



Holy Name Society Newsletter

Spreading Devotion to the Most Holy Name of Jesus

WHATEVER WE DO IN WORD OR DEED

How do the majority of people come to the knowledge of the faith and so to the person of Jesus Christ? Was it the Catholic school; the Catholic hospital; the Catholic care of the sick the aged or the abandoned? There are so many avenues one can take to learn about and appreciate our Catholic Faith. Look into the words of scripture. Follow the teaching of Jesus, based on the Old Testament command to love God and love one's neighbor as oneself. Study Jesus and His "Way"

outlined in the Gospels and what He teaches as confirmed by His own actions. Look into the early history of the Christian community. From the Acts of the Apostles down through the period of expansion, the witness of the martyrs and the practice of the faithful a paramount feature of all Christian activity is noteworthy for the concern the believers had for the poor, the widows, the "outsiders." The expression spoken by pagans: "see these Christians-how they love one another" was in stark con-

trast to the morals and manners of pagan society.

As Christianity grew and spread throughout the world, the focus on what social impact the faith had on society became ever deeper and manifest. In the earliest times a Christian travelling from one part of the world to another would have a letter from his bishop testifying to his membership in his home church and so his right to receive the sacraments and be welcomed into an-

(Continued on page 7)

GO AND DO LIKEWISE

A large part of the Church's teaching on Social issues can be summed up by reading from the Gospel of Saint Luke (Lk 10:25-37). This is the Gospel where Jesus teaches the "scholar of the law" and us what we **must do** to inherit eternal life.

There was a scholar of the law who stood up to test him and said, "Teacher, what must I do to inherit eternal life?" Jesus said to him, "What is written in the law? How do you read it?" He said in reply, "You shall love

the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself." He replied to him, "You have answered correctly; do this and you will live." (Lk 10:25-28)

There are two separate but very important parts of this message. The message is love and Jesus has clearly taught us who we are to love. We must first and foremost "Love the Lord, your God, with all your being." At the same time we

must "love our neighbor".

As members of the Holy Name Society we understand the importance of Loving God. We all have made public expressions of our love for Jesus Christ and His Church and have promised to spend our lives promoting devotion to His name and protecting His name from blasphemy. The Holy Name pledge helps us affirm our love for His most sacred and blessed name and to be faithful to the teachings of the

(Continued on page 3)

THE NATIONAL ASSOCIATION OF THE HOLY NAME SOCIETY

- Promotes the honor and glory of our Divine God and the personal sanctification of its members by acts of love and devotion to the most Holy Name of Jesus. This spiritual life of its members is a perpetual act of reverence and love.
- Promotes respect for the most Holy Name of God, faith in the Catholic Church and the Magisterium, loyalty to one's country, and respect for all lawful authority, both civil and religious
- Our members perform the Corporal Works of Mercy: to feed the hungry, clothe the naked, give drink to the thirsty, shelter to the homeless, tend the sick, visit those in prison, and bury the dead; as well as the Spiritual Works of Mercy: to convert sinners, instruct the ignorant, counsel the wayward, comfort the sorrowing, bear adversity patiently, forgive offenses, and pray for the living and the dead on a parochial, diocesan and national level.

INSIDE THIS ISSUE:

MESSAGE FROM THE PRESIDENT	2
IS IT SOCIALISM OR THE COMMON GOOD?	3
NAHNS NEWS	4-6
CATHOLIC SOCIAL TEACHING AND HOLY NAME SPIRITUALITY	6

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MESSAGE FROM THE PRESIDENT

Living Our Faith. We are called, by virtue of our baptism, to live a life of evangelization. As members of the Holy Name Society, I hope that we would all take this calling to a higher level.

In 2008, after a year of discernment as a postulant, I was received into the Dominican Order as a Lay Dominican. Since the Holy Name Society and the Dominican Order as so closely linked, I felt it was a natural continuation of my life as a Holy Name member.

After a two year novitiate I will make my Temporary Promise on August 8th, the Feast of St. Dominic at Providence College. As part of taking this next step, I had to choose the name of a saint, I

chose Saint Thomas More. I have been inspired by the life of Thomas More ever since I saw the movie "A Man for All Seasons" which documented the life of this saint.

The steadfastness and courage with which Saint Thomas More held on to his religious convictions in the face of his own downfall from power and death and the dignity with which he conducted himself during his imprisonment, trial, and execution, contributed much to my admiration of Saint Thomas More. I particularly admired his courage and the way he lived his life for God. On the scaffold, just prior to his death, he said, "I am the King's good servant, but God's first." I hope to use his example as a way I should live my life for God, as a Lay Dominican and as a Holy

"... we are all called to Live Our Faith by using the talents that God has given each of us."

Name member.

Hopefully, none of us are ever called to be a martyr for our faith. However, we are all called to Live Our Faith by using the talents God has given each of us. As Holy Name members, this can best be defined in the Holy Name Ecu- menical Pledge, where it says that we are all called to live a life of virtue and holiness. It continues by telling us to set an example of charity towards all people and concludes with the mandate to carry Christ into the marketplace, to the people who will not find him unless they find him in me.

I would like to close with the suggestion that all Holy Name members try to live their faith by evangelizing according to their calling.

*Joe Lapointe, O.P.
NAHNS President*

IS IT SOCIALISM OR THE COMMON GOOD?

A few months ago we heard much about the debate regarding our economy and the need for a national health care system. Both sides seemed to make good points. Who is right? Are there any moral implications to this debate? I believe part of the answer can be found in the definition of the moral phrase – "the Common Good."

In Catholic morality, when making economic decisions for our country, we are urged to

consider "the Common Good." We believe that all persons have basic rights which include the right to life, the right to the basic necessities that are necessary to sustain life, and the right to worship God according to their consciences. We also believe that we have the moral obligation to temper these rights for the good of others in our commu-

nity. This is called "the common good."

Working for the Common Good is necessary when there is a task that is better done by the community than by the individual. An example of this is when all persons in a community are asked to pay taxes so that they can share a fire department. We have a moral obligation to support the Com-

"We have a moral obligation to support the Common Good when it takes care of basic human rights ..."

(Continued on page 3)

GO AND DO LIKEWISE

(Continued from page 1)

Catholic Church – the Bride of Christ.

Individually and collectively members show love for God and Jesus by promoting attendance and full participation at Mass by encouraging participation in the Liturgies of our parishes by being lectors, ushers, choir members, Mass servers, Cantors and Extra Ordinary Ministers of Holy Communion. The Holy Name Society also provides opportunities for growing in love of Jesus by attending Holy Hours of prayer, sponsoring and attending special Memorial Masses and hours of Eucharistic Adoration.

In the parable, the scholar answered the question correctly – yet he seemed to miss the depth of Jesus teaching.

"A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveler who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. (Lk 10:30-35)

The definition of who is our neighbor is the one that confused the "scholar of the law" and often leaves us confused as well. In the parable both the Levite and the priest saw the half-dead victim and both passed by on the "other side."

They obviously did not consider the victim their neighbor.

As members of the Holy Name Society were are called to perform the Corporal Works of Mercy: to feed the hungry, to clothe the naked, give drink to the thirsty, shelter to the homeless, tend the sick, visit those in prison, and bury the dead. We cannot do these acts only for those we easily sympathize with – family, relatives, parishioners, friends, coworkers. We cannot even consider work we do in this area acts of charity – for in reality the Church teaches us that these are acts of justice – because we are all children of God – made in His likeness and image – we are called to respect the dignity of all God’s children. It is right and just that we provide them the basic necessities of life.

Many of the Popes – from Pope Leo XIII through Pope Benedict XVI have taught the faithful who our neighbor is and how we are to treat him from a social justice point of view – reference the primer on papal encyclicals contained in this issue of the newsletter. I encourage all to read these documents and become familiar with the true teachings of the Catholic Church when it comes to social justice.

Pope Benedict XVI recently made it very simple for us to understand who our ‘neighbor’ is – **“whoever** is in need of help.” Do not be like the Levite or the priest and pass by those in need of help – follow the example of the Good Samaritan and do as Jesus instructed – “go and do likewise.”

M. D. Gores, Archdiocese of St. Paul / Minneapolis

(Continued from page 2)

mon Good when it takes care of basic human rights that can not be provided on an individual basis.

In the present debate over the national health care system there is another moral axiom that is being brought to the forefront. It is called “Socialism.” The basic premise of “Socialism” is that the government should take care of all the needs of its citizens.

While this may seem desirable, it is not. Socialism is based on the principle that all rights come from the government. The individual person has no rights. The government, in the world of socialism, determines which “rights” it wants to share with its citizens, and which ones it will keep for itself. Socialism leads to a dictatorship of a minority. A

“Socialism is the moral enemy of the Common Good.”

socialist government usually has an “elite few” who determine which rights the rest of society needs. Socialism is the moral enemy of the Common Good.

As Catholics we should be concerned with the rights of all persons in our community, especially the poor and those who can not take a stand for themselves. In this national debate, all persons do need access to healthcare, but from which

point of view? Is healthcare a right that is given to us by the government, or do we as individuals ask the government to provide a service that we can not afford on our own? As this economic debate continues in America, please look to see what is being proposed by those in government. Is it Socialism, or is it the Common Good?

Fr. Thomas Haren, Spiritual Moderator, Cleveland DUHNS

HOLY NAME SOCIETY NEWS

Canonization Cause of Blessed John of Vercelli

Paul Divito has been directed by the Dominican Fathers and Brothers to write the History for the Cause of Canonization of Blessed John of Vercelli. This task was assigned to Paul in May 2009 and a request went forward asking for assistance in January 2010. To date, he has received little or no response to his request.

Paul, as Archivist, now requires assistance from all Archdioceses, Dioceses, Parish Holy Name Societies, and individuals in writing the history of the Cause for Canonization of Blessed John of Vercelli. Information to be submitted to T. Paul DiVito regarding the canonization movement should include but not limited to the following:

1. Holy Hours in support of canonization
2. Novenas for canonization
3. Articles appearing in Archdiocesan level papers
4. Masses in support of canonization
5. Submission of favors/miracles large or small
6. Petitions for canonization
7. Signed individual prayer petitions
8. Prayer meetings
9. Distribution of prayer cards
10. Display in homes of statues, pictures of Blessed John

and any other date regarding Blessed John of Vercelli

The information should be sent to: **T. Pal DiVito, 1609 Shoemaker Road, Abington, Pa. 19001**, e-mail: **tpdv01@aol.com**

This is an extremely important action in moving the canonization process in Rome. Therefore, please assist Paul DiVito in this task.

Cleveland Diocesan Union HNS

The Blessed John of Vercelli prayer vigils are now in their 24th year and are very successful. They are rotated to a different deanery each month. The Diocesan Union will have a cookout at their July Meeting. In September representatives will attend the National Convention in Santa Fe, New Mexico. In November the Bishop's Award Banquet will be held.

Traveling Rosary for World Peace and Holy Name Activities will be held on Sunday August 1, 2010 at St. Martin's of Tours, 1824 Station Rd. Valley City, OH. On Sunday September 5, 2010 it will be held at St. Luke Lutheran Community, 615 Latham Lane Akron, OH. The Southern District Deanery is currently under the leadership of Father David Durkee.

Middlesex County, NJ Federation HNS

The Middlesex County, N.J., Federation of Holy Name Societies presented a check for \$850 to Father Michael P. Scott, Director, Office of Prison Ministry of the Metuchen Diocese, to purchase Bible study materials and sacramental wine for prisoners in the New Jersey state and county prisons located in the Diocese. The check was given at the Federation's annual Spiritual Moderators Dinner, May 20.

After Federation President Jason Zawiony learned of the prisoner assistance program of the National Association of Holy Name Societies last year, he invited Father Scott to describe his work in penal facilities in the Diocese. After describing his work there, Father Scott noted that many prisoners had requested the Bible study materials for use with the Bible study clubs they had had formed. Father Scott will also use some of the money to purchase altar wine.

After receiving the check, Father Scott requested his audience to donate rosaries, but cautioned them to give only black or white beads because some prisoners tend to break colored ones to make jewelry.

Chicago Association HNS

Elections for members of the Executive Board of the Chicago Association of the NS were held on May 15th at the quarterly meeting held at the Church of the Holy Innocence. The new officers were installed at the Spiritual Assembly during the Mass.

St. Paul / Minneapolis Association HNS

The St. Paul and Minneapolis Association of the HNS is in the process of updating our Internal Revenue Service (IRS) Tax Exempt status by filing the appropriate forms with the IRS. This is a requirement of all nonprofit organizations. Fred Rheim, AAHNS Treasurer has been completing the forms and submitting the necessary information. To learn more about this requirement visit the IRS website at <http://www.irs.gov/charities/index.html>

The Holy Name Society is working with the Archdiocesan Office of Marriage and Family life to put on a conference for Catholic men on March 12 of 2011. This marks the first time in over 10 years that the Holy Name Society has been an integral part of the planning process of an archdiocesan wide event dedicated to the spiritual growth of Catholic men.

HOLY NAME SOCIETY NEWS

40th Annual National Convention - Santa Fe, New Mexico

The NAHNS Region XIII and the Archdiocese of Santa Fe, New Mexico are hosting the **40th Annual National Holy Name Convention, Thursday, September 23 through Saturday, September 25.** The NAHNS Policy Manual will be updated as part of the agenda of the convention. This convention will help guide the future activities of the National Holy Name Society.

The registration fee is \$250 per person. The registration fee includes; all convention materials, Cocktail reception Thursday evening and the Presidential Buffet Friday evening featuring New Mexico southwestern cuisine. Also included is a Guided bus tour

on Saturday to area sites including stops at Santuario de Chimayo, Trujillo Weavers, Santa Clara Pueblo, Bandalier, and Los Alamos. The convention Banquet (dinner, short program) on Saturday evening is also included in the registration fee. The full Convention Agenda is now available.

The convention will begin each day with Morning mass



at the Cathedral Basilica, Loreto Chapel and San Miguel Mission Church. An optional tour is available on Friday

morning for non delegates. This guided tour of local neighborhoods including shops and museums is available for an additional \$20 per person.

Advanced registration requested. Convention registration must be received on or

before **September 8, 2010.**

Please book your hotel reservations by **August 20, 2010** at **Garrett's Desert Inn: (800) 888-2145** to take advantage of the discounted convention rate of \$79 per night (the regular rate of \$120 per night applies after August 20th).

For more information on the Convention Agenda and on Lodging please visit the website of the National Association at nahns.com

To Register use the form below or visit the NAHNS website at **NAHNS.com** and follow the **NAHNS National Convention** links.

2010 NAHNS National Convention Registration: Thursday, Sept. 23rd - Saturday, Sept. 25th
Sponsored by the NAHNS Region XIII and the Archdiocese of Santa Fe, New Mexico

Advanced Registration Requested: Please register early! Registration must be received on or before **September 8, 2010.**
 For more information please visit the NAHNS web site at **nahns.com**.

Registration Information:

Please include a check payable to: NAHNS Region XIII

Name(s): _____
 Street Address: _____
 City: _____
 State: _____ Zip Code: _____
 Phone # (_____) _____ Email: _____
 Parish: _____ (Arch)diocese: _____

Mail to:

2010 NAHNS Convention
c/o Benny Bachicha
P.O. Box 4785
Santa Fe, NM 87505

HOLY NAME SOCIETY NEWS

NAHNS Jumps into the Social Media Revolution

The NAHNS Technology Advancement Committee has made access to Holy Name Society information easier than ever before. The Holy Name Society now has a Facebook page, a Twitter account, and a Blog. These social media sites are providing information to both members and potential members of the Holy Name Society all across the globe.

Over 1,300 members have become fans of the Holy Name Society Facebook web

page. Fans are following current activities and the spirituality of the Holy Name Society on this website. The Facebook page allows people from all over the world to share information in a network. There are over 590 fans from the United States, 173 from Indonesia, 121 from Malaysia and 107 from the Philippines. The site is growing in popularity among young Catholics, too. 25% of the fans are under the age of 25, 20% between the ages of 25 to 34, and 22% between the ages of 35 to 44.

The Holy Name Society also

has a Twitter account that is sending out short messages (called Tweets) on the Holy Name Society every day.

Twitter is a unique digital media website that allows people to share short bursts of information from people and/or groups that sign up for them. The Holy Name Society Twitter account currently sends out two to three messages per day to about 50 people. Most of the messages are scriptural references to the most Holy Name of Jesus.

The Technology Advancement Committee initiated a web log or web journal –

called a “Blog” – dedicated to the Prison Apostolate of the Holy Name Society. The Blog contains information provided by the **St. Dismas Prison Retreat Ministry** of Bud Cope and the **Mary Mother of Captives Pen Pal Ministry** of Jack and Sophie Weber. The Blog is updated with poems and stories from inmates, family members and the people providing ministry to the incarcerated.

All of these sites and key information about the Holy Name Society can be accessed directly from the NAHS website at **nahns.com**.

CATHOLIC SOCIAL TEACHING AND HOLY NAME SPIRITUALITY

The “social teaching of the Catholic Church” what a fine phrase that is! The social doctrine of the Church helps us interpret and apply Jesus’ directive, “I give you a new commandment: love one another. As I have loved you, so you also should love one another.” (Jn 13:34). Holy Name spirituality grows out of this new commandment and thrives in the context of the social teaching of the Church.

As the Church interprets events in history, in the light of what has been revealed by Jesus Christ, she prays constantly for the grace to love, not simply in some generous way, but as Christ Himself loves all who live in the world. The Sacramentary and Lectionary of the Church have

several Masses “for persecuted Christians, for the progress of peoples, for justice and peace, for refugees and exiles, for those unjustly deprived of liberty, and for our oppressors.” In the part of the Sacramentary called the Common of Holy Men and Women, there is a set of prayers in honor of saints who worked “for the underprivileged.”

As Holy Name members, we first of all gather with the Church in prayer for the grace to love others as Christ loves them. In the saints we find great examples of that love.

Throughout history, the Church has produced great saints who were leaders in the pursuit of social justice. In the early Church, there were the saintly deacons like St. Stephen; the deaconate was

founded originally for an issue of social justice - the care of widows (cf. Acts, 6:1-7). Another deacon

saint famed for his defense of the poor was St. Lawrence (d. 258 A.D.) Other saints outstanding in social justice include: St. Frances of Rome (1384-1440), St. Peter Claver (1581-1654) who devoted himself to the slaves brought

to the New World, St. Vincent de Paul (1580-1660), St. John Neumann (1811-1860) and St. Frances Cabrini (1850-1917) who cared for immigrants to the U.S. The list is endless; virtually every saint had a deep regard for the demands of social justice, including our founder, Blessed John of Vercelli.

Our Holy Name apostolate is to follow their footsteps. The apostolate of the Holy Name Society is to assist in parish ministries by performing the Corporal Works of Mercy (cf. Mt 25:31-46): to feed the hungry, to clothe the naked, give drink to the thirsty, shelter to the homeless, tend the sick, visit those in prison, and bury the dead; as well as the

(Continued on page 7)

“The apostolate of the Holy Name Society is to assist in parish ministries by performing the Corporal Works of Mercy ... as well as the Spiritual Works of Mercy ...”

WHATEVER WE DO IN WORD OR DEED

(Continued from page 1)

other Christian community. The unity in faith thus testified to bore witness to an essential characteristic of the faith that knows no borders. It has been suggested that this practice was the genesis and prototype of modern day passports. A Roman Christian, a British Christian, an African Christian, all were part of the same "communion." This in practice was in accord with a basic Christian doctrine: the communion of saints.

From the theological standpoint all the baptized shared in this communion, whether already "saints" in our usual acceptance of the term, or becoming saints or returning saints. The souls in purgatory were also considered part of this communion of saints. This idea had very practical applications in the social order. And it does so today. The very first universities appeared, authorized and established by the

Church built upon the monastic communities and the various religious orders. So also the hospitals and care for the sick, the poor, the homeless. So the social activity of the Catholic Faith was a civilizing process which contributed immeasurably to the very existence and well being of society.

This should not be a surprise to any one who looks at the word and work of Christ Jesus. Indeed the very presence of God among men through the Incarnation of Jesus Christ takes place within the context of a family, the Holy Family of Jesus Mary and Joseph. The Church manifests itself to the world in the family like setting of the apostolic community. Jesus gathered these 12 men and others about him to carry out His work in the world of ordinary men and women. And so the early Christian was considered as a member of the family of faith,

modeled after, in imitation of, and protected by the Holy Family of Nazareth. Every Catholic work of social action is the work of the community of faith with each member of the faithful performing their work in accord with their vocation in life. It is not an individual effort alone, but the work of the community.

For those of us engaged and committed to the work of promoting the Holy Name of Jesus we do so strengthened by the fact we honor Jesus when we work to build the human family in the image of that Holy Family. Saint Paul reminds us that whatever we do in word or deed we should do in the name of the Lord Jesus. In doing this we can fulfill our call as members of the Holy Name Society and truly be an effective part of Catholic social action.

*Fr. Thomas Hayes O.P.
NAHNS Spiritual Director*

CATHOLIC SOCIAL TEACHING AND HOLY NAME SPIRITUALITY

(Continued from page 6)

Spiritual Works of Mercy: to convert sinners, instruct the ignorant, counsel the wayward, comfort the sorrowing, bear adversity patiently, forgive offenses, and pray for the living and the dead. (The Catechism reiterates this same truth in paragraph 2447.) Our Holy Name spirituality grows

out of the prayer life of the Church, the example of the saints, and the teaching of Jesus as clarified by the Works of Mercy.

For some people, social justice means taking part in marches and public demonstrations; for others it means personal individual gestures of justice and mercy. For some, social jus-

tice requires large expenditures of time and money, for others, it means the "widow's mite" (Mk 12:41-44) discreetly given. Either way, "The poor you will always have with you." (Mt 26:11) The work will never be finished, but it must continue.

*Rev. Paul Chovanec, Pastor
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SPREADING DEVOTION TO THE MOST HOLY NAME OF JESUS

2010 National Holy Name Convention
September 23 - 25, 2010

Advertising Rates & Advertising Registration Form
2010 National Convention Program Book

Please show your support of the 2009 National Holy Name Society Convention by placing an ad in the convention program book. The convention program book is delivered to people who attend the activities of the convention. An ad can be placed by an individual, groups of individuals, parish Holy Name Societies, or a business.

	Outside Back Cover - \$1,000 (Taken)
	Inside Front Cover - \$750
	Inside Back Cover - \$750
	Full Page Ad - \$150
	Half Page Ad - \$75
	Quarter Page Ad - \$50

A full page ad is 8.5" x 11" less margins. Advertising must be in digital format. Pictures may be included in Full, Half, and Quarter Page Ad at no additional charge. **Deadline is August 15, 2010.** Send electronic ad copy and artwork to: bdb.jmj@comcast.net or mail paper copy to the address below:

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