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'You can help the world grow'

Members of the horticulture club at St. Bartholomew School in Columbus pose for a photo with principal Helen Heckman in the school's greenhouse-outdoor learning lab in early March. (Photo by John Shaughnessy)

Principal's focus on connecting faith, diversity, nature leads to national honor

By John Shaughnessy

COLUMBUS—Helen Heckman smiled often as she helped 10-year-old Evan King create the beginning of a Resurrection Garden—using potting soil, grass seed, a small stone, a tiny clay pot, white string and broken branches from a nearby tree.

Part of the reason the principal of St. Bartholomew School in Columbus smiled on that early March afternoon was because she loves how the school's

outdoor learning lab offers students the opportunity to connect their faith to nature.

Then there were the moments when she was smiling just because of Evan's infectious combination of joy, energy and sincerity—a combination that shined through as the fourth-grade student described Heckman, who recently received national recognition for her dedication and commitment to excellence in Catholic education.

"She's awesome! She's a really good

principal. She cares about God and all the students. She's interested in you. She doesn't let you give up. When you're feeling down, she lets you know you can talk to her. She doesn't let you feel alone."

Evan paused briefly before asking, "Do you need anymore?"

As wonderful as Evan's praise is, it's just part of the story about Heckman.

The connection between growth and faith in the Resurrection Garden

See **PRINCIPAL**, page 11

A faith-filled response to the coronavirus

Dear Brothers and Sisters in Christ,

I'm sure you agree with me that this is a time unlike any other. A worldwide health crisis has forced us to do things—and not

do things—that before now were unheard of. Just a month ago, most of us would never have imagined that no public celebrations of Mass would be allowed, that schools would be closed, or that all sports activities and entertainment programs would be canceled.



Archbishop Charles C. Thompson

This is a Lent unlike any other in our Church's 2,000-year history. It's a true desert experience where prayer, fasting and the sharing of all God's gifts take on a new, and very powerful, meaning for us all.

The worldwide outbreak of the coronavirus has reminded us that we are utterly dependent on the grace of God for everything that is important to us. It has also shown us that we truly are sisters and brothers, one family under God, who need to work together to survive—and flourish—as individuals, families and communities.

As difficult as it is not to celebrate Mass in our churches, we all remain spiritually united. For centuries when the faithful have been unable to attend Mass and receive the Eucharist, they have been encouraged to make an act of Spiritual Communion. We continue to draw strength from Word and Sacrament as a true source of grace in communion with our Lord.

Lent is a time of preparation for the joy of Easter. We don't know how long Lent will last this year. The emergency measures imposed on us to prevent, or at least slow, the spread of this deadly virus may well extend into the Easter season. But our faith assures us that our God is with us and that once this long Lent is over, we will once again know the joy of Christ's resurrection.

Let's make this Lenten penance productive. Let's use this time to grow in

See **RESPONSE**, page 3

New archdiocesan pastoral plan 'provides a means for a shared vision' for the future

By Natalie Hoefler

On Feb. 19, Archbishop Charles C. Thompson signed off on a new archdiocesan pastoral plan that will guide the vision and focus of the Church in central and southern Indiana for the next three to five years.

"The advantages of a pastoral plan are provide a means for a shared vision and coordinated, intentional effort of evangelization and catechesis throughout the archdiocese," he explains.

"At any given time in salvation history, there are particular goals or objectives that need to be addressed. Having a plan should also help us work together rather than in contrast or isolation as a local Church

throughout central and southern Indiana."

The plan was approved after several years of assessment, research and input by a team of 25 members from around the archdiocese. It addresses five critical areas: prayer and worship; stewardship; family and community; evangelization and catechesis; and priestly life and leadership.

Here is a look at those areas and goals, the team that formulated them and how these objectives will play out in the lives of the faithful across the archdiocese.

'The Holy Spirit was really with us'

During the interim between the appointment of Cardinal Joseph W. Tobin to lead the Newark, N.J., Archdiocese and the installation of

Archbishop Thompson in July of 2017, surveys and assessments were conducted throughout the archdiocese with an eye toward creating a new pastoral plan.

The archbishop took a year or so to become familiar with the parishes and flock in his fold. By the fall of 2018, he was ready to address the task of creating an archdiocesan pastoral plan.

The first step was to create a team to review the results and develop a plan.

"We invited people from all walks of life around the archdiocese—lay people, priests, religious, people who work for the archdiocese, different ethnicities, different ages," says archdiocesan Chancellor Annette "Mickey" Lentz, who coordinated the effort.

See **PLAN**, page 12

Giving, 'no matter how small,' helps parishes aid others in time of need

By Natalie Hoefler

As COVID-19 affects so many people in so many ways, the Church stands poised to make a vast difference.

"People will be turning to the Church to help them at a time of need," says



Jolinda Moore

archdiocesan director of stewardship and development Jolinda Moore. "People are going to need the light of Jesus Christ now more than ever."

Across central and southern Indiana, Catholics and non-Catholics alike are already turning

to parishes for food both physical and spiritual. A decrease in parish income would result in a direct impact at a time when there is a critical need more than ever, says Moore.

At the same time, the coronavirus has created a financial conundrum for parishes and parishioners alike to meet this need:

Without people in the pews and with some parishioners' own decrease in income, how can parishes gather the needed funds to serve and to spread the Gospel message in so great a time of need?

And how can parishioners support their parishes when public Masses are canceled, and with their income possibly decreasing or disappearing altogether as government mandates and economic hardships affect businesses?

Three priests in the archdiocese say the answer—and the power—lie in the hands of Catholics themselves, even those whose income is diminished. The key, they say, is in focusing on the Christian values of generosity and stewardship, and a concept called subsidiarity.

'Ultimately, it's about loving your neighbor'

That's why Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, reminds



Fr. Jonathan Meyer

Catholics that giving to one's parish is "always an opportunity.

"It's an opportunity to fulfill God's will of tithing, to participate in the mission of the Church, to bestow blessings upon others, and to detach ourselves from our possessions

so they do not possess us," he explains.

If attached to possessions, "people will become selfish and detached from generosity," he said. Loss of this Christian value would be "the saddest part. Generosity is key to the Christian life. It is what unlocks our hearts. God commends [generosity], ... as with the [parable of] the widow's mite."

A spirit of generosity helps in practicing stewardship. This Christian value offers another lens through which Catholics can view parish giving "even in difficult times," says Father Joseph Feltz, pastor of Our Lady of Perpetual Help Parish in New Albany.



Fr. Joseph Feltz

Stewardship is to "receive God's gifts gratefully, cultivate them responsibly, share them lovingly in justice with others, and return them with increase to the Lord," according to the United States Conference of Catholic Bishops' website.

"We as Catholics are called to practice—and so develop a habit—in sharing the time, talent and treasure God has entrusted us with," says Father Feltz. "Continuing to share those gifts—and mainly at this point the gift of treasure—continues the virtue of stewardship. ...



Public Schedule of Archbishop Charles C. Thompson

No public events scheduled for the remainder of March.

"Ultimately, it's about loving your neighbor when one supports their parish. When people are supporting their parish, ... they're helping the parish help the community."

'We need this subsidiarity of support'

Since parishes are composed of Catholics in a local area, "They're the ones that know what the local community is struggling with and what its needs are," says Father Feltz.

So it follows that—if properly supported by parishioners—parishes are best suited to meet the needs of the local community.

It's a concept called subsidiarity, a practice the Church promotes.

"Basically, subsidiarity means that the larger level does not do for the smaller community what the smaller community can do on its own level," says Father Nicholas Dant, pastor of St. Matthew the Apostle Parish in Indianapolis. "We need this subsidiarity of support more than ever at this unprecedented time."



Fr. Nicholas Dant

A problem he notes, however, is that there is an "inclination for folks to give to the weekly collection while one is only present for Mass.

"But parishes do not have large reserves from which to draw. Without regular collection income coming in weekly, our funds will be quickly depleted."

Such a lack of funds could not only prevent parishioners from helping their neighbors through parish-sponsored charity. The impact could affect other ministries and programs, parish schools and even a parish's ability to maintain its staff.

"It all depends on how we people of faith ... are willing to sacrifice—even as we ourselves are financially suffering—to continue the work of the Church" in

spreading the Gospel message and serving those in need, says Father Dant.

'I have much faith in our faithful'

Parishes are not blind to financial trials faced by their parishioners in these trying times.

"Many are expected to be impacted financially due to the changing economy," says Moore. "It's understandable that those in such a situation will need to look at their ability to give financially."

She notes that in times of crisis, people "often react with an all-or-none attitude. ... I would encourage individuals to give what they can as opposed to ceasing to give altogether."

Instead of eliminating parish donations, she says, "Perhaps a short-term decrease in giving might be necessary. It might be decreasing the level of support by 10 percent, 20 percent, etc.

"For others, this might be a time when they can reflect on their giving and actually contribute more to offset the hardships of others.

"It is not a one-size-fits-all [situation], but instead a dialogue ... with Christ."

Despite his observation of the tendency for some Catholics to donate to the parish only when they're in the pew worshipping at Mass, Father Dant is still hopeful.

"Personally, I have much faith in our faithful," he says. "I believe many of them do see the importance of their Catholic faith for their lives.

"Throughout my priestly ministry, I have witnessed time and time again the lengths many people will go for their parish, their faith family. ... I believe they know of their deep need for God, their need for the sacraments to continue to encounter the living Christ, and their need to be nourished by God's word on a weekly basis."

Whether the needs are financial, physical or spiritual, "This is our time to shine," says Moore. "Those with resources, no matter how small you feel they may be, can share these gifts to help others receive in their time of need."

The Criterion will have a few changes, but will continue being published

Like all of you, we are in uncharted territory because of the coronavirus pandemic.

But despite the challenges of not being able to be with co-workers on a weekday basis because of the closing of the Archbishop Edward T. O'Meara Catholic Center in Indianapolis, our plan is to continue publishing *The Criterion* on a weekly basis.

There will be a few temporary changes in our issues for the foreseeable future. The newspaper will be 12 pages instead of its ordinary 16-page format. As a result, we are condensing

our coverage. There will be no Events Calendar page. As you read last week, all public gatherings and other parish activities, including Lenten penance services, have been suspended. We have also decided to suspend the publishing of obituaries for the time being. They are still being compiled and will be printed at a later time.

As Archbishop Charles C. Thompson's primary evangelization tool, our goal is still to provide you as much news as possible. We encourage readers to visit our website at www.CriterionOnline.com for the most up-to-date coverage, including taking

advantage of daily and Sunday Mass being celebrated online by Archbishop Thompson and other archdiocesan priests.

Also, because of this unique situation, we are offering the entire issue of *The Criterion* online each week.

Our daily lives are being interrupted like never before. We encourage everyone to make the most of the resources the archdiocese is offering at this time, and to continue to live out our faith and serve as beacons of light in this time of uncertainty.

—Mike Krokos, editor

(To continue donating, go to your parish's website for how to donate online, or go to www.archindy.org and click on the "Parish Giving" button, then click on your parish's name to be directed to their online giving page. If you wish to give online but your parish is not listed, or if you do not have access to online giving through your parish's website, e-mail the archdiocesan Office of Stewardship and Development at osd@archindy.org with your name, parish name and city, e-mail address and telephone number. We will be in touch within 24-48 hours to assist you with an online giving solution. Those who prefer to mail their donations regularly to their parish may do so, understanding that checks might not be processed immediately as parish offices remain closed due to the coronavirus outbreak.) †



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NEWS FROM YOU!

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Father Richard Eldred was pastor of parishes in Lawrence County

By Sean Gallagher

Father Richard Eldred, pastor of St. Mary Parish in Mitchell and St. Vincent de Paul Parish in Bedford, died on March 18 at St. Vincent Dunn Hospital in Bedford. He was 70.



Fr. Richard Eldred

Because of measures prohibiting large public gatherings due to the coronavirus outbreak, a private committal service was celebrated at Calvary Cemetery in Terre Haute. A memorial Mass for Father Eldred is expected to be celebrated at a later time.

In a 2015 interview with *The Criterion*, Father Eldred spoke about his love for priestly life and ministry, which he embraced when he was nearly 50 years old after working for more than 20 years in his family's moving and storage business in Terre Haute.

"You have your challenges just like anyone does in life, but I really enjoy being a priest," Father Eldred said. "The peace and joy as a priest are off the charts. You have this wonderful knowledge of the presence of the Lord in your life."

During the 15 years of his ministry to the Catholic community in Lawrence County, Father Eldred sought to share that presence with many people in need through an array of charitable ministries he helped to found in Bedford.

They include Becky's Place, now an agency of archdiocesan Catholic Charities Bloomington that offers shelter for

homeless women and children; a local chapter of the Society of St. Vincent de Paul and a thrift store; and the Men's Warming Center of Bedford.

Deacon David Reising, who ministered with Father Eldred from the time of the deacon's ordination in 2008, learned much from his pastor about how to serve the needs of others.

"He could bring people together," Deacon Reising said. "He was the catalyst that got things going. If it hadn't been for him, these things wouldn't have come to completion."

As good as he was at organizing large-scale ministries involving many people from the broader community, Deacon Reising said that what drove Father Eldred in this work was always his love for Christ and other people.

"You could see that love there," Deacon Reising said. "He was such a people person. He loved people and loved to do things for those that were in need."

That love was nurtured through Father Eldred's devotion to prayer and to the Eucharist in particular.

He helped to found two perpetual adoration chapels in the archdiocese: at St. Thomas More Parish in Mooresville and at St. Vincent de Paul Parish in Bedford.

"All of those things started with prayer," Father Eldred said in a 2017 interview with *The Criterion* of the connection between his ministry of charity and the Eucharist. "We have Catholics and non-Catholics that have found peace by being here in our adoration chapel."

Father Eldred also had a great love of the priesthood and did what he could to pass it on to others. Father Rick Nagel,

pastor of St. John the Evangelist Parish in Indianapolis, knows this personally.

At one point during his priestly formation, Father Nagel was considering leaving the seminary, but first wanted to go on a retreat at Medjugorje, a Bosnian town where the Blessed Virgin Mary is said to have appeared many times since the early 1980s. The problem was, he needed a priest to serve as a spiritual director during the retreat and couldn't find one.

When he spoke with Father Eldred about it, the priest offered without hesitation to be his spiritual director. Father Nagel had a profound experience during the retreat that he said "affirmed that I was supposed to stay in and continue my journey to the priesthood."

"I wouldn't be a priest today if it weren't for him," Father Nagel said.

During the retreat, Father Nagel saw a man approach Father Eldred on a sidewalk asking him to hear his confession. Without hesitation, Father Eldred agreed to do so. Soon, a long line of people formed and he was hearing confessions four hours later.

"He was just so open to the Spirit all the time," Father Nagel said.

That openness to the Spirit was also reflected in an attraction to the goodness in the people around him.

"He was forever an affirmer of people," Father Nagel said. "He was always affirming people in ministry. He encouraged young men to think about their vocation. He was constantly thinking about others and where they were at in their lives. That was one of his primary gifts."

Richard William Eldred was born on Aug. 24, 1949, to the late John and Beatrice (Bledsoe) Eldred in Terre Haute and grew up as a member of St. Patrick Parish. He graduated in the western Indiana city from the former Archbishop Paul C. Schulte High School in 1967 and

from Indiana State University in 1971.

Father Eldred worked for more than 20 years in his family's moving and storage business in Terre Haute before discerning a call to the priesthood and becoming an archdiocesan seminarian in 1994.

He received priestly formation at Cardinal Stritch University in Milwaukee and at Sacred Heart School of Theology in Hales Corners, Wis.

Archbishop Daniel M. Buechlein ordained Father Eldred to the priesthood on June 5, 1999, at SS. Peter and Paul Cathedral in Indianapolis. He celebrated his Mass of Thanksgiving on June 6, 1999, at St. Patrick Parish in Terre Haute.

Father Eldred's first pastoral assignment was as associate pastor of the former parishes of Holy Family, St. Andrew and St. Mary, all in Richmond, serving there from 1999-2000. He then ministered as the associate pastor of St. Barnabas Parish in Indianapolis from 2000-01.

Father Eldred served as administrator and later pastor of St. Thomas More Parish in Mooresville from 2001-05.

In 2005, he was assigned as pastor of St. Mary Parish in Mitchell and St. Vincent de Paul Parish in Bedford, which he continued to serve until his death. He also ministered as the dean of the Bloomington Deanery from 2016 until his death.

He is survived by a brother, John Eldred of Terre Haute.

Memorial gifts for either the Vocation Department Endowment for the Archdiocese of Indianapolis or for St. Patrick School of the Terre Haute Deanery Endowment may be sent to 1400 N. Meridian St., Indianapolis, IN, 46202; or gifts may be sent to the Sisters of Providence of Saint Mary-of-the-Woods, 1 Providence Place, St. Mary-of-the-Woods, IN, 47876. †

RESPONSE

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prayer—especially for all victims of the coronavirus and their caregivers, for all who are out of work because of travel restrictions and business closings, and for all those who are "at risk" and are experiencing deep-seated fear and anxiety.

Let's practice self-denial in a spirit of Christian charity as we give up our normal routines and accept temporary shortages of food and supplies. And let's share generously with others from the store of spiritual and material gifts we have received from our good and gracious God.

Finally, let's turn to our Blessed Mother Mary, who intercedes for us, her children, and who never fails to provide comfort and assistance when we are in trouble. In

the words of Los Angeles Archbishop Jose H. Gomez, president of the United States Conference of Catholic Bishops, in his prayer to Our Lady of Guadalupe:

*Pray for us, loving Mother
And gain for our nation and world,
And for all our families and loved ones,
The protection of your holy angels,
That we may be spared the worst of the
illness.*

May God bless you and keep you safe during this challenging time. May Christ be with us now as we place all our trust in Him. Thank you.

+ Charles C. Thompson

Archbishop Charles C. Thompson



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Editorial



George and Randa Sabat and their four children pray at home during the coronavirus lockdown of Bethlehem, West Bank, on March 17. Many countries around the world have suspended public Masses because of the coronavirus pandemic.

(CNS photo/courtesy Sabat family)

Praying as a family for all of humanity

“The family that prays together stays together.”

Those words spoken by the late Holy Cross Father Patrick Peyton, also known as “The Rosary Priest,” have never rung truer for our world than they do today.

And as we continue trying to adjust to the pervasive effects on our daily lives brought about by COVID-19, the disease caused by the coronavirus, our faith must be the cornerstone of all we do.

In recent years, some in society have sought to shut down our faith in the public arena, but we cannot allow others to stifle our faith there or at home, which is where many of us could be for the next several weeks and beyond.

The “new normal,” as many are calling this unprecedented time because of the coronavirus pandemic, is anything but normal.

Schools are shut down, public Masses are suspended and churches are closed, and many—if not most of us—are now relegated to work from home because health care officials, among other things, say it is the safest place for us to be. We must heed their advice. Some of us may not return to work for weeks, or even months, and others sadly, have lost or will lose their jobs because of the numerous effects of this devastating illness.

This is something most of us are unfamiliar with, and it is a time where we must be humble enough to let our Creator know we need him to guide us on this ever-changing journey.

Families are encouraged to read Scripture or pray the rosary together. Archbishop Charles C. Thompson and other archdiocesan priests are celebrating daily and Sunday Masses online at www.archindy.org for all to view and pray with, and many other parishes throughout central and southern Indiana are using online resources not only for the celebration of the Eucharist but also for other faith-based activities. We encourage you to visit parish websites to see what resources are being offered.

Now is the time to put differences

aside in our world and be there for our brothers and sisters in need. We must pray for all who have contracted this illness, not only here in the United States, but from China to Italy to Spain to every corner of the globe.

We must also pray that political and world leaders work tirelessly to address this pandemic and provide all the resources needed to get this situation under control. We realize for most of them, this is a challenge like no other.

Pope Francis said as much in a recent interview with *La Stampa*, an Italian newspaper. As more countries continue to lock down and isolate to stem the spread of the coronavirus, “we can only get out of this situation together as a whole humanity,” he said.

The Holy Father said that although Christians must live this moment in history with “penance, compassion and hope,” both believers and nonbelievers “are all in the same boat” and must confront the challenge together.

“What helps us is synergy, mutual collaboration, the sense of responsibility and the spirit of sacrifice that is generated in many places,” Pope Francis said. “We do not have to make a distinction between believers and nonbelievers; let’s go to the root: humanity. Before God, we are all his children.”

Reflecting on the Lenten season, the pope added that acts of prayer and fasting are an exercise that “trains us to look at the others with solidarity, especially those who suffer.”

As we continue our family’s prayers, we must also include medical professionals—doctors, nurses, emergency medical technicians, first responders and all practitioners—on the front lines who are working nonstop, many putting themselves at tremendous risk for the greater good.

Though much of the world is enveloped in darkness, we must offer our family’s prayers, God willing, as a beacon of light in this challenging time.

As Father Peyton reminds us, “A world at prayer is a world at peace.”

—Mike Krokos

Reflection/Natalie Hoefler

‘Can we talk now?’ Using this time of seclusion to grow closer to God

I know several people who gave up Facebook for Lent. I am not one of them.

In fact, I’m glad I didn’t make that sacrifice, because reading through the posts of late is like viewing a snapshot of society’s psyche in this ominous but historic time.

One that made me chuckle read: “Day three of quarantine. Lost hearing in right eye.”

But my favorite post in the last few weeks is a simple message “from God”:

“No movies. No concerts. No sporting events. No restaurants. No social gatherings. Limited workload. I’ve cleared your schedule—can we talk now? -God.”

This short message summarizes my own thoughts on this time of seclusion and standstill—and it’s shorter and catchier than anything I could write!

I recall the sense of urgency that underscored the Catholic Center on March 17 after it was announced that the building would close the next day. Perhaps it was the same for some of you: rushing to get work done, scrambling to grab everything needed to work from home for several weeks, saying hurried goodbyes to co-workers as if we were all on the sinking Titanic going off in search of a lifeboat—“So long. Take care. Hope to see you on the other side.”

When I got home that evening, I went to my work/prayer room, closed the door, took a deep breath and settled into the silence to process what had transpired.

Schools and offices closing for the

time being. Gatherings restricted in size. The heartbreaking news of public Masses, adoration and most sacraments being canceled until further notice to stop the spread of the coronavirus.

The announcements had come one after the other like waves colliding in a storm. (Later I saw another Facebook message “from God” that wisely advised, “Focus on me, not the storm.”)

It actually didn’t take too long for me to see God in the chaos. He shone like a lighthouse beam in the torrent with a clear message for all: “Come to me. Draw closer to me. Find lasting shelter in me.”

The more I reflected, the more I could see so much potential for a groundswell of lasting faith to emerge through this time of trial and standstill God has allowed.

Relegated to our homes, we have more time to grow in relationship with God, and so many means to do so. Settle into a cozy chair and have a true, heart-to-heart conversation with God. Pray the rosary, the Divine Mercy chaplet or any other structured prayer. Read Scripture. Participate in the daily live-streamed or recorded Masses online—some parishes are even live-streaming adoration.

Now is a good time to learn the merits of sacrificial giving. Maybe it’s by cutting back on snacking while home all day, offering up the sacrifice for those who have the coronavirus, for the safety of health care workers or for an end to the pandemic. We can—and should—make the sacrifice of continuing to give to our parishes every week to help the Church assist others, even if the donation amount is

See HOEFER, page 6

Reflection/John Shaughnessy

Finding the touch of God and humanity amid the coronavirus crisis

The surprising discovery was the highlight of my day—even far better than if I had walked into a grocery store and found everything on my list.

The moment came during my first day of working at home, when I just randomly decided to check Facebook at lunchtime and found the smiling image of Father Rick Nagel behind the altar of St. John the

Evangelist Church in Indianapolis.

Clicking on the “play” button, I heard my friend—the pastor of St. John—share that he was offering daily Mass on video during a time when all public Masses in the archdiocese have been suspended indefinitely. He also shared that he was smiling because he was imagining all the smiling faces of the usual people who attended the daily 12:10 p.m. Mass at his church.

For the next 26-plus minutes, I couldn’t stop smiling either as I savored the Mass with Father Rick, even sharing a virtual sign of peace with him. It didn’t even matter that through some technical malfunction that Father Rick appeared on my Facebook screen sideways. In a world that has gone sideways with the fear, the uncertainty and the tragedy of the coronavirus, it just mattered that a friend and God were there with me.

The surprises of that day didn’t end there.

Early that morning, I had been in a grocery store, avoiding close contact with people as much as I could, when I found

myself blocked by the cart of a young woman who suddenly stopped to talk to a clerk who was using a stool to re-stock canned goods on a top shelf.

She asked how he was doing, and how people were reacting during these days of hoarding shopping. He told her he had been yelled at many times. For the next few minutes, she engaged him in conversation and thanked him for everything he was doing. Her kindness and their shared humanity were the best things I took home from the store.

The joys continued throughout the day.

A real estate agent sent an e-mail message saying he was driving around that day and if I needed him to pick up anything for me, he would be happy to do it.

There was also a text from a young friend in Texas whose first child was born in early March. Worried about the world his daughter had just entered, he had texted me a day earlier, noting, “I find it hard to be praying right now with the distractions of this virus. Entrusting the world to the care of Our Lady.”

The next morning, refreshed by a night of good sleep for him, his wife and his daughter, he texted me again, saying that the one thing he was sure of—the one enduring gift he could give his daughter—was his faith in God.

Not all my exchanges that day were marked by joy.

A college friend sent a text expressing his concern for my wife, a nurse who works in a hospital. He also mentioned he felt good to still be working, but his job in the trucking business puts him in contact with drivers from across the country, and

See SHAUGHNESSY, page 6



Christ the Cornerstone

Do we believe Jesus is the resurrection and the life?

“When Mary came to where Jesus was and saw him, she fell at his feet and said to him, ‘Lord, if you had been here, my brother would not have died.’” (Jn 11:32).

The Gospel for the Fifth Sunday of Lent (Jn 11:1-45) reveals the humanity of Jesus in all its fullness. His friend has died and has been buried for four days before Jesus arrives in Bethany where Lazarus lived with his sisters, Martha and Mary (the woman who had anointed the Lord with perfumed oil and dried his feet with her hair). The sisters were beside themselves with grief, and they implored Jesus to do something: “Lord, if you had been here, my brother would not have died,” Martha says. “But even now I know that whatever you ask of God, God will give you” (Jn 11:21-22).

Jesus assures them that Lazarus will rise, but Martha is impatient. “I know he will rise, in the resurrection on the last day” (Jn 11:24), she says. Jesus’ response is one of his most powerful and frequently repeated statements: “I am the resurrection and the life; whoever believes in

me, even if he dies, will live, and everyone who lives and believes in me will never die” (Jn 11:25-26).

He then asks Martha, “Do you believe this?” She says to him, “Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world” (Jn 11:26-27).

Over and over again, the Gospels connect the strong faith of individuals like Martha with Jesus’ ability to work miracles, to demonstrate the healing power of God. In fact, it’s because Martha believes in him—and because he is deeply moved by the sisters’ grief—that Jesus intervenes in the natural course of things and raises Lazarus from the dead.

As St. John makes clear, Jesus doesn’t take the death of his friend lightly. He is “perturbed and deeply troubled” (Jn 11:33). He weeps, St. John says, “So the Jews said, ‘See how he loved him’” (Jn 11:36). But the crowd does not have Martha’s or Mary’s faith. They are critical and disbelieving. “Could not the one who opened the eyes of the blind man have done something so that this man

would not have died” (Jn 11:37), they complain. That’s why Jesus prays: “Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me” (Jn 11:41-42).

What Jesus wants above all is to know that we have faith in the one who sent him, the loving and merciful Father who is the source of all life, healing and hope. As he says to Martha, “Did I not tell you that if you believe you will see the glory of God?” (Jn 11:40) All power, all goodness and all joy come from the Father, through the Son, by the grace of the Holy Spirit!

The miracle of raising Lazarus from the dead is performed by Jesus as an act of deep love and friendship for two sisters and their beloved brother. But it is also a powerful sign to those who, St. John tells us, were trying to stone him. In the most concrete way possible, Jesus sends a message to his enemies (and to all of us) that all life is sacred, and love is stronger than death.

And when he had said this, he cried out in a loud voice, “Lazarus,

come out!” (Jn 11:43) The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, “Untie him and let him go” (Jn 11:44). Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

But, of course, many others refused to believe. Reading beyond Sunday’s Gospel, we learn that this miracle will be used by the Pharisees as further evidence that Jesus is their enemy. “What are we going to do?” they ask. “This man is performing many signs. If we leave him alone, all will believe in him, and the Romans will come and take away both our land and our nation” (Jn 11:47-48). God’s love and healing power are rejected because the religious leaders of Jesus’ day lack the courage required to believe in him. “So from that day,” St. John tells us, “they planned to kill him” (Jn 11:53).

As we continue our Lenten journey, let’s pray for the courage to believe that the miracle of raising Lazarus from the dead is a sign that we are all destined for union with Jesus, the resurrection and the life. †



Cristo, la piedra angular

¿Creemos que Jesús es la resurrección y la vida?

“Al llegar María adonde estaba Jesús, cuando lo vio, se arrojó a Sus pies, diciendo: ‘Señor, si hubieras estado aquí, mi hermano no habría muerto.’” (Jn 11:32).

El Evangelio del quinto domingo de la Cuaresma (Jn 11:1-45), revela la humanidad de Jesús en todo su esplendor. Su amigo ha muerto y lo enterraron cuatro días antes de que Jesús llegara a Betania donde vivía Lázaro con sus hermanas, Marta y María (la mujer que ungió al Señor con aceite perfumado y secó sus pies con su cabello). Las hermanas estaban destrozadas por el dolor y le imploraron a Jesús que hiciera algo: “Señor, si hubieras estado aquí, mi hermano no habría muerto,” le dice Marta. “Aun ahora, yo sé que todo lo que pidas a Dios, Dios te lo concederá” (Jn 11:21-22).

Jesús les asegura que Lázaro resucitará, pero Marta está impaciente. “Yo sé que resucitará en la resurrección, en el día final” (Jn 11:24) le dice ella. La respuesta de Jesús es una de las afirmaciones más poderosas y que se repiten a menudo: “Yo soy la resurrección y la vida; el que cree en Mí, aunque muera, vivirá, y todo el que vive

y cree en Mí, no morirá jamás” (Jn 11:25-26).

Y a continuación le pregunta a Marta: “¿Crees esto?” Y ella le responde: “Sí, Señor; yo he creído que Tú eres el Cristo, el Hijo de Dios, o sea, el que viene al mundo” (Jn 11:26-27).

Una y otra vez, los Evangelios conectan la fe robusta de personas como Marta con la capacidad de Jesús de obrar milagros para demostrar el poder sanador de Dios. De hecho, es debido a que Marta cree en él, y porque está profundamente conmovido por el dolor de las hermanas, que Jesús interviene en el curso natural de la vida y resucita a Lázaro de entre los muertos.

Tal como san Juan deja en claro, la muerte de su amigo no es algo que Jesús se toma a la ligera. “Se conmovió profundamente en el espíritu, y se entristeció” (Jn 11:33). San Juan nos dice que lloraba y que “por eso los judíos decían: ‘Miren, cómo lo amaba.’” (Jn 11:36). Pero la multitud no tiene la fe de Marta o de María; son críticos e incrédulos. “¿No podía Este, que abrió los ojos del ciego, haber evitado también que Lázaro muriera?” (Jn 11:37), reclamaron. Por eso Jesús reza:

“Padre, te doy gracias porque me has oído. Yo sabía que siempre me oyes; pero lo dije por causa de la multitud que me rodea, para que crean que Tú me has enviado” (Jn 11:41-42).

Lo que desea Jesús, por encima de todo, es que tengamos fe en aquel que lo envió, el Padre amoroso y misericordioso que es la fuente de toda la vida, la sanación y la esperanza. Y tal como le dice a Marta: “¿No te dije que si crees, verás la gloria de Dios?” (Jn 11:40). Todo el poder, toda la bondad y toda la alegría provienen del Padre a través del Hijo y por la gracia del Espíritu Santo.

Jesús obra el milagro de resucitar a Lázaro de entre los muertos como un acto de profundo amor y amistad hacia dos hermanas y su querido hermano, pero también es un signo poderoso para aquellos que, según nos relata san Juan, intentaban lapidarlo. De la forma más concreta posible, Jesús envió un mensaje a sus enemigos (y a todos nosotros) de que toda la vida es sagrada y el amor es más fuerte que la muerte.

Y al decir esto, gritó con voz fuerte: “¡Lázaro, sal fuera!” (Jn 11:43). El difunto salió con las manos y los pies atados con vendas

funerarias y el rostro envuelto en un sudario. Así que Jesús les dijo: “Desátelo, y déjenlo ir” (Jn 11:44). Entonces muchos de los judíos que habían acudido a María y habían visto lo que él hizo comenzaron a creer en él; pero, por supuesto, muchos otros se negaron a creer. Al continuar la lectura más allá del Evangelio del domingo, nos enteramos de que los fariseos utilizarán este milagro como otra evidencia de que Jesús es su enemigo. “¿Qué hacemos?—preguntan—porque este hombre hace muchas señales. Si lo dejamos seguir así, todos van a creer en Él, y los romanos vendrán y nos quitarán nuestro lugar y nuestra nación” (Jn 11:47-48). El amor y el poder sanador de Dios es rechazado porque los líderes religiosos de la época de Jesús carecían del valor necesario para creer en él. “Así que, desde ese día—nos dice san Juan—planearon entre sí matar a Jesús” (Jn 11:53).

A medida que avanzamos en nuestro camino cuaresmal, recemos para tener el valor para creer que el milagro de resucitar a Lázaro de entre los muertos es un signo de que todos estamos destinados a unirse con Jesús, la resurrección y la vida. †

Catholic Charities continues to serve through coronavirus crisis

By John Shaughnessy

As the coronavirus crisis continues, so do the efforts of the archdiocese's Catholic Charities agencies to help people who are especially vulnerable during this time.



David Bethuram

"We are here for our brothers and sisters in Christ who are in need—our clients," said David Bethuram, executive director of Catholic Charities in the archdiocese. "Our plan is to continue to provide them with the services and support they need. This is especially important during unprecedented and challenging times like these, where anxiety and uncertainty are at a peak as things seemingly change daily."

Bethuram noted that the archdiocese's homeless shelters for families, women and children continue to stay open in Indianapolis, New Albany, Bedford and Terre Haute.

Boxes of food and sacked lunches have been prepared for families and individuals to carry out at archdiocesan locations in Tell City, Terre Haute and Indianapolis, while the Catholic Charities staff in New Albany is making food deliveries to residential programs.

During this stressful and uncertain time, counseling and mental health services are being offered by telephone and teleconferencing by the Indianapolis and Bloomington agencies.

And while the Catholic Charities staffs for programs involving seniors, refugees, immigrants and adoptions are working at home, they are available to help by phone or in person when a critical need arises.

"We recognize that this is an evolving situation, and our action plan will continue to evolve with the changing environment," Bethuram said.

Changes in the approach of Catholic Charities have already begun in response to the coronavirus.

In distributing food to clients in need, Catholic Charities agencies are not only providing prepared boxes and sacked lunches that people can pick up, they're also including more food in the boxes than usual, "so they will not have to return to the pantries as quickly," Bethuram said.

He also noted that the Catholic Charities shelters in the archdiocese are taking extra measures during the coronavirus crisis.

"They are using bleach and disinfectants every six hours on common areas, doorknobs, surfaces," he said. "They are securing an isolation room in the event that someone in the shelter is experiencing symptoms. If this is the case, the local county health department will be notified."

That approach reflects the priority that guides all the efforts of Catholic Charities agencies in the archdiocese, Bethuram said.

"The health and safety of our staff, volunteers and clients is our highest priority. We will continue to serve those most in need in our community the best we can.

"During times like these, we are acutely aware of the importance of our mission to provide charity and compassion to each of our clients in order to promote the sanctity and dignity of their lives."

(For more information about Catholic Charities in the archdiocese—including how to donate and volunteer—visit the website, www.archindy.org/cc.) †

Catholic Charities agencies continue to offer various services

Criterion staff report

The response of Catholic Charities agencies in the archdiocese to the coronavirus crisis is continually evolving. The following information on available services was current as of March 24, when this week's issue of *The Criterion* went to press. Check with the appropriate agency for the latest updated information.

Catholic Charities Indianapolis

Holy Family Shelter for families is open. For more information, call 317-635-7830.

Crisis Office is open only for individuals and families to receive prepared boxes of food and sack lunches. Clients must arrive at the following times and stand in line for the distribution of food: Monday, 1 p.m. and 5 p.m.; Tuesday, Wednesday and Thursday, 10 a.m. and 1 p.m. For more information, call 317-236-1512.

Mental health/counseling services are offered via teleconferencing or by telephone. Please note: Medicaid is covering Telehealth counseling. For more information, call 317-236-1500.

School mental health counselors and social workers are working through principals via e-technology to support students/faculty.

While the facility of St. Elizabeth/Coleman Pregnancy and Adoption Services is closed, the staff is working remotely and is available for adoption services that have critical timing needs. For more information, call 317-787-3412.

All senior programs and Refugee and Immigrant Services employees are working remotely and are available by phone. Staff is available for critical needs. For more information on immigration services, call 317-236-1526, and on refugee services, call 317-236-1553.

St. Elizabeth/Catholic Charities, New Albany

The three shelter programs for women and children are open.

For adoption services that have critical timing needs, staff members are available. Residential client services are available for adults with developmental delays. The food pantry is limited to the staff delivering items to residential programs. School counselors are working through principals via e-technology to support students/faculty. Office staff are all working remotely and are available to be on-site when needed.

For more information, call 812-949-7305.

Catholic Charities Bloomington

Mental health/counseling services are available via Telehealth. Please note: Medicaid is covering Telehealth counseling. For more information, call 812-332-1262.

Becky's Place shelter in Bedford for women and children is open. For more information, call 812-275-5773.

Catholic Charities Terre Haute

Terre Haute Catholic Charities Foodbank is open. So is the Bethany House shelter. At Ryves Hall, the food program is only available for carry out; there is no youth programming or congregate dining.

For more information, call 812-232-1447.

Catholic Charities Tell City

Only carry-out food is available at Table of Blessings. At Martin's Cloak Food Pantry, boxes of food will be available at the door. This agency is working closely with United Way and the Council on Aging to ensure that all elderly residents are getting the food they need, as well as hygiene items. The agency is also working with local schools to ensure that all children are being fed as needed. It is also continuing to assist with utilities, rent and prescriptions as needed.

For more information, call 812-547-0903. †

Pope announces extraordinary 'urbi et orbi' blessing on March 27

VATICAN CITY (CNS)—In response to the ongoing coronavirus pandemic, Pope Francis said he will give an



Pope Francis

extraordinary blessing "urbi et orbi" ("to the city and the world") at 6 p.m. Rome time (1 p.m. EDT) on March 27.

The formal blessing—usually given only immediately after a new pope's election and on Christmas and Easter—carries with it a plenary indulgence for all who follow by television, Internet or radio, are sorry for their sins, recite a few prescribed prayers and promise to go to confession and to receive the Eucharist as soon as possible.

After reciting the *Angelus* prayer on March 22 from the library of the Apostolic Palace, Pope Francis announced his plans for the special blessing, which, he said,

would be given in an empty St. Peter's Square because all of Italy is on lockdown to prevent further spread of the virus.

With the public joining him only by television, Internet or radio, "we will listen to the word of God, raise our prayer [and] adore the Blessed Sacrament," he said. "At the end, I will give the Benediction 'urbi et orbi,' to which will be connected the possibility of receiving a plenary indulgence."

An indulgence is an ancient practice of prayer and penance for the remission of the temporal punishment a person is due for sins that have been forgiven.

In addition to announcing the special blessing, Pope Francis asked all humanity to continue joining in prayer.

"To the pandemic of the virus we want to respond with the universality of prayer, compassion and tenderness," he said.

"Let's stay united. Let us make those who are alone and tested feel our closeness," as well as doctors, nurses, other health care workers and volunteers. †

How are you coping with COVID-19?

During this time of uncertainty and church closings because of the coronavirus, *The Criterion* is inviting our readers to share their ideas and stories about how individuals and families are coping and maybe even thriving; how you are still trying to create a sense of community among your friends, neighbors and fellow parishioners in this period of social distancing; and also how you are using this time to become closer to God.

By sharing your ideas and stories, from the humorous to the poignant, maybe you'll inspire someone else to do the same or, at the least, create another welcomed human connection for all of us.

Send your stories and ideas to reporter Natalie Hoefler at nhoefler@archindy.org. Or leave her a message on her work phone at 317-236-1486 or 800-382-9836, ext. 1486, and she'll return your call as soon as possible. †

HOEFER

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smaller due to lost wages. Now *that* is sacrificial giving.

We can take time to really ponder the deepest truth of our faith and what it means personally in our own lives: that God loves us so much that he sent Christ

into our world to show us how to live, and to suffer and die in our place so we could have eternal joy with him in heaven.

None of these thoughts are meant to downplay the realities of the pandemic. People are suffering and dying. Loved ones are in mourning. So many workers are putting themselves at risk to keep us healthy, safe and fed.

But we can pray for these people

while we are sheltered in our homes. We can make offerings for them through sacrifices both government- and self-imposed. We can turn to God for help, for mercy.

And if we take advantage of our extra time, maybe we can move beyond turning to God only when in need. Maybe we can start the process of coming to know him.

We might be enticed enough to

continue that process after the pandemic has passed. Then maybe we'll come to have just the slightest speck of an inkling as to how much God loves us.

And maybe we'll come to truly love him in return.

(Natalie Hoefler is a reporter for *The Criterion*, newspaper of the Archdiocese of Indianapolis.) †

SHAUGHNESSY

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"social distancing" wasn't always possible. "It's scary," he said.

And the last text of the day came from a friend asking for prayers for his elderly mother who was experiencing health concerns while she was stranded in another country because

of the coronavirus. The prayers began immediately.

As I looked back on the joys and heartaches of that day, I found myself focusing again on two thoughts from my book, *Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God*.

"In many ways, God makes his goodness and grace known in the world

through our friendships. Our closest friends welcome us, lift us and accept us as who we are, with all our faults and limitations. They stand by us when we reach the edges of life, love and faith.

"God takes this gift of friendship to an even higher level. He offers his friendship to each of us, and he offers it unconditionally. No matter what, God accepts us with all his mercy and love.

He's always there for us, even in our darkest times."

In these dark times, when we may reach the edges of life, love and faith, let's keep close to God, knowing he's always close to us. And let's keep each other close, with whatever light we can give.

(John Shaughnessy is assistant editor of *The Criterion*, newspaper of the Archdiocese of Indianapolis.) †

Faith *Alive!*

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Forgiving and offering forgiveness has ‘healing power’ for the soul

By Daniel S. Mulhall

When I was 17 years old, I bumped into a bush and lodged a thorn in a muscle near an elbow. I pulled the thorn out, cleaned the wound with alcohol and bandaged it, thinking that the wound would heal and everything would be OK.

But it wasn't. The wound would not heal completely. Over time new skin covered the wound, but it would still occasionally hurt.

Ten years after the original incident, I bumped my elbow, the wound split open and a little piece of thorn popped out, encased in pus. Finally, the hurting stopped and the wound healed properly because the source of the pain—the barbed end of the thorn—was finally removed.

This story says a lot about the healing power of forgiveness. True healing can only occur when the wound is cleaned completely. The wound, caused when someone hurts us, can only be healed by letting go of the “tip of the thorn,” the grudge that we continue to bear even after the offender says, “I’m sorry,” and we say, “I forgive you.”

As long as we continue to carry around in our hearts any animosity or ill feelings toward the person who has hurt us, our wound cannot heal. We can say that we forgave, we can say that we are OK, but if we continue to bear any animosity toward the person, we are not OK, we have not forgiven.

At my mother's funeral, her children were surprised to learn that she had been engaged to marry someone other than my father. When asked, Mom's sister confirmed the story and told us more of the tale. Ending the story, my aunt said, “Your mother never forgave him either. When he died a few months ago, she refused to even attend his funeral.”

Unlike my mother, I don't think that I could go that long holding a grudge. I've

tried over the years to reach out to people I've offended in some way to seek their forgiveness. Some of these people have seemed confused, not knowing why I owed them an apology, while others have assured me that all was forgiven.

As I grow older, it's more difficult to seek forgiveness, which concerns me. To say “I'm sorry” or to forgive requires introspection, the ability to examine one's conscious and evaluate one's behavior and the behavior of others.

Most of the apologies I've offered in the past 20 years were because I thought about something that happened or that I consciously did and realized in retrospect that I was wrong, that I had treated people poorly. Now, I'm more likely to immediately blame the other person for their behavior without considering my own. I pray that doesn't become my usual behavior.

In Luke 7:36-50, Jesus forgives a sinful woman. When confronted about forgiving a sinner, Jesus makes it clear that sinners are just the ones who need forgiveness. And the larger our sinfulness, the more delight we will take at being forgiven.

“Her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little,” Jesus said (Lk 7:47).

Like the woman in Luke 7, I too am a sinner seeking forgiveness, both from God and from those I have sinned against. While I believe that I have been forgiven by God, I know that there are still people who I've harmed.

This Lent, I will seek new opportunities to remove old thorns from my wounds. I will examine my conscience to determine whether I should issue more apologies and seek more forgiveness. Both are needed for healing.

(Daniel S. Mulhall is a catechist living in Louisville, Ky.) †



Mercy Sister Natalie Rossi, a prison chaplain, prays with a Catholic inmate in solitary confinement at the State Correctional Institution for Women in Cambridge Springs, Pa. This Lent, let's examine our consciences to determine whether we should issue more apologies and seek more forgiveness. (CNS photo/Bob Roller)

Almsgiving, rooted in Scripture, tradition, should be practiced year-round

By Paul Senz

Lent is a time of sacrifice. We strive to unite ourselves with the suffering of Jesus, walking with him in the desert,



A pedestrian gives money to a homeless man sitting outside St. Francis of Assisi Church in New York City. Alms can be money, or sometimes food, that is given to the poor. (CNS photo/Gregory A. Shemitz)

agonizing with him in the garden, dying with him on the cross.

There are three traditional “pillars” of Lent that help us follow in Christ's footsteps: prayer, fasting and almsgiving. Of the three, almsgiving probably gets the least attention, but it is one way that we can make sacrifices during Lent while supporting the needy, the work of the Church or another worthy cause.

Alms can be money, or sometimes food, that is given to the poor.

To live out almsgiving in the spirit of Lenten sacrifice and following the clear teaching of Jesus, we should give not only from our surplus, from what we can spare; but rather, we should give even the coat off our back.

Jesus praised the

poor widow who gave of her meager means; she did not hang onto the money, but she gave what little she had (Mk 12:41-44). St. John Chrysostom wrote that our almsgiving “shines with a brighter luster” when given from our poverty.

In the Book of Tobit, we are reminded, “Prayer with fasting is good. Almsgiving with righteousness is better than wealth with wickedness. It is better to give alms than to store up gold, for almsgiving saves from death, and purges all sin. Those who give alms will enjoy a full life” (Tb 12:8-9).

Giving alms, sharing what we have with those in need, is not just a good idea, something with spiritual benefits—it is our vocation, our moral obligation. St. John Chrysostom wrote, “It is for this that God has permitted you to possess much ... that you should distribute it to the needy.”

Almsgiving does not expect repayment; it is an act of mercy and of justice, in the purest sense of “*caritas*” (“charity”).

Jesus explained this to his disciples when he said, “When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be

because of their inability to repay you” (Lk 14:12-13).

Jesus later taught that we are called to give to the needy, to be merciful, and that whatever we do or do not do to even the least among us, we do to him (Mt 25:31-46).

St. Basil the Great applied this teaching when he wrote, “The bread you do not use is the bread of the hungry. The garment hanging in your wardrobe is the garment of the person who is naked. The shoes you do not wear are the shoes of the one who is barefoot. The money you keep locked away is the money of the poor. The acts of charity you do not perform are the injustices you commit.”

Everything we have is from God. Everything we are is from God. In that sense, everything we have and are is a gift of God to the needy, for we are nothing without his grace. Almsgiving is simply passing along the gifts we have been given to those who are in need.

Do not let this be relegated only to Lent. Inspired by these passages from Scripture, the words of the saints and the calling from our Lord, almsgiving should be done the whole year. Let Lent be the springboard and give of yourself always.

(Paul Senz works for Ignatius Press and is a freelance writer who lives with his wife and four children in Oregon.) †

Corrections Corner/Deacon Marc Kellams

Restorative justice can transform victims and perpetrators

In my January Corrections Corner column, I spoke of the overcrowding of jails and prisons, that the wrong



people were being incarcerated, including the drug addicted and mentally ill, and the need for reform.

This month, I want to introduce you to the concept of restorative justice, which is at the forefront of the ever-

changing world of corrections.

The concept can mean different things to different people and institutions, but basically it is an acknowledgment that crime is more than just breaking the law, in that it causes harm to relationships, families, victims and the community at large. It recognizes that punishment does nothing to address these harms and often exacerbates them.

The Centre for Justice and Reconciliation's definition is: "Restorative justice is a theory of justice that emphasizes repairing the harm caused by criminal behavior. It is best accomplished through cooperative processes that allow all willing stakeholders to meet, although other approaches are available when that is

impossible. This can lead to transformation of people, relationships and communities."

By addressing the underlying issues that normally are at the root of the crimes that are perpetrated, offenders are often able to take responsibility for their actions. If they are able to hear from their victims, either in a controlled setting or through some other indirect means, they become more fully aware of the real people they have harmed and how they have harmed them.

Victim offender reconciliation programs facilitate face-to-face meetings, and from these meetings, both the offender and the victim learn to appreciate each other's situations. The result is that many times forgiveness and redemption occur. It is a simple next step for such a conversion of heart to reduce the propensity for further harm to others.

Victims of crime are real people. So are perpetrators. And as St. Joseph of Medaille Sister Helen Prejean says often, "People are more than the worst thing they have ever done in their lives."

Howard Zehr, an American criminologist, is considered the pioneer of the modern concept of restorative justice. He espouses that:

- Crime causes harm and justice requires repairing that harm.

- The best way to determine how to do that is to have the perpetrator and the victim actively involved in the process of justice.

- The result is fundamental changes in people, relationships and community.

All crimes are not appropriate for this process, especially where there are victims of violent crimes. Most property-related crimes include outcomes that can also include monetary restitution where victims are made financially whole through the payment of money or in-kind services, and community restitution where offenders volunteer for social service agencies in a community to help "make things right" in a global sense.

Wouldn't we all be better off if victims participated in the process and were somehow made whole and offenders were allowed to redeem themselves? As Prison Fellowship International states, "We believe all people have value, deserve mercy, and are loved equally by God—even the most outcast."

To that I say, Amen.

(Deacon Marc Kellams is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis and a former criminal court judge. He can be reached at mkellams@archindy.org or call 317-592-4012.) †

Faith and Family/Sean Gallagher

Live more as a domestic Church in COVID-19 outbreak

The Church has taught from its earliest days that each family among the faithful is a domestic Church.



It is in the family that people of all ages, but perhaps especially the young, are brought to faith in Jesus Christ, have their first encounter with him and grow in relationship with him.

It is in the family that parents form the

faith of children through their example, their teaching and in leading the household in a faith-filled life of prayer and service.

In God's plan, all members of a family are channels of grace to each other, helping each other to grow in holiness, both in their ordinary daily interactions and in the larger challenges and blessings that they sometimes experience together.

And as they receive and give God's grace to each other daily, they show forth more in the small corner of the world in which they live an attractive vision of the kingdom of God to their broader family, friends, co-workers, neighbors and sometimes complete strangers. Families in this are prime agents in carrying out the mission of evangelization that Christ gave to his disciples.

Sometimes, we may forget about the reality of the family as the domestic Church. Maybe we simply take it for granted or are significantly involved in our parish, seeing that as the main way we live out our faith.

The culture around us, with all its focus on this world alone, can lead families of faith to forget about their eternal mission and how it is lived out here and now.

But if there was any time when Catholic families need to be robust in being the domestic Church, it is now in the midst of the growing outbreak of the coronavirus, also known as COVID-19.

With the public celebration of the Mass sadly but by necessity suspended, families must redouble their efforts to pray together for each other, for the Church and for the world.

Thankfully, there are many resources available online to help families pray together, including videos of daily and Sunday Masses being posted on the archdiocesan website (www.archindy.org).

Falling back to the basics like praying the rosary, the chaplet of Divine Mercy, the daily offering, the *Angelus* and other traditional prayers is always a bulwark of faith for families.

If families take time at different points throughout the day to pray together during this challenging time, then God's grace will strengthen them all the more to make love and virtue the foundation of their daily interactions.

Getting that strength is important now because we're probably spending more time together than we usually do. God's grace working in our lives can help us in such situations to gradually smooth off the rough edges of our personalities that can rub up roughly against those with whom we live.

As challenging and sometimes as frightening as living in this outbreak can be, with the ever-present help of God's grace and the prayers of all of his angels and saints, especially our Blessed Mother and St. Joseph, this can become a time when the faith of everyone in our families can actually be strengthened.

Leaning heavily upon the love of Christ from which nothing can separate us, may the Holy Spirit, who knows no social distancing, draw all families closer together in the communion of the saints so that our hearts may overflow with joy on that happy day when we can all join together again around the altar of the Lord. †

The Theology of Technology/Brett Robinson

Take the time to read the 'good news' first in your daily life

"We are in great haste to construct a magnetic telegraph from Maine to Texas; but Maine and Texas, it may be, have



nothing important to communicate. ... As if the main object were to talk fast and not to talk sensibly.

"We are eager to tunnel under the Atlantic and bring the Old World some weeks nearer to the New; but perchance

the first news that will leak through into the broad, flapping American ear will be that the Princess Adelaide has the whooping cough."

When he wrote the preceding quotation in 1854, Henry David Thoreau was feeling rather skeptical about the advent of high-speed communications via telegraph, "improved means to an unimproved end" he wrote in his famous book, *Walden*.

I've thought a lot about this quote over

the years as the Internet seems to confirm Thoreau's suspicions. The speed of information has outstripped our ability to make sense of the news we receive.

So much of what we hear now is "senseless," whether violent or absurd. It requires a certain numbness on our part. We can't possibly generate enough compassion or sympathy given the scope of what we hear on a daily basis.

It seems the word "news" brought with it from the very beginning the idea that newness of information is the ultimate measure of value.

Journalists want to be the first to "get the scoop." Twitter serves up-to-the-second updates on everything from global politics to who's wearing what at the Oscars. It seems our broad, flapping American ear has gotten even broader.

Thoreau's joke about Princess Adelaide and the whooping cough has become rather poignant as we receive up-to-the-minute news about the spread of the coronavirus. The recent news cycle has added new meaning to the term "viral media."

And yet, contained within Thoreau's acerbic reflections on technology is this observation, "The man whose horse trots a mile in a minute does not carry the most important messages; he is not an evangelist, nor does he come round eating locusts and wild honey."

The allusion to John the Baptist raises an important point: News should not be valued strictly according to its newness. The Gospel, the good news, is full of deeply important meaning for our daily lives.

Reading Scripture before you read the news in the morning is far better preparation for the day because it contains the meaning that the news media so sorely lacks.

Read the Gospel. Every morning. Doing so is not an "unimproved means to an unimproved end" like so many of our technological distractions, but an improved means to an improved end.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

For the Journey/Effie Calderola

As you cope with COVID-19 pandemic, turn your mind to God

After visiting Philadelphia's spring flower show, my daughter and her 5-year-old were returning home on the commuter



train. Awareness of the new coronavirus outbreak in the U.S. was just seeping into the news, and my daughter thought she saw her child put her hands up to her face.

"Charlotte, don't put your hands in your mouth," my daughter

said, aware of the germ-factory public transit is even in normal times.

"I'm not," Charlotte replied indignantly. "I'm putting them in my nose."

Then, we laughed. But oh, how a few weeks can challenge our sense of humor.

Now it's hold-your-breath time. Will all we are doing to isolate ourselves, even canceling public celebrations of the Mass, be enough to flatten out the "community spread" of this disease?

Our federal government initially failed us. Dr. Ashish Jha, professor of global health and director of Harvard Global Health Institute, said the U.S. response to

COVID-19 has been a "fiasco."

South Korea was testing almost as many per day as we had tested in the first few weeks.

Dr. Anthony Fauci, director of the National Institute of Allergy and Infectious Diseases, said, "The idea of anybody getting it [a test] easily—the way people in other countries are doing it—we're not set up for that. Do I think we should be? Yes, but we're not."

Meanwhile, we're in the middle of the penitential season of Lent, and I think it's important to draw the two—the pandemic and our faith—together. We have, after all, a history of our own response to write.

This is one of those moments—Pearl Harbor, the assassination of President John F. Kennedy, 9/11—that people will be talking about for the rest of their lives. Will any of us ever forget where we were mid-March, and the events we saw unfold?

Maybe you're trying to work from home with your kids out of school. Maybe your job in the service industry is threatened. Maybe you've left a college campus midterm. Social lives imploding, trips canceled, the economy threatened, sports and other activities impacted.

So we try to adapt Lent to this new reality. I pray to understand how I am being called to respond. I can feel OK about this hunkering down, until that moment of panic when I wonder just how long I will be asked to hunker.

The best advice I saw was on Twitter: Use this time to flex your contemplative muscles. Odd terms to use in relation to contemplation, perhaps, yet we need discipline and strength to turn our minds to God in these moments.

Contact friends daily. Laugh and cultivate that sense of humor. Touch base with those who live alone. Read. Ration news and social media. Keep a journal of these days for posterity. Take long walks. Make Lent sacrificial—resist lapsing into bad habits under stress.

And pray for those who are suffering from this disease worldwide, across all borders. Pray for the first responders and medical personnel who are putting their lives on the line in this fight.

Like all our lives, this too will pass. So let's make this a Lent for the history books.

(Effie Calderola writes for Catholic News Service.) †

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 29, 2020

- Ezekiel 37:12-14
- Romans 8:8-11
- John 11:1-45

The Book of Ezekiel provides the first reading for Mass this weekend. Even a quick reading of the history of ancient



Israel shows that there were few periods of prosperity and calm. Indeed, only the reigns of David and Solomon might properly be considered as truly good times.

Some periods, however, were more trying than others.

Certainly, the generations spent in exile in Babylon were miserable. Confined in Babylon in wretchedness, and a minority surrounded by paganism and surely unwelcome, the Jewish exiles yearned for the day when they would be able to return to their homeland.

Ezekiel built upon this theme of hope and expectation. As did all the prophets, he saw a release from Babylonian bondage not as an accident or a coincidence. He regarded it as a result of God's mercy and of fidelity to God. So, in this reading, the Lord speaks through Ezekiel, promising to breathe new life into the defeated, dejected people.

St. Paul's Epistle to the Romans furnishes the second reading. Rome was the absolute center for everything in the first-century Mediterranean world, the political, economic and cultural heart of the empire. Its inhabitants came from everywhere, having brought with them a great variety of customs and beliefs. It was a sophisticated city. Paul wrote to the Christian Romans, among whom eventually he would die as a martyr.

This passage highlights two spiritual realities. A Christian is linked with God through Christ. Therefore, a Christian possesses the very life of the Holy Spirit, a life, of course, that will never die.

For its third reading, the Church this weekend presents the Gospel of St. John. Jesus went to Bethany, then a separate community but now a part of greater

Jerusalem. He was summoned by Martha and Mary who were anxious about their brother Lazarus, the Lord's friend, who had died.

When Jesus at last arrived, Lazarus had been dead and buried a tomb for several days. Putrefaction had begun. Responding to the sisters' faith, the Lord restores Lazarus to life.

Several important themes occur in the passage. First is the powerful, life-giving love of Jesus. In the mystery of the Incarnation, Jesus knows and expresses human love. Secondly, the faith of Martha and Mary is unqualified.

The evangelist sees a parallel between the resurrection of Jesus and the restoration of earthly life to Lazarus. In each account, mourning women are essential parts of the story. Stones seal the tombs. The bodies are dressed and cloths, customary in Jewish burials of the time, covered the faces. Finally, in each story, faith and human limitation have important roles.

Reflection

Next week on Palm Sunday, the Church will invite us to learn and to worship in the most intense liturgical days of the year. Calling us to Christ, and with ancient drama and the most compelling symbolism, it will proclaim Jesus as Savior and as the risen Lord.

This weekend, the Church prepares us for the experience of Holy Week, giving us the beautiful and wondrous story of Lazarus.

Foreseeing the Lord's own resurrection, today's message is clear: If we are united with Jesus, as Lazarus and his sisters were united, then in God's power we will have everlasting life.

Eternal life will occur only if we seek Jesus, with the faith uncompromisingly shown by Martha. It is the faith that believes that Jesus alone gives us life.

The other readings reinforce this theme. For everyone, life can be hard. Death awaits all. Ezekiel assures us that God will give us true life, a life of holiness, a life that never ends and a life of peace and joy.

St. Paul reminds us that this life abides only in Jesus. As Lent progresses toward its culmination, the Church calls us to Jesus, the Lord of life. †

Daily Readings

Psalm 105:4-9
John 8:51-59

Monday, March 30

Daniel 13:1-9, 15-17, 19-30, 33-62
or Daniel 13:41c-62
Psalm 23:1-6
John 8:1-11

Tuesday, March 31

Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, April 1

Daniel 3:14-20, 91-92, 95
(Response) Daniel 3:52-56
John 8:31-42

Thursday, April 2

St. Francis of Paola, hermit
Genesis 17:3-9

Friday, April 3

Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, April 4

St. Isidore, bishop & doctor of the Church
Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-56

Sunday, April 5

Palm Sunday of the Passion of the Lord
Matthew 21:1-11 (procession)
Isaiah 50:4-7
Psalm 22:8-9, 17-18, 19-20, 23-24
Philippians 2:6-11
Matthew 26:14-27:66
or Matthew 27:11-54

Question Corner/Fr. Kenneth Doyle

The Church allows for organ donation under certain conditions

What is the Catholic Church's position on donating body parts for medical science? (Pennsylvania)



Answer into two parts: post-mortem transplants and those from living donors. Gifts to a living recipient or to scientific research from a donor who has clearly died is the easier part.

The *Catechism of the Catholic Church* says: "Organ donation after death is a noble and meritorious act and is to be encouraged as an expression of generous solidarity" (#2296). The Church does teach that the remains, after organ donation or medical research, should be treated with reverence

and should be entombed or buried.

As to gifts from living donors—bone marrow, say, or a lung or kidney—this is morally permissible so long as it is not life-threatening to the donor and does not deprive the donor of an essential bodily function, and provided that the anticipated benefit to the recipient is proportionate to the harm done to the donor.

In his 1995 encyclical "The Gospel of Life," St. John Paul II called organ donation an example of "everyday heroism" (#86). And in 2014, Pope Francis told the Transplantation Committee for the Council of Europe that organ donation is "a testimony of love for our neighbor."

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

My Journey to God

Surrender

By Steven Koch

To Nazareth an angel came
A teenage bride he called by name
Hail Mary, do not fear my voice
God's Son you'll bear, if that's your choice.

"How can this be? I've known no man"
Just trust in Him; God has a plan
"Then let it be; God's will be done
I'll bear His child; I'll raise His Son"

She surrenders

The mother taught her son to trust
With faith the Father who is just
When life's uncertainties come nigh
Give steadfastness to God on high

He learned his lessons well that day
When at Gethsemane, he knelt to pray
"Thy will be done, and not mine own
I'll die for them as you have shown"

He surrenders



Before he died he passed to me
His lessons learned from mother's knee
My love and faith to blindly go
Wherever God alone must know

See, Jesus taught me how to pray
Thy will be done, just show the way
I'll trust your vision when I'm in strife
Lord, be my guide throughout my life

I surrender

(Steven Koch is a member of St. Malachy Parish in Brownsburg. Photo: A depiction of the Annunciation is seen above the altar at St. Mary Church in New Albany. The feast of the Annunciation occurs each year on March 25.) (Photo by Natalie Hoefler)

My Journey to God

COVID-19

By Linda Abner

I see the devil dancing with glee:
The churches have closed!
The churches have closed.
Gathering steam in the fear of Unkown,
Eagerly watering seeds that are sown
Of false conviction that we are alone.

Alone in this strange, never-known-before world,
No touching, no going, everything closed.
Life as we know it canceled; replaced
By uneasy waiting for what might take place
With ominous speed and unrecognized face.

And the Evil One sure is leaping for joy
Knowing his weapons abound ever more
Where panic, mistrust and anxiety spread
Among people who watch every newscast with dread
Forgetting Who holds every day that's ahead.

Though all through the ages the Evil One's tried
To sever mankind from our infinite Source
Through clamorous discord and murderous lies,
Enticing illusion, seductive disguise,
He never can claim completely his prize.

For, even though now, the churches be closed,
And our world has become a bewildering place,
We still are the children, beloved, adored
Of the One Who will fight for us, of His Own accord;
In life or in death, we belong to the Lord.

In Him we still gather, our spirits with His
As we wait and remember His promise to us;
The One from Whose love we came into being,
Whose Presence is ever; Whose wisdom all-seeing
From this and all terrors, our ultimate freeing.

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Photo: A monstrance fished from Loch Raven Reservoir in Maryland is the centerpiece of an adoration chapel at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore.) (CNS photo/Olivia Obineme, Catholic Review)



Roncalli students prepare 60,000 meals for people in need in one day

By Sean Gallagher

Lent is a time when Catholics as individuals take up the disciplines of prayer, fasting and almsgiving in a special way.

Sometimes, these practices are done in part to help other people.

What difference might be made if lots of Catholics got together during Lent to combine their efforts?

That's what happened recently at Roncalli High School in Indianapolis.

On March 11, its more than 1,000 students prepared 60,000 meals for people in need in countries around the world.

It was an initiative organized by the Boca Raton, Fla.-based Catholic Cross Outreach.

In shifts throughout the school day, students came to a gym at Roncalli to fill bags with 390 grams of rice, beans, dehydrated vegetables, soy and vitamin packets.

Catholic Cross Outreach will distribute those bags to local ministries helping people in need in several countries, including Guatemala, Haiti and Nicaragua.

"Service is a huge part of what we do," said Roncalli senior Ryan Flick, a member of St. Jude Parish in Indianapolis. "We're all required to complete service hours. But if you talk to a lot of students, so many of them go above and beyond the required service we have to do. This is an example of us making an impact on the world."

Jeff Traylor, Roncalli's campus ministry director, was in the gym all day as the students assembled thousands of meals.

"It's been amazing to watch," he said. "Our kids are such hard workers and are dedicated to what they're doing. We've had to do more slowing them down than to speed them up. They're so good at what they do and are excited to be a part of it."

In addition to putting in a day's work to prepare 60,000 meals, Roncalli's students are seeking to raise \$17,000 during Lent to help pay for the meals and their distribution.

To help prepare them for this Lenten effort, a priest who does ministry through Cross Catholic Outreach spoke to Roncalli's students on Ash Wednesday.

"He told our students that they were going to be the hands and feet of Christ," Traylor recalled.

Then the priest saw banners hanging from the gym's ceiling highlighting Roncalli's athletic excellence.

"He said, 'I know you have championship DNA in you. I want you to be champions for the poor,'" Traylor said. "Our kids get that. They get that they have an opportunity to use their influence where they're at in life to be champions for the poor."

For Erika Kvak, Catholic Cross Outreach's development officer who was at Roncalli on March 11, the impact of the effort to prepare 60,000 meals reaches beyond the high school's 1,050 students.

"This is something that they will talk about with friends, family and in the community," Kvak said. "They'll spread the word about what can be done to serve the poor. That's our reason for being here today. We want to ignite as many people as possible to help serve."

So far this year, Catholic Cross Outreach has worked with parishes, Catholic schools and organizations like the Knights of Columbus across the country to assemble 500,000 meals.

Last year, the ministry provided more than \$300 million in aid from donors in the U.S. that was distributed to people in need in 28 countries through hunger relief, housing and water programs.

So much of that assistance comes about when individual Catholics band together to combine their efforts for the good of others.



Michelle Belden, left, Kassie Carman, Meg Leising, Chiara Schilten and Peyton Jones, all juniors at Roncalli High School in Indianapolis, assemble meals on March 11 for people in need through an initiative organized by Cross Catholic Outreach. Over the course of the day, Roncalli students assembled 60,000 meals that will be distributed to people in need in such countries as Guatemala, Nicaragua and Haiti. (Photos by Sean Gallagher)

"Our teachers always ask us to go out to give service," said Roncalli junior Chiara Schilten, a member of St. Rose of Lima Parish in Franklin. "So, it was cool that we came together as a school to do that here."

"Roncalli, as a school, wants to help others as best as we can. This is our way of living out the faith and showing people what being a Catholic is really about."

Being part of an effort to provide 60,000 meals to people in need around the world over the course of about eight hours made Ryan Flick want to do more.

"It's one day and we're helping 60,000 people," Ryan said. "Just think if we did this multiple times in a year how many people we could help that way."

(For more information on Cross Catholic Outreach, visit crosscatholic.org.) †



Caroline Reuter, a theology teacher at Roncalli High School, holds up one of the 60,000 meals assembled by Roncalli students on March 11 in an initiative organized by Cross Catholic Outreach.

Naumann: Mark anniversary of 'Gospel of Life' with commitment to moms

WASHINGTON (CNS)—St. John Paul II's "prophetic encyclical" on the value and inviolability of human life, "The Gospel of Life" (*"Evangelium Vitae"*) provides "a clear challenge" to Catholics, said the chairman of the U.S. bishops' pro-life committee.



Archbishop Joseph F. Naumann

"With great openness and courage, we need to question how widespread is the culture of life today among individual Christians, families, groups and communities in our dioceses. With equal clarity and determination, we must identify the steps we are called to take in order to serve life in all its truth," the pope said in his 1995 encyclical.

With these words, the pope "invites each of us to ask ourselves how we are assisting women in need who are pregnant or have young children," said Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S.

Conference of Catholic Bishops' (USCCB) Committee on Pro-Life Activities.

"He challenges us to open our hearts even wider, and to improve our responses where needed, especially at the local level—in short, to truly accompany each pregnant or parenting woman in need," the archbishop said in a March 23 statement, issued to mark the 25th anniversary of "The Gospel of Life."

The anniversary was on March 25, which also is the feast of the Annunciation.

The encyclical, the 11th of St. John Paul's pontificate, forthrightly condemns abortion and euthanasia, the major attacks on human life at its beginning and end. It also contained what several observers at the time called the strongest expression ever of Church teaching against capital punishment: It says the cases of justifiable use of it today are "very rare, if not practically nonexistent."

March 25 also was the start of a yearlong nationwide effort the USCCB has launched to celebrate the anniversary of the encyclical "by assessing and expanding our help to mothers in need," Archbishop Naumann said.

The initiative is called "Walking With Moms in Need: A Year of Service," and the country's Catholic bishops are being asked to invite the parishes in their dioceses to participate in it.

The new program has its own website, www.walkingwithmoms.com, with "resources, outreach tools and models to assist parishes in this effort. Resources will continue to be added to the site," according to the USCCB's Secretariat of Pro-Life Activities.

The program, which will end on March 25, 2021, was "enthusiastically embraced" by the bishops at their general assembly last November, the archbishop said. "I am very excited to see dioceses and parishes across the country making plans to join in the Year of Service in their own unique ways. It is capturing the imagination of our people."

"As Pope Francis reminds us, our parishes are called to be 'islands of mercy in the midst of a sea of indifference,'" he said.

Archbishop Naumann also addressed the current coronavirus pandemic gripping the United States and leading to the suspension of public Catholic Masses and other liturgies as well as parish gatherings and programs.

He urged dioceses and parishes to adjust their schedules for the Year of Service "according to what is pastorally and practically appropriate for everyone's safety."

"In the meantime, we can still pray ... that this Year of Service will help us increase our outreach, so



that every pregnant and parenting mother in need may know she can turn to her local Catholic community for help and authentic friendship," Archbishop Naumann said. He first announced the initiative on the National Day of Prayer for the Legal Protection of Unborn Children on Jan. 22, the anniversary of the Supreme Court's 1973 *Roe v. Wade* decision legalizing abortion through all nine months of pregnancy across the country.

"We pray that 'Walking With Moms in Need: A Year of Service' will help us reach every pregnant mother in need, that she may know she can turn to her local Catholic community for help and authentic friendship," Archbishop Naumann said that day.

In "recognizing that women in need can be most effectively reached at the local level," he explained, the year of service "invites parishes to assess, communicate, and expand resources to expectant mothers within their own communities."

The Year of Service is divided into five phases of parish action:

- Phase 1: Announcing the Year of Service and begin building a core team (March 2020).
- Phase 2: Launching parish inventory process (May 2020).
- Phase 3: Sharing inventory results and beginning assessment and planning (September 2020).
- Phase 4: Announcing and committing to parish response (January 2021).
- Phase 5: Celebration and implementation of parish plans (March 2021).

There are suggested steps for implementing each phase listed on the website, along with sample announcements, sample intercessions, homily helps and a prayer activity.

For example in Phase 1, the steps include appointing a parish leader; beginning to assemble a parish core team; establishing a parish support network; praying for pregnant mothers in need as a parish community; and beginning to plan the parish's first core team meeting. †

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

PRINCIPAL

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reflects the same approach that she has had for St. Bartholomew School since she became its principal in 2013.

Since then, the school's enrollment has grown from 341 students to 403. And the number of Hispanic students has increased from 11 percent of the school's population to 38 percent.

Still, for Heckman, the most important growth has been in the school's ever-increasing commitment to have students learn and live the Catholic faith.

Creating 'Catholic memories'

"We've definitely focused on the Catholic school part, making sure our students understand what it means to be Catholic and to have 'Catholic memories' of what we did—having a May crowning ceremony, going to the Stations of the Cross during Lent, focusing on service projects throughout the year," she said.

"We want them to grow in mind, body and spirit. We want them to grow in their faith and their relationships with people."

At the same time, St. Bartholomew has been consistently recognized as an "Indiana 4-Star School" by the state's Department of Education.

All these avenues of growth, faith and success have led Heckman to be honored with a 2020 "Lead, Learn, Proclaim Award" from the National Catholic Educational Association (NCEA), for her dedication and commitment to excellence in Catholic education. She was chosen from more than 150,000 Catholic teachers and administrators across the nation.

While Heckman appreciates the honor, she also said, "That's not my award. For a principal to win the award

reflects on the entire school community. I share it with everyone here."

Members of the school community were just as quick to praise her.

"Under Mrs. Heckman's leadership, our teachers, assistants, staff and volunteers are striving to do more than just teach a body of religious truths," noted Claudia Jackson, a parent and past president of the school's parent-teacher organization. "She understands that what is important is to cultivate faith in the hearts of our students."

Citing how the school has students from Asia, Europe and several Spanish-speaking countries, Father Clem Davis said he's impressed by the welcome Heckman extends to families of different cultures.

"When I come into the building, I see learning going on, but it feels more like family than just a schoolhouse," noted the senior associate pastor of St. Bartholomew Parish. "Seeing Helen interact with the students at their distinct levels of development, I am sure that she has set the tone."

'You can help the world grow'

To help create that sense of welcome at the school, Heckman has hired numerous bilingual staff members. She has also stressed professional development for teachers in the area of cultural awareness. And because of her leadership, St. Bartholomew was one of the first five schools chosen for the archdiocese's Latino Outreach Initiative through the Office of Catholic Schools.

"It's not just about welcoming people, whatever their cultural or ethnic background may be," said Heckman, a mother of three grown sons. "It's to better serve them, to be more supportive of their families."

Heckman does that and more, said Diana Graman, a faculty member at the school: "She has implemented an after-school, homework-help program for

those students who do not have assistance at home. She partnered with our PTO to help build an outdoor learning lab so that all types of learners may be reached. This lab has allowed different students to shine as well as connect to the beauty of nature."

Fourth-grader Mahala Ross shared a common student attitude toward the outdoor learning lab: "It's fun being outside, and you can help the world grow—and have fun with your friends."

Heckman savored that joy as she watched the members of the school's horticulture club create their Resurrection Gardens.

"To me, the whole idea is to enjoy all the gifts God has given us in nature—and to take care of the environment to make it beneficial for the future," she said. "It goes along with our Catholic social teaching about care for creation."

Her emphasis on faith extends to her own growth as a person.

The roots of her Catholic faith include her childhood as a student at Little Flower School in Indianapolis. She's also a 1981 graduate of Father Thomas Scecina Memorial High School in Indianapolis. And she and her husband of 32 years, Chuck,



St. Bartholomew School principal Helen Heckman and fourth-grade student Evan King are all smiles in early March after she helped and encouraged him to create a Resurrection Garden at the Columbus school's outdoor learning lab. Heckman was recently chosen for the "Lead, Learn, Proclaim Award" from the National Catholic Educational Association. (Photo by John Shaughnessy)

were married in St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

"Every important moment in my life has been in a Catholic school or church," she said.

And still she keeps trying to grow in her faith.

"As a principal, I've tried to focus more on my Catholic faith, and be an example for my staff—reading Scripture daily, praying together with staff and parish staff, and getting more involved with service projects. In faculty meetings, we've concentrated on learning about the Mass and Catholic social teaching.

"It's just trying to make sure the school community knows we are a Catholic school—and that it's important to us." †

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Employment

PRINCIPAL

Sacred Heart Academy, Louisville, Kentucky

Sacred Heart Academy, an all-girls Catholic high school in Louisville, Kentucky seeks a mission-driven, visionary, collaborative, student-focused and community-centered Principal beginning July 1, 2020. The Principal will promote the Catholic educational development of the school's staff and students, with emphasis on the Ursuline core values. The ideal candidate will serve as a community leader, fostering a climate of well-being and engagement of students, faculty and staff within the Academy and serve as a role model, reflecting the school's Catholic and Ursuline identity while embodying the creative and forward-thinking direction of the school.

The Principal holds primary responsibility for providing personal and visible leadership for the faculty, staff, students and families on the mission of the school and will be involved with the development and implementation of a strategic long-term plan that is consistent with both that mission and the vision of Sacred Heart Schools. The Principal is responsible for personnel management including recruiting and supporting highly qualified faculty and staff. This position ensures the ongoing development of rigorous academic standards, works collaboratively with the administrative team and is an integral part of the planning, managing and monitoring of the annual budget.

Sacred Heart Schools offers a comprehensive benefits package to employees working at least 30 hours per week, which includes a 50% tuition discount at all four campus schools. Sacred Heart Schools is an Equal Opportunity Employer. Doctorate in education or related field preferred. Current state certification in education specializing in administration. Experience as a teacher. Experience as a Catholic school principal. Supportive member of a Catholic parish.

Interested candidates should send a letter of interest and resume to shsemployment@shslou.org.

Employment

Director/Coordinator of Religious Education

St. Margaret Mary and St. Patrick Churches of Terre Haute, Indiana are seeking a fulltime director/coordinator of religious education to implement and oversee parish faith formation programs at all levels beginning June 1, 2020.

Applicant should have a love for the Catholic faith, knowledge of and commitment to the Archdiocesan Faith Formation Guidelines and Faith-Formation Curriculum and the ability to work together with catechists, youth ministers, RCIA team, school personnel and pastoral staff. Experience in parish formation programs preferred. Masters in Theology or related field preferred.

Canon law requires that the person in this position be a baptized Catholic and, if married, be validly married according to the laws and teachings of the Catholic Church.

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Pictured in the Assembly Hall of the Archbishop Edward T. O'Meara Catholic Center on Feb. 19 are the members from throughout central and southern Indiana who comprised and led the archdiocesan pastoral planning committee. (Photo by Sean Gallagher)

PLAN

continued from page 1

"They were a fantastic team. You never know if a group is going to gel, but this team worked so well together. The Holy Spirit was really with us."

Their first task was to read "The Joy of the Gospel," Pope Francis' 2013 apostolic exhortation. The document was chosen for its "articulation of his teaching on the proclamation of the Gospel in our current age," says Msgr. William F. Stumpf, archdiocesan vicar general, who was also involved in the project. "We believed the archdiocesan pastoral plan needed to be rooted in the prominent and significant teaching of this document."

Team member Oscar Castellanos, director of the archdiocesan Office of Intercultural Ministry, appreciates the exhortation's focus on new evangelization.

"It became a source in choosing some of the primary language used in the pastoral plan," he says, "words like 'missionary disciples,' 'encounter with Jesus,' 'pastoral conversion,' plus the rights of women and the social dimension of evangelization, among others."

The team then met every six to eight weeks. They reviewed the former pastoral plan and the 2017 assessments, researched, conducted interviews, sought input and discussed their findings. They then discerned five goals (see below) and created four to seven objectives per goal.

After nearly 18 months of work, Lentz says the team was "hope-filled and felt good" about the plan Archbishop Thompson approved.

A plan 'not meant for the shelf'

The archbishop says it is his hope "that the implementation of this plan will

enhance our Catholic identity, mission and presence throughout the archdiocese.

"There is so much goodness, beauty and truth about being Catholic that seems to get lost amid the media focus on the scandals created by a few within and outside the Church."

Father Rick Ginther, pastor of Our Lady of Lourdes Parish in Indianapolis, was on the planning team. He sees the effects of the scandals through the "anxiety our people have for the future—will the Church be there for us, how will it be there for us, who is going to lead us, and how will we bring that about together?"

"I hope [this plan] will reassure them. I hope it will challenge them. I hope it will cause them to seek greater engagement in living out our shared faith."

The priest says the pastoral plan "is not meant for the shelf." Rather, he says, it is designed to be "enacted

through the various secretariats of the archdiocese, by pastors, associate pastors, parish life coordinators, pastoral associates—but more so to be enacted in the very reality of our parishes, the people of God."

Planning team member Christine Eppert of All Saints Parish in Dearborn County appreciates the pastoral plan's focus on the family, through which she sees the plan being brought to life in the archdiocese.

"I see the family as the 'front lines' of the spiritual battle," she says. "I am excited that the role of parents and families are called out clearly in the pastoral plan ... through specific goals around devotional and family life that, if embraced and through cooperation with God's grace, could radically change our faithful, one believer at a time."

Her fellow team member, Patrick Byrne of St. Mary-of-the-Knobs Parish in Floyd County, also notes that the plan "is for all ages. ...

"It focuses on helping to develop a deeper personal encounter with Jesus Christ, being better stewards of our resources, supporting and engaging families and communities, spreading the joy of the Gospel to all, and addressing the ways to ensure the spiritual and physical well-being of our clergy."

Existing with 'eye of faith and hope in salvation'

The archdiocesan pastoral plan has been passed on to those responsible for developing action steps to implement the plan's goals. Lentz says they will consider strategies, timelines, costs and ownership to take the plan from paper to reality.

"My hope is that we'll be able to promulgate the plan in summer or early fall," she says.

When the plan is released, it will be posted on the archdiocese's website and published in *The Criterion*.

In the meantime, Archbishop Thompson offers a reminder of the overarching purpose of the Church that should drive every action by Catholics and archdiocesan entities in central and southern Indiana:

"Our ministries and services, while providing care and outreach to the spiritual and corporal needs of individuals as well as communities—families, parishes, schools, marginalized groups, etc.—ultimately exist with the eye of faith and hope in salvation of souls," he says. "Together, through a common rootedness in word, sacrament and service, we carry on the mission of Jesus Christ as entrusted to the Church.

"We need to be intentional about proclaiming the Good News of Jesus Christ, drawing ever closer to him and providing a credible witness that leads others to a personal encounter with our Savior." †

Archdiocesan Pastoral Plan goals:

Prayer and Worship

To foster a personal encounter with Jesus Christ through a rich and vibrant liturgical, sacramental and devotional, and personal prayer life.

Stewardship

To cultivate a culture of stewardship responding to our baptismal call through the giving of one's time, talent and treasure in the service of God and others.

Family and Community

To support and engage families and communities in the archdiocese.

Evangelization and Catechesis

To live with an attitude of missionary discipleship of all people, reaching out to the peripheries of our archdiocese, parishes and communities.

Priestly Life and Leadership

To ensure the spiritual and physical well-being of the clergy by spiritual vitality, organizational efficacy and sound stewardship principles and practices.

Members of the Archdiocesan Pastoral Planning Committee:

- Julie Albertson
- Loraine Brown
- J. Patrick Byrne
- Oscar Castellanos
- Christine Eppert
- Matt Faley
- Father Rick Ginther
- Steven Goebel
- Kara Gresh
- Amy Higgins
- Deacon Stephen Hodges
- Erin Jeffries
- Deacon Marc Kellams
- Franciscan Sister Joanita Koors
- Father Doug Marcotte
- Bernie Paradise
- Leticia Pasillas
- Richard Pohlman
- Pearlette Springer
- Lynne Weisenbach

Coordinating Team:

- Archbishop Charles C. Thompson
- Annette "Mickey" Lentz
- Msgr. William F. Stumpf
- David Bethuram
- Greg Otolski