

NOTRE DAME PARISH

5th Sunday in Ordinary Time

"The fever left her and she waited on them."



"I need to . . ."

Have you ever noticed others define their daily lives by their duties? Busy schedules pile duty upon duty. Some are important. Some are frivolous. Of course, throw a minor crisis into a busy schedule and find out the true priority of duties. Illness could be that

crisis, for it can break one's focus and challenge one's sense of balance. It can even turn priorities upside down.

Jesus came with one duty: to announce God's Kingdom. Along the way, he healed illness and relationships to advance the Kingdom. He came to set priorities right.

MASS INTENTIONS

Saturday, February 6 @ 8AM

Joan & Mike King

Saturday, February 6 @ 4PM

Tom & Margaret Maloney

Sunday, February 7 @ 9:30AM

Philip Schreiber

Monday, February 8 @ 8AM

Glen McGeady

Tuesday, February 9 @ 8AM

Tom Fitzgerald

Wednesday, February 10 @ 8:30AM

Donald Kopac

Thursday, February 11 @ 8:30AM

Tom Fitzgerald

Friday, February 12 @ 8AM

Roman Macudzinski

Noni & Bill Walsko 65th Wedding

Saturday, February 13 @ 4PM

Charles & "Teddy" Liddell

Oremus---Let Us Pray

- For the sick members of our parish and families, especially the chronically or terminally ill
- For Saint Valentine blessings on the engaged and married
- For the just distribution of COVID-19 vaccines
- For those reluctant to be vaccinated
- For parishioners Noni & Bill Walsko as they celebrate 65 years of marriage
- For the homeless and unemployed
- For women who are victims of violence
- For the U.S. Administration and members of Congress

Here Comes Lent

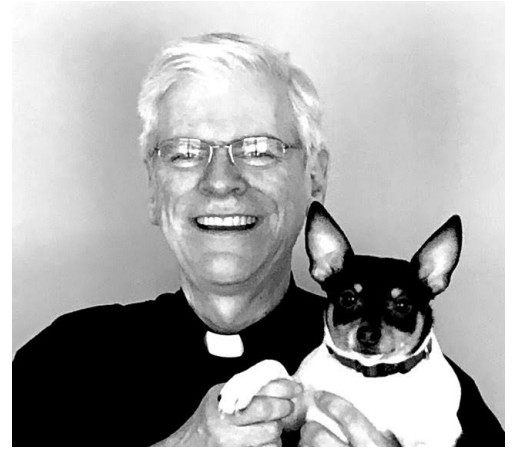
I have never been to Carnivale or a Mardi Gras celebration. “Carnivale” means “goodbye meat” and “Mardi Gras means “Fat Tuesday.” In some regions of Germany it is also known as “Greasy Tuesday” because it was the time before Lent when the remaining stores of lard and butter were consumed before the fasting began.

My family was pretty thoroughly Americanized by the time I was born, so spiritual or festive ethnic traditions for holidays were few. My mother was a southern Indiana German/Swiss whose grandparents had come to Indiana in the 1850s. Even so, a few traditions managed to survive.

One was the frying of *fasnacht kuechles* a couple of days before Mardi Gras. These “fast night cookies” have various recipes.

My mother’s family recipe involved rolling out dough in paper-thin circles a little smaller than a pie crust. The work was labor-intensive because the dough had to be transparently thin, and then transferred to the fryer without being torn. The bubbling hot oil created a landscape like the moon, with air pockets and craters.

After frying, they were sprinkled with white sugar and cinnamon. There was no fear that they would last beyond midnight of Mardi Gras. They were gobbled up quickly!



Parents sometimes ask how they can pass on the faith to their children. My answer is— build traditions associated with holy days and saints days. There are books and websites that record hundreds of foods and rituals associated with feast days and saints. Check them out!

Father Keith & Rocco

Saint Valentine in Dublin!



St. Valentine is an Italian saint.

But he rests in Dublin.

Some of him at any rate.

St. Valentine died in 269 AD.

The Catholic Church venerates him as the patron saint of couples in love, planning to be married, and of married life.

His remains were exhumed in 1835 from

Continued on page 4



Church Teaching & the Anti-Racism Movement by Chris Kellerman, SJ

As the movement for racial justice has received greater media attention in the past few months, particularly since the killing of George Floyd by police in Minneapolis, MN, some Catholics may be wondering what to think about the anti-racist movement and how it fits into the Church's mission. Let's take a look at a few questions that some Catholics may be asking about the anti-racist movement and see where the Church's teaching provides answers.

What is racism? And what is the Catholic Church's stance on it?

When defining racism, it is helpful to consider it in three of its forms, each recognized by the Church: a) racist ideas and theories, b) acts of racial discrimination, and c) systemic racism.

A *racist idea or theory* is one that claims that a certain racial group is in some way superior or inferior to other racial groups.

An *act of racial discrimination* is one in which a person or group of people are given some type of unjust treatment due to their race.

Systemic or institutionalized racism refers to the occurrence of institutions and policies that have the purpose or effect of perpetuating or increasing racial inequity.

While a racist idea or theory might explicitly or

implicitly lead to an act of racial discrimination, sometimes racist theories and ideas have been created in order to justify pre-existing racist systems, as was the case with the Transatlantic African slave trade.

The Church considers all forms of racism – including racist ideas, acts of racial discrimination, and systematic racism – to be evil. Racism is evil because it violates the fundamental dignity of the human person who is made in the image and likeness of God, and it denies the unity of the human family.

Racism has been denounced by numerous popes, including most recently Pope Francis. The U.S. bishops have written that racist actions are gravely and intrinsically evil – meaning that there is no situation in which they are not evil and completely unjustifiable. In 1999, St. John Paul called on the United States “to put an end to every form of racism” and echoed the U.S. bishops’ belief that racism is “one of the most persistent and destructive evils of the nation.”

What does Catholic teaching have to say about “systemic racism”? How can an institution or a system be racist? Isn't the problem racist people? While individual people being racist is

Continued on page 5

Continued from page 2, VALENTINE

the catacombs of Saint Hippolytus on the Via Tiburtina, near Rome.

A famous reforming Carmelite priest and prior of the order, John Spratt, was given the saint's remains as a personal gift by Pope Gregory XVI and he took them back to Dublin in 1836.

Those remains have been in the possession of the Carmelite White Friar fathers ever since and rest in the order's church, Our Lady of Mount Carmel, in Whitefriar Street.

The decorated lead casket containing the relics, and which measures about eighteen inches by twelve inches, is kept in a glass case below a statue of the saint at a side altar in the church.

On St. Valentine's Day, the reliquary is placed on a table at the high altar for people to venerate.

The feast of St. Valentine probably derives from the ancient Roman feast of Lupercalis on February 15. It was originally a festival for shepherds to be blessed, fertility for the fields, their flocks, and themselves. It gradually became associated with the February 14 feast day of the martyred saint.

Each year, on the day before

the feast day, it has become traditional for a Catholic priest to bless an engaged couple in the Whitefriar Street church, Dublin. +



"Nothing is more practical than finding God, that is, than falling in a love in a quite absolute, final way. What you are in love with, what seizes your imagination will affect everything. It will decide what will get you out of bed in the mornings, what you will do with your evenings, how you spend your weekends, what you read, who you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love, stay in love, and it will decide everything."

Pedro Arrupe, S.J.

ASH WEDNESDAY

Because of COVID-19, ashes will not be imposed on the forehead as customary, but will be sprinkled on the top of one's head to avoid contact.

Mass on Ash Wednesday will be at **8:30 a.m.** with the upper grades of our school.

Ashes will be distributed to the pre-school and young children at a separate service during the school day.

An additional Mass with distribution of ashes will be offered at **6 p.m.** on Ash Wednesday.

With this newsletter we are sending the Lenten edition of *Five Minutes With the Word*.

It is time to begin or renew subscriptions to the *NWI Catholic* newspaper. Annual subscription includes 24 issues of the newspaper, special publications, and the annual diocesan directory. \$26 print/\$13 digital/\$30 both versions. email: nwic@dcmg.org or phone (219) 769-9292, ext. 251

Continued from page 3, RACISM

indeed part of the problem, racism can also transcend the ideas and actions of individual people when those racist ideas or actions permeate a culture or become policies of institutions. Perhaps the most obvious 20th century examples of explicit systemic racism are South African apartheid and the Jim Crow laws in the U.S. South.

That being said, the Church recognizes that systemic racism also occurs through institutions and policies that do not explicitly refer to race yet are racist due to their effects. The U.S. bishops for example have repeatedly pointed to the ways systemic racism exists in housing, education, education, employment and the criminal justice system. When we consider that racism is a grave injustice, the fact that it exists in our country in so many forms means that racism is an enormous problem in need of correction.

What about this idea of “implicit bias”? I don’t understand how I could be doing something racist when I’m not trying to be racist. Church doctrine provides helpful ways of understanding implicit bias. We talk in Catholic morality about the need to educate our consciences. The catechism states that educating our consciences “is indispensable for human beings who are subjected to negative influences” and that this education “is a lifelong task.” We need to work on developing our consciences, for we might be doing things that we do not even know are wrong and harmful to others. We may have erroneous judgments about our actions due to our ignorance. This does not mean we are evil people, but it does mean we need to learn more in order to change these harmful behaviors.

Since racist actions are sinful, everything in the above paragraph applies to it. A person might be doing racist things without even knowing that what they are doing is racist. They have been so shaped by the negative influences around them that they’ve been malformed to believe racist ideas without even fully realizing they believe them. Those ideas can flow into their words, their decisions, and their votes. Hence, “implicit bias” does not always remain or even begin at the personal level – it has systemic impacts as well. We could be supporting or remaining silent before

racial injustice and systemic racism because we have not educated our consciences. Since this education is available to us, this support and silence could amount to sins of omission and complicity.

Therefore, if I hear that an idea, action, or policy is a racist one even though it doesn’t seem racist to me, as a morally responsible Catholic, I should be open to listening to and researching how racism might play a role in that idea, action, or policy. I need to engage in the task of educating my conscience.

What does it mean to be “anti-racist”? To understand the idea of “anti-racism,” it is helpful to consider what we as Catholics believe about the moral life. If I want to oppose sin and evil in my life, I do not merely “try not to sin.” I try to grow in virtue, and I try to actively oppose evil in society. Think of the problem of lying. If I frequently struggle with lying, simply saying, “Ok, I won’t be a liar anymore” is not enough. I need to regularly examine my conscience to see when I’m telling “little lies” when I did not even realize it. I need to grow in grace and virtue, and I need to practice telling the truth.

But if I really am against lying, I will not just oppose it in myself. I will oppose it throughout society, because I know that lies often cause great harm in people’s lives. I will want to vote a lying politician out of office. If there are lies written into our laws, I will want those laws repealed and replaced with laws based on truth. Additionally, I will demand that the harm that resulted from those lies be acknowledged and repaired as completely as is possible.

It is the same way with anti-racism. Anti-racism is not simply a commitment to saying, “I will not say or do racist things.” It is a combination of continually fighting racism within myself, practicing the actions of racial equity in my life, and fighting against the evil of racism in all of its forms within society – including seeking to bring about racial *justice* where racial *injustice* is present.

What would the Church say about reparations for past injustices, such as for slavery? Slavery ended 155 years ago in the

United States. Why don't we just try to treat everyone equally moving forward, and perhaps even place stronger laws in the books for that, instead of punishing people in the present for the sins of the past?

Catholic theology not only supports but requires that injustices be remedied. For example, those who knowingly benefit from theft, even if they did not do the original stealing, "are obliged to make restitution in proportion to their responsibility and to their share of what was stolen."

In other words, if I steal \$1000 from my neighbor and give it to my child, and my child finds out later that the money was stolen, my child must return the money to its proper owner. My child will not need to be punished, such as receiving jail time – I will be – but my child must make restitution. After all, that \$1000 could eventually have been passed down, as an inheritance, to my neighbor's children. And indeed, one of the reasons why the Catholic Church supports the right to private property (checked by the principle of the common good) is so that parents can pass down that property to their children through inheritance.

The fact that it has been 155 years since the end of slavery in the United States makes reparations for these injustices very complicated. The issue is further complicated by the history of government-supported housing segregation and a host of other racial injustices – both past and present. Our country's brutal history with the Indigenous peoples of this land makes reparations to those communities very complicated, as well. But injustice being complicated does not mean it no longer needs to be rectified. The Church supports affirmative action programs and other creative attempts to find ways to make restitution for the damage done by racism. Again, according to Church teaching, reparation for injustices is not one moral option among many. It is a strict moral obligation.

Even if I agree with the principles of anti-racism and justice, it seems like this will require a massive amount of effort from our country. Is this really worth it when there are so many other important issues?

Indeed, the effort needed has been and will

continue to be massive. As the U.S. bishops have written, racism is a "radical evil," and the fight against it will require "an equally radical transformation, in our own minds and hearts as well as in the structure of our society." Our country will need to reconsider and reconstruct the way we portray American history. We will need to engage in that "lifelong task" of educating our consciences about the sin of racism. In order to meet the demands of justice, we will have to make significant reallocation of our country's financial resources. We also will need to seek changes in the policies of our governments at every level, not to mention in so many other social institutions.

The Catholic Church in the United States will need to do some serious self-examination about its own history and present policies, structures, and cultural norms, as well. The Church's active participation in slavery and segregation was large-scale, and we have not fully addressed the injustices resulting from this participation. We have strong teachings and documents against racism, but as an institution we have failed to live up to them. Surely, fully addressing our history and its continuing effects will be a humbling but necessary process for U.S. Catholics.

We also should remember that by recognizing injustices done to Black people, Indigenous people, and other people of color, this necessarily includes injustices done to Black Catholics, Indigenous Catholics, and other Catholics of color. Pope Benedict XVI wrote that if we want to exercise Christian love toward others, we must first treat them with justice. If we do not treat even our own fellow Catholics justly, then we have not loved them—meaning we have not loved God (cf. 1 John 4:20-21). If the Church in the U.S. as a whole were to continue to ignore the injustices perpetuated upon its non-white members, it would be affirming that our Church's fundamental teachings of justice do not apply to people who are not white.

All of this work will be difficult, but the basic tenets of morality and justice require it. it. +



LENT 2021



you are invited to join an

ONLINE

DISCUSSION GROUP

—reading together a guide to Pope Francis' recent encyclical—

Fratelli Tutti

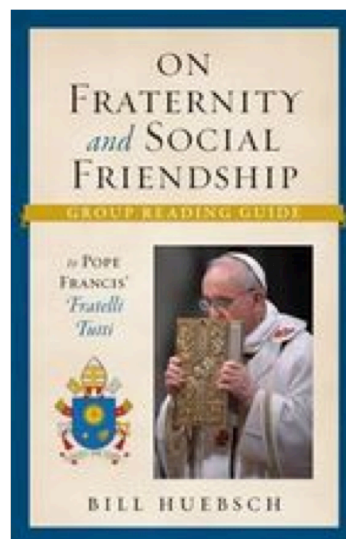
“On Fraternity and Social Friendship”

When: 10:00 to 11:00-ish in the morning
Fridays during Lent, starting Feb. 19
(not including Good Friday)

Where: in your own home, using Zoom *
on your computer or smart phone

How: email Marie Campbell to sign up,
to get more information, or to ask
about forming a group that meets at
another time:
matkcampbell@comcast.net

Booklet: Bill Huebsch's new group reading guide,
provided to participants by the parish



*New to Zoom? No problem! Go to www.zoom.us and click on the orange tab that says “SIGN UP, IT’S FREE.” You can call Marie Campbell for help (878-1516).

We will have an optional and brief introductory meeting for anyone who wants to test their connection on Friday, Feb. 12, 10:00 am.