

Living in the Image and Likeness of God

HUMAN DIGNITY AND DIVINE DESIGNS



A Pastoral Letter from the Catholic Bishops of Alaska

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As the chief shepherds of the Church in Alaska, we write to you, our brothers and sisters, in the name of the Lord Jesus Christ, who calls each of us to life and discipleship. On the 45th anniversary of *Roe v. Wade*, the 50th Anniversary of *Humanae Vitae*, and the beginning of the Lenten season, we wish to draw hearts and minds to reflect upon the call of Jesus to live a life worthy of the call that we have received from Him. As a people dedicated to holiness, we realize that ours is a daily invitation to relationship with Jesus—a call to conversion, of being transformed more and more into the person of Jesus Christ.





Introduction

We believe that God created all things; that all life has its origin in God (Genesis 1:1–31). It is Christ who holds all things together (Colossians 1:17). Christ breaks down the walls that divide us, and He roots out the prejudices that erode our common humanity; He makes us one (Galatians 3:28). We are a pilgrim people who continually seek the face of God in the person of Jesus Christ.

When Christ began His public ministry, John the Baptist pointed Him out as the Lamb of God (John 1:35–36). Jesus called disciples to follow Him (Luke 5:1–11; Mark 1:16–20; 2:13–14; Matthew 4:18–22). Since then, Jesus has continually called other men and women to follow Him. He sends us in His name into the world to continue His mission and ministry (Matthew 28:16–20).

This missionary spirit and work of Christ is our mission, the Church’s mission today. Down through the ages, every generation is called to “enculturate” the Gospel, to proclaim the Good News to each culture in a manner that it can be heard, received, and embraced. This is our mission. This work of the Church is called Evangelization.

We are called each day to set out with Jesus. He has chosen us. He accompanies us. This implies the presence of Jesus in all that we do—to hold fast to Him, to know Him, to love Him, to serve Him in every relationship, in work and play, at home, in private or in public.

So, what does Jesus have to say to us and to our reality today? How do we live the dignity that is ours, as sons and daughters of God, created in His image and likeness? In this pluralistic society, how do we respect one another, while at the same time be clear about the teachings of our faith? How do we live with integrity of faith, while at the same time respect others who choose to live by a different set of values?



Dignity and Sanctity of Every Human Life

Most of the issues we face in our time today must be properly grounded in the biblical truth that all life comes from God. The order of nature is founded upon God's love and fruitfulness. The order of grace by which we are redeemed flows from the One and Same Living God, through the person of Jesus Christ, and the grace and power of the Holy Spirit. Nature and grace are two essential lenses for viewing the demands of our times.

Since all human life is created by God and bears His image and likeness, all life is sacred. This divine origin of human life is the source of human dignity. St. Catherine of Siena, in a conversation with God, expressed this truth in these words:

Why did you so dignify us? With unimaginable love you looked upon your creatures within your very self, and you fell in love with us. So, it was love that made you create us and give us being just so that we might taste your supreme eternal good (*The Dialogue*, #13).

The Church further teaches:

“God shows no partiality” (Acts 10:34; cf. Romans 2:11; Galatians 2:6; Ephesians 6:9), since all people have the same dignity as creatures made in His image and likeness (cf. Catechism of the Catholic Church [CCC], #1934).

Human life is sacred precisely because its origin is from God, is sustained by God, and is ordered to return to God. This biblical understanding is the basis for the Church’s teaching that all life, from conception to natural death, is sacred and holds an inherent dignity that must be protected.

Human life participates in divine life by grace. Thus, every child conceived in the womb deserves protection and has a right to be born. Every elderly person, as well as anyone living with a disability or terminal illness deserves love and respect for his or her dignity, even in suffering. No matter what difficulties or sufferings any human life embraces and endures, it is valued and always sacred.

For these reasons, the Church, and we—her members—are called to work for an end to abortion and the death penalty. We are also called to resist legislative efforts that would allow the taking of any human life by medically prescribed suicide. Our Christian understanding of the dignity and sanctity of human life also informs our self-understanding and reverence for our lives. This understanding also makes it clear that life must be respected as a gift, but a gift that is not ours to own outright, but one that must be in keeping with God’s desire and design for humanity.

Knowledge of the sacredness of life helps us to live with respect for self. “We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of” (CCC, #2280). Our body is a temple of the Lord, and in relationship with Christ, we learn to grow in virtue and self-discipline. “For you have been purchased at a price. Therefore, glorify God in your body” (1 Corinthians 6:15–20).

“Everyone is responsible for his life before God who has given it to him. It is God who remains the sovereign Master of life” (CCC, #2280).

Alaska has the second highest number of suicides per capita. This alarming loss of human life is a call for us to be mindful of the many people who are suffering, whether psychologically, physically or from personal hardships, who deserve our attention, compassion, understanding and accompanying presence. It also calls each of us to redouble our efforts in being attentive to and caring for those who might be suffering and contemplating suicide.

There also are many in our society today who struggle with various forms of addiction, from drugs to alcohol to pornography. There are various reasons underlying these addictions, such as different forms of trauma or chemical imbalances. Competent treatments for these addictions are available and necessary. At the same time, because the human person is an integrated whole of body, mind, and spirit, every person can find comfort in the knowledge that no matter how imperfect we may be, we are still loved by God, and each life always carries the dignity of being a child of God. The indwelling of God's Holy Spirit and the grace that is ours through Baptism in the Risen Christ provides an interior grace and fortitude by which we can find healing, wholeness, and peace.

Human dignity and sanctity of life recognized as flowing from divine origins has implications in our relationships with others. Each of us is called to live with humble dignity, while at the same time recognizing this same dignity in every other member of the human family.

St. Pope John Paul II, in his farewell address when he came to the United States in 1987, spoke to the importance of each person in the human family:

For this reason, America, your deepest identity and truest character as a nation is revealed in the position you take towards the human person. *The ultimate test of your greatness is in the way you treat every human being, but especially the weakest and most defenseless ones.*

Every human person—no matter how vulnerable or helpless, no matter how young or how old, no matter how healthy, handicapped or sick, no matter how useful or productive for

society—is a being of inestimable worth created in the image and likeness of God. This is the dignity of America, the reason she exists, the condition for her survival—yes, the ultimate test of her greatness: to respect every human person, especially the weakest and most defenseless ones, those as yet unborn (Detroit, September 19, 1987).

Our culture and society suffer greatly today from violence, division, indifference to the poor, homelessness, and racism. Millions of refugees have left native lands where it has become too hostile to live.

The life and example of Jesus call us to help heal the wounds of our brothers and sisters, to be agents of reconciliation. We are to put into action the Beatitudes (Matthew 5), the Ten Commandments (Exodus 20), and the categories by which, in the end, we each will be judged. From this teaching of Jesus, the Church derives the Corporal Works of Mercy:

Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food. I was thirsty, and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.... Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me (Matthew 25:34–36; 40).



A fully informed conscience respects not only God, self, and neighbor, but also the entirety of God's creation. In his encyclical, *Laudato Si, On Care For Our Common Home*, Pope Francis teaches us the importance of living in right relationship with God, each other, and with all of creation.

Quoting St. Pope John Paul II, Pope Francis teaches:

Authentic human development has a moral character. It presumes full respect for the human person, but it must also be concerned for the world around us and 'take into account the nature of each being and of its mutual connection in an ordered system.' Accordingly, our human ability to transform reality must proceed in line with God's original gift of all that is (*Laudato Si*, no. 5).

Human life and God's creation that sustains life are gifts. As the farmer is attentive to the laws of nature to reach the full potential yield of his fields and flocks, so the human person fully flourishes when he or she is attentive to the natural laws the Creator has written in each human heart.





Religious Freedom

Today, there are growing secular efforts to distance ourselves and our values from any notion of God and to eliminate any ultimate moral truths. Rather, a “dictatorship of relativism” prevails, which says each person will determine what is true and what is not. This clearly leads to a situation in which we are living today, where such “contrived truths” conflict with each other, betraying the notion that individuals can define truth. Truth is something to be *discovered* by reason—not *defined* by choice.

The cultural trends of relativism and secularism are eroding the basic understandings, which have been outlined above, concerning the true origins of human dignity and the sanctity of human life. What also flows from the dignity of the human person is the right to religious freedom. As we know, this, too, has come under threat in recent years.

The Fathers of the Second Vatican Council taught:

... the right to religious freedom has its foundation in the very dignity of the human person as this dignity is known through the revealed word of God and by reason itself.

It is in accordance with their dignity as persons—that is, beings endowed with reason and free will and, therefore, privileged to bear personal responsibility—that all men should be at once impelled by nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth, once it is known, and to order their whole lives in accord with the demands of truth. However, men cannot discharge these obligations in a manner in keeping with their own nature unless they enjoy immunity from external coercion as well as psychological freedom. Therefore, the right to religious freedom has its foundation not in the subjective disposition of the person, but in his very nature. In consequence, the right to this immunity continues to exist even in those who do not live up to their obligation of seeking the truth and adhering to it, and the exercise of this right is not to be impeded, provided that just public order be observed (*Dignitatis Humanae*, no. 2).

This truth that all human life has its origins in God's creative love also shapes our understanding of human sexuality. As with all human understanding, we look to the Creator for a proper appreciation of the gift of human sexuality. A whole and healthy life is an integrated life of body, mind, and spirit. Thus, each life is also integrated into our life in God—*living in the image and likeness of God*. Let us return once more to the *beginning*:

God created mankind in His image; in the image of God He created them; male and female He created them (Genesis 1:27).

In essence, God is love, a communion of persons: Father, Son, and Holy Spirit. To be created in God's image and likeness gives the human person a participation in the Divine life, as well as a call to live this vocation of love in our human relationships. There is within this vocation both a capacity for love and an obligation to love.

Human sexuality is a gift, as well as a powerful, mysterious complexity of affection, emotion, and passion, all lived out in the body, which is marked by a complementarity—male and female. By nature, this complementarity is ordered to conjugal love of husband and wife in marriage and in the flourishing of family life.



Marriage and Family

Within the physical love of husband and wife resides the power of life and love, and it is ordered to the purity and fruitfulness of the love of the Creator, and it participates in the same. At the same time, married couples are strengthened in their love for each other.

The Church teaches that marriage is a natural institution, willed by God at the beginning of creation, and elevated by Jesus to a sacrament among the baptized, which can only be lived by a man and a woman. Jesus calls us to this original design of God when He said:

Have you not read that from the beginning the Creator made them male and female and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?’ So, they are no longer two, but one flesh (Matthew 19:4–6).

This fundamental belief regarding marriage is something that we, as Catholics, and others not only hold as sacred, but recognize as a truth accessible to the light of reason.

Yet, it is one critical tenet of our faith, and even more a truth of human nature and the natural moral law, that has been redefined by the culture and the US Supreme Court (*Obergefell v. Hodges* ruled that marriage can no longer be defined as between one man and one woman.).

Such cultural shifts have consequences, as Pope Francis teaches:

No one can think that the weakening of the family as that natural society founded on marriage will prove beneficial to society. The contrary is true: it poses a threat to the mature growth of individuals, the cultivation of community values and the moral progress of cities and countries. There is a failure to realize that only the exclusive and indissoluble union between a man and a woman has a plenary role to play in society as a stable commitment that bears fruit in new life (Pope Francis, *Amoris Laetitia* (AL), no. 52).

We want to support and strengthen the Church's understanding of marriage and family. We recognize the tensions that exist in our culture today, and our responsibility as the Church to support married couples and families. As bishops, we wish to acknowledge and express our gratitude for the sacrifices married couples make to live the fullness of love. The family as the domestic Church is a transformative institution in the midst of the world as an agent that brings forth the Kingdom of God.





Chastity

Every person is called to live a life that respects the sacred dignity of the body. Chastity is a virtue that integrates one's sexuality within the dignity of person as created in the image and likeness of God. This entails the development and discovery of the inner unity of the body and spirit. The Catechism teaches:

Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman (CCC, #2337).

Within marriage, husbands and wives are called to cultivate their love for one another in a manner that builds up their life together, and the conjugal love they share, being open to new life, brings forth children into their family as children in the family of God.

In addition to the vocation to marriage, all are called to a chaste love. To live in this manner honors God and expresses our belief and understanding that we are created in God's image and likeness. What we do in the body and with the body matters in our relationship with God, as well as our relationships with others.

Such a chaste love and life requires “self-mastery, which is a training in human freedom” (CCC, #2339).

The human person created in the image and likeness of God is created for relationships. This means that we are created for love, and chastity helps us to live our various states of life with integrity. Many live out their vocation of marriage, others as single, celibate persons, while still others are called to a life of virginity and celibacy in consecrated life as priests and religious, which allows them to give themselves to God alone.

At the heart of our relationship with Christ is the call to make a gift of self to others, for this is the heart of love, the good of another. Such progress in chastity often includes failures and sinful choices. This, too, marks our humanity. However, through perseverance and grace, in making a free choice for authentic love, we pursue the moral good and grow in the light and truth of human love.

True human joy and contentment can only be found in faithfully living according to the natural law, the moral law of the Creator. We are enriched and advance in holiness by knowing the teachings of Christ and His Church and humbly striving to live according to the desires and designs of God. We do ourselves and others a disservice when we fail to live and witness to what we have come to know is true.





Sexual Orientation and Gender Identity

In an act of divine love, God created the human person as male and female and declared them good. Being created in His divine image, men and women are holy, sacred, and beautiful. In marriage, God gives them to one another—in their unique sexuality as male and female—as a sacred, natural gift that the Church has always declared good. The good of conjugal love is directed towards the greater good of conceiving new life and increasing the couple’s intimate union as husband and wife.

With the human person and human sexuality properly viewed in relation to the Creator, we better understand why we believe that physical, sexual expression is reserved to the sacred marriage bond. Considering the growing acceptance of people who live different lifestyles, namely as couples in same-sex unions, it is important for us to have a clear understanding of God’s designs for the sacred, ordered use of human sexuality.

Today, there is also a growing number of people who propose to choose their own gender identity and suggest that the categories for various identities are numerous. While a small percentage of people wrestle with their sexual identity, we cannot dismiss God's creation of the human person as male or female. God is the creator. God takes the initiative.

Pope Francis gives some clear guidance in the following reflection:

Yet another challenge is posed by the various forms of an ideology of gender that denies the difference and reciprocity in nature of a man and a woman and envisages a society without sexual differences, thereby eliminating the anthropological basis of the family. This ideology leads to educational programs and legislative enactments that promote a personal identity and emotional intimacy radically separated from the biological difference between male and female. Consequently, human identity becomes the choice of the individual, one which can change over time. It is a source of concern that some ideologies of this sort, which seek to respond to what are at times understandable aspirations, manage to assert themselves as absolute and unquestionable, even dictating how children should be raised. It needs to be emphasized that biological sex and the socio-cultural role of sex (gender) can be distinguished, but not separated.... It is one thing to be understanding of human weakness and the complexities of human life, and another to accept ideologies that attempt to sunder what are inseparable aspects of reality. Let us not fall into the sin of trying to replace the Creator. We are creatures, and not omnipotent. Creation is prior to us and must be received as a gift. At the same time, we are called to protect our humanity, and this means, in the first place, accepting it and respecting it as it was created (*AL*, no. 56).

What God creates is good. With this pastoral letter, we wish to invite a closer examination of the human person and human sexuality from God's perspective, wisdom, and love. Let us not be too quick to embrace cultural trends. In the Letter to the Romans, St. Paul recognized how the people of his time made such errors, "They exchanged the truth of God for a lie and revered and worshiped the creature rather than the creator" (Romans 1:25).

While we affirm the Church's teaching on the proper use of our human sexuality, we wish to acknowledge the challenging complexities involved for individuals. The Catechism teaches that we are not to discriminate against those who have homosexual tendencies. "They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided" (CCC, #2358). Men and women with same-sex attraction, and others who identify differently than their biological identity, as human persons with dignity, have a right to a life free from unjust discrimination, for example in employment and housing. Today there is growing confusion about what it means to be male or female, with young people being taught that they can choose their own "gender identity." This does not help those who really struggle, and it is another example of a relativistic mentality.

By acknowledging that they are not to suffer unjust treatment, we are not compromising on any principle of our doctrine. In fact, we are exercising the social doctrine of the Church, which calls us to respect and to dialogue with others who hold different opinions. While we do not agree with such lifestyles and do not condone immoral behaviors, we recognize them as brothers and sisters, our sons and daughters, who are deserving of our love and respect. At the same time, we ask for their love and respect in return for us and our beliefs.

Some in the Lesbian, Gay, Bi-sexual, Transgender (LGBT) community are advancing an ideology, others are simply trying to "carve out some space" where they can live their lives with more normalcy. Some are trying to live their lives in accord with our Church's understanding of the human person and of marriage, while others are seeking to take advantage of a newly found acceptance and are wrongly attempting to restrict our religious beliefs, portraying them as something discriminatory or even hateful. But, we, as Catholics, have no alternative motives or hidden agendas. We simply must give witness to the news of Jesus Christ, both in good times and in bad. In so doing, we seek only to love and serve all those with whom we share a common humanity, a common dignity.



Conclusion

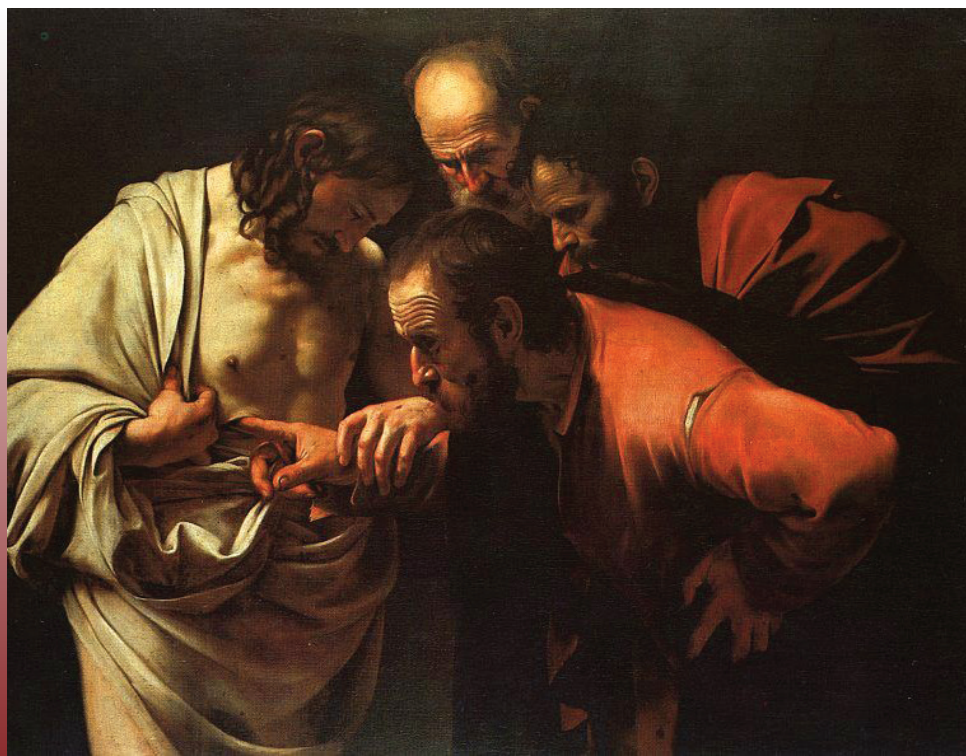
“Beloved, we are God’s children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like Him, for we shall see Him as He is. Everyone who has this hope based on Him makes himself pure, as He is pure” (1 John 3:2–3).

Every age has its challenges, and ours is no different. What is essential is that we keep our eyes fixed on Christ (Hebrews 12:2) to find our way. He is at the helm of the ship in these turbulent times, a consolation to each human soul, a protector and guide of the universal Church. Though surrounded by the world, we are not of the world, and we need always keep in mind that we are more than mere mortals, more than mere flesh. In Christ, God has forged a bond and union with us. Our human nature is infused with grace; what is natural and good is now strengthened by supernatural grace. And, by use of sound reason and true faith, we find our way home. We can discover the designs and desires of the Creator and learn to live and love in Christ Jesus.

... the highest norm of human life is the divine law—eternal, objective, and universal—whereby God orders, directs and governs the entire universe and all the ways of the human community by a plan conceived in wisdom and love. Man has been made by God to participate in this law, with the result that, under the gentle disposition of divine Providence, he can come to perceive ever more fully the truth that is unchanging. Wherefore every man has the duty, and therefore the right, to seek the truth in matters religious in order that he may with prudence form for himself right and true judgments of conscience, under use of all suitable means (Second Vatican Council, *Dignitatis Humanae*, #3).

Our truest “identity” is our life in Christ. We are called to live an integrated faith life, in public and in private. Such a life is achieved through interior conversion, through a struggle within the human heart. It is there that we are called to a humility before God the Father; to a docility to the Holy Spirit, the Wisdom of God; to a receptivity of Jesus Christ, who is God’s Holy Word (Ephesians 4:20–24).

The same humility and docility is necessary for the formation of human conscience. Too often today, people diminish the teaching of the Church, thinking it is just one more voice among many.



This tendency fails to recognize that the Church is both human and divine. Jesus Christ established the Church. He poured out the Holy Spirit at the first Pentecost to sustain and nourish the Church—to be its impulse and guiding light. Jesus promised to remain with us until the end of time.

When we look to the challenges of our times and wrestle with the social and cultural issues of our day, it is helpful to recall the history of humanity, especially the history of salvation. In doing so, we recall that our reference point for life is God—more specifically, Jesus Christ.

Our relationship with Jesus Christ gives us hope in the knowledge that we are redeemed in His mercy. He gives direction, meaning, and purpose to who we are and all that we do. He is the Way, the Truth, and the Life, and He alone leads us to the Father (John 14:6).

Only in the mystery of the Incarnate Word does the mystery of man take on light ... Christ, the new Adam, by the revelation of the mystery of the Father and His love, fully reveals man to Himself and makes His supreme calling clear (Second Vatican Council, *Gaudium et Spes*, no. 22).

As the Bishops of Alaska, we walk with you on this pilgrimage. As shepherds and teachers, we wish to draw attention, once again, to the God who promises to remain with us, to lead and to guide us. We wish to make these words of Pope Francis our own:

When God speaks to us in Jesus, He does not nod vaguely to us as if we were strangers, or deliver an impersonal summons like a solicitor, or lay down rules to be followed like certain functionaries of the sacred. God speaks with the unmistakable voice of the Father to his children; He respects the mystery of man because He formed us with His own hands and gave us a meaningful purpose. Our great challenge as a Church is to speak to men and women about this closeness of God, who considers us His sons and daughters, even when we reject His fatherhood. For Him, we are always children to be encountered anew (Address to Executive Committee of Conference of Latin American Bishops, Bogota Columbia, September 7, 2017).

With this pastoral letter, we encourage all to draw closer to Christ, to continually renew their relationship with Him, so that we may seek the truth of Christ together, that we may live more fully the dignity that is ours, being created in the image and likeness of God. We each share a universal call to holiness, and “the Church is profoundly holy and is called to live and express that holiness in each of her members” (St. Pope John Paul II, Feb. 18, 2004).

+ February 14, 2018
Ash Wednesday



Archbishop Paul D. Etienne, DD, STL
Archbishop of Anchorage



Archbishop Roger Schwietz, OMI
Archbishop Emeritus of Anchorage



Bishop Chad W. Zielinski
Bishop of Fairbanks



Bishop Andrew E. Bellisario, C.M.
Bishop of Juneau

HELPFUL RESOURCES

POST-ABORTION

Project Rachel Alaska—<https://projectrachelalaska.com/>
A confidential support ministry for healing after abortion.

SEXUALITY/HOMOSEXUALITY/CHASTITY

Eden Invitation—<https://www.edeninvitation.com/>
A resource geared toward helping Catholics understand God’s plan for sexuality and live it out in our broken world; separate resources are available for men and for women.

Courage—www.couragerc.org
This site provides resources and local support groups that assist men and women with same-sex attractions to live chastely in fellowship, truth, and love. It also provides online support for those who do not live near a support group.

The Chastity Project—www.chastityproject.com
This project deals with all aspects of relationships and sexuality, and how to live out the virtue of chastity. There are many resources about pornography, single life, marriage, family planning.

TEENS/YOUNG ADULTS

The Chastity Project—www.chastityproject.com
This project deals with all aspects of relationships and sexuality, and how to live out the virtue of chastity. There are many resources about pornography, single life, marriage, family planning.

Life Teen—<https://lifeteen.com>
A ministry to help teens and families engage more deeply with Christ and His Church. Many parish youth groups are based on the Life Teen model.

Feast & Faith of Fairbanks—

<https://www.facebook.com/diocesefairbanksfff/>

A ministry for young adults (single or married) from 18-35 that meets monthly at a local restaurant for a free meal, fellowship, and brief talk on faith-based topics. Contact Father Robert Fath at family@cbna.org

MARRIAGE/PARENTING

Catholic Sistas—www.catholicsistas.com

This site contains articles and practical resources to help Catholic women in marriage and parenting. Pastorally, the site covers more difficult topics, such as living with a mentally-ill spouse/child, surviving infidelity, living with same-sex attraction, adult children who leave the faith, miscarriage, infertility, abuse, annulments, and transgenderism.

DIVORCE PREVENTION/POST-DIVORCE

Retrouvaille—

<https://www.archdioceseofanchorage.org/marriage-and-family-life/retrouvaille/>

A program that offers tools needed for married couples who are struggling or divorce-minded to rediscover a loving marriage relationship.

Restored—www.restoredministry.com

This ministry serves teen and young adult children of divorced and separated families by helping them find hope, healing and support to overcome the challenges they face. It also offers peer-to-peer advice and individualized remote spiritual coaching via email or text.

SUICIDE PREVENTION

National Suicide Prevention Lifeline—1-800-273-8255

The National Suicide Prevention Lifeline is a national network of local crisis centers that provides free and confidential emotional support to people in suicidal crisis or emotional distress 24 hours a day, 7 days a week. They are committed to improving crisis services and advancing suicide prevention by empowering individuals, advancing professional best practices, and building awareness.

ALASKA SUICIDE PREVENTION LIFELINES

Anchorage

Serving Southcentral Alaska

NorthStar Behavioral Health System

Crisis Line

24 hours / 7 days

(907) 258-7575

1-800-478-7575

Anchorage

South Central Counseling Center

24-Hour Crisis Hotline

(907) 563-3200

Fairbanks

CARELINE Crisis Intervention

Crisis Line

24 hours / 7 days

(907) 452-HELP (4357)

1-877-266-HELP (4357)

Kenai

Central Peninsula Counseling Services

Crisis Line

24 hours / 7 days

(907) 283-7511

Ketchikan

Gateway Center for Human Services

Crisis Line

24 hours / 7 days

(907) 225-4135

Wasilla

Serving Mat-Su Valley Residents

Life Quest Comprehensive Mental Health Services

Crisis Line

24 hours / 7 days

(907) 376-2411

ART WORK

Cover: The Samaritan Woman at the Well (1580) by Annibale Carracci

Page 7: The Good Samaritan (1838) by Pelegri Clave

Page 19: The Incredulity of Saint Thomas (1603) by Caravaggio

Back Cover: The Calling of St. Matthew (1600) by Caravaggio



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www.archdioceseofanchorage.org

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