



The

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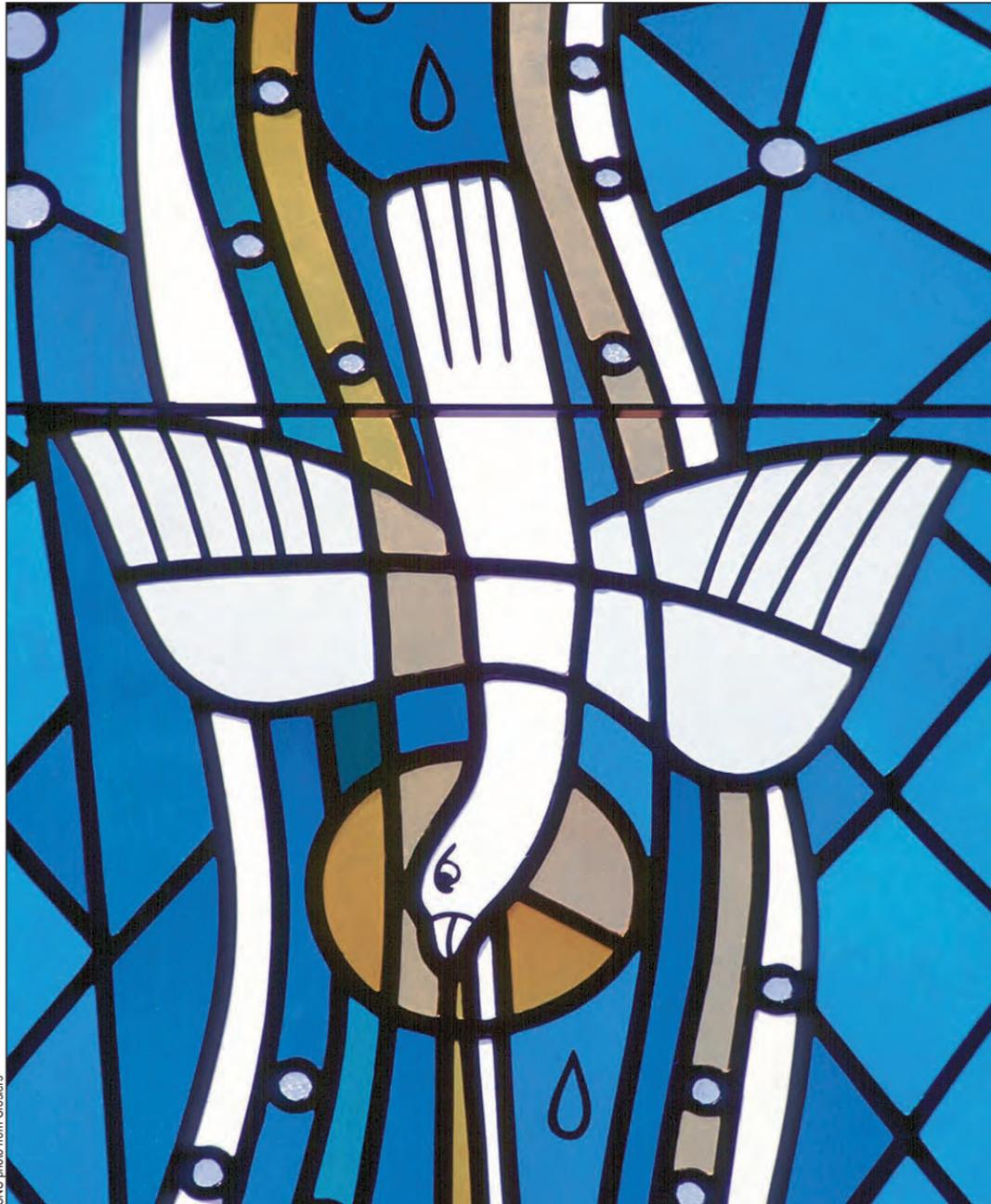
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May 21, 1999



CNS photo from Crosiers

Veni, Sancte Spiritus

*The world is charged with the grandeur of God...
Because the Holy Ghost over the bent
World broods with warm breast and with ah!
bright wings.*

“God’s Grandeur”
Gerard Manley Hopkins
1844–1889

The Holy Spirit, traditionally depicted as a dove, is pictured in a window of St. Mary Church in White Bear Lake, Minn. The feast of Pentecost, marking the descent of the Holy Spirit upon the apostles, is this Sunday, May 23.

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. Biskup ordained them at SS. Peter and Paul Cathedral in 1974.

Msgr. Marchino’s anniversary will be celebrated at the 11:30 a.m. Mass at Holy Family Church in New Albany on May 30. A reception will be held after Mass in the Holy Family School cafeteria, with refreshments provided by the Marian Guild.

The 60th anniversary celebration for Father Engbers will be at the 10:15 a.m. Mass on May 30 at St. Nicholas Church in Sunman. Msgr. Bernard Schmitz, pastor of St. Nicholas Parish, will concelebrate the liturgy. A reception will be held at St. Nicholas Parish Hall after the Mass.

Father Stineman’s golden anniversary celebration will be at St. John the Evangelist Church in Indianapolis 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 Keene, Holy Cross Father James Blaes and Franciscan 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 5 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 Cleary, David Lawler, George Henninger and Benedictine Father Hilary Ottensmeyer will concelebrate.

A reception and buffet will be held after the 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 fam-

ily 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, Navilleton, 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 Edward Hilger at St. Michael Parish in Cannelton.

In 1941, he became assistant at Sacred

Heart Parish, Terre Haute, and in 1947, he moved to American Martyrs Parish in Scottsburg, where he and the pastor, 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—where he built a new church and rectory—and at St. Patrick mission in Salem.

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ANNIVERSARIES

continued from page 1

He was named pastor of St. Paul Parish in New Alsace in 1966, an assignment he kept until his retirement in 1987. He resides at the rectory at St. Nicholas.

Father Engbers has made five pilgrimages to shrines of Europe and the Holy Land, leading four of them, and has also traveled to Asia.

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 Saint 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 Greencastle 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 1993. 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



Msgr. Louis H. Marchino



Fr. William J. Engbers



Fr. William F. Stineman



Fr. Carlton Beever



Fr. Mark Svarczkopf

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 1978, 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. †

St. John to celebrate twice during Billy Graham Crusade

By Margaret Nelson

St. John the Evangelist Church in Indianapolis will be a busy place June 3-6, especially on Saturday night.

That weekend, evangelist Billy Graham will lead a crusade at the RCA Dome across the street from St. John, located on the corner of Capitol Avenue and Georgia Street.

Newly ordained Father Joseph Brown will celebrate his First Mass at 5:30 p.m. Saturday, June 5, at St. John Church. His ordination will be at 11 a.m. at SS. Peter and Paul Cathedral that day.

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, where he was pastor for 15 years. A reception in the courtyard will follow the liturgy honoring Father Stineman.

The Billy Graham Crusade, gathering on Thursday, Friday and Sunday from 7 p.m. to 9 p.m., should not interfere with Father Stineman's celebration. Nor should the young people's attractions on Saturday morning. But the Concert for the Next Generation, slated for 6:15 p.m. to 9 p.m. in the dome, may bring a crowd while Father Brown celebrates. †

Correction

The box on the Our Lady of the Greenwood Parish profile that appeared in *The Criterion* on May 14 should have included the new parish council chair, who is Helen Flanigan. 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.

"It's 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.)

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Editorial

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 preach 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.

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 unrestrainable enthusiasm for the task of preaching the Gospel." In the language of the New

Testament, the pope says, "This is the *parrhesia* 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 *parrhesia* that inflames the heart. †

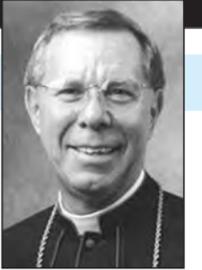
—Daniel Conway

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

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.

Seeking the Face of the Lord

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



We must reject satanic trinity of sex, drugs, violence

T rue 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 domination of money and Cupid represents the unifying syndicate in the satanic trinity of sex, drugs and collective violence. ... There is a greed for completeness, 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 very 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 do not 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 thirst 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 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 these days?

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 those 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 freedom of generous love, not greed. Jesus thirsts for the truth, not false idols.

In these troubled times, let's open our eyes and 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 triad to dull the pain! Rather, let's pray for generous love and the humble wisdom to know how much we need God. †

Archbishop Buechlein's intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.




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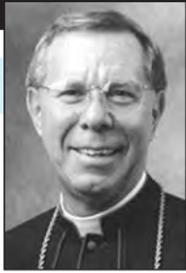
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Buscando la Cara del Señor

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, el año 1999 se destaca por más violencia y derramamiento de sangre.

Rezo que el bombardeo 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 escuelas. 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 unificante en la trinidad satánica del sexo, drogas y violencia colectiva. ... Existe una codicia por poseer todo por el infinito—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 y el sexo sin sentido? ¿Por qué se degradó tanto el respeto a la dignidad de la vida humana que aun familiares disparan uno al otro simplemente para ganar una discusión? La respuesta es para muchos de nuestros hermanos y hermanas la vida se ha vuelto sin sentido, de hecho vacía. Hay un mensaje social que no es muy sutil, que nosotros los humanos no debemos tolerar las aflicciones en el viaje de la vida. Todavía el sexo, drogas y violencia colectiva no apaga la sed de la libertad de la esclavitud que vive profundamente en el corazón de cada ser humano.

Tenemos sed de la libertad profunda en nuestros corazones porque estamos creados a la imagen y semejanza de Dios. En las profundidades de nuestra psicología humana, tenemos sed de estar con Dios. Sin embargo, el problema de nuestra cultura moderna es tan viejo como la humanidad. Nos escondemos del verdadero Dios mientras creamos dioses falsos que no satisfacen nuestra sed. Las drogas, sexo y violencia no apagan la sed de lo infinito.

"Venga a mí quien tenga sed," dijo Cristo en la Fiesta judía de las cabañas, la que conmemora la sed de Israel en el calor del desierto sin agua

por el camino fuera de la esclavitud en Egipto. En tantas palabras, dice Cristo, "Soy el camino en el desierto sin agua. El agua viviente proviene de mí".

Jesús también les preguntó a sus seguidores, "¿pueden ustedes beber la copa que yo tengo que beber?" Habló de la copa de su sufrimiento. Fue su respuesta a los discípulos que discutían 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, "Que su voluntad sea hecha, no la mía". Fíjese en la ironía. 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 los misioneros de caridad de la Madre Teresa. Diariamente, bajo el crucifijo, Madre Teresa quería que sus hermanas hicieran la conexión de lo que Jesús dijo en otro momento acerca de sentarse a su mano derecha en el reino: "Si usted lo hizo para el más pequeño 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 profundamente en nuestros propios corazones—aun cuando también intentamos escuchar la sed de Cristo en las profundidades de los corazones de los demás. No más bombas o violencia colectiva. ¡No más para aliviar el dolor! Más bien, oremos por el generoso amor y la sabiduría humilde para saber cuánto necesitamos de Dios. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Letters to the Editor

Slaughter in Sudan

Many thanks to William Bruns for his editorial (*The Criterion*, May 7) calling attention to the situation in Sudan.

I agree completely with the statement of Francis Deng that an outside impetus is needed to bring the suffering of the southern Sudanese to an end. A state of war has lasted virtually since Sudan gained its independence in 1956. Millions of lives have been lost to the war and from the starvation that has resulted from it and from the governmental policy of using food as a weapon in the war.

As Western governments have little strategic interest in Sudan, it has received little or no attention while the slaughter of innocent people continues to call out to God and to people of good will.

Fr. Todd Riebe
Richmond

(Father Riebe, administrator of the three parishes in Richmond, is a member of the Comboni Missionaries of the Sacred Heart of Jesus. He served as a high school principal in Sudan from 1985–1991.)

News briefs misperception?

Allow me to clarify an incorrect fact and a misperception contained in your "News briefs" for May 7, about the "ordination" of rock star Sinead O'Connor by a bizarre schismatic sect.

First, as Cardinal Ratzinger pointed out to traditionalist pilgrims in Rome last October, the Second Vatican Council itself never replaced 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" #1.36, 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 indult all over the world, in the Archdiocese of Indianapolis at Holy Rosary Parish.

David Kubiak
Crawfordsville

(Most, if not all, of the documents of the Second Council of the Vatican are foundational 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 "fleshed out." "Sacrosanctum Concilium" ["Constitution on the Sacred Liturgy"] [CSL] 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.

Of course, most of the council documents themselves show the results of compromises, and the CSL is no exception. For example, the sentences in "Sacrosanctum Concilium" cited by Mr. Kubiak concerning the use of Latin and chant have qualifying phrases: "The use of the Latin language, with due respect to particular law, is to be preserved in the Latin rites." And "The Church recognizes Gregorian chant as being specially suited to the Roman liturgy. Therefore, other things being equal, it should be given pride of place in liturgical serves. Other kinds of sacred music, especially polyphony, are by no means excluded..."

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 Palmar de Troya sect does not have that permission because it is not in union with Rome. —WRB)

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TEENS ONLINE

A recent poll of U.S. teens, ages 13-17, found 82 percent have used the Internet. How they responded to related questions...

How much do your parents know about the Web sites you visit?

- A lot 38%
- A little 45
- Nothing 17

Do your parents have rules about how you use the Internet?

- Yes, and I always follow them 31%
- Yes, but I don't always follow them 26
- Parents have no rules 43

How much do you trust information from the Internet?

- Great deal 13%
- Somewhat 62
- Not at all 24

Have seen Web sites with information on:

- Sex 44%
- Hate groups 25
- Bombs 14%
- Guns 12

Source: CNN/Time poll

© 1999 CNS Graphics

Check It Out . . .

St. Francis Hospital and Health Centers is hosting the **second annual Fit Frogs Family Run and Walk** on June 5 at Garfield Park, 2345 Pagoda 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. †

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VIPs . . .

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-

children.

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*

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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 Gueric 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 Missioners 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. †

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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.

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

Please print or type:

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Bride's Parents

City State

BRIDEGROOM First Middle Last

Bridegroom's Parents

City State

Wedding Date Church City State

Photo Enclosed No Picture Signature of person furnishing information Relationship Daytime Phone

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.

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. Meat is furnished.

St. Luke Parish, Indianapolis, will host Natural Family Planning classes taught by instructors from the Couple to Couple League, beginning at 9 a.m., first of four-class series. Information: 317-862-3848.

May 23
At Mary Rexville Schoenstatt, "Eucharistic Adoration Today," with Jesuit Father John Hardon at 2:30 p.m., Mass at 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551.

Saint Meinrad Archabbey pilgrimages to honor Our Blessed Mother at the Monte Carlo Shrine begin at 2 p.m. (CDT). Benedictine Brother

Giles Mahieu will discuss "Through Mary to Jesus." One-hour service at the shrine, located one mile east of the archabbey on State Road 62. Information: 812-357-6585.

May 26
Cardinal Ritter High School will sponsor its fifth annual Calcutta Race Party and Silent/Live Auction with sports memorabilia, home décor, gift certificates, etc. at St. Michael Parish Life Center, 3354 W. 30th St., Indianapolis. Doors open at 6 p.m. and bidding starts at 7 p.m. Tickets are \$30 per person and include food and beverages. Tables for 10 people, \$300. Information: 317-927-7825.

Recurring

Daily
Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration 24 hours a day 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. (formerly held at St. Patrick Church, Indianapolis).

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.

Mondays

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

Tuesdays

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 minimal fee. Information: 317-842-5869.

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

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.

Saturdays

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



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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 Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., north of St. Michael Church, 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, Sacrament, 7:30 p.m.

—See ACTIVE LIST, page 20

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

Two-time winner Arie Luyendyk will bid goodbye to racing

Past 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 offi-

cial 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 Dallara/Infiniti/Goodyear cars.

Luyendyk, from Scottsdale, Ariz., will drive in his final Indianapolis 500 in primary and backup Sprint PCS-Meijer 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 Light-Tae-Bo-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 (DR/Lazier Racing), Robby McGehee (Conti Racing), Jeret Schroeder (Cobb 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



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.

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.

Photos courtesy of Indianapolis Motor Speedway

Photos courtesy of Indianapolis Motor Speedway

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 tenderloins.

And this year, they'll do it again.

Parents, teachers and staff at St. Christopher School in Speedway, along with St. Christopher parishioners, 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, TVs 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." †



St. Christopher parishioners Anita Watts (left), Deb Guenin and Karen King of Indianapolis help staff St. Christopher's 1998 concession stand at the Indianapolis Motor Speedway. The booth is sponsored by the school's Technology Development Committee. Each year, the parish changes the Mass schedule for the Indianapolis 500 race weekend. Masses are Saturday, May 29, at 4 p.m., 5:30 p.m. and 7 p.m., and Sunday, May 30, at 5:30 p.m.

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 25 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, wrap sandwiches, grill and deep-fry food, 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 ensembles 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 outer 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 track at the world-famous Brickyard.

"St. Joseph Parish has had Stand 39 for three years," parishioner Trudy Davis of Indianapolis explained. Before that, St. Joseph parishioners volunteered at the booth to benefit All Saints School.

"Our old refreshment stand, inside the track right behind the old tower, was torn down," she said. "The Speedway built a new stand south of the new tower, and we were honored to be asked to work there."

Booth 39 is also conveniently located near Gasoline Alley, so parishioners often get close-up looks at celebrities.

"Vice President Dan Quayle came by one year, and the Secret Service searched our stand beforehand," Davis said. "Jim Nabors stops by all the time, and James Garner and Tommy Smothers were there last year."

Archbishop Daniel M. Buechlein vis-

its St. Joseph's concession stand, she said, and the late Archbishop Edward T. O'Meara also patronized the booth.

"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 make 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 Davidson of Indianapolis won't speculate on the "hows" and "whys" of close finishes, but he will discuss the facts documented in official 500 records.

"A lap's time between first and second place would dictate a close finish," Davidson said, "although some people may consider a close finish as one where something happened late in the race to change the outcome. Actually, a close finish depends on what era you're talking about. In recent years, there have been a couple of races where two cars came down the straightaway fighting for the lead.

"In the 'teens, '20s and '30s, that didn't happen because the race took much longer," he said. "It was a six-hour and 42-minute race in 1911. By the mid-1920s it was down to five hours, and the leaders would make one or two pit stops. In 1925, the margin of victory, I think, was something like 54 or 44 seconds, and that was considered really close at that time. In those days, they used to let the race keep going and get as many finishers as they could. The fans would be going home while the cars were still running. The cars might be 10 minutes apart at the finish.

"Now the race is faster and everybody stays closer together because they're more evenly matched," he said, "but there's only been a couple of races where two cars came down to the finish 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. So 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 shaves 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 bobbed 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 drawing 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."

Davidson 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. 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 fits 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 rent 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.

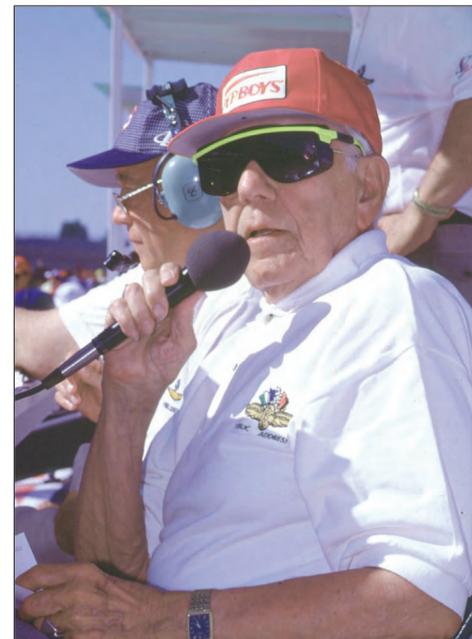
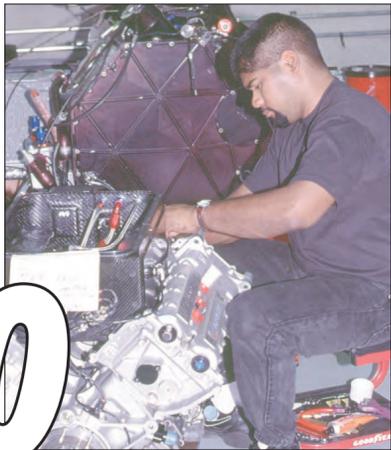
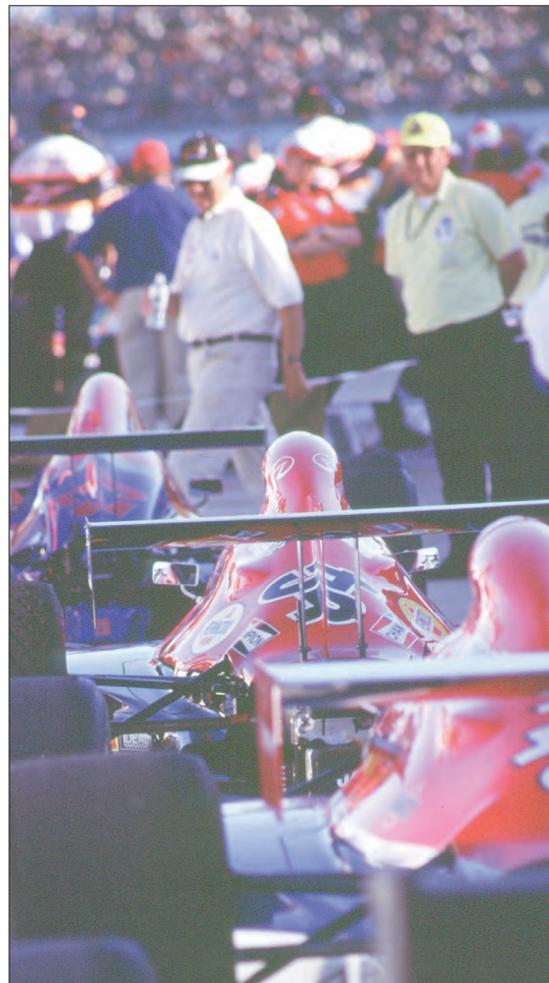
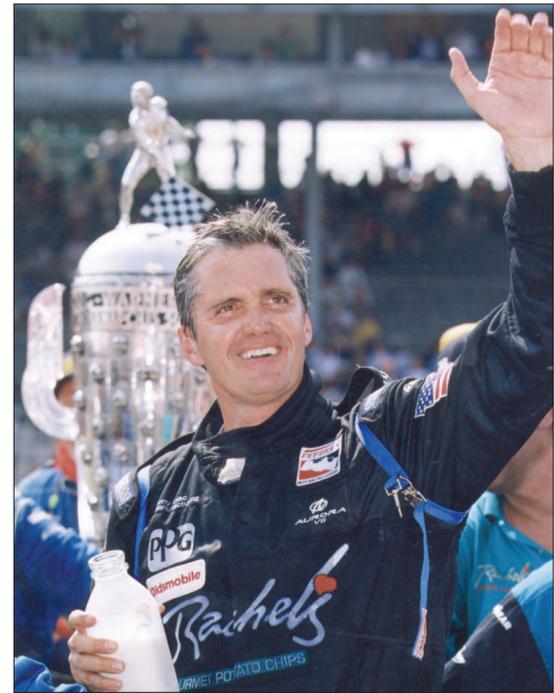
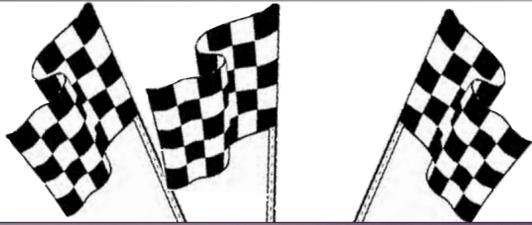
The revised liturgy schedule enables St. Michael parishioners to avoid the huge traffic jam every year on race day, and also makes it possible for Father Tony Volz, their pastor, to attend the "Greatest Spectacle in Racing."

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. †

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INDY 500



Photos courtesy of Indianapolis Motor Speedway

Priest loves Indy 500

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 knows the fabled 2.5-mile oval quite well. In addition to his priestly responsibilities, he has served as a pit crew member for a number of well-known drivers since his seminary years.

"As a kid, I took an interest in the 500-mile race," Father O'Connor said. "I'd sneak into Gasoline Alley. That was always a thrill just to be a part of it."

In May 1975, while studying for the priesthood at Saint Meinrad Seminary in southern Indiana, he was able to return to Indianapolis to help driver Eldon Rasmussen rebuild his race car.

"He'd crashed the first weekend of qualifying," Father O'Connor recalled. "There were two weekends of qualifying then, and a bunch of guys volunteered to help put the car back together."

It was his first experience with auto mechanics.

"It was a long week, but the car made the race," he said, "and it was a thrill to be part of it. I always tell people I never had enough sense to go home after that. It's fun. It really is."

Each May and during his summer breaks from seminary, he would work part-time on an Indianapolis 500 pit crew.

"After Eldon [Rasmussen], I worked for Alex Morales, a car owner from Anaheim, Calif., in 1977," Father O'Connor said. "John Capels, who is now the president of USAC [United States Auto Club], was the chief mechanic and

the team manager for Alex Morales Motorsports. I did a lot of races with them in the summertime."

While working for Morales from 1977 to 1988, he helped drivers Bobby Olivero, Mike Mosley, Pancho Carter, Al Holbert, Johnny Rutherford, Howdy Holmes and Roberto Guerrero compete in the "Greatest Spectacle in Racing."

"We were just like family," he said. "We were very close."

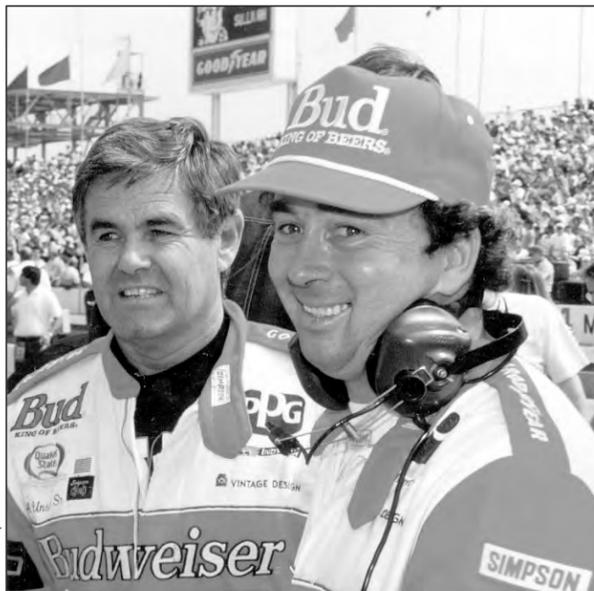
Next he worked for car owner Jeff Stoops and drivers Steve Butler and Johnny Rutherford. From there, he went to Al Unser Sr.'s team and helped Unser the last year he raced at Indianapolis. Later he worked for Roberto Guerrero again, Johnny Parsons, Gordon Johncock, Scott Goodyear, Mark Dismore and Jack Hewitt.

"As a pit crew member, I've done everything over the years, including the pit board, helping refuel cars and changing tires," Father O'Connor said. "I haven't been over the [safety] wall [in the pits to work on a car during the race] for a few years. Last year, I checked tire pressures, got tires ready to throw over the wall, and helped with the sign board, which indicates laps, speed and position for the driver."

His favorite memories from 21 years at the Indianapolis Motor Speedway include watching Scott Goodyear drive a Honda powered car for Tasman Motorsports in 1995, "which was an exciting race."

He also remembers helping Johnny Parsons make a full recovery from injuries suffered in a crash during practice in 1985.

"Parsons lived at the St. Philip Neri Parish rectory for three months when I was pastor there," Father O'Connor said. "Parishioners and a lot of his friends took him to rehabilitation sessions and



Submitted photo

Al Unser Sr. (left) and Father Glenn O'Connor take a break before the 1993 race at the Indianapolis Motor Speedway. Since 1977, Father O'Connor has served on the pit crews for a number of well-known drivers. The pastor of St. Joseph and St. Ann parishes in Indianapolis also serves as the Catholic chaplain for the Indianapolis International Airport. At the Speedway, he often is asked to pray with drivers and their families.

built a ramp for him at St. Philip. He literally wheeled himself out of Methodist Hospital and the same day wheeled himself into Community Hospital to see a fan who was dying of cancer and wanted to meet him."

Another favorite memory was working for Gordon Johncock's team in 1991.

"It was kind of a last-minute deal," Father O'Connor said. "Johncock had been retired, and Ron Hemelgarn of Hemelgarn Racing was trying to put a team together quickly. Ron and Gary Runyon had a year-old race car and they put together a crew and team at the last minute. They got the car in the race and finished sixth. That was fun."

This year, Father O'Connor is working for Paul Diatlovich and PDM Racing.

"I've known Paul for 20 years," he said. "He started as a mechanic. He and Chuck Buchman are co-owners. Their driver is probably going to be Mike Borkowski."

Father George Ignacio, a Filipino priest, is staying at the St. Joseph Parish

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.

"I've always marveled at the combination of talent, machinery and engineering," he said, "and what it takes to win out there. I've come awful 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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Around the Brickyard

Officials expect record purse for 83rd Indianapolis 500 on May 30

The 33 participants in the 83rd Indianapolis 500 can get ready to break the bank in record fashion again this year. A record purse is expected for the May 30 race, Indianapolis Motor Speedway Corporation officials announced May 12.

The purse traditionally isn't revealed until the day after the race. Speedway officials expect the sum of Indianapolis Motor Speedway and Pep Boys Indy Racing League awards, and designated and other awards, to exceed the record of \$8,722,150 last year.

Eddie Cheever Jr. earned \$1,433,000 of the record purse last year for his first Indianapolis 500 victory.

Practice for the "Greatest Spectacle in Racing" started May 15. Pole Day is May 22, Bubble Day is May 23 and Coors Carburetion Day is May 27.

Cheever says he's charged for another dash to checkered flag

Eddie Cheever Jr. returns to Indianapolis as the defending champ, the man who wore the laurel wreath and heard the cheers and blinked away tears as he drank the cool, white milk that every race driver dreams of.

His life has changed since winning the 82nd Indianapolis 500 last May 24. That single victory elevated him in many ways, giving him true celebrity status.

Cheever said his team is far stronger and more organized than it was one year ago, when members were frantically trying to put the pieces in place for Indianapolis, and not certain what to expect.

"Winning the race, under those circumstances, made it a special moment for everyone on our team," he said.

Today, Team Cheever looks to Indianapolis as a chance to continue recent success. The team's Indy win in 1998 fueled it to a new plateau in Pep Boys Indy Racing League competition, and it won the season-opening 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 the Indianapolis 500, was entered in this year's race by Team Pelfrey, Indianapolis Motor Speedway and Pep Boys Indy Racing League officials announced May 12.

St. James, from Indianapolis, will attempt to qualify for her seventh career start in the "Greatest Spectacle in Racing." She will drive the # 90 Team Pelfrey Dallara/Aurora/Firestone as a teammate to Robby Unser, 1998 Pep Boys Indy Racing League Sprint PCS Rookie of the Year.

Her best finish was 11th in 1992, her rookie year, and she was named Indianapolis 500 Bank One Rookie of the Year. She has entered the event every year since, qualifying for the 33-car starting field every year except 1998.

The only woman besides St. James to race in the Indianapolis 500 was Janet Guthrie, who made three consecutive starts between 1977-79.

Arie Luyendyk says retiring after Indy 500 is 'right way to stop'

"When I made the decision to retire, I didn't want to just stop," former Indianapolis 500 winner Arie Luyendyk said May 12. "I didn't feel that was the right way for me. To make Indianapolis my last race is the right way for me to stop. I started in road racing, but people know me because I've won the Indianapolis 500."

"Arie's Final 500," the name he has chosen for his retirement activities, includes autograph sessions and appearances at charity fund raisers so he can "thank a lot of the fans for their support of me over the years."

Indianapolis 500 events this year will provide "a platform to thank people who have been important in my career, such as sponsors, owners, crew members and fans," he said. "At the same time, I feel very competitive, and [owner] Fred Treadway has put together a first-class team with Sprint PCS and the other sponsors. We are definitely there to try to win the race." †

(Indianapolis 500 news briefs compiled by the Indianapolis Motor Speedway staff.)

Indy 500 is a family tradition

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. "His 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 Endicott."

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 Unser only raced in the 1958 Indianapolis 500, Davidson said. Bobby Unser raced at Indianapolis from 1963 until 1981—a straight run—and Al Unser Sr. raced on the world-famous oval from 1965 through 1993, except in 1969 and 1991.

"Jerry's son is Johnny Unser, who is running now," Davidson said. "His first year in the race was 1996, and he's been in the last three races. Robby, who is running now, is Bobby's son. 1998 was his rookie year. Al Unser Jr. raced here from 1983 through 1994. That was the last time he was in the race. He was here in 1995, but didn't qualify."

The Andrettis are another well-known racing family.

"There have been four Andrettis in the race," Davidson said. "Mario, and his two sons, Michael and Jeff, and John is his nephew. He's Aldo'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 Bettenhausens are another great auto racing family, Davidson said. "Tony, the father, raced at Indianapolis from 1946 through 1960. Two of his three sons actually made the race. Gary is the oldest, and Merle is the middle

son. Merle was here, but never made the race. Tony is the baby. Gary raced here from 1968 through 1993, and Tony raced from 1981 through 1993."

Other famous racing families who made headlines at the Indianapolis 500 include the Chevrolets, with three drivers, as well as Dick and Jim Rathmann, he said. "Then there is Johnnie Parsons and Duane Carter, and their sons, Johnny Parsons and Pancho Carter, who are half-brothers because they have the same mother. Johnny and his sister attended Seccina Memorial High School in Indianapolis." †

Tower Terrace succumbs to Formula One project

Another chapter in the storied 89-year history of the Indianapolis Motor Speedway begins this year without the Tower Terrace grandstands at the south end of the 2.5-mile oval's main straightaway.

The tower was demolished last year to make way for 36 pitside Formula One garages and 12 luxury suites, which can be subdivided into smaller suites for the Indianapolis 500 and Brickyard 400. Formula One teams will use the garages during the United States Grand Prix at Indianapolis, which debuts at the Speedway on Sept. 24, 2000.

Tower Terrace was completed in 1957 and represented one of the major upgrading projects undertaken by the late Tony Hulman, former Speedway president.

The Formula One construction work includes completion of the Tower Terrace area project and building the infield portion of the 13-turn, 2.55-mile road course for the Brickyard's first Formula One competition.

Kevin Forbes, director of engineering and construction for the Speedway, said temporary stands will be installed on top of the foundations of the Formula One facilities for the 1999 Indianapolis 500 and Brickyard 400.

"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 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 Sadducees 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



The Acts of the Apostles reports that on Pentecost Peter 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."

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. †



Perspectives

From the Editor Emeritus/John F. Fink

Questions about Communion

This is the fourth and last column in which I'm answering questions



about the Mass that were sent to me by e-mail. These questions all concern Holy Communion: *What are the rules about when you can receive Communion two times in one day?*

A person who has received the eucharist may receive it again on the same day only during a eucharistic celebration in which the person participates. In other words, not at a Communion service. I think liturgists would also agree that there are times when one could receive Communion three times on the same day: at an early Saturday morning Mass, during a funeral or wedding later in the day, and at a Sunday anticipatory Mass in the evening.

Why isn't a Communion service just as good as a Mass?

A Communion service is not a memorial of Christ's death and resurrection. Nevertheless, Communion may be given outside of Mass to persons unable for a reasonable cause to receive it during Mass on a given day. The ceremonial rite is modeled on the structure of the Mass except for the Offertory and the Eucharistic Prayer and can be conducted by an extraordinary minister of the Eucharist.

To avoid confusion between a

Communion service and the Mass, some dioceses limit the number of Communion services. In the Archdiocese of Boston, for example, each parish is limited to one Communion service per week.

When can non-Catholics receive Communion?

Since the Eucharist is a sign of unity, and since Christian unity does not (yet) exist, non-Catholics usually may not receive Communion at Mass. There are exceptions: Separated Eastern Christians (Orthodox) may be given the Eucharist (as well as penance and anointing of the sick) at their request. For other Christians, Communion "is confined to particular cases of those who have a faith in the sacrament in conformity with that of the Church, who experience a serious spiritual need for the eucharistic sustenance, who for a prolonged period are unable to have recourse to a minister of their own community and who ask for the sacrament of their own accord; all this provided that they have proper dispositions and lead lives worthy of a Christian."

Is the eucharistic fast still in effect?

Yes. Abstinence from food and drink, except water and medicine, is required for one hour before the reception of Communion. This does not apply to those advanced in age or those who suffer from illness or those who care for them. Prior to Vatican II, the eucharistic fast extended from midnight, which is one reason why there were only morning Masses. †

Cornucopia/Cynthia Dewes

We can learn about life from animals, up close and personal

Maybe it's because we're outdoors more, now that summer is at hand.



Maybe it's because some of my friends and relatives are now traveling the vegetarian/animal rights path. Whatever the cause, my thoughts have centered lately around animals.

Not that animals are not a legitimate

subject for consideration. They certainly are. I mean, God even created them before us. And just because he gave us "dominion" over them, etc., does not make them unworthy of our fond attention.

Now, pets are one thing. They've always been on my life agenda, mostly dogs and cats. Once, I did find some baby mice that the barn cats were harassing, but when I took them to my mother expecting to bed and feed them, her reaction convinced me they were not suitable pet material.

Later, I found that my mother was not exactly the arbiter of pet taste, either, because she got a parakeet. His name was (what else?) Petey, and he could say a few words. But he had these claws with which he would cling painfully to your shoulder, and these reptilian, beady eyes which studied you up close. Too close.

Those barn cats were something. There was Umbreyago, (phonetic spelling) who was named for a Jimmy Durante comedy character. He was a tiger cat, street smart and sophisticated. His sidekick was Herman, whose sweet expression and vacant blue eyes convinced me that the IQs of cats are as variable as those of humans.

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, across the yard and into a neighboring field.

I'd barely digested this, when Dick himself, shirtless and wearing shorts in 50-degree weather, ran past, chuckling, "Heh, heh, it's roundup time!" At the same time, a carload of his raucous friends pulled up behind mine, he jumped in, and they screeched off in pursuit of the errant 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 admonished him to go home, he growled. Growled! Since I'd never known that sheep growled, I retreated indoors to rethink my position. Finally, he wandered off to literally greener pastures.

Then we have 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. My reaction to this animal so impressed my husband that he gave me the first and only Valentine gift ever; a stuffed T.B. dog who says, "Yo quiero Taco Bell." He even bought a red bow and a plastic heart to decorate this dog.

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.)

Journey of Faith/Fr. John Buckel

Loneliness is common experience

"I'm so lonely I could die!" utters a woman whose husband died several years ago.



"I wonder if people who live outside the monastery have as much trouble with loneliness as I do," questions the monk.

Loneliness 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 crowded room in the midst of family 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. A whirlwind 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 short time, only to resurface in periods of silence and solitude.

We drown out the silence with loud music and television, and we avoid 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 not abnormal. It is experienced in one way or another by every human being.

Loneliness can be looked upon as an instrument for growth. The feeling that "something is missing in our lives" may be seen as an invitation from God.

Whenever we find ourselves longing for someone or something, we can view that longing as a disguised desire for God.

God is inviting us through our feeling of loneliness to come closer to him. He is inviting us to fill the vacuum in our lives with his presence.

Jesus offered encouragement and hope to all who feel lonely. "You are never alone because your heavenly father is always with you" (Jn 16:32).

A great deal can be learned about the divine presence from our closest friends and loved ones. Even though husband and wife may be in different rooms of the same house, they each sense the presence of the other. As a result, they experience a certain sense of peace, security and well-being.

Faith assures us that God is always with us. As a result of his presence, we can experience inner peace, security and a general sense of well-being.

The awareness of the presence of God can consecrate all aspects of our lives. When we realize that someone is always close by who loves us deeply and whom we love deeply, life takes on a new dimension. Whenever a person is with a loved one, happiness multiplies and sorrow diminishes.

Nourished by the sacraments, the word of God, communal worship and private prayer, we can become increasingly more aware of the divine presence at all times in all places.

Prayer helps us detect the presence of God not only in church, but in the office, kitchen, supermarket, movie theater, parking lot, and so forth.

God created us in such a way that we experience an inner sense of incompleteness until God's presence fills our lives. St. Augustine was well aware of this divine longing when he wrote: "Our hearts are restless until they rest in God." †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.)

Be Our Guest/Shirley Vogler Meister

We can see and create beauty in the ugly with a change in attitude

A year ago, Sandra Martz, publisher of Papier-Mache Press, came to Indianapolis to promote a new book. She unexpectedly came to my home for a quickly-put-together lunch, bringing goodies with her because she knew I'd been ill.



The dining room table, however, was filled with my husband's photographic work and his other projects; and I certainly didn't want to remove anything. So, as carefully as possible, I crowded all of it onto one half of the table, freeing space for placemats. I lit a candle and made the simple meal as festive as possible.

Before we sat down, I asked Sandra to use her imagination and pretend there was a partition down the middle of the table to hide the mess. However, she graciously smiled and said, "But, Shirley, all I see are roses!"

How is it that some people can say just the right thing to make a person feel better in an awkward situation? How is it that some can see beauty in the ugly?

What Sandra did was similar to something the family used to say about my maternal grandfather and my paternal grandmother.

With sparse tools, Grandpa Huber once transformed a dilapidated shed into a tiny retirement home for him and his wife. Another time, he turned a mound of mud and rocks into a plush lawn at our home.

Grandma Vogler used her talents to hand sew beautiful clothes and quilts out of rags, as well as lovely flower and vegetable gardens out of dried-up weed patches.

Because they were resourceful with mundane material things, the family said they "could make a silk purse from a sow's ear." Like Sandra Martz, however, they also knew how to pay cheerful compliments.

Long ago, a nationally-known newspaper columnist, Dr. George Crane, promoted what he called "The Compliment Club." He believed if everyone paid at least one person a sincere compliment each day, not only would others feel good, but the one giving the compliment would be satisfied, too.

Admiring others is one way of helping change people from sows' ears into silk purses, because those who know they are doing something right will work hard to keep things right. It's rewarding for everyone.

Sandra's seeing only roses reminds me of all positive souls who perceive beauty, no matter what the situation.

My grandparents' ability to change ugliness into beauty reminds me of God's grace through which each and every one of us can be beautiful. Creating order out of chaos is a Godly way to live. †

(Shirley Vogler Meister's poem, "Threads of Hope," which has appeared in The Criterion, is included in Papier-Mache's At Our Core: Women Writing About Power.)

Sunday, Pentecost/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 23, 1999

- Acts of the Apostles 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

Today the Church celebrates Pentecost, one of the greatest of the Christian feasts.



The Acts of the Apostles furnishes the first biblical reading. This first reading offers a picture familiar to most Christians. The apostles were gathered together with many of the Lord's disciples when the

Holy Spirit of God visibly came into their midst and into their hearts. He appeared as tongues of fire that rested 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 long list of nationalities represented in the throng. 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 humankind is destined to hear their words of faith and wisdom. No one is excluded from the love and care of God, given in Christ, continued through the Twelve.

The First Epistle to the Corinthians is the source of the second reading. Clear and unqualified is the message that divine grace prompts Christians in their faith.

Paul is explicit. Only if empowered and inspired by the Holy Spirit can a person say in truth that Jesus is Lord.

"Jesus is Lord!" was an ancient salutation among believers. It was a statement Paul, and the Christians of Corinth, had heard many times. This phrase appears elsewhere in the New Testament. It forms the climax of an ancient hymn in the Epistle to the Philippians, for example.

So, Paul was not calling for an introduction of this statement of belief and acclaim. Rather, he was reminding his readers in Corinth that if they were honest and true, then they had to rely upon faith

to acknowledge Jesus as Lord and Savior. Otherwise, the Lord was nothing else than another person of mere mortal status who somehow had attracted the world's attention.

St. John's Gospel recalls not Pentecost, but an appearance of Jesus after the resurrection to the apostles. While Pentecost itself occurred later in time, the circumstance is similar.

The apostles were frightened. They had gathered behind locked doors. They were perplexed and felt helpless.

The Lord came to them. He told them to be at peace. All was in the hands of God.

Then, Jesus commissioned the apostles. He sent them in the same plan of salvation that God has designed long ago. He bestowed upon them divine power.

Bestowal of this divine power through the forgiveness of sin is extraordinary even to our contemporary minds, but we do not fully sense the force that would have gripped the associates of Jesus as they heard this message.

Forgiving sin was the prerogative of God, since God was the offended party. That Jesus conveyed this power to others revealed that Jesus was God. That the apostles received it revealed that they, in a most exceptional way, were the representatives of God.

Reflection

On this remarkable feast, the Church affirms the identity of Jesus, the purpose of salvation, human need in every place and in every time, and its own character. These lessons and this feast are heavy with profound meaning.

The Church on this feast calls us to rejoice in God's love. It asks us to admit our limitations and our sins. We need God. In the unending love of God, we are helped and guided. We are forgiven. We are redeemed.

But also, as the apostles, we are commissioned.

Pentecost, unfortunately, is the only one of the ancient Jewish feasts still celebrated by the Christian world. Jews observed it long ago to commemorate their formation by God as a unique people, blessed most especially with the knowledge of God, exalted to the status of communication with God, dedicated to making God's love and mercy visible across the world.

Whatever our role, whatever our place or interest, if truly Christian, we are in the Church. We are God's people. We live in God's eternal life, but our obligation is not to huddle with the near and dear behind closed doors, but to bear God's great love and goodness to all the world. †

Daily Readings

Monday, May 24
Sirach 17:24-29
Psalm 32:1-2, 5-7
Mark 10:17-27

Tuesday, May 25
Bede the Venerable, priest, religious and doctor of the Church
Gregory VII, pope and religious
Mary Magdalene de' Pazzi, virgin and religious
Sirach 35:1-12
Psalm 50:5-8, 14, 23
Mark 10:28-31

Wednesday, May 26
Philip Neri, priest and religious founder
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 42:15-25
Psalm 32:2-9
Mark 10:46-52

Friday, May 28
Sirach 44:1, 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

Question Corner/Fr. John Dietzen

Liturgy rules limit use of flag for veteran's funeral

Q 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 You make a good point. For those who may not be familiar with the subject of your question, the American or other national flag may be draped over the casket until the body enters the church. The flag is then folded and may not be replaced on the casket until after Mass.

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.

Likewise, as you note, according to Catholic liturgical instructions, permanent display of a national flag in church is not appropriate.

Older Catholics may remember that display of the American flag in churches became widespread around the time of World War II. Even then, however, the custom held only in the United States.

Apart from special events, Catholics of other nations even today do not display their national flag in church, at least in the sanctuary.

In churches of Italy, for example, one sees no Italian flag. It would be considered improper and foreign to the spirit of the Eucharist, which knows no national or other political boundaries.

As our bishops' Committee on the

Liturgy put it, responding to a question similar to yours: "When Catholics assemble for worship, they bring with them their cultural, ethnic and national identities. These traits should not be devalued or denied." Still, the bishops' committee said, the liturgy must always reflect a Church which is truly Catholic (1982).

As a Christian and as 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 honor and preserve our country's ideals of justice and freedom.

A primary intention of our Catholic funeral liturgy is to acknowledge and thank God for this particular Christian's faithful adherence to all these commitments and loyalties, rather than single out one aspect of Christian generosity as symbolically the primary focus of the Mass and other burial liturgies.

Obviously, to display the flag or other symbols of our nation and its ideals during major celebrations 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 liturgy 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 617-868-0007. †

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, parables of love, of loss, of joy and of strife.

If with open minds and hearts we hear, every now and then there may be a tear brought forth through joy feeling Jesus near, creating memories which we shall forever hold dear.

Some were reluctant, others clearly heard their name.

A voice whispered to our souls and one by one we came.

Joyfully, we begin to realize we will never be the same.

The Lord has ignited our passion with his eternal flame.

He is inviting us to strengthen our relationship with him,

an open invitation which we should deeply cherish.

He is calling on us to be his disciples, to help Christ Renew His Parish!

By Chuck Carpenter

(Chuck Carpenter is a member of Holy Family Parish in New Albany.)

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, 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.

First Saturdays

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and wor-

ship music followed by the Fatima rosary. Monthly SACRED gathering in the parish school after.

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.

Holy Angels Church, Indianapolis, 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 317-845-8133.

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

Third Sundays

Mary's Rexville 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: 812-689-3551.

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 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, 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.

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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.

BALRIDGE, Mary, 80, St. Mark, Indianapolis, May 11. Mother of Donna Everts, Sandra Nichols and Carole Chester. Grandmother of 10. Great-grandmother of 19. Great-great-grandmother of two.

BEEZ, Andrew, 73, St. Anthony of Padua, Clarksville, May 1. Husband of Mary Ann. Father of Mary Ellen Thome, Kay Rehage, Paula Cuellar, John and Andrew Beetz, Jr., and Joan Brewer. Brother of Ted, George and Ed Beetz. Grandfather of 15. Great-grandfather of eight.

BLANFORD, William E., 61, St. Paul, Tell City, April 26. Husband of Mary Ann. Father of Lori Schroeder, Cindy LaGrange, Danny, Todd and Craig Blanford. Brother of Sister Mary Martha, Earl, Don and John Blanford, Betty Epple, Donna Labhart. Grandmother of six.

BUCHANAN, Elizabeth Ann "Libby," 50, St. Joseph, Indianapolis, May 6. Mother of Tammy Duncan. Sister of Sue Meyers, Judy Briner and John Brown. Grandmother of three.

CAPEHART, Mary Louise, 88, St. Augustine, Jeffersonville, May 10. Stepsister of Donald Wolfe.

CASSIDY, Alvina (Paulin), 93, St. Paul, Tell City, April 28. Mother of Betty Hess and Eugene Paulin, Jr. Sister of Anna Folz. Grandmother of seven. Great-grandmother of nine.

CRAVEN, Harlan L., 71, St. Mary, Aurora, April 10. Husband of Janet (Jennings) Craven. Father of Stacie Alexander, Lisa Haile, Linda Knauber, Michael and Stephen Craven. Son of Leona and Harlan Craven. Brother of Margaret Hunefeld, Barbara, Robert, Russell and Gary Craven. Grandfather of five.

DeVAULT, Charles W., 81, Good Sheperd, Indianapolis, May 10. Husband of Ruth DeVault. Father of Roseann Packer and Mary Helen Mondary. Brother of Betty Wessel and Lorraine DeVault.

GOUDY, Wilfred "Bud," 81, Sacred Heart of Jesus, Terre Haute, May 6. Father of Judith Watson and Susan Oberholtzer. Stepfather of Evelyn Thomas, Charles Garrison and John Garrison. Brother of Alberta Helmbrecht, Lawrence and Henry Goudy. Grandfather of five. Great-grandfather of seven.

HARPENAU, Vincent H., 82, St. Paul, Tell City, April 22. Husband of Pearl Harpenau. Father of JoAnn Shearn, Mary Emma Milburn and Norman Harpenau. Brother of Viola Deom, Rita, Charles, Maurice, Adrian and Irvin Harpenau.

HAMMETT, Lois, 71, Nativity, Indianapolis, May 11. Wife of James Hammett. Mother of Sally Dorsett, Jane, Thomas, and Robert Hammett. Sister of Jack Lohrman. Grandmother of eight. Great-grandmother of two.

HEITZ, Helena R., 79, Prince of Peace, Madison, May 7.

Sister of Loretta Schafer, Marcella Saubert, Alfreda Higdon, Roy, Bernard, Edgar and Lester Geyman.

HYNES, Paul V., 72, St. Joseph, Indianapolis, May 8. Husband of Evelyn. Stepfather of Coy Eller. Brother of Jean Matthews and John Hynes. Grandfather of one.

JAMES, Joseph H., 79, St. Paul, Tell City, April 17. Father of Curtis, Doyle and Gary James. Brother of Virgil Keith. Grandfather of three.

KAPPES, Virgil J. "Virg," 80, Holy Name, Beech Grove, May 10. Husband of Marcella (Ariens) Kappes. Father of Dave, Steve, Ted, Tim and Sister Marianne Kappes. Brother of Roberta McClellan and George J. Kappes, Jr. Grandfather of nine.

KLAYER, Kenneth M., 52, St. Malachy, Brownsburg, April 27. Husband of Linda (Frank) Klayer. Father of Michelle Trent and Jeffrey Klayer. Son of Susan Klayer. Brother of Dennis and Tim Klayer. Grandfather of three.

LEFFLER, Muriel C., 89, St. Michael, Bradford, May 9. Aunt of several.

LEISTNER, LeAnn, 36, St. Paul, Tell City, March 31. Daughter of Sandra Leistner. Stepdaughter of Janet Leistner. Sister of Bradley, Howard and Michael Leistner.

LINDGREN, Anna Marie (Dwyer), 82, St. Luke, Indianapolis, May 9. Mother of

Mary Garrison, Robert, John III and Christopher Lindgren. Sister of Eileen Kirwin, Catherine Herder, Evarista King and Margaret Maley. Grandmother of six. Great-grandmother of two.

MARTIN, Liberty, 2, St. Mary, Lanesville, May 3. Daughter of Dennis and Shannon Martin.

McCOY, Mark, 49, Our Lady of Lourdes, Indianapolis, April 22. Husband of Debra McCoy. Brother of Rebecca Gamble, Susie Harris, Amy McDonald, Gennie Roach, Danny and Donnie McCoy.

McDANIEL, Irene (Damin), 86, St. Paul, Tell City, April 16. Mother of Mary Helen Metzger. Grandmother of four. Great-grandmother of 10. Step-grandmother of two. Great-great-grandmother of one. Step-great-great-grandmother of two.

MUSSONI, Frank E., 82, St. Mary, Richmond, May 9. Husband of Elsie Mussoni. Father of Tonya Ryan, Vicki Cole, Joyce Lafuse, Dino and Jim Mussoni. Brother of Laura Dalton, Tillie Kolentus, Maggie Thacker and Anna Turner. Grandfather of 16. Great-grandfather of 11. Great-great-grandfather of three.

OSBORN, Charles H., 79, St. Malachy, Brownsburg, May 9. Father of Karen Bigge, Linda and Steven Osborn. Brother of Junior and Albert Osborn. Grandfather of eight.

PARKER, Julia M., 85, St. Anthony, Indianapolis, May 1. Mother of Donna Moore and Marilyn Cummings. Grandmother of six. Great-grandmother of six.

QUAGLIESI, Hazel Jean

(Dawson), 66, St. Patrick, Indianapolis, May 1. Wife of Anthony T. Quagliesi. Mother of Virgil A., Jack A., John E., Shelle R. Quagliesi. Sister of Jack Dawson, Virginia Archer, Jenney Anderson. Grandmother of 13. Great-grandmother of two.

REARDON, Ellen Marie, 62, St. Bartholomew, Columbus, April 26. Wife of John Reardon. Mother of Thomas and Shawn Reardon. Grandmother of two.

ROBERTS, Ruth E. (Lyninger), 59, St. Mary, New Albany, May 12. Mother of Hollie Roberts and Sherri Nay.

Memorial service here for Father Leo Brand

Society of Precious Blood Father Leo Brand, 64, a native of Indianapolis, died in Liberty, Mo., on May 9.

On May 22 at 11 a.m., a memorial Mass will be celebrated at Holy Name Church, Beech Grove, where Father Brand celebrated his First Mass.

A funeral Mass was held at St. James Church in Liberty on May 12.

After attending St. Joseph College in Rensselaer, he went to St. Charles Seminary in Carthage, Ohio. He was ordained a priest in 1963.

He served in parishes in Kansas, Michigan, Nebraska, North Dakota and Oklahoma. His last assignment was in Pilot Grove, Mo., from 1992-97.

He is survived by a sister, Dolores Patterson, and a brother, Kenneth Brand. †

Stepmother of Carolyn Pearson and Patty Hardin. Sister of William, Phillip, Raymond, Joseph and James Lyninger. Grandmother of nine.

RUSSELL, Thomas W., 70, St. Michael, Indianapolis, April 25. Father of Patrick, Thomas, Kevin, Virginia Russell, Barbara Wray and Kerry Ann Dyer. Brother of Patricia Isaacs and Mary Roth. Grandfather of 16.

SHANAHAN, Marquerite C., 88, Our Lady of Lourdes, Indianapolis, May 2. Sister of George "Bud" Harmon, JoAnn Hull. Aunt of several.

SHEETS, Edward F. Jr., 69, St. Martin of Tours, Martinsville, May 3. Father of Joseph, Jeffrey and Thomas Sheets. Brother of Father Joseph, John and Barbara

Sheets and Sarah Sighting. Grandfather of two.

SIMON, Philip Joseph, 9, St. John, Osgood, April 25. Son of Randy and Rita Simon. Brother of Carrie and Jeremy Simon.

SMITH, Mary J., 75, Holy Family, Richmond, May 1. Mother of DeLane Erdosy. Sister of May and Bette Ann Wilson, Barbara Shell, Charlotte Winters. Grandmother of three. Great-grandmother of three.

SPRIGLER, Dorothy Libs, 81, St. Joseph Hill, Sellersburg, May 2. Mother of Suzann Hollkamp, Mary Lee Mahan. Sister of Raymond and Irvin Libs, Bertha Eckert, Mary Morthorst, Evelyn Baumann. Grandmother of six. Great-grandmother of six. †

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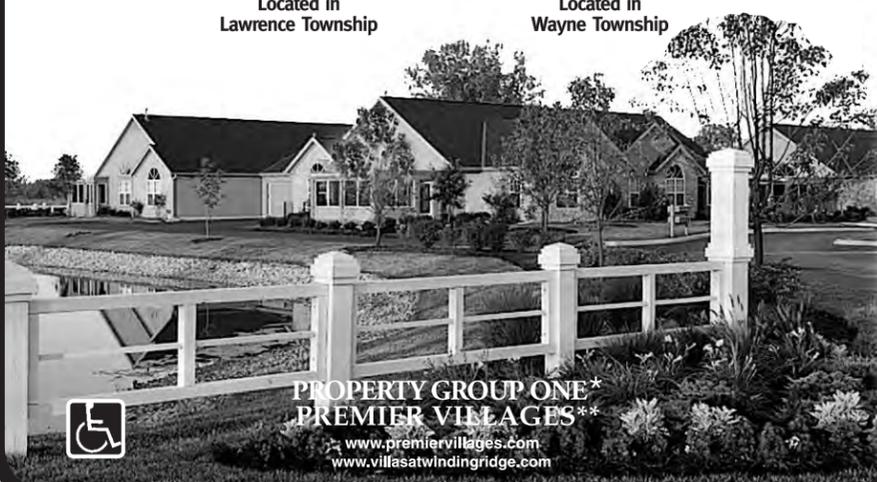
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Please send résumé to: St. Mary's Navilleton Catholic Church, Rev. Tony Hubler, 7500 Navilleton Rd., Floyds Knobs, IN 47119.

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Wanted for inner city ministry. For more info, contact: East Tenth United Methodist Church, 2327 E. 10th Street, Indianapolis, IN 46201. 317-636-9017. E-mail: E10umc@integrityonline32.com.

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Send résumé and letter to: Youth Ministry Search Committee, St. Louis Parish, 13 St. Louis Place, Batesville, IN 47006, 812-934-3204, or apply at the Office for Youth and Family Ministries, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46202-2367, 800-382-9836 by May 28, 1999.

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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.

Graduates of Seccina Memorial High School in Indianapolis will hear speeches from four students during the East Deanery school's 43rd commencement at 8 p.m. on Thursday, June 3, in the gymnasium.

Our Lady of Lourdes parishioner Jennifer Walker of Indianapolis is Seccina's valedictorian, and St. Simon parishioners Amanda Altenberger, Megan Arvin and Benjamin Wiles, all of Indianapolis, are co-salutatorians.

Seccina'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 198 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 Buell of Indianapolis is the valedictorian and St. Malachy 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 Shawe Memorial High School in Madison will receive diplomas during the school's 43rd commencement exercises at 2 p.m. on Sunday, May 23, in the Meny Gymnasium.

Shawe'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 Shawe'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 Deanery interparochial high school's 45th commencement at 5 p.m. on Sunday, May 23, in the Larkin Center.

St. Mary parishioner Christina Wuerth of Lanesville is the valedictorian and St. John parishioner Matthew Nett 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-salutatorians 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 West 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 Boothe 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. †

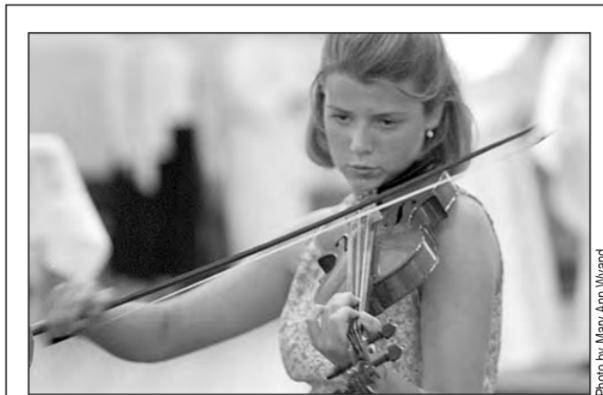


Photo by Mary Ann Wyand

Providence Senior Mass

Our Lady of Providence High School senior Lisa Naville, from St. Mary Parish in Navilleton, plays the violin during the Senior Mass on April 14 at St. Augustine Parish in Jeffersonville.



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