



The Criterion

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Special needs awareness

New assistant director hopes to increase awareness of special needs, page 7.

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'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

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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 to not 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



Myles Hesse, left, and Hannah Miller, both freshmen at Father Michael Shawe Memorial Jr./Sr. High School in Madison, carry a banner from their school at the start of the annual archdiocesan Respect Life Sunday Mass on Oct. 2 at SS. Peter and Paul Cathedral in Indianapolis. Myles and Hannah are members of Prince of Peace Parish in Madison.

happening in this country," Msgr. Schaedel said. "Insidious evildoers are 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 those 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

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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 Sebelius.

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



Fr. Larry Snyder

the prospect of substantial fees 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 inculcation of religious values as its purpose; (2) primarily employs 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

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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 Steiner.)

Dr. Louis Wright

Growing up in the tough streets of Chicago, Dr. Louis Wright knows 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



Dr. Louis Wright

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 geriatric 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 ills. 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."

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EDUCATION

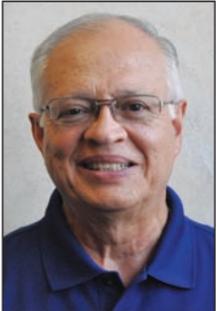
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Eduardo Parada

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 influences in his life, starting with his father, who died a month before Parada was born: "I look forward to meeting him some day because he left 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



Eduardo Parada

found a way to help feed and clothe 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 made his home in Indianapolis, where he became a member of Holy Spirit Parish in 1971. And for the past 40 years, 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, holy Communion and reconciliation. He coordinates marriage preparation classes for engaged couples and provides counseling for 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 manager who is still an avid Latin dancer. "I do feel empathy for immigrants. I want to see people happy 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 younger 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 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 while we were growing up and in our later years," Ann says. "It's a part of who we are. And we wanted Tommy to experience it."

So Ann spent years attending workshops and writing grants to make it possible for Tommy and other children with special needs to attend Our Lady of Perpetual



Ann Steiner

Help School in New Albany and Our Lady of Providence Jr./Sr. High School in Clarksville. Her efforts spread to help other children with special needs across the archdiocese.

"There is no way to measure the impact Ann and Bob have had on Catholic education in the New Albany Deanery and throughout the archdiocese," says Joan Hurley, president of Providence High School.



Robert Steiner

Bob has also strived to provide better opportunities for students whose

passions are in the performing arts. He led the capital campaign committee at Providence High School that raised more than \$4.5 million for the Sam and Paula Robinson Performing Arts Center.

"A theater was the piece that was lacking for our students to accelerate in those areas," Bob says. "It's proven to be very much needed. An awful lot of kids don't play football or basketball. They love to sing and act and play music. It helps an awful lot of kids come out of their shells."

The couple's desire to help not only their sons, but so many other children is part of the extended-family, Catholic school support system that the Steiners believe in and embrace. The couple, married 33 years, met at Saint Joseph's College in Rensselaer, Ind.

"We humbly receive this award on behalf of our family and our deanery," Bob says. "We are a product of our Catholic environment. Catholic education was so important to our parents and grandparents. We know how it has helped our family."

Msgr. Joseph Riedman

Msgr. Joseph Riedman has an unusual personal motto: "Blessed are those who do not expect, for they will not be disappointed."

So he has a delightful reaction to the two honors he has received in 2011, his 55th year as a priest.

First, Pope Benedict XVI appointed him a monsignor, and now he has been named a recipient of one of the archdiocese's Career Achievement Awards.



Msgr. Joseph Riedman

"Who said there are no surprises in old age?" says the smiling monsignor, who is 82. "I made monsignor, and now I get this honor. I'm getting more out of my old age than I thought I'd ever get out of it."

That result seems fitting for a priest who has always poured his heart and soul into everything he has done through the years for students, parishes and the Church, say the people who know him.

Now retired, Monsignor Riedman is remembered for his 17 years as a beloved math teacher, counselor and chaplain at Father Thomas Scecina Memorial High School in Indianapolis.

He is also praised for his work as a pastor at St. Michael Parish in Greenfield, where a building is named in his honor; at Our Lady of the Greenwood Parish in Greenwood, where he led the building of a new wing of the school and began plans for a new church; and at Holy Spirit Parish in Indianapolis, where he developed a successful ministry for Hispanics.

"It was the Holy Spirit inspiring me," says Msgr. Riedman, who has returned to his hometown of Connerville 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 on their faith. That was inspiring."

So is his life, according to an admirer who nominated him for the archdiocese's Career Achievement Award: "His leadership, both in and out of the classroom, sets a

standard of what a teacher and priest should be in a parish and school community."

Glenn Tebbe

As 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 and St. Louis School in Batesville, principal of St. Mary School in Greensburg, the first full-time director of the Indiana Non-Public Education Association,



Glenn Tebbe

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 legislature's passage this year of the school voucher

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 helping the poor and immigrants. Yet, he downplays his part.

"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 Jo. "You really 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 part of God's plan for him.

As for a review of his roles, one of the best hangs in his office. It's a framed poster he received from the community of St. Mary School after he ended 18 years as principal there. The poster shows an adult's hand holding a child's hand. Beneath that picture is the word "INTEGRITY" in capital letters and this phrase: "We make a living by what we get, we make a life by what we give." †

State education leader to be keynote speaker at awards dinner

Criterion staff report

Indiana superintendent of public instruction Tony Bennett will be the keynote speaker as the archdiocese honors six individuals during the 16th annual Celebrating Catholic School Values Awards Dinner on Oct. 26.

The event has raised more than \$4.4 million through the years to provide tuition assistance for disadvantaged students who want to attend archdiocesan schools.

The dinner will begin with a reception at 6 p.m. at the new JW Marriott Hotel in Indianapolis.

Bennett plans to talk about educational choice in Indiana and its role in improving education for students in the state.

He is a 1979 graduate of Our Lady of Providence High School in Clarksville. He also was a teacher and basketball coach there.

The premier annual Catholic school event in the archdiocese brings together corporate sponsors in celebration of archdiocesan Catholic schools. Corporate sponsorships are now being accepted. Platinum partnerships for the event represent a \$15,000 gift for scholarships. Gold sponsors are \$10,000, silver partners are \$5,000 and bronze sponsors are \$1,750.

Many donors to this year's event will be able to realize significant tax benefits, according to G. Joseph Peters, associate executive director of the archdiocese's Office of Catholic Education.

"This year, we are requesting that some donations be directed through the Educational CHOICE Charitable Trust, a Scholarship Granting Organization (SGO) under the new laws," he said. "Donors who qualify—individuals or corporations—are eligible to take advantage of a 50 percent credit against their state tax liability as well as claim the gift as a tax deduction."

(For more information about the event, donations or SGO tax credit scholarships, contact Rosemary O'Brien in the archdiocese's Office of Stewardship and Development at 317-236-1568 or 800-382-9836, ext. 1568, or send an e-mail to robrien@archindy.org.) †



Phone Numbers:

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Staff:

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Senior Reporter: Mary Ann Garber
Reporter: Sean Gallagher
Online Editor: Brandon A. Evans
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Benedictine Father Severin Messick was pastor in Greenfield

By Mary Ann Garber

Benedictine Father Severin Messick, a monk and priest of Saint Meinrad



Fr. Severin Messick, O.S.B.

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] was quick to share his love of the priesthood with the young people in his parish."

He accepted his cancer diagnosis "with a spirit that could only have been

of, and sustained by, God," Father Prior Kurt said. "When he was diagnosed in January 2011, he knew that long-term survival would be a long shot. Yet, no matter the odds and the painful twists and turns, Father Severin fought the good fight and ran the good race. Whenever he reported on his worsening condition, he did so with a calm voice and a trusting heart in God's unsearchable ways. ... He was ready to meet the Lord."

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.

Msgr. 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."

Msgr. 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, Msgr. 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 Whitesville, 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 Cannelton and St. Piux 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-nephew; and one great-great niece.

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

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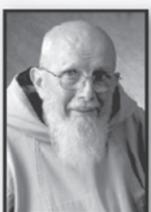
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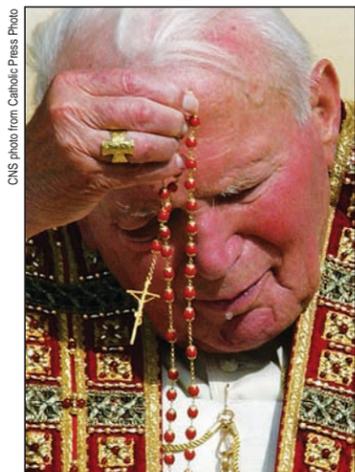
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Editorial



CNS photo from Catholic Press Photo

The late Pope John Paul II prays the rosary on Oct. 7, 2003, at the Sanctuary of the Blessed Virgin Mary of the Holy Rosary in the center of Pompeii, Italy. The late pontiff ended a year dedicated to the rosary, praying the five mysteries of light that he added to the rosary in October 2002.

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, 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’s 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”? Greed on the part of 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 our turns. We are always hating and coveting and acquiring unfairly at others’ expense.

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 stop feeding the hungry. 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 25:35).

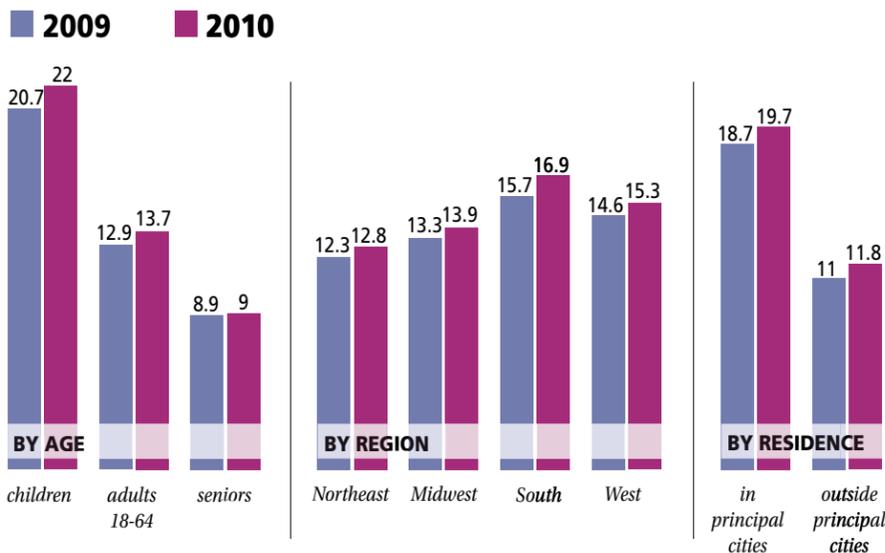
Idealism is contagious, especially among the young.

But as much as we all 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 not be hungry tonight.

That’s a good thing.

(John Garvey is president of The Catholic University of America in Washington.) †

AN INCREASING PERCENTAGE OF AMERICANS are living in poverty.



MEDIAN HOUSEHOLD INCOME

	2009	2010	change
ALL	\$50,599	\$49,445	-2.3%
White	\$55,360	\$54,620	-1.3%
Black	\$33,291	\$32,106	-3.6%
Hispanic	\$38,667	\$37,759	-2.3%
Asian-American	\$66,147	\$64,308	-2.8%

How can new technologies be used morally?

(Editor's note: This week, we begin a new occasional feature in The Criterion provided by Catholic News Service.)

During the recent unrest in England, rioters and looters coordinated their attacks through social media on their smartphones, leading to a debate about the use of these technologies.

This edition of Viewpoints looks at how new technologies can be used morally.

Deacon Tom Sheridan, former editor of the *Catholic New World*, newspaper of the Archdiocese of Chicago, and a deacon of the Diocese of Joliet, Ill., asks, "Has our technology gone over to the dark side?"

Liz Quirin, editor of *The Messenger*, newspaper of the Diocese of Belleville, Ill., says that it is time to learn technological ethics. †



An image of Pope Benedict XVI is seen on a new Vatican website as displayed on an Apple iPod Touch in Rome on May 22. This edition of Viewpoints looks at "How can new technologies be used morally?"

Has our technology today gone over to the dark side?

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.



Tom Sheridan

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 good one—a moral use and an immoral one. You can build a house with a hammer or beat your neighbor senseless with it. You can enjoy a steak dinner or commit the sin of gluttony.

See what I mean?

Technology has changed our lives. While change is good,

the miracles of technology also carry the danger of bringing humanity down.

Technology always has had a dark side. The pornography industry was quick to take advantage of first the VCR and now the Internet.

What once was held furtively beneath a store counter now sits easily available in most American homes or slipped into a shirt pocket. Tech-savvy kids have more knowledge to get it than their parents have the ability to block it.

That said, is technology moral or immoral?

St. Peter had it right when he said it's not what goes into a person that creates sin, but what comes out.

OK, St. Peter was talking about Jewish dietary laws, but it can apply to technology as well: Writing a computer virus is wrong. Writing software to benefit the user is good.

Simple, right?

But it's perhaps not quite so simple in an era when technology is so readily available and the temptation to do wrong so compelling.

Today's technology gives us medical advances, instantaneous communication and powerful business tools. But it also gives terrorists a pathway to violence, gives credit card thieves a way to rip off thousands of people and helps dirty old men abuse boys and girls.

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

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 "frivolous" entertainment.

What's 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 "BXVI."

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.

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 perils. Church and parents must do no less.

(Deacon Tom Sheridan is former editor of the *Catholic New World*, newspaper of the Archdiocese of Chicago. He is a deacon of the Diocese of Joliet, Ill.) †

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.



Liz Quirin

In fact, some people prefer texting to talking so they are not so much interrupted as redirected briefly by a text and then a reply.

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, colleges 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 city 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 by then some people had already passed them on as true. It is far worse than the technological version of crying "fire" in a crowded theater.

We live in an age that touts all of the 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 teach students about cyber rules, and they are trying. Classes are being taught 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

not their children's friends. But some of them didn't get that memo or text.

If they didn't have cellphones growing up, they are giving them to their children. If they didn't have all the other technological gimmicks, they want to make sure their children don't miss out.

Here's a memo: If you spend time with them, laughing, talking and even praying, they are not missing out on anything.

In fact, they are way ahead of the kids who have all the gadgets and none of the real face time with their parents or other adults who love them, can talk with them and hug them right now.

We are our brothers' and our sisters' keepers no matter what their age. We need to stay engaged with our youngsters at every twist and turn they make so that they don't become a casualty of this cyber age.

With good advice and nurturing, they can lead their peers and the next generation into a responsible and responsive technology age where all people are respected and ethical behavior is the rule—not the exception—where all of our gizmos and technological toys are used to help not hurt others.

(Liz Quirin is editor of *The Messenger*, newspaper of the Diocese of Belleville, Ill.) †

Events Calendar

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: macmac961@comcast.net.

October 7-8

St. Mary Parish, 415 E. Eighth St., New Albany. **Yard sale and bake sale**, 8 a.m.-2 p.m. Information: 812-944-0417 or info@stmarysna.org.

Hillcrest Country Club, 850 N. Walnut St., Batesville. **Oldenburg Academy, Alumni Homecoming**, Fri., 6 p.m., "Distinguished Alumni event," Sat. ICA Hall, breakfast, 8 a.m., Mass, 10 a.m. Information: 812-933-0737 ext. 244, or rboyle@oldenburgacademy.org.

October 7-9

Flaget Retreat Center, 1934 Lewiston Drive, Louisville, Ky. **"World Wide Marriage Encounter Weekend."** Information: 502-548-3793.

October 8

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **"Gathering of Catholic Singles,"** all single people, never married, widowed or divorced, 21 and older, Father Noah Casey, presenter, 10 a.m.-noon. Information: 317-250-9838 or drpcrawford@aol.com.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**,

meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **"St. Andrew Fest,"** homecoming, Mass, 4:30 p.m., dinner, entertainment, games, 5:30-8 p.m. Information: 317-546-1571.

St. Vincent de Paul Parish, 1723 I St., Bedford. **"Oktoberfest,"** polka Mass and festival, Mass, 5 p.m., German dinner, 6 p.m., games, 6 p.m. Information: 812-275-6539.

St. Vincent de Paul Parish, 1723 I St., Bedford. **First annual "Holy Moly" 5K run/walk competition**, 8:30 a.m., \$15 pre-registration includes shirt, \$20 day of race. Information: 812-279-6539.

Pope John Paul II Knights of Columbus Hall, 6104 Highway 62 N.E., Lanesville. **"Celebrate Life Family Festival and Fireworks,"** 5-9 p.m. Information: 812-972-1659 or mc366@juno.com.

Kordes Center, 802 E. 10th St., Ferdinand, Ind. Sisters of St. Benedict of Ferdinand, **"To Lead as Jesus Did,"** Benedictine Sister Helen Jean Kormelink, presenter, 9:15 a.m.-12:15 p.m., \$40 per person includes lunch. Information: 812-367-1411, ext. 2915, 800-880-2777, or www.thedome.org/programs.

October 9

St. Joseph Knights of Columbus Hall, 4332 N.

German Church Road, Indianapolis. **Baby shower for Birthline**, 2-4 p.m. Information: 317-898-7409.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, Batesville. **"Turkey Festival,"** dinner, 11 a.m.-4 p.m. Information: 812-934-4165.

Jennings County Courthouse, North Vernon. Jennings County Pro-Life Group, **"Prayer on the Square, Stand for Life,"** 1-2 p.m. Information: 812-346-6631 or cmdoxsee@gmail.com.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Woman of the Mystery,"** Benedictine Father Timothy Sweeney, presenter, 2 p.m. Information: 812-357-6501.

Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Lisieux Sorority, "Rosary in the Sky,"** 6:30 p.m.

October 11

St. Mary Parish, Marian Center, 311 N. New Jersey St., Indianapolis. **Open house**, 4-6 p.m. Information: 317-637-3983.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting,

12:30 p.m. Information: 317-885-5098.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Catholic Faith Update, "Perspectives on Catholic Practice-Catholic Identity,"** session one of five, Franciscan Father Larry Janezic, presenter, 7 p.m. Information: 317-638-5551.

October 12

Oldenburg Academy, 1 Twister Circle, Oldenburg. **"Dead Man Walking,"** St. Joseph Sister Helen Prejean, author, presenter, 1 p.m. Information: 812-934-4440, ext. 231.

October 13

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith**, Abba, Father Chapter, meeting, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

October 14-15

St. Joseph Parish, 312 E. High St., Corydon. **Women's retreat, "Gather at the Well-A Woman's Renewal,"** \$25 per person. Information: 812-738-2759.

October 15

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Eric Johnson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or

800-382-9836, ext. 1569.

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Catholic Adult Fellowship, day of reflection, "The Positive Side of the 20 Commandments!"** 9 a.m.-4 p.m., registration deadline Oct. 10, free-will offering. Information: 317-410-4870 or nshoefer@themoreiknow.info.

Holy Trinity Parish, 902 N. Holmes Ave., Indianapolis. **Dinner dance**, 5:30 p.m., \$20 per person includes dinner. Information: 317-727-4802 or barbaricp@aol.com.

St. Philip Neri Parish, Msgr. Busald Hall, 545 Eastern Ave., Indianapolis. **All-Class Alumni reunion**, Mass, 4 p.m. reception and dinner, 5 p.m., Hall of Fame recognition, 7:30 p.m., \$25 per person, reservations due Oct. 8. Information: 317-631-8746.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fall retreat for Cub Scouts, Boy Scouts and Girl Scouts of all ages, "Mary, Our Mother,"** 1-6 p.m., \$5 per person. Information: indyccs@comcast.net.

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **"Shop for a Cure,"** 1-4 p.m. Information: 317-888-7249.

St. Charles Borromeo Parish, 213 Ripley St., Milan. **"Harvest Dinner,"** 4-7 p.m. \$8 adults, \$4 children 5-12, children 4 and under no charge.

Information: 812-654-2009.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

St. Mary Parish, 415 E. Eighth St., New Albany. **"America Needs Fatima," rosary rally**, noon. Information: 812-944-0417 or ruthsmc@sbcglobal.net.

Rama Car Wash, State Road 560 and 135, Greenwood. **"America Needs Fatima," rosary rally**, noon. Information: 317-985-1950 or mevans@maryannevantravel.com.

East Central High School, 1 Trojan Place, St. Leon. **Word of God Prayer Ministry, "Freedom and Healing through Forgiveness," Immaculee Ilibagiza**, presenter, 8 a.m.-4 p.m., \$40 per person, \$20 students from 7th grade to full-time college students. Information: www.healingthroughthepowerofJesusChrist.org.

October 16

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **"Fall Festival,"** 10:30 a.m.-6 p.m., food, games, shooting match. Information: 812-843-5713. †

VIPs



Lawrence A. and Doris 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. They have six children: Barbara Jo, Betty Anne, Bev, Bill, Bob and Brian, as well as 13 grandchildren and five great-grandchildren. (correction) †



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 Holy Rosary Parish, and altar servers Collin O'Rourke and Neal O'Brien, both Holy Rosary parishioners.

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 Greenwood 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 Most Holy Rosary Parish in Indianapolis, as well as Renee Schoettle, Sarah and Amy Lorenz, and Claudia Slabaugh. Magicians and comedians will also entertain participants throughout the evening. For reservations or more information, log on to www.amyvaudeville.com or call 317-417-3616. †

'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 90 public television stations across the country air episodes of a series called "Catholicism."



The documentary was produced and hosted 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 WTPO 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 317-546-4065. †

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



Kara Favata

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 special education 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 [told 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 including 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 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.

Ken Ogorek, director of catechesis 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," Ogorek said, "and if they're not putting forth effort to including these folks in the life of the parish—both generally speaking and in



Special Religious Development (SPRED) participant and St. Mark the Evangelist parishioner John McGee of Indianapolis receives the blood of Christ during Mass on Aug. 30, 2009, at Our Lady of Grace Monastery Chapel in Beech Grove. Benedictine Sister Mary Gilbert Schipp serves as the extraordinary minister of holy Communion. The Mass took place during a retreat for SPRED participants.

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," said Plummer. "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 e-mail 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 no right to state contracts to provide adoption and foster care services.

In his Sept. 26 ruling, Judge John Schmidt of the Sangamon County Circuit Court in Springfield said the state can begin canceling the contracts for foster care and adoption it has with Catholic Charities agencies in the dioceses of Belleville, Joliet, Peoria and Springfield.

The state's Department of Children and Family Services ended \$30 million in contracts with these agencies in July, stating that Catholic Charities' practice of referring unmarried couples to other agencies was discriminatory and a violation of the state's civil union law.

The Thomas More Society, which is representing Catholic Charities in this case, said it planned to immediately seek a stay from the Illinois Appellate Court to allow the agencies to continue their operations during the appeal.

In court documents, the Catholic Charities lawyers argued that canceling these contracts would be disruptive to their 2,000 children clients. They also said it would have a significant impact on Catholic Charities employees, who could 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.

"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. †

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February 29, 2012 departure hosted by Fr. Jose Chacko from the Diocese of Birmingham, AL.

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LIFE

continued from page 1

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 senior at Bishop Simon Bruté College Seminary and member of St. Joseph Parish, both in Indianapolis, 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 worshipping 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.

Dianna 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 the gift of 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.” †



Photos by Sean Gallagher



Above, Adilena Ariola, a member of St. Anthony Parish in Indianapolis, kneels in prayer during the Oct. 2 Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis.

Left, Mark McAllister holds his infant daughter, Olive Marie, during the Respect Life Sunday Mass on Oct. 2 at SS. Peter and Paul Cathedral in Indianapolis. McAllister and his family are members of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese.



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.

Right, Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, preaches a homily during the Oct. 2 Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis.



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Pro-life award recipients stay informed, pray and volunteer

By Mary Ann Garber

Being pro-life “just makes sense to me,” St. Mary parishioner Dianna Meinecke 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 Nondorf of Indianapolis, who received the 2011 Our Lady of Guadalupe Pro-Life Youth Award during the Respect Life Sunday Mass, said she is determined to be a voice for the voiceless and cheerleader for the unborn among her peers as well as adults.

In the course of daily life, Meinecke and Victoria said they try to convey to others that it is important to be pro-life people.

To do that, they recommend staying informed about all the issues, praying and volunteering for pro-life activities.

Stay informed and pray

“I would just like to encourage people to become informed,” Meinecke said. “I learned so much about pro-life issues simply from reading the mailings of pro-life organizations. ... Their mailings will go a long way to educate people on life issues. Also, with the Internet now, it is so easy to find good information as long as one takes care to make sure the source is solid.”

Meinecke and her husband, David, are the parents of three grown daughters—Elizabeth, Rebekah and Johanna—and raised them to respect the sanctity and dignity of life from conception until natural death.

“I would make a comment [to our children] that we want to respect babies’ lives,” she said. “As they got older, we were able to go to the abortion clinic in downtown Louisville and pray outside there. We also did the Life Chain.”

Meinecke founded a Confraternity of Christian Mothers chapter at her parish, and also is active in 40 Days for Life and Right to Life of Southern Indiana.

“I’ve never been afraid to say I’m a single-issue voter for pro-life,” she said, “because everybody is a single-issue voter whether it is their pocketbook or something else.”

A native of St. Louis, Meinecke said she is honored to receive a pro-life award named for the late Archbishop O’Meara, who also was born in St. Louis.

“I was 13 when *Roe vs. Wade* was decided,” she said. “... My parents must have contributed to National Right to Life, and they always gave me the paper that organization published to read. I learned so much from it.”

She also posted an educational brochure in her bedroom titled “The Diary of An Unborn Child,” which explains the



Victoria Nondorf, 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 Meinecke, 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. Posing with Victoria and Meinecke are Father Peter Marshall, left, associate pastor of St. Pius X Parish, and Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis and principal celebrant of the annual pro-life liturgy.

miraculous stages of fetal development.

“It must have been a powerful influence,” Meinecke said, “because I still remember many of the thoughts from it even now.”

She is grateful for her Catholic faith and education, and founded the confraternity chapter at St. Mary Parish to help other mothers grow in their lives of faith and raise holy families.

The confraternity’s mission, under the special patronage of Our Lady of Sorrows, is to foster “the Christian home education of children by truly Christian mothers.”

Meinecke said her faith has helped her to support her husband on his cancer journey.

Her favorite devotional prayers are the rosary and Seven Sorrows of Mary as revealed to St. Bridget.

“It is pretty do-able for a mom to say just the seven Hail Mary’s a day and reflect on the seven sorrows,” Meinecke said. “Also, the confraternity has a short ‘Mother’s Daily Prayer for her Children.’”

Volunteer to save lives

“Abortion is murder,” Victoria explains to teenagers,

and people need to talk about that terrible reality.

“It’s so incredibly wrong,” she said. “I think when you put it that way then that really starts to put things in perspective for teenagers who don’t know a whole lot about abortion. When you explain what it is, ... that makes them see what an injustice it truly is.”

At Bishop Chatard, Victoria is a cheerleader and retreat team member. She also helps organize and participate in the Teens for Life Forum, Pro-Life Week, Pro-Life Day of Solidarity and service projects to help the poor.

The daughter of St. Pius X parishioners Mark and Tracy Nondorf also walks in the annual March for Life in Washington, D.C., and enjoyed a mission trip to El Salvador.

Those school and parish events raise awareness about pro-life issues, Victoria said, and the day of silent solidarity is especially effective.

“You put a piece of red tape on your mouth or your shoulder,” she said, “and that is a symbol that we are standing in silence with those who do not have a voice.” †

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, Lindsay Wilcox, Emily Avery, Kevin Duffy, Courtney Seiwert, Jacob Adler and Caitlin Ehrmann.



Mike McCarthy, Lindsay Wilcox and Kevin Duffy share a laugh during the Bishop’s Bash for young adult Catholics on Sept. 25 at the Indianapolis home of Archbishop Emeritus Daniel M. Buechlein.

HHS

continued from page 1

our history, we have always been able to serve those in need while maintaining our religious identity,” Father Snyder said. “These federal regulations, if implemented, would compromise in unprecedented ways the ability of our agencies in local communities across America to provide these services.”

In a Sept. 28 letter to Sebelius, Holy Cross Father John Jenkins, president of the University of Notre Dame, reminded her that when President Barack Obama spoke at Notre Dame’s commencement ceremony in 2009, he had spoken of “a sensible conscience clause” on such matters.

“May I suggest that this is not the kind of ‘sensible’ approach the president had in mind when he spoke here,” Father Jenkins said. “It runs contrary to a 40-year history of federal conscience statutes that have been in effect to protect individuals and organizations like ours from being required to participate in, pay for or provide coverage for certain services that are contrary to our religious beliefs or moral convictions.”

He suggested an alternative definition for a religious employer already found in the IRS code that such an organization “shares common religious bonds and convictions with a church.”

“This definition more adequately defines religious employers to include all organizations that work in ministries of the Church,” Father Jenkins said.

The Catholic University of America president, John Garvey, in a Sept. 30 op-ed essay in *The Washington Post*, lodged his objections to the contraception mandate.

“The regulations that HHS unveiled in August will require Catholic University to offer its students sterilization procedures and prescription contraceptives, including pills that act after fertilization to induce abortions,” Garvey said. “If we comply, as the law requires, we will be helping our students do things that we teach them, in our classes and in our sacraments, are sinful—sometimes gravely so.

“In objecting to these regulations, our university does not seek to impose its moral views on others.

What we ask is respect for the religious beliefs we try to impart to our students.”



Fr. John Jenkins, C.S.C.

On Sept. 29, 18 other Catholic colleges and universities, along with Auxiliary Bishop Thomas J. Curry of Los Angeles, chairman of the U.S. bishops’ Committee on Catholic Education, had appealed to the White House to exempt all religious institutions and

individuals from the proposed mandate, saying the exemption was “potentially so narrow as to be not only nearly inconsequential but insulting to religious entities, in particular to Catholic colleges and universities.”

The Catholic Health Association, in comments dated Sept. 23, also criticized the HHS proposal.

“Requiring our members to cover contraceptive services, including sterilization and drugs with an abortifacient effect, would put them in an untenable situation,” said Sister Carole Keehan, a Daughter of Charity who is CHA president and CEO.

The proposed exemptions, she added, raise “serious constitutional questions” by trying to define if an organization is “sufficiently religious” to warrant the exemption. “The government is unconstitutionally parsing a bona fide religious organization into ‘secular’ and ‘religious’ components solely to impose burdens on the secular portion,” Sister Carol said.

The federal government’s mandate that all health insurance plans cover contraceptives and sterilization free of charge “represents an unprecedented attack on religious liberty” and creates “serious moral problems” that require its rescission, attorneys for the U.S. bishops said in a 35-page comment submitted to HHS on Aug. 31.

The letter called the HHS mandate “unprecedented in federal law and more radical than any state contraceptive mandate enacted to date.” †

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 on Oct. 9-11, 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. Sunday Mass at the Bishop Chartrand Memorial Chapel at Marian University in Indianapolis. The 6 p.m. Saturday Mass will continue in the music room at the parish school. An 8 a.m. 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.

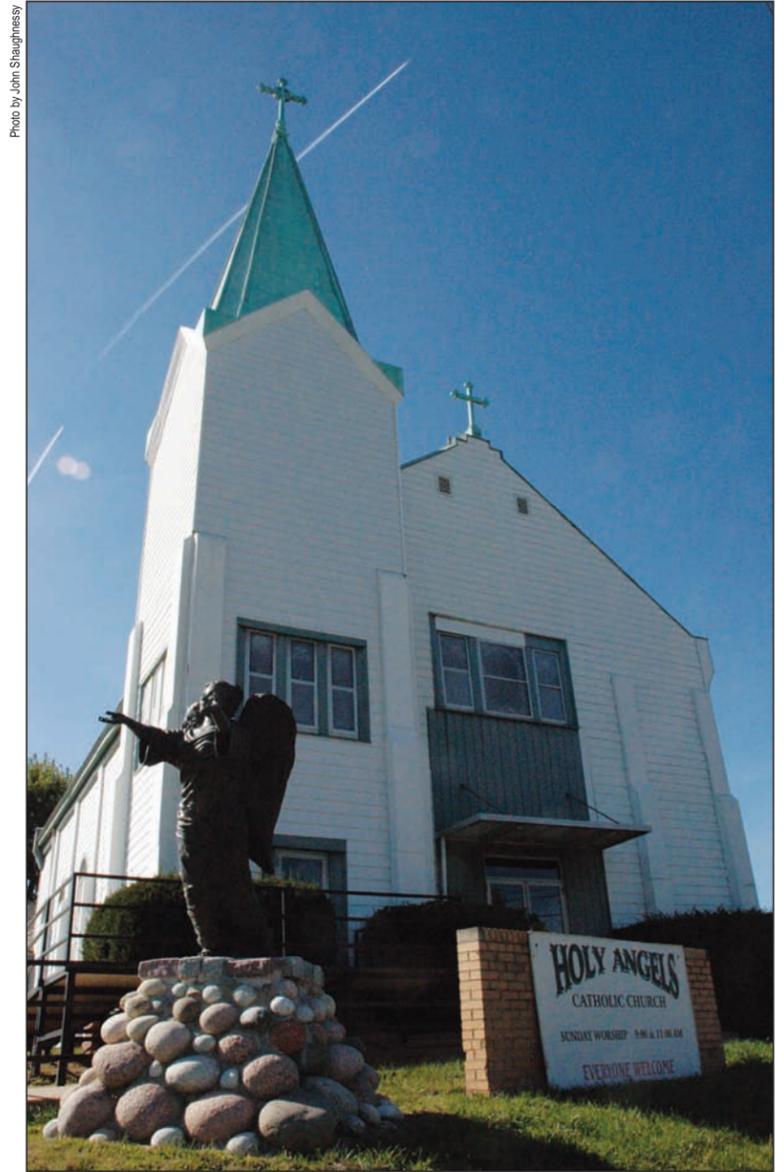
"We will need parishioners, community support and grants," Father Taylor said. "We will need all three to get it done. I would like to see a strong parish with a strong parish life. I believe the building we've had has been holding us back from being as strong as we can be."

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

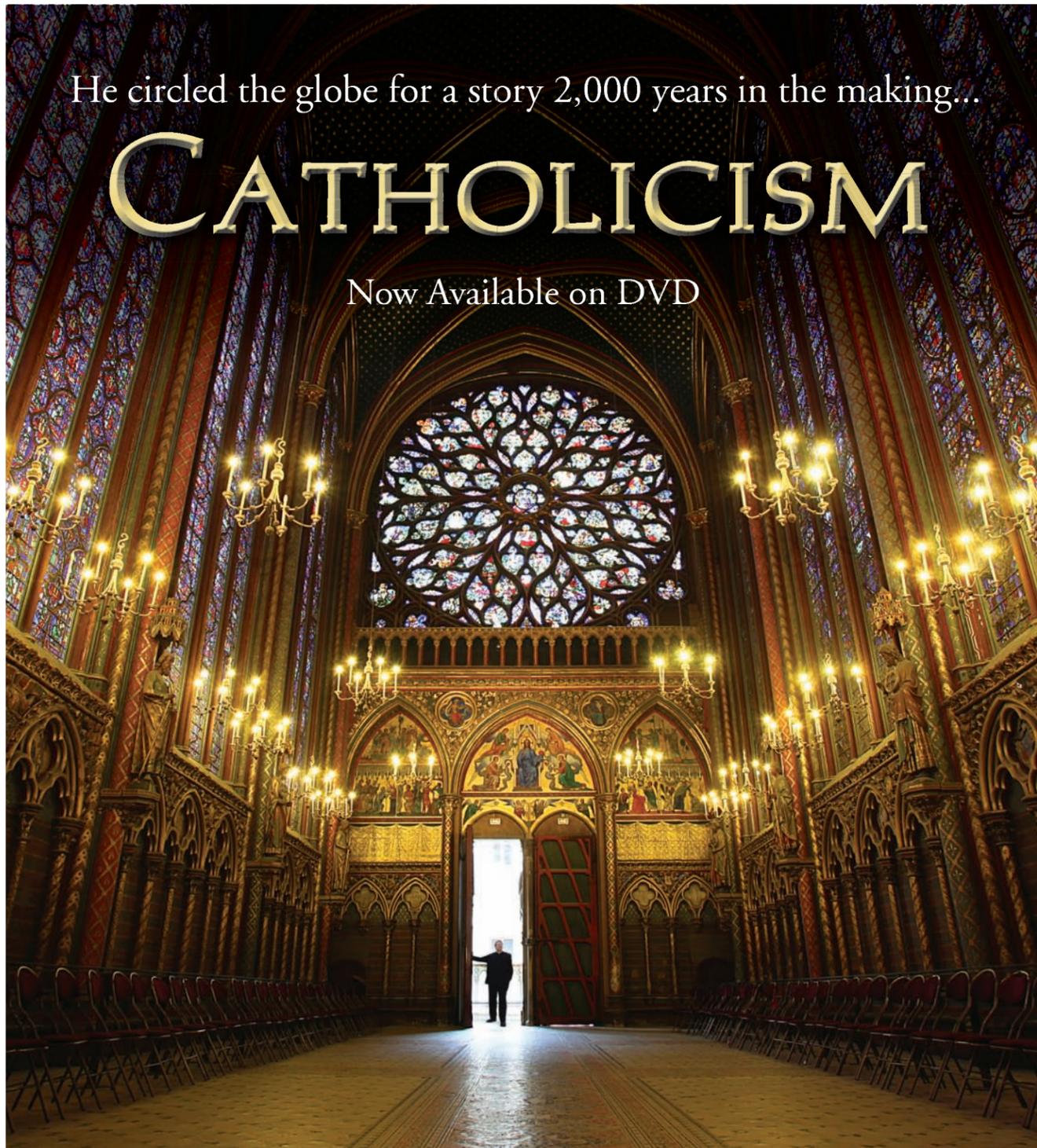
"We plan to continue all the ministries we have," Monette said. "I don't imagine any interruption of our ministry outreach services and our efforts to improve them. Our people are committed to the community we worship in. We try to extend evangelization to people in the community. We hold job fairs and 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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‘I believe’: Professing faith in Christ can be dangerous

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 “*credo*,” which means “I believe.” That ancient context is worth recalling since it has a history that is important to us even today.

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.

Was this a problem?

Not at all.

But what that statement could overlook was many generations and many places where the privilege of gathering together as a community and stating your belief as a community was not only difficult, it was impossible.

Persecution of Christians for their faith has a long and very enduring history. And there are few things more “individualized” than being executed.

Twelve years ago, I began working in one of the republics of the former Soviet Union. I interviewed people who

had survived the Gulag slave labor camps, exile to Siberia and the KGB prisons. Some of them could have escaped from these terrors if they had been willing to deny their Christian faith and go along with the Communist party line.

In the Soviet system, individuals didn’t count. One’s personal belief was not only unnecessary; it was dangerous, even treasonous because it undermined the primacy of the party line. It had to be rooted out.

Detainees could not hide behind a group response, such as, “Well, in those days, we all believed ...”

People arrested by the Soviet police were interrogated about their religious practices and beliefs. What the police wanted to know was what every single person believed.

I think of two people who faced these circumstances. One was a priest who

was arrested by the KGB right after the Soviet occupation of his country because he was highly respected and could 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 underground newspaper. And this was under the seemingly more open Soviet leader Mikhail Gorbachev.

During the months of the teen’s interrogation, he used to get down on his knees in his cell to pray.

“This used to drive them wild,” he said.

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



Franziska Jagerstatter, the 94-year-old widow of Blessed Franz Jagerstatter, venerates a relic of her late husband during his beatification Mass at St. Mary’s Cathedral in Linz, Austria on Oct. 26, 2011. The Austrian farmer was beheaded on Aug. 9, 1943, for refusing on religious ground to serve in the Nazi army. He was beatified as a martyr. From the earliest days of the Church to the present, believers have publicly professed faith in Christ at the cost of their lives.

So he was beaten and made to stand up. But he kept at it anyway, and was sent to Siberia for five years.

Stories like these, of course, go all the way back to the Roman Empire, to the world where the word *credo*, “I believe,” comes from.

Romans, on certain public festivals, were required to toss a few grains of incense into a fire in one of the temples in honor of the emperor. It didn’t matter what people believed. They just had to do it, and they did.

Many Christians refused, however. The

practice violated their beliefs collectively and individually.

They could be told by the Romans, “So what? Who cares what you believe? Just do it like everyone else.”

They would not, and many paid with their lives.

So our return to the original opening form of the creed may be just a word. But it is a word with a very important history.

(Dominican Father David K. O’Rourke is a senior fellow at Santa Fe Institute in Berkeley, Calif.) †

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



Pope Benedict XVI baptizes a new member of the Church during the Easter Vigil Mass in St. Peter’s Basilica at the Vatican on April 23. Creeds like the Nicene and Apostles’ creeds were often formulated in the early Church to be used in the celebration of baptism.

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.

Like most of the statements of faith of the early Church, it arose from baptism, where the catechumen was 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 rite from the territory 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.

This use is 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 the 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.) †

From the Editor Emeritus/John F. Fink

Biblical readings: Haggai, Zechariah and Malachi

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 books in the Christian Old Testament. Haggai and Zechariah were contemporaries. They were in Jerusalem after the first group of Jewish exiles returned from Babylon in 538 B.C. The exiles started to rebuild the Temple, but were distracted because they had to devote their energies to basic survival because of drought and crop failure.

Haggai and Zechariah, in 520 B.C., encouraged them to concentrate on reconstructing the Temple. Haggai chastised the returnees for not putting the Temple first. That's why "the 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 misfortunes.

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 first eight 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 515 B.C.

The New Testament quotes Haggai only once (Heb 12:26), applying to the end time Haggai's image of God shaking the heavens and the Earth (Hg 2:6). Zechariah, however, is quoted frequently in the Book of Revelation. The John who wrote Revelation used some of Zechariah's symbols when expressing his vision of God's activity among the seven Churches to which he wrote.

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

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 priests have been lax regarding standards surrounding sacrifices; God opposes divorce and marriage with non-Israelites; God will come to purify his Temple and the Levites; the people must return to tithing, which will bring prosperity; and those who fear the Lord will receive salvation on the day of judgment.

In the New Testament, the evangelists see Malachi as a foreshadowing of John the Baptist. John was the "messenger" who came to prepare the way for the Lord.

Malachi says, "Lo, I am sending my messenger to prepare the way before me; and suddenly there will come to the temple the Lord 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). †

Consider This/Stephen Kent

Washington has not heard the message

Could there have been better timing than this?

The U.S. Census Bureau's annual poverty report that was released in mid-September said



that the number of poor Americans increased to 46.2 million—the highest on record—and that the overall poverty rate climbed to 15.1 percent in an economy with 9 percent unemployment.

At the same time, two branches of the federal government

advanced their proposed solutions in an atmosphere that made a high school cafeteria food fight appear civilized.

Also happening simultaneously was an inaugural Poverty Summit and National Gathering that was convened in Fort Worth, Texas, by Catholic Charities USA in conjunction with nine nonprofit partners. The gathering brought together 600 people from around the country to form initiatives to reduce poverty in America, and to protect the federal funding of programs that assist the poor.

Which makes the better case?

The White House and Congress continue to squabble over whom should pay more taxes while the gap of inequality continues to widen.

The poverty summit looks toward implementing the common good.

The Census Bureau report of the worst poverty since it began reporting in 1959 comes in an already bleak atmosphere. Nearly one in six Americans are living in poverty and almost 50 million are without health insurance.

In response to that report, Father Larry Snyder, president of Catholic Charities USA, said in a press release that it should "help to draw the attention of American policymakers to the moral obligation that we have as a country to address this growing crisis."

By month's end, it did not appear that his message reached those in Washington.

Rather than trying to balance self-interest, it is necessary to speak the language of the common good. And it is this true meaning of the common good that the national poverty summit of 10 nonprofit organizations dealing with human needs may help everyone to focus on.

A culture of the common good is one where people look out for one another, and corporations, communities, and government policies and practices reflect that concern.

Listening to the constant bickering and name-calling from those who have the responsibility to solve the problem is tiresome and bothersome.

Government cannot solve every problem nor make us more generous or responsible to need.

"We live in the richest country in the world, even with our deficit challenges, and yet the vast majority of the country is content to go to bed at night without thought for the one out of every six Americans who are struggling simply to get by," said Father Snyder. "That has to change. And it's up to us to change it."

Common good belongs to everyone by virtue of our common humanity. No one can be left out or deprived of what is essential.

"The Catholic way is to recognize the essential role and the complementary responsibilities of families, communities, the market and government to work together to overcome poverty and advance human dignity," the U.S. bishops said in their 2002 pastoral "A Place at the Table."

"Efforts to overcome poverty should not be distorted by ideological agendas. We hear debates about more personal responsibility versus broader social responsibility—personal virtue versus better public policies. All these are necessary."

Let us hope that the politicians can rise to the level needed to accept their moral responsibility.

(Stephen Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at Considersk@gmail.com.) †

It's All Good/Patti Lamb

We are called to show that God is right here among us

I know a sweet, fragile woman with a heart of gold. She has been through a lot in 83 years, but perhaps these past few years have been the toughest.



She has lost her eyesight, her health has deteriorated, and then she lost her husband—her other half—whose mission and firm promise it

was to care for her until her dying day.

One day when this woman's younger sister saw her struggling to complete the simple task of tying her shoe, her sister began to doubt and asked out loud, "Where is God in all this?" It didn't seem fair that the elderly little woman had to endure so many trials.

I was in the room that morning, but I remained silent. It seemed like a rhetorical question.

Later that same week, a friend gave me a copy of a beautiful quotation, and it helped to address the woman's question regarding God's whereabouts. The quote is by St. Teresa of Avila.

These are her words: "Christ has no body now on Earth but yours, no hands

but yours, no feet but yours. Yours are the eyes through which Christ's compassion is to look out to the Earth, yours are the feet by which he is to go about doing good, and yours are the hands by which he is to bless us now."

So when I wonder 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 carry out his work.

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 the heartsick. Our nimble young fingers can be used to tie 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 humankind, we do it for God.

There are so many ways to answer his call. Small acts of kindness may seem insignificant to us, but to those we are helping, they are answers to prayers.

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 that we have got to be his hands and feet. We are the body of Christ. If we each just do a small part, we are a giant force for good and for God.

We must be careful to listen for his call.

That call might come in the form of an elderly relative needing some company to cheer her. A pot of mums and a visit go a long way in brightening her porch and her spirits.

Or the call could come from an overwhelmed mother holding a bawling baby in line at the grocery store. If we offer her an understanding smile and a wink, we are showing her the kind face of God. Opportunities abound in daily life.

We are extensions of God's very self.

So the next time we find ourselves wondering where God is, I hope we can remember that God works through each of us.

We are called to show others that God is right here among us.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Remembering surprises that make life enjoyable

One day after Sunday Mass at Christ the King Church in Indianapolis, I talked with a parishioner who lives in our north side neighborhood.



Cheryl and her husband, Steven, and their children have a home on the East Drive of Hillside Avenue.

My husband, Paul, and I raised our daughters on the west side of Hillside Avenue.

Cheryl shared some information about the hummingbirds that come to their property, and I told her that our next-door neighbor, Frank, gets an abundance of them, too.

I consider hummingbirds to be one of the special blessings in nature.

A few days later, I heard our two cats meowing at our front door, and I figured they were watching chipmunks or squirrels. Our cats, Domino and Elmer, are indoor pets so the outdoor critters are safe.

Later, I went into the living room and noticed our cats looking out the storm door

so I peeked out, too. There was a lovely bag on the porch.

As I brought it in, I found a hummingbird feeder and bottle of nectar. I saw no name, but suspected that Cheryl might have been the gift-giver because of our Sunday conversation. When I called her, she acknowledged the gift.

Paul and I put the feeder in various places in our yard without tempting anything but wasps and bees. Then we placed it by our neighbor Frank's fence and, sure enough, the tiny birds arrived to dine on nectar.

Sometime after that, I received another surprise in the mail from Jerry and Elizabeth Traub, also Christ the King Parish friends. It was a typed conversation that supposedly took place between God and St. Francis of Assisi.

The entire "conversation" between God and St. Francis covers the illogical things that are going on with our planet. God created so much abundance and beauty in logical ways. However, we humans somehow bungle what we do with the earthly blessings that God has given us.

There have been many happy surprises from parishioners throughout our 50-plus

years of worshiping at Christ the King Church, and schooling our three daughters at Christ the King School and then Bishop Chatard High School.

Paul and I were extremely active in our earlier years. Health issues with our elderly parents and other unusual challenges kept us from being as active during our three daughters' years at Bishop Chatard, although I did work in the library there for a while.

Even in the busyness of daily life, it's important to recognize and appreciate surprises that come our way—and also to create surprises for others whenever possible.

Paul and I have learned so much from our younger years about the priceless things in life, which truly are blessings.

Good friends and neighbors are blessings, much like hummingbirds that also create joy in life—and love our planet, too.

There is much to be done in our lives, and much to be done to care for our planet.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Twenty-eighth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 9, 2011

- Isaiah 25:6-10a
- Philippians 4:12-14, 19-20
- Matthew 22:1-14

The first part of the Book of Isaiah is the source of this weekend's first reading.



When this Scripture was written, many factors seemed to be gathering against God's people. As did the other prophets in their times, Isaiah had to encourage the people in their dedication to God and reinforce their trust in

God, regardless of the menacing times.

In this reading, the prophet reassures the people that they will see God's justice prevail. It will prevail in their very sight on the holy mountain that is the site of Jerusalem, their capital. All who oppose God will be overcome. Anyone who threatens God's people will be repelled.

The people's sinfulness, not any divine indifference or lapse of mercy, creates great problems for them. In fact, God never forsakes them, and never withholds divine mercy.

Providing the second reading is St. Paul's Epistle to the Philippians.

When he wrote this letter, Paul was imprisoned, a circumstance that recurred throughout his life as an Apostle. Eventually, of course, he was tried for treason, for refusal to worship the emperor, and was decapitated on the outskirts of Rome.

In this reading, Paul says that he is "experienced" in being brought low, insulted and even jailed. Yet, despite all his adversity, he trusted in God and would never relent for a second in following the Lord's call.

For its last reading, the Church presents us with a reading from St. Matthew's Gospel.

This reading is a parable. There are three parts. In the first part, a "king," who represents God, invites guests to a wedding banquet for his son. These people reject the invitation.

The king invites other guests, who also ignore his invitation. Then, in the

second part, the king invites outcasts and strangers to the feast and they come to the party.

However, in the third part, the king sees a guest at the banquet that is improperly dressed. He orders this guest to be thrown out of the party.

Just as the king represents God, the servants who carry the king's invitations represent the prophets. The prospective guests who spurn the invitation represent God's Chosen People. The outcasts and strangers represent the aliens and people who are sinful.

The last part of the story—the harsh expulsion of the inappropriately attired guest—always puzzles readers. Where is the God of love and mercy in this?

The expelled guest was halfhearted in his willingness to accept the king's invitation. Perhaps he impulsively came to the feast, but was unprepared and not fully committed.

God's mercy is lavish. His invitation to salvation is universal, but people must totally turn from sin and turn to God to be worthy. They choose for themselves.

Reflection

These readings call us to several basic facts. The first is that God never fails in mercy. He does not disown the promise, spoken long ago through the prophets, and then finally by Christ, to guide people to everlasting life by revealing to them the laws of righteousness and by strengthening their resolve to be righteous.

The second is that humans inevitably fail. They sin. Such is the aftermath of the sin of Adam and Eve, the Original Sin, a basic Church teaching often forgotten.

Because of this sin, human nature is distorted and weakened. People must decide to overcome the weakening effects of Original Sin and give themselves totally to God. God will assist them in this, but God will not compel them.

The third lesson is that loyalty to God, in Jesus, is much more than pious words or vague good intentions. It means living genuinely Christian lives.

At baptism, each of us was covered by a spotlessly white garment, indicating absolute purity and conviction. We must wear this garment figuratively throughout our lives as if it truly symbolizes our lifelong utter dedication to holiness. †

Daily 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 I, 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 45:1, 4-6

Psalm 96:1, 3-5, 7-10

1 Thessalonians 1:1-5b

Matthew 22:15-21

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 now, 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? It's not in the Catholic version of the Bible.

Why, and by whom, was it added?

A For Roman Catholics of the

Latin rite—and that's the great 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're reciting the Our Father that way in your parish.

Immediately 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 recite it 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 version known as the *textus receptus* rather than the Latin Vulgate of St. Jerome, did include the doxology.

This explains why English-speaking Protestants generally recite the Lord's Prayer with the doxology. But, as mentioned above, there is nothing "Protestant" about the doxology since it is found in the *Didache* and recited with the Lord's Prayer in some of the Eastern rite Catholic liturgies.

Q My daughter's priest refused to baptize her baby unless both parents came in for the usual pre-baptism procedures. The father refused. So my daughter did the baptism herself. Is the baby baptized or not?

A The baby is baptized validly—that is, the baptism is genuine and its effects are real. But the baby was not baptized licitly unless the child was in danger of death.

The priest was technically within his right to require both parents to attend baptism preparation classes because the pastor needs moral certainty that there is a realistic hope the child will be brought up in the Catholic religion.

But most pastors will be more accommodating in such circumstances, and do whatever they can to supply the realistic hope that the child will be raised in the faith.

From your description of the situation, it sounds like the mother and father disagree about the importance of religion in their family. So let's pray for them.

Q Could you tell me, first, what exactly is an indulgence, and, second, can you earn them for others?

A Here's a brief definition from the *Compendium of the Catechism of the Catholic Church*:

"Indulgences are the remission before God of the temporal punishment due to sins whose guilt has already been forgiven. The faithful Christian who is duly disposed gains the indulgence under prescribed conditions for either himself or the departed. Indulgences are granted through the ministry of the Church, which, as the dispenser of the grace of redemption, distributes the treasury of the merits of Christ and the saints" (#312).

You may earn indulgences for other people, but you can apply them only to the souls in purgatory. You may also earn the indulgence for yourself. But you cannot apply an indulgence to another living person. That person—unlike someone in purgatory—can still earn an indulgence for himself or herself. †

My Journey to God

Mary of Nazareth

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

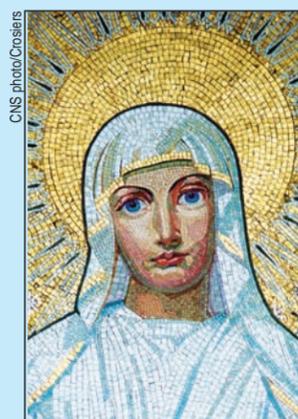
The day was pink and clean,
like linen—
the heavens filled
with light, billowing tulle.

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.



All day I have tried
to recapture
it: the fullness
of that feeling—

unnamed flower,
burgundy black blooming—
inside my heart,
that wingless beating.

By Nettie Farris

(Nettie 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 Lourdes, France.)

Rest in peace

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 this page.

ANTE, Louis E., 88, St. Roch, Indianapolis, Sept. 27. Father of Carol Hagerty, Mary Johnson, Joseph and Louis Ante. Grandfather of five. Great-grandfather of six.

BABINEC, Mary Martha, 97, St. Augustine Home for the Aged, Indianapolis, Sept. 21. Mother of Linda Cisco, Carole and Dawn Johnson, Gehl and Gene Babinec. Grandmother of 14. Great-grandmother of 18. Great-great-grandmother of 10.

BEACH, Ernest G., 84, St. Mary, Lanesville, Aug. 7. Father of Anita Asher, Patty Beach and Nancy Rogers. Grandfather of four. Great-grandfather of four.

BELTRAME, Joanne, 55, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 4. Sister of Annette Stigall, Elizabeth Ullrich, Marie, Mike and Robert Beltrame.

DILLON, Marcella M., 85, St. Joseph, Indianapolis, Sept. 24. Mother of Kerry Dillon. Grandmother of four. Great-grandmother of three.

FANCHER, Lenora M., 97, St. Michael, Brookville, Sept. 21. Mother of Brenda Dorsey and Janice McCracken. Sister of

Wilma Stenger. Grandmother of two. Great-grandmother of five.

GILLMAN, Joan M., 84, St. Michael, Brookville, Sept. 20. Mother of Heidi Keppler, Barbara Lamping, Catherine Marshall, Patricia Ott, Daniel and Michael Gillman. Sister of Georgene Gillman, Barbara and Dr. Paul Hirt. Grandmother of 14. Great-grandmother of seven.

GRIFFIN, Joyce Marie, 83, St. Jude, Indianapolis, Sept. 26. Mother of Carol, Deborah, Monica, Rick, Thomas and Timothy Griffin. Grandmother of six. Great-grandmother of five.

HATFIELD, Carol, 76, St. Andrew, Richmond, Sept. 17. Mother of Rita Crawford, Teresa Henson, Susan Pulis and Anna Warren. Sister of James Cain. Grandmother of 11. Great-grandmother of two.

HICKMAN, Elizabeth, 94, Christ the King, Indianapolis, Sept. 22. Sister of Marjorie Mattson. Aunt of several.

HURLEY, Robert E., 99, St. Joan of Arc, Indianapolis, Sept. 19. Father of Rosemary Kelley, Ann Testa, E. Timothy and Patrick Hurley. Grandfather of 12. Great-grandfather of 15.

IRVIN, John R., Jr., 78, St. Malachy, Brownsburg, Sept. 17. Husband of Louise Irvin. Father of Debi Davidson, Lucy Hitz, Theresa Painter, Becky, David and Mike Irvin. Brother of Peggy Moon, Joyce, Gene and Terry Irvin. Grandfather of 17. Great-grandfather of 14.

KENNELLY, Joseph F., 97, St. Pius X, Indianapolis, Sept. 16. Father of Salesian Sister Clare Kennelly, Glenda, Brian, Joseph and Kevin Kennelly. Grandfather of eight. Great-grandfather of 12.

LUTGRING, Paul, 92, St. Paul, Tell City, Sept. 24. Father of Mary Jo Hubert, Rachel Isabell, Gayle Sisley, Pat Solbrig, Dan, Jeff, Phillip and Steve Lutgring. Brother of Betty Kraus. Grandfather of 21. Great-grandfather of 12.

MACE, Richard L., 82, St. Patrick, Terre Haute, Sept. 13. Husband of Rosemary Mace. Father of Rita Kaperak, Carol Watkins, Janet, Patrick and Terence Mace. Grandfather of 27. Great-grandfather of four.

MURPHY, Helen Emora, 70, St. Roch, Indianapolis, Sept. 23. Mother of Tracy Brown, Helen Brunk, Marie Kennedy, Marty Murphy and Angela Quigley. Sister of Alice Sizemore. Grandmother of 13.

NEALON, Raymond, 80, St. Paul the Apostle, Greencastle, Sept. 10. Husband of Bonnie Nealon. Father of Kelly Sussman, Carrie, Raymond and Robert Nealon. Brother of Donald and Robert Nealon. Grandfather of two.

NEFF, Hubert G., 81, St. Teresa Benedicta of the Cross, Bright, Sept. 3. Husband of Carole Ann (Sheers) Neff. Father of Angie Bruback, Lucy DiGiovaneale, Amy Ferguson, Maggie Wood, Hubert Jr., Mark, Matthew and Peter Neff. Brother of Betty Meyer. Grandfather of 17. Great-grandfather of four.

RAJA, Vincent A., 76, St. Barnabas, Indianapolis, Sept. 24. Husband of Ann Raja. Father of Julie Flickinger, Kathleen Pugh and Vincent Raja. Grandfather of nine. Great-grandfather of three.

ROGERS, Angela M., 87, St. Lawrence, Indianapolis, Sept. 11. Mother of Tela, Richard and Victor Rogers. Grandmother of seven.

ROSENBERGER, Barbara L., 81, Holy Guardian Angels, Cedar Grove, Sept. 18. Wife of Fred Rosenberger. Mother of Susan Van Meter, Lyle, Rex and Roy Rosenberger. Sister of Betty Keelan and Ralph Marshall. Grandmother of 10. Great-grandmother of six.

TEIPEN, Dolores, 93, St. Roch, Indianapolis, Sept. 27. Sister of Mary Lou Dunlop and Providence Sister Mary Maxine Teipen. †



Papal plane

The plane carrying Pope Benedict XVI is seen over a crucifix as it arrives at Erfurt airport in Germany on Sept. 23. The German-born pontiff was on a four-day visit to his homeland.

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 sisters' cemetery.

She was born on Aug. 3, 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 Brookville, St. Paul School in New Alsace and St. Nicholas School in Ripley County.

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 Toner was a music teacher in southern Indiana at several schools

Loretto Sister Patricia Toner died on Sept. 7 at the Sisters of Loretto at the Foot of the Cross motherhouse in Nerinx, Ky. She was 81.

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

She was born on March 26, 1930, in Louisville. She entered the Sisters of Loretto in 1948, and was received in the order on April 25, 1949. She made her first 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, private and public schools in Indiana, Kentucky and Colorado.

She served as a music specialist with the Clark County Public School System from 1973-77 and at a public school in Jeffersonville until 1990.

Memorial gifts may be sent to the Sisters of Loretto, 4000 S. Wadsworth Blvd., Littleton, CO 80123. †

Online Lay Ministry Formation

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

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

Mike Krokos

Signed: Michael A. Krokos, Editor

'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 burned a cross in a field across from her family's home.

"I was very young at the time," said the member of St. Mary Parish in North Vernon. "I don't remember it, but I remember [my parents] talking about it. The Ku Klux Klan was very active."

At the time, the Catholics were a distinct minority of the population of Jennings County.

They still are, making up only about 10 percent of the population there, according to St. Mary's current pastor, Father Jonathan Meyer.

But in this year in which St. Mary Parish is celebrating the 150th anniversary of its founding, the place of Catholics in the broader community in North Vernon has greatly changed from the 1920s and '30s to the present.

"We're small but mighty," said Father Meyer. "If you look at the local political leaders, the vast majority of them are Roman Catholic."

"Even though we are technically small, the contribution that we make to our local community is quite significant, not to mention businesses and things of that sort."

Those contributions include reaching out to help people in need in Jennings County.

"If you look at the statistics, poverty in Jennings County is right up there," Father Meyer said. "The amount of children on free and reduced lunch in Jennings County is pretty alarming. What this parish offers is a great blessing."

Much of that assistance is offered through the volunteer 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's 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—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.

"[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 initiation 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.

"I love the adoration chapel," she said. "I've definitely become more devout and more involved in my faith. I recognize that I need to have it as a part of my daily life in the choices that I make."

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.

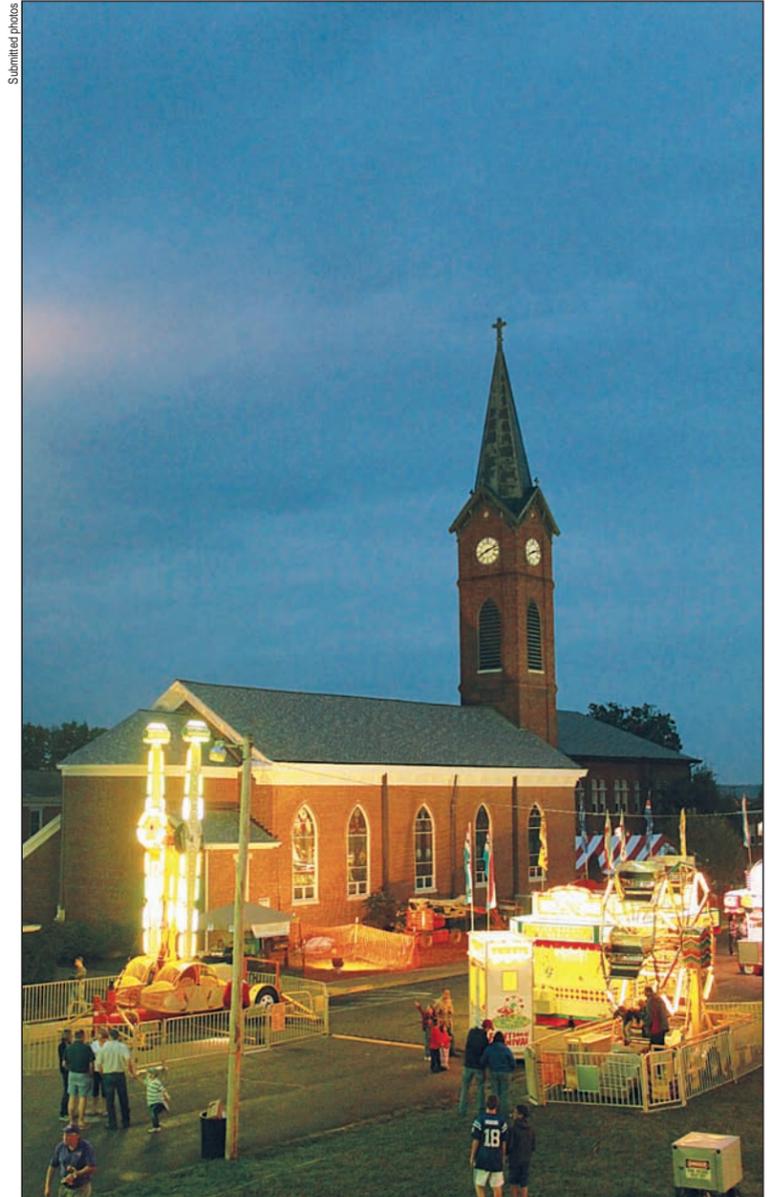
"It's so encouraging and exciting," Eder said. "It's not just an old [parish]. It's not just the things that your grandparents did."

"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."

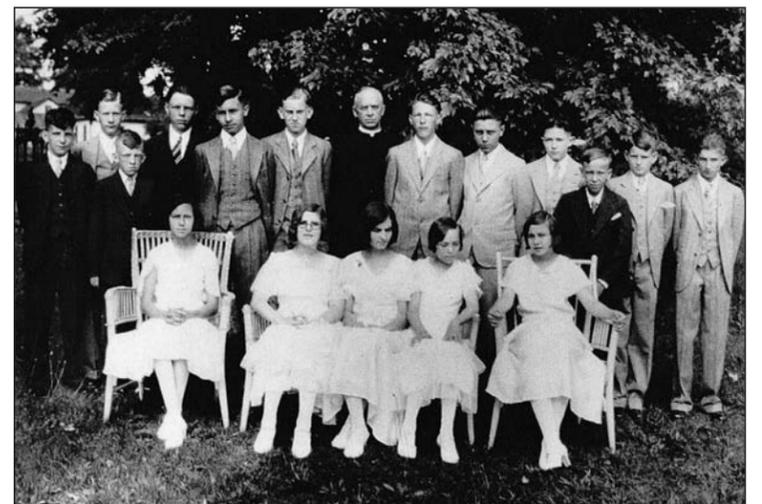
(For more information about St. Mary Parish in North Vernon, log on to www.stmaryscc.com.) †

'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.'

—Kate Eder



Rides light up the night on Sept. 9 during a parish festival at St. Mary Parish in North Vernon. The annual celebration was expanded from one day to three days this year to mark the 150th anniversary of the founding of the Seymour Deanery faith community.



Members of the eighth-grade class at St. Mary School in North Vernon pose with Father August Sprigler in 1931 at the time of their graduation.

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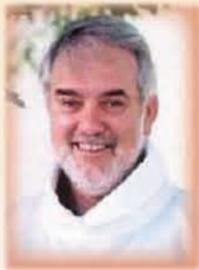
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SCHEDULE

Saturday, October 22, 2011

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

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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 as a large number of penitents are expected at the conference.

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- 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 \$50. If registering after this date, call (800) 713-9800 to assure seating is available before mailing payment. "Walk-ins" are subject to availability as a sell-out is expected.

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Registration Form

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