

The Carpenter

**Celebrating our
181th Year
1841-2022**



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Newsletter of St. Joseph Parish

6202 W. Saint Joseph Road

Evansville, Indiana 47720

March 2022

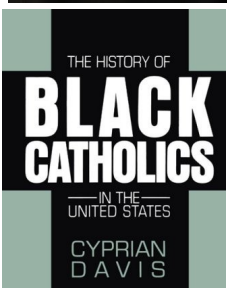
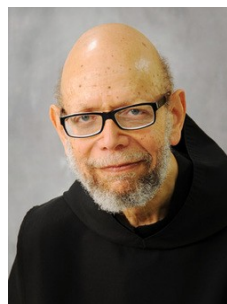


READY TO HEAR THE REST OF THE STORY?

Fr. Gene Schroeder
PASTOR

Paul Harvey was a radio broadcaster who was famous for his "The Rest Of The Story" reports. In these reports he would tell the story of something that most people were somewhat familiar with, but then fill you in on the things you may not have been aware of. His famous concluding remarks were..."and now you know the rest of the story."

Sometimes it's easy to hear "the rest of the story." Other times, especially when the "rest of the story" challenges the way we have seen the world, it is more difficult. This is particularly true when it comes to history as we have seen recently in things that have happened in our country.



I have always enjoyed history. Over the years I was blessed to have many good history teachers who nurtured this love in my life. One of them for whom I am most grateful, is Fr. Cyprian Davis, a monk of St. Meinrad Archabbey. I met him when I was in college and for most of those years I never knew that he was a black man. What I remember is that he was very quiet, almost shy. I was fortunate to take a history class from him when I was in Theology.

I did not realize it at the time, but Fr. Cyprian was a highly respected historian especially with regards to black Catholics. He wrote a ground breaking work "The History of Black Catholics in the United States." It was eye opening for me. After I read it I found myself wondering why none of this history was ever spoken of in the other classes I had taken. It isn't that what I knew about our history from these classes was not true. It was true as far as it went, it just wasn't the whole story. Ready to hear "the rest of the story"? That can be a challenge, especially since so much of the history of Black Catholics is intertwined with the history of slavery, lynchings and racism. Despite that, it is important for us to know "the rest of the story."

Here's what Fr. Cyprian

(Continued on page 6)

COME JOURNEY WITH US THIS LENT



Ash Wednesday March 2

Mass at 7:30 am with distribution of ashes (Masks Required)

Mass at 11 am

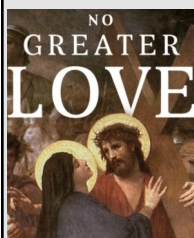
with distribution of ashes

Penance Service 7:00 pm

with distribution of ashes

This year, because of the covid pandemic we will not be signing people with ashes on their forehead. Instead, we will be following a much older Catholic tradition of having ashes sprinkled on our heads.

Each Wednesday during Lent, excluding Ash Wednesday and April 6, we will gather for Family Stations of the Cross from 6:30-7:00 at St. Joe Church. Bring the whole family to pray and reflect on Jesus' passion.



Each Sunday of Lent from 11:30-1 we will be working through the Bible Study "No Greater Love: A Biblical Walk through Christ's Passion" by Edward Sri. We will be meeting in the school meeting room for 6 Sessions; the cost of the study is \$30.00.

Contact Jessica (812) 598-1151 for more info

Wednesday, April 6 at 7 pm

Friday, April 8 at 11 am



During this service, we will be using reflections on the Way of the Cross as our examination of conscience. The Sacrament of Reconciliation is also celebrated each Saturday from 4:00-4:40 pm. Also anytime upon request. Call Fr. Gene Schroeder (812-499-9074) to arrange a time that is convenient.

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IT'S FISH FRY TIME MARCH 4 & MARCH 18 SERVING 5-7 PM (DRIVE THRU) ONLY

It's time to make plans for the best fish fry in the area. We will be serving carryout dinners only. You can pick them up thru our drive thru carryout.



We'll need help making the potato salad and the slaw as well as frying the fish and serving the carryout meals. To volunteer call the parish office (812-963-3273). Spread the word and invite your friends and neighbors to join us for a great meal! We're also looking for folks to oversee this project!



REMEMBERING

Dick Klausmeier

January 6, 1930 - January 12, 2022

*In every time and place, the blessed
walk among us, a mighty throng,
that stands by our side, the
saints and beloved of God.*

Dick was born on January 6, 1930, one of three sons born to Edward and Louise (Ulrich) Klausmeier. His brother, Robert preceded him in

death and his brother Alan survives him. The family grew up in Evansville and attended St. Anthony Parish where Dick graduated from grade school in 1944. Later Dick graduated from Memorial High School in 1948. Like many young men of the time, Dick was drafted into the army and served in Alaska. When he returned home, Dick worked for a time at Mesker Steel before beginning a long term career in the insulation business where he served as a job estimator. He retired from Gribbins Insulation.

As an eligible young man, Dick was invited on a blind date. That was how he met Mary Ann Eger, a young woman from St. Benedict Parish. It would change his life. They were married on November 25, 1958 at St. Benedict. Shortly afterwards, they bought a home on Orchard Road which would become the place where they would raise their four children, Tom, Ann, Cathy and Dan. Dick delighted in being a father. Caring for Mary Ann and his children became one of the anchors in his life.

In addition to his family, Dick had many other interests. One of them was gardening. Each winter Dick would peruse the latest seed catalogues to find just the right kind of fruits, vegetables and flowers to plant. His garden, with the help of willing (and even unwilling) help from the children, produced an abundance of crops—corn, potatoes, beets, carrots, green beans, and especially tomatoes. He was especially proud of his ability to raise tomatoes. And he was equally as happy to share his produce with others. He was equally excited about growing flowers, especially in his later years. The connection with the earth, getting your hands dirty and seeing things grow appealed to his great appreciation for nature. That appreciation for nature also found expression in his joy of naming the different birds and wildlife that lived around the home.

Dick was very much a “hands on” kind of guy and spent many hours taking care of a myriad of maintenance chores around the house. He also enjoyed building things. His bird houses and nativity stables are among the prized possessions his children and grandchildren enjoyed. He could content himself for hours with just piddling on different projects.

Dick was also quick to offer his time for the parish. Being a member of the parish was another strong anchor for Dick and his wife, Mary Ann. In the late 1960's, they joined forces with their good friends, Leroy and Marilyn Jochum to teach religion class for high school students. Dick and Mary Ann were also members of the CFM (Christian Family Life) program at St. Joe. Through these gatherings, they made lasting friendships with many other couples in the parish. Dick's sense of joy and his witty personality made it easy for people to become friends. He enjoyed nothing more than gathering with good friends and regaling them with his latest stories and jokes.

Dick is remembered as a good listener and person of wisdom. He shared these traits most notably by serving on various committees, school board and parish council. In these roles, he

played a pivotal role in the life of our parish helping to make our parish the community it is today.

Many people will remember Dick as a poet, or as he often referred to it, “his rhymes.” The treasury of poems that flowed from his pen give witness to his wit and humor. One of his well known poems is one entitled *A Computer Nerd*

*Here I sit before my screen
My mind is honed It's sharp and keen
New adventures await my call
I'll click the mouse and see them all.*

*But something happened along the way
The screen said sorry, you can't play.
I clicked for help and clicked at random
it told me things I could not fathom.*

*I muttered an obscenity
Said you won't get the best of me
I shut off the power. Now the screen is black.
And the damn thing won't let me back.*

But his poems could also reveal deep love and longings in his life as reflected in the poem he called *MaryAnn*, which he wrote in October, 1995 after her sudden death.

*You came to me in the springtime of our lives
And we gloried in the freshness of it all.
You stayed with me through the trials of summer
And together we answered every call.*

*Then in the fall of our lives, as we reveled in its beauty
You left me before winter came.
And now I must face its harshness without you,
Knowing life can never be the same.*

*And you left me with loving family,
And a myriad of friends to see me through.
And memories of our life and love together,
The memory of the beauty that was you.*

*For I'll see you in the flowers of spring,
Feel you in breeze that breaks the summer heat,
Hear you in the rustle of the leaves in fall
As they dance gently by my feet.*

*So let winter blow its icy breath
On the remainder of my life .
I'll stay warm before it,
Having known you as my wife.*

*May God's peace and love fly with you.
May he take you in his heart.
And may the memories I leave behind,
Be half as good when I depart.*

Even though the death of Mary Ann left a big hole in his life, Dick continued on for the next twenty-seven years. Many people in the parish will remember Dick proclaiming the word of God at Mass as a lector using his deep, rich baritone voice. He continued to enjoy the company of his friends, playing cards, working his crossword puzzles, reading novels and traveling especially with his children and grandchildren as they arrived on the scene. Sharing his love of nature, his wit and the wisdom of his years with his grandchildren, was a gift Andrea, Joseph, Alex, Adam and

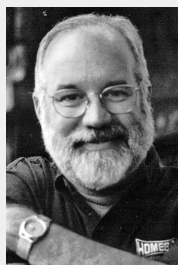
Mia, Couture will treasure all their lives. Dick lived long enough to enjoy his first great grandchild, Rosetta when she arrived on the scene early in January.

Five years ago, as Dick continued to deal with a number of health issues, he moved to Indianapolis close to his daughter and son-in-law Ann and Dave Wolf. He died this past January 12 and was laid to rest beside his beloved Mary Ann on January 22.

We give thanks for the gift that Dick was to his family and to his many friends in our parish. We remember his wit and wisdom and the gentle presence he had with us. He made a lasting impression on us and we are all better people for having known him.

LOOKING FOR A GOOD BOOK TO READ THIS LENT? CHECK THIS OUT

The Whole Language by Fr. Greg Boyle, SJ



Review by Mary Gibbons, a public defender based in Brooklyn who has worked in the criminal justice systems of New Hampshire and New Orleans.

Many people are likely no strangers to the beloved Jesuit priest and founder of Homeboy Industries, whose two previous books, *Tattoos on the Heart: The Power of Boundless Compassion* and *Barking to the Choir: The Power of Radical Kinship*, were New York Times best-sellers.

Many have also experienced his crystal-clear teaching of how radical God's love is—everywhere, for everyone—in his talks and media appearances. But if you have not experienced the teachings or inspirational example of Father Boyle, or “G,” as his homies call him (more on that later), please make space for this book.

The Whole Language shoots off like a rocket, quickly zigging this way and that through an almost dizzying amalgamation of parables, stories and lessons Boyle has learned from 37 years of gang ministry and his work with Homeboy Industries, the largest gang-intervention, rehabilitation and re-entry program in the world. The men and women Boyle employs and befriends—gang members he tenderly calls his “homies”—have lived through such immeasurable trauma, poverty and heartbreak that the task of healing—or interrupting—their pain is monumental.

It is a task most people turn away from, dismissing the violence of gang-involved people as a poor life choice at best, evil and sociopathic at worst. *The Whole Language* invites the reader to reject that turning away. Its pace ensures our attention is kept as we try to devour Boyle's wisdom.

Boyle's simple answer to the boundaries that we have put up for ourselves is “extravagant tenderness,” a reference to “the whole language” in the book's title. And that means love in all its multifaceted characteristics—a loss of defensiveness, an invitation and acceptance, a welcoming in. This could appear naïve coming from someone else, but here it is argued exceptionally through the stories of so many men and women who have been helped by Homeboy Industries, where inclusion and safety gave them the power to grow, to “be awakened to [their] fundamental goodness.” In one scene in the book, Boyle catches a homie coming in late to work; when questioned, he tells Boyle, “‘Oh, I went to my shoplifting class’—then holds up two thumbs—‘Passed it!!!’ I tell him, ‘Passed it? You coulda taught it!’”

I smiled broadly at this playful banter between Father and son—a playfulness that is quite intentional, a tool in the hard work of healing neural pathways that may be always ringing from the hyper vigilance of gang life and the trauma of violence. I also smiled at the real challenge this poses the reader: to suppress the instinct we may have to admonish bad behavior in the

COLLEGE STUDENT CARE PACKAGES



College Care Packages will be available in church Saturday/Sunday, March 19-20 for pick up. Please return the care packages no later than Sunday, April 17. Please keep all of our college youth in your prayers through their final exams and the end of their school year.

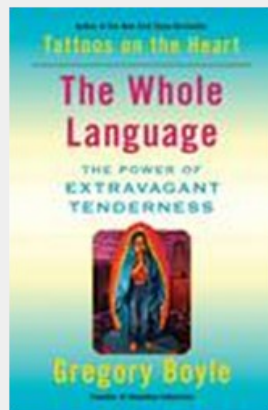
hope of helping someone. Instead, Boyle shows us how to wrap ourselves around another with tenderness and joy. “What was ultimately treasonous about Jesus was his inclusivity. He ignored boundaries,” Boyle writes. And so should we.

“We’ve mistaken moral outrage for moral compass,” Boyle writes. “Moral compass helps you see with clarity how complex and damaged people are. It is the whole language. Moral outrage just increases the volume and the distance that separates us. I suppose if I thought that moral outrage worked, I’d be out raging. But rage just means we don’t understand yet.”

He recounts an incident when 10 people were killed in a Texas high school shooting a number of years ago. Senator Ted Cruz said, “Once again, Texas has seen the face of evil.” But Boyle remembers the words of another commentator: “[A] teenage girl and fellow student of the shooter said, ‘The one who did this must have been carrying a world of pain inside.’ Understanding love is who our God is. Love this way announces the Tender One.”

I picked this book up at the end of a month or two feeling angry and despondent about the state of the world, and read that paragraph. Touché, Father G.

In between sharing intimate stories of the homies, Boyle intersperses lessons, parables and philosophy from thinkers ranging from Dorothy Day and Pedro Arrupe to Rumi and Kafka. There is space for all of it in his “mystic’s quest to be on the lookout for the hidden wholeness in everyone.” Boyle recounts a visitor to the offices of Homeboy Industries telling him that “this place...is the nerve center of hope.” *The Whole Language* filled my cup with hope, and I will be returning to that well to drink again.



IT'S LAWN MOWING TIME. WE NEED VOLUNTEERS TO HELP OUT. COME JOIN THE CROWD THAT IS A "CUT ABOVE."

It's time to start planning for the lawn mowing season for our cemetery and parish campus. We have five crews (more if we can get more people) who mow the lawn each Thursday on a rotating basis—once every five weeks. We provide all the equipment (self-propelled lawn mowers, riding lawn mower, weed eaters), and refreshments for the workers!

Each year we need to replace some crew members who are unable to continue. We're looking for men and women to be a part of one of our mowing crews. Maybe you could be one of them. Call the parish office (812-963-3273) or Mark Schmitt (812-963-9186) the coordinator of our lawn mowing crews. Not only can you help the parish save money, but you can also help in keeping our grounds looking nice, and it's great exercise!



UP CLOSE AND PERSONAL

INTRODUCING OUR HIGH SCHOOL SENIORS



Blake Baumgart

Blake is the son of Rex Baumgart and the late Amy Baumgart and the younger brother of Bryce. He is a senior at Reitz High School and getting ready to graduate in May. "High school years have gone by quick. I remember first coming to Reitz as a freshman. It was a big change from going to school at St. Joe...much bigger and more students." Over the years he has spent a lot of time on academics and in the process has come upon some pretty good teachers. "I remember Mr. Jankowski who taught biology when I

was a freshman. He had a way of helping you to see how everything was connected. he was easy to follow and he made things make sense." Blake likes dealing with numbers so it's natural that he would enjoy the different math classes he has taken. He's taking a class now on marketing and finance, learning about the ins and outs of taking out a loan for a house and finding out what kind of interest rate you'd have to pay over the years. "It's been really good because it is dealing with real life situations." He's also enjoyed taking an English class with Mr. Crowell. When we met he was working on a research paper about social conflicts. His topic was gun control and why it is hard to regulate it. He's also taking a speech class which he enjoys. "We have to give different types of speeches—informative, analysis and persuasive. "It can be a little challenging to give speeches but everyone has to do it and we are all part of grading each other's speeches."

Blake attended grade school here at St. Joe and graduated in 2018. "St. Joe was a small school so you knew everyone and you knew all the teachers. I remember the fun we had at recess. I remember being part of a school family and being the leader of the family in eighth grade. We had a small class and I have remained friends with many of them even though we have gone to different high schools."

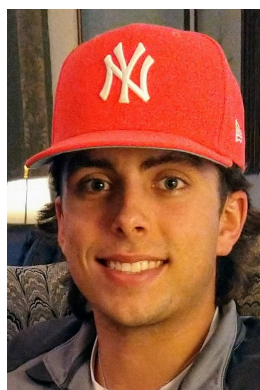
Next year Blake will probably be going to USI. His brother, Bryce, is also going to USI pursuing a degree in business. "USI is pretty close which means I can live at home and go to school. That will help with the costs of schooling! Right now I'm not sure what I will major in. I have some interest in a career in science but I'm also good with numbers so maybe I'll look at a career in business or marketing."

Probably the biggest influences on Blake's life have been his parents and grandparents. "What I remember from my mom is learning how to speak well of others. She was a person who believed "if you can't say anything nice about a person, don't say anything at all. I think she tried to model being respectful of others. And she was the kind of person who encouraged me to try new things. "Do your best" was her motto. My dad's been really good at helping keep me on track especially with school. He's also been able to share his knowledge of practical things like the best car to buy and learning the ins and outs of taking care of cars. Blake has also learned a lot of practical things from his parents, like doing laundry and household chores and learning how to cook. He's learned to make some pretty good spaghetti dishes and can fix a great fried egg sandwich."

Blake's extended family has also played a big role in his life. Gathering with them for the holidays is one of the highlights of the year. He was especially close to his grandpa Ly-

mon. "He taught me a lot about learning how to be happy with what you have. I remember one of the big things he talked about was learning how to use things wisely and not be wasteful."

WORDS OF WISDOM "I've had some big things to deal with in life. Living with covid and going to school these past few years has been a challenge. At some point you just have to remember that you have work to do and you just move forward and do it." But beyond this, the bigger challenges have been dealing with his parent's divorce and later the sudden death of his mom. "Your world changes when your parents get divorced, even if it is for the best. Then, the other big challenge I have had in my life is my mother's sudden death last year. Something like that makes you think about what is really important in life. Sometimes there are lots of things you think you need in life but you really don't need them at all. I keep remembering my mother who talked about being respectful toward others. I think it is also important to set some goals in life and then follow through on what you say you are going to do. And I keep remembering my Grandpa Baumgart who always seemed to have a smile on his face. He always seemed pretty calm about life which seems a pretty good way to be."



Ethan Lyke

Ethan, along with his twin brother, Evan, are the oldest sons of Brent and Kelly (Maurer) Lyke. As it happens, they share the same birthday as their grandpa, John Maurer. He has a younger sister Elsey and he and his brother definitely take on the role of "big brothers" for their sister.

Ethan and his brother started school here at St. Joe. "I have a lot of good memories of St. Joe. It was like being part of a big family. I'm still friends with a bunch of the folks from that time. During middle school, he moved on to Thompkins Middle School. "It was bigger than St. Joe and it challenged me to expand my circle of friends. I think I became a lot more comfortable interacting with people socially. Now he is a senior at Central High School. "I've had some good years at Central. Dealing with all the restrictions related to covid has been a challenge but you just learn to live with things. I've gotten to be good friends with new folks at Central." Ethan also talks highly about teachers he has had through the years. "I'm taking a class on sports and marketing and I really enjoy my teacher, Mr. Joe Kaufman. He's the kind of person who is easy to talk to and gives you the sense that he really understands."

When Ethan talks about other influences in his life, he talks about his mom and dad. "My dad has supported me in the things I have wanted to do. He's been there to keep me focused. My mom has taught me a lot about caring for others and being kind." Ethan also talks about the influences of his grandparents. "My Grandma Helen is my number one fan. She's been there to support me especially at all my baseball games. And right now, we live on the farm where my Grandpa Maurer grew up and which he farmed all this life. Since we're close by, we've always been able to just drop by and see him and my Grandma Gail." Extended family connections have also been a major part of Ethan's life. Gathering for Christmas and Easter and holidays through the years have been highlights of the



year. Going camping has also been great.

Ethan can get excited about a lot of things in life, but his greatest passion is playing baseball. He started when he was four years old playing T-Ball and then moving through the ranks playing youth baseball and now playing baseball at Central. Ethan is a pitcher for the baseball team and he's become pretty good at it. And he can tell you a lot about what it takes to be a good pitcher. He's spent a lot of time learning how to throw a ball just right to get it to the place you want it to go. And he can explain the way your arm has to move and your body has to be positioned so you can throw a ball with speed and accuracy. All that involves a lot of training and physical conditioning to build up the muscles in your throwing arm.

Over the years he's had the benefit of different coaches who have helped him along the way. "My dad was my first coach. I'd pitch and he would catch." Since that time other coaches have also been instrumental in his training. He's also had the benefit of attending training sessions in Texas and Florida. He also works out locally at some baseball training centers during the off season to keep in shape. You'll often find him with his former classmate, Austin Frey, who catches while he pitches. Right now Ethan has been working on his specialty pitch, a knuckle curve ball. "If I can throw it well, the pitch will have lots of movement on it and that will serve me well." Perhaps not so well for those who might have to hit it!

Ethan can tell you other things as well. Things like how you prepare the day before the game is as important as the day of the game. "One of the most important things is getting the body warm before you pitch. It's a little like having to work up a good sweat to get you ready to pitch." And he can tell you how important the mental part of the game is as well. "You really have to learn how to be focused when you are pitching. When I'm pitching for a game, I try to block everything else out of my mind and just focus on pitching. It takes some effort to do this, but I've got to the point where I don't notice anything else around me. Pitching is the kind of thing where you have to believe that you are better at pitching than the person you are facing in the batter's box is at batting. One of the side effects of the work I have done in pitching is that it has really improved my self confidence in areas that extend beyond baseball."

Right now Ethan is getting ready for baseball season to start at Central. He hopes to improve on his record of 87 strikeouts in 8 games. Maybe, along the way, he'll match or even pass the record set by Andy Benes, another great pitcher and former pro baseball player from Central. Earlier this year, Ethan signed a letter of intent to play baseball for Murray State University in Kentucky. His long term goal? "Well my dream is to be able to play baseball on a professional level." So, stayed tuned!

WORDS OF WISDOM: "Well a big thing for me is to reach for your dream. That's going to take a lot of hard work and you can't be afraid to put in all the hard work. There will be a lot of days when you don't feel like running, or working out, or being careful about the food choices you make, but all these little things are important. You have to believe in yourself even if there are other people who don't always share your convictions."

Why Give Up Stuff for Lent?

Sr. Joan Chittister, O.S.B.

Life, we come to understand, is not only about joy. It is about the power to endure what is not joyful as well. I remember quite clearly the day in grade school when my teacher put a large box on the corner of her desk and posters of starving children around the room. Lent was coming, she explained to us. We should give up candy and put the candy money we saved in the box for the missions. These were the poster children we should be sacrificing to save.

It was a child's catechetical exercise, yes, but it carried with it spiritual messages enough to last for a lifetime. Clearly, we were being put on notice. There were things in life, other people in life, for which each of us was responsible, however young we were and whether we had any association with them or not. There were things in life so important, it seemed, that we would need to give up some things for ourselves in order to take care of the needs of others. And it all had something to do with God.

When you're young, the act of giving something up for Lent is an epochal moment. It involves a complete re-evaluation of what it means to be human. If life is not about permanent and continual self-satisfaction, what is it about? And why? How is it that the notion of bridling the self can be as important as satisfying the self?

What becomes even clearer as the years go by is that this understanding of penance and sacrifice as part of what it means to be a spiritual person is one of the most ancient traditions in religious history. It is common to all religions; it is thousands of years old.

The ascetic is the person who sets out to subject the body to the spirit. Athletes do it to achieve physical development and somatic control. They give up food and time and physical comfort to conquer mountains and swim channels and win athletic competitions. Spiritual seekers do the same things, but they do them for a different reason. Their goal is to conquer themselves and develop their souls.

There is nothing passive about asceticism. It is the active giving of the self—physical and spiritual—in order to concentrate the soul, viselike, on the center of life rather than on its peripherals. The ascetic knows that to become what we can become spiritually, some things—even good things, perhaps—must be forgone. It is not that good things must be forsaken; it is that they must be indulged in with balance. The Talmud says that "If a person has the opportunity to taste a new fruit and refuses to do so, he will have to account for that in the next world." The ascetic lives with the spiritual awareness that choosing between the good and the better is the discipline that makes us the best of what we set out to be. Asceticism is not about giving things up for their own sake. It is as much about achieving more life—another kind of life—as it is about giving it up.

—from The Liturgical Year by Joan Chittister (Thomas Nelson)



MATER DEI--MEMORIAL BIG BINGO

and /AUCTION
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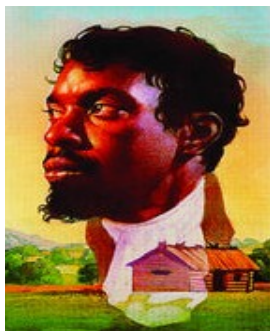
wrote in an article published in *America* magazine.

The history of the black Catholic community is important for the history of the Catholic Church in the United States. More than we realize, the history of the black Catholic community is co-extensive with the history of the American Catholic community. What is needed today are historical studies that no longer simply probe the ministry and apostolate to blacks but rather focus the spotlight on the black Catholic community itself to determine its role in the Catholic drama of the last two centuries.

True, the history of the black Catholic community is very small compared to the history of black America at large which formed the black church, Protestant in its affiliation and its creed, uniquely African in its ethos and its celebration. The heroes of black people in this country are the black pastors and the black prophets. Alongside of this now glorious tradition, the story of the small group of black Catholics, that clung proudly and even at times desperately to its Roman and universalist traditions, to its saints, its pastors and its religious sisters, seems perhaps insignificant. They were the minority that was ministered to but seemingly did not minister, they were preached to but did not preach, that was provided for but did not provide. And yet without that black Catholic community American Catholicism would not have the characteristics it has today.

Yet, it is an elusive history. It is as elusive as Esteban, the first black Catholic who emerges on the American scene. He was the advance scout for the first expedition of the Spanish Franciscan missionary Fray Marcos de Niza into the American Southwest in 1539. Esteban was killed on that expedition, but without him Fray Marcos would not have found his way to what he thought were the cities of gold. This history is as elusive as the black trader, Jean-Baptiste Pointe du Sable, French in language, Catholic in religion, suspect to the British and friend of the Potawatami Indians. He seemingly was a devout man, for he cared enough about his religion to go to great lengths to have his marriage to an Indian woman blessed by a priest, and he was buried in a Catholic cemetery in Saint Charles, Missouri, in 1818. He established his trading post on the site of the future city of Chicago. With some justification black Catholics can be proud that this largest of the Midwestern cities has a black and a Catholic for its founder.

There is nothing elusive, however, about the solid black Catholic community in Maryland that numbered about 3,000 slaves, which the future Archbishop John Carroll described in his report to Cardinal Antonelli, the Secretary of State of Pius IX, in 1785. This black Catholic community with its long tradition of Catholic faith would be the nucleus of black Catholicism not only in southern Maryland where it began but also in Baltimore, Washington, D.C. and the Catholic centers of Nelson County and Hardin County in Kentucky. Nor is there anything elusive about the black Catholic community that existed in Archbishop Carroll's day in southern Louisiana, rich in tradition, distinctive in language and culture, and self-confident in its particular identity. As Randall M. Miller has pointed out, this rich source of black Catholic history has not yet been fully exploited. It is time that the modern methods of historical research were used to reveal how and why the faith managed to survive.



**Jean-Baptiste
Pointe du Sable**

"Survival" is a key word in black history, and it is a pivotal question in the history of black Catholicism. If the slaves were catechized, there had to be a community that not only received the catechesis but internalized and passed it on. What prompted slave parents to transmit their faith to their children? What prompted slave families to go to extraordinary lengths to practice their religion and receive the sacraments? How did these people make the Catholic tradition their own? What were the forms of worship they used to nourish their spiritual life not only in the sanctuary but in their homes? It was not only the work of their white priests.

Part of the answer lies in one of the most remarkable phenomena of black Catholicism, the emergence of black Catholic sisterhoods. In 1829 four black women under the leadership of Mother Mary Elizabeth Lange formed the Oblate Sisters of Providence in Baltimore under a rule of life drawn up by the French Sulpician priest Jacques Joubert. When the majority of blacks were slaves and when schooling for black children was practically nonexistent, these courageous women against terrific odds began the instruction of black children in Baltimore. The story of their survival with little support from either clergy or faithful, the last-minute assistance given them by the saintly John Neumann, the spread of their congregation to other areas despite the incredible poverty of the sisters—all of this is a little-known aspect of Catholic history in this country.

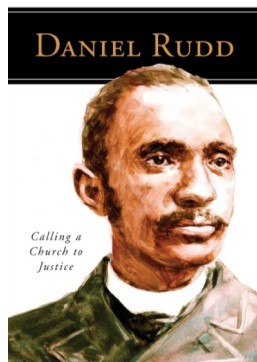


**Mother Mary
Elizabeth Lange**

The work of the Oblate Sisters and the work also of the second group of black sisters in Louisiana, the Sisters of the Holy Family, founded in 1842, are a reminder that even in the period of slavery the black Catholic community took a leading role in its own evangelization and education. Here too the modern historian has a rich source for future research. A study of the individuals in these two religious orders, a study of their family backgrounds, of their students and their milieu will reveal much about the makeup of the black Catholic community, the personality and the attitudes of this community, and the role it envisaged for itself both before the Civil War and afterwards. It is significant that at a time when there were no black priests, black families had a sense of faith that enabled them to send their daughters to a convent and their children to be educated.

In less than a generation after the Civil War, black Catholics attempted the formation of a national organization to coordinate their efforts for more Catholic schools and even for an end to racial discrimination on the parish level. This effort was spear-headed by a remarkable black layman, Daniel Rudd, who was born in Bardstown, Kentucky in 1854.

In 1889 he began the first black Catholic newspaper, the *American Catholic Tribune*, a weekly which he edited from 1889 to 1899, first in Cincinnati and then in Detroit. Mr. Rudd was both a militant Catholic and a militant supporter of civil rights for blacks. His major thesis, which was the underlying philosophy expressed in each issue of his weekly newspaper and which he made the subject of lectures in various parts of the country, was simply this: The one great hope for blacks in the





(Continued from page 6)
United States was the Catholic Church. "The Holy Roman Catholic Church," he wrote, "offers to the oppressed Negro a

material as well as spiritual refuge; superior to all the inducements of other organizations combined." Not only did he publish almost singlehandedly his newspaper—which at one point was claimed to have a circulation of 10,000—he also began the series of Catholic Afro-American congresses, which met for the first time in Washington, D.C., in 1889. They were to have four more meetings during the 1890's, which is significant when it is recalled that there were only two national Catholic congresses of the laity during this same period.

These congresses assembled leading black Catholic laymen from all over the country. They give a clear indication of the role that black Catholics held for themselves. It was a dual

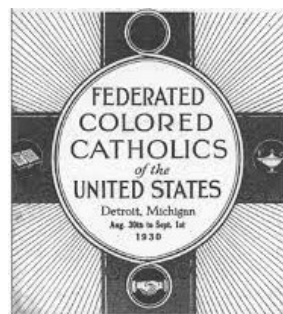


role: a profession in the most solemn manner of their faith and a presentation of the needs of the black Catholic community for secondary school education and an end to discrimination within the church. Here again a more in-depth study of the various participants in these congresses will give a larger picture of the black Catholic community. For example, it would be interesting to discover whether at this time there was a larger proportion of professional men in the black Catholic community in comparison with other black religious groups. The subsequent careers of these black Catholic leaders is also important for the history of black Catholicism. Such a study is now in progress.

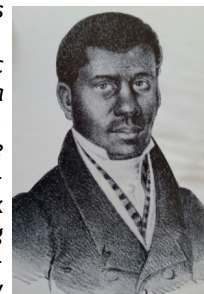
Mr. Rudd's own career during this period is significant. His contacts with both blacks and whites here and abroad is an indication of an energy and a dedication to the church that may have been more wide-spread in the black community at the end of the 19th century than originally thought. The columns of his newspaper were open to the news and opinions not only of black Catholics but of other leading black activists, like T. Thomas Fortune and

Frederick Douglass. It is evident from his newspaper and from the sentiments expressed in the black Catholic congresses that the black Catholic community had a concern for Catholic teaching and for the realization of racial justice both within the church and within American society. It bears out a salient feature of the role of black Catholics in American church history that Father LaFarge noted some 25 years ago: "The Negro brings to the church something that is in danger of disappearing from its life in this country and thereby putting American Catholicism out of touch with the rest of the great universal suffering world—a keen sense of social justice."

In 1924 Dr. Thomas Wyatt Turner, who died in 1978 at the age of 101, established the Federated Colored Catholics in the United States, an organization of black Catholics working for an end to discrimination within the American Catholic Church. Composed of lay leaders from the black Catholic community, it was both a continuation of the work of Daniel Rudd and a forerunner of the black civil rights organizations of the 1960's. Dr. Turner respectfully but deliberately parted company from the efforts of Rev. John LaFarge, S.J., and Rev. William Markoe, S.J., who with other leading white and black Catholics organized the Catholic Interracial Councils in 1934. Dr. Turner saw the need for black Catholics to be the leaders in their own development. His conception of the role of black Catholics within the church would become the position of black Catholics at the end of the 1960's. The black Catholics who formed the Black Catholic Clergy Caucus and the Black Sisters Conference in 1968 and the National Office for Black Catholics in 1970 are the lineal descendents of the black consciousness of Dr. Turner and of Mr. Rudd.



On the other hand, the black Catholic community in the last 204 years has been a microcosm of the Catholic Church in America. There are no black American saints, but there are saintly black Catholics like Pierre Toussaint, who walked the streets of old New York in the first part of the 19th century dispensing charity and practicing the works of mercy despite his own poverty. There is the saintly foundress of a religious order, Mary Elizabeth Lange. There is the saintly parish priest, Augustine Tolton of Chicago, the first recognized black priest in this country, who knew suffering and lived in total dedication to his ministry, dying at the early age of 43 in 1897. There is a family with a secret tragedy, the Healy brothers: James Augustine Healy, the first black bishop in this country (bishop of Portland, Maine in 1875); Sherwood, pastor and



Pierre Toussaint



Augustine Tolton



James, Sherwood & Patrick Healy

chancellor in Boston; Patrick, a Jesuit and president of Georgetown University. Aloof from the black Catholic community, half white and half black, their racial identity a source of ambivalence—they are a symbol of many black priests and religious



Diocesan policy: Report and inform

The Diocese of Evansville has in place a policy that requires that any allegation of child abuse must be reported to Child Protection Services, an agency of Indiana state government. CPS Toll-free: (800) 800-5556 Local law enforcement: 9-1-1. In the event of an allegation of sexual abuse of a minor (a person under 18) by diocesan personnel, report the allegation to authorities, and inform the Victims Assistance Coordinator for the diocese: Toll-free: (866) 200-3004 Local: (812) 490-9565

(Continued on page 8)

(Continued from page 7)

who found racial identification a source of pain.

The black Catholic community also has its many converts: famous ones like the great poet of the Harlem Renaissance, Claude McKay, who left Communism to find his spiritual home in the Catholic Church in the last years of his life; or the Air Force General Daniel James, who died in 1978. It has had its share of artists, politicians, educators, physicians and jurists. In relation to the black community as such during the last two centuries, it probably has varied little in achievement and success and it has shared completely in the oppression that all American blacks have experienced. In what lay the difference?

No doubt it lay in the religious consciousness that was their gift of faith. It was the sense of "catholic" in the root meaning of the word that seemed to permeate the black Catholic consciousness. In 1889 when black

Americans were beginning one of the most tragic decades in the history of the United States in terms of lynchings and the passage of legislation insuring segregation, the first Catholic Afro-American Congress was held in January in the parish hall of St. Augustine's church in Washington, D.C. At the last session the congress members drew up an address to their Catholic fellow citizens in which they expressed the following:

"Knowing too that our divinely established and divinely guided church ... will be the innate force of her truth, gradually prevailing ... and ... anxious not to forestall in any way the time marked by God for bringing about this great work, we feel confident that this ... expression of our convictions, of our hopes and of our resolutions, will have ... the advantage of proving that we—the Catholic representatives of our people—have earnestly contributed our humble share to the ... work for whose final accomplishment all our brothers are ardently yearning."

This has been the unique role of the black Catholic community in American history: to speak to the church in this country, about justice and brotherhood in terms of the church's own tradition, to speak to their fellow black men and women in terms of the church's universal call to all people and to speak to the nation in terms of the church's real identity as "catholic" in a racist society. It is because of the existence of the black community within the Catholic Church from the very beginning of its existence in this country that the history of the Catholic Church in this country is unique.

MARCH 19 FEAST OF ST. JOSEPH PATRON SAINT OF OUR PARISH



Hail, Guardian of the Redeemer, Spouse of the Blessed Virgin Mary. To you God entrusted his only Son; in you Mary placed her trust; with you Christ became Man. Blessed Joseph, to us too, show yourself as a father and guide us in the path of life. Keep us safe in times of pandemic, darkness and strife. Obtain for us grace, mercy, and courage, and defend us from every evil. *Prayer composed by Pope Francis*

LITURGICAL MINISTERS February 16, 2022--March 20, 2022

As we continue to navigate through this coronavirus pandemic, the liturgical ministers we need for our weekend Masses are limited to our lectors and one Eucharistic minister.

Saturday March 26, 2022 5 PM	Volunteer	Toni Askins
Sunday March 27, 2022 8 AM	Volunteer	Donna Blankenberger
Sunday March 27, 2022 10:30 AM	Volunteer	Jane Scheller
Saturday, April 2, 2022 5 pm	Volunteer	Mike Reffett
Sunday April 3, 2022 8 AM	Volunteer	Marcia Frey
Sunday April 3, 2022 10:30 AM	Volunteer	Aleliah Nisley
Saturday April 9, 2022 5 PM	Volunteer	Sis Jarboe, Toni Askins Mike Reffett
Sunday April 10, 2022 8 AM	Volunteer	Tom Blythe Chick Duncan Marcia Frey
Sunday April 10, 2022 10:30 AM	Volunteer	Shane Wessel Jane Scheller Sr. Bridget
Saturday April 16, 2022 5 PM	Volunteer	Tom Blythe Toni Askins
Sunday April 17, 2022 8 AM	Volunteer	Chick Duncan
Sunday April 17, 2022 10:30 AM	Volunteer	Jane Scheller
Saturday April 28, 2022 5 PM	Volunteer	Sis Jarboe
Sunday April 29, 2022 8 AM	Volunteer	Donna Blankenberger
Sunday April 29, 2022 10:30 AM	Volunteer	First Communion

We gratefully acknowledge the following contributions that were given in memory of loved ones. We remember the gift they have been in our life.

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THANK YOU!

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IN HONOR OF:
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John & Ruby Manger

MISSION OUTREACH



Be an island of mercy in
a sea of indifference.

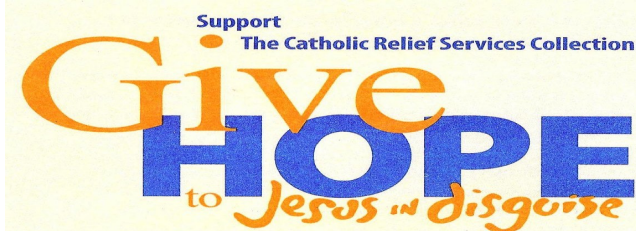
Pope Francis

Not all of us can do great things,
but we can do small things with great
love. *Mother Teresa of Calcutta*

COLLECTION FOR CATHOLIC RELIEF SERVICES

The Catholic Relief Services Collection funds six Catholic agencies that work to serve our suffering brothers and sisters around the world. Through humanitarian aid, resettling displaced individuals and families, and advocating on behalf of victims, the Catholic Relief Services Collection allows us to see every encounter with a suffering person as an opportunity to help Jesus in disguise.

To learn more about the work of Catholic Relief Services, visit their website: www.crs.org



HERE'S AN OPPORTUNITY TO IMPACT THE LIFE OF A CHILD. BECOME A CASA VOLUNTEER

More than 1,000 children in Vanderburgh County experience abuse or neglect every year. This number continues to increase, and not all of these cases end in triumph.

Court Appointed Special Advocates (CASA) for Children, recruits, trains and supports volunteers to advocate for the best interests of abused and neglected children. Our volunteer advocates are empowered directly by the court and offer judges critical information to ensure that each child's rights and needs are being attended to while in the judicial system. For many abused children, a CASA volunteer is the only constant adult presence in their lives.

Nearly half of the 1,000 children in our community have a CASA volunteer. The other half are on a waiting list. Children with a CASA volunteer are less likely to stay in long-term foster care. The need for more CASA volunteers is greater than ever.

If you have an interest in becoming a CASA volunteer or would like to know what being a CASA volunteer is all about you can contact them at info@VandCASA.com or call CASA at 812.424.5825.



BLOOD DRIVE
SUNDAY, MARCH 20
8 am--Noon in the Gym

Dear friends,

Thanks so much for your parish's weekly donations of food to the St. Vincent dePaul Food Pantry. Every Tuesday Terry Drone arrives with multiple bags of groceries. In addition, several members of the parish send monetary donations on a regular basis. We are grateful for St. Joe's partnership with us in this much needed ministry. Dorothy Day, echoing the words of scripture said: *The mystery of the poor is that they are Jesus, and what you do for them, you do for Him.* What an important awareness to live by: Christ comes to us "disguised" in the need of our neighbor. It is evident you are aware of—and act on—this truth.

Sr. Donna Marie Herr OSB SVDP Food Pantry Manager

Every weekend we accept donations for the Food Pantry. A jar of peanut butter, a bag of beans or a box of oatmeal or cereal. It all helps a person in need.



advancing HOPE Catholic Charities is developing a Christian-based mentoring program to help at-risk employees keep jobs that provide economic security for their families.

If you...

- are a hopeful person,
 - are able to empathize and care for others,
 - see value and dignity in work want personal growth.
- Consider...
- meeting with young at-risk employee on a regular basis for up to 18 months
 - guiding the at-risk employee to a long-term employment and family stability
 - sharing your experience and faith growth with other mentors

If you are interested, contact Catholic Charities 2111 Stringtown Road, Evansville, IN 47711 Phone: 812-423-5456, Fax: 812-423-4392 mail: CatholicCharities@evdio.org



If you have food in the refrigerator, clothes on your back, a roof overhead and a place to sleep ... you are richer than 75% of this world.

If you have money in the bank, in your wallet, and spare change in a dish someplace ... you are among the top 8% of the world's wealthy.












If you woke up this morning with more health than illness ... you are more blessed than the million who will not survive this week.

If you have never experienced the danger of battle, the loneliness of imprisonment, the agony of torture, or the pangs of starvation ... you are ahead of 500 million people in the world.

If you can attend a church meeting without fear of harassment, arrest, torture or death ... you are more blessed than three billion people in the world.

If you can read this message, you just received a double blessing in that someone was thinking of you, and furthermore, you are more blessed than over two billion people in the world who cannot read at all.

March 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
ENJOY the BEST FISH DINNER in the area Fridays--March 4 and 18 Serving from 5-7 pm DRIVE THRU CARRYOUT ONLY 		1 7:30 am MASS	2 ASH WEDNESDAY Mass with distribution of ashes 7:30 School Children And 11 am Penance Service with Distribution of Ashes 7 pm 	3 NO Mass	4 NO MASS FISH FRY Serving 5-7pm Drive Thru Carryout Only 	5 Food Pantry Collection Sacrament of Reconciliation 4pm Mass 5 pm Haiti & Food Pantry Collection
6 Mass 8 & 10:30 Family Religious Education 9-10:15 RCIA 9 AM Haiti & Food Pantry Collection Bible Study 11-30-1	7 7 am-7 pm Eucharistic Adoration 6:30 pm Mass 	8 MASS 7:30 AM KN-2 Prayer Service 8 am LENT..... FASTING FROM OUR NEED TO HAVE EVERYTHING AND CHOOSING TO STAND WITH THOSE WHO HAVE VERY LITTLE	9 Mass 7:30 am Parish Staff Meeting 12-2 pm Family Way of the Cross 6:30 pm	10 NO MASS Altar Society Meeting 6 pm 	11 7:30 MASS	12 Food Pantry Collection Sacrament of Reconciliation 4pm Mass 5 pm COLLEGE CARE PACKAGES AVAILABLE Time changes 
13 Mass & Food Pantry Collection College Care Packages Available Bible Study 11-30-1 Catholic Relief Services Collection	14 7 am-7 pm Eucharistic Adoration Mass 6:30 PM Knights of St. John Meeting	15 7:30 AM Mass KN-2 Prayer Service 8 am  LENT..... PRAYING FOR THE GRACE TO ACKNOWLEDGE OUR NEED OF THE LORD AND HIS MERCY	16 7:30 AM Mass Parish Staff Meeting 12-2 pm Family Way of the Cross 6:30 pm	17 NO MASS Haiti Ministry Meeting 7 pm	18 7:30 am Mass FISH FRY Serving 5-7pm Drive Thru Carryout Only 	19 Food Pantry Collection Sacrament of Reconciliation 4pm Mass 5 pm FEAST OF ST. JOSEPH PATRON SAINT OF OUR PARISH
20 Mass 8 & 10:30 RCIA Food Pantry Collection Bible Study 11-30-1 BLOOD DRIVE 8AM - NOON	21 7 am-7 pm Eucharistic Adoration MASS 6:30 PM Men's Club Meeting 7 pm SPRING BREAK MARCH 21-25	22 7:30 am Mass PRAYER DAY FOR VOCATIONS TUESDAY 6 AM – WEDNESDAY 6AM	23 7:30 am Mass Family Way of the Cross 6:30 pm	24 NO MASS  ST. JOSEPH PRAY FOR US	25 NO Mass	26 Food Pantry Collection Sacrament of Reconciliation 4pm Mass 5 pm
27 Mass 8 & 10:30 am Family Religious Education 9-10:15 RCIA 9 AM Bible Study 11-30-1	28 7 am-7 pm Eucharistic Adoration MASS 6:30 PM 	29 7:30 am Mass	30 7:30 am Mass First Reconciliation 6 pm	31 NO MASS  LENT..... REMEMBERING THAT PEACE AND SECURITY ARE FOUND IN SHARING WHAT WE HAVE WITH ALL THOSE IN NEED	1 7:30 am Mass	2 Food Pantry Collection Sacrament of Reconciliation 4pm Mass 5 pm

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Fr. Gene Schroeder—Pastor
E-mail gschroeder@evdio.org
Ms. Kristan Gilles—Director of Liturgy/ Music
E-mail kgilles@evo.org
Mr. Nathan Winstead—Principal
E-mail nwinstead@evdio.org
Mrs. Julie Kempf—Secretary
E-mail jkempf@evdio.org
Mrs. Jessica Reckelhoff
E-mail jreckelhoff#@evdio.org
Coordinator of Religious Education

WEEKEND MASSES:
Saturday 5pm Sunday 8 and 10 am

HELP US GET THE CEMETERY READY FOR THE LAWN MOWING SEASON

For the common good, the cemetery board has established guidelines for cemetery decorations. The basic rule our cemetery board is trying to follow is this: any decorations or flowers need to be attached to the grave monument



itself or placed securely in flower containers that are a part of the grave monument. Anything else placed around the grave monument creates a hazard for our lawn mowing crews.

To help us get ready for our lawn mowing season, we ask that you remove any decorations around your cemetery tombstones that might get in the way of our lawn mowing crews. Remember that flowers and plaques must be attached securely to the tombstone or flower vases. Shepherd's crooks, statues, balloons, and the like are not permitted as they are a hazard to our mowing crews.

We believe it is important for all those who are placing flowers on the graves of their loved ones to periodically check them. We have found that some people will place artificial flowers on the grave and then never come and check on them. In the meantime, the flowers get faded and shredded and begin to disintegrate thus causing bits of flowers to be scattered all over the cemetery. We think this is not in keeping with the image of the cemetery that people in the parish would like to see.

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