Five priests mark anniversaries of ordination

By Margaret Nelson

During the next few weeks, five men in the archdiocese will mark milestones in their lives as priests.

Two men—Msgr. Louis H. Marchino and Father William J. Engbers—mark 60 years of priesthood on May 30. They were ordained at Saint Meinrad Archabbey Church by then-Bishop Joseph Elmer Ritter in 1939.

Father William F. Stineman marks his golden anniversary, having been ordained at Saint Meinrad Archabbey Church on June 7, 1949, by Archbishop Paul C. Schulte.

Fathers Carlton J. Beever and Mark A. Svarczkopf will have been ordained 25 years on June 8. Archbishop George J. Svarczkopf will have been ordained 25 years on June 6 at the 11 a.m. Mass.

Concelebrants will be the pastor, Father Thomas Murphy, as well as Msgr. Louis Schumacher, Fathers Jack Porter, Patrick Beidelman (homilist), Charles Robards, James Rogers, Benedictine Father Michael Kenne, Holy Cross Father James Blaes and Franciscan Father Michael Keene, Holy Cross Father Arnold Dearing. The public is invited to attend the Mass.

A reception will follow the liturgy at St. John Church. Father Stineman’s family will come from Terre Haute, Wilmette, Ill., and Cincinnati.

Father Beever’s 25th anniversary Mass at 5 p.m. on June 3 at St. Jude Church in Indianapolis is open to family, friends and parishioners. Father Gerald Kirkhoff, St. Jude’s pastor, will be the homilist. Fathers Michael O’Mara, Thomas Clegg, William Clary, David Lawler, George Heminger and Benedictine Father Hilary Ottensmeyer will concelebrate.

A reception and buffet will be held after Mass in St. Jude Parish Hall. The June 6 noon Mass at St. Lawrence Church in Indianapolis will honor Father Svarczkopf on his 25th anniversary. A family picnic will follow on the St. Lawrence Parish grounds. All present and former parishioners, friends and family are invited to attend after calling the parish office.

Msgr. Louis H. Marchino

Father Marchino’s First Mass was held at St. John Church in Vincennes. His initial assignment in 1939 was as assistant pastor at St. Celestine Parish in Dubois County (part of the Evansville Diocese since 1944). In 1940, he moved to the (former) Holy Trinity Parish in New Albany.

In 1943, he became a chaplain in the U.S. Navy, where he served in the South Pacific, Japan, the Mediterranean and Cuba, among other locations. He returned to Holy Trinity Parish in 1949.

In 1954, Father Marchino became the founding pastor of Holy Family Parish in New Albany. He continued serving there until his retirement in 1983, also serving as administrator of St. Mary Parish, Navillenton, after 1975.

In 1997, he was appointed prelate of honor, with the title of monsignor. Msgr. Marchino has celebrated Masses in 65 parishes since his retirement.

Father William J. Engbers

Father Engbers was born in Evansville, the oldest of four children. His first assignment was as assistant pastor to the late Father Anthony Hillman, lived in an old public school building which served as the church and rectory.

In 1951, Father Engbers became administrator at American Martyrs Parish—where he built a new church and rectory—and at St. Patrick mission in Salem. See ANNIVERSARIES, page 2
St. John the Evangelist Church in Indianapolis will be a busy place June 3-6, especially on Saturday and Sunday. The Billy Graham Crusade, gathering the young people’s attractions on Saturday, June 5, at St. John Church, will lead a crusade at the RCA Indianapolis. On Sunday, June 6, at the 11 a.m. Mass, Father William F. Stineman will celebrate his golden jubilee at a special Mass at St. John Church. His celebration.†

Father William F. Stineman
Born in Terre Haute, William Stineman attended St. Benedict School and the minor seminary at Mount St. Francis. He received his philosophy degree at St Meinrad. His First Mass was celebrated at St. Patrick Church in Terre Haute.

Father Stineman was first assigned as assistant at St. Mary Parish, North Vernon. In 1950, he went to St. Patrick Parish in Terre Haute for two years. While there, he attended the Eucharistic Congress in Barcelona and served as chaplain to local Newman Clubs. He became a chaplain and instructor at Marian College in Indianapolis in 1952. In 1958, he took graduate studies at St. Louis University. In 1960, he became assistant chaplain and instructor at Saint Mary-of-the-Woods College and motherhouse. He was a psychology professor and department head at Saint Mary-of-the-Woods College and active in the Terre Haute civic community. Father Stineman was named pastor of St. Paul Parish in Greenscand in 1972. In 1976, he added the responsibilities of administrator pro tem of Holy Rosary Parish in Seelyville and St. Augustine mission in Fontanet. At the same time, he was chaplain of the Newman Center at DePauw University and chaplain at the Indiana State Farm in Putnamville. In 1978, he became pastor of St. John the Evangelist Parish in Indianapolis, a position he retained until his retirement in 1996. Since his retirement, he has celebrated Mass in 46 archdiocesan parishes. He is co-author of the history of St. John the Apostle Parish and of a necrology of Catholic Clergy in Indiana. Father Stineman has traveled extensively, and has been active in community civic and cultural activities.

Father Carlton J. Beever
Father Beever was first assigned as associate pastor of St. Philip Neri Parish in Indianapolis in 1974. In 1977, he became associate at St. Mary Parish in Greensburg. He was named pastor of St. Joseph Parish in St. Joseph Hill in 1981, also serving as chaplain at Indiana University Southeast. In 1982, he became co-pastor at American Martyrs Parish, Scottsburg; St. Francis Xavier Parish, Henryville; Our Lady of Providence Parish, Brownstown; St. Mary Parish, Mitchell; and St. Patrick Parish, Salem, residing in Scottsburg.

Father Beever began an 11-year pastorate at St. Bernadette Parish in Indianapolis in 1983. He resigned to begin a specialized ministry in 1994, assisting in weekend liturgies. In 1996, he was appointed to serve the HIV/AIDS ministry of the archdiocese.

Father Mark A. Svarczkopf
Father Svarczkopf began as associate pastor of St. Lawrence Parish. In 1976, he became a full-time instructor at the Latin School in Indianapolis (a former high school seminary). In 1977, he was named moderator of the Catholic Youth Organization for the archdiocese, residing at Holy Rosary Parish in Indianapolis. He became administrator of St. Agnes Parish, Nashville, in 1979.

In 1981, he became administrator and then pastor of St. Catherine Parish and administrator of St. James Parish in Indianapolis. To those responsibilities, he added that of chaplain of scouts in 1982. Father Svarczkopf also took on administration of St. Patrick and Holy Rosary parishes in Indianapolis in 1987. In 1988, he was named pastor of St. Simon Parish in Indianapolis, and was responsible for providing sacramental assistance—with the help of his associates—at St. Paul Parish, New Alsace; St. Joseph Parish, St. Leon, and St. Martin Parish, Yorkville.

Father Svarczkopf became pastor of St. Lawrence Parish in Indianapolis in 1991, adding responsibilities as dean of the Indianapolis North Deanery in 1993 and priest moderator of St. Andrew the Apostle Parish in 1994.†

Correction
The box on the Our Lady of the Green-Pood Parish profile that appeared in The Criterion on May 14 should have included the new parish council chair, who is Helen Flanagan. The seating capacity of the new church is 900.†

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St. Martin of Tours to build education center

By Lisa M. Vogel

MARTINSVILLE—“Unless the Lord builds the house ...” With these words, St. Martin of Tours parishioners broke ground for a new educational facility on May 2.

Father Mark Gottemoeller, pastor, blessed the ground and turned the first shovel of dirt to begin construction of the new education building for the 150-year-old parish.

Parish council president Mike Dowd took the second shovel and Tom Ryan, a finance committee member, followed his lead. Several parishioners took the pastor up on his offer: “If you all want to turn over some dirt, there’re free shovels here.”

Sue Inman, former parish council chair and a member of the building committee, detailed the history of the project.

Discussion began in 1987 when the late Father James P. Higgins was pastor and the new Sexton Hall was already overcrowded with religious education classes. When Father Gottemoeller became pastor in 1993, the process intensified, beginning with a retreat for parish council and board of education members. Following a parish poll, a finance committee was formed and a facilitated retreat was completed before a plan was approved in 1996.

The parish delayed raising funds because of the archdiocesan Legacy of Hope capital campaign. Last year, in tandem with that effort, the parish raised $570,000 in cash and pledges—the amount required to start designing the building.

After 10 years of planning, the $520,000 building will provide room for religious education programs and adult education and spiritual renewal programs. The building will have four classrooms, office and library space, storage, handicap-accessible restrooms and two gathering places for small groups. The plan allows for future kitchen renovation for the 20-year-old Sexton Hall.

To meet archdiocesan standards for parish buildings—at least 100 years of use—the building will be constructed of brick to coordinate with the existing structures. It will be designed so that if a school is built in the future, this building could form the core, the present church building could be converted into an all-purpose hall for school use, and a new church could be constructed elsewhere on the property.

The new building will provide room for increased community activities. Sexton Hall is the location for Red Cross blood drives, Scout meetings, athletic team dinners, other parish meetings, the Martinsville Ministerial Association’s gatherings and the Traditional Music Society’s practices.

The priority for the new building is to offer all religious education classes at the same time. At present, parents have to make several Sunday trips to church to drop off children in different grade levels.

In the fall, St. Martin plans to host the adult retreat program Christ Renews His Parish. And parish leaders hope to begin a MOMS (Ministry of Moms Sharing) program for mothers of young children.

“At a beginning,” Inman said, “a real good plan for the future.”

(Lisa M. Vogel is a member of St. Martin of Tours Parish in Martinsville.)
The beginning of the end

Pentecost is a feast of new beginnings. It is a feast that celebrates the birth of the Church and the dawning of a totally new era in human history. According to the Catechism of the Catholic Church (§1076), "The Church was made manifest to the world on the day of Pentecost by the outpouring of the Holy Spirit." On this day, 50 days after the Lord’s resurrection from the dead, the apostles received the gifts of the Spirit and were sent on a grand mission to proclaim the good news of Jesus Christ to the whole world.

This new era of preaching (the age of the Church) is now nearly 2,000 years old, but it is still just beginning. In fact, the work of salvation that was inaugurated at the first Pentecost is nowhere near completion. Christ continues to live and act in the world through the Church that carries on his mission, but this Church can never finish its work. It is always in a time of transition “until Christ comes again” at the end of human history. In this sense, the feast of Pentecost celebrates the beginning of the end, the dawning of the “end time” when all that has been promised will finally be brought to completion.

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—Daniel Conway

Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.

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Page 4

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This new era of preaching (the age of the Church) is now nearly 2,000 years old, but it is still just beginning. In fact, the work of salvation that was inaugurated at the first Pentecost is nowhere near completion. Christ continues to live and act in the world through the Church that carries on his mission, but this Church can never finish its work. It is always in a time of transition “until Christ comes again” at the end of human history. In this sense, the feast of Pentecost celebrates the beginning of the end, the dawning of the “end time” when all that has been promised will finally be brought to completion.

These reflections take on new meaning as we celebrate the final Pentecost of the 20th century and as we prepare for the dawning of another “new era” in the history of the world. Pope John Paul II has challenged us to make this particular time of transition (the dawning of a new millennium) the occasion for a “new evangelization.” According to the pope, this new evangelization must be founded on the certainty that Christ speaks directly to people in every age and that the Church is empowered by the Holy Spirit to proclaim its message of hope and salvation to people of every race, language, and culture.

The pope teaches that “an evangelization, new in its ardor, postulates a solid faith, an intense pastoral charity and a great faithfulness, which under the action of the Spirit, may generate a mystique, an unrestrained enthusiasm for the task of preaching the Gospel.” In the language of the New Testament, the pope says, “This is the parabasis which inflames the heart of the apostle.”

Pentecost 1999 is another new beginning for the Church throughout the world. It is a time to celebrate and be thankful for the gifts of the Holy Spirit. And it is a time to open our hearts, once again, to the power of God’s love—manifest at the first Pentecost in the wind and the fire, the parabasis that inflames the heart.

—Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

We must reject satanic trinity of sex, drugs, violence

True to the character of this most violent century in all of history, 1999 features more violence and bloodshed.

I pray that, by the time of publication, the bombing in Kosovo will have ceased and some other solution sought for the cause of peace and human dignity.

Our society continues to ponder the violence in our schools. We anguish over senseless violence in our streets, even in our family homes. The unleashing of sexual promiscuity, drugs, and traffic in arms have become an unholy and deadly triad in our society.

Abortion, assisted suicide and collective violence are symptoms of a culture of death at the end of this century and this millennium. One author writes, “The dominion of money and Cupid represents the unifying syndicate in the satanic trinity of sex, drugs and collective violence… There is a greed for commodities, for infinity—and to have it all without pain.” The quest of the 20th century is to declare its independence of God. As people of faith, we humbly acknowledge that we need God, and we ponder the way to true freedom and the meaning of human life.

Why do people take refuge in drugs and meaningless sex? Why has respect for the dignity of human life become so degraded that even family members shoot each other to win an argument? Because for too many of our sisters and brothers, life has become meaningless, indeed empty. There is a not so subtle societal message that we humans shouldn’t tolerate trial and tribulation on the journey of life. Yet the unholy triad of sex, drugs and collective violence do not quench the thirst for freedom from slavery that lives deep in the heart of every human person.

We thirst for freedom deep in our hearts because we are made in the image and likeness of God. Deep in our human psyche, we thirst to be with God. Yet the problem of our modern culture is as old as humanity. We hide from the true God while we create false gods that cannot satisfy our thirst. Drugs and sex and violence do not quench the thirst for infinity.

“Let anyone who is thirsty come to me,” Christ said on the Jewish Festival of Booths, the feast that commemorates Israel’s departure in the heat of the waterless desert on the way out of slavery in Egypt. In so many words, Christ says, “I am the way out of the waterless desert. The living water comes from me.” But Jesus also asked his followers, “Can you drink of the cup which I shall drink?” He spoke of the cup of his suffering. It was his answer to the disciples who were arguing about who would sit at his right and his left in the kingdom. “If you want to be with me, you have to drink of the cup of suffering with me.”

Jesus preaches a religious realism: the thirst for infinity cannot be quenched without pain. We cannot be truly free except by sharing in the cross of Christ. Yet, in the garden of agony even Jesus asked his Father: “If it is possible, let this cup pass from me.”

The way to freedom is not easy. And then Jesus said, “Not my will, but thine be done.” Notice the irony. On the cross, our savior cries, “I thirst.” What might the irony of Christ’s “I thirst” say to us today?

The words, I thirst, are under the crucifix in every chapel in the convents of Mother Teresa’s Missionaries of Charity all over the world. Daily, beneath the crucifix, Mother Teresa wanted her sisters to make the connection to something Jesus said at another time about sitting at his right hand in the kingdom: “If you did it for the least of these you did it for me.”

Christ’s cry of thirst from the cross continues in our day. Is not the thirst of these among us who turn to drugs or sex or violence because life seems so empty the thirst of Christ in our day? And, at the same time, is their cry not a thirst for Christ in our day? Deep in our souls, Jesus thirsts for the true, for the generous love, not greed. Jesus thirsts for the truth, not false idols.

In these troubled times, let’s open our ears and minds to the cry of Christ’s thirst deep in our own hearts—even as we seek to listen also for Christ’s thirst deep in the hearts all around us. No more bombs and collective violence. No more of the unholy trial to dull the pain? Rather, let’s pray for generous love and the humble wisdom to know much we need God.
La intención de vocaciones del Arzobispo Buechlein para mayo

"Venga a mí quien tenga sed," dijo Jesús. “Yo soy el camino en el desierto sin agua. El agua viviente proviene de mí”. Jesús también les preguntó a sus seguidores, “¿guduen ustedes beber la copa que yo tengo que beber?” Habló de la copa de su sufrimiento. Fue su respuesta a los discípulos que discutian sobre quién se sentaría a su derecha e izquierda en el reino. “Si ustedes quieren estar conmigo, tienen que beber la copa de sufrimiento conmigo”. Jesús predica un realismo religioso: no puede apagarse la sed de lo infinito sin dolor. No se puede ser verdaderamente libre sin compartir la cruz de Cristo. Todavía, aun en el huerto de agonía, Jesús preguntó a su Padre, “Si es posible, pasa de mí esta copa”. El camino a la libertad no es fácil. Y Jesús dijo, “si mi voluntad sea hecha, no la mía”. Fijese en la ironia. En la cruz, nuestro salvador grita, “yo tengo sed”. “¿Qué nos dicen hoy en día las palabras de Cristo en su agonía—yo tengo sed? Por el mundo las palabras, yo tengo sed, se encuentran bajo el crucifijo en cada capilla en los conventos de las monjas de la Madre Teresa. Diariamente, bajo el crucifijo, Madre Teresa quería que sus hermanas hicieran la confesión. Así, dijo en otro momento acerca de sentarse a su mano derecha en el reino “Si suceda lo que digo, muestre el mástil de éstos, usted lo hizo para mí”. El grito de Cristo por sed desde la cruz continúa hoy en día. “No es la sed de aquellos entre nosotros quienes se enredan en las drogas, sexo o violencia porque la vida parece tan vacía por la sed de Cristo hoy en día? A la vez, ¿no es su grito la sed de Cristo hoy en día? Profundamente en nuestras almas, Jesús tiene sed de la verdadera libertad del amor generoso, no de la codicia. Jesús tiene sed de la verdad, no de los ídolos falsos. En estos tiempos turbulentos, tengamos nuestros ojos, orejas y mentes abiertos al grito de la sed de Cristo profunda en nuestros propios corazones—ahora que estemos experimentando la escasez de Cristo nos permite para saber cuánto necesitamos de Dios.”

Traducido por: Language Training Center, Indianapolis

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

**Debemos rechazar la trinidad satánica de sexo, drogas, violencia**

Conforme a la realidad de este siglo, el más violento de toda historia, estamos hoy más atacados por más violencia y derramamiento de sangre. Rezo que el embate en Kosovo haya cesado y que se busque alguna otra solución para la causa de paz y dignidad humana para cuando este artículo se publique.

Nuestra sociedad continúa meditando en la violencia de nuestras vidas. Nos inquieta la violencia insensata en nuestras calles, incluso en nuestros hogares. El desencadenar la promiscuidad sexual, drogas, y tráfico en armas se ha vuelto fatal en nuestra sociedad. El aborto, suicidio ayudado y violencia colectiva son síntomas de una cultura de muerte al final de este siglo y este milenio. Un autor escribe, “El dominio del dinero y sexo representa el sindicato unificado en la trinidad satánica de sexo, drogas y violencia colectiva… Existe una codicia por poseer todo por el dinero—pero sin dolor”. La demanda del siglo 20 es declarar su independencia de Dios. Como personas de fe, reconocemos humildemente que necesitamos a Dios, y reflexionamos en el camino que lleva a la libertad verdadera y al significado de la vida humana. ¿Por qué se refugian las personas en las drogas, sexo y el dolor sin sentido? ¿Por qué se distanció tanto el respeto a la dignidad humana para cuando este artículo se publique.

News briefs misperception

允me to clarify an incorrect fact and a misperception contained in your “News brief” for May 7, about the “ordination” of rock star Steven O’Conner by a bizarre schismatic sect.

First, as Cardinal Ratzinger pointed out to traditionalist pilgrims in Rome last October, the Second Vatican Council itself never ordained any of the older liturgical books. The Council fathers voted for a document on the liturgy that contained only general ideas, among them that Latin is the normal language of the Roman liturgy and that Gregorian chant and Renaissance polyphony should continue to hold pride of place in it (“Sacrosanctum Concilium” #36, 6, 116).

A post-conciliar commission created the Novus Ordo Missae, which was promulgated through the personal authority of Pope Paul VI.

Your news brief also implied that the old rite of the Mass cannot be celebrated legally at this time. This is far from being the case. Just as various liturgical abuses should not be allowed to tarnish the reputation of the new Mass, the strange antics of some schismatic groups should not be allowed to tarnish that of the old. It is now celebrated by papal indulgés all over the world, in the Archdiocese of Indianapolis at Holy Rosary Parish.

David Kubicki

Crawfordsville

(Most, if not all, of the documents of the Second Council of the Vatican are foundation documents or seminal documents that state general principles. Once the documents are approved, implementation processes begin through which the principles set forth in the documents are “finalized” out. “Sacrosanctum Concilium” (“On the Constitution on the Sacred Liturgy”) (CNS), set a course of post-conciliar development that resulted in the current Ordo Missae [Order of the Mass]. In a lot of the current discussion about what was or was not “done” in the authentic spirit of Vatican II, it is often “forgotten” by some that the reception of the ordo was overwhelmingly positive on the part of those same bishops who voted for the constitution, because the great majority of them saw it as consistent with the principles set forth in the CSL.

In addition, we do not agree that the news brief implied that no one is ever given permission to celebrate the Tridentine Mass, only that the Pallia di Troya does not have that permission because it is not in union with Rome. —WRB)
St. Francis Hospital and Health Centers is hosting the second annual Fit Frogs Family Run and Walk on June 5 at Garfield Park, 2345 Pogoza Dr., in Indianapolis. The Fit Frogs Family Run and Walk includes a 4-mile Run/Walk and Kiddie Romp. Registration begins at 7 a.m. with the 4-mile run beginning at 8:30 a.m. and the 4-mile walk following at 8:40 a.m. Along with the run/walk, other activities include a health fair, walkers’ clinic designed for fitness walkers, an obstacle course for children and an award ceremony. Following this event, Indy Parks and Greenways will host Summer Celebration, beginning at noon. Summer Celebration will include an 8-mile bike ride through Pleasant Run Trail to Garfield Park, with Indianapolis Mayor Stephen Goldsmith, as well as a rededication of the Garfield Park Sunken Garden. The day will also feature entertainment, booths and crafts. For more information or to obtain a registration form, call 317-782-7997. The Fit Frogs Family Run and Walk is sponsored by St. Francis Hospital and Health Centers, Ken Long and Associations and Indy Parks.

Mount St. Francis Retreat Center will offer a young adult retreat on May 21-23. The retreat, “All Grown Up: Now What?” is geared toward those who are in their 20s and 30s. The weekend offers time away to relax, meet friends, and discover more about oneself. Participants may stay in the main center, commute, or camp by the lake. Camping gear is not provided. For more information, call 812-923-8817.

Indianapolis-area hospices will sponsor Camp Healing Tree, a special weekend camp for grieving children and teen-agers, Aug. 27-29. The weekend will be held in the rustic wooded setting of Jamestown Camps, Inc. Camp will begin at 7 p.m. on Aug. 27 and conclude with a memorial service for the camp participants and their families at 11 a.m. on Aug. 29. The camp environment is fun and enjoyable with opportunities for brief, informal group discussions led by trained facilitators. Although there is no charge to attend the camp, a refundable registration deposit of $25 per camper/$50 maximum per family is required and is returned upon check in. For more information or to register a child, call 317-388-CAMP (2267). Space is limited. Camp Healing Tree is sponsored by Clarian Home Care Hospice, Hancock Memorial Hospice, HospiceCare, Inc., Odyssey HealthCare, St. Francis Hospice, St. Vincent Hospice and Vistacare Hospice.

Mr. and Mrs. Louis Heckman of Rushville will celebrate their 50th anniversary on May 30 with an open house from 2 p.m. to 4 p.m. at the Knights of Columbus Club in Rushville. All friends and relatives are invited. The couple requests no gifts. They have three children: Sharon Miller, Marilyn Mohr and Lou Ellen Heckman. The couple also has three grand-

ViPs . . .

Benedictine Father Warren Heitz has been named director of alumni relations at Saint Meinrad School of Theology, effective July 1. A native of Huntingburg, Father Warren is an alumnus of both Saint Meinrad College and School of Theology. He replaces Benedictine Father Julian Peters, who has been assigned as secretary to the archabbot and as associate director of Abbey Caskets.

Three faculty members at Saint Meinrad School of Theology in St. Meinrad, have written a book that examines films about Jesus’ life and how they reflect the time and culture in which the productions were made. Savior and the Silver Screen, a softcover book, looks at nine movies from Monty Python’s Life of Jesus, a book that was the inspiration for the movies Monty Python and the Holy Grail and Monty Python’s Life of Brian.

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Brian to The Greatest Story Ever Told. The professors explore what each movie says about the society that created it. The book was written by Dr. Richard Stern, Dr. Clayton Jefford and Benedictine Father Guerric DeBona and is published by Paulist Press.

Mr. and Mrs. James R. Huser of Beech Grove marked their 50th anniversary on April 30. They celebrated with a private family Mass at Holy Name Church in Beech Grove followed by a celebration at Lake Shore Country Club. The couple has 10 children: Mary Huser-Stewart, Maureen Beeler, Jean O’Gara, Marilyn Haywood, James, Gerald, John, Joe, Terry, and Chris Huser. They also have 41 grandchildren and four great-grandchildren.

Glenmary Fathers Dominic Duggins, Wil Steinbacher and Jerry Dorn will address parishioners in the archdiocese to explain the Glenmary Home Missions ministry throughout Appalachia on May 29–30. Father Dominic will speak at St. Louis Parish in Batesville; Father Wil will speak at Holy Family Parish in Oldenburg; and Father Jerry will speak at St. Mary-of-the-Rock Parish in Batesville.

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.
May 22
Catholic Widowed
Organization will hold a pitch-in dinner at 4 p.m. in the Catholic Center, 1400 N. Meridian St., Indianapolis. Bring a salad, vegetable or dessert. Fee is furnished. $5.

May 23
At Mary Reville Schoenstatt, “Eucharistic Adoration Today,” with Jesuit Father John Hardin, 2:30 p.m., Mass at 3:30 p.m. with Father Elmer Burwinkel. Information: 317-636-3551.

Sons of the Covenant of Mary, Rosary, 7:30 p.m. Information: 317-862-3848.

Holy Rosary Church, Indianapolis, 520 Stevens St., Trinidadine (Latin) Mass. Times and other information: 317-636-4479.

Holy Rosary Church, Indianapolis, 520 Stevens St., Trinidadine (Latin) Mass. (formerly held at St. Patrick Church, Indianapolis).

Holy Rosary Church, Indianapolis, 520 Stevens St., Trinidadine (Latin) Mass. Times and other information: 317-636-4479.

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Indianapolis 500 winners ‘got milk’ decades ago

By Mary Ann Wyand

“Got milk?”

Long before professional athletes and celebrities began promoting the benefits of the calcium-rich drink in national advertising campaigns, Indianapolis 500 winners were quenching their thirst with a cold bottle of milk in Victory Lane.

“That tradition came from a driver named Louis Meyer. “

explained Indianapolis Motor Speedway historian Donald Davidson of Indianapolis.

“Louis Meyer used to drink buttermilk regularly,” Davidson said. “His mother had told him that buttermilk would refresh him on a hot day, so he kept milk and buttermilk at the track.”

“The American Dairy Association says the tradition started in 1933, but there’s no record that Meyer actually did drink milk after winning the race that year,” Davidson said. “He may have, but there’s no record of it.

“Certainly the winners in 1934 and 1935 didn’t,” Davidson said. “However, in 1936 it’s documented on film. When Meyer won again, he was thirsty and his friend brought him his milk to drink. The photographers’ pictures were in all the newspapers the next day, and an executive with what was then the Milk Foundation picked up the paper and realized it was wonderful advertising and would get kids to drink milk.”

The 500 winner’s tradition of drinking milk in Victory Lane “went up through World War II and 1946,” Davidson said. “Then there’s no record that anybody drank milk after winning the race until 1956, but it’s been a straight run since then.”

Three-time Indianapolis 500 winner Wilbur Shaw quenches his thirst with a bottle of milk in Victory Lane while photographers capture the moment on film. Shaw won the race in 1937, 1939 and 1940. Louis Meyer (inset) started the milk tradition.

Gasoline Alley at the Indianapolis Motor Speedway is always a busy place in May as drivers attempt to qualify for the 33-car field, then claim victory and the Borg-Warner Trophy on race day.

The 1999 Indianapolis 500 will mark the last race for two-time winner Arie Luyendyk at the world-famous 2.5-mile oval. Luyendyk is retiring from racing after the May 30 race. He won the “Greatest Spectacle in Racing” in 1990 and 1997.

Two-time winner Arie Luyendyk will bid goodbye to racing

Indianapolis 500 winners

Three champions, 84 cars entered in 83rd Indianapolis 500 race

P

ost Indianapolis 500 champions Eddie Cheever Jr., Arie Luyendyk and Buddy Lazier lead the list of drivers who will fill 84 cars in an attempt to qualify for the 83rd Indianapolis 500 on May 30, Pep Boys Indy Racing League officials announced last month.

Forty-six entries were received for the 33 spots in this year’s “Greatest Spectacle in Racing.” The car count of 84 is up from last year, when 75 cars were entered.

Opening day at the Indianapolis Motor Speedway was May 15, with Pole Day set for May 22. The field will be set on May 23, known as Bubble Day. Carburetion Day is May 27, with the 200-lap race starting at noon (EDT) on May 30.

Cheever, from Orlando, Fla., earned the crowning achievement of his motorsports career by winning last year at Indianapolis. He will drive primary and backup Team Cheever-The Children’s Beverage Group-Dallara/Infiniti/Goodyear cars.

Luyendyk, from Scottsdale, Ariz., will drive in his final Indianapolis 500 in primary and backup Spirit PCS-Mejier G Force/Aurora/Firestone cars fielded by Treadway Racing. Luyendyk, the winner in 1990 and 1997, will retire from open-wheel racing after this event.

Lazier, from Vail, Colo., will drive his primary and backup Delta Faucet-Coors Lights-Two-Bro-Hemelgarn Racing Dallara/Aurora/Goodyear cars fielded by Hemelgarn Racing. He won in 1996, finished fourth in 1997, and was runner-up to Cheever last year.

Seven Indianapolis 500 rookies are entered in the field: Mike Borkowski (PDM Racing), Wim Eyckmans (Team Cheever), John Hollansworth Jr. (Team Xtreme Racing), Jaques Lazier (Dale Lazier Racing), Robby McGehee (Com Racing), Jeret Schrader (Com Racing) and Dave Steele (Panther Racing).

A.J. Foyt Enterprises and Hemelgarn Racing each entered six cars, more than any other team.

Driving for Foyt will be defending Pep Boys Indy Racing League champion Kenny Brack, defending Indianapolis 500 PPG Pole Winner Billy Boat and a driver to be named. Lazier, Johnny Unser and a driver to be named will race for Hemelgarn.

Other notable entries are current league points leader Scott Goodyear and 1996-97 league champion Tony Stewart. Also entered are the last three Bank One Rookie of the Year Award winners—Steve Knapp (1998), Jeff Ward (1997) and Stewart (1996).

—Indianapolis Motor Speedway

Three-time Indianapolis 500 winner Wilbur Shaw quenches his thirst with a bottle of milk in Victory Lane while photographers capture the moment on film. Shaw won the race in 1937, 1939 and 1940. Louis Meyer (inset) started the milk tradition.

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Fast food nourishes Indy 500 fans

**St. Christopher Booth 41 benefits school’s computer, technology facilities**

By Susan M. Bierman

On race day last year, St. Christopher School volunteers sold 1,095 Indy dogs, 836 hamburgers, 771 orders of French fries and 315 tendersloins. And this year, they’ll do it again. Parents, teachers and staff at St. Christopher School in Speedway, along with St. Christopher School volunteers, staff a concession stand at the Indianapolis Motor Speedway during the Indianapolis 500 race festivities.

Booth 41, located near the former Tower Terrace on the inside of the track, is manned by St. Christopher School on the track opening day, which was May 15 this year, on practice day May 16, and also during qualifications on May 22-23. Carburetion Day on May 27, and race day on May 30. The booth is sponsored by the school’s Technology Development Committee, which also sponsors a booth at the track during the Brickyard 400 race.

Barbara E. Leek, principal, said the school earns a percentage of the money raised from the booth, which is put toward the technology fund at the school. She said on average the school has raised $20,000 from both the Indianapolis 500 and Brickyard 400 races each year.

The Technology Development Committee has sponsored the booth at the Speedway for about seven years. Income from the sale of refreshments has helped finance all areas of info-media services for St. Christopher School, including classroom computers, classroom overhead projectors, compact disc players and disks, laser disc players and discs, record and tape players, TV’s and VCRs, Internet services, computer maintenance, teacher in-service and development, a FAX machine and software.

The money raised is estimated to cover $90 per student for technology purposes each year. School enrollment in the kindergarten through sixth grade is 227 students.

Leek said the school wouldn’t be where it is today in terms of technology without the income from the booth.

“We can plan ahead because we have designated income just for technology,” she said. “We can dream about capabilities and know we’ve got a source to make the dream come true.”

Deb Guenin, a computer technician and technology coordinator at St. Christopher School, said working in the booth is a lot of hard work, but it’s worthwhile.

“There are just so few ways for a group like ours to make so much money in a short amount of time,” Guenin said. “We work for a few days, then we’re finished, and we have a lot of wonderful new computers because of it.”

Indianapolis 500 and Brickyard 400 races each year.

**Holy Angels Booth 36 at the Speedway nets $63,114 for new school, parish center**

By Margaret Nelson

Holy Angels parishioners in Indianapolis have visible evidence that their work at an Indianapolis Motor Speedway concession stand has paid off.

In the past four years, concession stand volunteers have brought in $63,114 for the parish building fund.

The new school/parish center at Holy Angels Parish is halfway done, and parishioners were able to take guided tours on April 29 and May 2.

Holy Angels Booth 36, near the 16th Street entrance of the Speedway, is staffed by 30 volunteers a day, who serve as cashiers, pour soft drinks and beer, handle condiments and bus tables.

This year, they will have spent two weeks—May 15-30 minus May 24 and May 25—serving concessions with other members of their Holy Angels family.

Donna Lolla, 500 committee publicity chair, shared the top five reasons to work at the Speedway food stand in The Angels Speak, the parish newsletter.

5. All your favorite envelopes include green visors and aprons.
4. You like being on the “cutting edge” of hot dog cooking technology.
3. You just know that someday there will be an Olympic beer pouring competition and you’ll be ready.
2. You’re a deep thinker who has often pondered the complexities of life, like why there isn’t any cheese in the nacho cheese sauce.
1. You have very dry skin and you’ve discovered that leaning over a French fry cooker is cheaper than buying Oil of Olay.

Volunteers receive “Brickyard bucks” to purchase their own meals.

Lolla concluded her April newsletter invitation to recruit volunteers by noting that, “The work is hard, but we promise, the rewards are great.”

This year, Holy Angels parishioners have even more motivation to work at the Speedway concession stand. They know they are contributing to the future of their parish every time they go to Mass—when they see the outside walls and roof of their new school and parish center.

**St. Joseph parishioners meet celebrities while raising money for parish improvements**

By Mary Ann Wyand

St. Joseph Parish has “the inside track” at the Indianapolis Motor Speedway if you consider prime concession stand locations.

Each May, parishioners staff a refreshment booth near the former Tower Terrace grandstands, which was razed to make way for construction of a Formula One race track at the world-famous Brickyard.

“When Archbishop O’Meara came by the first time, he was so impressed that we were raising money for the Church that he had his picture taken with us,” Davis said. “He paid for the next customer’s order.”

Concession sales have enabled St. Joseph Parish to remodel Elford Hall, named for the late Father John Elford, a former pastor. Funds raised paid for air conditioning, lighting, windows and a sound system in the hall.

“This year, our goal is to put in a chairlift for handicap accessibility,” she said. “In the past, we’ve had 25 parishioners help in two shifts, and we’ve been open every day the track is open. We’re there rain or shine—14 days this month. We also work the Brickyard 400 and a senior PGA golf tournament in September. We make between $15,000 and $20,000 every year. The new Formula One race in September of 2000 will be a gold mine for us.”

“We have a wonderful group of volunteers,” Davis said. “It’s a great way to raise money for the Church, but it’s also a great way to meet and get to know your fellow parishioners.”

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Three races hold the record for close finishes

By Mary Ann Wyand

Was it luck, skill or Providence at work in some of the most exciting finishes in the history of the Indianapolis 500? Indianapolis Motor Speedway historian Donald Pfennig of Indianapolis won’t speculate on the “hows” and “whys” of close finishes, but he will discuss the facts documented in official records.

“Al Unser Jr. was leading over Scott Goodyear, and there was a late-race caution,” he said. “When the green came out, I think, there were probably eight or nine laps to go. Goodyear was able to stay with Unser lap after lap, and then when they came out of the last turn Al just bobbled very slightly. You can’t even detect it on film, but he said he did, so that was enough for Scott to do what is known as ‘getting a run on him.’ He was actually driving alongside Al, but couldn’t get it done. When they crossed the finish line, Scott was about half a car length behind Al, only .043 seconds. If the start-finish line had been maybe another 200 yards further to the south, Scott might have had enough time to win the race. That was Al’s first 500 victory.”

Pfennig said the second closest 500 finish, in terms of elapsed time, was the 1982 race. “Gordon Johncock had a very slight lead over Rick Mears,” he said. “Mears was a great tactician, a great one for being where he needed to be near the finish. They both had to make a final stop for fuel, and the pit stops decided the race. Mears stopped first on the 183rd lap, and his crew changed the tires and he took on a full load of fuel. They got the stop done in 16 seconds. Their mistake was taking on a full load of fuel, which they didn’t need at the end of the race. ‘Three laps later,’ Davidson said, ‘Johncock came in on the 186th lap, and his team had figured out only the amount of fuel he would need to finish the race. They had him in and out in 11 seconds. The gamble was if they cut it too tight, he could run out of fuel, but they had saved five seconds by giving him less fuel, plus the fact that his car was running a little lighter.’

Mears began to ‘slice away’ at Johncock’s lead, he said. ‘When they came out of the fourth turn for the white flag, Mears was right behind him and made the move to come around the inside. They went into the first turn side by side.’

In recent years, Davidson said, the rules dictate that when the pace car circles the oval during caution periods “everybody packs up and runs in single file. Then when the problem has been cleared up, the pace car comes off the track, the green flag comes out, and they race again. If that happens late in the race, drivers can stay together. There are situations that exist now to inadvertently create a close finish. A 26-second lead, for example, goes down to one or two seconds. That saves seconds off the times, and everybody has more of an equal chance at the checkered flag.”

That happened in 1992, he said, which is the closest finish in the history of the race. “Al Unser Jr. was leading over Scott Goodyear, and there was a late-race caution,” he said. “When the green came out, I think, there were probably eight or nine laps to go. Goodyear was able to stay with Unser lap after lap, and then when they came out of the last turn Al just bobbled very slightly. You can’t even detect it on film, but he said he did, so that was enough for Scott to do what is known as ‘getting a run on him.’ He was actually driving alongside Al, but couldn’t get it done. When they crossed the finish line, Scott was about half a car length behind Al, only 0.043 seconds. If the start-finish line had been maybe another 200 yards further to the south, Scott might have had enough time to win the race. That was Al’s first 500 victory.”

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Mears began to ‘slice away’ at Johncock’s lead, he said. ‘When they came out of the fourth turn for the white flag, Mears was right behind him and made the move to come around the inside. They went into the first turn side by side.’

At those speeds, somebody had to give, and Mears gave— for safety reasons. He immediately remounted a challenge, but at those speeds a fraction of a second is several car lengths and there wasn’t enough time.”

Only one other 500 race fit in the category of a close finish, Davidson said. “That was in 1937, with Wilbur Shaw and Ralph Hepburn. That was the last year for riding mechanics. Shaw was leading, and Hepburn was some distance back, half a lap or so, and Shaw noticed that his oil pressure was dropping to zero in the turns. He could blow up the engine, so he feathered the throttle through the turns. When he came onto the straightaway, the needle would bob up a little bit and he would reapply the pressure. He kept going at that pace and won the race. The margin of victory was 2.16 seconds, which was incredible at that time. In fact, that record stood until 1982.”

St. Michael staff rents parking lot

By Mary Ann Wyand

St. Michael Church and School are located “exactly one mile east of the north gate” of the Indianapolis Motor Speedway, parish secretary Dianne Pfennig explained, so faculty members renting parking spaces to Indianapolis 500 fans on race day as a fundraiser for textbooks and other curriculum needs.

“They fill the parking lot every year,” Pfennig said. “The same people have been parking here for years. They call us to reserve spots on race day.”

Parking spaces rent for $5, she said, and this one-day project helps the teachers earn about $1,200 a year to benefit the school.

“It’s hard work for the teachers and their families,” Pfennig said, because the parking lot has to be staffed from the predawn hours until late in the day.

Because of its close proximity to the Speedway, St. Michael Parish has changed the Mass schedule on race weekend for a number of years.

“We will have no Masses on Sunday, May 30,” Pfennig said. “There’s no way people could get here. We’re too close to the track.”

This year, she said, St. Michael will offer Masses at 4 p.m., 5:30 p.m. and 7 p.m. on Saturday, May 29.

The revised liturgy schedule enables St. Michael parishioners to avoid the huge traffic jam every year on race day, and also makes it possible for Father Tony Volz, their pastor, to attend the “Greatest Spectacle in Racing”.

And, of course, it ensures that St. Michael Parish will have an empty parking lot that Sunday so the teachers can raise money for new books for the students.
By Mary Ann Wyand

“It’s sacred ground,” Father Glenn O’Connor said when asked to describe the mystique of the world-famous Indianapolis Motor Speedway. “I’ve always considered it a privilege and an honor to work there.”

The pastor of St. Joseph and St. Ann parishes in Indianapolis has the fabled Indianapolis Motor Speedway a few miles away from his home. In the summertime, he returns to Indiana to help driver Eldon Rasmussen rebuild his race car.

“Parishioners and a lot of his friends took him to rehabilitation sessions and the rectory and helping Father O’Connor with masses at both parishes. “The teams I’ve been with have been very understanding if I have a funeral,” Father O’Connor said. “I usually go back and forth every day the Speedway is open in May, and try to get back for as many daily Masses as I can.”

“Racing is an incredible sport, he said, because of the excitement, of course, but also because of the professionals who have dedicated their lives to the sport and to the Indianapolis 500.”

“We’ve always marveled at the combination of talent, machinery and engineer- ing,” he said, “and what it takes to win out there. I’ve come awfully close to being on winning teams at Indianapolis—so close to victory. That’s how hard it is, and how hard people try to win the race.”

“Racing is a wonderful fraternity,” Father O’Connor said. “People stick together through tragedies, victories and times of illness. It’s a tight-knit group. There’s a lot of camaraderie among the teams. It’s great to be a part of that.”

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Arie Luyendyk says retiring after Indianapolis 500 was Janet Guthrie, who made three qualifying for the 33-car starting field every year except in 1998. She will drive the #90 Team Pelfrey Racing.” She will drive the #90 Team Pelfrey, Indianapolis Motor Speedway and Pep Boys Indy Racing League competition, and it won the season-ending TransWorld Diversified Services Indy 200 at Walt Disney World Speedway in January just a few miles from Cheever’s home in Orlando, Fla.

Lyn St. James prepares for her seventh career start at Brickyard Lyn St. James, one of only two women to start in Indianapolis 500 events this year will provide “a Around the Brickyard

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By Mary Ann Wyand

Indianapolis is well known as “the racing capital of the world,” and more than a few racing families consider it a second home. “There are a lot of families involved in auto racing,” said Indianapolis Motor Speedway historian Donald Davidson of Indianapolis.

The Speedway family tradition dates back to the early years of the “Greatest Spectacle in Racing.” “The first son of a former 500 driver to drive in the race was Billy Devore in 1937,” Davidson said. “Eddie Devore, the father, Earl Devore, had driven in the race three times in the 1920s. The first year in which brothers drove in the 500 against each other was 1911. The brothers were Bill and Harry Endicot.”

Through the years, he said, “there have been a number of families with multiple drivers. The Unsers have the record. There’s been six Unsers who actually drove in the race. There are three brothers—Jerry, Bobby and Al Sr.—and each brother had one son follow in his footsteps.”


“Jerry’s son is Johnny Unser, who is racing now,” Davidson said. “His first year in the race was 1996, and he’s been in the last three races. Bobby, who is racing now, was a Bobby’s 1998 was his rookie year. Al Unser Jr. raced here from 1985 through 1994. That was the last time he was in the race. He was here in 1995, but didn’t qualify for the race.”

The Andrettis are another well-known racing family. “There have been four Andrettis in the race,” Davidson said. “Tony, Mario and two sons, Michael and Jeff and John is his nephew. He’s Al’s son. Aldo is Mario’s twin, so John’s theory is that he is actually closer to Michael and Jeff than first cousins, that there’s a special bond between them, more like brothers.”

The Bettenhouses are another great auto racing family. “There have been four Andrettis in the race,” Davidson said. “Tony, Mario and two sons, Michael and Jeff, are Michael and Jeff than first cousins, that there’s a special bond between them, more like brothers.”

The configuration of the seating will be identical to what has been in place up to this point,” he said. “Every person with a seat in Tower Terrace will have the same view in 1999 they enjoyed with the permanent grandstands.”

—Indianapolis Motor Speedway

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Acts of the Apostles relates stories of faith

The apostles spent their time in prayer, thanksgiving, community, evangelization

By Fr. Dale Launderville, O.S.B.

The Acts of the Apostles tells the story of the rapid spread of the good news about Jesus Christ to the ends of the earth.

The Holy Spirit empowered the disciples to proclaim God’s salvation to all peoples, even at the cost of imprisonment and martyrdom. Now, the spread of the faith took place in the midst of conflict and danger. However, the outcome was scarcely in doubt for those convinced that God had foreordained that Jesus would be handed over to death (Acts 2:23) and then raised up and exalted at God’s right hand (Acts 5:31; 32,39).

Peter was leader of the Twelve. On Pentecost, he proclaimed to all assembled in Jerusalem: “Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified” (Acts 2:36).

Those who received this message asked what they should do. Peter instructed them that they should repent, be baptized and receive the Holy Spirit. This pattern of initiation into the community of believers was repeated throughout the Acts of the Apostles; it lives on in the Church of the present time.

The community of believers in Acts held everything in common. New members would sell all their possessions, entrust the proceeds to the apostles and thereby take care of the needy (Acts 2:44; 4:34-37).

They trusted that God would provide for them, and thus spent their time in prayer, thanksgiving and the common life.

In Acts 3, Peter and John healed a lame man at the temple gate by the command, “In the name of Jesus of Nazareth, stand up and walk.” This miraculous deed provided the occasion for Peter to proclaim that it was the crucified and risen Jesus who had healed the lame man.

That event led Sadduccees to put Peter and John in prison (Acts 4:3). In their defense, the two claimed, “We cannot keep from speaking about what we have seen and heard” (Acts 4:19-20).

As the community of believers grew in Jerusalem, conflict arose between Greek-speaking believers and Hebrew-speaking believers about distribution of food to Greek-speaking widows. Just as the avarice and deceitfulness of Ananias and Sapphira showed that the ideal of holding everything in common was difficult to sustain (Acts 5:1-11), neglect of the Greek-speaking widows showed that the ideal unity of the Pentecost experience could begin to break down. To counter this, deacons as special administrators were appointed to carry out the daily distribution of food (Acts 6:1-6).

The deacon Stephen, responding to charges that he spoke against the temple and the law of Israel, gave a speech (Acts 7) to the high priest and the council recounting the history of God’s saving actions in Israel from Abraham to Solomon and concluding with a strong condemnation: “You stiff-necked people, uncircumcised in heart and ears, you are forever opposing the Holy Spirit, just as your ancestors used to do” (7:51).

Stephen charged them with betraying and murdering Jesus, “the righteous one” (7:52). Stephen’s direct confrontation with leaders in Jerusalem resulted in his martyrdom through stoning (7:58-59).

The conflict about interpreting the law and the tradition of Israel erupted not only between Jewish officials and believers in Jesus, but also among members of the new believing community.

An important set of practices set Jewish people apart from gentiles: dietary laws.

Peter received a vision that removed the restrictions on eating unclean foods; a heavenly voice instructed him, “What God has made clean, you must not call profane” (Acts 10:15).

Peter then visited the house of the gentile Cornelius and proclaimed the good news about Jesus. This led to the baptism of Cornelius’ household (10:44-48).

Circumcision was another important practice setting a member of the Jewish community apart from gentiles.

St. Paul, prior to his dramatic call to be a disciple of Jesus (Acts 9:1-22; 22:3-15; 26:9-18), was a committed Pharisee serving various Jewish communities in the Mediterranean world.

With his call to follow Jesus, Paul was commissioned to be a missionary to the gentiles (9:15).

He did not think circumcision should be required for gentiles as a step on their way to incorporation into the Christian communities.

Other Jewish Christians disagreed. Acts 15 recounts an important meeting in Jerusalem to resolve this issue.

The compromise by this “Jerusalem council” stated that gentiles need not be circumcised but should “abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood” —regulations enjoined on resident aliens in Israel according to Leviticus 17-18.

Throughout his life, Paul maintained reverence for the law and the temple. His conflict with the Jewish community and certain Jewish Christians centered upon the interpretation of the law. However, Paul’s opponents claimed he radically changed the law by teaching that circumcision was not essential for salvation (Acts 21:21).

The decisiveness and committed action of the apostles and disciples manifested Jesus Christ’s continuing presence in the middle of the first century.

Through their preaching, healing and example, the good news was brought to the ends of the earth (Acts 28:23-30).†

(Benedictine Father John Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)

Discussion Point

Share Scripture during family time

This Week’s Question

How do you think families might give the Bible a larger role at home?

“We have a children’s Bible, and the children can pick passages out which they take turns reading; then we discuss it with them. It’s written in age-appropriate language; it’s in a visible location, handy and out where it’s seen . . . [Also] by living it, by trying to visibly connect your everyday living to what you’ve been reading in the Bible.” (Michael Brown, LaCrosse, Wis.)

“I think if a family made a commitment to read the Bible out loud once a week, perhaps on a Sunday evening or on a designated family night, that would be helpful. Then they could discuss it and try to see how it could be applied in the coming week.” (Cathy Chappron, Warwick, R.I.)

“They could read a Scripture passage around the dinner table.” (Father John O’Hara, Bucksport, Maine)

Lend Us Your Voice

An upcoming edition asks: What need of your society would you like more Church members to address?

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Loneliness is a fact of life. It is a pervasive experience that all of us, one way or another, have faced at some point. It can be described as a feeling of emptiness, incompleteness, that "something is missing in our lives." If we are alone or separated from a loved one, we know the reason for our loneliness.

However, one can also feel lonely in a crowd of people, in the midst of familiar faces and friends without knowing why. Something seems to be missing.

Many cope with loneliness by trying to avoid the issue altogether. People find constant distractions to take their minds off the problem of loneliness, our daily routine of activities occupies their lives. Their schedules are filled with programs, recreational activities and endless projects.

Nevertheless, the question of loneliness never goes away. It is merely suppressed for a time, only to resurface in periods of silence and solitude.

We drown out the silence with loud music and television, but we are still feeling the loneliness being by ourselves. In extreme cases, people use excessive amounts of alcohol and drugs to ease the pain of loneliness.

Loneliness is a fact of life. It is a reminder that life on this earth is not perfect. The feeling of loneliness is an integral part of our human experience.

We can learn about life from animals, up close and personal. Our former neighbor, Dick the Bruiser, had a horse (a horse!) that he kept in his fenced backyard. One day, when I was getting in the car to retrieve the kids from school, this horse suddenly ran out from behind my house, crossed the yard and into a neighboring field. I’d barely digested this when Dick hollered from his front yard wearing a towel over his 50-degree weather, ran past, chuckling. "Heh, heh, it’s roundtime up!" At the same time, a cardboard of his racous friends pulled up behind mine, he jumped in, and they screeched off in pursuit of a horse.

Recently, the neighbor’s sheep appeared at our front porch. Apparently, quick wit that he is, he’d just discovered that the electric fence that detains him wasn’t working, although it had been that way for a couple of months. He was considering eating the plants bordering our front walk.

When I gave the Taco Bell dog, the Chihuahua with limpid eyes who speaks Spanish and makes me laugh out loud every time I see him on TV, I said, "Hey dog, this animal to so impressed my husband that he gave me the only and only "Yo quiero Taco Bell." He even bought a red bow and a plastic heart.

How’s that for animal awareness?

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

The Criterion Friday, May 21, 1999
Holy Spirit of God, visibly came into their midst and into their hearts. He appeared as tongues of fire that rest above each of the apostles.

Because of this divine enlightening and guiding presence, the apostles were able to speak in languages they never before had known. Furthermore, they lost the fears that had overtaken them after the ascension of Jesus.

From this great spiritual experience, they went into the crowds of people gathered in Jerusalem for the Jewish feast of Pentecost.

The reading gives a list of nations represented in that crowd. Nothing at all unusual seems to occur as this list is read. However, the list is revelatory in itself. Every ethnic group then known is mentioned.

The reading reveals not only that the apostles possess the very life and power of God, that this life and power brings them a divine perception and realization, but that all humanity is destined to hear their words and feel their presence.

In churches of Italy, for example, one may experience the baptism faith of the deceased, which is shared by others present at the funeral. It expresses the baptism faith of the water and white cloth used at baptism. The white pall, of course, along with the sprinkling of holy water, symbolizes the water and white cloth used at baptism. It expresses the baptism faith of the deceased, which is shared by others present for the funeral liturgy.

As our bishops’ Committee on the Liturgy ruled, “posting the colors” at the funeral Mass and other burial liturgies is an appropriate gesture. Perhaps it is possible to interpret “posting the colors” at the funeral Mass of a military veteran, somewhere outside the immediate liturgical area, as one of those “particular occasions” the bishops described. Liturgical instructions of the Catholic Church leave room for much flexibility in many instances and, as here, some possible differences of interpretation. Some priests and liturgical personnel are, I believe, simply unaware of many relevant liturgical documents and the directions they contain, and the background and reasons they offer for those directions.

Dear Readers: Several weeks ago, I responded in this column to a letter from parents whose young son had been murdered by another child. My attention has since been called to a remarkable organization for families who have experienced this tragedy.

It is called Murder Victims’ Families for Reconciliation. The address is 2161 Massachusetts Ave., Cambridge, Mass. 02140. The telephone number is 617-808-0007.

Sunday, Pentecost/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 30

Q\_

The Criterion Friday, May 21, 1999

Page 19

My Journey to God

The Calling

For the love of God we gather here, sharing a moment in this journey we call life.

Communing together, we relate our stories, our passions and love, of loss, of joy and of strife.

If with open minds and hearts we hear, every now and then the Holy Spirit a fire brought forth through joy and a feeling of something we shall forever hold dear.

Some were reluctant, others clearly heard their name.

(C massaggi Campion is a member of Holy Family Parish in New Albany.)

Daily Readings

Monday, May 24

Sirach 17:24-29

Psalm 32:1-2, 5-7

Mark 10:17-27

Tuesday, May 25

Sirach 35:1-12

Psalm 50:5-8, 14, 23

Mark 10:28-31

Wednesday, May 26

Sirach 36:1, 4-5a, 10-17

Psalm 79:8-9, 11, 13

Mark 10:32-45

Thursday, May 27

Augustine of Canterbury, bishop, religious and missionary

Sirach 42:15-23

Mark 10:46-52

Friday, May 28

Sirach 49:1-9, 13

Psalm 149:1-6a, 9b

Mark 11:11-26

Saturday, May 29

Sirach 51:12-20

Psalm 19:8-11

Mark 11:27-33

Sunday, May 30

The Holy Trinity

Exodus 34:4b-6, 8-9

(Psalm) Daniel 3:52-56

2 Corinthians 13:11-13

John 3:16-18

Liturgy rules limit use of flag for veteran’s funeral

Lately when a veteran dies in our parish, the American Legion is not permitted to post the colors at the funeral Mass. The flag was not draped over the coffin to replace the funeral pall. (I realize this is not permitted in the Order of Christian Funerals, #132.) According to the American bishops’ document, “Environment and Art in Catholic Worship,” national flags should not constitute part of the regular environment in church, but it says they may be used for particular occasions or holidays (#101). Would this not mean that having the flag in church at funerals of veterans would be appropriate? If the Church is universal, why do these things vary from church to church? (Illinois)

A year ago, a man who had been a human being, a person who has died owed many loyalties: to God, to his or her spouse and children, to others who rightfully depended on him or her for love and care, to work and profession—and of course to a patriotic commitment to the nation and its ideals during war and other burial liturgies. Obviously, to display the flag or other symbols of our nation and its ideals during many occasions or holidays makes sense, and is certainly appropriate and proper.

Perhaps it is possible to interpret “posting the colors” at the funeral Mass of a military veteran, somewhere outside the immediate liturgical area, as one of those “particular occasions” the bishops described. Liturgical instructions of the Catholic Church leave room for much flexibility in many instances and, as here, some possible differences of interpretation. Some priests and liturgical personnel are, I believe, simply unaware of many relevant liturgical documents and the directions they contain, and the background and reasons they offer for those directions.

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(C交通枢纽 Campion is a member of Holy Family Parish in New Albany.)
The Active List, continued from page 8

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.

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

St. Andrew Church, 3922 E. 38th St., Indianapolis, 9001 N. Meridian St., Indianapolis.

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

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

Second Thursdays Focolare Movement at 7:30 p.m. at Indianapolis home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-0133.

St. Luke Church, Indianapolis, Holy Hour for priests and religious vocations, 7 p.m.–8 p.m.

Third Sundays Mary’s Revulsive Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South...8 mile east of 421 South, 12 miles south of Versailles).

Information: 812-869-3551.

Third Mondays Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, St. Matthias Parish, 4100 E. 56th St., Indianapolis, at 7:30 p.m. Child care available. Information: 317-238-1586.

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

Third Sundays Holy Family Parish, Oldenburg, support group for widowed persons, 7 p.m. Information: 812-934-2254.

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

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

Third Fridays The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service 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, 4922 E. 38th St., for rosary, return to St. Andrew for Benediction.

The Active List, continued from page 8

2605 St. Joe Rd. West, eucharistic adoration after 8 a.m. Mass until noon.

Sacred Heart Church, Indianapolis, 1550 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.

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No Sales Charge
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HYNES, Paul V., 73.
Mother of Evelyn and Cory. Father of John Matthews and James Hynes.

KENNEDY, James H., 79.
St. Paul, Tell City, April 17.
Son of Dave, Steve, Ted, Tim, and Sister Marie Kappus.

KAPPUS, Roberta McClellan and George.J. Kappus.

KAPPES, Virgil J. “Virg,” 82.
Father of Karen Bigge, Joseph, John and Barbara Sheets.

KLEYER, Kenneth M., 89.
St. Anthony, Indianapolis.
Father of Karen Bigge, Joseph, John and Barbara Sheets.

KLEIN, Alice, 88.
Mother of Mary Helen Winters. Great-grandmother of two.

KLAYER, Kenneth M., 72.
St. Joseph, Indianapolis.
Father of Scott, Thomas, and Margaret Maley. Grandfather of seven. Great-grandfather of nine.

KLAYER, Patricia, 79.
St. Anthony, Indianapolis.

KLUCK, G. Grant, 89.
St. Joseph, Indianapolis, May 12.

KLUCK, Max, 82.
St. Joseph, Indianapolis, May 12.

KLUCK, Muriel, 90.

KLUCK, Victor, 69.
St. Joseph, Indianapolis, May 12.

KLUCK, William, 79.
St. Joseph, Indianapolis, May 12.

KLUCK, William E., 86.
St. Joseph, Indianapolis, May 12.

KLUCK, Wray, 86.
St. Joseph, Indianapolis, May 12.

KLUCK, Wray and Kerry Ann Dyer.

KLUCK, Wray, 86.
St. Joseph, Indianapolis, May 12.

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KLUCK, Wray, 86.
St. Joseph, Indianapolis, May 12.
Positions Available

Part-Time Coordinator of Religious Education

Parish of saints 32 families in southern Indiana is seeking to hire a part-time coordinator of religious education (CRE) to supervise the K-6 faith formation program. This position would work approximately 19 hours per week. Salary commensurate with experience and education. Please send résumé to: St. Mary’s Navelleton Catholic Church, Rev. Tony Hubler, 7500 Navelleton Rd., Floyds Knobs, IN 47119.

Organist/Accompanist

Wanted for inner city ministry. For more info, contact: East United Methodist Church, 227 E. 10th Street, Indianapolis, IN 46202. 317-636-9017. E-mail: Elburn@integrityonline32.com.

Full-Time Youth Ministry Coordinator

St. Louis Parish in Batesville, Indiana, is seeking a person to direct and coordinate comprehensive parish youth ministry efforts for grades 7-12. BA or certification in ministry to youth, or in some comparable field, is expected. Hands-on youth ministry experience a plus. Salary will be commensurate with education and experience.

To apply send résumé to: Youth Ministry Search Committee, St. Louis Parish, 13 St. Louis Place, Batesville, IN 47006, 812-934-3204, or at the Office for Youth and Family Ministry, 1050 E. Troy Ave., Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46202-3267, 800-382-9368 by May 28, 1999. Must be a practicing Catholic.

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If interested, please call 1-800-652-4738, option 1, extension 6259.

Pastoral Associate

Saint Bernardette Parish in Indianapolis is seeking a full-time pastoral associate. This person should be practicing a Roman Catholic who possesses strong administrative skills, enjoys working with youth and adults, must be self-directed and motivated with strong communication and organization skills.

This person’s vision of Church will include a strong emphasis on empowering the faithful to take ownership of their parish while contributing to the common good from the storehouse of personal gifts and talents of community members.

The ideal candidate will have experience working in RCIA and with youth ministry. Please send résumé to: Search Committee, St. Bernardette Parish, 4388 Fletcher Avenue, Indianapolis, IN 46220-1642.

Co-Director

Glenmary Sisters, a Catholic religious institution, seeks a Catholic lay woman who would be willing to work as a team member in recruitment and administration of Glenmary Sister Lay Missioner Association, as well as develop mission programs for vocations in the rural South and Appalachia. Some travel and weekend meetings/programs involved. Salary and benefits are provided. Accepting résumés through July 1, 1999.

Send résumé to: Glenmary Sisters, Membership Team, P.O. Box 22264, Owensboro, KY 42304-2264.

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1,194 seniors to graduate from 9 schools

By Mary Ann Wyand

Nearly 1,200 members of the Class of 1999—the last graduating class of the 20th century—from Catholic high schools in the archdiocese will receive diplomas during commencement ceremonies in late May and early June. Administrators at six archdiocesan interparochial high schools and three private Catholic college preparatory schools will present diplomas to 1,194 graduating seniors in central and southern Indiana.

Grades of Scecina Memorial High School in Indianapolis will hear speeches from four students during the East Deanery school’s 34th commencement at 8 p.m. on Thursday, June 3, in the gymnasium.

Our Lady of Bethlehem parishioner Jennifer Walker of Indianapolis is Scecina’s valedictorian, and St. Simon parishioners Amanda Altenberger, Megan Arvin and Benjamin Wiles, all of Indianapolis, are co-salutators.

Scecina’s Baccalaureate Mass is at 3:30 p.m. on Sunday, May 23, at SS. Peter and Paul Cathedral.

Administrators at Roncalli High School in Indianapolis will present diplomas to 189 graduates during the South Deanery school’s 30th commencement at 2 p.m. on Sunday, June 6, in the gymnasium.

Roncalli’s co-valedictorians are David Perkins from Nativity of Our Lord Jesus Christ Parish in Indianapolis and Andy Schroeder of St. Barnabas Parish in Indianapolis.

Our Lady of the Greenwood Church in Greenwood is the location of Roncalli’s Baccalaureate Mass at 6 p.m. on Friday, June 4.

Eighty-six Cardinal Ritter High School graduates will receive diplomas during the Indianapolis West Deanery school’s 32nd commencement at 8 p.m. on Friday, June 4, in the gymnasium.

St. Christopher parishioner David Buehl of Indianapolis is the valedictorian and St. Malachi parishioner Katie Ardelean of Brownsburg is the salutatorian.

Cardinal Ritter’s Baccalaureate Mass is at 7 p.m. on Wednesday, June 2, at St. Monica Church in Indianapolis.

Officials of Bishop Chatard High School in Indianapolis will present diplomas to 151 graduates during a 7:30 p.m. commencement on Sunday, June 6, in the North Deanery school’s gymnasium.

St. Thomas Aquinas parishioner Beth Carroll of Indianapolis is Bishop Chatard’s valedictorian and St. Matthew parishioner Eric Maloney of Indianapolis is the salutatorian.

Bishop Chatard’s Baccalaureate Mass is at 5:30 p.m. on Friday, June 4, at St. Pius X Church in Indianapolis.

Twenty-five graduates of Shawnee Memorial High School in Madison will receive diplomas during the school’s 34th commencement exercises at 2 p.m. on Sunday, May 23, in the Meny Gymnasium.

Shawnee’s valedictorian is Hannah Dunn of Scottsburg. Prince of Peace parishioners Meghan VanDeWater and Christiane Hassel of Madison are the co-salutatorians.

The Meny Gymnasium is also the site of Shawnee’s Baccalaureate Mass at 6:30 p.m. on Friday, May 21. Administrators of Our Lady of Providence High School in Clarksville will present diplomas to 147 graduates during the New Albany Deenery interparochial high school’s 45th commencement at 5 p.m. on Sunday, May 23, in the Larkin Center.

St. Mary parishioner Christina Wueth of Lanesville is the valedictorian and St. John parishioner Matthew Nettt of Starlight is the salutatorian.

The Baccalaureate Mass for Providence graduates is at 2:30 p.m. on Sunday, May 23, at Our Lady of Perpetual Help Parish in New Albany.

Fifty-two Oldenburg Academy graduates will receive diplomas during a 1 p.m. graduation ceremony on Saturday, May 29, in the chapel at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg.

Gloria Moster of Batesville, a member of St. Anthony Parish in Morris, is the valedictorian for the academy’s 148th commencement. Oldenburg’s co-salutators are Jessica Marting of St. Mary of the Immaculate Conception Parish in Aurora and Amanda Luff of St. Louis Parish in Batesville.

The academy’s Senior Mass is at 1:45 p.m. on Friday, May 21, in the Franciscan sisters’ chapel.

The 173 graduates of Brebeuf Jesuit Preparatory School in Indianapolis will receive diplomas during the school’s 34th commencement at 8 p.m. on Thursday, June 3, at the Hilbert Circle Theater in Indianapolis.

The Jesuit high school does not name a valedictorian or salutatorian. Instead, members of the senior class select a classmate to speak at the commencement.

Brebeuf’s Baccalaureate Mass is at 10 a.m. on Sunday, May 23, in the private school’s gymnasium.

Cathedral High School’s 79th commencement also is scheduled at the Hilbert Circle Theater in Indianapolis and begins at 1 p.m. on Sunday, May 23.

Cathedral’s 244 graduates will hear commencement speeches by valedictorian Julie McNeely, a member of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, and by salutatorian Monica Brothe of St. Monica Parish in Indianapolis.

Weather permitting, the Cathedral Courtyard on the private school campus is the site for the Baccalaureate Mass at 10 a.m. on Saturday, May 22.

Msgr. Joseph Schaedel, vicar general of the archdiocese, and Annette “Mickey” Lentz, archdiocesan secretary for Catholic Education and Faith Formation, will attend many of the commencement ceremonies. †

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