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, Archbishop Charles C. Thompson explores a number of 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 “least of these, my brothers and sisters,” with whom Jesus identified himself (Mt 25:40).

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 wrote, “We must act in ways that are consistent with our baptismal responsibility to bring 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 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 school’s health plan, is unacceptable.

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 … .”

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-Gomin 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
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 endorsed the campaign against the IVF industry.

House Bill 1299 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 in 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.

Glen 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 direct the in vitro process to the IVF industry, it would allow the move 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 pro-life policy promotes the commodification of human beings. The Catholic Church opposes the commodification, humanization, financialization of human beings and, consequently, any legal measure that expands or quells the abilities of parents or public entities to engage in such socially damaging activities. This bill greatly increases the practice and sources for commodifying human lives.”

Rep. Sean Eberhart, R-Shelbyville, author of the bill, asserted the legislation is needed to correct a unintended consequence of a 2012 law passed by the Indiana General Assembly regulating egg banks. Eberhart said the state’s egg banks 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. It applies to human eggs retrieved during in vitro fertilization procedures, which 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 may travel out of state to get the eggs from another state, Eberhart said it causes unnecessary hardships. “The Bradford Fertility Institute at Midwest Fertility Clinic in Indianapolis, testified in support of the measure, saying one in five couples is facing 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 difficult task 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, said, “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 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, health care providers and changes. “This bill does nothing in that regard,” he said.

“The bill, 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,” he said.

Tebbe said, “House Bill 1293 increases the remuneration that ‘egg banks’ can legally receive. Current law limits women and third parties to a maximum of $5,000 to $7,000 a patient, 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.”

He said HB 117 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.indiansec.org.

Brigid Curtis Ayer is a correspondent for The Criterion.

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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.


The cardinal, who is chairman of the U.S. Conference of Catholic Bishops’ committee on Pro-Life Activism, included 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.”

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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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 17, 2018

Bill to expand IVF across state lines advances in House

By Brigid Curtis Ayer

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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.


The cardinal, who is chairman of the U.S. Conference of Catholic Bishops’ committee on Pro-Life Activism, included 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.

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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, Disagree about how best to apply these principles in specific situations by means of laws, regulations or public policies, but there cannot be any 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 strive to love and serve one another [even strangers and enemies] as Christ has loved us,” Archbishop Thompson notes.

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February 19 — 2 p.m. CDT Tell City Deaneey “Connected in the Spirit” Listening Session, Our Lady of Providence RC/St. High School, Clarksville
February 22 — 10:30 a.m. Batesville Deaneey Priests’ Meeting, St. Anthony of Padua Parish, Morris
February 22 — 5:30 p.m. Celebrating Catholic Schools Values Event, Crown Plaza/Union Station (downtown), Indianapolis
February 24 — 10:30 a.m. Marion EF Academy Conference, East Central High School, St. Leon (Schedule subject to change.)

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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.”

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.

“Let 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 words on it: “Heaven, around the Father, and humanity.”

Almost eight years, was a time of “joy and light, but also difficult moments.”

“Last stage of his pilgrimage on this Earth,” the letter said, echoing 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 hanging up their halberds.

“I am a simple pilgrim who begins the last stage of his pilgrimage on this Earth,” he said to 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.”

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 the Church in central and southern Indiana, died on Feb. 8 in Indianapolis. He was 67.

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 Liggin, 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.†

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.

The 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.”

Pilgrim pope: Benedict says he is journeying ‘Home’ toward God
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, inadequacy (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 issues for 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, underwent 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 Catholic Anthropology. It’s a powerful message in the tradition of 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 teachings of “Dignitatis Humanae” bishops’ 2015 pastoral letter, “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana,” as his key 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 reverance for all God’s creation.

According to “We Are One in Christ”, the 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, 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 those who long for peace in our world. “While prayer is always an effective resolution, more can be done,” the Pope said, especially that each person “can concretely say no to violence to the extent that it depends on him or her directly. Those who witness violence obtained with violence are false victors, while working for peace does good for all.”

—Daniel Convey

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.

Let’s call, 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 off 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 day for Easter, which also varies from year to year.

There’s something fitting, though, about the conjunction of Christ and St. Valentine. Valentine’s Day is a celebration of romantic love in our culture. And that kind of love is a gift—a 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 own lives together, love must deepen and broaden out far beyond romance to the relationship of spouses to become what God intended it to be.

Thank you to The Criterion and to Archbishop Charles C. Thompson for reminding us of the detrimental effects caused by the drug abuse epidemic sweeping our country. The statistics cited in “Drug abuse threatens human life, dignity and families” Feb. 2 column are stark and daunting.

And yet, 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.”

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 reminding us of the detrimental effects caused by the drug abuse epidemic sweeping our country. The statistics cited in “Drug abuse threatens human life, dignity and families” Feb. 2 column are stark and daunting.

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John P. Ryan

President

Society of St. Vincent de Paul

Indianapolis
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 least of these, as if you were giving to the sacred, naked 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 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. You have ever known a generous person who was miserable, or self-centered or stuck in his or her selfishness. 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. Obeying 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 “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 Lent 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 harm, and may the holy angels minister to us this Lent and always.

La Cuaresma es una época de arrepentimiento y renovación

“No apartes tu rostro del pobre y el Señor no apartará tu rostro de él. 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 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 humildemente y sinceramente nuestros pecados, es decir, todo aquel que nos anhela de Dios y nos condena a estar en el error. Al ayunar o aportar a otros nuestros propios deseos egoístas. En la oración nos realizamos con la voluntad de Dios para nosotros, al rezar de corazón “vengan a nosotros nuestras penas y ansias se aniquilen para que Dios nos traiga la alegría de la paz y nos sancione con el perdón de nuestro pecado” (Tb 4:7,16).

Durante la Cuaresma tenemos el privilegio de hacer objetos que estaremos dando de comer a los necesitados, a los que se cuenta entre las más divinas y amablemente las criaturas de Dios, nos protejan de todo mal y que los ángeles divinos nos cuiden durante la Cuaresma y siempre.†

Cristo, la piedra angular

La Cuaresma es una época de arrepentimiento y renovación. Es un momento de humillación y confesión de los pecados. Es un momento de penitencia y oración. Durante la Cuaresma nos recordamos que somos pecadores y que necesitamos la gracia de Dios para vivir una vida cristiana. Es un momento de reflexión y autoexamen. Durante la Cuaresma nos recordamos que somos hijos libres.

La Cuaresma es una época de oración, ayuno y limosna. Es un momento de arrepentimiento y renuncia. La Cuaresma es un momento de autodescubrimiento. Es un momento de reflexión sobre nuestras acciones y nuestras palabras. La Cuaresma es un momento de humillación y confesión de los pecados.

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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 difficulties 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 roamr@ingrand.org or call 317-489-6811.

Batesville Deaney offers ‘A Lenten Night of Worship’ on Feb. 25

The Batesville Deaney Resource Center is sponsoring “A Lenten Night of Worship” at St. Joseph Catholic Church, 3027 Pearl St., in Oldenburg, from 7-9 p.m. on Feb. 25. The event is free. All ages are welcome.

Retreats and Programs

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

March 8-11 Sacred Heart of Jesus Parish, 1530 S. Union St., Indianapolis. Stations of the Cross, 7 p.m. Information: 317-636-5551


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, "Domestic Violence and the Theology of Resistance: The Problems of Fit and the Solution of Unfitting," will be relevant to the audience. Ellison joined the Candler faculty in 2006 and his research draws primarily from his work with Fearless Dances, a nonprofit organization he founded that creates unique spaces for unlikely partners to have hard, heartfelt conversations about taboo subjects like racism, classism, and community violence.


The lecture is free and open to the public. For more information, call 812-357-6501 or shadelieb@saintlawrence.net. Parking will be available in the lot at Saints B. and V. Catholic on St. Louis School Road, just off Shadeland Ave., in Indianapolis. Starting at 6 p.m. on Feb. 27, two women will speak on "God is For Us! Romans 8:31," at the House of Peace, 3072 Pearl St., in Oldenburg, from 7-9 p.m. on Feb. 25. The event is free. All ages are welcome.

The event is free. All ages are welcome.

For more information, contact Kara or Eva at 317-922-0789 or knoulton@etcone.com.

Saint Meinrad Archabbey retreat programs are designed to help participants to have hard, heartfelt conversations on taboo subjects like racism, classism, and community violence. Ellison’s research focuses on caring pastoral care, clinical pastoral education, personal and spiritual transformative studies, pastoral care as social activism, and 20th- and 21st-century mysticism. He is the author of two books, "Love the Strangers: The Civil Rights Movement of the 21st Century," and "But Still Alive: Caring for African-American Young Men, and Fearless Dances: The Civil Rights Movement of the 21st Century." Ellison is an ordained Baptist minister who has served in Methodist and Presbyterian churches.

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Rachael’s Vineyard Retreat for Healing After Abortion 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 Rachael’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 317-452-0084 or e-mail projectrachel@archindy.org.

Saint Meinrad’s Archabbey programs are designed to help participants to have hard, heartfelt conversations on taboo subjects like racism, classism, and community violence. Ellison’s research focuses on caring pastoral care, clinical pastoral education, personal and spiritual transformative studies, pastoral care as social activism, and 20th- and 21st-century mysticism. He is the author of two books, "Love the Strangers: The Civil Rights Movement of the 21st Century," and "But Still Alive: Caring for African-American Young Men, and Fearless Dances: The Civil Rights Movement of the 21st Century." Ellison is an ordained Baptist minister who has served in Methodist and Presbyterian churches.

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For more information, contact Kara or Eva at 317-922-0789 or knoulton@etcone.com.
Pope Francis says sin separates us from God and each other

By Daniel Conway

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

VATICAN CITY (CNS)—No disease makes a person impure, only sin does, Pope Francis said on Feb. 11, commenting on the 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.” (Mark 1:40).

Scripting 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.” Then, in silence, he told Jesus, “If you wish, you can make me clean.”

Every time someone goes to confess 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 and the Father has sent into the world to heal humanity.”

After reciting the Angelus prayer, Pope Francis handed him a tablet as he announced that the pope was starting his study by two young adults. One of them, a Dominican, said, “There, I’m registered as a pilgrim for World Youth Day,” which will be held on Jan. 22-27, 2019.

El rostro de la misericordia/Daniel Conway

El papa Francisco señala que el pecado nos separa de Dios y el 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 es debido a que los pecados nos separan de Dios y del prójimo. Para participar plenamente en la Eucaristía, primero debemos reconocer nuestras pecaminas y seguidamente pedirle a Dios que restituya nuestra relación con Él y con el prójimo.

“El pecado nos separa de 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 “menos nos sentimos buenos porque—decimos—‘no he hecho mal a nadie.’” En realidad, no basta con reconocer el pecado para que nos sea posible elegir hacer el bien aprovechando las ocasiones para dar buen testimonio de que somos de verdad discípulos de Cristo.

Confesar ante Dios y nuestros hermanos que somos pecadores nos ayuda a aprender que el pecado nos separa, no solamente de Dios, sino también del prójimo, tal como lo menciona el papa. Después, al hacer el gesto de golpearnos 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.”

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 en el tiempo 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 sopesar el cumplir nuestras obligaciones de la vida cotidiana “la ruidosa confusión de la publicidad, frente a la abundancia de palabras que son tan numerosas como las murmuraciones y quejas.”

Confesar nuestros pecados al comienzo de la misa nos sirve como recordatorio para salir del pecado y el mal para colocar nuestras mentes y corazones al cuidado amoroso de María y de todos los Santos 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 sanar y restituir nuestra comunión completa con Dios y el prójimo.

(El rostro de la misericordia/Daniel Conway es integrante del comité editorial de The Criterion.)

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

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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);

• Flight 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 deportations);

• Racism, including both the increasing number of overt, violent expressions and the subtle, 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 naive 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.

Christian 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 brothers, 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. Our every action, whether good or bad, 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 brothers, you did it to me” (Mt 25:40) (Catechism of the Catholic Church, #1932).

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 Christ, who is our brother and our Lord.

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Plight of immigrants, migrants and refugees

The more prosperous nations are obliged, to the extent they are able, to...
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 therefore ensure that they themselves are well informed about their role and 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 have joined other bishops in ongoing Share the Journey campaign initiated by Pope Francis in collaboration with Caritas Internationalis (the 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 to economic, political or religious strife. Share the Journey seeks to remind us all that as citizens we have the moral obligation to be involved in matters of justice. Share the Journey invites us, in the words of Pope Francis, to “a loving and embracing embrace in Jesus’ name.”

Drug abuse
The use of drugs is a powerful weapon to destroy human lives. It is used, except on strictly therapeutic grounds, as a grave offense. Clandestine production of and trafficking in drugs are soundproof practices. They constitute direct cooperation in evil, since they encourage people to practices which are not in line with 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 peaceful times, people turn to drugs in order to escape the daily grind and to embrace an unabashed 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. We must check and prevent the simple mail to one of the relief agencies is a very good thing to do. But it is not enough. Along with providing financial help, doctors, nurses, Christ wants us to have warm, enthusiastic, emotional and personal contact. We must share their journey. Let’s welcome them with “a loving and embracing embrace” in Jesus’ name.

Religious liberty
“Deep within his conscience mankind discerns a law which he can no longer ignore himself but which he must obey. Its voice, ever calling him to love and to do what is right, shames him into a painful self-examination and purpose to change his life at the right moment. … For man has in his heart a law inscribed by God. … His conscience is man’s voice, a witness to hisiny. 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 share in the one thing she possesses, which is none other than Christ, our hope of glory” (Invocatio urbi, 27). To carry out this duty, the Church must stand up for 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 peace, reconciliation and peace which Jesus brought to the world.

Professing faith should not make a person a second-class citizen. While religion is personal, it is not 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 “every person should seek upon his neighbor [without any exception] as ‘another self’ above all bearing in mind his life and the means necessary for living with it” (Gaudium et Spes, #2). 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 extinguished the anathema 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, #1911–1933).

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 and encourage action that supports family unity and the right to Poverty in Indiana.

Poverty is a political problem and results from many different causes and takes many different forms, but is a crime in one of a variety of forms, a situation now shared by millions of people who have left their homes desperately seeking safety and shelter.

Whatever we do to the least of these brothers and sisters, we do to Christ. Let’s share their journey with them with “a loving and embracing embrace” in Jesus’ name.

Poverty in Indiana: Poverty results from many different causes and takes many different forms, but is a crime in one of the main causes, and is certainly one of the main causes, and effects, of poverty. Here is a selection from the introduction to Poverty at the Crossroads: The Criterion  Friday, February 16, 2018

Poverty at the Crossroads: The Church’s Response to Poverty in Indiana.

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SOBRE LOS FUNDAMENTOS DE LA ANTROPOLOGÍA CRISTIANA

**CARTA PASTORAL**

**UNO CON JESÚS CRISTO**

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

**Reverendísimo Charles C. Thompson**
Arzobispo de Indianapolis

A medida que los obispos exploramos estos y otros problemas, resulta evidente que nuestra respuesta a todos ellos está profundamente enraizada en la concepción eclesiástica del origen, la naturaleza y el destino de la persona humana. Tal como se reveló en Jesucristo (la antropología cristiana). De donde 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 seguras y responsablemente deseadas 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 o 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 somos iguales. 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) de rechazar 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 ingeniosos en cuanto al poder del mal o a la influencia corruptora del pecado humano. En cada sociedad social la presencia del mal se manifestará a través de las acciones corruptoras 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, maquinado 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 el pasaje 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 se en la política, en las relaciones raciales, en las crisis económicas, en las disputas familiares o en las 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 cuando éstos no se corresponden con las leyes y costumbres que ratifican la discriminación y la segregación. En cada idioma, en cada lengua, en cada situación, en cada ciudad... (“Miguel me 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 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 satisfacer 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 o 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 libre, varón ni mujer.” Todos somos uno en Cristo Jesús. Cuando nos negamos a recibir a los extranjeros, negamos a nuestro Señor.
La grave situación de los inmigrantes y los refugiados

Las naciones más prósperas tienen el deber de acoger, en cuanto sea posible, a quienes en suelo extranjero, lo deben con amor, con misericordia. Tanto como nos lo ha advertido en repetidas ocasiones el papa Francisco, como miembros de la familia de Dios, debemos velar para que se respete el derecho natural que coloca al huésped de un hogar en una situación de vulnerabilidad. Debe acogerse 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. Aquí no hay extranjeros, pero, lo que hay es el amor no discriminador de los hermanos de carne y hueso, no meras figuras e historias personales. Dios conoce a cada uno de ellos por su nombre; los ama tan en serio esta responsabilidad que las normativas que sean contrarias a los derechos humanos, a los derechos de los refugiados y a la pobreza, son nuestros hermanos. Tú debes tratar a los hombres, mujeres, niños y adolescentes que pasan por tu hogar como seres humanos, no meros abrigos protetores de un lugar físico, sino seres que tienen un derecho natural que coloca al huésped de un hogar en una situación de vulnerabilidad. Debe acogerse de buen grado su participación.

Charities USA y Catholic Relief Services.

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

Cuando buscamos formas de que sean coherentes con nuestra respuesta bautismal de llevar a 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.”

Por otra parte, experimentamos, como la oxicodona, la hidrocodona o el fentanilo, y en sustancias ilícitas tales como la heroína como formas para luchar con enfermedades dolorosas, la soledad y la ansiedad que produce la vida cotidiana.

La adicción a drogas también afecta a muchas otras familias, compañeros de trabajo, amigos y a la sociedad en general. La adicción a cualquier droga, sea lícita o ilícita, es un problema serio que pone en peligro la vida. Seis de cada 10 muertes causadas por sobredosis no deben a opioides 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 adquieren de manera analógica de medicamentos 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. 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 humana. Pensemos en la cantidad de bebés en gestación que quedan expuestos al efecto de los opioideos en el vientre de sus madres. Estos bebés suelen ser más pequeños y pesan menos que otros recién nacidos, a menudo presentan síntomas del síndrome de abstinencia después del parto, y corren un riesgo mucho más alto de sufrir problemas conductuales a medida que crecen. Se trata de un círculo vicioso: la ansiedad crece 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 opioideos que vivimos actualmente o a la problemática de drogas de larga data de la drogadicción aquí en Indiana y en todo el mundo. Sin embargo, no podemos darme el lujo de quedarnos de brazos cruzados mientras millones de nuestros hermanos sufren. Debemos actuar, siempre y cuando la respuesta perfecta a la crisis de drogas sea tal como la vean nuestros hermanos, en su mayoría, que se ven obligados a huir de su patria debido a conflictos étnicos, políticos, económicos y sociales. Ésta es un rasgo característico del amor incondicional de Jesús. Recibimos a cada uno de ellos por su nombre; los ama tan en serio esta responsabilidad que las normativas que sean contrarias a los derechos humanos, a las normativas que sean contrarias a los derechos fundamentales de las personas o a las enseñanzas de la Iglesia, según expresa el papa, Cristo desea que busquemos formas de que sean coherentes con nuestra respuesta bautismal de llevar a 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 de 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—nos invita a voluntarios 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 que reduzcan las repercusiones a largo plazo de la pobreza en nuestro estado, al mismo tiempo que nos acercamos a aquellos que sufren nuestros hermanos y nos esforzamos por reducir la brecha de oportunidades que nos separan de ellos. Abramos los ojos y reconocemos 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 los factores que contribuyen a la actual epidemia de opioideos. 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.
formas de adicción o mental illness, and to the education of people from many different backgrounds and circumstances. The Church also works in a very special way, for those brothers and sisters of ours who are poor. The Church and its mission are involved in the liberation of peoples. The peoples 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 did not come to take away the suffering, and he had compassion for their loneliness and fear. He never looked away from his people’s pain. He never turned his back on the sick and insane, on the wounded and the ornaments of their bodies and their souls. He challenged them to recognize the poor and not to remain indifferent.

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 Str, Judge, Act, we invite and challenge everyone to begin a day in a new way, to be more attentive to the poor in our communities, to identify the systemic issues that keep individuals and families poor, and to take steps to reduce the long-term impact of poverty in our state, even as we reach out and help those in need, here and now, such 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, the Church teaching calls attention to the Catholic boithold. 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 celebrate 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 the Church and the importance of bringing everyone together in unity and peace. We both love the poor and long for the day when no woman, man or child will be homeless, hungry or deprived of quality health care.

The Church and its mission are involved in the liberation of peoples and to respond to the needs and diverse needs of all people as 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 shown 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

La libertad de culto está arraigada en las enseñanzas sencillas de la Iglesia sobre la dignidad humana que nos enseña 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 compagina con el derecho de todos de buscar la verdad acerca de Dios.

En el caso de la libertad de culto resguardada y refiere 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 considerar la libertad de culto como un derecho íntimo de cada ser humano.

La libertad de culto está arraigada en la nueva ley a todos los enemigos. La enseñanza de Cristo exige a los que piensan y actúan diversamente a los que piensan y actúan diversamente a los que piensan y actúan diversamente a la obligación de no hacer daño a los demás. La libertad de culto es una especie de libertad esencial para el ejercicio de la libertad de culto. La libertad de culto implica la libertad de culto.

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Krieg Brothers finds new location after nearly six decades

By Natalie Hofer

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 and John joined the ranks 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,” said Jane. “John said he would buy things to give away or 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 other and said, ‘What do you think?’ So we took a chance and invested.”

“It was good timing and a match with what we wanted to be as far as helping out churches and the people in the churches,” says John.

The couple re-opened Krieg Brothers on the same corner where it had stood since the early 1960s, on Meridian Street two 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 supply business, says John. “We feel we have a calling to serve the community. … If we’re supposed to stay there, he’ll take care of everything.”

Even that goal “takes quite a bit of time,” says John. “I don’t think most people realize how a small business takes hours,” says John. “I don’t think most people realize the value 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 had 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 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.”

“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 own 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,” says John. “That’s how it 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 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 this 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 be here, whoever buys the building wants, us needs to be here.’ It helps me realize we’re not here by our doing. We are here leasing 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. to 5 p.m. and Wednesday-Saturday from 10 a.m. to 4 p.m. For more information, call 317-638-3416.

Krieg Brothers Religious Supply, which opened in 1992, 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. (Photo by Sean Gallagher)

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

Sheen is a Polish-born priest, famed name 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 as a key factor in the continuing progress of his cause for sainthood, officially opened in 2002 by the Diocese of Peoria. The case was reopened by the diocese in September 2014.

“We are confident that the new hearing and evidentiary hearing in Illinois is 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. John the Baptist Cathedral in Peoria so that he and his brothers were a crypt is being prepared for his re-interment.”

The Archdiocese of New York and transferred to a statement it hoped the Peoria Diocese crypt is being prepared for his re-interment.

Lenten penance services are scheduled at archdiocesan parishes in the coming weeks. The following additional confession times are part of the 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, Shelbyville
• March 10, 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, 3 p.m. at St. Maurice, Napoleon; St. John the Baptist, Osgood; and Immaculate Conception, Millhousen, at St. Maurice, Napoleon
• March 15, 7 p.m. at St. Catherine of Siecta, Decatur County, at St. John the Evangelist Church, Enochs
• 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. Lewis, 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 11, 7 p.m. at St. Mary, Vincennes
• March 12, 6:30 p.m. at St. Jude the Apostle, Spencer
• March 22, 6:30 p.m. at St. John the Apostle, Bloomington
• March 28, 4 p.m. confession for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Connerville Deanery
• Feb. 27, 7 p.m. at St. Elizabeth’s, Hungary, Clark County
• Feb. 28, 6:30 p.m. confession at St. Bridget of Ireland, Liberty, after 6 p.m. Mass
• March 10, 6 p.m. confession for St. Elizabeth Ann Seton at St. Mary Church, Richmond, after 5:15 p.m. Mass

Indianaapolis East Deanery
• 6-7 p.m. confessions each Tuesday at St. Mary, Greensburg
• 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

Indianaapolis North Deanery
• March 18, 6 p.m. at St. Simon the Apostle
• March 19, 7:30-8:30 p.m. at St. Pius X
• March 20, 7:30-8:30 p.m. at St. Pius X

Indianaapolis 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

Indianaapolis 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., 3:30-5 p.m. and 6-7 p.m.; each Sun. 7-8 a.m., 9-10 a.m., 11-12:30 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. 25, 6:30 p.m. for St. Anthony and St. Christopher, at St. Anthony
• March 8, 7 p.m. at St. Malachi, 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. John Paul II, 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

School and Spalding Institute. He was ordained to the priesthood in the cathedral on Sept. 20, 1919. After a brief ministry in Peoria, he went on to serve on the faculty of The Catholic University of America in Washington for nearly 40 years. He began his broadcasting 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 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. John the Baptist Cathedral in Peoria so that he and his brothers were a crypt is being prepared for his re-interment. The Archdiocese of New York said in a statement it hoped the Peoria Diocese

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.

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317-236-1548 or 305-328-9363, ext. 1548
chill@archindy.org

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• CDU offers classes on Catechism of the Catholic Church
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February 20, 7 p.m. for Most Sorrowsful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
• Feb. 28, 7 p.m. at 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, at St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Thomas, North Vernon
• March 22, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburgh, at St. Bartholomew, Columbus

Terre Haute Deanery
• March 15, 10:30 p.m. for St. Mary-of-the-Woods, St. Mary-of-the-Woods
• March 16, 6:30 p.m. at 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
• March 16, 6:30 p.m. at St. Benedict, St. Patrick, St. Joseph University; and St. Margaret Mary, all of Terre Haute, at St. Patrick, Terre Haute
• March 17, 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

The first approved miracle necessary for his beatification has cleared two of the three stages necessary for Archbishop Sheen to be declared “blessed.”
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 even 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 and baptism was abnormal. It signaled something was seriously wrong and required an urgent response not only on the part of the 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 devoted to serving ashes, seeking the prayers of the community. Though sins were confessed privately to the bishop, penance was a community affair.

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

The early Church took seriously the need for repentance and the Lenten season, which has been part of the liturgical year from the earliest days of the Church, has always made repentance its centerpiece.

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 do so.

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.

By Effie Caldarola is a freelance writer and a columnist for Catholic News Service. Connect with him on Twitter @EffieCaldarola. A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2017 by Catholic News Service.
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 2015. 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 Dubruiel, a French colonialist, had her baptized as Marie Ann in 1745. Although he was married to a white woman, Claude and Marie lived for a few years as husband and wife. This is a legitimate divorce because of Claude’s legitimate children freed his half-siblings after Claude’s death. She was then able to practice her faith.

In 1841, she joined the first African-American women to marry white men and there otherwise practiced their faith. For a century, she was the only free woman of color marrying white men and there were few free men of color, so what was known as the kwadronoon system flourished.

A “kwadronoon” is a person of one-quarter black ancestry. As she matured, white men proposed marriage to Henriette as part of the system, but Henriette refused to have anything to do with it. She specified that, for instance to two religious communities, but was denied because of the color of her skin. Therefore, she gathered a small number of 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 Presentation of the Blessed Virgin Mary. At first, they didn’t live in community but were encouraged to find a church, to practice obedience and dedicated their lives to helping African-Americans and persons of color 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 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 Franciscan Sisters of the Sacred Heart. They stayed there for several months. Henriette died when she was only 50, in 1842 during the Civil War. Seven years later, the Vatican formal recognized the religious community that she founded.

The Human Side/Fr. Eugene Henrik
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, a fact you can see for yourself.

Among the marchers on Jan. 19 were inspired elderly people, parents of them measuring each step, they took, teenagers skipping, couples walking along, mothers with babies strapped to their backs, young strollers, and priests and nuns in their habits.

Many groups of marchers were color-coded, wearing the same designed cockade hats, nuns in habits, and so on. 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 talking. When people were talking, they were talking about their March for Life or the March for Life. But they were not talking to each other as they walked side by side. This is very unusual because most people who are engaged in conversation while walking are engaged with each other as they walked side by side. The experience of people walking and talking together is a cause of community spirit at its best.

A fraze atop the Supreme Court’s eastern side porch, President Donald holding a bundle of sticks tied together, with an axe sticking out from its top. In Roman times, this was the symbol of power and was a sign of authority.

The laces also symbolize that one stick tied together is stronger. There are many are bundled together they become extremely difficult to break. 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 truly joining people together to strengthen their efforts in combating abortion and social injustices.

Do you feel drawn to silence, yet resist it at the same time? It seems to be a common theme when the subject of silence in the spiritual life comes up. And yet, is there anything about this silence? When we find ourselves in silence—in prayer, for a retreat, for a walk in nature—what are we 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 a relationship with God, but that we are relationship with God in this very vibrant, nurturing prayer when we allow ourselves to let others to touch us in our inner beauty and dignity, and silence is crucial to a deeper relationship with God. 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 mystery in our lives, the mystery is lost. It goes away. Guard the mystery with silence!” (Homily on Dec. 20, 2013).

In the Nov. 12, 2013, I was humbled and struck by the grace and fruitfulness of those who have taken time to enter the mystery of relationship with God in silence. God’s love, mercy and healing touch become so very real and deep.

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.catholic.org/catholicmom.com to experience a deepening relationship with God in silence. God’s love, mercy and healing touch become so very real and deep.

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**First Sunday of Lent/ Msgr. Owen E. 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 and 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 God’s protection, they 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 Noah.

Romans 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 Noah.

The readings for this First Sunday of Lent call people to face the facts of life as God offers eternal life and peace to all. 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 persevere. We will seek seeds and saplings, pray for new life, bless thumbed ashes, and grace coax roses from thorns.

**My Journey to God**

**Seeds and Grace**

By Michael Barrett

Maple sap dribbles into buckets. Straw weeds poke from under curled leaves. What we pick up cannot be re-rooted. What we have planted will need to be pruned. We will select seeds and saplings, pray for new life, bless thumbed ashes and grace coax roses from thorns.

(Michael Barrett is a member of St. Philip Neri Parish in Indianapolis. A graduate of Lumen Christi Catholic School in Indianapolis sings during Ash Wednesday Mass 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)

**Question Corner**

Fr. Kenneth Doyle

Church law prohibits sale of blessed objects used for religious devotion

Q  A 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)

A  What 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 city. The car sold for $2 million.

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 true bene. 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.

I have heard and read that the Girl Scouts support Planned Parenthood. What is the Church’s understanding of this? (Ohio)

A  In recent years, concerns have arisen about certain affiliations of the Girls 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 an agreement with local parishes 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 or askfatherkdoyle@gmail.com, and 30 Columbia Circle Dr., Albany, New York 12203.)

**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 criterion@archindy.org.
WASHINGTON C D—Acts of love, courage and sacrifice are signs of God’s grace in the U.S., Trump says

WASHINGTON C D—Acts of love, courage and sacrifice are signs of God’s grace in the U.S., Trump says at the National Prayer Breakfast. The president held up as “American heroes” people from many walks of life who “work 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 soldiers and servicewomen and soldiers around the world “defending our great American servicemen and servicewomen around the world “defending our great American heroes” people from many walks of life who “work 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.

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Ph.D. in Communications from Marquette University (1998).

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kevin.sweeney@stseton.org

For information about the variety of positions available, please contact:
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10655 Haverstick Road • Carmel, IN 46033 • 317-506-8516
kevin.sweeney@stseton.org

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

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• Project manager, brand manager, marketing guru, copywriter, social media, videographer, and graphic designer.
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• Working knowledge of WordPress, or other web CMS platforms.
• In-depth understanding of rapidly evolving media and communications platforms and excellent public speaking, presentation and writing skills.

To apply mail a cover letter, resume, 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.Haverstick@stseton.org

Notre Dame continued from page 1

funding for contraception in its health insurance plans which involves it even without economic coercion.”

Bishop Rhodes made the comments in a letter to the congregation 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 rescind the religious exemption from an Obama-era mandate that all employers cover sterilizations, contraceptives and abortion services even if an employee’s employer was morally opposed to such coverage. The priest in a university e-mail to employees stated that the new 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 university had once gathered about 500 signatures on a petition calling on university officials “to respect our freedom to make reproductive, familial and moral choices without economic coercion.”

The university reversed course on Notre Dame’s decision, and in February a third-party health plan administrator Meritian 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 Brown, 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 Notre Dame students, faculty and alumni voiced strong public criticism over the university’s administration’s decision to continue providing contraceptive 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’s support for the university’s dioceses, universities, dioceses and other entities— could have fought in the courts for a legal victory in the Obama-era 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 thoughtful and announced “steps based on Catholic principles that nevertheless provide access to some of the coverage not mandated by the federal government.”

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

LOURDES
continued from page 1

Diocese of Beaune. In the cave where St. Bernadette Soubirou lived and spent the second half of her life, she felt the mysterious presence of Mary and little Bernadette.”

She said she went to confession and the neurostimulator she used for pain, said an inner voice asked her to remove the rigid corset that helped hold her erect, and she became relaxed and she experienced warmth 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 all contraceptives [i.e., drugs designed to prevent conception]…. The university will also provide in its funding for natural family planning options—options that do not use artificial contraceptives but emphasize 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. “Not providing contraception, however, should not present an obstacle to the community who decide to use contraceptives. Yet it also demands prayerful attention to Good God’s guidance through the prominence of the Holy Spirit.”

In his statement, Bishop Rhodes 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 remain 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, #2357).

In an interview with CNS, Father Jenkins expressed a 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 declared it a “most serious” issue of the Church. “St. John Paul II’s ‘theology of the body.’”

“The many Catholics have come to a greater understanding and appreciation of the Church’s teaching through such study and prayer,” Bishop Rhodes said. “I understand that there is a 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 through the consistency and importance for the good of our society,” Bishop Rhodes said. “Not providing funding for contraception is popular with some, but it would truly be a prophetic witness to the truth about human sexuality and its meaning and purpose.”

A few days after returning to her journey as an invalid.”

students in line outside the Basilica of the Sacred Heart on the campus of the University of Notre Dame in 2015. (CHI photo/Barbara Johnston, University of Notre Dame)
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. 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 Shavlooske.

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

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. 

(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.)