‘Being pro-life is special’

Respect Life Sunday Mass, Life Chain draw youths from across archdiocese

By Sean Gallagher

Oct. 2 was a beautiful, sunny, early autumn day in Indianapolis. It was also the day that hundreds of Catholics from across central and southern Indiana came together to celebrate God’s beautiful gift of life during the archdiocese’s annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis.

After the Mass, many people went onto the sidewalks of North Meridian Street to participate in the 24th annual Central Indiana Life Chain.

They joined other pro-life supporters who stood for an hour in the afternoon sun along a nearly three-mile stretch of the busy thoroughfare from North Street to 38th Street, praying and holding signs supporting life for motorists to see as they drove by.

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, was the principal celebrant of the Respect Life Sunday Mass.

In his homily, he called on his listeners not to take for granted the great gift of life which he said, so many people in society are doing today.

“We’d better wake up to what’s happening in this country,” Msgr. Schaedel said. “Insidious evil is ever so slowly destroying respect for God’s greatest gift—human life. Despite this tragic situation, Msgr. Schaedel said that God still wants to bless us, and that he only asks that we care for these blessings and seek to increase them.

“God wants us to be happy,” he said. “But God expects us to use his gifts to benefit others. God demands a return. And that return is the expectation that we will do the best we can to bless others and help them grow closer to God.”

More comments filed objecting to HHS mandate and religious exemption

WASHINGTON (CNS)—Catholic organizations filing comments on the federal Department of Health and Human Services’ mandate that health insurance plans cover contraception and sterilization, and a proposed religious exemption, registered their strong disapproval.

The latest round of comments echoed objections raised in those filed earlier by, among others, attorneys for the U.S. bishops and the Catholic Health Association.

The comment deadline was Sept. 30, the last day of a 60-day comment period for the mandate and proposed exemption announced Aug. 1 by HHS Secretary Kathleen Sebeliус.

In describing as “narrow” a religious exception from the proposed mandate, Catholic Charities USA president Father Larry Snyder, in a 13-page Sept. 28 memo to an HHS administrator, said the mandate will force organizations that oppose contraception for religious reasons to choose between (1) offering these services in violation of their religious beliefs, and (2) facing the prospect of substantial fines if they choose not to offer health insurance coverage. This lose-lose choice would impose a “substantial burden” on these organizations’ exercise of religion.”

Under the HHS proposal, to qualify for a religious exemption, an organization would have to meet four criteria: (1) has the religious exemption, an organization would (2) primarily employs persons who share its religious tenets; (3) primarily serves persons who share its religious tenets; (3) primarily serves persons who share its religious tenets; and (4) is a nonprofit organization under specific sections of the Internal Revenue Code.

Catholic Charities has been the principal social services agency of the Church in the U.S. for more than a century. “Throughout the U.S. for more than a century. “Throughout

Education awards honor people who make a difference

By John Shaughnessy

On Oct. 26, the archdiocese will honor the six recipients of the 2011 Celebrating Catholic School Values Career Achievement Awards.

The awards honor people who have used the foundation of their Catholic education to make a difference in the world.

This year’s award winners are: Dr. Louis Wright, Eduardo Parada, Msgr. Joseph Riedman, Glenn Tebbe, and Robert and Ann Sternek.

Dr. Louis Wright

Growing up on the tough streets of Chicago, Dr. Louis Wright knew he could have ended up in jail or dead if it wasn’t for the one constant message that he received from his parents, his grandparents and his teachers at his Catholic grade school and high school.

“They had high expectations of me,” said Wright, a member of St. Andrew the Apostle Parish in Indianapolis. “So I had to live up to those expectations, and I did. I constantly had positive reinforcement from them. People need to know that unless someone has an oasis of hope, you can easily not fulfill your greatest potential or your greatest dream.”

When his grandfather died when he was 10, Wright felt so helpless that he had the dream of becoming a doctor—a dream that his college professors discouraged him from pursuing. That’s when Wright relied on a point of faith he learned at his Catholic high school: “I had learned to trust in God, not in man.”

So his dream led him to the Indiana University School of Medicine in Indianapolis—a city where he has made a home with his wife of 28 years, DeBorah, a city where he made sure his three children all attended Catholic schools.

He lives his faith, serving St. Andrew Parish as a youth leader, lector, parish council member and extraordinary minister of holy Communion.

He also puts his faith to work in his medical career, emphasizing his care of patients and starting the sickle cell unit of Community Hospital East for critically ill patients who suffer from that disease.

“There’s a lot of pain,” he says. “A lot of people suffer from a lot of illness. Sometimes they can be addressed with an understanding ear and love. That’s what I try to do when I come to work each day. I try to give patients what God has given me. I think of all the people who have encouraged me and lifted me up. You have to do the best you can with what you have to love your fellow human beings.”

Education awards, page 2
EDUCATION

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Eduardo Parada

Just a few weeks shy of his 70th birthday, Eduardo Parada still follows the advice that his mother gave him as a child: “Do good things for others, but don’t tell anyone about them. That’s between you and God.”

So he talks about the influence of his life, starting with his father, who died a month before Parada was born. “I look forward to mentioning him some day, a little boy of five for his children this legacy of love for God.”

And he mentions the example of his mother, who worked as a seamstress to send her six children to Catholic schools, and still found a way to help feed and clothe the people in need. He also glows when he talks about his wife of 43 years, Lois, and all that she does for their four children and seven grandchildren.

As for himself, Parada lets his life tell the story. A native of Colombia, he immigrated to the United States in 1963. From 1965 through 1968, he served his new country in the U.S. Army. After his discharge, he moved to Indianapolis, where he became a member of Holy Spirit Parish in 1971. And for the 17 years since, he has served as a valuable resource to the Hispanic community that has settled in the parish and on the city’s east side.

Parada has helped prepare Hispanic parishioners for the sacraments of baptism, confirmation, marriage, and Eucharist reconciliation. He coordinates marriage preparation classes for engaged couples and provides counseling to married couples.

He regards his greatest honor as being an extraordinary minister of holy Communion who gets to share the body and blood of Christ with others. He also organizes Hispanic social programs, and serves on the parish council and spiritual life commission.

“I didn’t want to accept this award, but I think it’s important for Hispanics to be recognized,” says Parada, a retired financial commissioner. “It’s something that will help people see happy people and help them have encounters with Christ. Any time you have a chance to help others, you have to count that as a blessing.”

Robert and Ann (Funk) Steiner

When their youngest son, Tommy, was born with Down syndrome, Ann and Robert Steiner were determined to give him two of the most important gifts that they had experienced in their lives—gifts they had already promised to give their older son, Robbie: the blessing of family and the opportunity for a Catholic education.

Catholic schools impacted Bob and I so much we would while we were growing up and will not be disappointed.”

So he has a delightful reaction to the two honors he has received in 2011, and for the past 40 years, he has became a member of Holy Spirit Parish in Indianapolis. From 1965 through 1968, he served his new country in the U.S. Army. After his discharge, Parada immigrated to the United States in 1963.

Eduardo Parada continued from page 1

“I do feel empathy for immigrants. I want to recognized,” says Parada, a retired financial commission.

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1971. And for the past 40 years, he has

became a member of Holy Spirit Parish in

the city—a move that has led to about

his 17 years as a member of the

Greensburg City Council, including helping to bring a Honda Motor Company plant to

his hometown of Connersville for his retirement. “My whole priesthood has been a good priesthood, even in retirement. I’ve tried to let people know that God didn’t create us for this world. He created us for heaven. I found that when people worked with me, they worked out of faith. That was inspiring to me.”

So is his life, according to an admiring who nominated him for the archdiocese’s Career Achievement Award. “He’s been a leader, both in and out of the classroom, sets a standard of what a teacher and priest should be in a parish and school community.”

Glenne Tebbe

A former actor in college and community productions, Glenn Tebbe has a love for live theater, including one of his favorite musicals, Fiddler on the Roof.

“It deals with life, change and people struggling to be faithful,” Tebbe says.

During 40 years of serving the archdiocese and the Church, Tebbe has played several defining roles—a teacher at St. Lawrence School in Lawrenceburg, assistant principal at St. Louis School in Batesville, principal of St. Mary School in Greenburg, the first full-time director of the Indiana Non-Public Education Association, and his current role as executive director of the Indiana Catholic Conference—a role in which he serves as “the public policy voice of the five bishops in Indiana.” He was a key player in the Indiana legislators’ passage this year of a bill which would authorize a program, a program that offers financial assistance to families of certain incomes to help them select a school of their choice for their children. He has also promoted the Church’s positions on the poor and immigration reform and downsized his playhouse.

“In my role now, I’m standing on the good will of the Church and my predecessors,” says Tebbe, a father of four who has been married for 40 years to his wife, Laura. “I think you really do have to do it on faith that good things will happen. And over time, good things have.”

That same approach guided him in his 17 years as a member of the Greensburg City Council, including helping to bring a Honda Motor Company plant to the city—a move that has led to about 2,000 jobs in southeast Indiana. Tebbe views all his different roles as parts of God’s plan for his life. As for a review of his roles, one of the best hangs in his office. It’s a framed phrase: “We make a living by what we get, we make a life by what we give.” †
Benedictine Father Severin Messick was pastor in Greenfield

By Mary Ann Garber

Benedictine Father Severin Messick, a monk and priest of Saint Meinrad Archabbey and longtime pastor of St. Michael Parish in Greenfield, died of cancer on Sept. 28 at Hancock Regional Hospital in Greenfield. He was 57.

The Mass of Christian Burial was celebrated on Oct. 4 at Saint Meinrad Archabbey Church in St. Meinrad. Benedictine Archabbot Justin Du Vall was the principal celebrant and homilist. Burial followed at the Archabbey Cemetery.

A memorial Mass will be celebrated at St. Michael Church in Greenfield at a later date.

Benedictine Father Prior Kurt Stasiak of Saint Meinrad said Father Severin spent most of his monastic life serving God and the Church in parish ministry in three dioceses, and was proud to be a monk of the archabbey.

Father Prior Kurt said Father Severin was “a caring and loving pastor, [who] could always answer it.”

Not long after Father Severin became ill, students at St. Michael School presented their pastor with a prayer and a promise, Father Prior Kurt said, to pray it for him “everywhere, every day.”

Father Severin “always had a smile on his face,” he said, loved the Latin language and enjoyed reading.

Mgr. Anthony Volz, pastor of St. Barnabas Parish in Indianapolis and a longtime friend, remembered Father Severin as a scholarly priest who related extraordinarily well with his parishioners.

“He was my closest friend,” Msgr. Volz said. “He was a very holy man, and certainly a man of prayer. He loved Saint Meinrad, … and he loved parish work, too. And he did some high school teaching. He was always enthusiastic. He was very, very smart and well-read. I could go to him with any question and he could always answer it.”

Mgr. Volz said Father Severin enjoyed ministering to the people at St. Michael Parish for 13 years.

“He loved all of his assignments, but I know, being there for 13 years, he was very proud that he got to stay there that long,” Msgr. Volz said. “He loved the people there and I know they loved him. … He will be missed, but we can pray to him, and I know that he will pray for us.”

Father Stephen Jarrell, pastor of Christ the King Parish in Indianapolis and a longtime friend, said people referred to Father Severin, Mgr. Volz and himself as “The Three Amigos” because they enjoyed spending time together and went on annual vacations in July.

“He had an encyclopedic type of mind and quite varied interests,” Father Jarrell said. “He had a gift to communicate rather complex information into language that people could understand. People really learned a lot about their Catholic faith through him. He really knew Church history and the sacred liturgy.”

Mark Stephen Messick was born on July 12, 1954, in Indianapolis to Henry and Anna (McGuire) Messick.

He attended Immaculate Heart of Mary School in Indianapolis; graduated from Bishop Chatard High School in Indianapolis and earned a bachelor’s degree in classics from the former Saint Meinrad College in St. Meinrad in 1973.

Four years later, he was invested as a Benedictine novice. He professed his simple vows on Aug. 6, 1978, and was ordained to the priesthood by the late Archbishop Edward T. O’Meara on May 2, 1982.

He completed graduate studies in Latin and classical literature at The Catholic University of America in Washington, D.C.

In 1983, Father Severin began his first ministry assignment as associate pastor of St. Mary-of-the-Woods Parish in Whiteville, Ky., in the Diocese of Owensboro, and a teacher at Trinity High School there.

Two years later, he was named associate pastor of St. Ann Parish in Morganfield, Ky., and an advocate of the Metropolitan Tribunal in the Diocese of Owensboro.

In 1986, Father Severin was called to service in the Diocese of Evansville, where he ministered as associate pastor of St. Mary Parish in Huntingburg, Ind., for six years.

In 1992, he returned to St. Ann Parish in Morganfield as pastor.

In 1996, Father Severin served as administrator of the Church of the Immaculate in Owensboro, Ky., then began his parish ministry in the Archdiocese of Indianapolis as co-pastor of St. Paul Parish in Tell City, St. Michael Parish in Cannetello and St. Paul V Parish in Troy.

The following year, he was appointed administrator of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

In 1998, Father Severin was named pastor of St. Michael Parish in Greenfield, his longest ministry assignment, where he cared for the spiritual needs of parishioners until his death.

For nearly seven years, Father Severin also served as a judge of the archdiocesan Metropolitan Tribunal.

In 2010, he was appointed temporary administrator of St. Mary of the Immaculate Conception Parish in Rushville while continuing as pastor of St. Michael Parish in Greenfield.

Surviving are his mother, Anna Messick of Greenfield, a sister-in-law, Suzanna Messick of Indianapolis, two nieces, Michelle Johnson of Carmel, Ind., and Cynthia Lee of Indianapolis; two great-nieces and a great-great niece.

Memorial gifts may be sent to St. Michael Parish, 519 Jefferson Blvd., Greenfield IN 46140 or Saint Meinrad St. Michael Parish, 519 Jefferson Blvd., Greenfield IN 46140 or Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577.

For more information or to register, go to www.indianacatholicmen.com or contact the Marian Center at: 317-924-3982 or 317-888-0873.

“LIONS BREATHING FIRE”

Saturday, October 29, 2011
Indiana Convention Center
Indianapolis

www.indianacatholicmen.com

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The luminous mysteries of the rosary

October has traditionally been dedicated to the rosary, and this Friday, Oct. 7, is the feast of Our Lady of the Rosary.

As we know, it is also Respect Life Month, which is an appropriate time to encourage more individuals and families to pray the rosary or other devotions. It is encouraging that more Catholics seem to be praying the rosary today after that devotion declined during the decades after the Second Vatican Council.

It is not that the Church discouraged the devotion. Blessed Pope John Paul II was frequently photographed with a rosary in his hand. In 2002, Pope John Paul realized that the traditional mysteries of the rosary—the joyful, sorrowful and glorious mysteries—left a large gap in Christ’s life. Therefore, he added the luminous mysteries, or mysteries of light, to be said on Thursdays.

They are called the luminous mysteries because they slowly reveal just who Jesus was. They cover events in Christ’s life from the end of St. Luke’s infancy narratives through the Last Supper.

Since these mysteries are only nine years old, many Catholics still are unfamiliar with them.

We thought, therefore, that we should comment on them while encouraging our readers to meditate on them, as well as the other mysteries, while praying the rosary during Respect Life Month.

The first luminous mystery is the baptism of Jesus by John the Baptist in the River Jordan. As Jesus came out of the water, three of the four evangelists say, the Holy Spirit descended on him and a voice came from heaven saying, “This is my beloved Son, with whom I am well pleased.” (Mt 3:17)

Jesus was then led into the desert for something resembling a retreat. We don’t know what he thought about, except his temptations by the devil, but surely he was planning exactly how he would carry out his Father’s will, something we must all do.

The second luminous mystery is the wedding feast at Cana, as told in Chapter 2 of St. John’s Gospel. He performed his first public miracle, changing water into wine, at the request of his mother.

At first, Jesus said to Mary that his hour had not yet come. Mary simply ignored that, probably thinking to herself that he was now 30 years old and that his hour had indeed come.

She told the servers, “Do whatever he tells you” (Jn 2:5), her last words in the Gospels and good advice to all of us.

The fact that she knew that Jesus could solve the problem indicates that he probably did similar things when the necessity arose at home.

The third luminous mystery is the proclamation of the kingdom. After word got around about that miracle, it was time for him to leave Nazareth and start carrying out his mission. He performed more miracles to attract crowds while preaching about the kingdom of God. He spoke in parables while training some of his followers, the Apostles. Jesus was slowly revealing that he was God. He acknowledged that only God can forgive sins, but proved that he could do so when he forgave the sins of the paralytic before curing him. He was multiplying food, walking on water and doing other things that humans can’t do. But there was still confusion among his followers.

Therefore, the fourth luminous mystery is the Transfiguration. Jesus was transfigured before Peter, James and John. His face shone like the sun and his clothes became white as light, and Moses and Elijah appeared, talking with Jesus. Obviously, no mere human could do that.

Once again, as at Jesus’ baptism, a voice came from heaven saying, “This is my beloved Son, with whom I am well pleased,” but this time the voice added, “Listen to him.” (Mt 17:5)

The fifth luminous mystery is the institution of the Eucharist. Jesus gives us his body and blood, soul and divinity, in the form of blood and wine. He promised to do so in Chapter 6 of John’s Gospel, and he does it during the Last Supper.

By now, we know who Jesus was, as he slowly revealed himself at his baptism, at the wedding feast, while preaching and teaching about God’s kingdom, at the Transfiguration and in the Eucharist. He was both true God and true man.

Now, after the Last Supper, this God-man was ready to complete his mission on Earth as we meditate on the sorrowful and glorious mysteries.

We encourage people to take the time to reflect on all the mysteries of the rosary, including the luminous mysteries, during Respect Life Month and beyond.

—John F. Fink

Be Our Guest/John Garvey

Holding onto ideals in a broken world is a challenge

Our youngest daughter, having just graduated from Boston College, moved to Seattle to spend a year with the Jesuit Volunteer Corps (JVC). She is working there for a nonprofit that collects food for people in need and advocates for government food programs.

It can’t be an easy program for a young person. For one thing, the JVC, in order to build community among the volunteers, encourages them to give up their iPhones, iPads, iPods and laptops. We talk with her over the internet via Skype just once a week, when she has time to slip away to a Wi-Fi spot at the local Starbucks.

One day recently, about a month into her work with the JVC, my daughter found herself feeling down in the dumps. She is a gentle and idealistic soul, the sort who gives her last $5 to a panhandler and then can’t afford to ride the bus home. But her work was teaching her some hard lessons about the complex nature of poverty.

One of her team leaders explained to her that although her group collects 31 million pounds of food each year—leftovers from Costco and bakeries and other commercial producers—it would take far more to feed all of the hungry people just in their part of Washington.

Meanwhile, on her way to work in the morning—when she has cash for the bus—she has begun to notice the large number of poor and mentally ill people who ride with her.

The problem that she is dealing with seems both enormous and intractable. And her boss told her that even if they could feed everyone, that wouldn’t solve the problem. When you give a poor person a meal, he or she becomes hungry just a few hours later.

The thing about hunger is that there is no straightforward fix, not even one that can be achieved through arduous means or huge amounts of money.

We have to combat the cause of hunger, not just fight the symptoms, and we can’t agree on what the cause is.

Is it the education system? And if it is, is it that we don’t spend enough money? Or because teachers’ unions prevent needed reform?

Is it the decline of the family? Government housing policy? Drugs? Racism? Laziness on the part of the “have-nots” or the “haves”?

Or perhaps it’s some combination of all of these problems. And each of these causes is as intractable as the problem of hunger with which we began.

It all serves as a reminder that we live in a fallen world. We are mere human beings. Some among us are always doing the wrong thing. We all take turns. We are always hating and coveting and acquiring unfairly at others’ expenses.

That is the meaning of original sin. God made us good in the beginning. And from the beginning, we have always found ways of frustrating his design.

My wife and I consoled our daughter by telling her that this dilemma is no reason to give up the fight. Jesus told us that we will always have the poor with us. He understood what she is just coming to realize.

But Jesus also said that, when the Son of Man returns in glory to welcome the just into heaven, he won’t dwell on their policy achievements. He will focus on their personal attempts to do what is right. “I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me.” (Mt 25:31-46)

Idealism is contagious, especially among the young.

But as much as all we want to save the world, we will never enjoy the satisfaction of solving the big problems, such as hunger and poverty. We can only take our satisfaction at the retail level. The people that we help, having recognized Christ in them, will at least be not hungry tonight.

That’s a good thing.

(John Garvey is president of The Catholic University of America in Washington.)
How can new technologies be used morally?

By Deacon Tom Sheridan

Would my grandfather be pleased? My grandfather was an early Bell Labs engineer who helped lay the foundations for today’s telephone system. He was born before the first automobile, and saw man venture into space before he died. He was scientifically curious, intellectually inquisitive and morally anchored. I often wonder what he would think about today’s instant, pervasive and overwhelming communications with everything from smartphones to computers and wireless connections. I am certain that he would have loved to probe the technology behind it all.

But, because he was a good man, he would have been a bit dismayed by how some of the technologies he helped pioneer have been perverted.

A bad side to technology? Of course. After all, nearly every aspect of life has a dark side as well as a good one—a moral use of technology has been perverted. Take for example the miracle of the automobile.

This is not to minimize the successful invention of the automobile. It is simply to note that it can also be used for the worst of purposes.心动念思考是这样。也许这个方面最值得人们注意的是它可能会带来危险。左边那个白人是一个真正的坏蛋。他甚至都可能带着武器。他的脸上遍布伤痕，那只可能是某种危险。

The morality isn’t in the means, it’s in the action. Such duality creates a challenge for parents and religion, both of which are charged with teaching moral behavior.

The easy answer—and likely the wrong one—is to say the technology is good in every use. That echoed an earlier comment when, in 2009, the pope said, “It falls, in particular, to young people … to take on the responsibility for the evangelization of this digital continent.” Be sure to announce the Gospel to your contemporaries with enthusiasm.

My grandfather, who wasn’t Catholic, taught me to embrace the promise of technology, but to have a healthy respect for its peril. Church and parents must do no less.

A memo to all generations: It’s time to learn technology ethics

By Liz Quirin

If not actually ruling our lives and the universe, technology has become ubiquitous. If people aren’t texting in meetings, or even in church, they are sitting at the dinner table in homes or restaurants with their phones in their laps, staying connected to someone through a text.

In fact, some people prefer texting to talking so they are not so much talking to someone through a text. In fact, some people prefer texting to talking so they are not so much

Whether it’s texting or Facebooking—is that really a word?—or tweeting, people use their technology for good or ill, based on their ethical frame of reference. If we consider the need for texting or actually calling people, the technology can potentially save lives.

For instance, colleagues can send a text or voice blast to all of their students if something happens on campus that everyone needs to know immediately.

Instant communications can save lives, and technology can alert people to potential dangers. However, not all use of technology works for the good of individuals or society. Consider, for a moment, a hacker. Hackers took over NBC’s Twitter feed to post false alerts of a ground zero attack. With a cell phone already on edge and worried about potential dangers, some group of hackers sends the “fear factor” into overdrive.

It is repulsive to say the least. And it is just one instance of callous and calculating behavior by a group of irresponsible and immature people who seem to be oblivious to ethical behavior in or probably outside of cyberspace.

NBC corrected the posts, but then some people had already passed them on to others. It is far worse than the technological version of crying “fire” in a crowded theater.

We live in an age that thrives on the latest technological advances that have been made, but we also live at a time when moral and ethical behavior in cyberspace need to be addressed.

We have children texting at the dinner table, employees texting during business meetings, some texting during liturgies and, heaven forbid, a few texting while driving—which has caused numerous accidents.

It has fallen to the schools to go beyond “netiquette” to teaching students about cyber rules, and they are trying. Classes are teaching on cyber bullying, what to do to be safe on the Internet and what not to put on a Facebook page. What are 11-year-olds doing on Facebook in the first place?

Sometimes adults forget that they are parents. They are simply to shun that which has even the potential for immorality or concern. That’s why totalitarian governments often seek to control communication or social media. It’s also why some religions have outlawed dancing and “frolics” entertainment.

What is a parent to do? What’s a Church to do? Why, communicate of course. And use technology to do it.

For its part, the Church is trying. Heck, even Pope Benedict XVI has his own Facebook page.

And during the recent Madrid World Youth Day, he sent—using someone else’s thumbs—text messages signed “BVXVI.”

Then the pope told the texting, tweeting and Facebook-updating youths that whenever we really “like” anything we share it, and that must hold true for faith as well.

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Has our technology today gone over to the dark side?

By Liz Quirin

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Tom Sheridan

By Deacon Tom Sheridan

By Liz Quirin

By Liz Quirin

By Liz Quirin
October 7
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis.
Lumen Dei, Mass, 6:30 a.m., breakfast following Mass, Sisters’ Place, 215 Terrace Ave., Indianapolis.
Information: marysimone69@email.com.

October 7-8
St. Mary Parish, 415 E. Eighth St., New Albany.
Yard sale and bake sale, 8 a.m.-4 p.m. Information: 812-935-0737.
Ext. 244, or dban@oldenburgacademy.org.

October 7-9
Place Retreat Center, 1934 Lewiston Drive, Louisville, Ky. “World Wide Marriage Encounter Weekend.”
Information: 502-546-3793.

October 8
SS. Peter and Paul Cathedral, Indianapolis.
“An ‘extraordinary’ confirmation”
Bishop Christopher J. Coyne, apostolic administrator of the archdiocese, celebrates the sacrament of confirmation in Latin according to the extraordinary form of the Church’s liturgy on Sept. 25 at Our Lady of the Most Holy Rosary Parish in Indianapolis. Assisting him are, from left, Father Michael Magiera, administrator of Our Lady of the Holy Rosary Parish, and altar servers Collin O’Rourke and Neal O’Brien, both Holy Rosary parishioners.

October 9
Our Lady of the Greenwood Parish, 4:15 p.m. on Oct. 22 at Madonna Hall at St. Margaret Mary Academy.
Information: 317-417-3616.†
Log on to www.amyvaudeville.com.

October 9-12
A 10-episode television series called “Catholicism,” produced by Father Robert Barron, a priest of the Archdiocese of Chicago and leader of the Chicago-based Word on Fire ministry. The revelation of God become man; the revelation of God as Father, Son and Holy Spirit; the mystery of the Church; God the Father as Creator; Jesus, God and man; thecall of a humble carpenter from Nazareth; the revelation of God as Trinity; the mystery of the Holy Spirit; the mystery of the Church; and the mystery of the people of God; and Peter and Paul as missionaries.

October 9-9
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholics United for the Faith, Aba, Father Crawford, meeting, 6:30-8 p.m. Information: 317-346-6631 or cmodesse@yahoo.com.

October 9
Our Lady of Mount Carmel Parish, 213 Ripley St., Milan.
“Marian Center, 311 N. New Street, Indianapolis. Open house, 4-6 p.m. Information: 812-637-9383.

October 10
St. Mary Parish, Marian Center, 311 N. New Street, Indianapolis. Open house, 4-6 p.m. Information: 812-637-9383.

October 11
St. Mary Parish, 14598 Oak Ridge Road, Cicero, Ind. (Diocese of Lafayette) Lantern Society, “Rosary in the Sky,” 6:30 p.m.

October 12
St. Joseph Parish, 2700 W. 26th St., Indianapolis.
First annual “Holy Moly” 5k run/walk competition, 8:30 a.m. to 11:15 a.m., $15 pre-registration includes shirt, $20 day of race. Information: 812-279-6539.

October 13
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. “Catholics United for the Faith, Abia, Father Crawford, meeting, 6:30-8 p.m. Information: 317-346-6631 or cmodesse@yahoo.com.

October 14-15
St. Paul Parish, 1236 S. Superior St., Indianapolis.
“Pray for our families in the military,” 7 a.m. to 7 p.m. for military families. Information: 317-728-2759.

October 15-16
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Healers of God’s Precious Infants, pro-life Mass, Father Eric Johnson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction.
Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 317-808-8362, ext. 1569.

October 15-16

October 16
St. Philip Nerf Parish, 502 N. Holmes Ave., Indianapolis.
Dinner dance, 5:30 p.m., $20 per person includes dinner. Information: 317-277-9123, or barbarajoad@gmail.com.

October 16
Our Lady of the Greenwood Parish, 4:15 p.m. on Oct. 22 at Madonna Hall at St. Margaret Mary Academy.
Information: 317-417-3616.†
Log on to www.amyvaudeville.com.

October 17
St. John the Baptist Church in Harrison, Ohio.
They have six children: Barbara Jo, Betty Anne, Bev, Bill, Bob and Brian, as well as 13 grandchildren and five great-grandchildren.

October 17, 2011
The dinner and concert will also include Performers include Father Michael Magiera, administrator of Our Lady of the Holy Rosary Parish in Indianapolis, as well as Renee Scheetle, Sarah and Amy Lorenz, and Claudia Shlabaga. Magicians and comedians will also entertain participants throughout the evening. For reservations or more information, log on to www.texasvaudeville.com or call 317-417-8766.†

‘Catholicism’ documentary to be shown on PBS stations
Television viewers across the country will get a glimpse into the rich history, culture and tenets of the Catholic faith this fall when 30 public television stations across the country air episodes of a series called “Catholicism.”
The documentary was produced and narrated by Father Robert Barron, a priest of the Archdiocese of Chicago and leader of the Chicago-based Word on Fire ministry.
Public Broadcasting Service chose to air four of the 10 episodes in the series: The revelation of God become man; the mystery of God; Mary, the mother of God; and Peter and Paul as missionaries.
Catholics in central Indiana can view the documentary on WFYI Channel 20 in Indianapolis at 2 p.m. on Oct. 9 and Oct. 16. Catholics who live in southeastern Indiana can view it on WTOI in Cincinnati on Oct. 12, Oct. 19 and Oct. 26 at 8 p.m.
(For more information about “Catholicism,” log on to www.wordonfire.org or www.catholicismseries.com.)†

Correction
In the Sept. 30 issue of The Criterion, the starting date for a parish mission at St. Lawrence Parish in Indianapolis was incorrect. It will begin on Oct. 9. Also, the luncheon on Oct. 9 at the parish has been cancelled. For more information, log on to www.saintlawrence.net or call 317-546-4093.†

Events Calendar

Dinner and concert to benefit mother with breast cancer
A benefit dinner and concert for Amy Kalscheur and her family will begin at 4:15 p.m. on Oct. 22 at Madonna Hall at Our Lady of the Holy Rosary Parish, 335 S. Meridian St., in Greenwood.
Amy, who is 38 and the mother of eight children, was recently diagnosed with breast cancer. Her treatment over the next three years is expected to have high out-of-pocket expenses for her and her family.
The dinner and concert will also include a silent auction.
Performers include Father Michael Magiera, administrator of Our Lady of the Holy Rosary Parish in Indianapolis, as well as Renee Scheetle, Sarah and Amy Lorenz, and Claudia Shlabaga.
Magicians and comedians will also entertain participants throughout the evening. For reservations or more information, log on to www.texasvaudeville.com or call 317-417-8766.†

VIPs
Lawrence A. and Dorris (J.) Hahn Frey, members of St. Joseph Parish in St. Leon, celebrated their 60th anniversary on Oct. 6. They were married on Oct. 6, 1951, at St. John the Baptist Church in Harrison, Ohio.

An ‘extraordinary’ confirmation
Bishop Christopher J. Coyne, apostolic administrator of the archdiocese, celebrates the sacrament of confirmation in Latin according to the extraordinary form of the Church’s liturgy on Sept. 25 at Our Lady of the Most Holy Rosary Church in Indianapolis. Assisting him are, from left, Father Michael Magiera, administrator of Our Lady of the Holy Rosary Parish, and altar servers Collin O’Rourke and Neal O’Brien, both Holy Rosary parishioners.

Information: 812-637-9383.
File photo by Mary Ann Garber

**New assistant director hopes to increase awareness of special needs**

By Sean Gallagher

Kara Favata dedicated herself to earning a master's degree in special education and working in that field for more than a decade because of the "ah ha moments" she's seen in students with special needs.

"So many times, they found ways to hide in the classroom," said Favata. "It's when they get something presented or re-taught or explained in a new way and they're able to come out and say, 'I get it now.' That's the 'ah ha moment.'

"I have a love for that moment where they embrace what they're learning. … That, to me, is the grabbing moment."

In her work as the new assistant director for special religious education of the Archdiocese of Indianapolis' Office of Catholic Education, Favata hopes to help catechists and Catholics in general across central and southern Indiana discover the beauty of those "ah ha moments."

A member of Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette Diocese, Favata comes to this ministry after working for 11 years in catechist formation in a variety of settings and with students across the broad spectrum of special needs.

She earned a master's degree in special education at Xavier University in Cincinnati, and has been a volunteer catechist.

Favata sees a close connection between her work with special needs students and her Catholic faith.

"God gave them special gifts and talents that may not be society's measure of gifts and talents, but when we look at Scripture, it's often [judged from the perspective of] someone who was an outcast, someone who was looked down upon by the community," she said. "But they brought us some of the greatest lessons that we have learned through Jesus showing his love to them."

"It's not just about teaching them. It's really about them being able to give their gifts and talents to the community. They have gifts that can bring other people closer to the faith."

In her work as an assistant director for special religious education, Favata will oversee the Special Religious Development (SPRED) program that has, for many years, helped people of various ages with disabilities to grow in their knowledge and love of the Catholic faith.

She will also help catechists in ordinary parish-based catechetical programs to gain an understanding of the gifts and challenges of special needs students and strategies to help them learn the faith effectively.

Favata also will work to help parishioners and parish staff members across the archdiocese to grow in awareness of the presence of people with disabilities in their faith community and to help include them in the life of their parishes.

Kurt Oegerle, director of catechisis in the Office of Catholic Education, sees this task of raising awareness as potentially helping form new SPRED groups.

"If parishioners aren’t aware of persons with disabilities in the first place," Oegerle said, "and if they are putting forth effort to include these folks in the life of the parish—both generally speaking and in various catechetical settings—they may not see a need for an effort like SPRED."*

Harry Plummer, executive director of the Office of Catholic Education, is looking forward to ministering with Favata.

"We have wanted to expand our services to parishes with respect to assisting them with the faith formation of persons with special needs for some time now," Plummer said. "We think Kara's background and interests are providentially aligned with this vision, particularly with respect to the training of catechists, coordinating the exemplary work of our local SPRED groups and assisting parishes in their efforts to ensure that persons with special needs are fully included in all aspects of parish life."

"It's an exciting ministry and we believe Kara is ready to meet its challenges both capably and faithfully."

For her part, Favata is looking forward to helping parishes across the archdiocese become communities that recognize people with disabilities and welcome them warmly.

"It's exciting to know that it could possibly be a place where they see this as their second home …" Favata said. "This could be a place where they could see themselves as equal with their peers and consider their Church their second home."

*(For more information on SPRED or how catechetical programs, schools and parishes can include people with special needs, call Kara Favata at 317-236-1599 or 800-382-9836, ext. 1599, or send an email to kfavata@archindy.org)†

**Illinois judge denies Catholic Charities' request to continue adoption contracts**

**SPRINGFIELD, Ill. (CNS)—An Illinois county circuit judge has denied an emergency request by Catholic Charities to stay his earlier ruling that the agencies have to begin canceling the contracts for foster care and adoption services.**

In his Sept. 26 ruling, Judge John Schmidt of the Sangamon County Circuit Court in Springfield said the state of Illinois could refuse to renew its contracts and force the transfer of thousands of children's cases, which took effect on June 1.

"In sum, [Catholic Charities] have failed to show they have a legally recognized property right to renew their contracts," wrote Schmidt.

In response to that decision, Peoria Bishop Daniel R. Jenky said he was "extremely disappointed" by it.

"Clearly, the intent of the civil union law was not to force the state to end these contracts and force the transfer of thousands of children's cases," the bishop said, adding that Catholic Charities is one of the lead providers of foster care services in the state.

The Diocese of Rockford announced in May that its Catholic Charities offices would no longer offer state-funded adoptions and foster-care services once the civil union law took effect.

In court documents, the Catholic Charities lawyers argued that canceling these contracts would be disrespectful to the 2,000 children's clients. They also said it would have a significant impact on Catholic Charities employees, who would lose their jobs and could impair the charitable programs that Catholic Charities provides.

The legal proceedings on this issue began after passage of the Illinois Religious Freedom Protection and Civil Union Act, which took effect on June 1.

On June 8, Catholic Charities agencies in Illinois filed suit seeking legal clarification about continuing to place foster children with only married couples and single, noncohabiting individuals under the state's new civil unions law.

Judge Schmidt ruled on Aug. 18 that the state of Illinois could refuse to renew its foster care and adoption services contracts with these Catholic Charities agencies.

His summary judgment order did not specifically address Catholic Charities' issues or the intent of the new civil union legislation, but instead focused on whether the state could refuse to renew Catholic Charities' contracts, as the Illinois Department of Children and Family Services did in early July. Schmidt temporarily reinstated the $30 million in contracts while he considered the case.

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take care of his gifts—that we take care of each other.”

Many of the people who heard Msgr. Schaedel’s homily at the Respect Life Sunday Mass had come to Indiana from various parts of the world. But they were bound together by their shared Catholic faith and their value for the gift of life.

Seminarian Charles Penalosa, a senator at Bishop Simon Bruté College Seminary and member of St. Joseph Parish, both in Indian-
apolis, was born in the Philippines.

“It’s important for a seminarian like me to serve for a pro-life Mass, to be a visible sign of the cause, and also as a reminder of what I will be dealing with if I do get ordained in the future,” he said. “If I become a priest, a significant part of my ministry would be to promote the pro-life cause, especially through prayer and the celebration of the Mass.”

Jose Herrera is a 25-year-old member of Holy Spirit Parish in Indianapolis, originally from Mexico, who participated in the Respect Life Sunday Mass.

He was impressed by the broad array of cultures represented at the Mass and how all those worshiping together were responding to God’s call to protect innocent human life.

“I think it’s amazing because it shows that the Catholic Church is diverse,” Herrera said. “It’s something that we really ought to be a part of. We need to support God’s law.”

Eric Slaughter, an African-American pro-life activist and member of Our Lady of the Most Holy Rosary Parish in Indianapolis, said before the Mass that he was encouraged by the large presence of youths and young adults from across the archdiocese.

“When you’re out there and you’re doing the [pro-life] work that you’re doing, sometimes you get discouraged,” Slaughter said. “The thing that lifts me up is to see young people getting involved and to see that they understand. So when I’m down, and I see the elderly involved and the young involved, it inspires me all that much more to become active.”

Two inspiring pro-life supporters were recognized at the end of the Mass for their distinguished volunteer service in support of life.

Diana Meinecke, a member of St. Mary Parish in Navilleton in the New Albany Deanery, received the Archbishop Edward T. O’Meara Respect Life Award.

Victoria Nondorf, a senior at Bishop Chatard High School and member of St. Pius X Parish, both in Indianapolis, was honored with the Our Lady of Guadalupe Pro-Life Youth Award.

After the Mass, Nondorf and several other Bishop Chatard students participated in the Life Chain.

“I’m very pro-life,” said Liz Gore, a Bishop Chatard junior and member of St. Matthew the Apostle Parish in Indianapolis. “I have lots of family members who cannot have children. And so it really affects me personally. … I think adoption is definitely the way to go.”

Just down the sidewalk and across the street from the Bishop Chatard students was a large group of pro-life students from Father Michael Shawe Memorial Jr./Sr. High School in Madison.

They drove nearly two hours to participate in the Respect Life Sunday Mass and Life Chain.

“Being pro-life is special,” said Shawe junior Katie McGee, a member of Prince of Peace Parish in Madison. “Killing babies or doing anything [evil] to children is just awful.”

Katie held a pro-life sign as she talked about her beliefs. Several motorists honked their horns to show their support of her witness to life.

“That honking is good,” she said. “It really makes me feel good. … People might see [my sign] and read it, and might take it to heart.”

Standing nearby, Carol Wernsing took to heart the pro-life witness of so many youths around her.

“It strengthens my faith to see all these young people,” said Wernsing, a Holy Rosary parishioner. “We stood out here before my grandchildren were big enough to stand. And now they’re here participating, too. It just really warms your heart to see all these young people. That’s our future.”

Above, Jim Wernsing, from left, Helen Manubay, Carol Wernsing and Patrick Phillips stand in prayerful witness to life while participating in the 24th annual Central Indiana Life Chain on Oct. 2 along North Meridian Street in Indianapolis.

Being pro-life “just makes sense to me,” St. Mary parishioner Dianna Meincke of Navilleton said after learning that she was being honored by the archdiocese with the 2011 Archbishop Edward T. O’Meara Respect Life Award on Oct. 2 at SS. Peter and Paul Cathedral in Indianapolis.

Bishop Chatard High School senior and St. Pius X parishioner Victoria Nordontf of Indianapolis, who received the 2011 Our Lady of Guadalupe Pro-Life Youth Award, and Dianna Meincke, a member of St. Mary Parish in Navilleton, second from right, holds the 2011 Archbishop Edward T. O’Meara Respect Life Award following the archdiocesan Respect Life Sunday Mass on Oct. 2 at SS. Peter and Paul Cathedral in Indianapolis.


Bishop’s Bash

A choir of young adults sings during a Sept. 25 Mass at the Indianapolis home of Archbishop Emeritus Daniel M. Buechlein. The Mass took place during the annual Bishop’s Bash, a gathering of young adult Catholics in the archdiocese. Those singing are, from left, Lindsey Wilcox, Emily Avery, Kevin Duffy, Courtney Seilweit, Jacob Adler and Caitlin Ehrmann.

Victoria Nordontf, a member of St. Pius X Parish in Indianapolis, second from left, displays the 2011 Our Lady of Guadalupe Pro-Life Youth Award, and Dianna Meincke, a member of St. Mary Parish in Navilleton, second from right, holds the 2011 Archbishop Edward T. O’Meara Respect Life Award following the archdiocesan Respect Life Sunday Mass on Oct. 2 at SS. Peter and Paul Cathedral in Indianapolis.

Pro-life award recipients stay informed, pray and volunteer

By Mary Ann Garber

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Holy Angels Parish hopes to build new church as old one closes

By John Shaughnessy

Built atop a hill, Holy Angels Church in Indianapolis has served as a beacon of hope and faith for more than 100 years to its surrounding community, according to its pastor, Father Kenneth Taylor. At the same time, Father Taylor says that he and the members of Holy Angels Parish agree with the recent decision to close the 108-year-old church because of health concerns and structural problems associated with the building.

“It was determined that the building was deteriorated so much that it wouldn’t be feasible to fix it,” Father Taylor said. “It was built in 1903, and it’s the last remaining wood-framed Catholic church in the county. Our plan is to build a new church. The next step is to create a site plan to determine the cost projection on what replacing the church building will be.”

While the longstanding church will be closed after the parish’s annual fall revival ends on Oct. 11, the parish will continue to offer a weekly Mass schedule to its 408 members.

Starting Oct. 16, the parish will have a regular 9 a.m. Mass at Marian University in Indianapolis. The 6 p.m. Saturday Mass will also be celebrated in the convent chapel from Monday to Thursday while a 9 a.m. Mass for the parish school children and staff will be held in the gymnasium on Fridays.

The old church building represented a sentimental connection for many of the parish members who, like Father Taylor, received the sacraments of baptism, reconciliation, holy Communion and confirmation there. It’s also served as a symbol in the surrounding community.

“It’s been the only place of worship the parish has ever had,” Father Taylor said. “It’s part of the people who have been members through the years. The parish has long been involved in the community development of the Dr. Martin Luther King Jr. corridor and the whole neighborhood community as well. Because it’s on the top of a hill, it’s been a geographical fixture. It shows what our role in the community has been, and what it’s called to be.”

Inspired by those emotional connections, parish officials hope to eventually build a larger church on the same hill.

“We’ve already acquired a lot of input from parishioners and have developed a concept for moving forward,” said Jerry Monette, president of the Holy Angels Parish council. “We feel we can make a new facility more attractive and help us to grow our membership.”

While the current church building has a capacity of 250 people, parish officials envision a new church being able to accommodate 450 people. Father Taylor says there are also hopes of placing parish offices in a future church building.

Holy Angels Parish opened a new $3.2 million elementary school in 1999. At the time, it was the first Catholic center-city school to be built in the nation in 40 years. About $700,000 of the school funds came from parishioners. Grants, corporate gifts and other donations also made a significant difference—a combination that Father Taylor will be seeking to build a new church.

“We will need parishioners, community support and grants,” Father Taylor said. “We will need all three to get it done. I would like to see a strong parish with a strong parish life. I believe the building we’ve had has been holding us back from being as strong as we can be.”

Still, the strengths that have long marked Holy Angels Parish will continue, parish officials said.

“We plan to continue all the ministries we have,” Monette said. “I don’t imagine any interruption of our ministry outreach services and our efforts to improve them. Our people are committed to the community we worship in. We try to extend evangelization to people in the community. We hold job fairs and health fairs. It gives me a good feeling to know we will continue that longstanding legacy in the community.”

(For more information about Holy Angels Parish, log on to www.holyangelsindy.org.)

Since 1903, Holy Angels Church has been a beacon of hope and faith in its Indianapolis neighborhood. Because of structural problems and health concerns, the church will be closed after the parish’s annual fall revival ends on Oct. 11. The parish hopes to eventually build a new church on the same hilltop site.

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By Fr. David K. O’Rourke, O.P.

In a few weeks, we will begin the Creed at Mass with the words “I believe” instead of “we believe.” This is a return to the oldest form of expressing our faith — so old that it goes back to the Latin of the Roman Empire.

The word “creed” is an English form of the Latin word “crued,” which means “I believe.” That ancient context is worth recalling since it has a history that is important to us even now.

From the Roman Empire to the Soviet Union. Christian belief could bring imprisonment and death. Everything depended on how willing Christians were to stand up individually, and be public about professing their faith.

The years following the Second Vatican Council were times of great freedom and exuberance. Catholics in the United States made a strong and successful effort to emphasize the importance of their parish communities. For many folks, their parish was both their spiritual powerhouse and the center of many family relationships and friendships. They could come together in that community and, at Mass, say “we believe” and mean it. Their faith really had a living communal sense.

Mass, say “we believe” and mean it. Their effort to emphasize the great and successful country because he was highly respected and potentially influence many others. If he would play along with the Soviets, forget his belief, accept Stalin’s system and serve as an example of religious liberty in the Soviet Union for the Western press, he would be rewarded. “Go along with us, and we’ll make you a bishop,” he was told. “Fight us, and we’ll send you to a place where you won’t want to live and we won’t allow you to die.”

Talk about a tough threat. But he refused to deny his faith and paid for it with some 25 years in Siberia.

Another person persecuted for his faith was a teenager, a Catholic. He was arrested for working on an unwarranted leaflet. And this was under the seemingly more open Soviet leader Mikhail Gorbachev. During the months of the KGB’s interrogation, he used to get down on his knees in his cell to pray. “This used to drive them wild,” he said.

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From the Roman Empire to the Soviet Union, Christian belief could bring imprisonment and death.

The Nicene and Apostles’ creeds are filled with history as professions of faith.

By Marcellino D’Ambrosio

As we shift to the new translation of the Roman Missal, we will notice some changes as we recite the Nicene Creed. “We believe” will shift to “I believe.”

Theological terms like “incarnate” and “consubstantial” will make their appearance.

But it is only the translation of the creed that is changing, not the creed itself, and this is being done so that our words will more closely reflect the traditional Latin text that goes back to the early days of the Church.

But here is an interesting point: The Latin text is itself a translation. The creed that we typically recite each Sunday was first proclaimed in Greek, the language of the New Testament. And it was not originally intended to be recited at Mass.

Later, at the most of the statements of faith of the early Church, it arose from baptism, where the catechumens were asked, “Do you believe in God the Father?” and responded, “I do believe.”

This is why the pronoun in the ancient creeds was “I” rather than “we.”

What we call the Nicene Creed arose from a baptismal confession that was later covered by Paul and Barnabas in their missionary journeys.

But Roman Catholics also know another confession of faith, the Apostles’ Creed.

We use it at the beginning of the rosary. We also find it in the liturgy of baptism and in the renewal of baptismal vows that sometimes takes place at Mass.

We are fitting because the Apostles’ Creed originally came from the baptismal liturgy of the Church of Rome, founded by the great Apostles Peter and Paul.

The changes in the new missal’s translation of the Apostles’ Creed are barely noticeable. But one thing that has always been noticeable is the Apostles’ Creed is a good deal simpler than the Nicene Creed, though they have much in common.

Both creeds have three main parts or stanzas—mostly all expressions of faith coming from the early Church. That’s because our faith is not a list of tenets common in a political platform, but a statement of personal commitment to the three divine persons—the Father, the Son, and the Holy Spirit.

Both creeds mention the Church, the sacraments and eternal life. But they don’t make up a separate fourth stanza. They are viewed as part of the work of the Holy Spirit, and, as such, fall under the third stanza of the Holy Spirit.

The second and third stanzas of the Nicene Creed are longer and more detailed than those of the Apostles’ Creed.

While both creeds started out as simple professions of faith in three divine persons, they were forced to be expanded.

Various heresies arose, challenging the Church’s teaching. In both the East and the West, a popular heresy of the second century taught that the material world was evil. That God, the Father of Jesus, did not create it, and that the body of Jesus was only an illusion. So all creeds had to add that God the Father was Creator of heaven and Earth, and that Jesus was truly born and had truly died.

In the fourth century, powerful heresies arose primarily in the East that denied the divinity of both Jesus and the Holy Spirit.

The creed that we call “Nicene” was expanded by the first two ecumenical councils, which took place in East, to emphasize the equality of Jesus with the Father and the divinity of the Holy Spirit.

The Apostles’ Creed, however, underwent no such official expansion. But here is the most important thing: Whenever we recite either form of the creed, whether at Mass, during the rosary or in private devotion, we are renewing our baptismal commitment to live, not for ourselves, but for the Father, Son and Holy Spirit.

(Marcellino D’Ambrosio writes from Texas.)

Faith Alive

‘I believe’: Professing faith in Christ can be dangerous
Next week, the 28th week in Ordinary Time, the prophecies of Haggai, Zechariah and Malachi are included in the Office of Readings. These are the last three prophetic books in the Christian Old Testament. Haggai and Zechariah were contemporaries. They prophesied after the return of the Jewish exiles from Babylon by 538 B.C. The exiles started to rebuild the Temple, but were discouraged because they had to devote their energies to basic survival because of drought and crop failure. In Haggai 1:10, Haggai and Zechariah encouraged them to concentrate on reconstructing the Temple. Haggai chastised the remnant for not putting the Temple first. That’s why “heavens withheld from you their dew, and the Earth her crops” (Hg 1:10). Zechariah told them that the reconstruction of the Temple and the restoration of the priesthood were essential to reversing their moral collapse and was needed in order to fulfill the promises of the covenant. Haggai has been called a pragmatist and Zechariah a visionary. Only some of Zechariah’s visions about the meaning of events are included in the Office of Readings, all from the last two chapters. Chapters were added later and they will be read in the Office of Readings in five weeks.

These prophets, especially Haggai, were the most successful of all the prophets in terms of getting immediate results because the rebuilding of the Temple was resumed in 520 B.C., and it was rededicated in 516 B.C. That same year, King Cyrus allowed the Haggai and Zechariah once (Heb 12:26), applying to the end time Haggai’s image of God shaking the heavens and the Earth. Zechariah notes, however, is quoted frequently in the Book of Revelation. The John who wrote Revelation saw Zechariah as a forerunner of the Baptist. John was the “messenger” who came to prepare the way for the Lord. Malachi was to care for him until his dying day.

As an example, Zechariah has a vision of a gold lampstand as the main theme in the Temple because the Ark of the Covenant disappeared when the Babylonians razed Solomon’s Temple. In Revelation, a gold lampstand stands for the seven Churches.

We are called to show God is right here among us. We are called to show that God works through each of us. Whether it is helping a baby in line at the grocery store. If we remember that God works through each of us, we may be called to do something extraordinary or simply something insignificant to us, but to those we are reaching, it will be a huge help.

There is much to be done in our lives, in our families, and in our communities. We are called to use our hands to change. And it’s up to us to change it. It turns out that his work is often an inconvenience and, typically, it is far from glamorous.

Still, there is work to be done. We need to use our ears to listen to our friends’ problems. We must use our hands to prepare meals for sick neighbors. We should use our mouths to offer words of encouragement to those who are nimble young fingers can be used to an old woman’s shoe when she can’t bend over and do it herself. As Scripture tells us, when we do it for the least of humanity, we do it for God. And so it is to those who are so much as to call this call. Small acts of kindness may seem insignificant to us, but to those we are helping, they are the last straw that provokes a smile.

There are times when I look around and I am baffled by all the suffering that I witness. And I wonder why God doesn’t intervene. But then I realize the stars are locked by the feet which he is to go about doing good, and yours are the hands by which he is to build Earth.

So when I wander about where God is in the midst of bad things happening around us, the answer becomes a bit clearer. He is working through us, wherever we are. He is in us, and it is up to us to do his work.

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There are times when I look around

Malachi, which in Hebrew means “my messenger,” arrived well after the Temple was reconstructed, probably around 460 B.C.

The three chapters in this book make these pronouncements—God loves Israel; the people have been regarding standards surrounding sacrifices; God opposes divorce and marriage with non-Israelites; God will come to the Temple and the Levities; the people must return to tithing, which will bring prosperity; and those who do not tithe will be under God’s judgment.

In the New Testament, the evangelists set St. Francis of Assisi, as a forerunner for the Baptist. John was the “messenger” who came to prepare the way for the Lord. Malachi was to care for him until his dying day. And suddenly there will come to the temple the God whom you seek” (Mal 3:1). Also, Malachi’s teaching on marriage provided an introduction to Jesus’ instruction on the subject. Malachi based his teaching on Genesis rather than on the Mosaic Law’s allowance for divorce (Mal 2:15-16), and so did Jesus (Mt 19:3-9).

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The Sunday Readings

Monday, Oct. 10
Romans 1:1-7
Psalm 98:1-4
Luke 11:29-32

Tuesday, Oct. 11
Romans 1:16-25
Psalm 19:2-5
Luke 11:37-41

Wednesday, Oct. 12
Romans 2:1-11
Psalm 62:2-3, 6-7, 9
Luke 11:42-46

Thursday, Oct. 13
Romans 3:21-30
Psalm 130:1-6
Luke 11:47-54

Friday, Oct. 14
Callistus 1, pope and martyr
Romans 4:1-8
Psalm 32:1-2, 5, 11
Luke 12:1-7

Saturday, Oct. 15
Teresa of Jesus, virgin and doctor of the Church
Romans 4:13, 16-18
Psalm 105:6-9, 42-43
Luke 12:8-12

Sunday, Oct. 16
Twenty-ninth Sunday in Ordinary Time
Isaiah 43:1-4, 6
Psalm 96: 1, 3-5, 7-10
1 Thessalonians 1:5-10
Matthew 22:15-21

My Journey to God

Mary of Nazareth

"blessed art thou among women" (Lk 1:42)

The day was pink and clean, like linen—
the heavens filled with light, billowing null.

This morning I walked to the well
for a pitcher of water.
I walked in the garden.

The sun was silver.
A cool breeze blew over the hill
like a veil, pale blue.

I closed my eyes; my heart
lay open:
something stirred in me, a cluster of roses.

The sun dropped down and scooped
me up in a porcelain spoon.
It filled my bones.

(Netti Farris is a member of St. Mary-of-the-Knobs Parish in Floyds Knobs. A mosaic of Mary is displayed in an outdoor chapel in Louiville, France.)

I have tried to recapture
the fullness of this feeling—
unnamed flower,
burgundy black blooming—
inside my heart,
that wingless beating.

By Netti Farris

Go Ask Your Father

Fr. Francis Hoffman

Doxology of the Lord’s Prayer has ancient roots dating to early Church

Q The Our Father, as we recite it at Mass, ends with “for thine is the kingdom” and so on. Why, and by whom, was it added?

A For Roman Catholics of the Latin rite—and that’s the majority of Catholics—the Our Father recited at Mass does not include the doxology “for thine is the kingdom” and so on. That doxology actually comes just a little bit after the Lord’s Prayer, not immediately after it in Scripture. So I don’t know why you would be reciting the Our Father that way in your parish.

Immediatelly after the recitation of the Our Father, the celebrant continues praying out loud with hands extended:

“Deliver us, Lord, from every evil and grant us peace in our day. In your mercy, keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.”

At that moment, the people end the prayer with the acclamation: “For the kingdom, the power and the glory are yours, now and forever.”

That doxology is not in the 1962 Roman Missal—used in the extraordinary form of the Latin rite—but is found in subsequent editions of the Roman Missal.

It’s not quite accurate to refer to the version of the Our Father with that doxology attached to the end of it as a “Protestant version,” even though Protestants commonly use it.

In fact, the earliest version of the Our Father with that doxology is found in the Didache, a summary of the teaching of the Twelve Apostles from the early second century.

It’s also interesting to note that some of the Eastern rites of the Catholic Church, notably the Maronite rite, proclaim that doxology at the end of the Our Father, and the Maronites remain in Arabic. They do so legitimately.

You are correct that the doxology is not found in Catholic versions of the Bible, neither in the Gospel of Matthew (see Mt 6:9-13) nor the Gospel of Luke (see Lk 11:2-4).

In the English-speaking world, most Christians—Catholic or not—use an identical form of the Our Father, and that translation, based on the Vulgate, dates back to the 16th-century English Book of Common Prayer (BCP).

Early editions of the BCP did not include the doxology with the Lord’s Prayer, but later editions, based on a commonly used Greek text of Matthew, began to include the pre-baptism rite rather than the Latin Vulgate of St. Jerome, did include the doxology.

Q My daughter’s priest refused to baptize my baby. Why did he do that? It is a truism and a great thought, but it’s also “Protestant,” isn’t it? Isn’t it in the Catholic version of the Bible?

A The Our Father, as we recite it at Mass, ends with “for thine is the kingdom” and so on. Years ago, we didn’t do that. It is a truism and a great thought, but it’s also “Protestant,” isn’t it? Isn’t it in the Catholic version of the Bible?

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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on page 15.

ANTE, Luis, 88, St. Roch, Indianapolis, Sept. 27. Father of Carol Haggerty, Mary, Joseph and Louis Aime. Grandfather of five. Great-grandfather of six.


TRIGGLE, Dolores, 93, St. Roch, Indianapolis, Sept. 27. Sister of Mary Dunlop and Patricia. Sister of Mary Maxine Tripp. +

We certify that the statements made by me are correct and complete.

Signed: Michael A. Krokos, Editor

Oldenburg Franciscan Sister Catherine Rudolph taught at grade schools and universities

Franciscan Sister Catherine Rudolph, formerly Sister Francis Joseph, died on Aug. 11 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 93.

The Mass of Christian Burial was celebrated on Aug. 15 at the motherhouse chapel. Burial followed at the Oldenburg Cemetery. She was born on Aug. 5, 1918, in Cincinnati.

She entered the Oldenburg Franciscan community on Sept. 15, 1940, and professed her final vows on Aug. 12, 1946.

Sister Catherine ministered as a grade school teacher in the archdiocese at the former Holy Trinity School in Indianapolis, St. Michael School in Indianapolis, St. Michael School in Oldenburg, St. Michael School in Brookville, St. Paul School in New Alscue and St. Nicholas School in Rigley, Indiana.

She also taught at Catholic schools in Ohio. From 1965 until 1990, she ministered as an associate professor at Marian University in Indianapolis and the University of Dayton in Dayton, Ohio, where she also served as director of curriculum.

While training student teachers at both universities, Sister Catherine wrote numerous articles for the Catholic School Journal, Elementary English and Focus magazines.

She also wrote an article for Today’s Catholic Teacher to mark the 800th anniversary of the birth of St. Francis of Assisi.

In 1990, Sister Catherine returned to the motherhouse to minister as a librarian.

She retired in 1996, and was a resident of St. Clare Hall.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036.

Loretto Sister Patricia Toncr was a music teacher in southern Indiana at several schools

Loretto Sister Patricia Toncr died on Sept. 7 at the Loretto sisters of the Foot of the Cross motherhouse in Nersic, Ky. She was 81.

The Mass of Christian Burial was celebrated on Sept. 10 at the Church of the Seven Dolors in the motherhouse. Burial followed at the sisters’ cemetery.

She was born on March 26, 1930, in Louisville. She entered the Loretto community on Sept. 25, 1948, and was received in the order on April 25, 1949. She made her final profession of vows on April 25, 1951, and her final profession of vows on Aug. 15, 1954.

From 1951 until 1972, Sister Patricia taught music at Catholic, public and private schools in Indiana, Kentucky and Colorado.

She served as a music specialist with the Clark County Public School System from 1972 until a public school in Jeffersonville until 1990.

Memorial gifts may be sent to the Sisters of Loretto, 2000 S. Wadsworth Blvd., Littleton, CO 80123.
‘Small but mighty’ North Vernon parish celebrates 150 years

By Sean Gallagher

When 77-year-old Ann Talant was a young girl growing up in North Vernon, members of the Ku Klux Klan looked down upon North Vernon’s Catholics—who were largely of German and Irish descent—in the early days, they saw the building of the parish church as a feather in the cap of the small town.

“There were a lot of hate-filled, prejudiced people,” Bott said. “They didn’t want Catholics in their town.”

Father [John Missi, St. Mary’s founding pastor] had them board it up,” said Bott. “And the guys went to the war. They finished it afterward.”

North Vernon may be “small but mighty,” the parish community began rather inauspiciously.

The spiritual life of St. Mary Parish is important to 29-year-old Kate Eder.

Parish is important to 29-year-old Kate Eder. “It’s not just an [parish]. It’s not just the things that your grandparents did. It’s growing and changing as society grows and changes. But, hopefully, we’ll instill our faith and beliefs, and that consistent support that the parish has always had.”

—Kate Eder

Through the efforts of the members of the Society of St. Vincent de Paul who are St. Mary parishioners. They are present to give that assistance several hours a day Tuesday through Saturday each week.

Although the Catholic community in North Vernon may be “small but mighty,” the parish community began rather inauspiciously.

Founded at the start of the Civil War, construction of the parish church had to be halted because of the conflict, according to longtime parishioner Joe Bott.

“They laid the brick in a straight line toward the back and Father [John Missi, St. Mary’s founding pastor] had them board it up,” said Bott. “And the guys went to the war. They finished it afterward.”

Although later townspeople affiliated with the Ku Klux Klan looked down upon North Vernon’s Catholics—those of German and Irish descent—in the early days, they saw the building of the parish church as a feather in the cap of the small town.

“When the steeple in the church was built, all the townspeople got together, and they wanted a clock to be put in it,” Bott said. “They had to add an extra 20 feet to the tower, which made it look too long and high. ‘That was used then as the town clock. It was the highest steeple in town.’

While many parishes in the archdiocese that are as old as St. Mary Parish have replaced their church at least once, either because of fire or because they outgrew it, the current members of the North Vernon parish worship today in the same church that its charter members completed nearly 150 years ago.

A large restoration project of the church’s interior was undertaken earlier this year, Father Meyer said, with the celebration of the parish’s anniversary in mind.

Other anniversary events have included a parish festival expanded from one day to three days, the creation of a parish quilt, students in the parish school making art projects and writing essays, and such spiritual initiatives as praying monthly novenas and making pilgrimages to nearby churches and religious communities.

On Oct. 2, apostolic administrator Bishop Christopher J. Coyne was the principal celebrant of a Mass at the parish that celebrated the first anniversary of the dedication of a perpetual adoration chapel at St. Mary Parish, the first such chapel in the Seymour Deanery.

“The spiritual life of St. Mary Parish is important to 29-year-old Kate Eder.

Eder said the faith instilled in her in the parish as she grew up there helped her choose her current field of study. She’s working on earning a doctorate in counseling psychology at the University of Louisville.

Just being able to have that encouraging and supportive atmosphere really brings about a sense of belonging, which has been a focus in my professional career,” Eder said. “My research [concerns] how those opportunities for belonging help others.”

Eder and other young adult Catholics in her area started the Jennings County Young Catholics, which she hopes will form the foundation of a bright future for St. Mary Parish and other nearby parishes.

“It’s so encouraging and exciting,” Eder said. “It’s not just an old [parish]. It’s not the just things that your grandparents did.

‘We’re bringing life to it, and there’s a future. We’ll continue to grow and change as society grows and changes. But, hopefully, we’ll instill our faith and beliefs, and that consistent support that the parish has always had.’

(For more information about St. Mary Parish in North Vernon, log on to www.stmaryvnvc.com.)
By His Wounds
You Have Been Healed II
1 Peter 2:24

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Rev. Richard McAlary OFM (Oblates of Mary Immaculate)
Rev. Michael E. Comer (Diocese of Covington)

~ Music Ministry ~
Our Lady of Mount Carmel Praise and Worship Group (Carmel, Indiana)

SCHEDULE
Saturday, October 22, 2011

8:30 AM  Praise and Worship
9:00 AM  “Divine Mercy Light in Our Darkness” (Fr. Christopher Croty)
10:00 AM  Break
10:30 AM  Praise and Worship
10:55 AM  “The Spirit Heals” (Fr. Richard McAlary)
12:00 PM  Lunch
2:00 PM  Praise and Worship
2:25 PM  “The Age Old Battle: Gnosticism & The New Age” (Fr. Christopher Croty)
3:00 PM  Break
3:30 PM  Holy Mass “The Healing Power of Conversion” (Fr. Michael E. Comer)
4:15 PM  Dinner
6:15 PM  Praise and Worship
7:00 PM  “Forgiveness has Power” (Fr. Richard McAlary)
8:00 PM  Holy Hour / Eucharistic Adoration
9:00 PM  Eucharistic Procession
9:45 PM  Laying on of Hands (Spiritual Ministry)

ALL TIMES ARE EASTERN STANDARD TIME (E.S.T.)

The Sacrament of Reconciliation will be offered during the lunch break.

If you have the opportunity for the sacrament prior to the conference, we ask that you participate in a large number of parishes are expected at the conference.

CONFERENCE PAYMENTS:

• NO refunds. In the event of cancellation, registration payments will be considered a donation to S.A.C.R.E.D.
• Registration after October 9, 2011 is $55. If registering after this date, call (800) 713-9800 to assure seating is available before making payment. "Walk-ins" are subject to availability as a sell-out is expected.

Registration Form

READ CONFERENCE NOTES SECTION OF THIS BROCHURE.

Please include names and addresses of all in your party for pre-printed name badges. Please duplicate this form for each person. Pre-registrations are accepted on a first-come, first-served basis. Early registration is strongly recommended. NO late registration is accepted. "Walk-ins" ($55 per person) are subject to availability.

Name ____________________________
Address ____________________________
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Phone ( ) __ Work Phone ( ) __
*Cell Phone ( ) __
*Email ____________________________
Fr., Sr., Deacon, or Br. ______
First Name Preferred on Name Badge ____________________________

The Suggested Registration Donation is $40 per person, ($50 after Oct. 9th). No refunds.

• No. of people attending conference ______
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