Father Vincent Lampert travels to the ends of the Earth in his ministry fighting the devil as an exorcist.

From South Africa to Alaska and points in between, the pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County has carried out this ministry since 2005.

When Archbishop Daniel M. Buechlein appointed exorcist with a special case.

Now one of the senior exorcists in the U.S., Father Lampert is often called upon to mentor priests newly appointed to the ministry, or sometimes to perform exorcisms in far flung locales.

In 2019, he traveled to Alaska to help a newly appointed exorcist with a special case.

"We were in an Eskimo village about 300 miles west of Anchorage," Father Lampert recalled. "A small, little village. And there we were in the church doing an exorcism."

In that book, Father Lampert likens exorcists to medical specialists who travel and consult far and wide to help people with their specialized knowledge.

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"Ultimately, it's the very normal aspects of our faith that will protect us from the evil one."

Father Lampert said. "It's the ordinary aspects of our faith that protect us from evil: going to Mass, celebrating the sacraments, praying, reading Scripture."

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Retired pope talks about his resignation, Pope Francis’ upcoming trip to Iraq

VATICAN CITY (CNS)—Although it took obvious effort to pronounce each word and sometimes his secretary repeated what he said to make it clear, retired Pope Benedict XVI spoke to an Italian newspaper about his retirement and about Pope Francis’ planned trip to Iraq.

The retired pope, who will turn 94 in April, resigned on Feb. 28, 2013. He lives in the Mater Ecclesiae Monastery in the Vatican Gardens where he and his personal secretary, Archbishop Georg Gänswein, met in February with the director of the newspaper Corriere della Sera.

“His words come out drop by drop; his voice is a whisper that comes and goes,” according to the article published on the anniversary of his resignation. Sometimes, the report said, Archbishop Gänswein “laughs and transcribes,” while Benedict nods in a sign of approval.

Asked if he thinks a lot about his decision to resign, “he nods,” the newspaper said.

“It was a difficult decision, but I made it in full awareness, and I believe it was correct,” the retired pope said. “Some of my slightly ‘fanatical’ friends are still angry; they did not want to accept my decision.”

Pope Benedict is aware of what he termed “conspiracy theories” about why he resigned. “Some said there was because of the Vaticlaks scandal,” created when he had denied the gassing of Jews in Nazi concentration camps. The Vatican said the pope had been unaware at the time of the bishop’s radical views on the Holocaust.

Many of Pope Benedict’s supporters, he said, don’t want to believe his resignation “was a conscious decision” that had nothing to do with outside pressure. “But my conscience is clear. There are not two popes,” he said. “There is only one.”

Corriere described the retired pope as alert, even though he was difficult to understand his speech at times. His wrists are “extremely thin, which underlines an image of great physical frailty.” He wears a watch on his left wrist and an emergency alarm on his other, the newspaper said.

When asked about Pope Francis’ planned trip to Iraq on March 5-8, “his expression becomes serious, worried,” the newspaper said.

“I think it is a very important visit,” he said. “Unfortunately, it comes at a very difficult time that makes it a dangerous trip for security reasons and because of COVID.”

And, in fact, Archbishop Mitja Leskovar, the Vatican nuncio to Iraq, who was supposed to host the pope throughout the trip, tested positive for the coronavirus and has gone into quarantine, the nunciature announced on Feb. 27.

“I will accompany Francis with my prayers,” the retired pope said.

Corriere also asked Pope Benedict about U.S. President Joe Biden.

“It’s true, he is a practicing Catholic, and personally against abortion,” the retired pope said. “But as president, he tends to present himself in continuity with the Democratic Party. And on gender policy, we still don’t have a clear idea of his position.”

Abstinence from meat not required on March 19 due to Sollemity of St. Joseph

The Sollemity of St. Joseph, the Spouse of the Blessed Virgin Mary, is celebrated annually on March 19. This year, that happens to be on a Friday in Lent.

According to Church law, abstaining from meat is not required on a solemnity, including during Lent. Therefore, Catholics throughout the Church, including in central and southern Indiana, are not obligated to abstain from meat on March 19.

Catholics in central and southern Indiana may want to receive a plenary indulgence on the Solemity of St. Joseph this year, which falls in a year dedicated to the saint pursuant to the last December by Pope Francis.

There are many ways to meet the necessary conditions to receive the indulgence. Learn more about it at vescfad矶eipleship.org/indulgences.

How has the COVID-19 pandemic had an impact on your faith?

A year ago, the COVID-19 pandemic began to have a dramatic and often devastating impact on every aspect of life in the United States and around the world. A significant part of that impact extended to the faith lives of people—and their faith communities. It’s an impact that continues today and will undoubtedly continue into the future.

As part of our coverage of the ongoing influence that the pandemic has on the faith lives of people, The Criterion invites you, our readers, to share your thoughts, experiences and stories of how the COVID-19 crisis has affected your faith, and whether it has deepened or weakened your faith.

Send your thoughts, experiences and stories to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.

The Crisis in Latin during a meeting of cardinals at the Vatican in this Feb. 11, 2013, photo. Speaking of his resignation, the retired pope recently told the Italian newspaper Corriere della Sera that “it was a difficult decision, but I made it in full awareness, and I believe it was correct.” (CNS photo/Vatican Media)
In interview, pope says he will remain in Rome until death

VATICAN CITY (CNS)—Pope Francis said he believes he will die in Rome, either in office or retired, and will not be buried in his native Argentina.

In an interview published in the Argentine newspaper La Nación on Feb. 27, the pope said that while he thinks about death, he is not afraid of it.

“Do you imagine your death?” the pope was asked by Argentine journalist and doctor Nelson Castro.

“As pope, either in office or emeritus. And in Rome. I will not return to Argentina,” he replied.

The interview was an excerpt from Castro’s new book, titled La Salud de Los Papas (The Health of the Popes), which details the health of the pontiffs from Pope Leo XIII to Pope Francis.

According to Castro, Pope Francis encouraged him to write the book and agreed to be interviewed. The conversation took place in February 2019.

In it, the pope spoke candidly about his mental health and told Castro that although he had never undergone psychoanalysis, he did meet with a psychiatrist for six months “during the terrible days of the dictatorship, when I had to take people into hiding to get them out of the country and save their lives.”

“I had to deal with situations I didn’t know how to deal with,” he recalled.

Praising the psychiatrist as “a great woman” whose teachings “are still very useful to me today,” Pope Francis said he helped him to manage his anxiety and “to avoid rushing when making decisions.”

“Imagine what it was like to drive a person hidden in a car—covered only by a blanket—and to go through three military checkpoints,” he said.

“The tension it generated in me was enormous.”

The pope also said that while he believes that “the study of psychology is necessary for a priest,” he does not believe that priests should practice psychology “due to the problem of transference and countertransference.”

When that happens, he explained, “the roles are confused and the priest stops being a priest and becomes a therapist with a level of intervention that makes it very difficult to distance himself.”

Pope Francis also spoke about a pulmonary condition he suffered in 1957 at the age of 21 that required him to undergo surgery to remove the upper right lobe of one of his lungs.

The pope said that while his recovery was painful, it was “complete, and I never felt any limitation in my activities.”

“As you have seen, for example, in the various trips I have made and that you have covered, I never had to restrict or cancel any of the scheduled activities. I never experienced fatigue or shortness of breath,” he told Castro.

“The Argentine journalist also asked Pope Francis if he was aware of his own neuroses.

Describing it as an “anxious neurosis,” the pope said that he “has quite tamed my anxiety” and has learned ways to deal with “a situation or a problem that makes me anxious.”

“One of them is listening to Bach,” the pope said. “It calms me down and helps me to analyze problems in a better way. I confess that, over the years, I have managed to put a barrier to the entry of anxiety in my spirit.

“It would be equally harmful to make decisions dominated by anxiety and sadness,” he added. “That is why I say that a person must be attentive to neurosis, since it is something inherent in his or her being.”

For Lent, read the Gospel, fast from gossip, pope says at Angelus

VATICAN CITY (CNS)—People should fast from gossiping and spreading hearsay as part of their Lenten journey, Pope Francis said.

“For Lent this year, I will not speak ill of others, I will not gossip and all of us can do this, everyone. This is a wonderful help to read a verse from the Gospel every day,” he said, urging people to have a pocket-size edition to read whenever possible, even if it is just a random verse.

“This will open your heart to the Lord,” he added.

The pope also led a moment of prayer for children who suffer a rare disease,” he said, especially for those affected by “a situation in the country in a Feb. 23 statement, according to Vatican News.

“We are really on the brink of a looming collapse from which we must do all we can to pull back before the worst overcomes the nation,” the bishops wrote in response to a previous attack. Insecurity and corruption have put into question “the very survival of the nation,” they wrote.

The pope also marked Rare Disease Day, held on Feb. 28 to raise awareness and improve advocacy and access to treatment.

He thanked all those involved in medical research for diagnosing and coming up with treatments for rare diseases, and he encouraged support networks and associations so that they do not feel alone and can share experience and advice.

“Let us pray for all people who have a rare disease,” he said, especially for children who suffer.

In his main message, he reflected on the day’s Gospel reading (Mk 9:2-10) about Peter, James and John witnessing the transfiguration of Jesus on the mountain and their subsequent descent back down to the valley.

The pope said pausing with the Lord on the mountain “is a call to remember—especially when we pass through a difficult trial—that the Lord is risen and does not permit darkness to have the last word.”

However, he added, “we cannot remain on the mountain and enjoy the beauty of this encounter by ourselves. Jesus himself brings us back to the valley, amid our brothers and sisters and into daily life.”

People must take that light that comes from their encounter with Christ “and make it shine everywhere. Igniting little lights in people’s hearts, being little lamps of the Gospel that bear a lot of love and hope: this is the mission of a Christian.” he said.
Lenten practices of prayer, fasting and almsgiving help us to open ourselves to stewardship

As we are reminded each year, Christians are invited, and challenged, to prepare for the joy of Easter by engaging in the three traditional Lenten practices of prayer, fasting and almsgiving. Most of us have a pretty clear idea of what the first two disciplines require of us (even if we aren’t as faithful in either fasting and as far as we should be), but “almsgiving” in another matter.

The dictionary definition of “almsgiving” is fairly straightforward. It means “the practice of giving money or food to poor people.”

Synonyms provide the context: Merriam-Webster include charity and philanthropy, and the same source lets us know almsgiving is important in virtually all world religions.

But (certainly not all) Catholics have been introduced to the spirituality of Christian stewardship. The American bishops’ pastoral letter, “Stewardship: A Disciple’s Response,” published in 1986 by the U.S. bishops’ conference, defined Christian stewardship as “one who receives God’s gifts gratefully, cherishes and tends them in a responsible and accountable manner, and uses them with increase to the Lord.”

A Christian steward is constantly being invited (and challenged) to receive, cherish, share and return-with-increase the fruits of God’s abundant generosity. The Christian stewardship is a lifelong responsibility. As long as God keeps giving, we are called to be open and responsive to his generosity. If we are unfaithful in prayer, fasting or almsgiving, we may find it increasingly difficult to discern his will for us as we grow in wisdom and understanding.

We have gifts and skills and abilities that allow us to earn a living, care for those we love, and contribute to the common good by our work and by our service to others in the Church and in our community. These gifts make it possible for us to acquire the material possessions that we need and enjoy. All God’s gifts are meant to be used responsibly and shared generously with others.

Stewardship is a source of grace when we respond to God’s goodness by growing in gratitude, responsibility and generosity. As a spiritual discipline, stewardship invites us to reflect on what is most basic and fundamental in our lives—and to respond from the heart. A Christian steward is one who makes a conscious decision to remain open to God’s grace and to respond generously (from the heart) to whatever opportunities and challenges may come.

The Lenten practices of prayer, fasting and almsgiving help us to be open to the stewardship opportunities that are presented to us every day. If we are in regular communication with God through prayer, it’s much easier to discern his will for us as stewards of his generosity. If we are accustomed to self-denial and willingly sacrificing our wants and desires (even good things), then the sharing of our time, talent and treasure will not be nearly so difficult.

Last of all, if we are used to sharing our financial resources with others, we won’t hesitate to give money (or food, clothing and shelter) to those who are poor. Almsgiving won’t be just a Lenten practice. It will become a way of life.

Since God never stops giving, our opportunities to respond from the heart are truly endless. Let’s practice almsgiving this Lent by being generous stewards of all God’s gifts.

—Daniel Conway
Jesús: la esperanza que nunca nos defraudará

(Las lecturas del tercer domingo de Cuaresma—Ex 17:3-7; Rom 5:1-2, 5-8; Jn 4:3-42)—aquí se hace referencia en esta columna suponen la celebración de los escrutinios tal y como se indica en el Rito de Iniciación Cristiana para Adultos. Los escrutinios son ritos de autoindagación y arrepentimiento que tienen una finalidad profundamente espiritual. Nos invitan a una conversión de corazón y de mente.)

La crueldad del mundo—ya sea en forma de pobreza, crisis de salud, agitación política o muchas otras causas de malestar personal y social—nos lleva a veces a cuestionar, incluso, nuestra fe. ¿Qué nos lleva a dudar de la existencia del bien y de Dios? Cuando la vida nos presenta momentos de angustia, nos cuesta asumir la apostolado: Ellos decían a la mujer, “—Y no creemos a causa de la palabra tuya, porque nosotros mismos hemos oído y sabemos que verdaderamente este es el Salvador del mundo” (Jn 4:41-42).

No importa las dificultades o el sufrimiento que debamos afrontar, no importa lo mucho que nos hayamos alejado del camino de la vida que conduce a la auténtica felicidad. Estamos invités a acudir a Jesús y a recibir su agua viva. Esta agua, que brota del Sagrado Corazón de Jesús como de una fuente inagotable de amor y misericordia, trae consigo la curación, el aliento, el consuelo y la esperanza que nunca nos defraudará. El agua viva que da Jesús tiene el poder de curar todas nuestras heridas y de abrir nuestros corazones endurecidos. Mientras continuemos nuestro recorrido cuaresmal, desde los sufrimientos de la cruz hasta la alegría de la Resurrección, recordemos que Jesús conoce nuestro dolor y desilusión. El ha caminado antes que nosotros por la vía dolorosa y nos ha redimido y liberado.

Jesús: la esperanza que nunca nos defraudará (Rm 5:5).

La base de nuestra esperanza es, por supuesto, el sufrimiento, la muerte y la resurrección de nuestro Señor Jesucristo. Nunca hubo una situación más lúgubre, o aparentemente sin esperanza, que la pasión y muerte del Señor. Precedidas por la agonía en el huerto, donde Jesús derramó lágrimas de sangre, las dificultades a las que se enfrentó el Hijo único de Dios al final de su ministerio eran intolerables para los estándares humanos ordinarios. Únicamente la gracia de Dios podía transformar esa abyecta crueldad en un milagro de redención con consecuencias de largo alcance para toda la humanidad.

Como nos recuerda san Pablo: “Porque, adorándote nosotros débiles, a su tiempo Cristo murió por los impíos. Difícilmente muere alguno por un justo. Con todo, podía ser que alguno osara morir por el bueno. Pero Dios demuestra su amor para con nosotros en que, siendo aún pecadores, Cristo murió por nosotros” (Rom 5:6-8).

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San Juan nos dice que, tras compartir su experiencia con otros: “Muchos más creyeron a causa de su palabra. Ellos decían a la mujer,—Y no creemos a causa de la palabra tuya, porque nosotros mismos hemos oído y sabemos que verdaderamente este es el Salvador del mundo” (Jn 4:41-42).

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La base de nuestra esperanza es, por supuesto, el sufrimiento, la muerte y la resurrección de nuestro Señor Jesucristo. Nunca hubo una situación más lúgubre, o aparentemente sin esperanza, que la pasión y muerte del Señor. Precedidas por la agonía en el huerto, donde Jesús derramó lágrimas de sangre, las dificultades a las que se enfrentó el Hijo único de Dios al final de su ministerio eran intolerables para los estándares humanos ordinarios. Únicamente la gracia de Dios podía transformar esa abyecta crueldad en un milagro de redención con consecuencias de largo alcance para toda la humanidad.

Como nos recuerda san Pablo: “Porque, adorándote nosotros débiles, a su tiempo Cristo murió por los impíos. Difícilmente muere alguno por un justo. Con todo, podría ser que alguno osara morir por el bueno. Pero Dios demuestra su amor para con nosotros en que, siendo aún pecadores, Cristo murió por nosotros” (Rom 5:6-8).

Aunque al principio se mostraba incrédula, la mujer le dice por fin: “Señor, dame esta agua para que no tenga sed ni venga más acá a sacarla” (Jn 4:15). Entonces, después de que Jesús le señala la verdad sobre su estado civil y, por implicación, sobre el estado de su alma, el corazón de la samaritana se desahoga, se convierte y experimenta una auténtica liberación y una sentida alegría.

San Juan nos dice que, tras compartir su experiencia con otros: “Muchos más creyeron a causa de su palabra. Ellos decían a la mujer,—Y no creemos a causa de la palabra tuya, porque nosotros mismos hemos oído y sabemos que verdaderamente este es el Salvador del mundo” (Jn 4:41-42).
March 11, 2015

The Eucharist, Source and Summit of Faith, through the Old Testament and the Gospel, via Zoom, sponsored by St. Michael Parish, Greenfield, 1:30 p.m., to meet the liturgical season of Lent, and on behalf of the faithful, and those in need. Information: Darlene Davis, ldjdarlene@gmail.com

March 12

St. Jude School, 5333 McFarland Road, Indianapolis. St. Jude Fish Fry Drive-Thru, hosted by Boy Scout Troop 51, 4-7 p.m., menu includes fish fillets, grilled cheese, coleslaw, macaroni and cheese, green beans with potatoes or bottled water, free will donation. Information: 317-753-0866 or bgpj0123@gmail.com

March 12

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Men’s Club Annual Fish Fry, 5-7:30 p.m., take out only, includes baked or fried fish, oysters and shrimp, two sides, adult diners $7.50-$9.50, children’s diners $3.50. Information: parish office@stthomas-clarksville.com or 812-282-2290

March 12, 19, 26

Sacred Heart of Jesus Church, 1530 Union Street, Indianapolis. Praying the Stations with St. John XXIII, 4:30 p.m., meditation, prayer. Information: 317-638-5551

March 12, 19, 26, April 2

St. Thomas the Apostle Parish Knights of Columbus #15712, 525 S. Meridian St., on the third Thursday of each month St. Patrick’s Night Lenten Fish Fry, 5 p.m. until supplies last, includes fish sandwich, fries, coleslaw, dessert. $10. Information: 317-515-7224food@gmail.com or 317-483-5102

March 17

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. Monthly Mass, 2 p.m. Information: 317-753-0866 or bgpj0123@gmail.com

March 18

St. Joseph Church, 401 S. Mckie Ave., Indianapolis. Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m. - 7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. Monthly Mass, Information: 317-574-8998 or www.calvertcemetery.com

The Third Option virtual marriage crisis/enrichment class, “Loving Beyond the Words”, 7-8 p.m., series offered most Thursdays, viewing all sessions recommended but not required, no registration needed. Free. Go to carmel-thirdoption.org/web or Keith Ingram, kingram@icloud.com or 317-324-8446.

April 2

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. Monthly Mass, 2 p.m. Information: 317-753-0866 or bgpj0123@gmail.com

April 7

MCA, Carmel, 5520 Castleton Corner Lane, Indianapolis. Solo Seniors, 5 p.m., Catholic, educational, charitable and social singles—separated, widowed and/or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 765-647-5645

April 7

Catholic Singles of Monroe County, 9104 E. Maryfield St., Bloomington. Marriage Seminar for Couples, “Constructively,” 7-8 p.m., series offered most Thursdays, viewing all sessions recommended but not required, no registration needed. Free. Go to carmel-thirdoption.org/web or Keith Ingram, kingram@icloud.com or 317-324-8446.
Bishops’ working group set up in November completes work

WASHINGTON (CNS)—A special working group of the U.S. bishops formed last November to deal with conflicts that could arise between the policies of President Joe Biden, a Catholic, and Church teaching has completed its work. Los Angeles Archbishop Jose H. Gomez said in a March 1 memo to all the U.S. bishops that the working group’s two recommendations given to him in its final report.

The March 1 memo confirms the actions taken on them. The first of two recommendations made by the working group, he said, was to write a letter to Biden “conveying the USCCB’s eagerness to work with him on issues where we will have principled disagreement and strong opposition.”

He also expressed hope the incoming administration “will work with the Church and others of goodwill” to “address the complicated cultural and economic factors that are driving abortion and discouraging families.”

For the U.S. bishops, the “continued injustice of abortion” remains the “pre-eminent priority,” Archbishop Gomez said, but “‘preeminent’ does not mean ‘only.’ We have deep concerns about many threats to human life and dignity in our society.”

As for developing a document on “eucharistic coherence,” as Archbishop Gomez called it, he said this recommendation has been “forwarded to the Committee on Doctrine in the hope that it will strengthen an understanding and deepen a common faith in the gift that has been given to us in the Sacrament of the Altar.”

The reference to “eucharistic coherence” may point to a growing concern among the bishops regarding Catholic understanding and practice regarding the sacrament.

While there has been fierce debate in some circles, including among bishops, over the reception of the Eucharist when one is not in accord with Church teachings, there also is a deep concern about polling that suggests a confusion or lack of understanding about the real presence of Christ in Catholic belief and practice.

Archbishop Gomez announced the establishment of this special working group at the end of the public portion of the U.S. bishops’ fall general assembly on Nov. 16-17, which was held completely online because of the coronavirus pandemic.

He named Archbishop Allen H. Vigneron of Detroit, USCCB vice president, to head up the group to address issues surrounding the election of Pope Francis and policies that may come about that would be in conflict with Catholic teaching and the bishops’ priorities.

Other members were the chairmen of USCCB committees focused on various policies.

“We are facing a unique moment in the history of our country” with the election of Biden, only the second Catholic to become president, Archbishop Gomez said in announcing the group. “This presents certain opportunities but also certain challenges.”

Biden has indicated his faith commitments “will lead to certain policies that we favor,” Archbishop Gomez said, such as immigration, aid to refugees and the poor, racial justice and climate change, but he supported Roe vs. Wade and has said he favors repeal of the Hyde Amendment.

Hyde, re-enacted every year for 45 years, outlawed federal tax dollars from directly funding abortion except in cases of rape, incest or when the life of the woman would be endangered.

Supreme Court decision lifts ban on indoor worship in California county

WASHINGTON (CNS)—A Supreme Court decision allowing indoor worship services in Santa Clara County, Calif., was praised by Bishop Oscar Cantu of the Diocese of San Jose, located in the county where the ban had been in effect.

“I join all Catholics and people of faith in Santa Clara County in expressing our satisfaction in tonight’s U.S. Supreme Court decision,” the bishop said in a Feb. 26 statement just after the court issued its brief order allowing the pandemic-related worship restrictions to be lifted while these limits are challenged in federal court.

The bishop’s statement pointed out that Santa Clara was the only county in the country with a ban on indoor worship. “Banning indoor worship and yet allowing people to gather at airports, personal services establishments and retail shopping is unconstitutional—and the Supreme Court has said so several times,” he added.

The court’s 6-3 vote was in response to a lawsuit brought against Gov. Gavin Newsom, Santa Clara County and County Health Officer Sara Cody by a group of five county churches.

Bishop Cantu said he was grateful for the work of these churches and their “efforts to uphold our right to worship” in the county as guaranteed by the U.S. Constitution.

Effective immediately, he said, all parishes, missions and chapels in the Diocese of San Jose may resume indoor worship services up to 25% capacity, as long as each parish can do so following masking, social distancing and sanitation protocols.

“As we continue to protect the most vulnerable among us, the dispensation from the obligation to attend Sunday Mass is still in effect. Parishes will continue to offer outdoor and livestream Masses wherever possible for parishioners who are vulnerable to COVID-19 or hesitant about indoor worship,” he added.

He also urged the Catholic community to “move forward in hope, continuing all necessary safety precautions” and receiving the COVID-19 vaccine when they could. “Let us pray for all those suffering from the effects of the pandemic and its aftermath,” he added.

This all sounds somewhat familiar because on Feb. 5, the Supreme Court gave California churches the go-ahead to resume indoor worship services with a ban on singing and chanting and a limit of 20% capacity. Santa Clara County officials said the county was not subject to the ruling because it already prohibited all indoor gatherings even at retail establishments where people could shop but not attend gatherings, like book readings. Similarly, county officials may have sought to move indoors houses of worship for individual prayer, but not join in gatherings with others.

The court’s action, five Santa Clara County churches filed a motion in the U.S. District Court for the Northern District of California to attempt to block the county’s ban, saying the Supreme Court’s ruling must apply to the entire state.

A U.S. district court judge granted an injunction to temporarily block the Santa Clara ban on indoor worship services, but less than two days later, the U.S. Court of Appeals for the 9th Circuit temporarily suspended that order, leaving in place the county’s ban on all indoor gatherings.

The churches filed their appeal with the Supreme Court on Feb. 17, and pointed to the high court’s recent rulings on indoor worship where it lifted New York’s pandemic-related limits on attendance at worship services and where it allowed California churches to resume indoor worship services.

Santa Clara County Counsel James Williams said the Supreme Court’s decision regarding Santa Clara County was disappointing, reported The Mercury News, a San Jose daily newspaper.

In a statement, he said the high court’s order was issued “without any analysis at all of the county’s ruling, which have always been neutral and applied equally to all gatherings across the board. Indoor gatherings of all kinds remain very risky, and we continue to urge all religious institutions to carefully follow the public health recommendations to avoid spread of COVID-19 among their congregations and the broader community.”

He also noted the county is still permitted to restrict the capacity of indoor worship services—at a 20% capacity, instead of the state’s 25% limit. The 20% limit is what the county is currently imposing on retail and grocery stores and other indoor businesses, Williams said.

In a brief order on Santa Clara worship services, the Supreme Court did not provide reasons for siding with the church over the county, which was “clearly dictated” by its previous decision on California’s indoor worship.

Attorneys for the county, which is in a lawsuit under a liberal law firm, 33 states have no restrictions on in-person worship and 17 have a percentage limit—most at 50% capacity. But Louisiana has a 75% capacity cap, and Maine’s limit is 15% capacity. Only the District of Columbia has a numerical cap, which is 250 people. †
The USCCB on its website posted an “Action Alert”—an appeal for people to speak up. "The measure will not reduce religious liberty,” as Bishop Grob said. "It would also inflict numerous legal and social intrusions.”

The Religious Freedom Restoration Act, or RFRA, is a 1993 law that protects religious groups against government intrusion. Among its other provisions, the bill said that “government’s definition of public places into numerous settings, even forcing religiously operated spaces, such as some church halls and their faith-based facilities owned by synagogues or mosques, to either host functions that violate their beliefs or close their doors to their broader communities.”

But unlike the Equality Act, the anti-discrimination bill says RFRA can be used “as a defense in court against allegations of illegal discrimination.”

In a Feb. 24 call to Action,” it said, “Everyone deserves to be treated with respect and dignity. The Equality Act...in many ways does the opposite and needs to be opposed.”

(For the full text of the bishops’ letter to members of Congress on page 9 of this Edition: en usканалейт или en usканалейт)
Andrew Costello’s uplifting journey started when he decided to cool off before he walked from a parish get-together through the streets of downtown Indianapolis.

As the sun was setting, he saw a woman who seemed “down on their luck.” When he met someone, he asked the person if he or she would like something to eat and drink. Then Costello spent a few moments talking with the homeless person—"to let them know someone cared about them, and that they were not forgotten." 

Costello kept following that simple approach until the cooler was empty. And when he heard that news, he had this amazing feeling, a feeling he wanted to continue. That’s how “Operation Leftover” began. And for the past 11 years, one evening a month, Costello has roamed through downtown Indianapolis in a personal ministry that has grown to involve hundreds of volunteers, embraced the downtown’s needs, and touched his life in a way he never imagined.

Now, the 36-year-old Costello is stepping aside as the coordinator of that ministry as he and his wife, Rebecca, are expecting their second child in late March.

“Half the battle is being present!” Andrew Costello says. “There was a woman we helped,” he says. “She was on crutches, and she was staying at one of the shelters. She added, “When he met someone, he asked the person if he or she would like something to eat and drink. Then Costello spent a few moments talking with the homeless person—“to let them know someone cared about them, and that they were not forgotten.”

“Operation Leftover” began. And for the past 11 years, one evening a month, Costello has roamed through downtown Indianapolis in a personal ministry that has grown to involve hundreds of volunteers, embraced the downtown’s needs, and touched his life in a way he never imagined.

Besides the new furniture, Costello received a bonus in the form of a new cooler. “We took to the streets of downtown Indianapolis to provide food, clothing and conversation with people who are homeless. The group of young adult Catholics dedicated to helping the homeless is based at St. John the Evangelist Parish in Indianapolis. Costello prays with a man who is homeless, left, and two other members of the group, Michael Gramke, second from right, and Kelley Cramsey. Costello is stepping aside as coordinator of the ministry to focus on his family. (The photo by John Shaughnessy)
COVID bill OK’d without language to prevent funding of abortion

WASHINGTON (CNS)—More than a dozen nonprofit organizations, including Catholic Charities USA, praised the American Rescue Plan passed by the U.S. House early on Feb. 27 for including “several provisions of importance to the charitable nonprofit sector.”

The $1.9 trillion relief package, which now goes to the Senate for a vote, “would provide much-needed relief to many nonprofits on the front lines of helping people in communities across this country as we continue to deal with the challenges created by the pandemic and economic downturn,” said a joint statement from the National Council of Nonprofits.

After the vote, House Speaker Nancy Pelosi, D-California, said the measure would be “transformative” in mitigating poverty amid the pandemic. “We are putting money in workers’ pockets,” she said in a statement. “As President [Joe] Biden has said, help is on the way.”

However, on the House floor ahead of the vote—which came at 2 in the morning—Rep. Chris Smith, a Catholic, who is co-chair of the Congressional Pro-Life Caucus, quoted a letter that Biden, who also is Catholic, “once wrote to his constituents explaining his support for laws against funding for abortion by saying it would ‘protect both the woman and her unborn child … Those of us who are opposed to abortion should not be compelled to pay for them.’ “

Most Americans agree—58% according to the most recent Marist poll,” added Smith, who was among the 212 House members who voted against the measure. All of the Republicans and two Democrats rejected the bill. It passed with 219 votes. Allocations in the American Rescue Plan include $17 billion for vaccine-related activities and programs and $1.10 billion for other efforts to contain the pandemic; $130 billion for public schools; $246 billion for extending unemployment benefits through August and increasing the federal supplemental payment from $300 per week to $400; and $143 billion to expand child tax credit, child care tax credit and earned income tax credit mostly for one year. Other provisions include $45 billion to temporarily expand Affordable Care Act subsidies for two years and subsidize 2020 and 2021 coverage; $50 million for family planning; $25 billion for grants to restaurants and bars; $7 billion to allow more loans under the Paycheck Protection Program (PPP); $6 billion to increase nutrition assistance; and $135 billion for states and localities.

The bill also provides for checks of $1,400 to go to individuals who earn up to $75,000 a year, heads of households earning $112,500 or married couples earning $150,000. Eligible dependents, including adult dependents, also would each get $1,400. The House measure also mandates phasing in a hike in the minimum wage to $15 an hour by 2025. The Senate is working on its version of the measure, but news reports said many in the chamber are divided over the size and scope of the bill. The minimum wage provision will not be included. The Senate, which is divided 50-50, must come up with a bill before March 31 to avoid a government shutdown.

The bill provides a new $300 per week supplement to federal unemployment benefits through March 31, so newly eligible nonprofits have time to apply. “We call on senators to include the additional relief that more than 3,000 organizations are calling for, so nonprofits can all continue to keep our workforces intact and help people in our communities,” the organization said.

March for Life’s president, Jeanne Mancini, weighed in on the House not including a Hyde provision. “At a time when our country is mourning the deaths of 500,000 Americans, very little [less than 10%] of the misnamed COVID relief package actually goes toward combating the pandemic,” she said.

“Pro-abortion Democrats are using this bill to push through billions of dollars in subsidies for abortions, not only here in the U.S. but also abroad.” These lawmakers “are attempting to use the budget reconciliation process to accomplish this because they would not otherwise have the votes needed to do away with popular pro-life riders that protect Americans from funding the life-ending procedure,” she added.

Like Smith, Mancini pointed to “consistent polling” that shows “most Americans oppose their tax dollars funding abortion both here and abroad. So much for unity.”

Carol Tobias, president of National Right to Life, said some estimate that more than $414 billion in taxpayer dollars in the American Rescue Plan “potentially could be used to pay for elective abortions or insurance plans that cover elective abortions.”

“Democrat leaders in the House are not interested in the wishes of the majority of Americans who oppose taxpayer funding of abortions,” Tobias said. “Democrat leaders are more concerned with fulfilling election-year promises made to pro-abortion groups. Those groups are interested in abortion at anytime, anywhere, for any reason and paid for by taxpayers.”

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Fasting can draw people out of themselves, closer to God, others

By Mike Nelson

In the beginning, fasting was no big deal—or at least it shouldn’t have been. God gave Adam and Eve all they wanted, with one stipulation: Don’t eat the fruit of the tree in the middle of the garden. And what happened?

Father Daniel Merz, former associate director of the Office of Divine Worship of the U.S. Conference of Catholic Bishops (USCCB), suggests that when Adam ate of the forbidden fruit, he put his faith not in God but in food.

“The tragedy is not so much that Adam ate food, but that he ate the food for its own sake,” apart from God and to be independent of him,” said Father Merz in a Lenten reflection for the USCCB.

By contrast, when Jesus was tempted by Satan with food, wealth and power in the desert after 40 days of fasting, he rejected Satan completely. Jesus knew that “one does not live on bread alone” (Mt 4:4).

“For the Christian,” said Father Merz, “fasting is ultimately about fasting from sin.”

“Fasting from sin” is a challenge all of us face daily, although it becomes more prominent, behaviorally speaking, for most of us during Lent. It’s the season in which fasting is the second “pillar,” preceded by prayer and followed by almsgiving.

Lent and its symbolism depicted in Scripture remind us that fasting from sin helps us connect to God and, in particular, to the covenant that God established with humanity in its earliest days.

The first reading for the First Sunday of Lent recounted the aftermath of the great flood of 40 days and 40 nights that covered the Earth and wiped out all but those safely aboard Noah’s ark. Noah and his family had been spared because of the covenant God had provided.

When the floodwaters subsided, God told Noah he had established a covenant with humanity, symbolized by the rainbow, and would never again permit destruction.

“When I bring clouds over the Earth, and the rain appears in the clouds, I will recall the covenant I have made between me and you and all living beings” (Gn 9:14-15).

But a covenant, of course, is a two-way street. In this case, humanity’s end of the bargain was that it should refrain—or, in the Lenten vernacular, “fast”—from its sinful behavior that led to the first flood. God was hoping, we can assume, that his covenant would bring a change of heart and a renewed appreciation for what he had provided.

As history has shown, humanity has often failed to live up to the terms of the covenant. It may be helpful, then, to consider and reflect on what Noah and his brood—human, four-footed, winged and otherwise—endured during their time aboard the ark.

Confinement. Isolation. Deprivation. Sound familiar? Throughout the past year, because of the coronavirus pandemic, we have been fasting from our normal routines, including work, school, errands and social gatherings. Most of us have foregone (sacrificed) customary holiday, birthday and anniversary celebrations and much more.

But in the interest of serving the greater good—the health and welfare of all fellow citizens of our world community—many of us have developed new patterns of living. As often as not, this new behavior entails refraining from overindulgence, which is about as Lenten as you can get.

South Korean Cardinal Andrew Youm Soon-jung, center, and Father Francis Kim, left, pour soup into a container at a soup kitchen in Myongdong Cathedral in Seoul on Jan. 22. Authentic fasting can draw people out of themselves to care for others and grow closer to God. (CNS photo/courtesy Archdiocese of Seoul)

And it’s understandable that with Lent 2021 at hand, many of us might feel that we’ve already done just fine in the sacrifice department, no ark required.

For many of us, along with the sacrifice has come a certain amount of suffering—loss of income, employment, good health and, most tragically, loss of loved ones.

So, why continue to fast in a year already filled with such difficulty and adversity? Put another way, how can we look forward to fasting rather than dread it?

Perhaps nowhere in Scripture, apart from Jesus’ own fast in the desert, is there a more compelling argument for fasting than in the Book of Isaiah, in which the prophet decries those who would fast for their own sake: “Do not fast as you do today to make your voice heard on high” (Is 58:4).

Authentic fasting, Isaiah suggests, is much more: setting free the oppressed, feeding the hungry, clothing the naked, caring for the sick, sheltering the homeless.

“Serve,” he declares, “your light shall break forth like the dawn, and your wound shall be quickly healed. Your vindication shall go before you” (Is 58:6-8).

Our minds and hearts, Isaiah suggests, cannot be fixed solely on ourselves. Our fasting can lead us to something more than a desire to replenish our own bodies.

It can lead us to a renewed appreciation and desire for God in our lives, to build a stronger relationship with Jesus, whose fast in the desert anticipated his sacrifice on the cross that gave us our greatest gift: eternal salvation. A gift worth fasting from sin for, indeed.

Yes, the rain still comes—but so does the rainbow. God has not reneged on his promise.

(Catholic journalist Mike Nelson writes from southern California.)
In marriage and life, there's a whole lot more to say than the seven words in this corner of the page. The seven words are a good place to start, as they remind us of the fundamental beauty and mystery of God's creation. But when we look at the world around us, and the people in it, we see that there is so much more to say and to do. The seven words are a reminder of the power of grace and forgiveness, and the importance of looking for the beauty in the world. But we must also be open to the possibility of finding new ways to express our love and appreciation for the world around us, and for the people in it. This is what the seven words remind us of, and it is what we should strive to do every day of our lives.
**The Sunday Readings**

**Sunday, March 7, 2021**

- Exodus 20:1-17
- 1 Corinthians 1:22-25
- John 2:13-23

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The Book of Exodus is the source of the first reading at Mass this weekend. This book is about the Hebrew people, enslaved and dreadfully mistreated in Egypt. Eventually they escaped from Egypt and found their new homeland.

None of this good fortune happened as a result of coincidence, but rather as part of a strategic plan. Rather, God’s power led the Hebrews to a successful escape from Egypt. Moses, their leader in this endeavor, was God’s representative, chosen by God for the task.

As the flight was underway, and as the people wandered across the bleak Sinai peninsula in search of the land God had promised them, Moses received from God what has long been called the Ten Commandments. He then gave them to the people.

By observing these commandments, the people fulfilled their obligations under the covenant and also found the path to peace and justice in life given by God, a path that they themselves could not have devised.

St.-Paul’s First Epistle to the Corinthians supplies the second reading. For people living in the first century, the proclamation that a convicted felon was divine was hard to accept.

The Jews, suffering under Roman oppression and enduring so much, were not so apt to revere Roman law or to see profound wisdom and justice in the system established to enforce Roman law.

Corinth’s Christians, however, many of whom had been pagans, regarded Roman jurisprudence to be supremely wise. Yet, a Roman court convicted Jesus of high treason. The consequence of treason for non-Roman citizens, again as set forth in Roman law, was death by crucifixion.

Amid our inadequacies, he forgives and forgets us. He prays for good weather for farmers.

God gave us the pattern of our lives. Blessing? In the Ten Commandments, God will help us if we first address the healing from within.

**My Journey to God**

_by Thomas J. Rillo_

We hear a sorrowful voice speaking with lament
Is this the world condition for which Jesus was sent?
Is this the same world that Jesus is fervently grieving?

Is it within this world Jesus strives to save human souls?
Behold his love for everyone whom he faithfully holds
The marking of Rogation Days, set aside to bless the fields, has a long history in the Church. Rooted in the Latin verb meaning “to ask” and traditionally tied to the spring planting, the days were first instituted in the fifth century by a Bishop in France whose diocese had suffered greatly from pestilence and other natural disasters. By the ninth century, the observance had been extended to the universal Church.

For its Gospel reading, the Church this weekend furnishes us with a passage from St. John’s Gospel.

This weekend’s reading recalls the time when Jesus, shortly before Passover, entered the temple precincts and found a brisk traffic underway in the things needed for ritual sacrifice.

Furious, as described by this Gospel, the Lord drove the merchants away. He then predicted that the temple would fall, in itself a virtual blasphemy, and then made the astonishing announcement that he would rebuild the colossal structure in three days. (It had taken many people many years to build the temple in the first place.)

Scholars and leaders later used this occasion to argue that Jesus was a blasphemer and a troublemaker.

The reading establishes Jesus as God’s voice and agent. As bystanders watched this happening unfold, they were reminded of God’s word in the Scriptures. The Lord’s actions reminded them of God.

They do not fully comprehend the Lord’s words and actions because they are humans, nothing less, but nothing more.

Reflection

Lord, remind us of our humanity. At the same time, it is always hard for humans to admit their limitations. Admitting them frightens us and puts us in our place.

To compensate, we celebrate our human accomplishments. We congratulate ourselves, for example, on the brilliant insights into the workings of the human body. Then COVID-19 bluntly shows us that we are not as smart as we might wish to be.

Despite our knowledge, we are at the mercy of storms, earthquakes and evil decisions.

In less critical moments, we are shortsighted and foolish.
But God loves us, nonetheless.

Amid our inadequacies, he forgives and redeems us. He gives us Jesus, his Son, as our Savior. How do we attain this blessing? In the Ten Commandments, God gave us the pattern of our lives.

Obey the Commandments with the help that God always provides.

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**Daily Readings**

**Monday, March 8**
- St. John of God, religious
- 2 Kings 5:1-15b
- Psalm 42:2-3, 43:3-4
- Luke 4:24-30

**Tuesday, March 9**
- St. Frances of Rome, religious
- Daniel 1:25, 34-43
- Psalm 25:4-5b, 6, 7bc, 8-9
- Matthew 18:21-35

**Wednesday, March 10**
- Deuteronomy 4:1, 3-9
- Psalm 147:12-13, 15-19, 20-21
- Matthew 5:17-19

**Thursday, March 11**
- Jeremiah 7:23-28
- Psalm 95:1-2, 6-9
- Luke 11:14-23

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**Question Corner/Fr. Kenneth Doyle**

**Rogation Days are a way the Church prays for good weather for farmers**

In 1969, when the Church’s liturgical calendar was revised, the celebration of Rogation Days became optional, at the discretion of national conferences of bishops—primarily due to the fact that the Western world had become increasingly industrialized, with the primary focus no longer on agriculture and the changing of the seasons.

In some rural communities, though, the celebration continues to be observed, particularly in certain parts of Europe. A recent posting by the bishop of the Diocese of Harrisburg, Pa., suggested that this might be an opportune time to revive the Rogation Days, given the plight of so many farmers who are struggling to make a living.

My wife gave birth to a beautiful healthy baby boy about five months ago. He has not been baptized yet, due to concerns around COVID-19. Our current plan is to wait until grandparent, godparents, immediate family members and spouses, as well as ourselves have had the opportunity to be vaccinated—which may still not happen until the summer or later.

Has the Church made a statement on how to handle situations like this or have an opinion? Does our approach make sense, or should we consider changing it? (Kentucky)

I congratulate you on the birth of your new baby. This is certainly an exciting time for you and your wife—and for all of your family. I can well understand your desire to have everyone together to celebrate the good news. But I suggest that you have the child baptized soon and not wait for months until everyone has the chance to be vaccinated.

Here’s the Church’s teaching on this: The Code of Canon Law says, “Parents are obliged to take care that infants are baptized in the first few weeks” (#867).

Several months is just too long to wait for the child to be missing the graces and blessings that come with the sacrament.

You should contact your parish’s pastor to discuss the possibility of having your child baptized with measures taken to ensure the safety of all involved. Going forward with the baptism can be a source of hope for you and your family in this difficult time.

(questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dr., Albany, New York 12203.)
Provider Sister Ruth Ellen Doane served in Catholic schools for 36 years

Provider Sister Ruth Ellen Doane, a member of the Sisters of Providence of Saint Mary-of-the-Woods, died on Feb. 2. At Gibson Family Center for Hospice Care in Terre Haute, she was 84.

Because of the coronavirus pandemic, a virtual funeral service was held on March 1, buried at the cemetery.

Sister Ruth Ellen was born on April 19, 1936, in Jasper, Ind. She entered the Sisters of Providence on Jan. 1, 1954, and professed final vows on Aug. 15, 1961.

Sister Ruth Ellen earned a bachelor’s degree in mathematics at Saint Mary-of-the-Woods College, a master’s degree in mathematics at Cornell University in Ithaca, N.Y., and a master’s degree in theology at Saint Meinrad Seminary and School of Theology in St. Meinrad.

During her 67 years as a member of the Sisters of Providence, Sister Ruth Ellen ministered as a music teacher for 36 years in schools in Illinois, Indiana, Massachusetts and at the American International School in Dusseldorf, Germany. In 1993, she began serving at schools such as, first in Ferdinand, Ind., and then in Iowa. From 2007-16, she volunteered in Indianapolis in several ministries of her religious community. In 2016, Sister Ruth Ellen returned to the motherhouse where she assisted at the Providence Spirituality and Conference Center. Beginning in 2016, she dedicated herself entirely to prayer.

In the archdiocese, Sister Ruth Ellen served at the former St. Patrick School in Indianapolis from 1961-68 and at Our Lady of Providence High School in Clarksville from 1970-77. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.

Provider Sister Suzanne Smith served as an educator, in business office of her order

Provider Sister Suzanne Smith, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Feb. 3 at Mother Theodore Hall on the campus of her religious community’s motherhouse. She was 86.

Because of the coronavirus pandemic, a virtual funeral service was held on Feb. 22 buried at the cemetery.


Sister Suzanne earned a bachelor’s degree in chemistry at Saint Mary-of-the-Woods College, a master’s degree in mathematics at the University of Notre Dame in northern Indiana and a master’s degree in business administration at Indiana State University in Terre Haute.

During her 67 years as a member of the Sisters of Providence, Sister Suzanne ministered as a teacher for 20 years in schools in Illinois, Indiana, Maryland, Massachusetts, New Hampshire and Washington, D.C. In 1977, she began serving in the general business office at the motherhouse. After retiring from that office, Sister Suzanne volunteered in several offices at the motherhouse and at Saint Mary-of-the-Woods College.

In the archdiocese, Sister Suzanne served at the former St. Patrick School in Indianapolis from 1961-68 and at Our Lady of Providence High School in Clarksville from 1970-77. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.
SAN DIEGO (CNS)—Deacon Albert Graff, who turned 102 on Jan. 23, explains the secret to his longevity in two words: “Never retire.”

An engineer by profession, he had scarcely retired after 25 years at General Atomics when he began a career as a deacon 30 years of ministry as a permanent deacon.

“I retired from General Atomics in April 1983, and I was ordained a deacon in May of 1983,” said Deacon Graff, who ministered to the St. James-St. Leo Catholic Community in Solana Beach, 22 miles north of San Diego. He continued in active ministry well into his 90s, retiring for good only after suffering a stroke five years ago. He still attends Mass at the parish, including Friday school Masses.

Born in North Dakota, Deacon Graff grew up in Los Angeles, where he attended Catholic schools through high school. His family was far from affluent.

GUEST

continued from page 1

time to recognize ourselves as the body of Christ, to support one another and to care for creation. We care for creation because it reveals who God is. Millennials have answers to these questions. The current pandemic, many millennials have

found a new energy and passion to repair what has been damaged, both to the planet and to the fabric of human solidarity.

Scripture says, “Go...  And his Catholic secondary education was made possible through a unique arrangement: His pastor said the parish would pay his tuition if he cleaned the church every week.

Deacon Graff went on to earn a degree in mechanical engineering from University of California, Berkeley. In 1947, he married his wife, Marion, who died in 2000. The couple settled in San Diego in 1958, becoming members of St. James Parish. In the late 1970s, at a time when there were already two deacons serving the St. James-St. Leo Community, he remembers asking his pastor, “Can you use a third?” Embedded by the priest’s response—“I can use a dozen”—he entered the San Diego Deacon’s deacon formation program.

Among his duties as a deacon, he had a particular love for preaching and was committed to serving the poor of nearby Tijuana, Mexico, and San Diego. In 1985, he co-founded Esperanza Mission.

Age: Our Future. The elderly after the pandemic, highlights the role played by the elderly in the preservation and transmission of the faith to young people. I believe that our role as young believers and scientists is to make the most of our faith and gifts, “for we are his handiwork, created in Jesus Christ for the good works that God has prepared in advance” (Eph 2:10).

Young people can serve as a voice of peace and reassurance and have the energy and passion to repair what has been damaged, both to the planet and to the fabric of human solidarity.

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JOIN US VIRTUALLY
Friday, April 16, 2021 | 6:30 pm
EVENT LINK:
www.archindy.org/LegacyGala2021

“If we live by the Spirit, let us also walk by the Spirit.” Galatians 5:25

THIS IS AN EVENT YOU WON’T WANT TO MISS!
Here’s What You Can Expect...

Fun | Music by The Doo | Amazing Auction Items | Honoring Mickey Lentz
The Best Emcee - Rafael Sanchez (WRTV6) | Hear from Archbishop Thompson
Watch Impactful Ministry Stories | And Much, Much More!

YOU CAN EVEN HOST A WATCH PARTY AND SHARE IN THIS FUN EVENING WITH YOUR FRIENDS AND FAMILY! VISIT WWW.ARCHINDY.ORG/GALAWATCHPARTY FOR MORE INFO.

It’s FREE to join! Simply visit this link on April 16 at 6:30 pm: www.archindy.org/LegacyGala2021.

We also have some FANTASTIC CHAIRPERSONS you might recognize!

Honorary Chairpersons
Jack and Casie Doyle
Indianapolis Colts - TE

Honorary Chairpersons
Jerry and Rosie Semler

Event Chairpersons
John and Melissa Duffy

So, what is this event all about?
In an effort to be good stewards of its people, resources and our donors’ time, the Archdiocese of Indianapolis has made the decision to combine the Celebrating Catholic School Values and Spirit of Service events. In doing so, we are establishing the inaugural Legacy Gala as a way to garner support among the Catholic community for three vital archdiocesan ministries: Catholic Charities, Catholic Schools and Bishop Simon Bruté College Seminary.

OUR 2021 LEGACY GALA HONOREE IS...
Annette “Mickey” Lentz
Celebrate with us as we honor Mickey Lentz for her 60 years of service to the Archdiocese of Indianapolis.

MARK YOUR CALENDAR TODAY! WE LOOK FORWARD TO CELEBRATING WITH YOU!
A very special THANK YOU to our sponsors for making this virtual event possible!

Catholic Charities
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CATHOLIC CHARITIES
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