and societies, to break down barriers and build bridges, and to set aside laws and customs that reflect the hatred, prejudice and fear of generations of sinful people. Love ultimately conquers all evil, but, as reflected in the passion and death of Jesus Christ, true love requires surrender to God's will and the corresponding sacrifice of all human desires and interests that do not correspond to the divine law.

Christians are called to build bridges, not walls (Pope Francis). Whether in politics, race relations, economic crises or disputes among families or local communities, we are challenged to be peacemakers, to find common ground and to engage in respectful dialogue.

Whatever we do to the least of these brothers and sisters we do to Christ

The duty of making oneself a neighbor to others and actively serving them becomes even more urgent when it involves the disadvantaged, in whatever area this may be. "As you did it to one of the least of these my brethren, you did it to me" (Mt 25:40) (Catechism of the Catholic Church, #1932).

We are one in Christ. This is not a metaphor. It is a fundamental truth of Christian anthropology. Whatever we do to the "least" of our sisters and brothers—especially the poor, the vulnerable, the sick, the immigrant, the elderly—we do to Jesus Christ. This fundamental belief, which we accept as a fact, dramatically influences the way we are called to live our lives. We do not merely exist for ourselves and our own kind. In Christ, we exist for the sake of all regardless of race, sex, nationality, economic or social status, educational background, political affiliation, sexual orientation or any other distinction. While we may agree or disagree with others or support their customs or actions, we do have to keep in mind that whatever we do (or fail to do) to these brothers and sisters, we do (or fail to do) to Christ, who is our brother and our Lord.

As St. Paul teaches in Galatians (Gal 3:28), "There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female." We are all one in Christ Jesus. When we refuse to welcome strangers, we refuse our Lord. When we harbor racist, sexist or homophobic attitudes, we disrespect Jesus Christ. When we fail to protect children from all forms of abuse, or safeguard our communities against gun violence, we fail in our most sacred duties as members of God's family. As Pope Francis has repeatedly warned, the sin of indifference weighs heavily on our consciences as missionary disciples because whatever we do (or fail to do) to these brothers and sisters, we do (or fail to do) to our Lord and Savior, Jesus Christ.

Plight of immigrants, migrants and refugees

The more prosperous nations are obliged, to the extent they are able, to

Continued on the next page



Continued from the previous page

welcome the foreigner in search of security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him (Catechism of the Catholic Church, #2241).

Here in the Archdiocese of Indianapolis, we are participating in the two year-long *Share the Journey* campaign initiated by Pope Francis in collaboration with *Caritas Internationalis* (the Church's international relief organization), Catholic Charities USA and Catholic Relief Services. The goal of this campaign is to raise awareness of the plight of migrants, refugees and asylum-seekers who are forced to flee their homes due to economic, political or religious strife.

Share the Journey seeks to remind us all that the millions of people worldwide who are fleeing war, persecution and poverty are our sisters and brothers. These are real men, women and children, not abstractions or statistics. They have names and faces and personal histories. God knows each one of them by name. He loves them and considers them to be his precious children. What's more, God has challenged us to welcome them as guests, not reject them as aliens, and he has told us in no uncertain terms, "Whatever you do to the least of these, my brothers and sisters, you do to me" (Mt 25:40).

When he announced the *Share the Journey* campaign, Pope Francis said, "Christ urges us to welcome our brothers and sisters with our arms truly open, ready for a sincere embrace, a loving and enveloping embrace." This is characteristic of Pope Francis—to use vivid physical imagery to underscore his teaching. The Holy Father tells us, in effect, that Christ is not content with half-hearted gestures. Writing a check and dropping it in the mail to one of the relief agencies is a very good thing to do. But it is not enough. Along with our financial support, the pope says, Christ wants us to have warm, enthusiastic contact with our sisters and brothers who are poor and vulnerable.

That's not easy for most of us who lead busy lives filled with work and family obligations. Still, opportunities for hands-on engagement with those in need are not hard to find if we look for them. Catholic Charities Indianapolis has welcomed and cared for migrants and refugees for more than 42 years. And parishes throughout central and southern Indiana work hard to provide food, shelter, clothing and access to quality health care to all who are in need, including people who have left their home countries in search of a better life. Ask your pastor, or any Catholic Charities agency, how you can help. They will gladly direct you to the nearest place that will welcome your participation!

Our Church extends to all the unconditional love of Jesus. We welcome strangers, and we work to make everyone feel at home. We support our nation's efforts to secure our borders, and to regulate the processes that govern immigration and refugee resettlement. However, we insist that in all instances the rights of individuals and families be protected, and we place concern for human dignity above political or practical expediency. We take this responsibility so seriously that Church teaching points out that as citizens we may be obliged in conscience not to follow laws or regulations that are contrary to the fundamental rights of persons or the teaching of the Gospel (See *Catechism of the Catholic Church*, #2242).

Share the Journey is not a political campaign. It is a way of promoting solidarity with members of our family who are in particular need of our loving support. However, *Share the Journey* does remind us that as citizens we have a responsibility to promote the common good—for the sake of our nation and the community of nations. Peace and prosperity should be available to all

peoples regardless of their race, ethnic origin, and religious preferences. We should be open to all, welcoming of all and respectful of both the differences that divide us and the fundamental humanity that unites us.

Pope Francis reminds us that Jesus, Mary and Joseph were once refugees who fled the political tyranny and vicious brutality of King Herod. They were immigrants who spent years living in a foreign land, a situation now shared by millions of people who have left their homes desperately seeking safety and a better life.

Whatever we do to the least of these brothers and sisters, we do to Christ. Let's share their journeys. Let's welcome them with "a loving and enveloping embrace" in Jesus' name.

Drug abuse

The use of drugs inflicts very grave danger on human health and life. Their use, except on strictly therapeutic grounds, is a grave offense. Clandestine production of and trafficking in drugs are scandalous practices. They constitute direct cooperation in evil, since they encourage people to practices gravely contrary to the moral law (Catechism of the Catholic Church, #2291).

In our country, drug abuse is a serious problem. Wars stimulate drug use as wounded soldiers return home wracked with pain, but even in peacetime, people turn to many different kinds of drugs, including opioids (prescription painkillers such as oxycodone, hydrocodone, or fentanyl and illegal substances such as heroin) to help them deal with painful illnesses, loneliness and the anxiety of daily life.

The abuse of any drug—legal or illegal—is deadly serious. Six out of 10 drug-overdose deaths involve opioids, and drug overdose is the leading cause of accidental death. In 2015, more than 33,000 Americans died from prescription drug overdoses or heroin, and an estimated 2 million Americans are addicted to prescription pain relievers while another half million are addicted to heroin.

In addition to the grave harm done to addicts, drug abuse also affects many other family members, co-workers, friends and society as a whole. It is estimated that every addict affects at least four other people, especially spouses and children. Families suffer enormous emotional, physical and financial trauma when one or more of their members is addicted to prescription painkillers and/or illegal drugs. More than 40 percent of children placed in foster care come from families burdened with drug addiction.

This "life issue" threatens human life and dignity. Think of how many unborn children are exposed to opioids through their mother's bloodstream. These children tend to be smaller and to weigh less than other newborns. They often exhibit symptoms of withdrawal after birth, and they are at a higher risk for behavioral problems as they grow older. It's a vicious cycle—anxiety leads to drug use which, in turn, creates further anxiety and even more drug abuse.

What's the solution? If it were simple or painless, we would have eliminated the drug problem long ago. In fact, this is a very complex and difficult problem that is broadly and deeply embedded in our society. No single solution—whether legal, moral, spiritual or sociological—presents itself as "the answer" to our current opioid crisis or to the long-standing problem of drug addiction here in Indiana or throughout the world. Still, we cannot afford to stand idly by while millions of our sisters and brothers suffer. We must act in ways that are consistent with our baptismal responsibility to bring the healing power of Jesus Christ to all who suffer—whether they are close to home or, as Pope Francis says, on the margins of human society, "the peripheries."

As we look for ways to respond to this crisis, it's helpful to refer to the Indiana bishops' 2015 Pastoral Letter, *Poverty at*



the Crossroads: The Church's Response to Poverty in Indiana. Poverty results from many different causes and takes many different forms, but drug addiction is certainly one of the main causes, and effects, of poverty. Here is a selection from the introduction to *Poverty at the Crossroads*:

Using the simple formula of See, Judge, Act, we invite and challenge everyone, beginning with ourselves, to be more attentive to the poor in our communities, to identify the systemic issues that keep individuals and families poor, and to take concrete steps to reduce the long-term impact of poverty in our state, even as we reach out and help those who, here and now, suffer from its devastating effects.

Let's open our eyes and recognize drug addiction for what it is. Let's make serious decisions about steps we can take as individuals, families and communities to address all of the contributing factors to the current opioid epidemic. And, finally, with the help of God's grace, let's do whatever we can to help those who suffer now and in the future.

Religious liberty

"Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment. ... For man has in his heart a law inscribed by God. ... His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths" (The Catechism of the Catholic Church, #1776).

Religious freedom is rooted in the perennial teaching of the Church on human dignity. It teaches that religious freedom is the cornerstone of a society that promotes human dignity; it is a fundamental human right that follows on the duty of all people to seek the truth about God.

All of the fundamental principles noted above are safeguarded and reinforced by the protection of religious liberty. When religious liberty is threatened or denied, all human rights are jeopardized and the inalienable dignity of every human being is called into question. As Pope Benedict XVI said during his visit to Cuba several years ago: *The Church lives to make others sharers in the one thing she possesses, which is none other than Christ, our hope of glory (cf. Col 1:27). To carry out this duty, she must count on basic religious freedom, which consists in her being able to proclaim and to celebrate her faith also in public, bringing to others the message of love, reconciliation and peace which Jesus brought to the world.*

Professing religious faith should not make a person a second-class citizen. While religion is personal, it is never private. The right to religious freedom has as its foundation the very dignity of

the human person. Religious freedom is the human right that guarantees all other rights—peace and creative living together will only be possible if freedom of religion is fully respected.

Respect for human life

Respect for the human person proceeds by way of respect for the principle that "everyone should look upon his neighbor [without any exception] as 'another self,' above all bearing in mind his life and the means necessary for living it with dignity" ("Gaudium et Spes," #27.1). No legislation could by itself do away with the fears, prejudices, and attitudes of pride and selfishness which obstruct the establishment of truly fraternal societies. Such behavior will cease only through the charity that finds in every man a "neighbor," a brother. The duty of making oneself a neighbor to others and actively serving them becomes even more urgent when it involves the disadvantaged, in whatever area this may be. "As you did it to one of the least of these my brethren, you did it to me" (Mt 25:40). This same duty extends to those who think or act differently from us. The teaching of Christ goes so far as to require the forgiveness of offenses. He extends the commandment of love, which is that of the New Law, to all enemies. Liberation in the spirit of the Gospel is incompatible with hatred of one's enemy as a person, but not with hatred of the evil that he does as an enemy (The Catechism of the Catholic Church, #1931–1933).

The Catholic Church opposes racism, sexism, nativism and all forms of prejudice against people who are perceived to be different from us, including strangers and enemies. We support immigration reform that includes reasonable security of our nation while continuing to welcome and retain immigrants, migrants and refugees who are striving to live in a reasonable and respectful manner within our society. We especially encourage action that supports family unity and those who were previously protected under the so-called DACA and the Dream Act.

As we note in the introduction to our 2015 Pastoral Letter, *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*:

As bishops who serve the people of God, our concern is for everyone, regardless of their religious affiliation, race, ethnic background, economic or social status. Christ came to save all humankind. As his ministers, we have been given the responsibility to carry on Christ's work in service to all our sisters and brothers here in the state of Indiana.

At the same time, we bishops have a particular obligation to care for the most vulnerable members of God's family. That is why we pay special attention to the unborn, to the sick and the elderly, to prisoners, to those who suffer from various

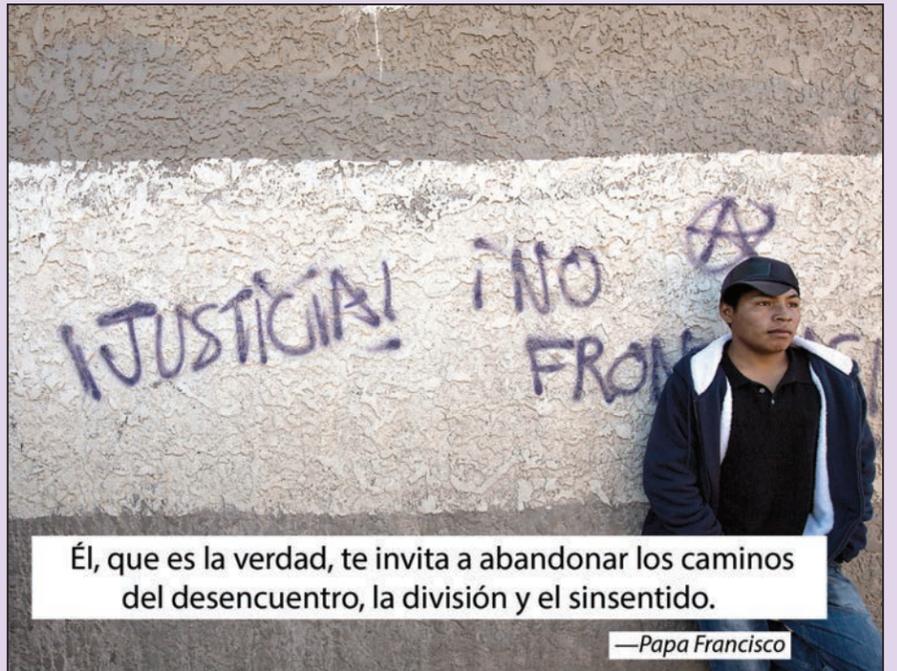
See LETTER, page 12

CARTA PASTORAL



Somos
**UNO CON
JESUCRISTO**

SOBRE LOS FUNDAMENTOS DE LA ANTROPOLOGÍA CRISTIANA



Al clero, los religiosos y los fieles del centro y del sur de Indiana Sobre los fundamentos de la antropología cristiana

del
Reverendísimo Charles C. Thompson
Arzobispo de Indianápolis

Queridos hermanos y hermanas en Cristo:

Conforme nos adentramos más en el nuevo año y examinamos nuevamente los problemas que siguen aquejando a nuestra nación y a nuestras comunidades locales del centro y el sur de Indiana, aprovecho esta ocasión para expresar mi inquietud por el bienestar, tanto de la persona como de la familia humana, desde la perspectiva de la antropología cristiana y la doctrina social católica (la manera como los cristianos perciben la dignidad humana y la finalidad o propósito de la sociedad humana).

Durante la reunión de la Conferencia de Obispos Católicos de los Estados Unidos celebrada en noviembre de 2017, se plantearon diversos problemas sociales que requirieron nuestra atención y, en muchos casos, una respuesta pública. Entre estos problemas que a menudo erosionan la dignidad de la persona humana se encuentran:

- violaciones contra la santidad de la vida humana (p. ej.: el aborto y el suicidio asistido por médicos);
- la grave situación de los inmigrantes y los refugiados (p. ej. normas de admisión, protección de la unidad familiar, el tratamiento que se da a los indocumentados, especialmente a los niños y jóvenes, seguridad fronteriza y la amenaza cada vez más creciente de la deportación y su realidad);
- el racismo, incluyendo la cifra cada vez más alta de flagrantes expresiones de violencia, así como la sutil y socavante influencia del racismo en la cultura estadounidense (además de la valoración de la diversidad de idiomas, culturas y pueblos que conforman la Iglesia y la familia humana en general; y la importancia de cerrar la brecha racial mediante el respeto mutuo, la responsabilidad y la cooperación);
- las diversas formas de drogadicción, en especial la crisis de opiáceos;
- la incidencia y gravedad cada vez mayores de la violencia armada en hogares, iglesias y otros lugares públicos;
- la amenaza contra la libertad de culto en Estados Unidos y en el resto del mundo, lo que incluye el derecho de los trabajadores del sector de la salud y de los empleadores de oponerse con base en la moral a determinadas prácticas y procedimientos aprobados por la sociedad que sean inmorales o que planteen un conflicto moral.

A medida que los obispos exploramos estos y otros problemas, resultó evidente que nuestra respuesta a todos ellos está profundamente enraizada en la concepción eclesial del origen, la naturaleza y el destino de la persona humana, tal como se reveló en Jesucristo (la antropología

cristiana). De dónde venimos, quiénes somos y hacia dónde nos dirigimos como personas individuales y como comunidades diversas, determinan nuestros derechos y responsabilidades en la sociedad humana.

Los principios de la antropología cristiana

Deseo aprovechar esta ocasión para compartir algunos de los principios fundamentales de la antropología cristiana y de las enseñanzas sociales del catolicismo que se deben tomar en cuenta a la hora de responder a los problemas sociales críticos.

La dignidad humana

La justicia social sólo puede ser conseguida sobre la base del respeto de la dignidad trascendente del hombre. La persona representa el fin último de la sociedad, que está ordenada al hombre: La defensa y la promoción de la dignidad humana nos han sido confiadas por el Creador; y [...] de las que son rigurosa y responsablemente deudores los hombres y mujeres en cada coyuntura de la historia (Juan Pablo II, "Sollicitudo rei socialis" (Sobre la preocupación social), #47) (Catecismo de la Iglesia Católica, #1929).

El primer principio clave de la doctrina social católica es el respeto de la dignidad de cada persona humana, independientemente de su raza, sexo, nacionalidad, situación económica o social, nivel de educación, afiliación política u orientación sexual, puesto que todos hemos sido creados a imagen y semejanza de Dios. La dignidad es igual para todos.

Ninguna persona es "mayor" que otra. Todos merecemos respeto. Todos tenemos derechos humanos fundamentales. Nadie está exento de la responsabilidad de apoyar y ayudar a los demás seres humanos, independientemente de que pertenezcan a la misma familia o comunidad, o que sean extranjeros que nos resulten de algún modo extraños. Puesto que cada persona humana ha sido creada a imagen de Dios, forma parte de la familia de Dios. Para los cristianos esto también significa que somos hermanos de Cristo y entre nosotros.

Todos los pecados cometidos contra la dignidad de las personas, incluyendo tomar una vida humana, el abuso y el acoso sexual, la violación, el racismo, el sexismo, la teoría antimigratoria del nativismo y la homofobia, constituyen transgresiones a este principio fundamental. Tenemos la capacidad (y a veces es nuestra obligación) reprobando la conducta de algunas personas, pero jamás podemos denigrar, irrespetar o maltratar a otros sencillamente a causa de nuestras diferencias, independientemente de las circunstancias.

Los cristianos no somos ingenuos en cuanto al poder del mal o a la influencia corruptora del pecado humano. En cada situación social la presencia del mal se manifiesta a través de las acciones censurables de las personas, así como también en las estructuras sociales corruptas que la sociedad ha permitido que se desarrollen al punto de la institucionalización. Para superar el mal en todas sus formas se necesita el amor puro, desinteresado, compasivo, misericordioso

y transformador de Cristo. El amor vence al pecado y la muerte. Tiene el poder de transformar los corazones y las acciones de las personas y las sociedades, de derrumbar las barreras y construir puentes y de apartar las legislaciones y las costumbres que reflejan el odio, el prejuicio y el temor de generaciones de pecadores. Al final, el amor vence cualquier mal, pero como se refleja en la pasión y muerte de Jesucristo, el verdadero amor requiere de entregarse a la voluntad de Dios y el consecuente sacrificio de todos los deseos e intereses humanos que no se corresponden con la ley divina.

Los cristianos estamos llamados a construir puentes, no muros (papa Francisco). Ya sea en la política, en las relaciones raciales, en las crisis económicas, en las disputas familiares o de comunidades locales, tenemos el desafío de ser pacificadores, de encontrar un punto medio y de participar en un diálogo respetuoso.

Lo que hagamos al más pequeño de nuestros hermanos, se lo hacemos a Cristo

El deber de hacerse prójimo de los demás y de servirlos activamente se hace más acuciante todavía cuando éstos están más necesitados en cualquier sector de la vida humana. "Cuanto hicisteis a uno de estos hermanos míos más pequeños, a mí me lo hicisteis" (Mt 25:40). (Catecismo de la Iglesia Católica, #1932).

Somos uno con Jesucristo. Esta no es una metáfora sino una verdad fundamental de la antropología cristiana. Lo que hagamos al "más pequeño" de nuestros hermanos, especialmente a los pobres, los vulnerables, los enfermos, los inmigrantes y los ancianos, se lo hacemos a Jesucristo. Esta creencia fundamental que nosotros aceptamos como un hecho, influye drásticamente en la forma en que estamos llamados a vivir. No existimos meramente para satisfacernos a nosotros mismos o a nuestros iguales. En Cristo, existimos por el bien de todos, sin importar su raza, sexo, nacionalidad, situación económica o social, nivel de educación, afiliación política, orientación sexual o cualquier otra distinción. Aunque tenemos la libertad de estar de acuerdo o no con los demás o apoyar sus costumbres o acciones, debemos tener presente que todo lo que hagamos (o dejemos de hacer) a esos hermanos, se lo hacemos (o se lo dejamos de hacer) a Cristo, nuestro hermano y nuestro Señor.

Tal como nos enseña san Pablo en la Carta a los Gálatas (Gal 3:28), "Por lo tanto, ya no hay judío ni pagano, esclavo ni hombre libre, varón ni mujer." Todos somos uno en Cristo Jesús. Cuando nos negamos a recibir a los extranjeros, negamos a nuestro Señor.

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Cuando fomentamos comportamientos racistas, sexistas u homofóbicos, faltamos el respeto a Cristo Jesús. Cuando no protegemos a niños y adolescentes contra todas las formas de maltrato y abuso o no protegemos a nuestras comunidades de la violencia armada, fracasamos en nuestros deberes más sagrados como miembros de la familia de Dios. Tal como nos lo ha advertido en repetidas ocasiones el papa Francisco, el pecado de la indiferencia pesa enormemente en nuestras conciencias como discípulos misioneros porque todo aquello que hagamos (o dejemos de hacer) a esos hermanos, se lo hacemos (o se lo dejamos de hacer) a nuestro Señor y Salvador, Jesucristo.

La grave situación de los inmigrantes y los refugiados

Las naciones más prósperas tienen el deber de acoger, en cuanto sea posible, al extranjero que busca la seguridad y los medios de vida que no puede encontrar en su país de origen. Las autoridades deben velar para que se respete el derecho natural que coloca al huésped bajo la protección de quienes lo reciben (Catecismo de la Iglesia Católica, #2241).

La Arquidiócesis de Indianápolis está participando en la campaña de dos años de duración “Compartiendo el viaje,” que lanzó el papa Francisco en colaboración con la organización Caritas Internationalis (la organización de auxilio internacional de la Iglesia), conjuntamente con Catholic Charities USA y Catholic Relief Services. El objetivo de esta campaña es crear conciencia sobre la grave situación de los inmigrantes, los refugiados y los solicitantes de asilo que se ven obligados a huir de su patria debido a conflictos económicos, políticos o religiosos.

“Compartiendo el viaje” procura recordarnos que los millones de personas que huyen de la guerra, de la persecución y de la pobreza, son nuestros hermanos. Se trata de hombres, mujeres, niños y adolescentes de carne y hueso, no meras abstracciones o estadísticas. Tienen rostros, nombres e historias personales. Dios conoce a cada uno de ellos por su nombre; los ama y los considera sus hijos adorados. Más aún: Dios nos exhorta a que los recibamos como invitados, no a que los rechazemos como extraños, y nos ha dicho muy claramente que “cada vez que lo hicieron con el más pequeño de mis hermanos, lo hicieron conmigo” (Mt 25:40).

Cuando anunció la campaña “Compartiendo el viaje,” el papa Francisco afirmó que “Cristo nos insta a recibir a nuestros hermanos con los brazos verdaderamente abiertos, listos para estrecharlos en un abrazo sincero y amoroso.” Este es un rasgo característico del papa Francisco: emplear imágenes vívidas y físicas para destacar sus enseñanzas. En efecto, el Santo Padre nos dice que Cristo no se conforma con medias tintas. Hacer un cheque y enviarlo por correo a una de las agencias de socorro es una acción loable. Pero no basta. Además del apoyo económico, según expresa el papa, Cristo desea que mantengamos un contacto cálido y entusiasta con nuestros hermanos pobres y vulnerables.

Para la mayoría de nosotros que llevamos vidas ajetreadas, repletas de trabajo y obligaciones familiares, esto no resulta sencillo. Sin embargo, las oportunidades para involucrarnos activamente con los necesitados abundan si las buscamos. Desde hace más de 42 años, la organización de caridad católica Catholic Charities Indianapolis da la bienvenida y atiende a inmigrantes y refugiados. Y las parroquias de todo el centro y el sur de Indiana trabajan arduamente para proporcionar comida, albergue, ropa y acceso a atención médica de calidad para todos los necesitados, incluyendo a aquellos que abandonaron su país de origen en busca de una mejor vida. Pregúntele a su pastor o a cualquier agencia de Catholic Charities de qué forma puede usted ayudar y gustosamente lo referirán al lugar más cercano en el que acogerán de buen grado su participación.



Nuestra Iglesia extiende a todos el amor incondicional de Jesús. Recibimos a los extranjeros y nos esforzamos por lograr que todos se sientan como en casa. Apoyamos los esfuerzos de nuestro país para resguardar las fronteras y para reglamentar los procedimientos que rigen el proceso de inmigración y de reubicación de los refugiados. Sin embargo, insistimos en que se protejan los derechos de las personas y las familias en todas las circunstancias, y anteponeamos la defensa de la dignidad humana a la conveniencia política o práctica. Tomamos tan en serio esta responsabilidad que las enseñanzas de la Iglesia señalan que los ciudadanos tienen la obligación de atender a su conciencia y no obedecer las leyes y las normativas que sean contrarias a los derechos fundamentales de las personas o a las enseñanzas del Evangelio (véase *Catecismo de la Iglesia Católica*, #2242).

“Compartiendo el viaje” no es una campaña política sino una forma de promocionar la solidaridad para con los miembros de nuestra familia que tengan una necesidad especial de nuestro apoyo devoto. Sin embargo, “Compartiendo el viaje” nos recuerda que como ciudadanos tenemos la responsabilidad de promover el bien común, por el bien de nuestra nación y el de la comunidad de naciones. La paz y la prosperidad deberían estar al alcance de todos los pueblos, sin distinción de raza, origen étnico y preferencia religiosa. Debemos recibir a todos, darles la bienvenida y respetar, tanto las diferencias que nos dividen, como la condición humana fundamental que nos une.

El papa Francisco nos recuerda que Jesús, María y José fueron una vez refugiados que huyeron de la tiranía política y de la cruel brutalidad del rey Herodes. Fueron inmigrantes que pasaron años viviendo en suelo extranjero, una situación que comparten hoy en día millones de personas que han dejado atrás sus hogares en una búsqueda desesperada de seguridad y de una mejor vida.

Lo que hagamos al más pequeño de nuestros hermanos, se lo hacemos a Cristo. Compartamos su viaje y demosles la bienvenida, estrechándolos “en un abrazo sincero y amoroso.”

La drogadicción

El uso de la droga inflige muy graves daños a la salud y a la vida humana. Fuera de los casos en que se recurre a ello por prescripciones estrictamente terapéuticas, es una falta grave. La producción clandestina y el tráfico de drogas son prácticas escandalosas;

constituyen una cooperación directa, porque incitan a ellas, a prácticas gravemente contrarias a la ley moral. (Catecismo de la Iglesia Católica, #2291).

La drogadicción en nuestro país es un problema grave. Las guerras fomentan el uso de drogas entre los soldados heridos que regresan a casa devastados por el dolor, pero inclusive en tiempos de paz, la gente se refugia en distintos tipos de drogas, incluyendo los opiáceos (analgésicos de venta con receta tales como la oxycodona, la hidrocodona o el fentanilo, y en sustancias ilícitas tales como la heroína) como formas para lidiar con enfermedades dolorosas, la soledad y la ansiedad que produce la vida cotidiana.

La adicción a cualquier droga, sea esta lícita o ilícita, es un problema serio que pone en peligro la vida. Seis de cada 10 muertes causadas por sobredosis se deben a opiáceos y la sobredosis es la primera causa de muerte accidental. En 2015, más de 33,000 estadounidenses murieron a consecuencia de sobredosis de medicamentos de venta con receta o heroína y se calcula que unos 2 millones de estadounidenses son adictos a analgésicos de venta con receta, en tanto que la cantidad de adictos a la heroína asciende a medio millón.

Además del grave daño que sufren los propios adictos, la drogadicción también afecta a muchos otros familiares, compañeros de trabajo, amigos y a la sociedad en general. Se calcula que cada drogadicto afecta a por lo menos otras cuatro personas, en especial, cónyuges e hijos. Las familias sufren enormes traumas emocionales, físicos y económicos cuando uno o más familiares son adictos a analgésicos de venta con receta y/o a drogas ilícitas. Más del 40% de los menores que se colocan en hogares de acogida provienen de familias afectadas por la drogadicción.

Este “problema de vida” constituye una amenaza para la vida y la dignidad humanas. Pensemos en la cantidad de bebés en gestación que quedan expuestos al efecto de los opiáceos en el vientre de sus madres. Estos bebés suelen ser más pequeños y pesar menos que otros recién nacidos, a menudo presentan síntomas del síndrome de abstinencia después del parto, y corren un riesgo más alto de sufrir problemas conductuales a medida que crecen. Se trata de un círculo vicioso: la ansiedad conlleva al uso de drogas que, a su vez, genera mayor ansiedad y drogadicción.

¿Cuál es la solución? Si fuera sencilla o indolora, habríamos eliminado el problema

de la drogadicción hace mucho tiempo. En efecto, se trata de un problema muy complejo y difícil que se encuentra amplia y profundamente arraigado en nuestra sociedad. No existe una solución única, ya sea de índole jurídica, moral, espiritual o sociológica, que se perfile como “la respuesta perfecta” a la crisis de opiáceos que vivimos actualmente o al problema de larga data de la drogadicción aquí en Indiana y en todo el mundo. Sin embargo, no podemos darnos el lujo de quedarnos de brazos cruzados mientras millones de nuestros hermanos sufren. Debemos actuar de formas que sean coherentes con nuestra responsabilidad bautismal de llevar el poder sanador de Jesucristo a todos los que sufren, ya sea que se encuentren cerca de nuestra casa o, tal como lo expresa el papa Francisco, en los márgenes de la sociedad humana o en “la periferia.”

Mientras buscamos formas para responder ante esta crisis, conviene referirnos a la carta pastoral de los obispos de Indiana, publicada en 2015 y titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*. La pobreza es consecuencia de muchas causas y adopta muchas formas, pero la drogadicción es, ciertamente, una de las principales causas y efectos de la pobreza. A continuación cito un pasaje del prólogo de *Pobreza en la Encrucijada*:

Mediante una fórmula sencilla—ver, juzgar, actuar—invitamos y exhortamos a todos, comenzando por nosotros mismos, a prestar más atención a los pobres de nuestra comunidad, a identificar las cuestiones sistémicas que perpetúan el ciclo de la pobreza para personas y familias, y a aplicar medidas puntuales para reducir las repercusiones a largo plazo de la pobreza en nuestro estado, al mismo tiempo que nos acercamos y ayudamos a aquellos que sufren sus devastadoras consecuencias aquí y ahora.

Abramos los ojos y reconozcamos la drogadicción por lo que es. Tomemos decisiones serias con respecto a las medidas que podemos implementar como personas individuales, familias y comunidades para abordar todos los factores que contribuyen a la actual epidemia de opiáceos. Y por último, con la ayuda de la gracia de Dios, hagamos todo lo que esté a nuestro alcance para ayudar a aquellos que sufren ahora y en el futuro.

La libertad de culto

En lo más profundo de su conciencia el hombre descubre una ley que él no se da a sí mismo, sino a la que debe obedecer

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forms of addiction or mental illness, and to the education of people from many different backgrounds and circumstances. That is also why we care, in a very special way, for those brothers and sisters of ours who are poor.

The Gospels insist that God's heart has a special place for the poor, so much so that God himself has "become poor" (2 Cor. 8:9). Jesus recognized their suffering, and he had compassion for their loneliness and fear. He never looked away from their plight or acted as if it did not concern him. Always, our Lord stood with the poor—comforting their sorrows, healing their wounds and feeding their bodies and their souls. He challenged his friends to recognize the poor and not remain unmoved.

All disciples of Jesus Christ are called to love the poor as he did. As people of faith, we are invited to see the poor, to allow the Word of God to illuminate the reality of poverty, and to respond with transformed hearts.

Using the simple formula of SEE, JUDGE, ACT, we invite and challenge everyone, beginning with ourselves, to be more attentive to the poor in our

communities, to identify the systemic issues that keep individuals and families poor, and to take concrete steps to reduce the long-term impact of poverty in our state, even as we reach out and help those who, here and now, suffer from its devastating effects.

Concluding thoughts

These fundamental principles form the foundation for all Catholic social teaching and Christian anthropology. They inform the Church's response to all the pressing social questions of our day, and they should always guide the teaching (and practice) of bishops, pastors and all Christian educators and apologists.

As is frequently the case, Church teaching calls attention to the Catholic *both/and*. For example, we respect *both* the right of sovereign nations to control their borders *and* the right of individuals and families to migrate and to be treated with dignity and respect. We acknowledge *both* the constitutional right of American citizens to bear arms *and* the responsibility of governments to regulate the sale and use of firearms as a matter of public safety. We celebrate *both* the diversity of languages, cultures and races in our nation *and* the importance of bringing everyone together in unity and peace. We *both* love the poor *and* long for the day when no man, woman or child will be homeless,



hungry or deprived of quality health care.

Catholic social teaching is as rich and diverse as the people it is intended to protect and defend. As Christians and as citizens, we can disagree about how best to apply these principles in specific situations by means of laws, regulations or public policies, but there can be no doubt that these principles are grounded in the truth about the human person as known by the light of reason and by divine revelation, especially the Gospel of Jesus Christ.

In a spirit of solidarity and hope, may we learn to love and serve one another (even strangers and enemies) as Christ has loved us.

Given in Indianapolis, at the Archbishop Edward T. O'Meara Catholic Center, on Ash Wednesday, 14 February 2018.

The Most Reverend Charles C. Thompson D.D., J.C.L.
Archbishop of Indianapolis

CARTA

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y cuya voz resuena, cuando es necesario, en los oídos de su corazón, llamándole siempre a amar y a hacer el bien y a evitar el mal [...]. El hombre tiene una ley inscrita por Dios en su corazón [...]. La conciencia es el núcleo más secreto y el sagrario del hombre, en el que está solo con Dios, cuya voz resuena en lo más íntimo de ella (Catecismo de la Iglesia Católica, #1776).

La libertad de culto está arraigada en las enseñanzas sempiternas de la Iglesia sobre la dignidad humana que nos enseñan que la libertad de culto es la piedra angular de una sociedad que promueve la dignidad humana; es un derecho fundamental del ser humano que se acompaña con el deber de todos de buscar la verdad acerca de Dios.

La protección a la libertad de culto resguarda y refuerza todos los principios fundamentales mencionados anteriormente. Cuando existe una amenaza a la libertad de culto o esta se niega, se ponen en riesgo todos los derechos humanos y se pasa a cuestionar la inalienable dignidad de cada ser humano. Tal como lo expresó el papa Benedicto XVI durante su visita a Cuba hace varios años: *La Iglesia vive para hacer partícipes a los demás de lo único que ella tiene, y que no es sino Cristo, esperanza de la gloria (cf. Col 1:27). Para poder ejercer esta tarea, ha de contar con la esencial libertad religiosa, que consiste en poder proclamar y celebrar la fe también públicamente, llevando el mensaje de amor, reconciliación y paz que Jesús trajo al mundo.*

La profesión de la fe no debe convertir a una persona en un ciudadano de segunda clase. Si bien la religión es algo personal, jamás es algo privado. El pilar del derecho a la libertad de culto es la propia dignidad de la persona humana. La libertad de culto es el derecho humano que garantiza los demás derechos: la coexistencia de la paz y la creatividad solo serán posibles si se respeta plenamente la libertad de culto.

El respeto a la vida humana

El respeto a la persona humana supone respetar este principio: "Que cada uno, sin ninguna excepción, debe considerar al prójimo como 'otro yo,' cuidando, en primer lugar, de su vida y de los medios necesarios para vivirla dignamente" ("Gaudium et Spes," #27.1). Ninguna legislación podría por sí misma hacer desaparecer los temores, los prejuicios, las actitudes de soberbia y de egoísmo que obstaculizan el establecimiento de sociedades verdaderamente fraternas.



Estos comportamientos sólo cesan con la caridad que ve en cada hombre un "prójimo," un hermano. El deber de hacerse prójimo de los demás y de servirlos activamente se hace más acuciante todavía cuando éstos están más necesitados en cualquier sector de la vida humana. "Cuanto hicisteis a uno de estos hermanos míos más pequeños, a mí me lo hicisteis" (Mt 25:40). Este mismo deber se extiende a los que piensan y actúan diversamente de nosotros. La enseñanza de Cristo exige incluso el perdón de las ofensas. Extiende el mandamiento del amor que es el de la nueva ley a todos los enemigos. La liberación en el espíritu del Evangelio es incompatible con el odio al enemigo en cuanto persona, pero no con el odio al mal que hace en cuanto enemigo (Catecismo de la Iglesia Católica, #1931-1933).

La Iglesia católica se opone al racismo, el sexismo, la teoría antimigratoria del nativismo y a todas las formas de prejuicio contra quienes percibimos como distintos de nosotros, incluyendo a los extranjeros y los enemigos. Estamos en favor de una reforma migratoria que incluya medidas razonables de seguridad para nuestro país y, al mismo tiempo, siga acogiendo y amparando a los inmigrantes y a los refugiados que se esfuerzan por vivir de una forma razonable y respetuosa dentro de nuestra sociedad. En especial, incentivamos las acciones que promuevan la unidad familiar y que apoyen a aquellos que anteriormente estaban amparados bajo la llamada Acción Diferida para los Llegados en la Infancia (DACA) y la ley Dream Act.

Tal como lo expresamos en el prefacio de nuestra carta pastoral publicada en 2015, *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana:*

Como obispos que sirven al pueblo de Dios, nos concierne todo el mundo, independientemente de su credo, raza, origen étnico o situación socioeconómica.

Cristo vino para salvar a toda la humanidad. Como sus ministros, se nos ha entregado la responsabilidad de proseguir con la labor de Cristo al servicio de todos nuestros hermanos y hermanas aquí en el estado de Indiana.

Al mismo tiempo, los obispos poseemos la obligación especial de cuidar a los integrantes más vulnerables de la familia de Dios. Es por ello que prestamos especial atención a aquellos seres que todavía no han nacido, a los enfermos y los ancianos, a los prisioneros, a aquellos aquejados por distintas formas de adicción o de padecimiento mental, y nos preocupamos por la educación de las personas procedentes de distintos orígenes y circunstancias. Este es el motivo por el cual nos preocupamos de un modo muy especial por nuestros hermanos y hermanas que se encuentran en la pobreza.

El evangelio hace énfasis en que en el corazón de Dios existe un lugar especial para los pobres, tanto así que se "hizo pobre" (2 Cor 8:9). Jesús reconoció su sufrimiento y era compasivo ante su soledad y sus temores. Jamás pasó por alto sus aprietos ni se comportó como si no le importaran. Nuestro Señor siempre estuvo al lado de los pobres, consolándolos en sus tribulaciones, sanando sus heridas, y nutriendo sus cuerpos y sus almas. Jesucristo exhortó a sus amigos a que reconocieran la verdad de los pobres y que no permanecieran impávidos.

Todos los discípulos de Jesucristo están llamados a amar a los pobres tal como Él lo hizo. Como pueblo de fe, se nos invita a reconocer al pobre, a dejar que la Palabra de Dios ilumine la realidad de la pobreza y a responder con corazones transformados.

Mediante una fórmula sencilla—ver, juzgar, actuar—invitamos y exhortamos a todos, comenzando por nosotros mismos, a prestar más atención a los pobres de nuestra comunidad, a identificar las cuestiones sistémicas que perpetúan

el ciclo de la pobreza para personas y familias, y a aplicar medidas puntuales para reducir las repercusiones a largo plazo de la pobreza en nuestro estado, al mismo tiempo que nos acercamos y ayudamos a aquellos que sufren sus devastadoras consecuencias aquí y ahora.

Reflexiones finales

Estos principios fundamentales constituyen las bases de toda la doctrina social católica y de la antropología cristiana. La respuesta de la Iglesia a las apremiantes interrogantes sociales de nuestra época se rige por estos principios y estos siempre deben guiar las enseñanzas (y las acciones) de los obispos, pastores y de todos los educadores y defensores cristianos.

Tal como sucede a menudo, las enseñanzas de la Iglesia destacan a los "católicos del tanto y el como." Por ejemplo, respetamos tanto el derecho de los países soberanos a controlar sus fronteras como el derecho de las personas y las familias a emigrar y ser tratadas con dignidad y respeto. Reconocemos tanto el derecho constitucional de los ciudadanos estadounidenses de portar armas como la responsabilidad de los gobiernos de reglamentar la venta y el uso de armas de fuego por razones de seguridad pública. Celebramos tanto la diversidad de idiomas, culturas y razas en nuestro país como la importancia de que todos estemos unidos y en paz. Amamos a los pobres y anhelamos el día en que ningún hombre, mujer o niño tenga que vivir sin un techo que lo cobije, tenga hambre o esté privado de una atención médica de calidad.

La doctrina social católica es tan compleja y diversa como la gente que debe proteger y defender. Como cristianos y ciudadanos, quizá no estemos de acuerdo con respecto a la mejor forma de aplicar estos principios en situaciones específicas, ya sea por medio de legislaciones, normas o políticas públicas, pero no puede existir duda en cuanto a que estos principios están arraigados en la verdad sobre la persona humana, tal como se concibe a la luz de la razón y por revelación divina, especialmente en el Evangelio de Jesucristo.

En un espíritu de solidaridad y esperanza, aprendamos a amar y a servir a todos (incluso a los extranjeros y a los enemigos) tal como Cristo nos amó.

Dado en Indianápolis, en el Centro Católico Arzobispo Edward T. O'Meara, el 14 de febrero de 2018, Miércoles de Ceniza.

Reverendísimo Charles C. Thompson D.D., J.C.L.
Arzobispo de Indianápolis

Krieg Brothers finds new location after nearly six decades

By Natalie Hoefler

Jane and John O'Connor had often thought of opening a family business one day. But raising and home-schooling six children left little time for such a venture.

When Jane started teaching the last of their children at the high school level, she saw her schedule soon opening up. Her plan was to then dedicate more time to nursing.

"I expected to take that path in life," says Jane, who with her husband and three college-aged children is a member of St. Martin of Tours Parish in Martinsville. "I plan my life—but God controls it."

'We took a chance and invested'

By that comment she refers to the other path her life took instead. In 2014, she and John heard about an opportunity to buy Krieg Brothers, a family-owned Catholic supply and retail store in Indianapolis founded in 1892. The business was sold in 2011 and scaled drastically down in size and services. The man who purchased the business decided to close Krieg Brothers permanently in early 2014.

"I had been a regular customer there at least five years," says John. "I would buy things to give away or to increase my spiritual journey."

He stayed in touch with the man who bought the business in 2011. When the O'Connors found out his plans to close the store, says Jane, "We looked at each and said, 'What do you think?' So we took a chance and invested."

"It was good timing and a match with where I wanted to be as far as helping out churches and the people in the churches," says John.

In April 2014, the couple re-opened Krieg Brothers on the same corner where it had stood since the early 1960s, on Meridian Street a few blocks south of Monument Circle.

Business 'through spiritual eyes'

The O'Connors re-established the original two-fold nature of the business—a retail side selling Bibles, rosaries, statues, prayer cards, medals, crucifixes and gifts for sacraments; and a supply side, which orders and sells Church-related items for parishes and non-Catholic churches alike.

The couple is not in the religious retail and supply business to turn a profit. Rather, says Jane, "What we make is able to sustain the business."

Even that goal "takes quite a bit of hours," says John. "I don't think most people realize how a small business takes quite a bit of time to do."

The O'Connors operate Krieg Brothers in addition to both having other jobs.

Jane, now 61, oversees the business on the weekdays and every other weekend, while also working the night shift as needed on the weekends as a nurse in Bloomington. John, now 58, works as an engineer in Indianapolis during the week, then operates the store on the weekends.

"We don't have many vacations, that's for sure," John admits. "But I wouldn't trade it. There are times I'm down there by myself [and] I'm grateful for the quiet time, and [also] grateful for the time to help others. People come in and want to share a story of something that happened to them that was spiritually meaningful or uplifting or miraculous. From that standpoint, you realize there's a real value to individual interaction."

Jane can relate. She admits there have been "several times where I've wondered why I'm doing this. I'll pray, 'Lord, I know I'm here, and I guess I'm supposed to be. Can you give me some reason?'"

"It will be that day that someone comes in and says, 'I don't know why I came in here.' And I'll say, 'You came here for me!' ...

"But honestly, not a week goes by that I don't feel some divine inspiration if I look at it through spiritual eyes."

'... and that's how God works'

All was going well despite the "crazy schedule," says Jane. "I planned it—but God has taken control."

That control took the shape of an unexpected need in 2017 to find a new location.

"When we moved into the old location, the landlord had always wanted to renovate," Jane explains. "He got some engineers to look at it last year.

"They found [the building] was structurally unsound. It became a public liability issue."

The O'Connors searched for a new location for two months.

"We wanted to stay downtown, but the rent was so expensive," says Jane. "We couldn't find anything we could afford."

So in August 2017, the O'Connors found themselves with no building from which to operate the retail portion of Krieg Brothers.

What happened next is what Jane calls a "God thing."

A reporter from *The Indianapolis Star* noticed the store's boarded-up windows. The reporter called Jane. A short story about the closing of the retail portion of the store and the O'Connors' hope to open elsewhere in Indianapolis ran in the Aug. 31, 2017, issue of the paper.



Krieg Brothers Religious Supply store, which opened in 1892, operated out of this building in downtown Indianapolis since the early 1960s. Structural issues in the nearly 125-year-old building forced the store to move to a new location, 536 E. Market St., in Indianapolis, where it will re-open on Feb. 24. (File photo by Sean Gallagher)

"The very next day, a person in North Carolina calls me up and says, 'I believe we have a building for you in downtown Indianapolis!'" says Jane. "The man said that he kept in touch reading the *Star* even though he left [Indianapolis] several years ago, and just happened to see the article."

Since the 1960s, he and his two brothers had owned a business located downtown at 536 East Market Street. Five years ago, they had to close their business. They still owned the vacant building, and offered to lease out one of its three floors to the O'Connors.

"They needed a renter, and we needed a place, and that's how God works!" says Jane.

'We're not here by our own doing'

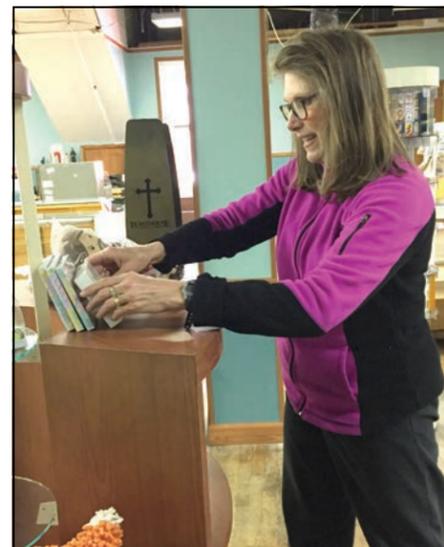
John notes that the new building "is a real blessing. It's a real step up from the old one." During the time the O'Connors operated Krieg Brothers in the former location, the building had neither heat nor air conditioning, he says. "We had ice on the windows on many occasions. I think the good Lord tested us to see if we were really in it to stay."

The distance from the old to the new location is less than a mile.

"We're just really happy about that," says John. "[God has] really used that store to help a lot of people for a long time, for 125 years now. I hope we can stay [in the new location] a while."

But as Jane says, no matter what the plan is, God is in control.

"The building is still for sale," she notes. "My prayer to God is, 'If you want us to



Jane O'Connor stocks the shelves at the new location for Krieg Brothers Religious Supply store in downtown Indianapolis on Feb. 12. (Photo by Natalie Hoefler)

be here, that whoever buys the building wants us, needs us to be here.' It helps me realize we're not here by our doing.

"We are here leaning on God to help us serve the community. ... If we're supposed to be here, he'll take care of everything."

(Krieg Brothers Religious Supply will re-open its retail store on Feb. 24 at 536 E. Market St. in Indianapolis. Business hours are Tuesday from 10 a.m.-5 p.m. and Wednesday-Saturday from 10 a.m.-4 p.m. For more information, call 317-638-3416.) †

Holy Rosary Parish to sponsor first men's conference on March 17

By Sean Gallagher

The first Catholic Men's Conference and Retreat sponsored by Our Lady of the Most Holy Rosary Parish in Indianapolis will take place from 8 a.m.-4:30 p.m. on March 17 at the Indianapolis South Deanery faith community.

It will feature speakers Father Vincent Lampert, pastor of St. Malachy Parish in Brownsburg and archdiocesan exorcist; Priestly Fraternity of St. Peter Father Michael Magiera, pastor of St. Joseph Parish in Rockdale, Ill., and previous associate pastor and administrator of Holy Rosary; and Father Martin Rodriguez, associate pastor of St. Lawrence Parish in Indianapolis.

Titled "Christ: Authentic Manliness," the conference will seek to help attendees learn more about their mission and duty as Catholic men.

In addition to presentations by the speakers, the conference will also



Fr. Martin Rodriguez

include question-and-answer periods with each speaker, group discussions and breaks for individual reflection and prayer.

Mass will be celebrated. Eucharistic adoration will take place, and the sacrament of penance

will also be available.

Jerry Jacobs, Jr., a Holy Rosary parishioner and an organizer of the conference, said he hopes the event will help its participants improve their application of the Catholic faith in their everyday lives.

To that end, the conference's speakers "will give the men three to 10 action steps that they can take once they get home to help further what they just learned."

"This conference is a great start to give them their mission given from God, which is to protect, defend and serve," Jacobs said. "I want them to say, 'Once I came home, I started praying the rosary. I started going to adoration once a week. I started going to confession once a month.' That's what I want."

In addition to the March 17 conference, Holy Rosary is also offering an optional event called "The Friday Night Five" on the evening before the conference for participants to prepare spiritually for it.

The event on March 16 will begin with Mass at 5:30 p.m. at Holy Rosary with check-in to follow. A dinner will be served at 6:30 p.m. A panel discussion will begin at 7 p.m. that will feature the conference's three speakers, Father C. Ryan McCarthy, Holy Rosary's pastor, and Deacon Bradley Anderson, who ministers at St. Mary Parish in Greensburg.

A silent retreat will then take place from 8:30-11:30 p.m. that will feature exposition of the Blessed Sacrament, the praying of the rosary and the availability of the sacrament of penance and spiritual direction.



Fr. Michael Magiera, F.S.S.P.



Jerry Jacobs, Jr.

Early registration is \$50 per person and includes admission to "The Friday Night Five" and meals on March 16 and 17. The early registration deadline is March 3. The cost of advance registration after March 3 is \$60. Registration on the day of the conference will cost \$65. The cost for groups of 10 or more is \$45 per person and requires registration by March 16.

(For more information on or to register for "Christ: Authentic Manliness" Catholic Men's Conference and Retreat on March 17, visit holyroaryconferences.org or call Our Lady of the Most Holy Rosary Parish at 317-636-4478.) †

Lenten speaker series on hiatus

For the past 17 years, Our Lady of the Most Holy Rosary Parish in Indianapolis has hosted a Lenten speaker series titled "Spaghetti and Spirituality" that has attracted attendees from many archdiocesan faith communities.

Waning interest in the speaker series has led Holy Rosary to not offer it this year. †

Case on transfer of archbishop's body is returned to original court

NEW YORK (CNS)—The case involving the transfer of the remains of Archbishop Fulton J. Sheen from New York to Peoria, Ill., has been sent back to the original court by the New York Court of Appeals for an evidentiary hearing.

Archbishop Sheen, a Peoria diocesan priest, gained fame in the 1950s with a prime-time television series called "Life Is Worth Living." He died in New York on Dec. 9, 1979.

The transfer of the archbishop's remains is seen as a key factor in the continuing progress of his sainthood cause, officially opened in 2002 by the Diocese of Peoria. The cause was suspended by the diocese in September 2014.

"We are confident that the new hearing and ruling will be completed in short time," Msgr. James E. Kruse, vicar general of the Diocese of Peoria, said in statement. He predicted the court will rule in favor of Joan Sheen Cunningham, Archbishop Sheen's niece and closest surviving relative.

Cunningham is seeking to have the prelate's remains removed from St. Patrick's Cathedral in New York and transferred to St. Mary's Cathedral in Peoria, where a crypt is being prepared for his re-interment.

The Archdiocese of New York said in a statement it hoped the Peoria Diocese

will reopen the cause for the beatification and canonization of Archbishop Sheen. "There is no impediment to his cause progressing, as the Vatican has told us there is no requirement that the earthly body of a candidate for sainthood reside in a particular place," it said.

Manhattan Supreme Court Justice Arlene Bluth had granted Cunningham's request in late 2016, but the Archdiocese of New York appealed the decision. A hearing before the New York Court of Appeals took place last October.

In its 3-2 decision issued on Feb. 6, the Court of Appeals reversed the 2016 decision and called for an evidentiary hearing solely on disputed issues regarding Archbishop Sheen's own burial wishes.

Msgr. Kruse said Cunningham's attorneys—working closely with Patricia Gibson, Peoria's diocesan chancellor—"are very confident the new hearing will end in re-affirming the original ruling." He pointed out that Bluth, who had already addressed the discrepancy in Cunningham's favor, will preside at the evidentiary hearing.

Archbishop Sheen was born in the Woodford County community of El Paso, Ill., on May 8, 1885, and moved with his family to Peoria so that he and his brothers could attend St. Mary Cathedral Grade

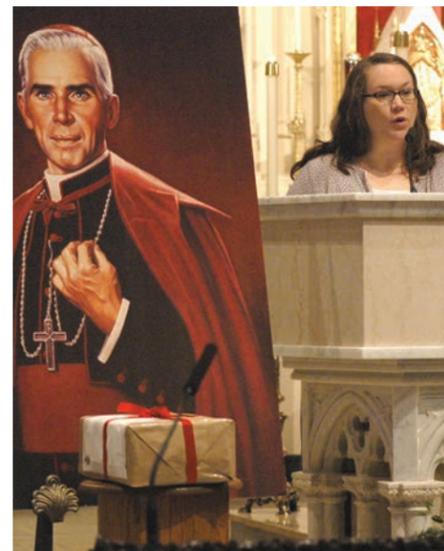
School and Spalding Institute. He was ordained to the priesthood in the cathedral on Sept. 20, 1919.

After a brief priestly ministry in Peoria, he went on to serve on the faculty of The Catholic University of America in Washington for nearly 30 years.

He began his broadcast career in radio in 1930. In 1952, his famous television show "Life is Worth Living" began airing and quickly gained a large audience with many non-Catholics becoming regular viewers. He won an Emmy for outstanding television personality for the show.

He was national director of the Propagation of the Faith from 1950 to 1966. A former auxiliary bishop of the New York Archdiocese, he was bishop of Rochester, N.Y., from 1966 to 1969 and was given the personal title of archbishop when he retired from that diocesan post. He is the author of dozens of books, including his autobiography *Treasure in Clay*.

In 2012, 10 years after his canonization cause was officially opened, Pope Benedict XVI announced that the Vatican Congregation for the Causes of Saints had recognized Archbishop Sheen's life as one of "heroic virtue," and proclaimed him "Venerable Servant of God Fulton J. Sheen."



With evidence of her son's alleged miraculous healing boxed and sealed in front of a portrait of Archbishop Fulton J. Sheen, Bonnie Engstrom proclaims a reading at a 2011 Mass at St. Mary's Cathedral in Peoria, Ill.

(CNS photo/Tom Dermody, The Catholic Post)

The first approved miracle necessary for his beatification has cleared two of the three stages necessary for Archbishop Sheen to be declared "blessed." †

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to *The Criterion*.

Batesville Deanery

- Feb. 26, 6:30 p.m. at St. Lawrence, Lawrenceburg
- Feb. 27, 6 p.m. at St. Michael, Brookville
- Feb. 28, 6:30 p.m. at St. Peter, Franklin County
- Feb. 28, 6:30 p.m. for St. Joseph, Shelbyville and St. Vincent de Paul, Shelby County at St. Vincent de Paul
- March 2, 10 a.m.-10 p.m., 12 Hours of Grace, for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- March 5, 7 p.m. at St. Mary, Greensburg
- March 11, 1:30 p.m. for St. Maurice, Napoleon; St. John the Baptist, Osgood; and Immaculate Conception, Millhousen, at St. Maurice, Napoleon
- March 15, 7 p.m. for St. Catherine of Siena, Decatur County, at St. John the Evangelist Church, Enochsburg
- March 16, 10 a.m.-10 p.m., "12 Hours of Grace," for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- March 20, 7 p.m. at Holy Family, Oldenburg
- March 21, 7 p.m. at St. Louis, Batesville

Bloomington Deanery

- March 1, 6 p.m. at Our Lord Jesus Christ the King, Paoli
- March 7, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- March 8, 6 p.m. at Our Lady of the Springs, French Lick
- March 20, 7 p.m. at St. Agnes, Nashville
- March 21, 6:30 p.m. at St. Jude the Apostle, Spencer
- March 22, 6 p.m. at St. John the Apostle, Bloomington
- March 28, 4-9 p.m. confession for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Connersville Deanery

- Feb. 27, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- Feb. 28, 6:30 p.m. confession at St. Bridget of Ireland, Liberty, after 6 p.m. Mass
- March 20, 6 p.m. confession for St. Elizabeth Ann Seton at St. Mary Church, Richmond, after 5:15 p.m. Mass

Indianapolis East Deanery

- 6-7 p.m. confessions each Tuesday at St. Mary
- Feb. 28, 7:30 p.m. at Holy Spirit
- March 5, 7 p.m. for St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes, at St. Therese of the Infant Jesus (Little Flower)
- March 8, 7 p.m. at St. Philip Neri

- March 12, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- March 16, 6-8 p.m. confessions at St. Michael, Greenfield
- March 17, 10 a.m.-noon confessions at St. Michael, Greenfield
- March 22, 7 p.m. at St. Thomas the Apostle, Fortville

Indianapolis North Deanery

- March 18, 2-3:30 p.m. at St. Simon the Apostle
- March 19, 7-8:30 p.m. at St. Pius X
- March 20, 7-8:30 p.m. at St. Pius X

Indianapolis South Deanery

- Feb. 21, 6:15 p.m. for St. Ann and St. Joseph, at St. Joseph
- Feb. 21, 7 p.m. at Holy Name of Jesus, Beech Grove
- March 4, 2 p.m. at Good Shepherd
- March 5, 7 p.m. at Nativity of Our Lord Jesus Christ
- March 6, 8 p.m. at St. Jude
- March 21, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Barnabas
- March 24, 9 a.m. SS. Francis and Clare of Assisi, Greenwood
- March 26, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- 6-7 p.m. confessions each Wednesday (except March 21), "The Light is on for You" at Mary, Queen of Peace, Danville
- confessions each Fri. 3-4 p.m.; each Sat. 9-11 a.m., 3-5 p.m. and 6-7 p.m.; each Sun. 7-8 a.m., 9-10 a.m., 11:30 a.m.-12:30 p.m., 2-3 p.m. and 5-6 p.m. at St. Monica
- Feb. 21, 6:15 p.m. for St. Ann and St. Joseph at St. Joseph
- Feb. 27, 6:30 p.m. for St. Anthony and St. Christopher, at St. Anthony
- March 8, 7 p.m. at St. Malachy, Brownsburg
- March 12, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- March 13, 7 p.m. at St. Michael the Archangel
- March 21, 7 p.m. at St. Gabriel the Archangel
- March 22, 6:30 p.m. at St. Susanna, Plainfield

New Albany Deanery

- Feb. 23, 8 p.m. at Our Lady of Perpetual Help, New Albany
- Feb. 28, 6:30 p.m. at St. Michael, Bradford
- March 1, 6:30 p.m. for St. John Paul II, Sellersburg, at St. Paul Church, Sellersburg
- March 21, 7 p.m. at St. Mary, Navilleton
- March 22, 8 a.m.-8 p.m., "12 Hours of Grace" at Our Lady of Perpetual Help, New Albany

- March 25, 1 p.m. at St. John, Starlight

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

- 6-7 p.m. each Tuesday in Lent at St. Anthony of Padua, Clarksville
- 5:45-7:30 p.m. with adoration each Wednesday in Lent at St. Michael, Charlestown
- 6:30-7:30 p.m. each Wednesday in Lent at St. Mary-of-the Knobs, Floyd County
- 7 p.m. each Wednesday in Lent at St. Mary, Lanesville
- 7-8:30 p.m. each Wednesday in Lent at Holy Family, New Albany
- 5:40-7:30 p.m. each Thursday in Lent with adoration at St. Francis Xavier, Henryville
- 4-6 p.m. each Friday and 8-10 a.m. each Saturday in Lent at Most Sacred Heart of Jesus, Jeffersonville

Seymour Deanery

- Feb. 20, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- Feb. 28, 7 p.m. at St. Rose of Lima, Franklin
- March 7, 7 p.m. at St. Ambrose, Seymour
- March 14, 6 p.m. at St. Patrick, Salem
- March 15, 6 p.m. at American Martyrs, Scottsburg
- March 21, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Mary
- March 22, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburgh, at St. Bartholomew, Columbus

Terre Haute Deanery

- March 15, 1:30 p.m. for St. Mary-of-the-Woods, St. Mary-of-the-Woods; Sacred Heart of Jesus; St. Benedict, St. Patrick, St. Joseph University and St. Margaret Mary, all in Terre Haute, at Sacred Heart of Jesus, Terre Haute
- March 15, 7 p.m. for St. Mary-of-the-Woods, St. Mary-of-the-Woods; Sacred Heart of Jesus; St. Benedict; St. Patrick; St. Joseph University; and St. Margaret Mary, all of Terre Haute, at St. Patrick, Terre Haute
- March 21, 7 p.m. at Sacred Heart, Clinton
- March 22, 7 p.m. at Annunciation, Brazil
- March 26, 7 p.m. at St. Paul the Apostle, Greencastle
- March 28, 11 a.m. at St. Joseph, Rockville

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

<p>REPORT SEXUAL MISCONDUCT NOW</p> <p>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 <i>two</i> ways to make a report:</p> <p>1 Ethics Point Confidential, Online Reporting www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810</p> <p>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 chill@archindy.org</p>	<p>Online Lay Ministry Formation</p> <p>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:</p> <ul style="list-style-type: none"> • 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 <p>For more information, please log on to www.archindy.org/layministry</p> 	<p><i>Lending Based on Family Values ... Honesty, Sincerity, Integrity</i></p> <p>Purchase, Refinance, Debt Consolidation Loans Conventional, FHA, VA, Rural Housing Home Loans (317) 255-0062 or (866) 690-4920 on-line 24-hours at www.grandviewlending.com</p>  <p>Check out our video on our website Local Catholic Company serving the Archdiocese of Indianapolis</p>
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Early Church practices show centrality of penance, humility in Lent

By Marcellino D'Ambrosio

The call to a change of heart and a change of life was a hallmark of the ministry of Jesus, of his forerunner, St. John the Baptist, and of his Apostles. And the Lenten season, which has been part of the Christian year from the earliest days of the Church, has always made repentance its centerpiece.

But if we take a good look at the way the early Church approached sin, repentance and the Lenten season, we notice some significant differences from the way American Catholics of the 21st century ordinarily approach these things.

Many today see Lent as a season of spiritual self-help. Each person picks something to give up and tries to work on a fault or two. We may attend a parish penance service, but Lenten penance is pretty much a personal thing.

For the first few centuries after the resurrection, to become a Christian was a radical act. It involved a complete break with a former way of life and the values of a pagan society. Baptism was not only a solemn commitment to a holy God and a holy lifestyle, but an empowerment by the Holy Spirit that made it possible to live the Gospel.

So for a person to fall into serious sin after baptism was abnormal. It signaled something was seriously wrong and required an urgent response not only on the part of sinner, but of the entire community.

Today, a lengthy period of sometimes painful physical therapy is often required to restore an injured limb to health. In the early Church, a lengthy period of penance was understood as spiritual rehab, necessary to restore the health of sinners and the well-being and equilibrium of the Church.

For the first 800 years of the Church, those who had fallen into grave sin would come to church for a prolonged period dressed in sackcloth and ashes, seeking the prayers of the community. Though sins were confessed privately to the bishop, penance was a public affair.

Lent was a special time when the whole Church labored in penance alongside catechumens preparing for baptism and penitents preparing to receive absolution and reconciliation at Easter.

It was a time of solidarity and unity, with the mature and the strong walking shoulder to shoulder with the immature and the weak, all wearing the same ashes.

While praying and doing penance for those seeking healing from serious sin, everyone sought purification from the sneaky venial sins that quietly eat away at our hearts and lurk in so many nooks and crannies of our lives.

This solidarity and unity in doing penance together underscores another feature of repentance in the early Church. The Church is holy as we profess in the creed. But it is also one.

The early Church took seriously the call to unity, expressed in a love between Christians that was striking to those from the outside looking in. The first Church collections were for widows and the poor, not for the maintenance of buildings. Martyrs would embrace one another in the arena before their execution and cause the spectators to remark, "See how they love one another."

But like us, Christians of the first centuries sometimes lost their perspective. Sins against unity were considered among the most serious of spiritual offenses.

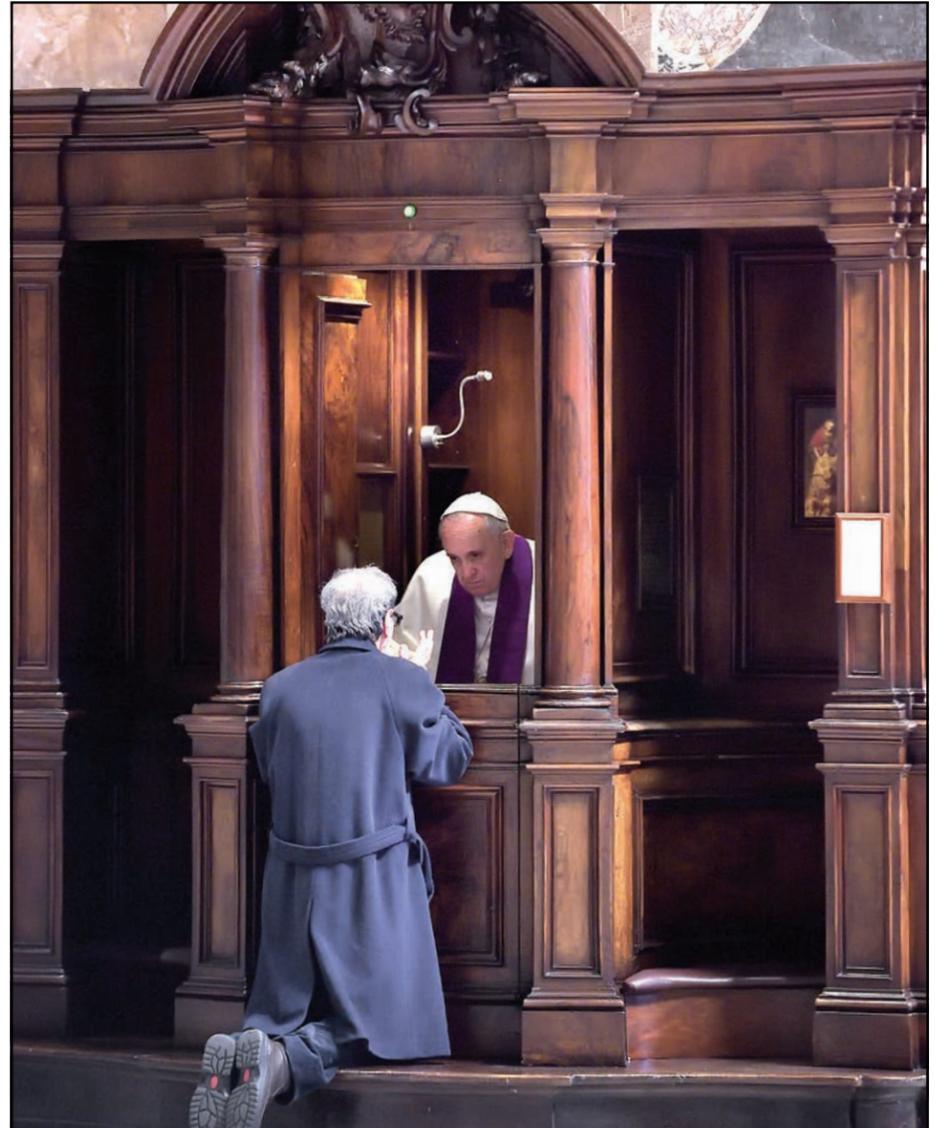
When young members of the Church of Corinth tore the community in two, seizing leadership from the elders appointed by the Apostles, Pope St. Clement of Rome intervened. He did not issue a bureaucratic decree to resolve the problem, but rather a long and beautiful teaching on the root of disunity and the nature of true repentance.

What is the cause of disunity and dissension, he asked. Is it not pride? Rivalry, bitter criticism of others, the dwelling on others' faults, refusal to forgive shortcomings—don't these come from a perverse passion to exalt and justify ourselves?

Ultimately the pride that disrupts unity among people is the very thing that drives a wedge between us and God. For pride exalts itself against everyone, even God.

In the tradition of the Fathers of the Church, picked up and developed by the medieval monks, seven deadly sins are identified from which all other sins flow. The deadliest of these seven is pride.

Therefore, according to the early Fathers of the Church, all true repentance



Pope Francis hears confessions during a Lenten penance service in St. Peter's Basilica at the Vatican on March 13, 2015. The Lenten season, which has been part of the liturgical year from the earliest days of the Church, has always made repentance its centerpiece. (CNS photo/Stefano Spaziani, pool)

must begin with humility. To take our eyes off others' sins and instead to admit our own—this is only possible through humility. To take our eyes off ourselves and look to God is also an act of humility.

"Humility" is closely related to the word "humus," the component of soil that makes it fertile. When we get too big for our britches and our life becomes spiritually sterile, we need to recall that we came from the Earth and

will return to the Earth. We need to get grounded once again.

Perhaps this is why the season of Lent begins with the sign of the cross traced on our forehead with ashes. "Remember, man, that you are dust and unto dust you shall return."

(Marcellino D'Ambrosio is author of *When the Church Was Young: Voices of the Early Fathers*. Connect with him on Twitter @DrItaly.) †

A prayerful examination of conscience at the beginning of the Lenten season

By Effie Caldarola

Lord Jesus,
Lent presents me with the opportunity—and the obligation—to examine where my life is modeling your example, and where I am failing to help bring about the kingdom of God.

Help me to delve deeply into my life during this season of penance and give a thorough look at what my values are and how I live them out each day.

Many times, I consult my "grocery list" of sins, confess them and find them remarkably similar month after month. I say my act of contrition and move on.

This Lent, I ask you to help me to look more intensely into the trajectory of my life, and the trajectory of each precious day. Help me not to skim the surface of minor infractions, but to probe the depth of motivation and desire.

If I truly believe that a relationship with you, Jesus, is the ultimate goal of my life, how and where do I fail to apply myself with the help of your grace to this goal?

Forgive me for the days when I have neglected a time of quiet and reflection necessary to anchor myself in your love and direction. Forgive me for failing to seek out spiritual nourishment in reading and entertainment. Forgive me when I've neglected to nourish a faith community, a community that supports me and my family as we strive to grow in grace.

Help me to examine my priorities for the use of my leisure time, my volunteer time, my family time.

Do I hear the cry of the poor? Forgive me for the times I have stayed insulated in my security and failed to reach out in a personal way to the hungry, the naked, the refugee, the suffering, the sick and the grieving.

Forgive me for straying from the corporal and spiritual works of mercy. Help me to examine them and make them a focus of my Lenten good works.

Do I live as if loving is my first priority? Forgive me for the times I fail to look another, particularly a child, in the eyes and truly listen.

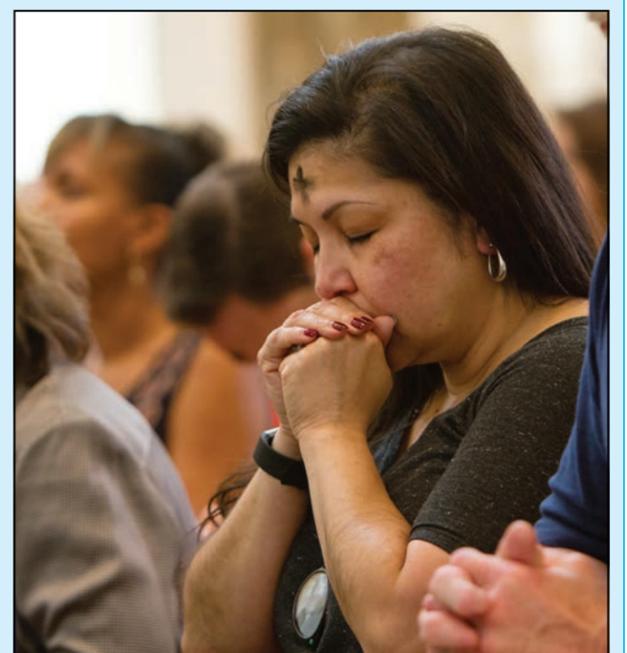
Forgive me for the times I have been so convinced of my rightness on an issue that I have failed to value the opinion and the person of another. Forgive me for the times I've been selfish with my resources. Forgive me for the times I've automatically thought "me first."

Do I acknowledge that the deepest desire of every human heart is God, and yet continue to procrastinate in my pursuit of what is holy? Do I seek God in all things? Forgive me for laziness. Help me to make concrete plans this Lent.

The prophet Jeremiah said the Lord promises us a new covenant. "I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people" (Jer 31:33).

Lord, help me to probe my heart during Lent, to find your law there and to experience your healing love.

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service.) †



A woman prays during Ash Wednesday Mass on March 1, 2017, at the Co-Cathedral of the Sacred Heart in Houston. Lent presents Catholics with an opportunity and an obligation to examine where their lives are modeling the Lord's example, and where they are failing to help bring about the kingdom of God. (CNS photo/James Ramos, Texas Catholic Herald)

From the Editor Emeritus/John E. Fink

Black Catholics in U.S. history: This week, Henriette Delille

Henriette Delille is the first U.S.-born African-American whose cause for canonization has officially been undertaken. She was declared Venerable in 2010.



She was born in New Orleans in 1812 and was known as “a free woman of color.” Her great-great grandmother had been brought from

Africa as a slave. Claude Dubruel, a French colonialist, bought her and had her baptized as Marie Ann in 1745. Although he was married to a white woman, Claude and Marie had four children. One of Claude’s legitimate children freed his half-siblings after Claude’s death.

Naturally, the Catholic Church condemned it, but the practice of white married men having black mistresses was a tolerated institution in New Orleans society in those days, even among Catholics who otherwise practiced their faith.

The law prohibited free women of color from marrying white men and there were few free men of color, so what was known as the quadroon system flourished.

A “quadroon” is a person of one-quarter black ancestry. As she matured, white men propositioned Henriette as part of the system, but Henriette refused to have anything to do with it.

She applied for admittance to two religious communities, but was denied because of the color of her skin. Therefore, she gathered three other free women of color and they began to catechize African-Americans, both slave and free, in the basics of the Catholic faith. After seven years, they formed a pious confraternity called the Congregation of the Sisters of the Presentation of the Blessed Virgin Mary.

At first, they didn’t live in community but took vows of poverty, chastity and obedience and dedicated their lives to helping African-Americans and persons of color. Their rule said that each sister was to “seek to bring back the glory of God and the salvation of their neighbor by a charitable and edifying behavior,” working together since “each woman alone could do little to evangelize or care for others.” They were to work for the sick, the infirm and the poor.

In 1842, though, the women began to live in community, in a house bought

for them by the cathedral’s pastor. The community affiliated with the international Sodality of the Blessed Virgin Mary.

The number of sisters grew, and Henriette formed the Association of the Holy Family, whose members helped support the congregation with money and prayers. In 1850, she purchased a home where the sisters conducted religious instruction for children during the day and for women at night.

The sisters lived simply and in great poverty. One biographer described their clothing as “more like Joseph’s coat that was of many pieces and colors, darned until darn was not the word.”

In 1852, Henriette and some of the other sisters traveled to Convent, La., north of New Orleans, where Archbishop Antoine Blanc arranged for them to receive formal instruction in religious life from the Religious of the Sacred Heart. They stayed there for several months.

Henriette died when she was only 50, in 1862 during the Civil War. Seven years later, the Vatican gave formal recognition to the religious community that she founded. †

Worship and Evangelization Outreach/Mary Schaffner

Encountering God in the silence

Do you feel drawn to silence, yet resist it at the same time? This seems



to be a common theme when the subject of silence in the spiritual life comes up. And yet, is it even about the silence?

When we find our way to silence—in prayer, for a retreat, for a

walk in nature—what is it that we are truly seeking? The well-known words from St. Augustine can offer insight: “Our hearts are restless until they rest in you.”

Each of us has an inherent desire for God. In the *Catechism of the Catholic Church*, we hear, “The desire for God is written in the human heart, because [we] are created by God and for God” (# 27).

In fact, we might say that we are more than *in* relationship with God, but that we *are* relationship with God in our very being. Nurturing in prayer what is so naturally a part of us puts us in touch with our inner beauty and dignity, and silence is crucial to a deepening life of prayer.

Pope Francis says that silence “is really the ‘cloud’ that covers the mystery of our relationship with the Lord. ... We cannot explain this mystery, but where there is no silence in our lives, the mystery is lost, it goes away. Guard the mystery with silence!” (Homily on Dec. 20, 2013).

As a spiritual director, I am always humbled and struck by the grace and fruitfulness of those who have taken time to enter into the mystery of relationship with God in silence. God’s love, mercy and healing touch become so very real and alive.

If you are looking for an opportunity to experience a deepening relationship with God through silence, a list of retreat centers in the archdiocese and throughout the Midwest can be found at www.archindy.org/fatima/midwest.

Here at Our Lady of Fatima Retreat House in Indianapolis, we have the following opportunities scheduled for 2018:

Silent Self-Guided Days of Reflection run from 8 a.m. to 4 p.m. and include a room for the day, continental breakfast, lunch and the use of the common areas and grounds. Mass is celebrated at 11:30 a.m.

Holy Week Silent Days and Nights begins at 4 p.m. on March 25, and runs daily through March 29.

Other monthly opportunities will take place on April 18, May 4, June 25, July 26, Aug. 14, Sept. 25, Oct. 19 and Nov. 26.

Advent Silent Days will take place from Dec. 18-21.

A Summer Silent Directed Retreat will be held on July 13-20. Rates vary depending on length of stay.

The primary purpose of a silent directed retreat is to foster an atmosphere in which retreatants may be led to a personal encounter with God. In meeting with a spiritual director once a day and through the use of Scripture and their own story, retreatants are offered the opportunity to deepen their relationship with God and grow in an awareness of the Holy Spirit working in their life.

For more information, visit www.archindy.org/fatima/calendar. Plan ahead and give yourself the greatest of gifts!

(Mary Schaffner is associate director of spirituality at Our Lady of Fatima Retreat House in Indianapolis.) †

That All May Be One/Fr. Rick Ginther

Building bridges is goal of interreligious relationships, dialogue

People can babble on, can’t they? For the most part, we tune out such folks, preferring the solace of the noise in our brains—our own babble.



The Book of Genesis gave us this English word “babble.” Originally, it meant “unintelligible speech,” not prolonged prattle.

In the story (Gen 11:1-9), people chose to try to be like God, not unlike the temptation the serpent served up to Eve and Adam. They constructed a city with a tower. It was to touch the very realm of God.

The sacred author notes that God saw this and chose to disperse the people by confusing their language. God’s purpose was to end this god-attaining behavior which the human technology of the time encouraged.

On the Feast of Pentecost (Acts 1), the power of the separation of languages is diminished by the Holy Spirit. People hear and understand in their own languages the truth of the death and resurrection of Jesus Christ. Though the divide of language endured, the bridge of truth spanned that chasm.

Chasms, ravines, gullies, vast stretches of wasteland divide. Bridges, roads and vehicles of human making span these divides.

But topography aside, what of the

spaces that divide which humans create? What of the religious and theological spaces which divide?

The *Catechism of the Catholic Church* states clearly in its opening paragraphs that all humans seek God. This is innate to us.

The catechism also notes that sin divides us from God, self and others. It goes on to invite us to reconcile, to heal, “to span the gulf” created by sin and division.

Our world has many religions, and each seeks the truth. Most provide a way to encounter God as their adherents understand God. Most provide rituals, practices and sacred writings to help in their pursuit of the divine—living toward a wholeness which reflects the divine.

We Catholics believe very clearly that, in Jesus Christ, our God revealed his very self completely, and showed us the way to live. The Gospel underpins all we are as a Church. That is a core truth.

The Church states very clearly that indifferentism—the idea that all religions are the same—is not valid and should be avoided.

But this does not, and cannot, lead to an exclusivity of “we have the truth and others do not.” As the documents of the Second Vatican Council insist, other Christians and other religions have some share of the truth and the seed of salvation brought to us in Christ.

To build bridges across the divides our religions seemingly impose: that is

a goal of interreligious relationships and dialogue.

The Center for Interfaith Cooperation (CIC) in the Indianapolis metropolitan area is such a bridge builder.

Like other such organizations—in Louisville “The Center for Interfaith Relations”; in Cincinnati “Interfaith Cincy” and Interfaith Association of Central Ohio, or IACO—the CIC works to share a vision: “Hoosiers of many faiths, in community, pursuing peace through interfaith understanding and cooperation.”

CIC’s mission is “to strengthen community in Central Indiana and beyond by: 1) supporting existing connections between and among faith communities; 2) fostering additional interfaith opportunities through social, cultural and educational interactions; 3) connecting communities through volunteer service and civic engagement.”

Check out this bridge builder at www.centerforinterfaithcooperation.org. Note how the Spirit of Pentecost is yet at work in our world, reaching beyond the “babble” of misunderstanding—to mutual understanding leading to openness, justice and peace.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is pastor of Our Lady of Lourdes Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

Camaraderie, cohesiveness, unity of community mark 2018 March for Life

You could not ask for a larger turnout or more beautiful weather for the 2018 March for Life.

Among the marchers on Jan. 19 were inspiring elderly people painfully measuring each step they took, teenagers spryly bouncing along, mothers with babies strapped to them or pushing strollers, and priests and nuns in their religious habits.



Many groups of marchers were color-coded, wearing the same designed stocking hats and scarfs.

Posters addressing the value of life were everywhere. One banner that caught my eye read, “Adoption is Pro-life.”

As I watched the march, I noticed most of the thousands that passed me were not on a cellphone. Rather, they were talking

with one another as they walked side by side. This is very unusual because most people I see going to or coming from work are glued to cellphones.

The experience of people walking and talking together for a cause is community spirit at its best.

A frieze atop the Supreme Court’s eastern side portrays a man holding a bundle of sticks tied together, with an axe sticking out from its top. In Roman times, this bundle of sticks was called a *fasces* and was a sign of authority.

The *fasces* also symbolizes that one stick alone breaks easily. However, when many are bundled together they become extremely difficult to break.

In unity there is strength, especially when a wholesome community spirit is created.

One way to envision the March for Life is as a powerful means for tightly joining people together to strengthen their efforts in combating abortion and social injustice.

It goes without saying that divisiveness is on the rise. It has been and always will be prevalent in society. The only difference today is that 24/7 news has made the division more emotionally charged. Never before has the media contributed to such a local and global divisiveness.

On a sunny day in Washington, community spirit—the antithesis of divisiveness—marched through the streets, thanks to people walking side by side and talking with one another instead of distracting themselves on a cellphone. For a welcomed change, the air was filled with cohesiveness, camaraderie and friendship.

As a bundle of sticks tightly tied together represents strength in unity, so too did the people from around the country who came together as one in a show of togetherness and strength.

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

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, February 18, 2018

- Genesis 9:8-15
- 1 Peter 3:18-22
- Mark 1:12-15

The first reading for Mass on the first Sunday of Lent this year, from the Book of Genesis, presents the familiar story of Noah. It is a story of contrast and of the consequences of this contrast. Noah was faithful, whereas the world almost universally was not faithful. God protected Noah from doom, to which the sinful world succumbed.



Warned by God, Noah took his family and couples of the various animals onto the ark, or ship, that Noah had constructed. As the floodwaters ebbed, the ark settled on dry land. By God's help, all aboard Noah's ark survived.

God assures Noah and all people that never again would a flood destroy the Earth. He promises a covenant with Noah's people. Under this covenant, or solemn agreement, the people would obey God's law. In turn, God would protect them from peril.

It is a foundational story of all that would be revealed in the long history of salvation. Sin destroys, but God protects the truly faithful.

The second reading is from the First Epistle of St. Peter. The letter states that it was composed in Babylon, thought to be a reference to Rome, the mighty, magnificent imperial capital, and also the center of paganism and of the impious culture of the time.

Roman Christians at the time needed encouragement. This epistle provided such encouragement by recalling the faithfulness of Noah. God protects and saves the faithful, who in baptism and in holiness identify themselves with Jesus.

St. Mark's Gospel furnishes the last reading. It is very brief, only a few verses, but its brevity gives it drama and directness in its message.

Use of the number 40 is revealing, suggesting as it does the 40 days spent by Moses in the desert before God gave him the law on Sinai. Jesus

is the bearer of God's holy word, as was Moses. Forty was code for the perfectly fulfilled.

Jesus was ready to undertake the mission of redemption and reconciliation.

Wild beasts were everywhere, then and still today, in the Judean wilderness. Yet, angels protected Jesus. By the way, Mark does not lose the chance again to assert that Jesus is the Son of God.

At last, indicated by John's arrest and removal from the role of prophet, the culmination of salvation awaits in Jesus. Jesus steps forward, proclaiming that God's majesty will be seen. He calls upon the people to repent. "The time of fulfillment is at hand" (Mk 1:15). God will be vindicated. Jesus has come to set everything in balance. The sinful will be laid low. The good will endure.

Reflection

The Church has begun Lent, the most intense period in its liturgical year of calling people to union with God.

The readings for this First Sunday of Lent call people to face the facts of life as humans, bearers of good or evil, always affected by good and evil.

Regardless of the exact details of the flood described in Genesis, so often discussed and indeed questioned on scientific grounds, the religious message of Noah and his ark is clear. It supplies a fitting beginning to reflection for Lent. Sin, the willful rejection of God, leads necessarily and always to destruction.

The message of Christ, in the end, is never filled with woe and despair. God offers eternal life and peace to us now. For those who fail, God is forgiving and merciful, so long as the wayward see their faults and ask for mercy.

Essential to asking for forgiveness is to acknowledge personal sin. We must delve deeply into our hearts and minds and scrutinize what we have done.

We must be humble and strong enough to be frank with ourselves. So, we now begin our 40 days of concentrating upon our salvation. †

Daily Readings

Monday, February 19

Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, February 20

Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, February 21

St. Peter Damian, bishop and doctor of the Church
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, February 22

The Chair of St. Peter the Apostle
1 Peter 5:1-4
Psalm 23:1-6
Matthew 16:13-19

Friday, February 23

St. Polycarp, bishop and martyr
Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, February 24

Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, February 25

Second Sunday of Lent
Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 116:10, 15-19
Romans 8:31b-34
Mark 9:2-10

Question Corner/Fr. Kenneth Doyle

Church law prohibits sale of blessed objects used for religious devotion

QA recent picture in a magazine showed Pope Francis signing a car that had been given to him. The caption for the photo said that the pope had signed and blessed the car before putting it up for



auction by Sotheby's in London, with the proceeds going to charitable work.

But I had always understood that, according to Church law, blessed articles cannot be sold. Would you comment, please? (Indiana)

AWhat you saw in the magazine did, in fact, happen. In November 2017, the Italian automaker Lamborghini donated to Pope Francis a new model sports car in the Vatican colors of white and gold, worth upward of \$200,000.

The pope autographed and blessed the vehicle, which was then consigned to Sotheby's to be auctioned off—the proceeds going to three charities close to the pope's heart: the rebuilding of homes and Christian houses of worship in Iraq that had been destroyed by the Islamic State; assistance to women who had been victimized by prostitution and human trafficking; and specialized medical care in several African nations.

It would be safe to assume that the pope would not violate canon law, and that is true here. Nowhere does the Church prohibit the sale of each and every blessed object. Like most priests, I am regularly asked to bless new homes, and there are specific prayers created for such a purpose. But imagine how infrequently that would happen if such a blessing were to result in the permanent prohibition of that house's resale.

What must not be sold are blessed objects of religious devotion—crucifixes, medals, rosaries, etc. Such objects are to be blessed only after they are purchased.

QI have heard and read that the Girl Scouts support Planned

Parenthood. What is the Church's understanding of this? (Ohio)

AIn recent years, concerns have arisen about certain affiliations of the Girl Scouts of the United States of America (GSUSA) in reference to issues of Church teaching. Those concerns relate especially to GSUSA's link with the World Association of Girl Guides and Girl Scouts, to which GSUSA contributes more than \$1 million each year—particularly with the association's stated support of "sexual and reproductive health/rights."

Based on such concerns, the U.S. Conference of Catholic Bishops undertook a study that resulted in its 2014 decision to leave it up to local bishops to determine whether their dioceses and parishes should affiliate with GSUSA.

Among other things, it was suggested that dioceses seek a memorandum of understanding with GSUSA that parish troops are to be "free from any programming or activities contrary to the Church's teaching."

During interviews done as part of the study, GSUSA stressed that it has no official relationship with Planned Parenthood. And during a 2014 Girl Scouts national convention, the federation's executive director noted that "no monies collected by Girl Scouts for any purpose, including our girls' cookie sales, will be given to Planned Parenthood or any other organization" that advocates on issues such as abortion and contraception.

However, GSUSA also noted that it has no authority to prohibit local councils or troops from forming their own relationships with such organizations. In May 2017, the Archdiocese of Kansas City, Kan., chose to cut ties with GSUSA and to affiliate instead with a Christian program called the American Heritage Girls.

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

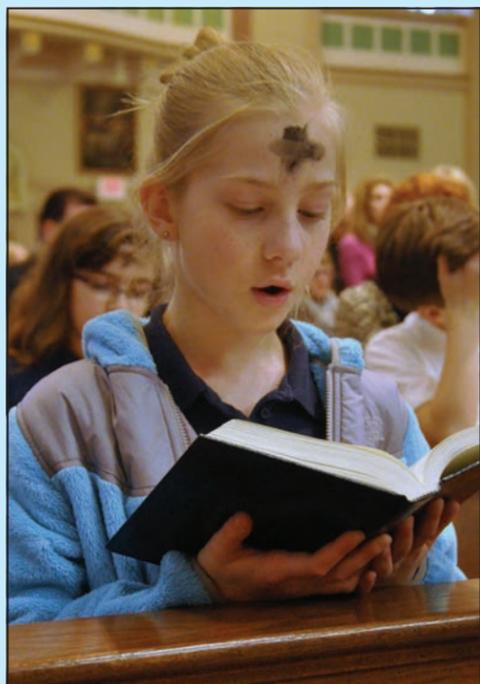
My Journey to God

Seeds and Ashes

By Michael Barrett

Maple sap dribbles into buckets. Stray weeds poke from under curled leaves. What we pried up cannot re-root. What we had planted will need to be pruned. We will select seeds and saplings, pray new life bless thumbbed ashes and grace coax roses from thorns.

(Michael Barrett is a member of St. Philip Neri Parish in Indianapolis. A student from Lumen Christi Catholic School in Indianapolis sings during Ash Wednesday Mass on Feb. 10, 2016, at Our Lady of the Most Holy Rosary Church in Indianapolis. Lent began with Ash Wednesday on Feb. 14 this year.) (File photo by Sean Gallagher)



Readers may 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 critterion@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.

AHAUS, Deborah, 61, All Saints, Dearborn County, Jan. 29. Wife of Hank Ahaus. Mother of Colleen Foxx, Lindsey Jendraszak and Kate Ahaus. Sister of Michelle, Dan and Pat Durkin. Grandmother of two.

ALVARADO POLANCO, Milca B., 24, St. Lawrence, Indianapolis, Jan. 4. Daughter of Vitelio Alvarado and Berta Polanco. Sister of Aylin Perdomo, Alexia and Nixon Alvarado and Carlos Carillo.

BROWN, Debra, 61, St. Michael, Brookville, Jan. 24. Mother of Krista Brown Rivera. Daughter of Jeroma Brown. Sister of Pam Bachus, Connie Bischoff, Dennis, Grover, Jeffrey, Jon and Kevin Brown.

DIAL, Robert L., 95, St. Christopher, Indianapolis, Jan. 23. Father of Diana Satkamp and Thomas Dial. Grandfather of one.

FROST, Alva L., 78, St. Mary, New Albany, Jan. 26. Mother of John Frost. Sister of Danny Williams. Grandmother of two.

GARDNER, Marjorie L., 93, St. Michael, Brookville, Jan. 31. Wife of Paul Gardner. Mother of Michael Gardner. Grandmother of two.

HAMILTON, Mary M., 84, St. Christopher, Indianapolis, Jan. 27. Wife of Richard Hamilton. Mother of Susan Leonard, Shelly Ochs, Sherry Toms, Mark, Matt and Mike Hamilton. Grandmother of 11. Great-grandmother of one.

HARLOWE, Betty, 81, St. Mary, New Albany, Jan. 28. Wife of Stuart Harlowe. Mother of Elizabeth Becht, Clay and Michael Harlowe. Sister of Kathy Moser. Grandmother of six. Great-grandmother of one.

HAVENS, Helen M. (Ogden), 91, St. Joseph, Shelbyville, Jan. 19. Mother of John, Mike and Terry Ogden. Grandmother of 19. Great-grandmother of 22.

HEBER, Dale, 95, St. John the Baptist, Osgood, Jan. 29. Husband of Imogene Heber. Father of Doris Callis Jensen and Jerry Heber. Grandfather of four. Great-grandfather of nine.

HELDMAN, Marcella M., 99, Holy Spirit, Indianapolis,

Jan. 30. Mother of Anita Keller, Charles and Richard Heldman. Sister of Ruth Heldman and Ann Mudd. Grandmother of five. Great-grandmother of five.

HENN, Josephine A., 81, St. Mark the Evangelist, Indianapolis, Feb. 1. Wife of Patrick Henn. Mother of Deacon David and Patrick Henn. Sister of Margaret Thornberry and Salvatore Comado. Grandmother of four.

HIGGINS, John, 92, St. Joseph, Shelbyville, Feb. 2. Husband of Virginia Higgins.

HOPPE-MARKLEY, Mary, 92, St. Elizabeth Ann Seton, Richmond, Jan. 29. Mother of Lyn Hoppe-Bailey and Scott Hoppe. Grandmother of two. Great-grandmother of six.

JARMAN, Dorothy M., 83, St. Mary, Rushville, Feb. 3. Mother of Joseph Jarman. Sister of Dennis and Tobias Owens. Grandmother of eight. Great-grandmother of 14.

JONES, Patricia J., 75, St. Agnes, Nashville, Jan. 14. Mother of Cindy Richards, Sue Werling and Gregory Jones. Sister of Nancy Clarke. Grandmother of seven. Great-grandmother of several.

KIRBY, John F., 96, St. Luke the Evangelist, Indianapolis, Jan. 25. Father of Ellen Abromavicius, Jacqueline Collins, Patrick and Terrence Kirby. Grandfather of three.

LARIMORE, Janet, 56, St. Anthony, Indianapolis, Jan. 19. Mother of Sarah Domogalik, Sarah Taylor and Jimmy Jewell. Daughter of Jean Scales. Sister of Teresa Black, Denise Domogalik, Mary Ann Fresher, Debra Myers, Jeff and Tony Scales. Grandmother of seven.

LAWLER, Agnes, 87, St. Elizabeth Ann Seton, Richmond, Jan. 31. Wife of Myron Lawler. Mother of Cathy Skinner, Julie Steins, David, Ron and Tom Lawler. Sister of Rita Wright and Joseph Bertsch. Grandmother of 13. Great-grandmother of five.

LOPEZ ALBA, Alberta, 92, St. Agnes, Nashville, Jan. 5.



Honoring the enslaved

Washington Cardinal Donald W. Wuerl blesses memorial plaques during a Feb. 3 Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington. The plaques honor enslaved men, women and children buried throughout the Archdiocese of Washington, which includes the District of Columbia and five surrounding Maryland counties. (CNS photo/Daphne Stubbolo, Archdiocese of Washington)

Mother of Barbara Alba Bush and Rita Alba. Sister of Helen Gonzales, Eleanor Harms, Bea Nickels and Jim Lopez. Grandmother of seven. Great-grandmother and great-great-grandmother of several.

MCDEVITT, Elizabeth J., 93, St. Charles Borromeo, Bloomington, Jan. 29. Mother of Elizabeth Major, Jean McCarthy, Dan, Kevin and Patrick McDevitt. Sister of Joseph Voss. Grandmother of 14.

MCGUIRE, James, 82, St. Martin of Tours, Martinsville, Feb. 3. Husband of Kathy McGuire. Father of Erin Vandewalle, Kevin, Tim and Tom McGuire. Grandfather of 10. Great-grandfather of three.

NARGANG, Johann, 89, SS. Francis and Clare of Assisi, Greenwood, Jan. 28. Husband of Hilda Nargang. Father of Karen Ross, James and Robert Nargang. Grandfather of six.

NOLAN-WESTLAKE, Jeannette, 97, St. Bartholomew, Columbus, Jan. 29. Mother of Dianne Dickson, Mary Hyer and John Nolan. Sister of Lorraine Keis, Leona Linen and Ret. Col. Robert Mossey. Grandmother of 22. Great-grandmother of 27.

NOLE, Joan M., 89, St. Augustine, Jeffersonville, Jan. 19. Mother of David and Rick Nole. Grandmother of seven. Great-grandmother of four.

REH, Soe, 60, St. Pius X, Indianapolis, Jan. 23. Father of Beh, Ko, Nga, Oo, Plue, Pray, Say and Ti Reh.

RICHART, Rose M., 78, St. Mark the Evangelist, Indianapolis, Feb. 2. Wife of Larry Richart. Mother of Jennifer Jones, Angela Runholt, Michelle and Mark Richart. Sister of Carol Van Camp, Jane, James, Larry and Richard Davis. Grandmother of seven.

SCHAFFER, Neil J., 60, St. Lawrence, Indianapolis, Jan. 29. Husband of Marlene White-Schafer. Father of Ashley Schafer-Hardin, Emily and James Schafer. Brother of Alan, Brian, Joseph, Kevin and Leo Schafer.

SCHNATTER, Barbara A., 84, St. Augustine, Jeffersonville, Jan. 7. Mother of Teresa Costello, Carol Perra and Patty Schnatter. Sister of Clarence Jones. Grandmother of five. Great-grandmother of one.

SEDNEK, Kathryn, 96, St. Mary, Rushville, Jan. 19. Mother of Alice Dice, Theresa Duval, Nanette Lee, Amy Ruxer, Judy Schmidt, Margaret

Smith, Mary Wilson, Anita, Marcia, Johan, Mike and Stephen Sednek. Grandmother of 26. Great-grandmother of 25.

SEIPEL-COLLINS, Helen M., 90, St. Mary, Lanesville, Jan. 31. Sister of Dr. Stanley Seipel. Aunt, great-aunt, and great-great-aunt of several.

SHIN, Gene Y., 43, St. Pius X, Indianapolis, Jan. 30. Husband of Aimee Shinn. Father of Michaela and Alexander Shinn. Son of Dr. Robert Shin. Brother of Anne and Young Shin.

SINGER, Ambrose, 89, St. Michael, Brookville, Jan. 22. Father of Becky Suding, Mark and Michael Singer. Brother of Jean Kuehn. Grandfather of eight. Great-grandfather of 21. Great-great-grandfather of one.

SKAGGS, David, 59, St. Elizabeth Ann Seton, Richmond, Feb. 4. Husband of Lynda Skaggs. Father of B.J. and Derek Skaggs. Son of Tom Skaggs and Melissa Newkirk. Brother of Becky and Steve Skaggs. Stepbrother of Monica Paulin and John Newkirk, Jr. Grandfather of one.

SOLLER, John P., 82, St. Joseph, Shelbyville, Jan. 23. Husband of Dorothy Soller. Father of Jean Jorden, Catherine Masloski, Sharon Tulloh, Gregory, Kristopher, Michael and Peter Soller. Brother of Mary

Bay, Margaret Earp and Steven Soller. Grandfather of 13.

TINGLE, Elsie R., 99, St. Christopher, Indianapolis, Jan. 28. Mother of Judith Long, Paul and Richard Tingle. Grandmother of 10. Great-grandmother of 17. Great-great-grandmother of eight.

TYLER, Gerald, 84, St. Mary, New Albany, Jan. 21. Husband of Suzanne Tyler. Father of Shari Baughman, Mark and Scott Tyler. Brother of Everett Tyler, Sr. Grandfather of nine.

WAMSLEY, Thomas, 79, St. Barnabas, Indianapolis, Feb. 1. Husband of Joyce Wamsley. Father of Martina Rogers, Mischel Weaver and Mark Wamsley. Stepfather of Diane Carr-Jones, Joanne Graham, Suzan Steadham, Joseph, Ronald and William Carr. Grandfather of 20. Great-grandfather of 17.

WENNING, Patricia E., 52, St. Mary, Greensburg, Feb. 5. Wife of Brian Wenning. Mother of Molly Bayless and Madalyn Wenning. Daughter of Jerome and Kathleen Hoeing. Sister of Sandy Meyer, Becky and Joan Metz, Kim Stone, Bob and Matt Hoeing. †

Acts of love, courage are signs of God's grace in the U.S., Trump says

WASHINGTON (CNS)—Acts of love, courage and sacrifice by first responders, parents and children alike are hallmarks of a country that is rooted in prayer and deep faith in God, President Donald J. Trump said at the National Prayer Breakfast.

The president held up as “American



United States President Donald Trump prays during the National Prayer Breakfast on Feb. 8 in Washington. (CNS photo/Jonathan Ernst, Reuters)

heroes” people from many walks of life who strive to help others as part of their daily routines and in emergencies. He said they are signs of God’s grace during a 14-minute speech on Feb. 8 at the Washington Hilton Hotel.

In particular, Trump cited American servicemen and servicewomen around the world “defending our great American flag,” police officers “who sacrifice for their communities,” teachers who “work tirelessly” for their students, and parents who “work two and three jobs to give their children a better, a much more prosperous and happier life” as signs of inspiration.

“American heroes reveal God’s calling,” he said.

“All we have to do is open our eyes and look around us, and we can see God’s hand in the courage of our fellow citizens. We see the work of God’s love in the power of souls,” he said.

Such actions are powered by prayer, he said.

Trump also revisited a common theme of earlier speeches: the effort

to push out Islamic State militants in Iraq and Syria. He said the militants had tortured Christians, Jews and even fellow Muslims in the territories they occupied, but that they had been almost totally overrun.

“Much work will always remain. But we will never rest until that job is completely done,” the president said.

Trump concluded by noting the courage and inspiration of a 9-year-old Brownfield, Texas, girl faced with the possibility of not walking again after several strokes. Sophia Maria Campa-Peters, sitting at a front-row table with her mother at the breakfast, learned from doctors that she would not be able to walk because of the strokes, he said.

“She replied, ‘If you’re only going to talk about what I can’t do, I don’t want to hear about it. Just let me try to walk.’” Trump told the gathering.

As Sophia prepared for surgery on Jan. 24 to continue treatment for the disease that caused the strokes, she sought prayers from people. Her goal

was 10,000 prayers, Trump continued, but she surpassed the goal, even getting the president and members of his administration to ask God to intervene for her health.

“Today, we thank God and she’s walking very well,” he said.

“You may be only 9 years old, but you are already a hero for all of us in this room and all over the world. Thank you, Sophia,” Trump said.

“Through love, courage and sacrifice, we glimpse the grace of almighty God,” the president added. “So through that grace, let us resolve ourselves to ask for an extra measure of strength and devotion and seek a more just and peaceful world where every child can grow up without violence, worship without fear and reach their God-given potential.

“We can all be heroes to everybody and they can be heroes to us. As long as we open our eyes to God’s grace and open our hearts to God’s love, then America will always be the land of the free, home of the brave and the light for all nations.” †

NOTRE DAME

continued from page 1

funding for contraception in its health insurance plans which involves it even more directly in contributing to immoral activity," he added.

Bishop Rhoades made the comments in reaction to the announcement by Holy Cross Father John Jenkins, Notre Dame's president, that the university had once again made changes on coverage of contraceptives in its health plans.

In October, Father Jenkins joined other Catholic leaders in praising a decision by the Trump administration to expand the religious exemption to an Obama-era mandate that all employers cover sterilizations, contraceptives and abortifacients even if an employer was morally opposed to such coverage. The priest in a university e-mail to employees stated that the previously mandated coverage would end on Dec. 31.

In reaction to that decision, a small campus protest took place, organized by the Notre Dame Graduate Workers Collective, an independent group of graduate students. The group also had gathered about 500 signatures on a petition calling on university officials to "respect our freedom to make reproductive, family, and religious choices without economic coercion."

The university reversed course on Nov. 7, informing employees that third-party health plan administrator Meritain Health and prescription benefit manager OptumRx would continue to provide all those items free of charge. Students also were informed that their coverage would continue.

A statement from Paul Browne, Notre Dame vice president for public affairs and communications, said the reversal came after the university learned the insurers would continue the coverage at no cost, so the university opted not to "interfere."

In late January, some University of Notre Dame students, faculty and alumni voiced strong public criticism over the university administration's decision to continue employee insurance coverage for sterilizations, contraceptives and abortifacients after a federal mandate to do so was amended late last year.

Many also questioned how Notre Dame—alongside other Catholic universities, dioceses and other entities—could have fought in the courts for a lifting of the Obama-era contraceptive mandate and then gone ahead and allowed the third-party coverage of morally objectionable services.

Father Jenkins in a Feb. 7 letter to the university community announced his latest decision on the coverage.

He acknowledged he had received e-mails and letters about the university's policy "on access to contraceptive coverage" and had spoken to faculty, staff and students, and after further thought announced "steps based on Catholic principles that nevertheless provide access to some of the coverage that members of our community seek."

He said Notre Dame would stop the government-funded provision of the range of drugs and services through the third-party administrator because that range of drugs and services include abortion-inducing drugs and sterilization, which is against Church teaching.

"Stopping any access to contraceptives through our health care plan would allow the university to be free of involvement with drugs that are morally objectionable in Catholic teaching," Father Jenkins said, however that decision "would burden those who have made conscientious decisions about the use of such drugs and rely on the university for health care benefits."

Therefore, he said the university "will provide coverage under the university insurance plans for simple contraceptives [i.e., drugs designed to prevent conception]. The university will also provide in its plans funding for natural family planning options—options that do not use artificial contraceptives but employ natural methods for preventing conception."

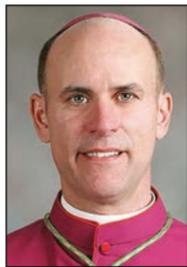
"The situation is one that demands discernment—something to which Pope Francis has called the Church in his various writings and addresses," Father Jenkins said. "Discernment, which has a long history in the Catholic spiritual tradition, is, of course, a process of weighing thoughtfully considerations for and against various courses of action. Yet it also demands prayerful attention to God's guidance through the prompting of the Holy Spirit."

In his statement, Bishop Rhoades said, "I hope and pray that the university will reconsider its decision." As the bishop of the diocese of which Notre Dame is a part, "I wish to remind all the faithful of the diocese, including the faithful who are part of the Notre Dame community," he said, "of the Church's definitive teaching that 'every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible is intrinsically evil'" (*Catechism of the Catholic Church*, #2370).

He encouraged "all who struggle with this teaching to study prayerfully this teaching of the Church," especially Blessed Paul VI's 1968 encyclical, "*Humanae Vitae*" ("Of Human Life"), which affirmed Catholic teaching against artificial contraception, and "the rich teaching" of St. John Paul II's "theology of the body."

"Many Catholics have come to a greater understanding and appreciation of the Church's teaching through such study and prayer," Bishop Rhoades said. "I understand Notre Dame's desire to respect other religious traditions and the conscientious decisions of members of the Notre Dame community on this issue," he said. "Members of the community who decide to use contraceptives, however, should not expect the university to act contrary to its Catholic beliefs by funding these contraceptives."

"Notre Dame bears prophetic witness to the truths of the Catholic faith in its words and actions on many issues of importance for the good of our society," Bishop Rhoades said. "Not providing funding for contraception would not be popular with some, but it would truly be a prophetic witness to the truth about human sexuality and its meaning and purpose." †



Bishop Kevin C. Rhoades

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convent, she said she felt unusually relaxed and she experienced warmth throughout her body. Sister Bernadette said an inner voice asked her to remove the rigid corset that helped hold her erect, the splint that kept her foot straight and the neurostimulator she used for pain control. She began walking unaided and without pain.

Before her case went to the International Medical Committee of Lourdes, she underwent batteries of tests and examinations, which were studied by committees of the Lourdes Medical Bureau in 2009, 2013 and 2016. †

LOURDES

continued from page 1

Diocese of Beauvais. In the cave where St. Bernadette reported seeing Mary, "I felt the mysterious presence of Mary and little Bernadette."

She said she went to confession and received the anointing of the sick during the pilgrimage. "In no case did I ask for healing, but only for the conversion of heart and the strength to continue my journey as an invalid."

A few days after returning to her



Students wait in line outside the Basilica of the Sacred Heart on the campus of the University of Notre Dame in 2015. (CNS photo/Barbara Johnston, University of Notre Dame)

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Employment

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This person responds to all communication and marketing needs of the parish and ministry departments; supports the pastoral ministry of the parish with creative use of communications and social media. Responsibilities include, but not limited to, planning, development and implementation for all of Seton's marketing strategies, marketing communications, and public relations in print material, social media forms, website content and press media. Creating and daily updating digital media on numerous social media platforms and new media sites including, but not limited to: Facebook, Twitter, Instagram, LinkedIn, YouTube, etc. and weekly newsletters. This position would produce/oversee the production of weekly publications, videos, church-wide emails, letters, newsletters (including electronic/printed versions), brochures, flyers, postcards, banners, signage, annual reports, etc. while maintaining a consistent theme and message.

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- Ability to work well with a team, as well as, independently.
- Excellent writing and proofing abilities.
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- In-depth understanding of rapidly evolving media and communications platforms and excellent public speaking, presentation and writing skills.

To apply email a cover letter, resumé, list of references and salary requirements in confidence to:

Kevin Sweeney, Director of Parish Operations, St. Elizabeth Seton Catholic Church
10655 Haverstick Road • Carmel, IN 46033 • kevin.sweeney@seas-carmel.org

Catholic Philanthropic Advisor

The Roman Catholic Archdiocese of Indianapolis is seeking a Catholic Philanthropic Advisor who will be responsible for securing planned gifts and increasing endowment gifts to the Catholic Community Foundation to support ministries of the archdiocese while also seeking opportunities to discuss annual giving priorities. This position reports to the Director of the Catholic Community Foundation. The Advisor will work closely with the Director to identify, cultivate, solicit and steward planned gift and endowment donors while assisting archdiocesan ministries—parishes, Catholic schools, and other Catholic agencies—and professional advisors (attorneys, accountants, financial advisors and insurance professionals) to encourage and secure planned and endowment gifts. The Advisor is a key member of the Catholic Community Foundation team and will assist Catholics in growing their understanding of living their faith through stewardship—seeing all as a gift from God and responding in gratitude by generously sharing one's gifts with others. The Catholic Philanthropic Advisor will also work closely with the Legacy Society's donors, Catholic Community Foundation Parish Liaisons, pastors, funeral homes, high schools and agencies to advance planned and legacy giving.

The position requires a bachelor's degree in a related field, and an advanced degree or certificate is preferred. Three or more years of experience in the field is preferred, including fundraising and/or development activities, institutional financial services management or sales, and/or estate or charitable planning. The ability to initiate conversations and interact effectively with professional advisors, donors and prospective donors in representing the Archdiocese of Indianapolis, its ministries and the Foundation is essential. Applicants should be able to effectively interact with large groups of individuals from various professions and backgrounds and enjoy working on an energetic team who believes that giving is a ministry. Excellent computer skills, especially in Word, Excel, Outlook, and relational database programs such as Blackbaud Raiser's Edge are required. Candidates should be professed and practicing Catholics with the ability to effectively integrate their faith with their profession and to passionately promote a culture of stewardship that includes planned and legacy giving. The ability to communicate effectively in both English and Spanish is preferred.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

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EQUAL OPPORTUNITY EMPLOYER



Pope asks people to work together to end human trafficking

VATICAN CITY (CNS)—Pope Francis called for prayers to end the “shameful scourge” of human trafficking.



Pope Francis

Highlighting the Feb. 8 World Day of Prayer and Awareness Against Human Trafficking, the pope noted this year’s theme was dedicated to ending the trafficking of migrants.

“Having few possible legal channels, many migrants decide to risk other avenues, where often there awaits abuse of every kind, exploitation and slavery,” the pope said on Feb. 7 at the end of his weekly general audience.

Criminal organizations specialized in trafficking people take advantage of migratory flows “to hide their victims among migrants and refugees,” he added.

In an appeal, the pope invited everyone to “join forces to prevent trafficking and guarantee protection and assistance to victims.”

“Let us all pray that the Lord would convert the hearts of traffickers—an ugly word, traffickers of people—and may give those suffering because of this shameful scourge the hope to regain freedom,” he added.

The world day of prayer falls each year on Feb. 8, the feast day of St. Josephine Bakhita, who was kidnapped as a child and sold into slavery in Sudan. Once Josephine was freed, she became a Canossian nun in Italy and dedicated her life to sharing her testament of deliverance from slavery and comforting the poor and suffering. †



Church dedication committee in Terre Haute

This photo shows the church dedication program committee for the former St. Ann Parish in Terre Haute in 1953. St. Ann Parish was founded in 1876 and had occupied a number of different church buildings. From 1906 to 1953, their parish was served by a building which housed a school on the first floor and the church on the second floor. On Nov. 1, 1952, the parish broke ground for a new church building, which was dedicated on June 21, 1953. St. Ann Parish closed in 2012 as part of the “Connected in the Spirit” planning process.

Appearing in this photo in the front row, from left to right, are: Mr. and Mrs. Edward Walker, Mrs. Francis Dant, Mrs. Thomas Watts, Mrs. Harold Murphy, Mrs. Richard Rogers, Mrs. Marie Utz and Father James Hickey, pastor. In the back row, from left to right, are: Mrs. William Steed, Mrs. Jack Lower, Mrs. Ed Faubion, Mrs. William Duester, Mrs. David Nasser, Mrs. Herbert Sholten, Mrs. Joseph McQuade and Miss Rose Shavloske.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)



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