

Rooted In Love...Ever-growing

The Life and Growth

Of

Saint Joseph Church



Bradenton, Florida

1929..... And Into the Future

Published on the Occasion

Of Year 70

St. Joseph Parish

In the Year of the Lord 1997 A.D.;

Latest update October 2021

- The Liturgy Committee

Pastors of St. Joseph Church Bradenton FL over the years.

Rev. JB Allard	1869
Rev. Henry P. Clavreul	1888
Rev. Philip de Carriere, SJ	1889
Rev. Louis Padilla, SJ	1915-1916
Rev. Patrick Redmond, SJ	1917
Rev. Alfred Latiolais, SJ	1918
Msgr. Charles L. Eslander	1927
Rev. Patrick J. Halligan	1927-1929
Rev. Joseph Fahy	1929-1930
Rev. Patrick L. Doyle	1930-1933
Rev. Patrick D. O'Brien	1934-1941
Rev. AJ Salois	1941-1944
Rev. William J. Carroll	1944-1951
Rev. Cornelius J. Murphy	1951-1955
Msgr. Robert W. Shiefen	1955-1956
Msgr. Harold F. Jordan	1956-1959
Rev. David B. Cronin	1959-1963
Rev. Cornelius A. Dougherty	1963-1966
Rev. Joseph Keith Symons	1966-1971
Rev. Brendon Lawlor	1971-1973
Rev. Robert Leib	1973-1974
Msgr. John Scully	1974-1975
Rev. Edward D. Moretti	1975-1987
Rev. Carmelo Cadarso	1987-2001
Rev. John Costello	2001-2008
Rev. Paul F. McLaughlin	2008-2013
Rev. Tomasz Zalewski	2013-2019
Rev. Rafal Ligenza	2019-present

A Bit of Background In pioneer days, Catholic families were visited from time to time by priests from Key West, Jacksonville, and Tampa. In 1884 two and a half acres of land along 1st Avenue at 31st Street West were donated to the Bishop of St. Augustine as the site of a Catholic Church, and in 1888 a chapel was built and dedicated to the Sacred Heart. A second mission chapel, St. Joseph, was built in 1915 at 6th Avenue and 8th Street West to meet Bradenton's growth; in 1926 it was moved to 12th Avenue and 15th Street West. Although the small Church was split, separated, and doubled in capacity in 1942, it was still inadequate, despite the establishment of parishes in Palmetto, Holmes Beach, and the Whitfield area.

A Catholic school and convent were built on 26th Street West in 1954. Plans for a new Church near the school reached fruition and the parish was dedicated to Saint Joseph in 1958. (Interestingly, the long-term plan for the Church building was to use it as a gymnasium pending the building of a more suitable structure behind the school.) The old chapel on 12th Avenue West became the new parish of Sacred Heart on 1968.

In 1975, the improvement of the 26th Street grounds was begun. A parish office was built on 33rd Avenue West, paving and landscaping were intensified, stained glass windows were installed in the church, and following a fire, the sanctuary was completely remodeled in 1978. In 1979 a rectory, administration office, and parish center (complete with gymnasium) were constructed.

In October of 1984 the Diocese of St. Petersburg was divided. St. Joseph Parish was now part of the Diocese of Venice, and the Most Rev. John J. Nevins was its first bishop.

Two years later St. Joseph Parish was divided again, giving birth to the parish Ss. Peter and Paul the Apostles.

Due to the aging of the Church, structural deterioration, and recent liturgical renewal, plans to update and remodel Saint Joseph Church culminated in a ground-breaking ceremony on Palm Sunday 1993, and the reconstruction was complete eight months later.

The original stained-glass windows, altar, baptismal font, tabernacle, pews, and altar furniture were all retained and refurbished for use in the newly created liturgical space. A massive bell tower with a century old bell was added to the front of the Church over a new Eucharist Chapel and a chapel for daily Mass, small weddings and funerals became the front of the Church. The north and south walls were demolished and moved outward and rest rooms, bride's room, a new sacristy, reconciliation room, choir room, minister's room, usher's room, and more adequate storage facilities were added to the Church. Also new to the liturgical space is a large baptismal pool embraced within the original font. The new font, with flowing water, is designed for baptisms of infants as well as adults. The choir loft was demolished, and the organ, piano, and choir were moved downstairs in keeping with current liturgical norms. A memorial garden was added to the south of the main nave.

Fashioning A Place of Worship As in any family, each generation of St. Joseph parishioners has given generously to enhance the beauty of our Church and its surroundings. Sunlight streams through the old windows, given years ago in memory of loved ones; water pours from an aged baptismal font inserted lovingly into a new well; a magnificent blue nativity window long

hidden behind the wall in the choir loft has become the focal point of the Chapel; pews, paid for generations ago, have been restored to their original beauty.

In our renovated Church, we may now enter through the front doors so that we will pass the baptismal well, remembering who we are through Baptism and signing ourselves at this holy water font.

From wherever we stand in the Church, our attention is drawn to the focal area of the liturgical action and to the four pieces of furniture we find there: the Tabernacle, the presider's chair, the ambo and the altar. Formally, this area is called the sanctuary (Latin *sanctus*, "holy"), but when "sanctuary" is used we must be careful not to imply that this is the only holy area in the building. Let us remember that the entire Church, the entire assembly area is a holy place.

The Tabernacle and stand, donated by generous parishioners, was installed in 2020 and sits immediately behind the altar, and can be seen from any point in the church. In keeping with the writings of the Second Vatican Council as well as the Liturgical Guidelines of our bishops, we remind each other that we become "living tabernacles" of the Body of Christ when we receive Christ, through our ears during the proclamation of scripture (Christ's presence in His Word) and into our bodies during Communion (Christ's presence in His Sacrament). As Catholics, we need to be more conscious of the fact that the Christ we make present through our faith and the power of the presider at Mass is the same Christ who continues being present in the consecrated Host revered in the tabernacle. We embody Christ's presence in living and loving memory each time we come to Mass and perpetuate

Christ's presence in the Bread we share. Remember, Christ cannot be more present in one place than another, so obviously the presence of Jesus in the tabernacle is the extension of His presence in the celebration of the Mass.

All of us who find it difficult to accept this understanding of the Eucharist according to Vatican II would do well to reflect on a statement from the U.S. Conference of Catholic Bishops on "The Environment for Worship."

The celebration of the Eucharist is the focus of the normal Sunday assembly. As such, the major space of a Church is designed for this action. Beyond the celebration of the Eucharist, the Church has had a most ancient tradition of reserving the eucharistic bread. The purpose of this reservation is to bring communion to the sick and to be the object of private devotion.

Near the presider's chair is seating for the other ministers. This seating is arranged so that the presiding and functioning ministers are "clearly part of the one assembly, yet conveniently situated for the exercise of their respective offices." (U. S. Conference of Catholic Bishops' "The Environment for Worship," #70)

The ambo, which "represents the dignity and uniqueness of the Word of God" (*Environment* #74) is used only for the purpose of proclaiming the Word of God.

The altar is the holy table upon which we celebrate the Lord's Supper. It functions as both altar of sacrifice and banquet table for the Eucharist and is both "a memorial of Christ's death and resurrection" and "a paschal banquet in which Christ is eaten, the heart is filled with grace and a pledge of future glory given to us."

(Second Vatican Council, Constitution on the Sacred Liturgy, 47, quoting St. Thomas Aquinas) No ordinary table would be able to bear the weight of these symbolic functions; that is the reason this table "should be the most noble, the most beautifully designed and constructed table the community can provide." (Environment #71)

Behind the utter simplicity of the sanctuary, we see the crucified Christ during Lent, and the risen Christ from Easter on to remind us of the suffering and death of Our Lord which culminated with His resurrection. Both images of Christ remind us that through death and suffering new life is born. The cross of Jesus is never the end but rather a gateway on our journey.

The more intimate environment of the Chapel is used for daily Mass, devotions, funeral gatherings, and private prayer.

We invite you to take some time to wander through the rooms, look at the beauty of the windows, listen to the peals of the bell calling us to worship, feel yourself enveloped in the sound of the organ, be at home - belong!

The Bell Tower Our magnificent bell tower, born when our beautiful house of worship was renovated, stands seventy-one feet and eight inches from ground level, and extends twelve feet into the ground. The bell weighs 950 pounds. Originally cast in St. Louis, Missouri in 1906, it was purchased by St. Joseph Church from the Lee Manufacturing Company of Milwaukee, Wisconsin. The bell chimes a middle C and is wired to a ringer switch in the sacristy. The tower is also wired for a carillon bell system if in the future we decide to purchase one.

The bell tower is a powerful exterior symbol of the connection between God and humanity. In addition, the tower serves to identify our Church to the neighborhood and the city. It also serves as a visual marker of a sacred place. In fact, people most readily identify a Church by its horizontal assembly space in juxtaposition to a vertical tower. The horizontal pattern gives us a person-to-person connection while the vertical spatial pattern provides the person to God connection. The combination of these two physical patterns beautifully characterizes a Vatican II Church, imaging a people in relationship to one another and to God.

Ironically, the most deep-seated change is ultimately within us. As a community we are embarking on a new era of our parish history. We have taken the past, mixed in the present with the sometimes-painful side effect of change and together, in response to a divine calling, created a new vision for the future.

The Baptismal Font Baptism is an immersion in God's life. While being immersed in the water we hold our breath in awe and almost choke as we experience a kind of trauma of dying to self so that we may rise with Christ, who denied Himself to follow the will of God, His Father.

The baptismal font at St. Joseph Church has been designed in such a way that the old baptismal font (the upper section) is incorporated in the overall concept of the actual shape.

A womb, a tomb, a crossing thorough the waters that brought the slaves into freedom; Being born means "belonging." A white gate leads the new believer into the flock of Jesus' followers. By

crossing the waters of salvation literally, we will be deeply motivated to begin to experience the new life of Christ, our Light the Life in Christ which cleanses us from sin and makes us holy.

As the newly baptized emerge from the baptismal font, the minister of baptism grasps their hands and introduces them to the faithful community of believers. As a believing community we are assembled as witnesses and members of God's family, reminding us of our responsibility to be examples of Christian living to them, another member of the community wipes the water from their feet, symbolizing the service we owe to one another.

The Holy Oil of Chrism used at Baptism and Confirmation has been consecrated by the Bishop at the Diocesan Chrism Mass during Holy week. It seals us as God's property in Christ and becomes an indelible sign of our belonging. The Holy Oils are displayed by the baptismal font to remind us of our consecration to God in baptism.

The same baptismal water will be used to bless ourselves as we enter the sanctuary for worship. Occasionally, the presider will also use it to sprinkle all of us as a reminder of our common bond with God and with one another through baptism. Likewise, the same baptismal water will be used to bless the objects of our devotion, to bless our homes, our pets; etcetera, as a reminder that everything we touch has previously been touched by the finger of God, who makes all things new in his Son. At our funerals the same water will be sprinkled over our dead bodies to remind us again of our belief that even death has been conquered by our life in Christ

Symbolisms

Womb: Baptism is a new birth as we are born again to a new life in God. As Christians we are called "the born-again people," cleansed in the waters that give us new life. We emerge from the womb (notice that our baptismal font is shaped like a womb) of our Mother Church, and the minister of baptism delivers us and introduces us into the family of God. It is only after we are baptized that we are allowed to share the banquet (the celebration of the Eucharist) and be in communion with the brothers and sisters of God's Son. Together, as a community, we will work from the coming of God's kingdom on earth.

Tomb: The three steps down represent the three days Jesus spent in the tomb. "Are you not aware that we who are baptized in Christ Jesus are baptized into His death?" (Romans 6:3-4). The three steps up (into the main body of the Church) represent the Passion, Death and Resurrection to New Life signified by entering as newly baptized Christians into the body of the Church.

Crossing Through the Waters: Baptism is the approximation of the Jewish Exodus experience, when they crossed the waters that separated them from the freedom they were seeking. Crossing the waters of the Jordan River they took possession of the land promised and given to them by God after their faith and trust in Him were purified in the poverty and inconvenience of the desert for forty years. The rite of passing through the baptismal waters reminds us of our crossing through life with our eyes fixed on heaven, the land of the living. With the ability to cross the waters of salvation, literally, the newly baptized adult will be deeply motivated to begin to experience a new life in

Christ the Light, who cleanses us from sin, makes us holy and leads us to heaven.

Clean waters moving "blessed water" with which we bless ourselves as we enter the Church! What a profound symbolism displayed in our baptismal font! God's grace is radiant in its crystal clearness and is shown in the lives of those who choose and are chosen to live by God's precepts.

The Paschal Candle stands tall to remind us of the Risen Lord who achieved the title of Prince of Peace by exercising obedience to God the Father, thus becoming the supreme leader of all people. At the same time, the Crucifix used to lead us in procession to the sanctuary reminds us of the suffering of the Servant of God, who by His obedience to the Father delivers us from our sin.

The Dove suspended high above the baptismal well is intricately molded dove representing the Holy Spirit. Fashioned by artists Jesse and Norman Poirier (as their attempt to concretize some of the gratitude and awe they experienced in the healing of their son) the lovely silver and gold dove, as if in flight, is brilliantly illuminated by the Church lighting.

The symbol of the dove holds a special place in Judeo-Christian consciousness. It was a dove which held the branch indicating to Noah that the time of the deluge was over. It was a dove that was given as a suitable price to pay at the presentation of the Christ Child in the temple. It was in the form of a dove that the Holy Spirit descended upon Christ at the time of His baptism, when a voice from heaven proclaimed, "You are My Son, My favor rests on You."

When a child or adult is brought into the life of Saint Joseph Christian community through baptism, it is the images of the Holy Spirit suspended high above the font, the Easter Christ candle burning there and the baptismal waters flowing from the upper font into the well below that speak, as if in choral proclamation, of the power and beauty of the Sacrament of Baptism.

Our beautiful Eucharist Chapel here at St. Joseph has its own identity, separate but connected with our place of worship. Located at the bottom of the bell tower, signifying that Jesus is the foundation of our hope, it is a beacon for us to look up to heaven as a sign of our high aspirations, rooted in profound and firm faith. While the bell calls us to worship, the Chapel below reminds us of Jesus' perpetual presence in the world and in each other, as well as inside the tabernacle.

The Stained-Glass Windows All art with which we surround ourselves in our church is appropriately a blending of the old and the new. Let us first look at the old windows which brighten with glory our interior colonnades.

Starting on the south side, in the back, is the Wedding Feast of Cana, then Jesus Preaching, the Curing of the Sick, Jesus with Mary Magdalene, the Draught of Fish and the Transfiguration. From the back on the north side, we have Palm Sunday, the Last Supper, Gethsemane, the Crowning with Thorns, the Carrying of the Cross and the Death of Our Lord.

The resurrection window was installed in the south alcove, overlooking our Memorial Garden, as a reminder to all present that we, through our baptism, die and rise with the Lord.

In the north alcove we find the Coronation of Mary, so fittingly placed beside the painting of our Blessed Mother (Our Lady of Czestochowa). As you enter the north side of the Church you will find the Assumption and the Pentecost windows. Jesus in the Temple is appropriately placed in the sacristy. St Francis of Assisi and Jesus with the Children are located in the ministry room.

In all the nave windows Jesus appears to us telling His life story and remind all who come here what we as Christians believe is the Way, the Truth, and the Life.

In the south wing we find windows representing the sacraments. The large mural above the south wing door represents the Baptism of Jesus by John the Baptist. On one side of the door is the Sacrificial Lamb with a staff cross symbolizing Christians gathered as the Church with Jesus being the Good Shepherd. On the other side is a rose representing beauty and love, especially the beauty and love of martyrs whose blood the rose symbolizes.

In the north wing we have windows symbolizing the Apostles, while the window above the door depicts the Transfiguration.

The Holy Family, Jesus, Mary and Joseph, is found depicted in the window in the music room.

When the restoration of the Church began, a treasure was found. Hidden in the old choir loft was a magnificent double stained-glass window depicting the infancy and childhood of Jesus. Its vibrant blue color was restored, and it became the main window of the structure as it faces the eastern sky.

Arch topped windows stand on either side of this beautiful window, contemporary in form but matching the same vibrant blue as the center window. While the messages on these windows are more minimal, there is a strength in their motion to help the viewer sense the power of the Holy Spirit and the rising flames. These two large windows, along with the baptismal font, form a triangle and are strongly connected with our communal sacraments of baptism, reconciliation and anointing of the sick. The new window in the reconciliation room is meant to be uplifting and comforting. The movement here is like cleansing waters.

The two stained glass windows that are found over the double exit doors on the chapel are recent additions. Their windows depict the Finding of Jesus in the Temple and the Flight into Egypt and continue the theme on the Holy Family which can be found in the two central windows of the Chapel.

The Blessed Sacrament Chapel features a round window that has representational elements of a cross, a host, and a shroud. This window puts glorious light into the room because it is unique, and it reminds us of how special a space this is. The shape and proportions of the window are repeated in the design of the tabernacle and raised metal surround.

In short, the windows of our Church are beautiful, hospitable and inviting to the needs of the assembly.

Our Lady of Czestochowa Icon ... In the summer of 1959, Mrs. Lena Orłowski, who had immigrated from Poland before World War I, returned there to commission the Polish painter J.B. Rutkowski to create a replica of the Miraculous Icon

of Our Lady of Czestochowa. She presented the painting in May 1960 to Fr. David Cronin, pastor, as her gift for the then newly constructed St. Joseph Church.

Legend has it that St. Luke the evangelist painted it on the top of a table built by St. Joseph and that the icon remained in Constantinople until the tenth century. Later the icon was found in Belz-Ukraine. The Polish Prince Wladyslaw Opolczyk moved it to Silesia and then in 1382 he donated it to the Monks of St. Paul the Hermit in Czestochowa where it became miraculous and remains to this day.

One notices the dark cast to the painting; this was caused by time, lights and incense. The icon is sometimes called *The Black Madonna*. Some scratches can still be seen on the Virgin's face, scratches which were the result of a foiled robbery attempt in 1430, when one of the "would be bandits" struck it with his sword.

Over the centuries this painting has become a very important symbol for all Polish Catholics. A picture of it can be seen in every home. The President of Poland wears it on the front of his jacket. For the Polish people this icon is a sign of new hope and of our solidarity with God and with one another.

Musical Notes One obvious renovation change was the demolition of the choir loft. Subsequently, our choir and organ were moved downstairs. The organ was moved to the daily Mass chapel and the choir was moved to the front of the Church behind and below the altar. Since music is an integral component of our liturgy, much time was spent in planning a suitable space for our music ministers. The choir space created accommodates

approximately 100 musicians without chairs or 60 singers with chairs. The flooring in the choir area has three separate levels, each five inches higher than the previous level and four- and one-half feet deep.

At the time of the renovation liturgical norms called for the musicians to be in the front. This is because the Second Vatican Council calls for the entire assembly to be ministers of music and to sing whenever possible. Likewise, with congregational singing a priority, parish musicians are called to encourage and enable the assembly to sing easily, while choosing music that benefits the liturgy of the day and not restricting themselves to popular hymns only. While in front of the Church the "song leaders" can much more easily enable the assembly to sing. Also, it gives the parish musicians a feeling of involvement in the liturgy rather than functioning merely as "piped-in" music from afar. To this end, we now also train parishioners as song leaders, capable of leading the assembly in song.

The organ in the main Church has three distinct manuals and was purchased new to accommodate the remodeled Church. Included with the organ is a MIDI component that adds many solo instrument sounds to our electronic organ such as strings, guitar, piano, etc. Many of these interesting and unexpected sounds can be heard as the organist plays before or during Mass.

A new sound system was also installed. There are, in fact, three sound systems in one. The first amplifies everything on the altar, the second the music and the third the chapel. The chapel system can be used with the main system as an overflow room or separately as occasions arise. The old system is in the Parish

Center. The sound system in the church was updated again in 2021.

As our parish's music ministry team grew in numbers, it became evident that a choir room was needed to accommodate 100 music makers at a time. An extremely generous donation by a parishioner and choir member launched the building of the present choir room; a 1,000 square foot space designed to accommodate a variety of musical groups and mini concerts. The choir room has a separate entrance, is located between the church and school, and was dedicated on Tuesday August 24, 2004.

The Driftwood and the Cross We are all familiar with a piece of driftwood floating up on the seashore. It has been driven in that direction by the currents and winds of the ocean after covering, in some instances, a very long distance.

Human life can be compared to a special type of tree which, after being detached and uprooted by death, is being carried by the winds to a destination where it will repose and rest, presumably preserved from corruption. Not without God's will and providence, a piece of wood became the Symbol (The tree of Life) and the initials R.I.P. (Rest in Peace) a symbol of the completion of our earthly journey.

As we continue the beautification of our Garden of Peace, where ashes have been buried, we are invited to identify ourselves as living members of the Body of Christ, with His resurrection to a new life.

We are all part of the Tree of Life; pieces of driftwood being carried by God's love and providence into a promised destiny. Our

bodies, turned to ashes, have been planted as seed for eternity. Christ was driven away. He was uprooted from the earth, but his Spirit fills the earth, and we will live with Him forever.

Garden of Peace Through Baptism we are received into the sacramental life of the Church. As we grow, we celebrate and serve, and when our life ends, we are remembered as having gone before yet as still alive and in union with those presently celebrating and serving. When a person dies, we celebrate his or her oneness with us even in death. Our present memorial garden reflects this cyclical movement from Baptism to service to death and finally to new life.

What exactly is a **memorial garden**? A memorial garden is a special area designated within the Church grounds for the burial of cremains. Within the grounds of our renovated Church here at St. Joseph Church a beautiful memorial garden or "Garden of Peace" has been created. It is located on the south side of the church. The peace of this garden is enhanced by the beautiful trees and shrubs which line the garden. A bench is also provided, should you wish to spend some private time with your loved one or deceased parishioners.

The main part of the garden consists of a cross formation intertwined in a large circle. The "circle" symbolizes the Eternity of God, the Halo of Glory, the Sign of Our Eternal Hope - a reminder that we are all called to live in the glory of Christ. The **Cross of Salvation** which is intertwined in this circle is a reminder of the redemptive sufferings of Christ enclosing all of us in His embrace of Eternal Love! It is through our belief in the mysteries of Christ that we will reach this Halo promised to those who remain faithful. We will have the comfort of knowing that it is

within this Cross, intertwined in the Circle of Glory, that the cremains of our loved ones will rest. There they will remain as we celebrate one another, our God, and our people for countless generations.

You will notice that there is a clear (non-stained glass) window in the alcove of the main body of the Church, looking out into the Garden of Peace. Why is it there? It is there to allow us to reflect and visualize ever more clearly our spiritual ties with our loved ones who are now at peace and in union with God. We, the Church on earth, can in a very real sense be in communication with the Church Triumphant, those who have gone to their eternal reward. We can also reflect on our own destiny: we too are dust, and unto dust we will return. The stained-glass window besides the clear window in the alcove portrays the resurrection of Christ, reminder of our own resurrection and Life with God.

Please be aware that the cremains are not buried intact. They are emptied into the earth and became one with it, so they were not buried in an urn. It is a source of great comfort to us to know that our loved one's rest within the precinct of the Church. A plaque was placed on the wall of the Garden. The plaque contains the name of the deceased, the year of birth and the year of death. The Parish provides perpetual care for the Garden of Peace and also places small perennial plants where the ashes are buried.

***Eternal rest grant to them, O Lord,
And let perpetual light shine on them.
May they rest in peace. Amen.***

Mass Schedule

Saturday: 4PM

Sunday: 7:30AM, 9:00AM, 11:00AM, and 5:30PM

Monday through Friday: 8AM

Saturday: 8AM

Holy Days: 8AM, 11AM and 7PM

Reconciliation

Saturday

Following the 8AM Mass
2PM December through April
3PM May through November

Thursday before First Friday

Following the 8AM and 11AM Mass

Eve of a Holy Day

Following the 8AM and 11AM Mass

Important Information

St. Joseph Catholic Church

Parish Office Postal Address

2704 33rd Avenue West, Bradenton, FL 34205

Parish Office Telephone

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Parish Office Email Address

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Web Site

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St. Joseph Catholic School Office Postal Address

2990 26th Street West, Bradenton, FL 34205

School Office Telephone

941-755-2611

School Office Email Address

dsuddarth@sjsfl.org

Web Site

www.sjsfl.org

Mission Statement

St. Joseph Parish is a vital, Christ-centered family where members are encouraged to participate actively in the liturgical life and ministries of the Parish according to their God given talents and treasures.

We are committed to promoting a deeper understanding of our Catholic faith and to humbly serving in God's name. We invite everyone to share in this mission in the spirit of our patron, St. Joseph.