



The Criterion

Archbishop Buechlein 4, 5
 Deanery Profile 8
 Editorial. 4
 Faith Alive! 27
 Retirement Supplement 11
 Sunday & Daily Readings. 29

Serving the Church in Central and Southern Indiana Since 1960

July 2, 1999

Priests celebrate Mass on Sea of Galilee

SEA OF GALILEE, Israel (CNS)—The heat of the day had not yet hit as two local fishermen cast out their lines from among the rushes on the shores of the Sea of Galilee.

Further down the shore, a group of 520 visiting priests made their way onto six boats to celebrate Mass June 25 as part of the fourth international priests' conference, held in the Holy Land June 22-27.

"It is very emotional to come into contact with this world that Jesus knew. All

of these images will feed our faith," said Father Jose Antonio Rarbulu of the Callao Diocese in Peru.

Watching as an Arab woman prepared dough to bake the morning bread for campers on the shore, he said, "This is the type of breakfast Jesus would have eaten."

As the boats pushed off from the shore and floated to the middle of the lake, the priests began to sing hymns from their native countries, first in English, then in French.

"This gives us a sense of the universality of the Church and its service around the world," said Father Jerome Thompson of the Archdiocese of Milwaukee, who is currently working in Cyprus with the Latin Patriarchate of Jerusalem. "It gives you a sense of the commonality and yet the great diversity within the Church. Any priest will automatically feel the bond and will feel at home, even in the midst of a very different situation."

Though all on board shared in the broth-

erhood of the priesthood, their liturgical vestments made up a rainbow of individuality.

Some priests from hot climates such as India wore chasubles made of thin, airy material. Others wore white chasubles finely embroidered—some with colorful proclamations of love for Jesus, others with an outline of Africa and still others with golden threads.

The stoles were equally diverse, some

See PRIESTS, page 2

From the Archives

Fire!

This series of dramatic photographs captures the disastrous fire of 1930 that nearly destroyed St. Benedict Church in Terre Haute. Smoke was spotted coming from the dome of the church at noon on July 30. Painters had been working in the dome, but an official cause of the fire was never determined. About 6,000 people rushed to the church and watched as flames consumed the dome and toppled a bronze statue of St. Michael. When the firefighters arrived, they found that they were unable to quench the flames. Streams of water fell far short of the dome.

Rebuilding began immediately and the church was restored a year later, although the main dome was never replaced.

St. Benedict Parish was founded in 1865 for German Catholics. Until 1872, the parish was served by diocesan priests, but in that year, faced with a declining number of priests, Bishop de St. Palais, the fourth bishop of the Diocese of Vincennes (as the Archdiocese of Indianapolis was then known), asked the Conventual Franciscan friars for help. They have served the parish ever since. †

This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection.

If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, Indiana 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.



New 'old' feature begins with this issue

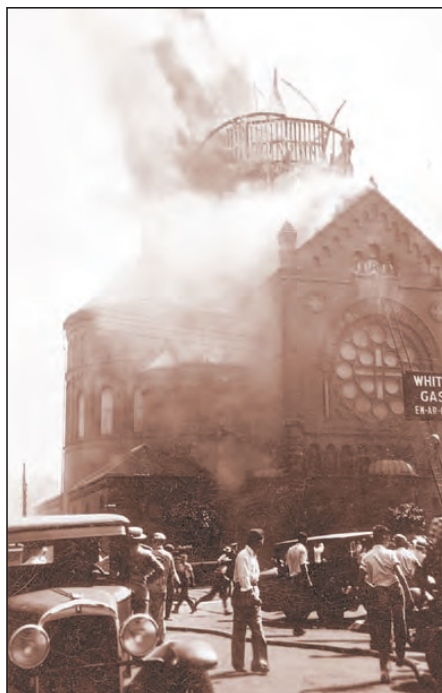
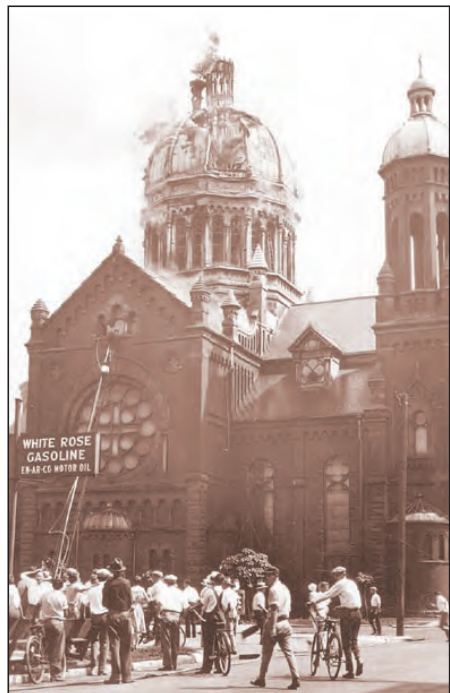
Beginning with this issue and continuing with each issue until the last one of the millennium (which will be dated Dec. 21, 2001), *The Criterion* will feature a glimpse of our past as an archdiocesan Church through a series of photographs and information "from the archives."

We hope to bring readers interesting snapshots of the people and events that have filled the 165-year history of our Church family. Not every photo will necessarily mark an important historic event; many photos will capture just an interesting slice of life—the winners of a Catholic Youth Organization play contest, a first Communion celebration, a wedding, the parish kickball champions from 1945—that will help some of us remember (and others see for the first time) our life together in earlier times.

Special thanks to Janet Newland, associate archivist for the archdiocese, for her research assistance which brought this idea to reality.

We hope you enjoy this new feature. Let us know what you think. †

—William R. Bruns
Executive Editor





Priests pray during Mass celebrated aboard several boats on the Sea of Galilee June 25. An international gathering of Catholic priests embarked early in the morning on the lake where Jesus called forth disciples.

PRIESTS

continued from page 1

an explosion of colors and geographical designs, while others were pure white with two simple crosses at their ends.

The Mass on the lake where Jesus practiced much of his ministry was the culmination of three days the priests spent with each other in Nazareth. They later were to travel to Jerusalem and Bethlehem.

From the boats they could see the outlines of the holy sites of Capernaum, the Mount of the Beatitudes, and Tabgha, where the multiplication of the loaves and fishes took place and where Jesus conferred the responsibility of leadership to Peter. Cut into the hills in the distance was the valley of Arbel, most likely the pathway Jesus walked on his journeys between Nazareth and

the Galilee.

"Jesus was on this lake of Tiberias with his disciples, and celebrating Mass here goes back to that time," said Father John Kondakasserl of the Diocese of Varanasi, India.

His friend, Father Sabastian Alackapally, an Indian who just finished his doctorate in Rome, said: "Saying Mass in this way, all of us on different boats coming together in one united body, is a



Boats carrying priests embark in the early morning sunlight across the Sea of Galilee June 25. Catholic priests, in the Holy Land for an international meeting, celebrated Mass on the sea.

good symbol of one united Church. This enriches my experience and my call to be a priest. It revitalizes my mission."

A busload of local Christians also accompanied the priests at their Mass and the strains of the lone oud, a traditional Arabic string instrument, floated out over the calm water as a choir of young people sang.

"It is important for Christians here to be able to celebrate in this way," said the oud player, Nabil Abu Nicola, 32, after Mass. "The Christians here are not so large in numbers and, with all the problems, we are always in the middle between the Muslims and the Jews, with the Muslims calling us 'Christians' and the Jews calling us 'Arabs.' So over there we are not wanted, and over here we are not wanted, and so we look to Jesus. It helps when you see people who are

with you and people who know you are here and want to help you—not with money but spiritually."

In his homily, Latin Patriarch Michel Sabbah of Jerusalem, who presided at the Mass, reminded the priests that it was on these shores that three times Jesus questioned Peter about his love for him. The patriarch urged the priests to respond in the same way as Peter, who repeatedly professed his love for Jesus.

"Hour by hour, act by act should be for service to God," he said. "May this sea and this sky remain in our hearts, and may we faithfully maintain the bond with Peter and remain with him and with Jesus."

At the Sign of Peace, priests shook hands warmly, embraced and waved across the boats to signal their fraternity with each other. †

Official Appointments

Effective July 1, 1999

Rev. David F. Coons, part-time associate, St. Pius X, Indianapolis, and part-time chaplain, Bishop Chatard High School, Indianapolis, granted a one-year leave of absence.

Rev. J. Nicholas Dant, from completion of graduate studies to associate pastor of St. Pius X, Indianapolis.

Rev. Msgr. Louis E. Schumacher, continuing as administrator of St. Michael, Brookville, and Holy Guardian Angels, Cedar Grove.

Sister Jean Marie Cleveland, O.S.F., serving in team ministry at St. Mary and St. Patrick, Indianapolis, appointed parish life coordinator of St. Patrick, Indianapolis.

Rev. Larry Voelker, appointed sacramental minister and priest moderator with parish life coordinator at St. Patrick, Indianapolis, while retaining appointment as pastor of Holy Cross, Indianapolis.

Rev. Thomas Fox, O.F.M., associate pastor of St. Mary and St. Patrick, Indianapolis, appointed associate pastor in charge of Hispanic ministry at St. Patrick.

Rev. Michael E. O'Mara, pastor of St. Mary and St. Patrick, Indianapolis, appointed pastor of St. Mary, Indianapolis.

Effective July 7

Sister Constance Kramer, S.P., parish life coordinator of St. Ann, Terre Haute, reappointed parish life coordinator for a six-year term.

Rev. Stephen T. Jarrell, pastor of SS. Francis and Clare of Assisi, Greenwood, reappointed pastor for a six-year term.

Effective July 30

Rev. Thomas J. Murphy, pastor of St. John the Evangelist, Indianapolis, reappointed pastor for a six-year term.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Christmas in July

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Sister Jane Ann Breen appointed principal in Madison

MADISON—Benedictine Sister Jane Ann Breen of Ferdinand has been



Benedictine Sister Jane Ann Breen

appointed principal of Shawe Memorial Jr./Sr. High School in Madison. She begins her administrative position there in mid-July.

Sister Jane Ann is a member of the Benedictine sisters at Monastery Immaculate Conception in Ferdinand.

Since 1995, she has served as principal of Marian Heights Academy, the private

Benedictine girls' school in Ferdinand. She is a native of Indianapolis.

Her appointment was announced by Larry Truax, president of the Prince of Peace Catholic Schools, and Julie Berry, chair of the Prince of Peace Commission for School Ministry.

"She is a proven academic leader and an experienced administrator in the Catholic school setting," Truax said. "Her colleagues at Marian Heights had the highest praise for her leadership there."

Sister Jane Ann earned a Bachelor of Arts degree in education from the former St. Benedict College in Ferdinand and a master's degree in sociology from Ball State University in Muncie. She also earned a secondary administration certificate from Butler University in Indianapolis. She has completed additional post-graduate work at the University of

Southern Indiana in Evansville and Indiana Wesleyan University in Marion.

Prior to her service as principal at Marian Heights Academy, Sister Jane Ann taught social studies and served as chair of the social studies department there from 1981-1995. She also taught social studies at Mater Dei High School in Evansville.

From 1981-1991, she also was a psychology and sociology instructor in Project Excel at Vincennes University in Vincennes. She also directed the Learning Explosion, a summer enrichment program at Marian Heights Academy. During the past school year, with Sister Jane Ann's

guidance, Marian Heights Academy completed the performance-based accreditation process for the Indiana department of education, as well as the self-study and accreditation process for the North Central Association.

She is a member of the Association for Supervision and Curriculum Development, the Indiana Religious History Association, the National Association of Secondary School Principals, the National Council of Social Studies and the Indiana Council of Social Studies, the Organization of American History and the Teachers of Psychology Studies. †

Knights and Ladies mark 50 years

By Margaret Nelson

Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis, presided last Sunday at the celebration of the 50th anniversary of the Knights and Ladies of Peter Claver in Indianapolis.

In his homily, Archbishop Daniel M. Buechlein said, "I come to congratulate you and thank you for your dedication and commitment to the people of God."

Noting that he was ordained 35 years ago, along with their pastor, the archbishop said, "I don't know if Father Waldon thought he'd ever be in charge of building a school. I certainly didn't think I would be bishop."

Holy Angel's \$3.2 million center-city educational facility will be ready for the 1999-2000 school year.

Archbishop Buechlein told of his admiration for the Jesuit priest, Peter Claver.

"He recognized the beautiful face of Jesus in these terribly oppressed people," the archbishop said of their patron who brought food and medicine as well as the healing strength of the Gospels to slaves.

Noting how appropriate Sunday's "cup of cold water" Gospel (Mt 10:37-42) was for the celebration, Archbishop Buechlein said that the faithful should pay attention to the first part of the Gospel—that God must come first in our lives.

"Only with that kind of faith will we seek the face of Jesus in everyone," he said.

Father Waldon congratulated the Knights and Ladies of Peter Claver "for holding up the values of Claverism all of these years" and urged them to carry their good works from the past into the future. †



Photo by Mary Ann Wyand

Picture of poverty

These Salvadoran children were featured in an award-winning, two-part series on Food For The Poor's ministry to destitute people living in San Salvador, El Salvador, which was published in *The Criterion* in May 1998. The color photo essay received a first-place award in the National Federation of Press Women Communications Contest at a meeting on June 26 in Nashville, Tenn. *Criterion* assistant editor Mary Ann Wyand took the photographs and wrote the stories. Jane Lee, director of publications and graphics for the archdiocese, designed the page layouts.

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Editorial

Blessed Pope John XXIII?

Speculation is increasing in the Church that the year 2000 may well see the beatification of Pope John XXIII (Angelo Giuseppe Roncalli).

In late April, medical consultants to the Congregation for Sainthood Causes said that they could find no scientific explanation for the cure of an Italian nun's bleeding ulcer and severe peritonitis (an inflammation of the walls of the abdominal cavity). The nun had asked the late pope's intercession for her healing.

While the proof of a miracle is usually the most difficult step on the road to beatification and canonization, the medical board's finding comes early in the cause of John XXIII. Theologians must still rule not only on the unexplained cure but also on the existence of "heroic virtue" in the life of the Church's 260th pope. Evidence of heroic virtue would result in the bestowal of the title *venerabile*. If Vatican theologians decide that the cure was indeed miraculous, Pope John Paul II could then proclaim John XXIII "blessed."

Such a series of events would be warmly welcomed by members of the Church who recognized during his lifetime a high degree of holiness in "good Pope John."

Well before his election to the papacy, for instance, Angelo Roncalli demonstrated his ability to look to the heart of a matter where the spirit dwells. During World War II, from 1935-1944, he served as apostolic delegate to Turkey and Greece and administrator of the Latin vicariate apostolic of Istanbul. It was here that he kept a small printing press busy in the basement of his headquarters—printing fake baptismal certificates for Europe's Jews as they fled the advancing Nazis.

As pope, he became known for his outreach to those who were not

Catholic and even to those who were not Christian.

The election of Angelo Roncalli in 1958 certainly caught the Church and the world by surprise. He did not enter the 1958 conclave as a possible successor to Pope Pius XII. A Vatican diplomat who had been posted to relatively unimportant posts in the Balkans, he was not well-known to the larger Church. Chosen by the cardinal electors as a compromise candidate during a deadlocked conclave, most understood his election at age 76 as a decision by the cardinals to put a caretaker pope in the chair of St. Peter.

But John XXIII—and, many believe, the Holy Spirit—had surprises for the Church. Three months into his papacy, in January 1959, Pope John shocked the Church and the world by announcing his intention of calling an ecumenical council of the Church—the 21st such council in the Church's history and the first one convoked in nearly a century.

That council became known as the Second Council of the Vatican. And nothing in the Church has been quite the same since.

But Angelo Roncalli is probably best remembered as "good Pope John" because of the human touch he brought to the papacy. Whether he was welcoming U.S. President and Mrs. John F. Kennedy or the Communist son-in-law of Soviet Premier Nikita Khrushchev to the Vatican or former neighbors from his village of Sotte il Monte, he did so with much humility and equanimity.

We hope that the cause of Pope John XXIII advances quickly so that we may enter the third millennium with another of God's special friends officially recognized by the Church as a holy person, a Christian hero, and a model for all of us to emulate. †

—William R. Bruns

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Respect for another's name is respect for their dignity, truth

(Third in a series)

"You shall not take the name of the Lord your God in vain."

The very name of the Lord is holy and wisdom involves a sense of majesty, awe and reverence for the things of God. The *Catechism of the Catholic Church* states "The second commandment prescribes respect for the Lord's name. Like the first commandment, it belongs to the virtue of religion and more particularly it governs our use of speech in sacred matters" (#2142).

Respect for a person's name is a most significant way in which we respect the dignity and truth of another person. We need only advert to the way we feel when someone calls us by the wrong name or when someone who should know better doesn't know our name.

By analogy, knowing and honoring God's name with a holy respect indicates our personal regard for God who loves us and calls us by name. Our words communicate our inner thoughts and attitudes. The words—the language we use—also affect our inner thoughts and attitudes.

The second commandment speaks of much more than the evil of blasphemy. It is indicative of the depth (or the shallowness) of our faith and hope in God if we are embarrassed or ashamed or afraid to speak God's name in any public kind of way. If, as a disciple of Christ, we accept the name *Christian*, then we live and speak his name with love and respect.

As believers, we take God seriously and we have a profound respect for the sacred. The fear of the Lord is the beginning of wisdom and courage. Awe for the sacred speaks of our being rooted in the life of God. In his work, *A Catalogue of Sins*, Dr. William F. May wrote: "God is to be feared, not because he is the transcendent Lord who dwells far above men, but because he is weightier, more substantial, than all beings. False fear, correspondingly, is the refusal to accept God as the weightiest thing in one's life. ... Christian courage poses the question: whom shall I fear?" (p. 46)

The "weightiness" of God does not speak of aloofness or distance, nor is it measured by our notions of power. The incomparable "weightiness" of God is measured by his perfect love for us. Our lack of respect for God and the sacred is a measure of our ingratitude.

We believe that a person is not fully human or truly free unless he or

she can recognize and respect genuine spiritual realities. We want to be keenly aware of the mysteries of life and that they are rooted in God even as we have our feet on the practical ground of day-to-day life.

Yet, respect for divine mystery is taken far less seriously in our contemporary society than we may realize. I speak not only of the false gods of technology and science that tend to take the place of the God of creation. Religion itself can tend to ignore the sacred in an effort to emphasize the comfortable and knowable. Symbol and ritual can be diluted by the trivial and the familiar.

Within Christianity itself there has been a developing tendency to "demystify" Jesus Christ himself. Sometimes one hears, "Jesus yes, but the Church no." As Cardinal Joseph Ratzinger has written, "The real antithesis we have to confront is not expressed in the formula 'Jesus yes, the Church no'; instead it should be paraphrased with the words 'Jesus yes, Christ no' or 'Jesus yes, the Son of God no.'"

We are experiencing a real Jesus-craze today that exhibits the greatest variety of features: Jesus in films, Jesus in rock operas, Jesus as catchword for critical-political options—all these phenomena express forms of religious enthusiasm or passion that would like to cling to the mysterious figure of Jesus and its inner strength, but at the same time do not want to know anything about what the faith of the Church and, grounding this, the faith of the evangelists say about Jesus. ... His human side touches us; the profession that he is God's only-begotten Son merely seems to alienate him from us, to transpose him into the inaccessible, the unreal and to surrender him simultaneously to the management of ecclesiastical authority. Separating Jesus and Christ is at the same time separating Jesus and the Church. ... in shoving Christ aside one hopes to win Jesus and with him a new form of freedom, of 'redemption' " (*A New Song for the Lord*, p. 29).

The second commandment should remind us that in seeking a "cozier" Jesus we may well dilute our faith in the true redeemer. We cannot empty our faith or our human experience of the divine mystery. That's how we lose God, and when we lose God, we are spiritually homeless. †

(*A Catalogue of Sins: A Contemporary Examination of Christian Conscience, 1967*, by William F. May, is published by Holt, Rinehart and Winston, New York.)

Archbishop Buechlein's intention for vocations for July

Religious Men: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

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Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



El respeto del nombre de otra persona es respeto a su dignidad y verdad

(Tercera en una serie)

“No tomarás en falso el nombre del Señor tu Dios”.

El mismo nombre del Señor es santo y la sabiduría implica un sentido de majestad y temor reverencial a las cosas de Dios. El *Catecismo de la Iglesia Católica* declara “El segundo mandamiento prescribe respetar el nombre del Señor. Pertenece, como el primer mandamiento, a la virtud de la religión y regula más particularmente el uso de nuestra palabra en las cosas santas” (#2142).

El respeto del nombre de una persona es la manera más significativa de respeto a la dignidad y verdad de los demás. Sólo nos falta pensar en como sentimos cuando alguien nos nombra equivocadamente o cuando una persona que debería conocer nuestro nombre, no lo conoce.

Por analogía, el conocer y honrar el nombre de Dios con respeto santo indica nuestra estimación de Dios quien nos ama y nos llama por el nombre. Por medio de nuestras palabras comunicamos nuestros pensamientos y actitudes internas. Las palabras, es decir el lenguaje que se usa, afectan también nuestros pensamientos y actitudes internas.

El segundo mandamiento habla de mucho más que el mal de la blasfemia. Este indica la profundidad de nuestra fe, o superficialidad de la misma, y la esperanza en Dios si tenemos vergüenza o temor de decir el nombre de Dios de alguna manera públicamente. Si aceptamos el nombre *cristiano* como discípulo de Cristo, vivimos y pronunciamos su nombre con amor y respeto.

Como creyentes, tomamos a Dios en serio y tenemos un respeto santo de lo santo. El temor del Señor es el principio de la sabiduría y coraje. El respeto reverencial de lo santo habla de nuestras raíces en la vida de Dios. En su obra, *A Catalogue of Sins (Un catálogo de pecados)*, el Dr. William F. May escribió: “Hay que tener temor de Dios, no por que Él es el Señor transcendente quien vive más allá de los seres humanos, sino que Él es más importante y más substancial que todos los demás. El temor falso igualmente es la negación de aceptar a Dios como lo más importante de la vida de una persona... el coraje cristiano hace la pregunta, ¿de quién tendré temor?” (p. 46)

La importancia de Dios no habla de la reserva o distancia, ni puede medirse por nuestras nociones del poder. La importancia incomparable de Dios se mide por su perfecto amor de nosotros. Nuestra falta de respeto a Dios y lo santo es una medida de nuestra ingratitude.

Creemos que un individuo no es un ser humano completo o verdaderamente libre a menos que entienda y

respete las verdaderas realidades espirituales. Queremos ser intensamente conscientes de los misterios de la vida y el hecho que tienen raíces en Dios aun cuando tenemos los pies en la tierra práctica de la vida cotidiana.

Sin embargo, en la sociedad contemporánea se toma el respeto del misterio divino menos seriamente de lo que entendemos. No hablo solamente de los dioses falsos de tecnología y ciencia que tienden a tomar el lugar del creador—Dios. La misma religión tiene la tendencia de no hacer caso a lo santo dando énfasis en lo cómodo y lo entendible. Lo trivial y lo familiar pueden atenuar el símbolo y ritual.

Dentro de la comunidad cristiana ha sido la tendencia creciente a “desmistificar” a Jesucristo. Uno oye a veces, “Jesús sí, pero Iglesia no”. Escribió el Cardinal Joseph Ratzinger, “La verdadera antítesis con que nos tenemos que enfrentar no está expresada en la fórmula ‘Jesús sí, pero Iglesia no’; más bien debería parafrasearse con las palabras ‘Jesús sí, Cristo no’ o ‘Jesús sí, Hijo de Dios no’.

“Estamos experimentando hoy en día una verdadera manía por Jesús que exhibe una gran gama de características: Jesús en películas, Jesús en las operas de rock, Jesús como el tópico de las opciones crítico-políticas. Todas estos fenómenos expresan formas de entusiasmo o pasión religiosa que quisieran agarrarse a la misteriosa figura de Jesús y su fortaleza interna, pero al mismo tiempo no quieren saber nada de lo que dice la fe de la Iglesia con base fundamental en la fe de lo que dicen los evangelistas acerca de Jesús. ... Su lado humano nos toca; la profesión de ser el Hijo unigénito de Dios parece meramente alejarlo de nosotros y cambiarlo a lo inaccesible, lo irreal y cederlo simultáneamente al manejo de la autoridad eclesiástica. El separar a Jesús y a Cristo separa Jesús de la Iglesia, a la vez. ... empujando a Cristo a un lado, uno espera ganar a Jesús y consigo una nueva forma de libertad, de ‘redención’” (*A New Song for the Lord*, p. 29).

El segundo mandamiento debe recordarnos que buscando un Jesús más cómodo, es posiblemente adulterando nuestra fe en el verdadero redentor. No podemos vaciar nuestra fe o experiencia humana del misterio divino. Eso es como perder a Dios, y cuando perdemos a Dios, estamos espiritualmente sin hogar. †

(A Catalogue of Sins: A Contemporary Examination of Christian Conscience, 1967, por William F. May, es publicado por Holt, Rinehart and Winston, Nueva York.)

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Welfare reform success?

The decline in numbers of people on welfare roles does not necessarily mean that welfare reform has been successful. What is really happening to people when they leave welfare? Are they finding good jobs that pay them a living wage? Are they finding jobs at all?

NETWORK, a national Catholic social justice lobby, just released a report that provides answers to some of these questions. The report found that while the number of people leaving the welfare rolls continues to increase, the number of working poor has not increased as you may expect. In fact, there has been a large rise in the “disconnected” poor—people without either jobs or government assistance. This means that despite the goal of moving people from welfare to work, a great number of people dropping off the welfare rolls are not finding jobs. Instead, they are becoming part of a rapidly growing number of disconnected people in poverty.

Equally alarming is that the working poor are also suffering. Forty-one percent of the survey respondents with jobs experience hunger along with their children as well as a lack of adequate health care. (The entire report is available at www.networklobby.org.)

These situations are unacceptable in our country. We must provide opportunity for economic security for every household by shifting our focus from reducing welfare rolls to reducing poverty and implementing programs that achieve that goal—programs that include access to transportation, child care, education, safe and affordable housing, and a living wage. It is only when we have eliminated poverty that we can correctly applaud the success of welfare reform.

Charles Gardner
Indianapolis

Harm of abortion

I am still amazed at the Catholics I talk to who don't understand the harm of legalized abortion. They say they wouldn't have one or want their children to have one, but it isn't any of their business to tell other people they can't have an abortion. It is a sad misconception to believe other people's abortions have no impact on your life. Legalized

abortion eroded society's sense of the sacredness of human life. The same people who say it isn't their place to tell others they can't have an abortion complain that it seems like the world is going to hell in a hand-basket. I believe, though, that Satan has always had some influence in the world; legalizing abortion gave him a foothold, and since then, his influence has continued to increase like a snowball rolling downhill. God only knows how far it will go.

When we lost respect for human life, we also lost respect for the human person. People have less respect for each other as well as less self-respect. People have become nastier, more vulgar, more belligerent and aggressive. We are living in a less loving world.

Crime in general has gone down because of low unemployment; violent crime, however, has continued to increase. There are still more murders, assaults and rape. There is still more road rage, child abuse and domestic violence. More schools use metal detectors and armed guards. You can take away all the guns, turn off all TV, movies and music, but nothing will change until we change our attitude toward human life and the human person.

We need to elevate our view of ourselves back up to what it was before. We need to recapture our sense of the sacredness of all human life and every human person. To speak out against things that are beneath the dignity of people created in the image and likeness of God is not being judgmental. For the sake of social order, any society has every right to set standards of right and wrong.

When Jesus said not to be judgmental, I think he was saying we shouldn't hate sinners, which is a category we all fall into. I don't think he meant we should all walk around with blinders on and our mouths shut about issues of right and wrong. That has led our society down the tragic path of relativism. Right and wrong has become a matter of opinion. There is no absolute truth. Pilot looked absolute truth in the face and asked, “What is truth?” He believed in relativism, so he couldn't recognize truth. If we know the truth we not only have just as much a right to speak our opinion as anyone else has. We have an obligation to ourselves, our loved ones, and society to do so.

Sandra Dudley
Sunman



Y2K PREP

About 65 percent of Americans believe there will be major or minor problems associated with the Y2K computer glitch. Percent who said they will do the following as Jan. 1, 2000 approaches...

<input checked="" type="checkbox"/> Stock up on food	22%	<input checked="" type="checkbox"/> Purchase generator/heater	4%
<input checked="" type="checkbox"/> Stock up on water	12	<input checked="" type="checkbox"/> Update personal computer	4
<input checked="" type="checkbox"/> Have more cash on hand	11	<input checked="" type="checkbox"/> Withdraw cash from accounts	4
<input checked="" type="checkbox"/> Keep records and monitor more closely financial transactions	9	<input checked="" type="checkbox"/> Save more money	2
<input checked="" type="checkbox"/> Stock up on household supplies	6	<input checked="" type="checkbox"/> No air travel Jan. 1	1
<input checked="" type="checkbox"/> Stock up on gasoline	5	<input checked="" type="checkbox"/> Make sure everything is Y2K compliant	1
		<input type="checkbox"/> Plan to take no steps	44

Source: Gallup Poll, taken March 1999. Results based on 1,021 interviews with adults with a margin of error plus or minus three percent.

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Archbishop Buechlein's intention for vocations for July

Religious Men: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Journey of Hope
Camera Ready
Full Page

Check It Out . . .

Precious Blood Sister Maureen Mangen, co-director of the Pope John XXIII Center in Hartford City, will present a **workshop on "Enneagrams: Know Thyself"** from 6:15-9:15 p.m., Aug. 9-11 at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis. Information: Kathy Barlow at 317-549-2480.

A **grade school reunion for St. Michael School in Bradford** will be held Sept. 11 at St. Michael Parish hall in Bradford. Mass is at 5:30 p.m. followed by a reception at 6:30 p.m. and a buffet at 7 p.m. The cost is \$9.50 per person. The deadline for reservations is Aug. 15. Information: Margaret Fessel Smith at 812-364-6301 or Brenda Geltmaker Baylor at 812-923-5406.

The Carmelite Monastery in Indianapolis will celebrate the **Feast of Our Lady of Mount Carmel** at 9 a.m. on July 18. Jesuit Father Al Bischoff will preside. Information: 317-926-5654.

The **16th annual CYO Kings Island Day** is scheduled for July 28. All families are invited to attend. Tickets can be purchased through CYO for \$22 per adult. Tickets for children ages 3-6 and senior citizens are \$17.95. Children ages 2 and under are admitted free. The tickets can be purchased by sending a check for the number of tickets needed to: Catholic Youth Organization Office, 580 E. Stevens St., Indianapolis, IN 46203. Tickets must be ordered by July 22. Tickets are good for July 28 only and all groups must provide their own transportation to the park. Information: 317-632-9311.

St. Benedict Parish in Terre Haute will host its annual **Community FunFest** on July 9-10 at 9th and Ohio streets. The event will be held from 4 p.m. to midnight both days. Activities include children's games, casino, white elephant tent, beer garden and outdoor food booths. Fried chicken will be served on Friday and a spaghetti dinner will be served on Saturday. Eddie and the Motivators will perform both evenings at 8 p.m. Information: 812-232-8421.

St. Simon the Apostle Parish, 8155 Oaklondon Road in Indianapolis, announces a change in its weekend liturgy schedule starting July 4. The new weekend Mass schedule is: Saturday, 5:30 p.m.; Sunday, 8 a.m., 9:15 a.m., and 11 a.m. Information: 317-6000, ext. 159.

The Sisters of Providence of Saint Mary-of-the-Woods have announced the **publication of a new biography of their foundress, Blessed Mother Theodore Guérin**. "Mother Theodore Guerin: A Woman of Our Time" was written by Penny Blaker Mitchell of Terre Haute. The 175-page book contains 16 pages of photographs and drawings. The cost for the book is \$10. A book signing will be held from 5 p.m.-6:30 p.m. on July 15 at Village Dove, 722 E. 65th St., in Indianapolis.

Dan and Judy Hoyt of Immaculate Heart of Mary Parish in Indianapolis are seeking to **form a group of people whose close relatives are members of religious orders or congregations or**

are lay missionaries. They envision the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. If you are interested, call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priestly and Religious Vocations at 317-236-1490 or 800-382-9836, ext. 1490.

St. Lawrence Parish Festival, Hwy. 50 and Walnut Street in Lawrenceburg, will be held July 10-11. Beginning at 5 p.m. on July 10, the festival will feature a German dinner, an 18-piece German band and a beer garden from 6:30 p.m.-10:30 p.m. On July 11, home-style chicken and roast beef dinners will be served from 11:30 a.m.-6:30 p.m.; day bingo and drawing. Both days offer a huge children's play area. The cost for

chicken and roast beef dinners is \$6.50 per adult and \$4.50 per child under 12. Carry-outs are \$6.50. Information: 812-537-3690.

Little Red Door Cancer Agency is offering **free prostate cancer screenings** on July 10 from 8:30 a.m.-noon. This free prostate cancer screening will be held at Citizens Health Care Clinic, 1650 N. College Ave., in Indianapolis. Males 40 years of age, or older, are invited to benefit from this screening. Because African-American men have the highest incidence of prostate cancer in the world, they are especially encouraged to attend. Free hemocult test that screens for colon cancer will also be conducted at the screening. Appointments for tests are required and may be scheduled by calling Little Red Door Cancer Agency at 317-925-5595. †

VIPs . . .



Benedictine Sister Marietta Lueken will celebrate the 60th anniversary of her religious profession of vows on July 11 at the Benedictine

Monastery of Our Lady of Grace in Beech Grove. The event will include the celebration of Eucharist, followed by dinner with members of the religious community, family and friends. The jubi-

larian entered the Monastery Immaculate Conception at Ferdinand in 1937 and pronounced her first vows in 1939. She is a founding member of Our Lady of Grace Monastery. Sister Marietta taught at Bishop Chatard High School in Indianapolis from 1979 to 1988. She is a native of Schnellville.

Holy Name School in Beech Grove seventh-graders **Ben Zajeski** and **Andrea Dodson** recently were awarded Jerry Craney Music Scholarships. The scholarship is awarded annually to music students entering the eighth grade and goes toward tuition. †



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- A-III** Adults
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- O** Morally Offensive

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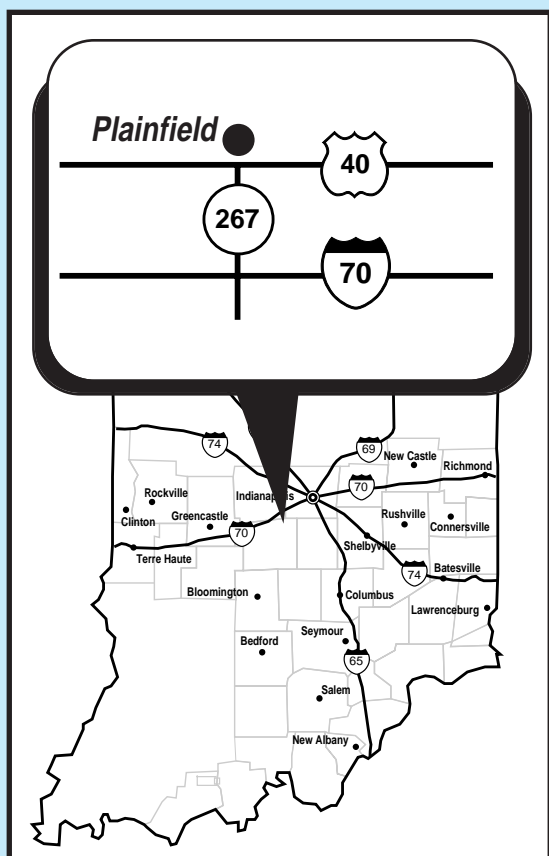
Indianapolis West Deanery

St. Susanna Plainfield

Story by Mary Ann Wyand

Fast Fact:

In 1995, St. Susanna parishioners dedicated their new gymnasium/cafeteria/multipurpose room as Zore Hall in "appreciation, love and gratitude for Father Richard I. Zore's spiritual leadership of the St. Susanna Parish Family."



Journey of Hope 2001

Long-time pastor retires this month at St. Susanna Parish

On July 1, St. Susanna parishioners in Plainfield bid goodbye to their long-time pastor, Father Richard I. Zore, and welcomed their new pastor, Father Kevin Morris, to his first pastorate.



Fr. Richard I. Zore

Father Zore retired this week after serving 25 years at the parish and 42 years as a priest. During his quarter-century of service at Plainfield, the parish more than doubled in size and the school was rescued from pending closure due to low enrollment. Today both the parish and school are thriving, with 704 households and 246 students.

Established in 1953 on U.S. 40, the old National Road, in a predominantly Quaker town, St. Susanna Parish continues to grow as a result of increasing residential construction in the area.

St. Susanna's new pastor was ordained in 1997 and formerly served the Church in central and southern Indiana as associate pastor of Holy Family, St. Andrew and St. Mary parishes in Richmond. Following visits to the Plainfield parish in June, Father Morris said he is looking

forward to getting to know the parishioners.

"The parish has been running very well under Father Zore's leadership," Father Morris said. "I'm sure I will have a lot of parish support."



Fr. Kevin Morris

When he visited the parish rummage sale in Zore Hall last month, Father Morris said, he was amazed by all the people helping with the fundraiser.

St. Susanna's new pastor also said he was impressed by the immaculate condition of the parish buildings and grounds, as well as the volunteer work under way to renovate a parish house for use as the rectory.

"They told me they were just going to paint a few walls and clean the carpet," he said, "but it looked like they were remodeling the entire place for me!"

Two St. Susanna parishioners who are former Cathedral High School classmates called last month to welcome him to the parish, Father Morris said. "I also got a card signed by all the members of the early-morning Mass crowd. It was wonderful. I feel so welcomed and included already."

William J. Wood
James L. Tuohy
John L. Mercer
John Q. Herrin
John S. (Jay) Mercer
James K. Gilday
John E. Kolas
Todd H. Belanger
John H. Lewis

Of Counsel
Eugene E. Henn
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Father Zore said he isn't surprised by the parishioners' enthusiastic welcome for their new pastor because he was the recipient of the same love and support when he began his first pastorate at Plainfield more than two decades ago.

"I think all you have to do is look at the beautiful grounds and you can see that there is something special about the parish," the long-time pastor said. "The people have a lot of love for God and for their parish. They're terrific people and are very dedicated to the Church."

St. Susanna parishioners practiced stewardship "before the Church even talked about stewardship," he said. "I am very grateful for the talents of the parishioners. Their volunteer work saves the parish about \$40,000 a year."

When school enrollment dropped to 49 students during the 1980s, he said, St. Susanna parishioners refused to give up and worked hard to keep the parish school open.

"There are no more rumors of it closing," he said. "We have waiting lists in some classes. I think we're seeing people grow more interested in the background of faith and morals that they can only find in the Catholic schools."

Father Zore has been "an important link" between St. Susanna Parish and School for many years, Principal Virginia Kappner said. "He never stopped believing in the school and in the importance of Catholic education."

Looking back on his years as pastor, Father Zore said he has baptized the children of parents he baptized as children when he began his ministry at St. Susanna Parish.

Highlights of the past 25 years include retiring the debt on the church, which was built in 1971, he said, and completing the "Operation Parish Center" campaign to expand the church and school in 1995.

"Operation Parish Center" added a gathering space to the church, office space for the parish and school, a conference room, six classrooms, a gymnasium/cafeteria/multipurpose room with a kitchen and additional parking space in the resurfaced lot.

That parish capital improvement project was completed "by the grace of God and through the help of Mary," he said, as well as with generous support from parishioners.

"We started 'Operation Parish Center' by saying the *Memorare* after every daily and Sunday Mass, and we have continued the prayer in thanksgiving," Father Zore said. "I have asked them to make the *Memorare* their daily prayer and to keep Mary in their hearts. We also pray the parish prayer for the archdiocesan Legacy of Hope 2001 campaign and the vocation prayer after all the Masses." †



Photos by Mary Ann Wyzand

St. Susanna Parish is located on Highway 40, the old National Road, in Plainfield. Father Richard I. Zore has served the parish as pastor since 1974. He retired on July 1 after guiding the parish through a building project at the church and school and completing the restructuring of the parish governance system in accordance with archdiocesan guidelines. This sign will be changed to identify Father Kevin Morris as St. Susanna's new pastor. Parishioners adopt the maintenance of flower beds on the parish grounds.



Father Richard Zore reads farewell messages written on a long prayer chain made by St. Susanna School students.

St. Susanna, Plainfield (1953)

Address: 1210 E. Main St., Plainfield, IN 46168

Phone: 317-839-3333

Fax: 317-839-0732

Church Capacity: 500 &
Number of Households: 704

Pastor: Father Kevin Morris

Administrator of Religious Education: Barbara Welch,
317-838-7722

Youth Ministry Coordinator: Barbara Welch

Music Director: Mary E. May

Parish Council Chair: Tom Hammond

Parish Secretary: Mary Matarazzo

Principal: Virginia Kappner

School: 1212 E. Main St.,

317-839-3713 (P-6),

Fax: 317-838-7718

Number of Students: 246

Masses: Saturday Anticipation — 5:30 p.m.

Sunday — 8:00, 10:30 a.m.

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September 29 through October 9, 1999

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Cost: \$2,759 from Indianapolis

Day 1: Wednesday, USA/Paris

Day 2: Thursday, Paris/Lisieux

- Champs Elysee, Arc de Triomphe, Eiffel Tower and Notre Dame Cathedral
- Afternoon at St. Therese of the Child Jesus (*the greatest saint of modern times*)

Day 3: Friday, Lisieux/Paris

- Les Buissonnets, the family home where Therese spent the early years of her life
- Travel to Paris and visit the top of Montmartre hill to glimpse the Basilica of Sacre Coeur.

Day 4: Saturday, Paris

- Shrine of the Miraculous Medal, this is where Our Lady appeared to St. Catherine Laboure in 1830. There you will see the incorrupt body of St. Catherine and the waxed body of St. Louise de Marillac who, with the help of St. Vincent de Paul, established the Daughters of Charity.
- Church of St. Vincent de Paul

Day 5: Sunday, Paris/Nevers

- Nevers where St. Bernadette spent the last 13 years of her life.
- Visit St. Cyril and St. Judith Cathedral

Day 6: Monday, Nevers/Paray le Monial/Lyon

- Paray le Monial, the site of the apparitions of our Lord to St. Margaret Mary Alacoque in 1673. It is here that she received the 12 promises to increase devotion of the Sacred Heart of Jesus.

Day 7: Tuesday, Lyon/Ars/Lyon

- See the incorrupt body of a humble saint, St. John Vianney, patron of parish priests. We will also have an opportunity to receive the Sacrament of Reconciliation in the confessional where he spent 17 hours a day for over 30 years.

Day 8: Wednesday, Lyon/Avignon

- Avignon, we visit the magnificent Palace of the Popes. From the year 1309 to 1377, seven successive popes ruled the Church from this territory in southern France.

Day 9: Thursday, Avignon/Lourdes

- Lourdes, a small town in the Pyrenees Mountains. Here in 1858, the Virgin Mary appeared to Bernadette and identified herself as "The Immaculate Conception."

Day 10: Friday, Lourdes

- Visit the Basilica of Lourdes, and the Cachot, the place where Bernadette lived at the time of the apparitions. We will attend the Blessing of the Sick and have an opportunity to bathe in the miraculous waters of Massabielle.

Day 11: Saturday, Lourdes/Paris/USA

- This morning we travel to Toulouse where we board our flight to Paris. Upon arrival in Paris, we connect with our flight to the US with memories and inspiration to last a lifetime.

Terms and Conditions

Cost: \$2,759 per person from Indianapolis plus tips
Accommodations: First class hotels based on double occupancy. Single room supplement available.

Meals: Nine breakfasts and seven dinners throughout the tour.

Sightseeing: By private air-conditioned motorcoach.

A deposit of \$250 per person is required to secure reservations.

For further information, please contact: Carolyn Noone at 317 236-1428.



Knights of Columbus celebrate centennial

By Mary Ann Wyand

June 27 was Knights of Columbus Mater Dei Council #437 Day in both Indiana and Indianapolis in recognition of the council's 100th anniversary and the Knights' long-time service to the Church and community.

Mater Dei Council #437 received its charter on June 25, 1899, and was the first Knights of Columbus council in the state. Later, 142 other K of C councils were founded in Indiana.

Gov. Frank O'Bannon issued a proclamation for the centennial celebration. The proclamation noted that "the Knights of Columbus strive to help all people in

need, regardless of race, religion or creed."

Mater Dei Council #437 was a major supporter of the Industrial School for Boys in Plainfield during the 1920s and helped start the Gibault Home for Boys in Terre Haute, the proclamation explained. Among many other projects, members of the council support the archdiocesan Catholic Social Services Crisis Center, where Hoosiers in need can receive food, clothing and other assistance. The council also contributes annually to the Salvation Army, United Christmas Fund and Riley Hospital for Children.

Indianapolis Mayor Stephen Goldsmith and the Indianapolis City-

County Council also sent proclamations, which praised the council for its "valuable service to the Indianapolis community throughout its distinguished history."

Msgr. Joseph F. Schaedel, vicar general, represented Archbishop Daniel M. Buechlein at the anniversary dinner.

Virgil C. Dechant, supreme knight of the Knights of Columbus, sent his congratulations on behalf of the national order.

"These are exciting times to be a

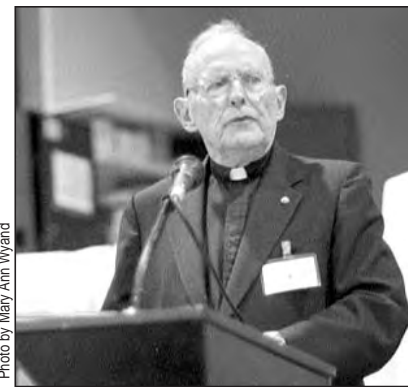


Photo by Mary Ann Wyand

Father Charles E. Sexton, an emeritus friar of the Knights of Columbus and retired diocesan priest now living in Beech Grove, helped members of the Mater Dei Council #437 celebrate their centennial anniversary during a June 27 banquet in Indianapolis.

Knights of Columbus," Dechant wrote. "The many programs conducted in Indiana and throughout the order provide ample opportunity for each of us to apply our talents, energies and initiatives.

"Anniversaries are a time for looking back to our origins and recognizing accomplishments," Dechant noted. "May I ask each of you, reflecting on past successes on this special occasion, to continue your support for Columbianism with enthusiasm and spirit" and "rededicate yourself to those ideals on which our order rests: charity, unity, fraternity and patriotism."

The Knights of Columbus was founded by a priest in Connecticut in late 1881 and formally organized early the next year. Members are Catholic men 18 and older who are active in their faith.

Since its founding, the K of C has grown to more than 1.6 million members in more than 11,000 local councils in the United States.

In 1973, when abortion was legalized by the U.S. Supreme Court, the Knights began supporting pro-life efforts on the local, state and national levels. K of C members also work to promote vocations to the priesthood and religious life. †

Lowe's gives St. Andrew School complete paint job

By Margaret Nelson

A student banner greets visitors to St. Andrew School in Indianapolis. It reads: "Thank you, Lowe's!"

Lowe's employee Kim Rohrbacher paints a classroom door frame at St. Andrew School in Indianapolis.



Photo by Margaret Nelson

It was the students' way of thanking Lowe's Home Improvement Center company and its employees for their plans to improve their school during summer break.

Last week, 20 employees of Lowe's volunteered three days of their time and energy to paint the center-city school from stem to stern.

And all the paint they used was supplied by their employer.

They painted doors, door frames, window sills, lockers and railings, as well as all the ceilings of classrooms, halls and the gymnasium.

At a school rally on June 3, Joseph Peters, associate executive director for Catholic education, added his thanks to that of Principal Connie Merski and the students.

In the gymnasium for the rally, St. Andrew's parish life coordinator, Providence Sister Marilyn Herber,

echoed the principal's words, "This is very, very nice. How lucky we are!"

Glenn Rossier, Lowe's store manager, said they wanted to do a community service project.

They called the archdiocese for possible schools and selected St. Andrew after a visit to the site, where they met some of the students.

Lowe's district manager, Celeste Orr said, "The company's very excited to be able to do it."

While employees were there for the assembly, they gave the children a summer safety lesson—as well as caps with the Lowe's logo.

Employees gave all of the students baseball caps as they filed into the school assembly.

Each child politely said, "Thank you."

Lowe's employees looked at each St. Andrew student and answered, "You're welcome." †

RANCH CONDOS

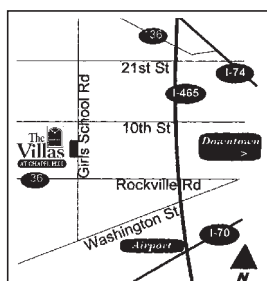
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Senior Living



Life in progress

(Above left) Daily activities for residents of the St. Augustine Home in Indianapolis include picking flowers and gardening in the St. Joseph Garden. Little Sister of the Poor Katherine Ann Fairbairn (center) discusses the botanical names of flowers with residents Betty Higbins (left) and Ruth Cunningham.

While waiting for the start of Mass (above) on a recent weekday, St. Augustine Home residents Jesse Proffit (left) and Hortense Rowlette talk in the chapel balcony.

St. Augustine Home resident Ruth Denk (left) shares a laugh with Little Sister of the Poor Lourdes Marie Miranda during a break from reading on a recent summer afternoon.

Inside

Nutrition and aging	12
Educators retire	16,17
Elderly care	18
Preplanning a funeral	21

A Supplement to *The Criterion*

Good nutrition is critical in staying healthy

By Jo Carol Chezem and April C. Mason

In the United States today, about 11 percent of the population is over 65 years of age; by the year 2030, this number will increase to 20 percent. As the number of senior citizens grows, so does the interest in finding out more about the process of aging, and how aging affects nutritional needs.

Many changes take place as the body ages. These changes are a normal part of aging and not a sign of illness or disease.

Changes in the mouth are common as people get older. A lowered sense of taste and smell may make food less appealing. Less saliva is made as well. This can cause problems with chewing and swallowing. Having tooth loss or poorly fitted dentures also can cause trouble with chewing.

People who have trouble chewing should first have a thorough dental check-up. Until dental problems are corrected, eating a wide variety of easy-to-chew foods will provide needed nutrients. They may choose from the following:

Meat and protein foods: eggs—cottage cheese, cheese, ground meat, tuna, peanut butter.

Grain products—bread, cooked cereal, muffins.

Milk products—yogurt, milkshakes, milk, custard.

Fruits and vegetables—juices, bananas, canned fruit, chopped fruits—and vegetables.

If dry mouth causes difficulty in swallowing, drinking liquid or eating moist foods will help.

If food seems unappealing due to a decrease in the body's ability to taste or smell, the following ideas may help to perk up meals:

- Flavor foods with strong flavored seasoning such as onion, garlic, oregano or mint.
- Use tart seasonings such as pickles, vinegar, and lemon juice to enhance flavors.
- Marinate meats in fruit juices, wines, Italian dressing, and sweet-and-sour sauce for extra zest.
- Use colorful garnishes to make food more appetizing.

As a person gets older, the body needs fewer calories. The older body, however, still needs about the same amount of important nutrients (protein, vitamins, and minerals) as the younger body. By making careful food choices, a senior can get all the nutrients needed without extra calories and without nutrient supplements, but it does take planning.

Many older people do not drink all the fluids their bodies need. In younger adults, the brain keeps track of how much water is in the body, and sends out a signal—thirst—to tell the body to drink.

Because the thirst signal may become weaker with age, older people need to remind themselves to drink instead of waiting until they feel thirsty. A related problem is incontinence (involuntary release of urine from the bladder). In seniors, incontinence is often caused by weakening of the bladder muscles. Sometimes, people cut back on liquids in hopes of avoiding an embarrassing "accident." Drinking at least six to eight cups of fluid each day is important in guarding against dehydration.

With aging, the muscles that move food through the digestive tract become weaker; often this slows the passage of food through the intestines.

Reduced muscle action and drinking too little fluid play a part in causing con-



Photo by Mary Ann Wyand

Walter Schaler, a resident of the St. Augustine Home in Indianapolis, enjoys a bowl of soup. The Little Sisters of the Poor emphasize nutritious meals for the elderly that include all the food groups.

stipation. Choosing high-fiber foods (fruits, dried peas and beans, vegetables, and whole grains) and drinking plenty of fluids usually take care of constipation. Laxatives should not be used to treat constipation unless recommended by a doctor.

Food is essential for life, and medications are important, too. But when mixed together, foods and medicines may combine in a way that can keep important nutrients in foods from being used by the body or make drugs less effective.

Because older people are the major users of both prescription and over-the-counter drugs, food and drug interactions are a big problem for senior citizens.

Some drugs interfere with the body's uptake of important nutrients. For example, antacids that contain magnesium and aluminum hydroxide may lower uptake of vitamin A in the body.

Mineral oil, sometimes used as a laxative, prevents the body from absorbing the fat-soluble vitamins A, D, E and K. For this reason, mineral oil should not be used as a laxative.

Some foods may interfere with the body's uptake of medicine.

Dairy products interfere with the absorption of tetracycline, an antibiotic.

Some foods may increase the body's uptake of medicine. Taking an iron

See FOOD, page 13

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FOOD

continued from page 12

supplement along with a food rich in vitamin C (such as orange juice) will help the body absorb more iron. This is one of the few good food-drug interactions.

Some drugs may decrease appetite. Chemotherapy, used to treat cancer, often causes nausea, vomiting, and changes in the sense of taste.

Some drugs may increase appetite. Insulin, steroids, and certain antihistamines can cause a person to feel hungrier than normal.

Alcohol should be avoided when taking any type of prescription or over-the-counter medication.

To avoid food-drug interactions, take the following precautions:

- Make sure your doctor knows about the

drugs you take regularly or occasionally. This list should include both prescription and non-prescription drugs.

- Read the labels and package inserts of over-the-counter drugs.
- Follow directions. Take drugs as prescribed.
- Don't be afraid to ask your doctor or pharmacist how drugs might interact with your favorite foods.
- Be sure to tell your doctor of any unusual symptoms that you notice after eating a particular food.

The importance of food and drug interaction cannot be emphasized enough. Use the doctor and pharmacist and label instructions to get the full benefit from medicine while avoiding food and drug interactions.

Often, older people have problems getting the vitamins and minerals needed for good health. Below are some vitamins

and minerals that are of special concern to seniors.

Vitamin D is found in liver, fish and dairy products. Also, the body can make vitamin D when the skin is exposed to sunlight. This nutrient is needed to keep bones healthy. When the body is low in vitamin D, osteomalacia, a disease that causes softening of the bones, may occur. Because some elderly people don't go outside much, or only go out-of-doors with skin covered, their bodies do not make vitamin D.

Vitamin B-6 is another vitamin that may be low in the bodies of older people. There are a couple of reasons for this. First, the elderly may not eat enough of the foods that contain vitamin B-6, such as liver, beef, pork, chicken and fish. Second, some drugs, including alcohol, interfere with the body's ability to use the vitamin B-6 in food. To make sure their bodies are

getting plenty of vitamin B-6, older people should eat foods rich in vitamin B-6 and talk with their doctor about food and drug interactions.

Folic acid, a nutrient needed to make red blood cells, is the vitamin most commonly found to be low in the elderly. Seniors often avoid foods rich in folic acid such as liver and green leafy vegetables. Also, certain drugs and diseases may interfere with the uptake and use of folic acid by the body. Because low folic acid is so common, older people should make a special effort to eat plenty of foods containing this vitamin.

Seniors also should drink milk and eat other dairy products to get enough calcium, which is needed for healthy bones. †

Jo Carol Chezem and April C. Mason are extension specialists with the Purdue University Cooperative Extension Service.

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There are lots of things to do in retirement

Whether it's starting a new hobby or volunteering, the key is staying busy

By Cynthia Dewes

Paul Simon used to sing about the "50 ways to leave your lover." Personally, I'd rather think about 50 ways to *live with* your lover, especially after retirement.

Even if there's no lover on the scene, there are creative ways to enjoy retirement. Some of them can be implemented alone, some with that lover, and some with groups of friends or strangers. Some require a small investment of money or wheels or stamina, but they all require time. And that's something that almost everyone has plenty of at this age.

Of course, we don't want to fill our time with simple-minded busywork, but when the lonely-poor-me bug strikes, it's comforting to have an alternative strategy ready. Consider the following, not necessarily in this order:

1. Hobbies—Not that some klutzy retiree should fill his garage with expensive woodworking tools he can't and won't operate. No, hobbies are for folks who are already interested in model rail-roading, gourmet cooking and the like, who've "never had time" to pursue their heart's delight. Now they do.
2. Sports/fitness—Those lucky retirees who are still frisky can enjoy anything from walking and swimming to playing softball and belly dancing. We're encouraged by examples such as our 70-year-old friend who recently finished third in his age class in the Chicago Marathon!
3. Reading—Cheap, available and adjustable to all tastes and interests. Put

your tax dollars to work (at last!) and visit the public library. Even the sight-impaired can enjoy borrowing large-print books and audio books and musical selections on tape and CD.

4. Learning—You might think you've had enough of that by this age, but believe me, only God knows everything. If you've always wondered about architectural styles or philosophy or the Lewis and Clark expedition, now's your chance to find out about them. Keep those brain cells crackling.
5. Traveling—This may or may not be possible, but most of us can ride a bus or walk even if we don't drive or can't afford to fly. Every place on this earth holds something interesting to look at, to taste or touch or admire. Go while you can.
6. Visiting—Assuming that there are relatives and friends who'd be happy to see you, why not visit them now? We tend to tell people we'll drop by someday, or we invite them to stop in when they're nearby, but how often do we actually do this? This is the time to do it.
7. Praying—Oh-oh, here's a last-ditch attempt to sneak ourselves into heaven, you say? No. Retirement offers the opportunity we've been too busy, too distracted or too ornery to take advantage of. Now we can focus our life experience and enrich our relationship with God; there's always time left for that.
8. Volunteering—There are more needs in this world than there are people available to meet them: providing nourish-

- ment and mentoring for kids, promoting education, protecting the earth, to name a very few. Now's our chance to help.
9. Entertaining—This simply means inviting people over for some fun time together. "Life is short and then we die," the saying goes. So make "life" the operative word in this equation; enjoy a meal, ice cream, a game of cards or just conversation with some pals.
10. Advising—By retirement age, most of us have learned a few solutions or methods or insights we can share with others. They call it "consulting" in the world of work. We call it using our experience to make the world user-friendly.

Having dwelt on a few of the major ways to make retirement a truly golden age, here are some variations on those themes:

11. Meet your neighbors. Go over and introduce yourself.
12. Make your own Christmas cards this year.
13. Hold a dress-up tea party for available kids.
14. Teach someone to knit. Or learn it yourself.
15. Practice good handwriting, a lost skill.
16. Rent every Bette Davis movie there is.
17. Walk a half-mile a day, then later, a mile a day.
18. Trim your lawn, trees, shrubs.
19. Wash the car, inside and out.
20. Make a budget and actually use it.
21. Visit a fabric store and sew something.
22. Rearrange the furniture (with help).
23. Read *War and Peace*.
24. Scour used bookstores for out-of-print favorites.
25. Set up a croquet game in your yard.
26. Take a picnic lunch to the park.

27. Learn to cook *coq au vin*.
28. Make your own beer.
29. Write a letter to someone once a week.
30. Organize your photographs.
31. Write down a few memories for each of your kids.
32. Make a pot of chili and invite the neighbors in.
33. Pretend you are Jesus for a day, and try to act like him.
34. Learn to play bridge or poker.
35. Challenge the grandkids to a Monopoly tournament.
36. Plan a family talent show.
37. Invite your pastor to lunch.
38. Take a hike in an Indiana state park.
39. Visit the Indianapolis Motor Speedway Museum and learn more about the Indianapolis 500.
40. Patronize rummage sales in your area one weekend.
41. Go to see Gene Stratton Porter's Limberlost.
42. Stay overnight in an Indiana bed and breakfast inn.
43. Learn to swim, or at least float.
44. Visit Indiana college campuses.
45. Pray a novena all by yourself.
46. Teach the grandkids all the old songs.
47. Go on retreat or attend a day of recollection.
48. Offer to clean the church once a month.
49. Drive around rural Indiana and visit small towns.
50. Telephone an old friend and be prepared to visit.

These are just a few of the possible ways to enjoy retirement. You take it from here. †

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.)

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The chapel services are available for all Catholic residents, whether they live in Marquette Manor's apartments, the assisted living area or the health care center. †



Photos by Margaret Nelson



Nan Dunn reads the first reading and the psalm during a weekday Mass at the chapel.

Father Joseph Dooley distributes Communion to residents during one of the four Masses he celebrates each week in the Marquette Manor chapel in Indianapolis.

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Indianapolis educator is busy in retirement

By Margaret Nelson

Patricia "Pat" Mayer started what was to become her 35-year ministry at St. Roch Parish in Indianapolis by tutoring the junior high school children in math, phonics and reading.

She "retired" June 30 as director of religious education.

In the interim, she and her husband, Raymond, raised their eight children—two of whom were the preschoolers she brought when she started assisting at St. Roch School.

In between, Mayer also co-founded a learning center and taught seventh- and eighth-grade science. To avoid having her own children in class, she moved to the third grade. Then, because she loved teaching sacramental preparation, she asked to move down a grade when those instructions became part of the second grade curriculum.

In 1981 the pastor, Franciscan Father John Sullivan, asked her to direct religious education programs at St. Roch, at the same time doing the work of pastoral associate. When Father James Wilmoth became pastor two years ago, she became director of religious education.

For 15 years, Mayer has also made weekly

visits to some 16 parishioners confined to their homes and another 24 or so in nursing care facilities. She hopes to continue that ministry because "I hate to leave them."

Her daughter, Dr. Mary Lou Mayer, an oncologist, asked her mother to work for her after she retired. So Pat Mayer plans to start by helping in the office. She hopes to complete a hospice training course so that she will be qualified to provide pastoral care to some of her daughter's patients.

Pat's husband may have something to say about that. The couple will celebrate their 50th anniversary on Feb. 4, 2000.

"Ray's excited about me retiring," said Pat. She said that her husband retired 11 years ago and spends time helping at the St. Vincent de Paul distribution center.

"My husband said the thing he will enjoy most is the weekends," said Pat. Even though she always finished her work by noon on Sunday, "that kind of cut into the weekend. We never got to do a lot."

They plan to travel in their recreational vehicle. "When we had eight children, that was the only way to have a vacation," she said.

Their daughter, Kathy Delpha, teaches at St. Barnabas School. Son Richard owns a



Photo by Margaret Nelson

After 35 years of service to St. Roch Parish in Indianapolis, Patricia Mayer (center) "retired" last month as director of religious education. She will continue to bring Communion to Ruth (seated, left) and Wilbur Stout and three dozen other parishioners in their homes or nursing care facilities.

computer business and teaches at Texas A & M University. One son, Stephen, died in 1992. The graphic artist daughter, Margaret Mayer-Odland, owns a horse farm. Ann Marie Mayer has worked with the Indians in Arizona and now in Alaska. A son, Paul Joseph, has a local business rebuilding printing equipment. The youngest, Patty Ralston, is an intensive care nurse at the Indiana University Medical Center.

The Mayers have 13 grandchildren. She said that the family has always been blessed with relatively good health.

The couple may not travel extensively this summer because they have already planted a big garden, from which they typically can and freeze the vegetables.

"We'll go to Texas and Alaska, that's for sure," she said. "It seems like we've always had to make short, weekend trips before."

Mayer sees differences in the students since she began teaching. "Young people don't seem to have enough time for their families. They think they have to have two jobs to provide for them—and things are

very expensive now.

"But I think the thing kids miss the most is the quiet time," she said. "I remember our kids just sitting in the backyard looking at the clouds and telling each other what they saw in them."

"Today, everything is so organized for the kids. Even school starts in August now. When our kids were growing up, school always started the Tuesday after Labor Day."

"I think St. Roch Parish can't be beat as far as cooperating and working together," said Mayer. "They had a pitch-in reception [after Saturday night Mass] for my retirement. It was a way we could all come together and share."

"I'm glad this is my parish," said Mayer. "I would miss my work more if I were leaving the parish. I will miss religious education. The RCIA (Rite of Christian Initiation of Adults) was my love. I have enjoyed doing presentations at other parishes."

Mayer said, "I will miss getting the

See RETIREMENT, page 23

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The Next Best Thing to Home

Serving God was the focus of teacher's career

Alexa O'Neil retires after 37 years of working in Catholic education in Indianapolis

By Mary Ann Wyand

"Work for the Lord. The pay isn't much, but the retirement plan is out of this world!"

Long-time St. Luke School teacher Alexa O'Neil of Indianapolis laughed as she looked at the framed needlepoint gift. Years ago, she had given it to the late Father Paul Courtney, former pastor of St. Luke Parish, and when he retired he gave it back and told her to "keep up the good work."

She displays the needlepoint in her home along with a treasured collection of gifts and mementos from friends, co-workers and former students.

"I've kept them all," O'Neil said of the gifts. "They remind me of the kids."

After 37 years working in Catholic education and 36 years teaching at St. Luke, O'Neil retired in June but still plans to help her parish as an occasional substitute teacher.

She played the organ for Masses at St. Luke Church every weekend for 32 years, with only two weeks off each summer. Before Vatican Council II, she played for the Latin Masses every weekday morning. She plans to become more involved in liturgical music.

During her years in the classroom, O'Neil said, she always remembered that she was serving Christ. Bulletin board displays reminded the children that "We are the light of the world" and "Jesus said, 'Let the children come to me.'"

Hundreds of people, including many former students who remember her as a

favorite teacher, attended her retirement reception on June 6 in the St. Luke School gymnasium.

Former student junior Amy Reahard of Indianapolis surprised O'Neil with a portrait that looks just like her second-grade teacher.

"She was always a good student," O'Neil recalled, "but I had no idea she would be able to draw like this."

Katie Russo, St. Luke's assistant principal, has known O'Neil for 16 years and continues to be inspired by her examples.

"She's such a special person," Russo said. "I think all of us here—teachers, administrators, parents and students—are better people because of our involvement and friendship with her. She has been a wonderful mentor to so many people. She takes advantage of any teachable moment and has made such a positive impact on the children."

During nearly four decades in the classroom, O'Neil taught thousands of children—mostly second-graders—how to be better students, Christians and citizens.

"God wants us to lead the children and set good examples for them," she said. "It's a tremendous job to teach. I highly respect any educator. After all, we are preparing tomorrow's citizens for the Church and the state."

O'Neil said she was especially pleased when St. Luke sixth-grader Laura Stephan of Indianapolis organized four school fund raisers this spring to help the Kosovar refugees. Students col-



Photos by Mary Ann Wyand

Long-time St. Luke School teacher Alexa O'Neil of Indianapolis talks with second-grade students about the proper use of the baptismal font located in the narthex of St. Luke Church.

lected \$2,263.19, which was given to the archdiocesan Mission Office to be forwarded to Europe for emergency relief assistance.

During her years at St. Luke, O'Neil taught sixth-, fifth-, third- and second-grade classes and helped start recess, gym classes, economics lessons, two school choirs and two parish choirs.

O'Neil said she always emphasized memory work as a way to teach children phonics and increase their vocabulary and retention skills.

Each second-grader memorized a poem every week and learned to recite the 50 states and the state capitals, as well as the U.S. presidents in order of their term of service. She also taught her

students how to use the Bible and the dictionary.

"Children are like little sponges," she said. "If they want to, they can learn how to do most anything. If you give them an incentive, they'll work hard. I would tell the children that we don't want to use the word *can't* in second grade. I taught them that they don't know what they can do until they try, and I always encouraged them to try new things. I believe that you shouldn't put a lid on a kid."

O'Neil loves to collect sayings and slogans. Mementos from her years in Catholic education include framed pic-

See TEACHER, page 23

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How to cope when caring for the elderly

By Vicki L. Schmall and Ruth E. Stieh

You may be a spouse, son, daughter, neighbor, close friend or distant relative. You may be young or older yourself. No matter your relationship or age, as a caregiver you are making concessions and a personal sacrifice to provide care for another person.

This can create areas of conflict and high levels of stress in your life.

If you're young, you probably have competing responsibilities for children, spouse, and job. If you're older, you may be adjusting to age-related changes including retirement, reduced income, widowhood, declining health, or different living arrangements.

At any age, you probably have important goals and plans that are interrupted or postponed because of caregiving responsibilities.

As a caregiver you may be providing care out of love or out of a sense of obligation. More often than not, you feel both love and obligation. You may be providing the support alone or coordinating the work of others. You may find caregiving tasks satisfying and rewarding, or completely frustrating.

Depending on the specific need, caregiving can be a lot of different activities ranging from providing round-the-clock supervision to managing financial and legal affairs.

Whether you are providing round-the-clock direct care or coordinating others who provide direct care, you are still the caregiver. You are responsible to some degree for another person's well-being. You may feel a sense of accomplishment in helping your dependent relative and may experience a new closeness in your relationship.

However, no matter how loving the relationship, caregiving almost always involves some personal sacrifice and stress.

You may feel that there are too many expectations and not enough time and energy to meet them all. Unresolved, excessive, or prolonged stress results in what is often called "burnout."

When challenges and demands are too great, they drain our physical energy, time, health and money. Becoming aware of how stress takes hold is the first step toward coping with it.

When you experience an unusual level of stress, certain warning signals occur. Answering the following questions will increase your awareness of these signs:

1. Do you feel a loss of energy or zest for life?
2. Do you feel out of control, exhibiting uncharacteristic emotions or actions?
3. Do you lack interest in people or things that were formerly pleasurable?
4. Are you becoming increasingly isolated?
5. Are you consuming an increased amount of sleeping pills, medications, alcohol, caffeine or cigarettes?
6. Are you having increased health problems; for example, high blood pressure, ulcers or other difficulties?
7. Do you have difficulty falling asleep at night, awakening early or sleeping excessively?
8. Are you experiencing appetite changes?
9. Do you have problems with concentration or memory?
10. Are you increasingly irritable or impatient with others?
11. Do you have thoughts of suicide?

A "yes" answer to even some of these questions can indicate stress that has become debilitating. Recognizing the source of this stress is the next step in dealing with its destructive effects.

The causes of stress vary with the responsibilities and the caregiver. What creates stress for you may not create stress for someone else. There are, however, some common sources of caregiving stress.

1. Are you experiencing multiple demands on your time, energy or money? What are they?
2. Do you feel that your responsibilities conflict? Which ones?
3. Is there a difference in expectations between your family, your boss, your dependent relative, yourself? What are they?
4. Do you feel a lack of understanding about the older person's mental or physical condition?
5. Do you have difficulty meeting your relative's physical or emotional needs?
6. Are you pressured by financial decisions and lack of resources?
7. Do you feel a loss of freedom, a sense of being "trapped"?
8. Is there disagreement among family members?
9. Do you feel that other family members aren't doing

their share?

10. Does the older person place unrealistic demands and expectations on you?
11. Is there a lack of communication?
12. Do other family members have negative attitudes that you have trouble contending with?
13. Is there an observable deterioration in your family member that is painful to watch?
14. Are there other problems with children, marriage, employment or health? What are they?

Look carefully at the questions to which you answered "yes." You will want to focus your full attention on these specific sources of stress to reduce stress.

Once you know the sources of stress, you must determine which ones you can do something about and which are beyond your control. Successful coping involves accepting what you can and cannot change.

For example, you will not be able to change a parent who has always been demanding and inflexible, but you can control how you respond to your parent's demands. If your father has a progressively debilitating illness, you can't change that. However, you can develop skills for coping with the changes brought on by his illness.

Usually some action can be taken to decrease stress. Changes do not need to be major to make an important difference. Sometimes letting go of unrealistic expectations, or adjusting your standards of how frequently or how well you perform a task (such as housekeeping) will make a big difference.

In general, professionals who have extensive experience working with caregivers agree on basic strategies to help control the destructive effects of stress.

They are: set realistic goals and expectations, plan achievable goals, develop realistic expectations, establish your limits, ask for and accept help, take care of yourself, express your feelings, maintain your health, take time for yourself, involve other people, hold a family conference, seek professional assistance and use your community resources †

(Vicki L. Schmall is an extension gerontology specialist at Purdue University and Ruth E. Stieh is coordinator for training and development at Oregon State University School of Education.)

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Looking at time through a Christian lens

By Fr. David K. O'Rourke, O.P.
Catholic News Service

With so much focus on the coming of a new millennium, we could get the impression that year 2000 observances are going to be all about time—the passing of calendar time. But while this celebration does focus on time, it is not time as we usually envision it.

The jubilee year calls us to look at time—the time of our lives—through a very different lens, a Christian lens.

Talk about time and most of us look at our watches. We take "clock" time for granted and count on it to regulate our busy schedules. Time and the speed with

which it passes are fairly threatening. Clocks keep us on our toes and stress us out at the same time.

Christian or spiritual time was around long before people had watches, however.

Spiritual time is not a threat; it's an opportunity.

Mechanical time is a human invention. Spiritual time is a gift of God.

Spiritual time is designed to free us from the limits of our past and the inadequacies of our present so we can have a more humane and optimistic future.

Clocks measure time in terms of quantity—second by second, minute by minute. Religious or spiritual time views things in terms of quality—the quality of

our lives.

In the spiritual context, wasting time is not a problem. The problem is wasting a life.

If we're not satisfied with the quality of our lives, we should try to take control and make needed changes.

We can't do much about the past, but we can give shape to our futures.

We can learn to measure spiritual time. But that doesn't mean keeping track of the calendar or looking at our watches. The measure is in our heads and hearts.

Our heads can tell us if our lives are good. And our hearts can tell us if our lives are fulfilling and happy.

Developing a new sense of time can be

a useful way to get ready for the millennium. It requires a change in attitude.

That change can mean thinking more about the quality of our lives, and listening better to the signals our bodies and spirits send us regarding the quality of care we give ourselves.

The new millennium can be an opportunity to focus on our future and to assess it—not in terms of the passing of calendar time, but in terms of the opportunity we're offered to live as redeemed and forgiven people, and not to worry about the past. †

(Dominican Father David K. O'Rourke lives in Oakland, Calif.)

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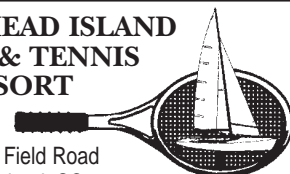
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Preplanning funeral eases burden for loved ones

By Dixie Porter Johnson and Linda McFarland

Most people die without any funeral plans. Loved ones are left with the task of making final arrangements. They may be unsure of the preferences of the deceased and find themselves making unfamiliar decisions in a short period of time.

Preplanning of a funeral can ease some of the burden of death for loved ones. In preplanning your own funeral, you are able to take time and make arrangements that satisfy you. Your family is spared making those decisions during a time of stress and grief.

Preplanning also allows you to have some control over the cost of the funeral. Funeral costs can range from a few hundred to thousands of dollars; in the Midwest the average probably falls between \$2,300 to \$3,000, not including cemetery expenses.

Costs can be cut by taking time to learn what products and services are available and purchasing only what you desire. Whether you prefer an elaborate funeral or a modest funeral, preplanning can help ensure that your wishes are met.

Advanced planning (funeral directors call this "pre-need planning") can be accomplished by prearranging a funeral service with a funeral home, joining a memorial society or leaving funeral burial instructions.

Each of these ways can help control expenses and simplify the work of survivors. No matter what form of advanced planning is done, however, the law generally allows survivors to disregard a decedent's wishes if they so choose. It is, therefore, always a good idea to discuss these matters with family members to reach an agreement on what will be done.

Prearrangement may be done without prepayment through a funeral home. You simply select the funeral home of your choice and record with them the type of service, products, and burial that you wish.

Some funeral homes, however, may charge a small

consultation fee for this service. This type of preplanning is not legally binding; you may change funeral homes, services and products.

Indiana law permits prefinanced funeral contracts. This law allows you to make arrangements with the funeral home of your choice and to pay for the service by placing the money in trust with an Indiana bank authorized to hold the trusts.

Once the money is placed into trust, it cannot be withdrawn, removed or taken out for the remainder of your life. You may, however, change the funeral home or merchandise and services desired.

This money is not counted as part of your probate estate and is not taxed, nor is it considered an asset for welfare eligibility consideration. At the time of death, the money is paid to the funeral director with whom you had the prearranged service contract.

Prefinanced contracts assure you that the money will be there to cover the costs of the type of service you desire. But you also lose flexibility and control over the trust fund. Consider this commitment carefully before signing a prefinanced contract, and read the contract and the trust agreement closely.

Preplanning may be done without prepayment through a funeral or memorial society. These societies assist members in planning simple, dignified, and economical funeral services. They are staffed by volunteers who can provide information about legal requirements and alternatives available in that location.

They will also provide literature about low-cost funerals, cremation, donor programs, and other pertinent infor-

mation relating to death arrangements.

Membership in a memorial or funeral society is open to anyone for a lifetime fee of between \$10 and \$30. Most societies are listed in the telephone directory, or you can obtain a list of those in your area by writing to: Continental Association of Funeral and Memorial Societies, 2001 S St. N.W., Washington, D.C. 20009.

A funeral and burial may also be preplanned through the completion of a simple document in which you describe your wishes about funeral and burial arrangements. Its purpose is to make the information readily available to your survivors.

Leave a copy with a family member or whoever is expected to handle the arrangements. Do not make the document a part of your formal will, which is often not read until the funeral is over.

The document should give any special instructions about how and where you wish to be buried and whether you have already made any arrangements with a funeral home or memorial society. You may also want to include the names, addresses and telephone numbers of special friends or relatives whom you want notified of your death. Your nearest of kin may not be aware of all of your dear friends or not know how to contact them quickly.

As you preplan a funeral, you need to know the basics of Indiana law regarding death and funerals. You should know that:

- A death certificate must be signed by a physician or coroner.
- Burial services must be supervised by a licensed

See PLAN, page 22

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PLAN

continued from page 21

funeral director.

- The body must be buried in an established cemetery within a reasonable time.
- The body cannot be cremated within 48 hours after death.

Following cremation, the remains may be deposited in a mausoleum or columbarium or deposited in the earth. Ashes may be scattered on "uninhabited public lands or waterways" without permission; no form needs to be filed.

To bury or scatter ashes on private land or on inhabited public land, contact the county recorder in that county because there are forms which must be completed.

There are no state laws requiring burial vaults, but many cemeteries have regulations concerning the type of receptacle in which the casket can be placed.

Embalming is only required when death was caused by a communicable disease or if the body is to be transported across state lines. However, embalming may be a practical necessity if you select an open casket ceremony.

Whether preplanning your own funeral or making arrangements when a relative dies, you will be selecting items that are both desired and affordable.

The goods and services offered by the typical funeral home generally include: removal of the body to the funeral home, services of the funeral director, embalming, cosmetic restoration, casket or alternative container, vault, use of the funeral home facilities including chapel, use of the funeral hearse, limousine for the family, scheduling church services, grave or mausoleum crypt, burial permit

and death certificate, notices to newspapers, clothing for the deceased, receiving and displaying flowers and visitors' register.

If a cemetery burial is desired, it will generally include the purchase of a vault, burial plot, marker or monument, and fees to open and close the grave. The total cost of these cemetery expenses typically is between \$1,400 and \$2,000. Above-ground burial in a mausoleum is an alternative to an earth burial, but it is usually more costly.

Most cemeteries require a vault or grave liner. These are containers which enclose the casket when it is placed in the ground. They are sold by funeral homes and some cemeteries and range in price from \$200 to \$1,500. The more expensive vaults are usually waterproof and claim to protect the remains, although there is no proof of this.

The cost of a grave marker or monument depends on its size, material, design, and craftsmanship. Since there is no need to have the marker at the time of the funeral, it is possible for survivors to compare options and make the purchase at their convenience.

American attitudes about funerals are changing. There is a trend toward cutting funeral costs. One way to reduce costs is to choose an alternative to the traditional funeral. Some alternatives are cremation, direct burial and donation of one's body to a medical school.

Cremation has been gaining wider acceptance in the United States, and it is typically chosen when a substitute for earth burial is sought. In those cases, a traditional funeral service may be held, with the body then cremated rather than buried in a cemetery.

Direct burial and direct cremation are quick, simple and less costly than traditional funeral and burial. The funeral director removes the body from the place of death and handles the entire disposition of remains. Memorial services are usually held at a later date.

People who donate their bodies for use in research or teaching may eliminate almost all funeral costs and also benefit humanity. However, donating your body is uncertain since the need for bodies has decreased and your body may not be acceptable at death. No institution can be required to accept your remains; therefore, it is necessary to have an alternative plan.

Death benefits are often available to the survivors to help defray funeral and burial expenses. They may include life insurance, employer's payments, money from fraternal organizations, and Social Security and Veterans Administration benefits. Most such benefits are not automatically sent but must be applied for. Thus it is important that you include the relevant information when you list your funeral and burial preferences.

Most people are at a considerable disadvantage when arranging a funeral and burial. The survivors are under time pressures and in an emotional state. The consumers may have little knowledge of or experience in funeral planning.

To assist consumers, the Federal Trade Commission (FTC) passed a rule on funeral practices. This rule allows the consumers to obtain the information they need to make more informed purchasing decisions and to save money, if they wish, in arranging funerals.

The rule provides protection in the following three major areas:

Price disclosures—Consumers must be provided with itemized price lists at the funeral home before any discussions about particular services or merchandise. They must also be given a written statement which lists the charges for services and merchandise they select. Itemized price information must be provided over the telephone upon request.

Misrepresentations—The rule prohibits funeral providers from misstating legal, crematory, or cemetery requirements. Funeral directors are prohibited from suggesting that embalming, caskets or burial vaults can preserve the body for extended periods of time.

Unfair practices—Embalming for a fee without permission from family members is prohibited, except in certain specified circumstances. Funeral providers are also prohibited from requiring a casket for direct cremation or conditioning the purchase of any funeral services or goods on the purchase of any other funeral goods or services.

The FTC passed this rule to make it easier for consumers desiring traditional funerals to control costs by declining the use of facilities or services they do not want. Consumers wanting less traditional services should find it easier to arrange alternatives, such as immediate cremation or immediate burial, that may cost significantly less than a traditional funeral.

The funeral industry has established ThanaCap, a consumer complaint organization. ThanaCap will act as mediator in funeral disputes and provide independent panels to analyze unresolved cases. They also notify state licensing authorities of any practices they consider illegal. For more information on ThanaCap contact: ThanaCap, 11121 W. Oklahoma Ave., Milwaukee, Wis. 53227 or call at 414-541-2500. †

(Dixie Porter Johnson is a consumer economics extension specialist at Purdue University and Linda McFarland is a graduate assistant.)

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RETIREMENT

continued from page 16

kids ready for first Communion and the Christmas pageant. The poor 'Joseph' was always shy about getting near 'Mary' for the Christmas play.

Mayer and Jeri Warner, pastoral associate at Sacred Heart of Jesus Parish, coordinated the Denver Bible Study. "We will continue that program next year," she said.

Warner said of Mayer, "She has always served the people of St. Roch Parish, working amazing hours and with a willingness to help. But she is also a leader among pastoral associates and DREs (directors of religious education)" in the archdiocese.

One former third-grade student, who

approached Mayer recently at a funeral, told her she had fulfilled her childhood dream to become a third-grade teacher.

Mayer went to Saint Mary-of-the-Woods College to get her master's degree in pastoral theology. She also earned a certificate in pastoral family studies at the College of Mount St. Joseph in Cincinnati so that she was qualified to counsel.

She believes that people need someone to listen to them, not so much to solve their problems.

Mayer said, "If you follow the life of Jesus, you know he gave people his time. We all have 24 hours."

Pat Mayer said, "I said to Ray, I feel like I should be preparing for something. I almost feel guilty sitting down."

The plans she's outlined should leave little time for sitting down. †

TEACHER

continued from page 17

tures featuring the messages "Bloom where you're planted" and "Children are not things to be molded, but people to be unfolded."

After her husband, Joseph, died in 1971, O'Neil raised their four children—aged 5, 11, 12 and 13 at the time—on her teacher's salary and supplemented her income by playing the organ at Masses.

"I was at St. Luke practically all the time," she said. "I've been a member of the parish since 1962, and I enjoyed teaching there. I worked one year at St. Simon School when it was located on Roy Road, then I applied for a teaching position at St. Luke in 1963 because it

was close to my home.

"I remember talking to Father Courtney about a job at the school, and he asked me, 'What else can you do?' I told him I could play the organ, so he tossed me a set of keys. 'Go across the street to the church,' he said, 'and turn the organ on and see if you can play it.' A few minutes later, he came in the church and listened to me play, then he said, 'You've got the job.'"

O'Neil said his response was an answer to her prayers because she loves serving God as a Catholic educator, she loves teaching and she loves children. And she stayed at St. Luke all those years because she loves the parish and the school.

"Some day," O'Neil said, "I hope God will say, 'Well done, my good and faithful one.' " †




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A short trip recalls time of French settlers

By Cynthia Dewes

Sometimes moseying around the region closer to home fits the constraints of money and vacation time for retirees better than 10-day cruises or flights to Hawaii. Just such a trip, suitable for a few days or even a weekend, is a drive out I-70 west through Illinois to the Mississippi River at Ste. Genevieve, Mo.

In case you want to bring along the grandchildren or the family, this trip offers something for all ages, including visits to historical sites, great food and lodging, and beautiful scenery. There are plenty of places to get out and sightsee, or to stretch their legs if the kids get antsy, and camping is available if budgets are tight.

After crossing the prairie of central Illinois along I-70, follow I-255 south to Cahokia Mounds, where you can see the results of excavations at sacred Indian sites. The town of Cahokia was established by French missionaries in 1699, and this entire area of the central Mississippi River valley has Gallic roots which are still present in the names, customs and food.

The oldest church in Illinois, the historic Church of the Holy Family, is located in Cahokia. It's been an operating parish for three centuries and is well worth a visit.

Driving on, you come to Fort de Chartres, a reconstructed fort of the 18th century which happened to be under flood waters the last time we saw it. Annual public events there include a Rendezvous in the summer and a French and Indian War Assemblage held every fall. These, too, are fun occasions to take short trips from home.

Downriver from the fort is the town of Prairie du

Rocher, considered the oldest town in Illinois. It's really the place to be when the French singers go caroling from house to tavern to restaurant on New Year's Eve, followed later by the annual Twelfth Night Ball.

The little town of Modoc on the river features a small ferryboat service across to Ste. Genevieve, Mo. The locals call it the "French connection."

Near Chester, the early 19th century French Colonial home of Pierre Menard still stands and is open for viewing. It's a lovely house and truly gives the feel of early French times. Menard, born in Canada, was a prominent fur trader and entrepreneur who was also the first lieutenant governor of Illinois.

Adjacent to the Menard house is a park where the log Fort Kaskaskia once stood on the bluffs overlooking the river. Across the river from here is Kaskaskia Island, the only community in Illinois west of the Mississippi.

Once the capital of Illinois, Kaskaskia was abandoned because it was too close to the river, which shifted its course. Now the island holds only a large bell from the original church, which cracked the first time it rang. It's called "The Liberty Bell of the West."

At Chester, a bridge spans the river between the two states. At the Illinois end stands a large statue of—you'd never guess who—Popeye! It seems he was the creation of native son Elzie Segar, who was born in Chester in 1894.

We cross the river and go up to Ste. Genevieve, the *pièce de résistance* of this trip and the oldest town in Missouri. There we often stay at the Southern Hotel, a historic building always used as a hotel and now renovated beautifully as a bed and breakfast inn. There are several

other less expensive hotels and inns in town, as well.

Ste. Genevieve, located 60 miles south of St. Louis, boasts many interesting sites, including a museum of local and historical memorabilia. There are several 18th and 19th century houses, most of which are open for viewing. Many were built in the early French post and sill construction similar to that of the Menard house.

My favorite building to visit is the Green Tree Inn, built in 1789 by a friend of George Rogers Clark. Two houses, the Bolduc house and the Amoureux, were built as early as 1770. The Bolduc-LeMeilleur House, built in 1820, is accurately restored and its yard contains a fine herb garden.

The impressive Church of Ste. Genevieve dominates the main square of the town, and the atmosphere of the entire place is definitely French Catholic. Ste. Genevieve also supports a band of French singers at the New Year, and hosts an annual Bastille Celebration in July.

Our kids' favorite attraction in Ste. Genevieve has always been a gigantic junkyard situated near the river side of town. Apparently an eccentric resident began to park his old cars and trucks around his house as they died, from the 1930s until the early 1980s. It was another kind of historic site and our boys, especially, loved it. We heard that the town fathers have been trying to get rid of it.

A quick drive home, perhaps up to St. Louis and then straight over to Terre Haute, completes this short trip. Short on time and cost, perhaps, but certainly long on fun and history. †

(Cynthia Dewes, a member of St. Paul the Apostle Parish at Greencastle, is a regular columnist for The Criterion.)

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Year of Older Persons celebrates gifts of the elderly

"Towards a Society for All Ages" is the theme for the International Year of Older Persons.

Festivities began at the United Nations headquarters in New York on Oct. 1, 1998, and will continue throughout the world until this October.

To commemorate the special observance, United Nations officials commissioned the creation of a circular logo to express the "vitality, movement, diversity and interdependence" of older persons.

The one-year observance recognizes the diversity of experiences and the abilities of mind and spirit of older persons, which are made possible by healthy lifestyles, as well as the independence and interdependence of the generations.

The elderly are "sources of wisdom and witnesses of hope and love," Pope John Paul II wrote in "*Evangelium Vitae*" (n. 94).

"Brothers and sisters of the older generation, you are a treasure for the Church, a blessing for the world!" the pontiff said.

"A society for all ages" respects the rights and needs of all people, the pope said, and fosters a sharing of gifts and experiences between generations for the good of all. †

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Retirement years can mean a time for travel

This coast-to-coast trip by automobile covers 19 states in eight weeks with time to relax

By John F. Fink

One of the advantages of being retired is the opportunity to travel.

This past winter my wife, Marie, and I combined travel with a desire to escape the Indiana weather. We drove our 1994 Dodge Intrepid through 19 states. We went from coast to coast and walked the beaches on Hilton Head and Ormond Beach along the Atlantic Ocean and Santa Monica Beach on the Pacific coast.

We traveled at a leisurely pace, taking eight weeks to

complete the trip. We spent a full 10 days with our daughter in Santa Monica and three or four days in various other places: Hilton Head; Sun City Center in Florida; with another daughter in St. Louis, with a son in Dallas; in Santa Fe, Phoenix, Death Valley and Las Vegas.

We never overdid the driving. We usually stopped before it got dark at about 6 p.m., and the next day saw the things that place had to offer before continuing our drive in the afternoon. I did all the driving and Marie did all the navigating. We've long known that we make a good team.

Audio books help make the driving time seem shorter. (For those who don't know, it's possible to get audio books at Cracker Barrel restaurants, buying them at one stop and returning them at another.)

We made it a practice to stop at the Visitors Welcome Center as we entered each state. The stuff we picked up there, and the advice we received there, usually helped us decide where to stop for the night and what attractions we

made sure we saw. There were always coupons for discounts at motels.

Motorists should definitely belong to the AAA auto club. Their services are invaluable if you should ever run into trouble which, fortunately, we didn't on this trip. Their tour books for each state are well worth the membership.

We left Indianapolis in terrible weather on Jan. 12, and it was a relief to get away from the ice and snow. The first part of our trip was at Hilton Head and several places in Florida. Last year we spent six weeks in Naples, but this year we didn't go that far south. We stayed overnight in St. Augustine and Ormond Beach on the east coast before going to the Tampa area for five nights. We had time to explore the west coast of Florida from Clearwater to Sarasota.

We returned north, to St. Louis, for several days at the end of January for the baptism of our latest grandchild (the

See TRAVEL, page 26

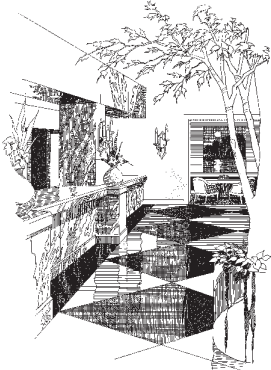
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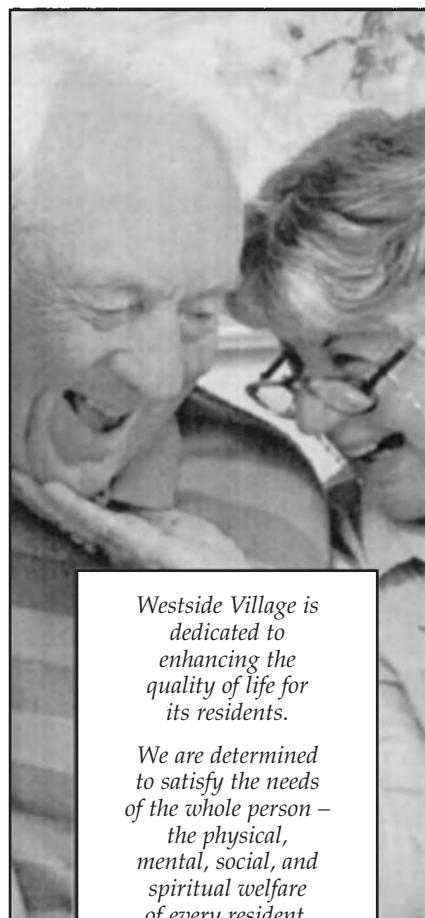
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TRAVEL

continued from page 25

10th), David Francis Meyerhoff. Then, on Feb. 1, we began our trip south and west. Here are just a few highlights:

In Texas we learned what they mean when they say that Dallas is the end of the East and Fort Worth is the beginning of the West. The neighboring cities are vastly different. We enjoyed Fort Worth more. We saw a rodeo and visited four museums there.

The Palo Duro Canyon, outside Amarillo, is the largest canyon in Texas. Although it pales in comparison with the Grand Canyon in Arizona, it was interesting to see how the canyon was formed over a period of about 380 million years. Nearby is the city of Canyon and the Panhandle-Plains Historical Museum, the largest history museum in Texas. It's surprising that such an excellent museum would be located in a small town like Canyon instead of in a major city.

Santa Fe, N.M., is a fascinating city, one of my favorites. It is both historical and the modern home of more than 200 artists (including our guide). The state capitol is filled with paintings and sculptures. San Miguel Mission is the oldest church in continuous use in what is now the United States. The cathedral in St. Augustine, Fla., which we saw earlier, is older, but has not been in continuous use. San Miguel was built in 1610 and rebuilt in 1693 after Indians severely damaged it in an uprising in 1680.

The Loretto Chapel is famous for its "miraculous staircase." The church there was built without a staircase to the choir loft and one needed a ladder to get there. One night, after the Sisters of Loretto finished a novena to St. Joseph, a carpenter showed up who volunteered to build a circular staircase. He spent six months doing it. It consists of 33 steps with two complete 360-degree turns. It has no nails or central support post and, it turned out, nobody knows where the wood came from since it's not native to New Mexico. Once the staircase was completed, the stranger disappeared. Naturally, the sisters believed that it was St. Joseph. I believe it, too.

While we were in Santa Fe, we visited five museums, including the Georgia O'Keefe Museum which houses 100 of the famous abstractionist painter's paintings. The best museum, though, was the Palace of the Governors because it featured the history of Santa Fe and we had a wonderful guide who made that history come alive.

You've undoubtedly figured out that Marie and I like

museums. We visit them wherever we go.

In Arizona we skipped the Grand Canyon on this trip because it was too cold and we have been there several times before. Instead we turned south to Sedona, Ariz., taking the scenic drive from Flagstaff through the amazing Oak Creek Canyon. One of the main attractions at Sedona is the Chapel of the Holy Cross, a Catholic chapel cut into the rocks and surrounded by Sedona's red mountains.

When you go to Phoenix, don't miss the Heard Museum and its exhibits on the culture of the Native Peoples of the Southwest.

After a day in Palm Springs and Palm Desert, we drove to Santa Monica. Staying at our daughter's apartment, we spent 10 days seeing the sights in and around Los Angeles. We got to numerous museums, including the Los Angeles County Museum, which was featuring Van Gogh paintings from the Van Gogh Museum in Amsterdam.

Perhaps my favorite museum was the Gene Autry Museum, which is much more extensive than I expected. It has important collections of art, artifacts and documents about the West, and an interesting history of movie cowboys.

We also spent 10 hours at Universal Studios. We enjoyed a tram ride through the backlot, where they have the facades for many streets, houses and other buildings that have been photographed in movies over the years. The entertainment places, with many special effects, were fun.

From Santa Monica we drove north to San Simeon to see the Hearst Castle, the residence of William Randolph Hearst. The castle is magnificent, second in size only to the Biltmore. It contains art, mainly gigantic tapestries and numerous sculptures, everywhere.

Then we continued north on Highway 1 to Carmel through *El Sur Grande*, the Big Sur, arguably the most beautiful drive in the country. It is flanked on one side by the majestic Santa Lucia Mountains and on the other by the Pacific Ocean pounding on the rocky coastline. At Carmel we visited the Carmel Mission, where Blessed Junipero Serra is buried, and then took the scenic 17-mile drive around Pebble Beach.

Our next major stop was Death Valley, a wonderful place to be in February but not in the summer, when temperatures are often above 120 degrees. I think the mountains in Death Valley are more beautiful than those in the Painted Desert in Arizona. Their red, yellow, white and gray stripes show different geological ages.

After seeing so much natural scenery, we took in man-made scenery—the fantastic hotels of Las Vegas.

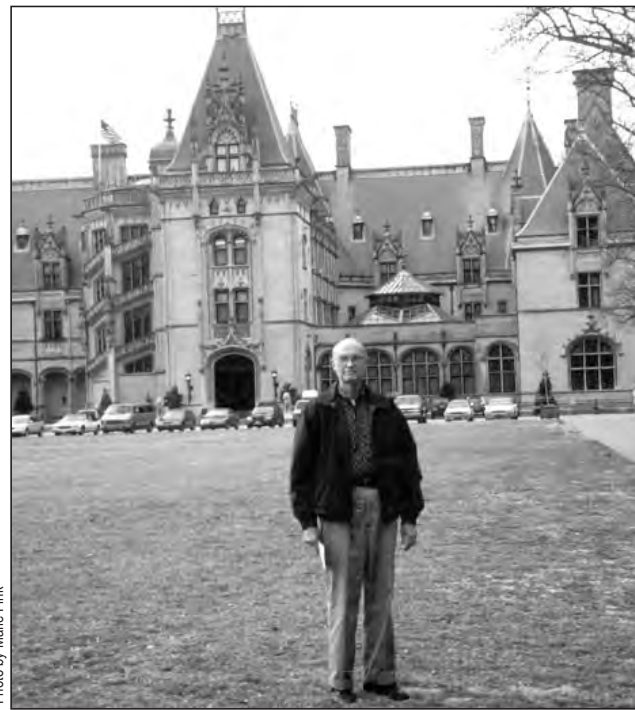


Photo by Marie Fink

John F. Fink, editor emeritus of *The Criterion*, stands in front of the Biltmore House in Asheville, N.C., during a recent trip through 19 states. He and his wife, Marie, visited historical sites and museums.

Then it was back to more gorgeous scenery as we drove through Nevada and southern Utah into Colorado. Utah's mountains, buttes, mesas, deep canyons, steep cliffs and strange formations thrusting upward are simply magnificent. And Colorado's National Monument, 23 miles of massive sandstone cliffs and ramparts, sheer-walled canyons and sculptural spires, are fantastic.

We stayed in Denver only one night. We went to the U.S. Mint there and the Molly Brown Home before continuing our drive east.

Our highlights on the way back were the Eisenhower Center in Abilene, Kan., and the Truman home, museum and library in Independence, Mo.

The trip was a great adventure and we enjoyed it, even though we got tired of living out of a suitcase. We stayed home a few weeks before visiting another son and his family in Connecticut, this time driving through only six states. †

(John F. Fink is editor emeritus of *The Criterion*.)

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Church and culture interrelate in daily life

By Fr. Robert L. Kinast

The Church contributes to modern culture and receives something in return. This is a two-way relationship that is accompanied by great possibilities as well as pitfalls.

Vatican Council II offered us a positive assessment of the relationship between the Church and modern culture.

In the "Constitution on the Church in the Modern World," the council described this as a mutual relationship. The council said: "Just as it is in the world's interest to acknowledge the Church as a historical reality and to recognize its good intentions, so the Church itself knows how richly it has profited by the history and development of humanity" (44).

The two-way interaction that this relationship entails is only to be expected. After all, the Church is part of culture. Its members are members of society, engaged in the world's activities, problems and accomplishments.

And the Church has a mission to proclaim the good news of Jesus to culture. To do this, it must share people's experience of the modern world, understand their concerns and communicate the Gospel in ways that make sense to them.

The Church's relationship to culture may be seen more concretely by considering what the Church gives and what the Church gets.

The Church gives people a vision and experience of what life is when it is in touch with God. Worship and prayer are important factors in this.

The spiritual life of the Church makes several contributions to our world. It nurtures a hopeful, transcendent spirit in people, which carries over to daily life. Thus, we are reminded that not everything depends on us. We are children of a loving God whose promises are trustworthy.

What is affirmed here? That there is always more to life than what we now know or experience.

From culture, the Church receives the gift of its art.

Without music, painting, architecture, dance and poetry, the Church's liturgical and spiritual life would not flourish. A culture's way of expressing beauty and feeling, and its forms of communication help the Church to convey the deep, rich meaning of prayer and worship.

The Church gives society guidance through the education and formation of its own members, and through public advocacy of human rights and moral principles. Church education is not just about religion; it is about living one's whole life religiously.

Catholic schools and colleges have been a major factor in this type of holistic education. Religious education programs, including adult education offer-



Bishop Dale J. Melczek accepts the offertory gifts from a Hispanic woman during a liturgy in the Diocese of Gary. The Church gives people a vision and experience of what life is when it is in touch with God. From culture, the Church receives the gift of its art and music, which enables spiritual life to flourish.

The Holy Spirit helps Christians discern good and bad in culture

By Fr. Paul J. Schmidt

A culture is constituted by beliefs, social forms and material traits of a racial, religious or social group.

Often cultures clash. American culture promotes values of freedom and individual opportunity that support worship and the development of conscience, but America's focus on consumerism and individualism conflict with Gospel teachings.

Some dimensions of culture foster human life; others oppose and destroy it.

Technology enables medical experts to save life and to bring encyclopedic knowledge, drama and music into homes. Technology also enables selective elimination of unborn life and access to Internet pornography and violence.

Pope John Paul II refers to a culture of

death—an attitude that human life has little value and can be eliminated when disabled or inconvenient—which threatens civilization. He contrasts this with a culture of life: reverence for life from conception to death.

The 20th century has been plagued by genocide, torture, ethnic cleansing, war, abortion, euthanasia and a concentration of wealth in the hands of a privileged class.

People need to evaluate their culture in order to choose the good and reject the evil. This capacity to discern our culture is a gift of the Holy Spirit, who brings light and warmth, wisdom and love, to the task. †

(Father Paul Schmidt is the director of priests personnel for the Diocese of Oakland, Calif.)

ings, aim at the same goal but usually have less time and fewer resources to accomplish it.

The Church gives public guidance through its teachings on social issues and its influence, both organized and individual, in crafting legislation, providing social services and holding other institutions accountable to commonly shared moral principles.

These efforts by the Church are not always welcomed, but they are necessary if a society is to thrive.

To make such contributions, the Church receives from society both a body of knowledge and a set of methods. The knowledge gained through many forms of research and discovery helps the Church to penetrate God's revealed truth more deeply, understand it better and present it more suitably ("Church in the Modern World," 44).

Of course, knowledge gained in one's culture about different age groups—and their special needs and interests—helps Church educators emphasize those aspects of the Gospel message most relevant to a particular group of learners.

The Church also gives to society by offering support, care and healing to people who are ill or in crisis. Much of this work is done through Catholic hospitals and social agencies.

On a day-to-day basis, Catholic parishes and schools also provide pastoral counseling and support for people with problems ranging from marriage and family crises to drug dependency, grief and divorce.

To make these contributions, the Church receives from society a vast knowledge about human beings as well as methods of counseling.

The more the Church knows about human nature and behavior, the better it is able to help people deal with their problems and integrate their lives with God's grace.

Likewise, tested methods of counseling, and the theories behind them, enable pastoral counselors to identify a person's difficulty more accurately and to respond effectively and helpfully.

Of course, the relationship between the Church and culture has not always been harmonious, as Vatican II also acknowledged. Sometimes cultural values and trends that are incompatible with the Gospel exert a great influence on Church members without their even being aware of it.

Pastoral theologian Michael Warren, who teaches at St. John's University in New York, drew attention to this fact in his recent book, *At This Time, In This Place*, published by Trinity International Press. As in any relationship, nothing is automatic.

That's why the positive interplay between Church and culture must be cultivated constantly, with an awareness of the pitfalls and confidence in the possibilities. †

(Father Robert Kinast is the director of the Center for Theological Reflection at Indian Rocks Beach, Fla.)

Discussion Point

Parishes need to expand outreach

This Week's Question

What need of your society would you like more Church members to address?

"I would say outreach. That is, developing a welcoming spirit. More personalized invitations to join the activities of the parish would be a good thing." (Mark Chiriboga, Houston, Texas)

"Adult day care, expanded elder care, is one thing I think Church members can and should address. It is a growing need and will continue to be a need that many of us face." (Christina Chiriboga, Buffalo, N.Y.)

"I think there should be a better connection between

the Church's everyday functions and local issues. For example, local environmental issues such as expanding or taking care of green spaces in the inner city, or local beautification efforts like sponsoring community flower or vegetable gardens." (Scott Billman, Buffalo, N.Y.)

Lend Us Your Voice

An upcoming edition asks: Do you have what you call a philosophy of life? What is it?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



Perspectives

From the Editor Emeritus/John F. Fink

Emperor, pope clash at council

There were 102 years between the Council of Chalcedon of 451 and the Second Council of Constantinople of 553, but that doesn't mean that those were peaceful years for the Church. Just as previous councils' condemnations of Arianism and Nestorianism weren't accepted by some Christians, neither was the Council of Chalcedon's condemnation of Monophysitism. Monophysite churches, which taught that Christ had only one nature, became prevalent in Syria and Egypt, just as Nestorianism, which taught that there were two persons in Christ, prevailed in Persia.

Although the Church in the West accepted Pope Leo the Great's definition that the two natures of Christ (the divine and the human) were united in the one person of Christ, the Churches in the East did not. The imperial government at Constantinople made strenuous efforts to reconcile the Monophysites with the Catholic Church.

Emperor Justinian, who reigned from 527 to 565, tried to unite Christianity. He recognized that the Monophysites thought that the Church was guilty of Nestorianism. When he told them that Nestorianism had been condemned, they pointed to three writings that seemed to teach Nestorianism but which had never been condemned. Later known as the Three Chapters, they were documents written by Theodore of Mopsuestia, Theodoret of Cyprus and Ibas of Edessa. Theodoret, the Monophysites pointed out, had even been restored to his see and participated in the Council of Chalcedon.

In order to win the favor of the Monophysites, Emperor Justinian issued an edict condemning the Three Chapters. The bishops of the East went along with that, but the Church in the West decided that Justinian was interfering in Church matters and took the anathematization of the Three Chapters as an attack on the Council of Chalcedon and Pope Leo the Great. Pope Vigilius refused to approve Justinian's edict.

Justinian had Vigilius arrested, took him from Rome to Constantinople and subjected him to intense pressure to approve the edict. Vigilius finally succumbed and in 548 issued the *Iudicatum*, condemning the Three Chapters but upholding the decisions of the Council of Chalcedon. This created a wild uproar in the West and the pope withdrew his approval. He agreed, though, to see what action another council would take, privately assuring Justinian that he would do all in his power to bring about the condemnation of the Three Chapters.

Although the pope demanded that the new council meet in Sicily or Italy, Emperor Justinian convened the fifth ecumenical council, Constantinople II, in Constantinople. It was attended by 165 bishops under the presidency of Eutychius, patriarch of Constantinople. Pope Vigilius refused to attend. The council once again condemned Nestorianism and condemned the Three Chapters.

But Justinian still had to bring the pope in line. He kept him under strict house arrest, and threw his advisers in jail, until he agreed to the council's decisions. He finally did so on Feb. 23, 554. He was then set free but, after remaining in Constantinople for another year, died in Sicily while on the way back to Rome. †



Journey of Faith/Fr. John Buckel

Love: "It's Greek to me"

The term *love* is probably the most misunderstood word in the English language.



Consider the following statements: "I love ice-cream." "I love my friends." "I love you." "I love God." "God loves human beings."

Even though the word *love* appears in all of these sentences, it has a different meaning in each one of them.

According to Bruce Long (a theologian), the different ways that the term *love* is used in conversation can be reduced to three general categories.

First, there is "carnal love." This type of love is concerned with one's desire to enjoy something or someone "for one's own pleasure." Such love is associated with the Greek word *eros*. To love ice-cream is to say that "it makes me feel good."

Secondly, there is "friendly love," a higher kind of love in which comradeship or affection is offered to another person. This type of love is associated with the Greek word *philos*. Love understood in connection with friendship involves aspects of both giving and receiving.

Thirdly, there is "divine love." This, the highest form of love, is associated with the Greek word *agape*. It is primarily concerned with promoting the well-being of the beloved.

When two people begin their married life together, they are said to be "in love." They experience a special "thrill" whenever they are together. As time passes and children enter the picture and the routine of life settles in, a slow but steady change occurs in husband and wife. The thrill is gone. "The

honeymoon is over."

A number of married couples mistakenly believe that at this stage of the relationship, their love for one another is dead. This, in fact, is not the case. On the contrary, the spouses now have the opportunity to significantly deepen their love for one other.

Each spouse must become more "other-oriented." Both of them must be willing to give without expecting anything in return.

Love often demands great sacrifice. However, the great joy that accompanies *agape* love makes it worth the while. Those who have experienced *agape* love, naturally offer that unselfish love to others as well. Such love makes life worth living.

When one remarks, "I love ice cream," one does not intend to convey the notion of selfless love but rather the idea that it gives one physical pleasure. However, when a person says, "I love you," one would hope that this person has in mind the love that is associated with genuine friendship and unconditional love.

The love that Christians have for God should not be self-centered. Perhaps without realizing it, some people are motivated to pray and to perform good deeds for a "spiritual reward" of some sort. If the love that Christians have for God is to deepen, it must become more other-centered.

Those who have *agape* love for God have a response for people who remark, "I don't go to church and I don't pray because I don't get anything out of it." The followers of Jesus make time for private and communal prayer not simply to receive something but rather to express something, namely, their love for God.

Agape love is a sacred reality. Since "God is love," then every time we experience unconditional love, we experience God. †

The Yardstick/Msgr. George G. Higgins

How well Is Vatican II known?

For the better part of the Second Vatican Council (1962-65) I lived with approximately 15 U.S. bishops and priests in a Rome hospice known as Villanova.



Recently, going through my books about the council, I discovered to my pleasant surprise a group photo of all those who had lived at

Villanova. This long-forgotten souvenir brought back happy memories. But, as I examined the photo, I was saddened to discover that a large majority of those who shared with us Villanova's hospitality have gone to their reward.

The same is true of the vast majority of the approximately 2,500 bishops and theologians from the world's four corners who took part in the council in St. Peter's Basilica.

This means that of all the living U.S. bishops, only a few attended the council. One era has given way to another.

All of this lends added weight to a point made by sociologist James Davidson of Purdue University (and a regular columnist in *The Criterion*) at the recent Catholic Press Association convention. Davidson said that 40 percent of those he surveyed said they did not know anything about Vatican II. Two-thirds of those who had at least heard of the council said they did not know enough about it to have an opinion on whether the changes it led to are good or bad.

I suppose the logical place to begin addressing this pastoral challenge is in our seminaries and in the institutes that specialize in training lay ministers. I hope I'm wrong, but I suspect few of today's seminarians and prospective lay ministers have read the council documents from beginning to end. But merely reading the council documents will not fill the gap. Only a study of

the council's history will enable people to put the council documents in their proper historical and theological context.

Fortunately, scholarly English-language histories of the council are steadily becoming available. The best is the five-volume, multilingual series co-edited by Father Joseph Komonchak of The Catholic University of America.

Within the near future, the four-volume, popular-style council history written by Redemptorist Father F. X. Murphy under the pseudonym "Xavier Rynne" (his mother's name was Rynne) will be published in one volume.

Numerous English-language commentaries on the council documents are in print. In fact, before the council ended in 1965, the number of such commentaries far exceeded the number of books in print even today about Vatican I, which ended 130 years ago.

The relative dearth of English-language books about Vatican I is unfortunate because it is almost impossible to understand Vatican II outside the context of its predecessor council. This is particularly true when it comes to understanding what Vatican II said (or to some extent failed to say) about the relationship between papal primacy and episcopal collegiality.

Crossroad recently published a series of scholarly volumes on this subject. One volume in particular—"Toward a Papacy in Communion: Perspectives from Vatican Councils I and II," by German theologian Hermann Pottmeyer—is an invaluable contribution for understanding both councils and their relationship.

The gap in people's knowledge of Vatican II, which Davidson highlighted, is a serious pastoral problem. But, as noted briefly here, ample resources are available to those responsible for addressing this challenge. †

(Msgr. Higgins is a regular columnist with *Catholic News Service*.)

Cornucopia/Cynthia Dewes

Freedom for all or free-for-all

"Free at last, free at last, thank God almighty, we're free at last!"



Although I doubt that Thomas Jefferson and Ben Franklin and those boys expressed themselves with this kind of evangelical fervor, I'll bet they felt that way on our nation's first Independence Day, July 4, 1776. After all,

they were heirs to a history of European political oppression that threatened to continue in the New World, just as Martin Luther King Jr. and his companions were heirs to a personal slavery that threatened to continue in social practices.

Recently I met a man who spoke with a foreign accent. While we chatted, he told me he had emigrated from Turkey in the early '90s, and that he loved it here in the USA.

"America is the greatest country in the world," he said. "You don't know how lucky you are." And, to my granddaughter, he added, "I hope you know how lucky you are."

We felt humbled by his remarks, and were reminded of something we already knew: we live in a country where political freedom is a given. My granddaughter knows that because we tell her so, but I can remember vividly fearing its loss. And I have lived long enough to learn not only about the medieval serfs, but also about the blacks, the Jews, the ethnic Albanians, the people living under communism, and others to whom freedom has been systematically denied.

More than two centuries after that first

Independence Day, some of us may not realize why celebrating national independence was, and is, a big deal. Many Americans who are too young to remember World War II or even the Cold War simply have no clue as to why our country is unique in the history of political organization and government.

Many of us have no personal experience of being persecuted for our religion, or ethnic heritage, or because we're poor and have no power to resist reckless greed. We don't remember a time when we could be fired from a job, evicted from a home, told how many children we can have, or officially scorned because of mere circumstances of our birth.

It seems that gratitude for our freedom has been eclipsed by a certain arrogance about it. Freedom gives us *rights*, by God, and we plan to exercise them. Never mind that there are responsibilities connected with freedom that need to be fulfilled in order to keep it.

In times when even our president and other elected leaders separate personal behavior from public morality, or image from substance, freedom can easily slip away through willful ignorance. And, while there are extenuating circumstances in any human endeavor, the theory of relativity does not apply in a free society.

In this great experiment in freedom we call the U. S. of A., individuals must be given respect because they are made in the image of God. But, for the same reason, they must also be respectable. This is what we celebrate on Independence Day. †

(Cynthia Dewes, a regular columnist for *The Criterion*, is a member of St. Paul the Apostle Parish in Greencastle.)

Fourteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 4, 1999

- Zechariah 9:9-10
- Romans 9:11-13
- Matthew 11:25-30

This Sunday is Independence Day in the United States. Priests are authorized to select special prayers and readings for the occasion. These readings are for the observance of the Fourteenth Sunday in Ordinary Time.



The first reading for this weekend is from the Book of Zechariah. The name "Zechariah" was very popular among ancient Jews. In fact, it appears no less than 29 times among Old Testament characters.

In this case, Zechariah was of a priestly family, the son of Berechiah and the grandson of Iddo. He was born in Babylon, so he was part of those generations of exiles who endured the experience that so deeply impressed itself upon the Hebrew mind and outlook upon life.

At an early age, having been returned to the Promised Land by his grandfather, he began to prophesy.

Zechariah died a tragic death. He was murdered in Jerusalem in the very environs of the temple.

This book is hardly short. It contains 14 chapters. Yet it is not lengthy enough to be included among the great, majestic writings of Ezekiel, Isaiah, and Jeremiah. Nevertheless, it is powerful and expressive in its message, and for centuries it has enjoyed popularity among those who thirst for God's holy words.

These verses reflect the condition in which they were written. The exiles were once again at home. Babylon was a memory. But their return had a cruel side. They found the land promised them by God to be desolate and fallow. Want and despair haunted the lives of almost all of the people. In these conditions, the temptation to rebuke God, or even to deny God, was strong.

Zechariah called the people to be of strong heart and good cheer. If they were faithful, God would respond to the holy Covenant. He would rescue them from their misery. His messenger would come, not as an earthly lord, but as a great spiritual figure able to bring a wealth utterly unavailable to any king or general, how-

ever powerful or successful.

The verses, of course, reflect the actual event of the Lord's arrival in Jerusalem on the first Palm Sunday.

For the second reading, the Liturgy of the Word turns to the Epistle to the Romans.

Typically clear and brilliant, this great classic of Revelation reminds us that we are alive in nothing less than the very life of God. Our unity with Jesus brings us this divine life. In this life, we are secure. In it, we can anticipate life forever.

St. Matthew's Gospel is the source of the last reading. In this reading, Jesus proclaims that the knowledge of God reveals a profound and sublime wisdom, a gift not given all, nor accepted by all. Those who scorn God are not the most intelligent, but rather are the least intelligent.

The reading, however, is not simply an affirmation of God as a serene and abstract reality. Rather, God is presented as the source of great love and peace. Whatever in earthly existence troubles a person is swept away by the great love and powerful protection of God.

Reflection

The Church leads us through the year, and through life. We may not find ourselves literally in the same circumstances as those encountered by the contemporaries of Zechariah, but life for any of us may become quite distressing. We all face heartbreak, disappointment, even severe problems, and ultimately, of course, death itself.

The first reading and Matthew's Gospel remind us that the eternal and peaceful life with God await us. We have nothing to fear. If God is with us, no enemy can prevail over us.

Romans tells us directly and reassuringly that we possess this divine life when we bond ourselves with Jesus, accepting in our own lives and hearts the greatness of God and dedicating ourselves to God at every moment of every day. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication. Please include name, address, parish and telephone number and send to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206 or by e-mail at criterion@archindy.org. †

Daily Readings

Monday, July 5
Anthony Mary Zaccaria, priest and religious founder

Genesis 28:10-22a
Psalm 91:1-4, 14-15ab
Matthew 9:18-26

Tuesday, July 6
Maria Goretti, virgin and martyr

Genesis 32:23-33
Psalm 17:1-3, 6-7, 8b, 15
Matthew 9:32-38

Wednesday, July 7
Genesis 41:55-57; 42:5-7a, 17-24a

Psalm 33:2-3, 10-11, 18-19
Matthew 10:1-7

Thursday, July 8
Genesis 44:18-21, 23b-29; 45:1-5

Psalm 105:16-21
Matthew 10:7-15

Friday, July 9
Genesis 46:1-7, 28-30
Psalm 37:3-4, 18-19, 27-28, 39-40
Matthew 10:16-23

Saturday, July 10
Genesis 49:29-32; 50:15-26a
Psalm 105:1-4, 6-7
Matthew 10:24-33

Sunday, July 11
Fifteenth Sunday in Ordinary Time

Isaiah 55:10-11
Psalm 65:10-14
Romans 8:18-23
Matthew 13:1-23 or Matthew 13:1-9

Question Corner/Fr. John Dietzen

Clerical celibacy dates back to fourth century

QI am engaged in a controversy with some Christians and Jews about celibacy in the Western Church. Could you tell me when the rule began that priests should not marry?



My Jewish friends say the idea could not have come from them. Was there any celibacy practiced in the Old Testament? (New York)

AThe very idea of a celibate life for men or women was generally repugnant to Hebrew culture.

The only Old Testament figure who was celibate, to my knowledge, was Jeremiah. He was told by the Lord not to marry as a sign that children then being born would die in the exile tragedies to come (Jer 16:1-4).

The Christian story on the subject is naturally long and complicated, but here are a few highlights.

During the first 1,000 years of Christianity, of course, many clergy, including some popes, were married men. A number of popes, in fact, including Gregory the Great (590-604), were children or descendants of married priests and bishops, and other popes.

The first general law in the Western Church binding clergy to a celibate life came in the late part of the fourth century, with decrees by popes, beginning with Pope Damasus (366-384), and regional councils in Europe and Africa.

During the next 700 years, marriages of priests, deacons and bishops were held to be unlawful.

The movement toward clerical celibacy culminated for the universal Church in the 12th century, when the First and Second Lateran Councils declared such marriages not only illicit but invalid.

Much later, in 1563, the Council of Trent reaffirmed the law of clerical celibacy. Against enormous opposition, however, the council declared that celibacy is a matter of Church law, not divine law. This means that the Church could change its legislation concerning celibacy if it wishes.

As we all know, this is what happened

for deacons when Vatican Council II instituted a married permanent diaconate.

While a number of married converts to the Catholic faith have been ordained recently to the priesthood and remained married, the Western Church obviously is not prepared to alter easily a practice which has been so intimate a part of its life for the past 17 centuries.

QI have assisted for many years in our parish "CCD" education program for children who are not in a Catholic school. I've asked many parishioners, but no one at our church seems to be able to tell me what those initials mean.

Our pastor says they stand for Confraternity of Christian Doctrine, but he didn't know why we usually refer to our after-school program that way.

What is this confraternity? (Pennsylvania)

AUnder former Church law, all parishes were required to have a Confraternity of Christian Doctrine, an umbrella organization responsible for all varieties of parish religious education programs. National and international CCD agencies prepared textbooks and courses for use in these programs.

In recent decades, numerous other highly professional religious instruction programs have been developed, however, generally replacing materials prepared and produced by the confraternity. What were once known as diocesan CCD offices are now referred to as religious education offices.

Thus, religious instruction programs such as yours still are often called CCD classes, but this use of the name is pretty much an anachronism today.

In our country, the Confraternity of Christian Doctrine still exists as part of the U.S. Catholic Conference. It licenses Catholic liturgical books, Bibles and some other religious literature. †

(A free brochure answering questions Catholics ask about cremation and other Catholic funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Questions for this column should be sent to Father Dietzen at the same address.)

My Journey to God

Happiness Dwells Within

My joy at 10 was a heart like a kite
And a swing seat soaring into the sky.
In wiser years, I sought the goldspun light
Of ribboned dawn, when only God and I
Were present in his lovely waking world
To see its matchless artistry unfurled.

Sweet falls his music in its crystal arc
From the honeyed throat of a peerless lark.

Bliss comes in bright-faced autumn with
each fire,
And leaves whose glow lifts the spirits
higher.

A blessing he gave me beyond compare,
A beloved other with whom to share
The small and heartfelt joys that make
life whole
And bring serene contentment to the soul.

By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



CNS photo

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

July 4

St. Maurice Parish, 1963 N. St. John St., St. Maurice, will host its festival from 10 a.m.-6 p.m. The festival features fried chicken and roast beef dinners, games, prizes and raffles. Adult dinners are \$6 and children's dinners, ages 3 to 12, are \$3. Information: 812-663-6737.

July 8-10

Holy Spirit Parish, 7243 E. 10th St., Indianapolis, will host its festival. Festival hours are July 8, 6 p.m.-11 p.m.; July 9, 6 p.m.-midnight; July 10, 1 p.m.-midnight. Information: 317-353-0474.

July 9

St. John Parish, 126 W. Georgia St., Indianapolis, will attend Indians vs. Columbus Clippers baseball game. Meet 5 p.m. \$10 includes ticket, food and refreshments. Information: 317-635-2021.

July 10

Good Shepherd Parish annual rummage and bake sale, 8:30 a.m.-3 p.m., 1155 E. Cameron, Indianapolis. Table rental \$10. Information: 317-787-8641.

July 10-11

St. Lawrence Parish, 542 Walnut St., Lawrenceburg, will host its festival featuring quilts, crafts, gambling, beer garden and German band, The Sauerkrauts. Sat., German dinner; Sun., chicken dinner. Festival hours are July 10 from

4 p.m.-10:30 p.m., and July 11 from 10:30 a.m.-10 p.m. Information: Cindy Macke at 812-537-3992.

July 11

St. Joseph Parish, 312 E. High St., Corydon, will have its picnic/chicken dinner from 10 a.m.-5 p.m. at the Harrison County Fairgrounds. The event features homemade quilts, a \$5,000 raffle and chicken dinners. Information: Ed Hoehn at 812-968-3242.

July 11-15

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis, will hold an Ecumenical Vacation Bible School nightly from 6:30 p.m.-8:30 p.m. The vacation Bible school is free. Information: Diane Orr at 317-546-1571, ext. 226.

Recurring

Daily

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times and other information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m.

St. Anthony of Padua Church, Clarksville, "Be Not Afraid" holy hour, 6 p.m.

St. Anthony Church, 379 N. Warman, Indianapolis, rosary and Benediction for vocations, 2 p.m.

Christ the King Church, 5884 N. Crittenden Ave., Indianapolis, exposition of the Blessed Sacrament, 7:30 p.m.-9 p.m. Rosary for world peace at 8 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., prayer group, 7:30 p.m. in the chapel.

Tuesdays

St. Thomas Aquinas Church, Indianapolis, 46th and Illinois St. Prayer for world peace, 7 p.m.-7:30 p.m. Information: Audrey Borschel, 317-253-1461.

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Chapel, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education classes from 7 p.m.-9:30 p.m. with small fee. Information: 317-842-5869.

Holy Name Parish, Beech Grove, 89 N. 17th St., prayer group from 2:30 p.m.-3:30 p.m.

Wednesdays

Marian Movement of Priests

cenacle prayer group from 3 p.m.-4 p.m. at 3354 W. 30th St., Indianapolis (behind St. Michael Church). Information: 317-271-8016.

Thursdays

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, New Albany, Shepherds of Christ Associates, 7 p.m. prayer for lay and religious vocations.

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

St. Malachy Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 5884 N. Crittenden Ave., Indianapolis, Marian Movement of Priests cenacle prayer, 5:30 a.m.-6:30 a.m.

Fridays

St. Susanna Church, Plainfield, 1210 E. Main St., adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

A pro-life rosary at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

Christ the King Chapel, 5884 N. Crittenden Ave., Indianapolis, Marian Movement of



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Priests cenacle prayer, 5:30 a.m.-6:30 a.m.

Saturdays

A pro-life rosary at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Church, Sellersburg, prayer group, 7 p.m.-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild board meeting, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., Benediction of the Blessed Sacrament, 7:30 p.m.; confession, 6:45 p.m.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

Holy Guardian Angels Church, Cedar Grove, 405 U.S. 52, eucharistic adoration after 8 a.m. Mass to 5 p.m.

Our Lady of Lourdes Church, Indianapolis, 5333 E. Washington St., adoration and prayer service at 7 p.m.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after

8 a.m. Mass until noon.

Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, closing with noon communion service.

St. Vincent de Paul Church, Bedford, exposition of the Blessed Sacrament after 8:30 a.m. Mass until 9 p.m. Sacrament of reconciliation, 4 p.m.-6 p.m.

St. Joseph University Church, Terre Haute, eucharistic adoration after 9 a.m. Mass to 5 p.m. Rosary at noon.

St. Mary Church, New Albany, Eucharistic adoration and confessions, after 9 p.m. Mass after Benediction at noon.

Christ the King Church, 5884 N. Crittenden Ave., Indianapolis, exposition of the Blessed Sacrament after 7:15 a.m. Mass, closing with Benediction and 5:30 p.m. communion service.

First Saturdays

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering in the school after prayers.

Apostolate of Fatima holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., first Saturday devotions and sacrament of reconciliation after 8 a.m. Mass.

—See ACTIVE LIST, page 31



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Mock Turtle Soup**

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The Active List, continued from page 30

◆ ◆ ◆
Holy Angels Church,
Indianapolis, 28th St. and Dr.
Martin Luther King Jr. St.,
exposition of the Blessed
Sacrament, 11 a.m.—noon.

◆ ◆ ◆
St. Mary Church, New Albany,
Eucharistic adoration and con-
fessions, after 9 p.m. Mass
after Benediction at noon.

Second Mondays
Mount St. Francis, Holy Hour,
7 p.m.—8 p.m. for vocations to
priesthood and religious life.

Second Thursdays
Focolare Movement at
7:30 p.m. at Indianapolis home
of Millie and Jim Komro.
Information: 317-257-1073 or
317-845-8133.

◆ ◆ ◆
St. Luke Church, Indianapolis,
Holy Hour for priestly and reli-
gious vocations, 7 p.m.—8 p.m.

Third Sundays
Mary Rexville Schoenstatt has
holy hour at 2:30 p.m. fol-
lowed by Mass at 3:30 p.m.
(located on 925 South., .8 mile
east of 421 South., 12 miles
south of Versailles).
Information: 812-689-3551.

◆ ◆ ◆
Christ the King Church, 5884 N.
Crittenden Ave., Indianapolis,
exposition of the Blessed
Sacrament from 2 p.m. until 7
a.m. (Monday). Rosary 8 p.m.
Open to public until midnight.

Third Mondays
Young Widowed Group, spon-
sored by the archdiocesan Office
for Youth and Family Ministries,
St. Matthew Parish, 4100 E.

56th St., Indianapolis, at 7:30
p.m. Child care available.
Information: 317-236-1586.

Third Wednesdays
Catholic Widowed
Organization, 7 p.m.—9:30 p.m.
at the Archbishop O'Meara
Catholic Center, 1400 N.
Meridian St., Indianapolis.
Information: 317-784-1102.

◆ ◆ ◆
Holy Family Parish,
Oldenburg, support group for
widowed persons, 7 p.m.
Information: 812-934-2524.

◆ ◆ ◆
Calvary Chapel/Mausoleum,
Indianapolis, 435 W. Troy Ave.,
Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Chapel/
Mausoleum, Indianapolis, 9001
Haverstick Rd., Mass, 2 p.m.

Third Fridays
The Catholic Charismatic
Renewal of Central Indiana,
7 p.m. Mass and healing ser-
vice at the chapel in St. Francis
Hall, Marian College, 3200
Cold Spring Rd., Indianapolis.

Third Saturdays
The archdiocesan Office of Pro-
Life Activities and St. Andrew
Church, 3922 E. 38th St.,
Indianapolis, Mass for Life,
8:30 a.m.; walk to Clinic for
Women, 2951 E. 38th St., for
rosary; return to St. Andrew for
Benediction.

Bingos
TUESDAY: K of C Council
437, 1305 N. Delaware, 11 a.m.;
St. Michael Parish, 6 p.m.;
Msgr. Sheridan K of C Council

6138, Johnson Co., 6:15 p.m.;
St. Pius X K of C Council 3433,
6 p.m.; K of C, 1040 N. Post
Rd., 9 a.m.—noon. WEDNES-
DAY: St. Anthony Parish, 6:30
p.m.; St. Roch Parish at St.
Roch School, 3603 S. Meridian,
6 p.m. THURSDAY: K of C
Council 437, 1305 N. Delaware,
5:45 p.m.; Holy Family K of C,
American Legion Post 500,
1926 Georgetown Rd., 6:30
p.m.; FRIDAY: St. Christopher
Parish, Indianapolis, 6:30 p.m.;
Holy Name Parish, Beech
Grove, 5:30 p.m. SATURDAY:
K of C Council 437, 1305 N.
Delaware, 4:30 p.m. SUNDAY:
St. Ambrose Parish, Seymour, 4
p.m.; Cardinal Ritter High
School, 6 p.m.; Msgr. Sheridan
K of C Council 6138, Johnson
Co., first Sunday of each month.




CNS photo from Reuters

**Taking
refuge**

Kire Jovanka (right),
a 77-year-old Serb
woman, lies injured
in a Prizren Orthodox
seminary in Kosovo
June 27. She was
beaten by ethnic
Albanians when they
evicted her from her
house. The seminary,
guarded by German
soldiers, was hous-
ing about 70 victims
of revenge attacks.

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★ *Festival* ★
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★ Sunday, July 11th ★
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★ *★Children's Area ★Gambling Area* ★
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★ *★Special Raffles: Handcrafted Solid Oak* ★
★ *Curio Cabinet and Solitaire Diamond Ring* ★
★ **Saturday** ★ **Sunday** ★
★ 4:00 pm to 10:30 pm (slow time) 10:30 am to 10:00 pm (slow time) ★
★ German Dinner ★Homestyle Chicken Dinner ★
★ 18-Piece German Band ★Daytime Bingo ★
★ *The Sauerkrauts* ★Big Money Countdown ★
★ 5:30 - 9:30 p.m. (slow time) ★
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Rest in peace

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

BAURLEY, Esther L., 85, St. Joseph, North Vernon, June 14. Mother of Patricia Capes, Joann Megel, Betty Wells, Theresa Spurr, William, Paul and Irvin Baurley. Grandmother of 15. Great-grandmother of 18. Step-grandmother of four. Step-great-grandmother of three.

BEYER, Lorna, 72, St. Vincent de Paul, Shelbyville, June 18. Wife of John Beyer. Mother of Nancy Craig, Corliss Chasteen, Kathy Simpson and Richard Simmonds. Stepmother of Alice Bottorff, Rosemary Sheedy, Stephen, David, Tom, Mike and Tim Beyer. Sister of Thelma Barnes and Richard Collins. Grandmother of five. Great-grandmother of four.

DULLAGHAN, Lawrence J. "Larry," 83, St. Lawrence, Indianapolis, June 22. Husband

of M. June (Houle) Dullaghan. Father of Mary Georgantes, Carole Napolitano, Kathy Boulais, Joanie Smith, Richard, Daniel, Michael, Mark and James Dullaghan. Grandfather of 19. Great-grandfather of three.

GAVIN, James J. Jr. 76, St. Augustine, Jeffersonville, June 14. Father of Helen Parker and James J. Gavin III. Brother of Mary Catherine Stone and Dr. Donald Gavin. Grandfather of one.

GRIFFIN, Jean Ann, 79, Little Flower, Indianapolis, June 15. Mother of Thomas E. Griffin II.

HAWKINS, Mary Ellen Haffley (Hogue), 83, St. Anthony, Indianapolis, June 18. Mother of Pam Lucas and Thomas Hogue. Sister of Mildred Haney. Grandmother of five. Great-grandmother of seven.

HOCHADEL, Mabel L., 73, St. Augustine, Jeffersonville, June 18. Mother of Kathryn McGloshen, Judi Wilson, Lorraine Hodgin, Cindy Murrell and Joseph Hochadel. Sister of Wilma Hunt. Grandmother of 12. Great-grandmother of 14.

KLEEMAN, Ontionetta L.,

81, St. Paul, Tell City, June 12. Mother of Patricia Fella, Regis, Larry, Jeff and Chris Kleeman. Sister of Ruth Conner.

KOSCO, Leona M., 78, Sacred Heart of Jesus, Terre Haute, June 15. Mother of Debra Donnenhoffer, Susan Wilbur and Andrew J. Kosco, Jr. Sister of Agnes Davis, Margaret Jenovese, Madeline Jozsa, Anna Necco, Kay Ofsansky and Betty Readinger. Sister of Gene Verotsko.

LITMER, Andrew J. "Gump," 72, St. John Enochsburg, June 21. Husband of Margie (Fisher) Litmer. Father of Lonnie Litmer. Brother of Mary Meyer and Daniel Litmer. Grandfather of five. Great-grandfather of two.

LYNCH, John F., 76, St. Anthony, Indianapolis, May 27. Husband of Lillian O. (Williams) Lynch. Father of Linda Amicucci. Brother of Providence Sister Regina Lynch. Grandfather of two. Great-grandfather of two.

MAYS, Haley Elizabeth, infant, Sacred Heart of Jesus, Terre Haute, June 21. Daughter of Kimberley Lee Denny and Scott Anthony Mays, Sr. Twin sister of Scott Anthony Mays Jr. Granddaughter of Elizabeth and Michael Mueller and Patricia and Harley Denny.

MILLER, Scott Edward, infant, St. Paul, Tell City, June 10. Son of Melanie and Jeff Miller. Brother of Mercedes

Miller. Grandson of Geneva and Larry Ferguson and Janice and Michael Miller. Great-grandson of Kathleen Ferguson, Berniece Miller and Lucille Troxler.

O'HARA, Mary Rose (Moeller), 86, St. Philip Neri, Indianapolis, June 14. Mother of John, James and Patrick O'Hara. Sister of Agnes Moeller. Grandmother of three. Great-grandmother of one.

PERSINGER, Thelma (Poinsette), 82, St. Matthew, Indianapolis, June 4. Mother of Theresa Anderson, Kathryn Purkey, Sheila Baker, Kenneth, Thomas, John and Richard Persinger. Sister of Phyllis Wyler, Donald and Richard Poinsette. Grandmother of 11. Step-grandmother of two.

PFIEFFER, Howard "Lee," 64, St. Anthony, Indianapolis, June 6. Brother of Lucille Pfeiffer.

PFLUM, Edwin, 77, St. Michael, Brookville, June 20. Husband of Betty (Risch) Pflum. Father of Kim Munchel, Vikki, Denise, Darrell and Kevin Pflum. Brother of Marjorie Foy, Martha Reisert and Ernest Pflum. Grandfather of 11. Great-grandfather of one.

REMMETTER, Mildred C., 95, Little Flower, Indianapolis, June 20. Mother of Charlotte Turner and James Clark. Sister of Betty Thoren. Grandmother of 24. Great-grandmother of 11.

SCHAEFER, Janet, 65,

St. Louis, Batesville, June 18. Wife of Bob Schaefer. Mother of Michele Hellmich, Teresa and Lawrence Schaefer. Sister of Dorothy Emerson and Dale Hilbert. Grandmother of six.

SCHROEDER, Carl J., 71, St. Mary, Greensburg, June 26. Husband of Carolyn (Barrett) Schroeder. Father of Carla Strong, Christopher and Ted Schroeder. Brother of Franciscan Sister Rose Mary Schroeder, Franciscan Sister Cecilia Schroeder, Margaret Mauer, Catherine Mauer, Teresa Horan, Louis, David and Justin Schroeder. Grandfather of nine; great-grandfather of one.

STRATTAN, Mary

Joseph F. Morris was father of Father Kevin

Joseph F. Morris, father of Father Kevin Morris, died June 24. He was 68.

A funeral Mass was celebrated at Holy Spirit Church in Indianapolis on June 29.

Joseph Morris was an accountant, a member of the Notre Dame Club and the Knights of Columbus.

Effective July 1, Father Kevin Morris is pastor of St. Susanna Parish in Plainfield.

Joseph Morris is survived by his wife, Joann Mortimer Morris; children, Father Kevin J., Laure A., Angela K., Patrice D., Michael J. Morris and Terri Morris Downs; and three grandchildren.

Memorial contributions may be made to St. Meinrad School of Theology.

Catherine, 79, St. Barnabas, Indianapolis, June 9. Mother of Judith Strattan. Sister of Mary Mills, Rosalee Sundin and Christopher Demos.

TRULOCK, Steven M., 45, St. Barnabas, Indianapolis, June 13. Husband of Janet Trulock. Father of Patrick, Kevin and Nicholas Trulock. Son of Juanita Trulock. Brother of David and James Trulock.

WESSLING, Mary Frances "Fran," 67, Holy Name, Beech Grove, June 6. Wife of Eugene J. Wessling. Mother of Carol Kegeris, Joan Emmert, Steven and Kurt Wessling. Sister of Shirley Shideler. Grandmother of four.

Providence Sister Ernestine Matthews was 96

Providence Sister Ernestine Matthews died in Karcher Hall at Saint Mary-of-the-Woods on June 20. She was 96.

A funeral Mass was celebrated at the Church of the Immaculate Conception on June 23.

Mary Ernestine Matthews was born in Loogootee and entered the congregation of the Sisters of Providence in 1922, professed first vows in 1925, and final vows in 1930.

Sister Ernestine ministered in convents at St. Agnes and Ladywood in Indianapolis, and Saint Mary-of-the-Woods College and convent.

Sister Ernestine is survived by one sister, Gertrude Bennett. Two of her sisters were members of the Providence congregation.

Teens attend conference

STEUBENVILLE, Ohio (CNS)—They filled the parking lots with tour buses and the air with the sounds of popular Christian music.

They stood in long lines for confession, took a chastity pledge, and heard stories of conversion from fellow teens.

"They" were more than 2,500 teens from 24 states and Canada who poured onto the Franciscan University of Steubenville campus for the "Goin' Home to My Father's House" youth conference.

At times the spirit of this year's gathering, held June 18-20, became serious as speakers touched on recent tragedies involving young people in America.

"Look around at one another. I hope your love for one another increases over this weekend, because you never know when the people around you will be taken away," said one of the conference hosts, Jim Beckman.

A youth minister from St. Frances Cabrini Church in Littleton, Colo., Beckman ministered to hundreds of people following the shootings at Columbine High School in Littleton.

"I urge you to open up just a little," he said. "If you do, Jesus Christ is going to open up the door to your heart so fast and so wide that you won't even know what hit you!"

Stephanie Halls, a high school senior who was also from St. Francis Cabrini Church, told how God has given her the strength to get through the tough times following the shootings of her classmates. "I am so thankful to God. This has been a really hard year and with each hard thing thrown at me, God was always there," she said.

The teen-age girls and boys split into two groups for talks on issues such as premarital sex, pornography and peer pressure.

Sister Sarah Burdick, a member of the Michigan-based order Servants of God's Love, led a session titled "You Go, Girl." She discussed chastity and gave advice on how girls could find their identity, not from the media or a boyfriend, but from Christ. †

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3. Call travel agent
4. Pay parking ticket

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News briefs

WORLD

Pope supports the beatification of two Fatima children

VATICAN CITY (CNS)—Pope John Paul II has approved the last document needed for the beatification of two Portuguese children who saw the Blessed Virgin Mary at Fatima in 1917. The June 28 decree marked the Vatican's acceptance of a miracle attributed to the intercession of Francisco and Jacinta Marto, two shepherd children who were with their cousin, Lucia dos Santos—a Carmelite nun still living—when they saw Mary appear at Fatima, Portugal.

U.S.

Knights post highs in charitable giving, service

NEW HAVEN, Conn. (CNS)—The Knights of Columbus fraternal service organization announced new records for charitable giving in 1998: nearly \$111 million in donations and more than 55 million hours in volunteer services. The figures are based on reports from 73 percent of the group's councils and other jurisdictional entities such as

Fourth Degree patriotic assemblies and Columbian Squires youth groups. Of the \$111 million figure, \$90 million was raised by state councils and local units for charities of their own choosing, while the remaining \$21 million was given by the Supreme Council and the Knights' designated funds. Donations were divided among: Church entities, \$33.3 million; community programs, \$43.2 million; and youth activities, \$13 million. There are 1.6 million Knights throughout North America and the Philippines.

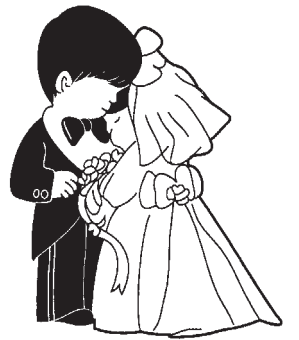
Supreme Court ruling lauded by Catholic Charities official

WASHINGTON (CNS)—Self-determination for people with mental disabilities is at the core of a Supreme Court ruling in June testing the limits of the Americans with Disabilities Act, said a Catholic Charities USA official. "They have said the mentally impaired are entitled to the care which best suits them," Sharon Daly, Catholic Charities vice president for social policy, said of the high court. Daly added that the court's position holds true for the developmentally disabled and mentally ill. In the court's June 22 ruling in *Olmstead vs. L.C.*, the court ruled that Lois Curtis and Elaine Wilson had the right to seek placement in a group home facility. †

(These news briefs were compiled by Catholic News Service.)

Be a part of our second bridal issue for 1999!

Announcements of Weddings



To be published in the July 30, 1999, issue of *The Criterion*

If you are planning your wedding between July 1 and Feb. 1, 2000, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Wednesday, July 7, 1999, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

Classified Directory, continued

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1999		
Our Lady of Guadalupe	with Fr. Tom Stepanski	Oct. 11-18
Holy Land	with Fr. Dan Karempeis	Sept. 16-26
	with Fr. Jim Bok, O.F.M.	Oct. 5-18
Holy Land & Jordan	with Fr. Daniel Mahan	Nov. 1-12
	and Fr. Tony Volz	
Marian Shrines of Europe	with Fr. Jim Dede	Sept. 17-30
Footsteps of St. Paul	with Fr. Brian Dudzinski	Sept. 20-30
	and Fr. Ted Dudzinski	Oct. 4-15
	with Fr. Paul Walsman, O.F.M.	
Medjugorje and Rome	with Fr. Roger Gaudet	Oct. 4-15
2000		
Holy Land	with Fr. Tom DiFolco	Jan. 24-Feb. 2
Oberammergau/Germany	with Fr. William Stineman	July 31-Aug. 12

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Deadline with photos: Wednesday, July 7, 1999, 10 a.m.

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Bridegroom's Parents				
City	State			
Wedding Date	Church	City	State	
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Reasons for Selecting Midtown Roofing as Your Contractor:

- On Site Supervisors
- Member of Better Business Bureau of Indiana
- Installation with Nails ONLY
- 24-Hour Emergency Service
- Warranty Certificates from Manufacturer

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