

THE CARPENTER

NEWSLETTER OF ST. JOSEPH PARISH

6202 W. ST. JOSEPH ROAD

EVANSVILLE, IN 47720

CELEBRATING OUR 182ND YEAR

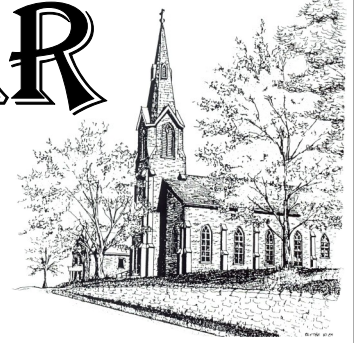
OCTOBER 2023

FALL FESTIVAL WEEK

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Knights of St. John Booth (#44)

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LEARNING FROM THE EXAMPLE OF MARY, OUR LADY OF SORROWS

Fr. Gene Schroeder
PASTOR

For Catholics, the month of October has often been referred to as the "month of Mary," in recognition of her status as the "first among the disciples." In the long history of our faith tradition, we have used many names to describe Mary: Our Lady of Peace, Queen of Heaven, Woman of Great Counsel. One of the more interesting names we have ascribed to her is "Our Lady of Sorrows." An interesting title, to be sure. I'm not sure many of us would want to be described as a person of "sorrow."

That title finds its origins in the Gospel of Luke where we read about Mary and Joseph bringing Jesus to the temple to fulfill the rituals prescribed by Jewish tradition for all newborn children. There he is given the name "Jesus." And while he is there, one of the temple priests, a man named Simeon, speaks to Mary about her child. He tells her that Jesus is destined to bring life to many. But he also tells her that, because of her great love and closeness to Jesus, her soul will be pierced by a sword.



Mary was confused by this message, but continued to let the words ruminate in her heart. And, as she grew older, she came to understand that a good mother, because she loves her children, will not only rejoice with them when things are going well but will also hurt when they hurt. No doubt there would be times when, if she could, she would take the hurt from her child on to herself to prevent her child from

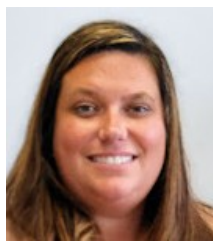
suffering. That's an instinct that most mothers (and fathers) would be familiar with.

What made Mary unique is that while she could feel the hurt she also did not demand that Jesus change what was happening. Remember when Jesus was lost in the temple? Mary and Joseph were frantic, thinking they had lost him. When they found him in the temple and asked where he had been, Jesus simply said, "Did you not know that I must be about my Father's work?" Not the most comforting words for a parent to hear at such a moment. But Mary allowed this to happen, even though she may not have understood it.

And when Mary sees her son carrying the cross on the way to his being crucified, you just have to know that every instinct in her

CREATING A CULTURE OF BELONGING

Mrs. Kelsey Meier
PRINCIPAL



Over the years one of the values that that St Joseph School has tried to emphasize is a sense of belonging. We have tried to create a sense of being part of a family.

For many years one way that we did this was by organizing our students into school families, with our eighth grade students becoming the leaders of the individual families. Through the years, especially through our prayer times, we have enabled students to nurture their leadership skills and, at the same time, help all students learn how to care for each other.

We're always open to new ways of supporting this culture of belonging. Recently, several of our teachers attended a workshop at the Ron Clark Academy where they learned about the House System Culture of Belonging.

The House System is a unique and creative approach to building a community that strengthens the social and academic lives of our students. Older students become support systems to younger ones who are struggling or need advice, and they in turn grow as leaders themselves.

Here at St. Joe, we see this House System as a way of enhancing the work that we have been doing through our school families. The House System will encourage students to demonstrate the eight Bobcat BeAttitudes: 1—Love your Neighbor, 2—Going Above and Beyond, 3—Show Respect to our School, 4—Have Excellent Manners, 5—Be kind, 6—Be Faith-Filled, 7—Be Positive, 8—Be the Best Version of Yourself.

Right now, our teachers and middle school students are working together to develop the specific expectations for our unique houses. So far, we have identified four houses: The House of Peace, The House of Strength, The House of Light, and the House of Friendship. We will begin by implanting these houses with our middle school students and then move to include all the students in our school.

Much of this information is nothing new. It's been things that teachers have been encouraging since our school began. "Ever old, ever new", as the old saying goes. But, as with all opportunities, this new venture is another way to help teach our students behaviors and values that have stood the test of time.

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PAX HOUSE OF PEACE COLOR: BLUE	FORTIS HOUSE OF STRENGTH COLOR: BLACK	LUMEN HOUSE OF LIGHT COLOR: YELLOW	AMARE HOUSE OF FRIENDSHIP COLOR: RED
			
Which House Are You?			



*My First Kiss
I remember my
first kiss. It
happened
something like this.
That night when
I walked*

*Mary to the door
I didn't even know
what lips were for.
Then all of a sudden
you lost all self control.
You deny it now, but it is so.
You grabbed me like a wild cat,
kissed me like this and like that.*

*I was so shocked that
I didn't know what to do.*

And when it was over

I just looked at you.

*My lips were all bruised
and my hair was a mess.*

*And what happened next,
can anyone guess?*

I stumbled

and fumbled and

found my way back to the car.

*Bells were ringing and my eyes
were full of stars.*

How I survived that night

I'll never know.

But if you look now,

My face has never lost that glow.

(Written by Don Weaver in honor
of his wife, Mary—presenting couples
at an Engaged Encounter Weekend.)

Love



CELEBRATING 4,239 YEARS OF MARRIAGE FAITHFULNESS

This month, throughout our diocese, we celebrate with and give thanks for these couples from our parish who have been married for 50+ years. Their names and the number of years they have been married are listed below.

Richard and Imogene Baehl—62

Bob and Martha Baehl—57

John and Diane Bassemeir—55

John & Bonnie Bittner—62

Libby & Larry Broerman—50

Cathy & Joe Crowdus—50

Al and Janet Debes—53

Dave and Donna Dippel—55

Bob and Norma Duncan—69

Chick and Jean Duncan—56

Gene & Earlene Elpers—52

Kathy & Randy Fehrenbacher—50

Judy & Richard Fehrenbacher—51

Butch & Linda Feulner—54

Tom and Dolores Folz—64

Pat & Jeanne Freeman—54

Dennis and Bobbie Gibbs—56

Judy & Fred Gries—53

Carol & Danny Gries—51

Roger and Kathy Hall—55

Ray and Eloise Hamner—59

Fran and Shirley Happe—63

Fred and Mary Happe—58

Larry and Henrietta Happe—60

Jim & Susan Helmer—50

Jim and Janet Herr—53

Frank and Sandy Hertel—57

Mike and Donna Hiestand—59

Don and Carolyn Hutchison—56

Alan and Joan Inkenbrandt—55

Linda & Danny Kares—54

Esther & Dan Kelley—53

Don and Lynn Kissel—55

Anne & Steve Lannert—52

Dan and Dosey Lehman—64

Harry and Donna Lincoln—59

Carolyn & Daryl Lipper—50

Jon and Bernette Locklar—59

Stan and Glenda Love—56

John and Ruby Manger—60

Mary and Joe Mayer—72

Gail & John Maurer—50

Bob and Marilyn Mossberger—62

Norb and Madonna Niemeier—56

Charles and Joan Niemeier—67

Tom and Clara Raben—56

Barb and Allen Rexing—53

Gene and Marianne Ritter—69

Chuck and Thersa Roberts—51

Ray and Charlene Schapker—59

Tony and Alma Scheller—57

Dave and Charlotte Schlichting—57

Herman & Catherine Schmitt—69

Dennis & Joanie Schneider—64

Randy and Jeannine Shumate—54

Bob and Betty Singer—72

Russell and Dorothy Stratman—69

Don and Alice Weis—58

Sharon and Steve Willis—54

Dan & Sharon Voelker—51

Vince and Judy Werner—51

Gary and Diane Wunderlich—55



HOW ABOUT A GAME OF GAGA BALL ?

Boy Scout Troop 393 who added a new GaGa Ball Pit for our school playground. Gaga Ball is a variant of dodge ball that is played in a gaga "pit". The game combines dodging, striking, running, and jumping, with the objective of being the last person standing. Players hit the ball at each other with their hands, and are eliminated if the ball strikes them on or below the knee.



Josh did this project as his Eagle Scout Project which meant that he had to come up with any funding needed for the project, find all the necessary materials and then supervising a group of other scouts in completing the project.

Josh finished it just in time for the new school year and judging from the use it has gotten so far, it's a pretty popular recess activity! Thanks Josh!





REMEMBERING

Linda Elpers

August 30, 1955 - August 15, 2023

Linda was a quiet and unassuming person and thrived in this simple life. She was born on August 30, 1955, one of six children born to Irma (Maurer) and Germaine Bittner. Her sister Susan and her father preceded her in death.

She is survived by her four brothers, Michael, Steve, Charlie and Tom. As it happened, her mother, Irma died on August 19, four days after Linda's death.

Linda grew up on a farm near Haubstadt. Among her many relatives were her Uncle John Bittner and her Aunt Dorothy Stratman. Growing up on a farm, Linda was imbued with the values of family. From her mother, she learned the beauty of a being a homemaker with all the details of life that this involved—cooking, cleaning, raising a garden and canning the produce that was harvested. These simple values would be the center of Linda's entire life.

Linda went to school in Haubstadt and graduated from Haubstadt High School. Like many of her contemporaries, Linda's social life centered on Lamey's Grove, a popular teen hangout located on Highway 41 North. It was there at a dance that she spotted another young man of the area, Leonard Elpers. Family lore has it that Linda told her friends, "I want to meet that guy." They soon got together and that relationship led to their marriage on November 3, 1979.

Linda's considerable energies would be devoted to making a home for Leonard and their two daughters, Angie and Julie. She would share with them so many of the simple values of life that formed the center of her life. Central to all of these values was her faith life—coming to Mass and a whole host of daily prayers, especially the rosary. This is what gave her strength.

She would need that strength as she learned that her young daughter Julie, recently married and expecting her first child, was diagnosed with cancer. Julie died shortly after giving birth to her child. No doubt, the loss of her daughter weighed heavy on Linda. Later, Linda herself would be diagnosed with cancer. She forged ahead in her own quiet and determined way as she endured several rounds of treatment for her cancer.

With the considerable help of her husband Leonard and the care she received through hospice, Linda was able to remain at home. Fittingly, she died on August 15, the Feast of the Assumption. In her own way, Linda was able to say "yes" to the life that was in front of her. No doubt, Mary and all the saints and all her deceased relatives were there to welcome her to heaven. With them we pray, go faithful friend, your life has found its ending. You who believed that Christ would come back for you, now celebrate that Jesus keeps his word.

--COLLEGE CARE PACKAGES--

Again this year, we have an opportunity to stay in touch with and support our college young adults by filling out a college care package with all the kinds of snacks that will keep them going during their final exams. Packages will be available for pick up the weekend of October 21-22. Please fill up and return the care package by Sunday, November 19. That will give us a chance to get them to our college students before their exams. Thanks!



St. Joseph Newsletter 6202 W. Saint Joseph Road, Evansville, IN 47720
October, 2023 Vol. 32 No. 10 Published monthly by St. Joseph Catholic Parish
Publisher: Fr. Gene Schroeder . Deadline: 15th of each month TO
SUBMIT ARTICLES Contact the rectory (812-963-3273) or email: gschroeder@evdio.org

LITURGICAL MINISTERS: OCT 21, 2023 -- NOV. 12, 2023

DATE	EUCCHARISTIC MINISTER	LECTOR
Saturday October 21, 2023 5 PM	Donald & Brandon Werner Mary Kay Fehrenbacher Donna Niemeier	Mike Reffett
Sunday October 22, 2023 8 AM	Kylie Frey Stephanie Frey Tom & Dolores Folz	Marcia Frey
Sunday October 22, 2023 10:30 AM	Angie Will Darlene Appler Diane Bassemier Danielle Weledge	Shane Wessel
Saturday October 28, 2023 5 PM	Eric and Karen McDonald Butch and Linda Feulner	Sis Jarboe
Sunday October 29, 2023 8 AM	Imogene Baehl Michael Elpers Randy and Kathy Fehrenbacher	Chick Duncan
Sunday October 29, 2023 10:30 AM	Doris Taylor Sally Kempf Cecelia Koch Kitty Deig	Julie Forcum
Saturday November 4, 2023 5 PM	Diane Woods Eric Reffett Peter and Jodi Fehrenbacher	Toni Askins
Sunday November 5, 2023 8 AM	Chick Duncan Brian and Ann Craney Marcia Frey	Tom Folz
Sunday November 5, 2023 10:30 AM	Paul Hillenbrand Amy Cody Jena & Shane Wessel	Jane Scheller
Saturday November 11, 2023 5 PM	Mary Loehrlein Carolyn Hutchinson Lee and Toni Askins	Sis Jarboe
Sunday November 12, 2023 8 AM	Terry Drone Joan Inkenbrandt Lisa Cook Rodney Baehl	Tom Blythe
Sunday November 12, 2023 10:30 AM	Rachael Schnaus Becky Doshier Shane Wessel Steve Jung	Mandy Elpers



TRUNK OR TREAT

A Halloween Celebration for the Whole Family Saturday October 28

1-3 p.m. (setup starts at noon)
in the St. Joe parking lot

Kids are invited to wear costumes and trick or treat while viewing decorated cars in the school parking lot. For more information or to reserve a spot for your decorated vehicle, contact Amy

Back at amy.back@gmail.com

or 812-746-7900.



ON NOT BEING DEFENSIVE



Fr. Ronald Rohlheiser OMI

In much of the secularized world, we live in a climate that is somewhat anti-ecclesial and anti-clerical. It's quite fashionable today to bash the churches, be they Roman Catholic, Protestant, or Evangelical. This is often done in the name of being open-minded and enlightened, and it's the one bias that's intellectually sanctioned. Say something derogatory about any other group in society, and you will be brought to

account; say something disparaging about the church and there are no such consequences.

What's the proper response? While it's easy to take offense at this, we must be careful not to overreact because, as a church, we should not be fundamentally threatened by this. Why?

First, because a certain amount of this criticism is good and helpful. Truth be told, we have some very real faults. All atheism is a parasite feeding off bad religion. Our critics feed off our faults and we can be grateful that our faults are being pointed out to us – even if sometimes over-generously. Criticism of the church is healthily humbling us and pushing us toward a more courageous internal purification. Besides, for too long we have enjoyed a situation of privilege, never a good thing for the church. We generally live healthier as Christians in a time of dis-privilege than in a time of privilege, even if it isn't as pleasant. Moreover, there are some important things at stake here.

We must be careful not to overreact to the present anti-ecclesial climate because this can lead to an over-defensiveness and put us in an unhealthy adversarial position vis-à-vis the culture, and that's not where the gospel asks us to be. Rather our task is to absorb this criticism, painful though it is, gently point to its unfairness, and resist the temptation to be defensive. Why? Why not aggressively defend ourselves?

Because we are strong enough not to, and that's reason enough. We can withstand this without having to become hard and defensive. Current criticism of the church notwithstanding, the church is not about to go under or away any time soon. We are two and a half billion Christians in the world, stand within a two-thousand-year-old tradition, have among ourselves a universally accepted scripture, have two thousand years of doctrinal entrenchment and refinement, have massive centuries-old institutions, are embedded in the very roots of Western culture and

technology, constitute perhaps the biggest multinational group in the world, and are growing in numbers worldwide. We are hardly a reed shaking in the wind, reeling vulnerably, a ship

We find comfort among those who agree with us,

growth among those who don't.



about to go under. We are strong, stable, blessed by God, an Elder in the culture, and because of this we owe it to the culture to model maturity and understanding.

Beyond that, even more important, is the fact that we have Christ's promise to be with us, and the reality of the resurrection to sustain us. Given all this, I think it's fair to say that we can absorb a fair amount of criticism without fear of losing our identity. Moreover, we must not let this criticism make us lose sight of why we exist in the first place.

The church exists not for its own sake or to ensure its own

survival, but for the sake of the world. We can easily forget this and lose sight of what the gospel asks of us. For example, compare these two responses: At a press conference, Cardinal Basil Hume was once asked what he considered the foremost task facing the church today. He replied simply: "To need to try to save this planet." Compare that response with that of another cardinal who, in a recent radio interview, was asked the same question (What is the foremost task facing the church today?) and replied, "To defend the faith." Who's right?

Everything about Jesus suggests that Hume's view is closer to the gospel than the other. When Jesus says, "My flesh is food for the life of the world", he is affirming clearly that the primary task of the church is not to defend itself, or ensure its continuity, or protect itself from being crushed by the world. The church exists for the sake of the world, not for its own sake. That's why there is such a rich symbolism in the fact that immediately after Jesus was born, he was laid in a trough in a stable, a place where animals come to eat; and it's why he gives himself up on a table in the Eucharist, to be eaten. Being eaten up by the world is largely what Jesus is about, namely, risking vulnerability over safety and trust over defensiveness. At the very heart of the Gospel lies a call to risk beyond defensiveness and to absorb unjust criticism without fighting back: "Forgive them, they know not what they do!"

The church is meant to give itself over as food for the world. Like all living bodies it needs sometimes to protect itself – but never at the cost of losing its very reason for being here.

—Saluting Our Youth—

- **Karson Hartz** and **Rob Ennis** successfully passed their bar exams as lawyers. Karson will be working in the office of the Attorney General for the State of Indiana. Rob will be working as a Public Defender in Memphis, Tennessee
- **Jacob Scheller** and **Lauren Voelker** were named as class valedictorians at Mater Dei for the class of 2023
- **Tess Freeman** was awarded a Mater Dei Friends and Alumni Scholarship, **Lauren Voelker** received a Walter and Irene Ruston Nursing Education Scholarship, **Kurt Denning** and **Finley Fehrenbacher** received a Thomas Tighe Memorial Tennis Scholarship
- Congratulations to these student athletes who were recognized for their academic achievement: **Finley Fehrenbacher**—Tennis, **Kurt Dennis**, **Josh Fenwick**, & **Ben Gries**—Golf, **Ethan Kissel**—Baseball, **Lauren Voelker**, **Kylie Frey**, & **Addy Wilkin-**son—Track, **Kayla Gerth**, **Katelyn Bishop**, & **Lillian Traylor**—Softball

- Hats off to our **St. Joe School Second Grade**. During the recent heat wave in August, they decided to bring popsicles to the folks who were working on our church. They also made thank you cards for all the workers. To show their thanks, the

workers wrote "Thank You" on a giant sheet of plywood and signed their names to it. After presenting it to the second



graders, they then installed this sheet of plywood as part of the decking for the new roof on our church.

LEARNING HOW TO DO THE WORK OF FORGIVENESS

RESTORATIVE JUSTICE vs RETRIBUTIVE JUSTICE

Coming to Understand that God's Love is Loving and Restorative rather than punitive

As we read the Bible, God does not change as much as our knowledge of God evolves. I certainly recognize there are many biblical passages that present God as punitive and retributive, but we must stay with the text—and observe how we gradually let God grow up. Focusing on divine retribution leads to an ego-satisfying and eventually unworkable image of God which situates us inside of a very unsafe and dangerous universe.



Both Jesus and Paul observed the human tendency toward retribution and spoke strongly about the limitations of the law. The biblical notion of justice, beginning in the Hebrew Scriptures with the Jewish prophets—especially Moses, Isaiah, Jeremiah, Ezekiel, and Hosea—is quite different. If we read carefully and honestly, we will see that

God's justice is *restorative*. In each case, after the prophet chastises the Israelites for their transgressions against YHWH, the prophet continues by saying, in effect, "And here's what YHWH will do for you: God will now love you more than ever! God will love you into wholeness. God will pour upon you a gratuitous, unbelievable, unaccountable, irrefutable love that you will finally be unable to resist."

God "punishes" us by loving us more! How else could divine love be supreme and victorious? Check out this theme for yourself: Read passages such as Isaiah 29:13-24, Hosea 6:1-6, Ezekiel 16 (especially verses 59-63), and so many of the Psalms.

God's justice is fully successful when God can legitimate and validate human beings in their original and total identity! God wins by making sure we win—just as any loving human parent does.

Love is the only thing that transforms the human heart. In the Gospels, we see Jesus fully revealing this divine wisdom. Love takes the shape and symbolism of healing and radical forgiveness—which is just about all that Jesus does. Jesus, who represents God, usually transforms people at the moments when they most hate themselves, when they most feel shame or guilt, or want to punish themselves. Look at Jesus' interaction with the tax collector Zacchaeus (Luke 19:1-10). He doesn't belittle or

punish Zacchaeus; instead, Jesus goes to his home, shares a meal with him, and treats him like a friend. Zacchaeus' heart is opened and trans-

formed. Only then does Zacchaeus commit to making reparations for the harm he has done.

As Isaiah says of God, "My thoughts are not your thoughts, nor are your ways my ways" (Isaiah 55:8). Yet I am afraid we largely pulled God down into "our thoughts." We think fear, anger, divine intimidation, threat, and punishment are going to lead people to love. We cannot lead people to the highest level of motivation by teaching them the lowest. God always and forever models the highest, and our task is merely to "imitate God" (Ephesians 5:1).

Fr. Richard Rohr OFM

The word "justice" gets abused and misused. People demand "justice" all the time but have very different things in mind as they call for it. It has been so misrepresented that justice itself might do well to find some new lawyers; it needs better representation.

For starters, the word for "justice" in the Bible is the same word as "righteousness." This overlap shows that the central concern of biblical justice was not "getting what you deserve"; rather, it was making right what was done wrong, restoring what had been destroyed, healing the wounds of an offensive act. It was about bringing balance and wholeness back to the community, which is why you often see scales as an icon for justice.

But the scales can be misleading, since it is not just about balance or even "eye for an eye" justice. Real justice goes much deeper. One of my friends who is a biblical scholar says the best contemporary translation for the ancient notion of "justice/righteousness" is "restorative justice."

Shane Clairborn

The kingdom of God that Jesus taught, preached, and enacted during his ministry ... begins from a conviction that God's deepest hope for humanity—that we live with God and with one another in relationships that are just—is possible....

Jesus lives, teaches, preaches, and demonstrates to all who are willing to listen to him this same kingdom of God, the image of *shalom* [wholeness, harmony, and peace]. He makes the kingdom of God present every time he performs a miracle of healing (see Mark 1:29-31), drives out evil spirits from someone they possess (see Matthew 9:32-34), and brings back to this life a person who has died (Mark 5:21-24, 35-43; Luke 7:11-17; John 11:1-44). Through his own hospitality and openness to the alien and the enemy ... [and] to those who would put him to death ..., [Jesus] makes it possible for oth-

(Continued on page 6)

COMING: SUNDAY, OCTOBER 22nd

ST. JOE MEN'S CLUB'S FAMOUS **BURGOO**

BURGOO AVAILABLE FOR PICK-UP
BEGINNING AT 7 AM CONTAINERS
PROVIDED \$20/GALLON

COME JOIN IN THE FUN OF PREPARING BURGOO. WE NEED
HELP ON SATURDAY MORNING OCTOBER 21st at 7 am



(Continued from page 5)

Restorative Justice (cont)

ers to join him in building the kingdom of God, building *shalom*, in the present age....

This is the task of those who would follow Jesus: to live in just relationships with one another, to work at restoring to wholeness those people and relationships that they and others have broken, and to repair as best they can what cannot be restored. This practice of restoring and repairing relationships between people and God and among people themselves is not unlike that in which the contemporary practice of restorative justice engages. Like Jesus' own work ... to bring about the fullness of *shalom*, through the practice of right relationships and the healing of those people who are "broken," restorative justice focuses on the present and future needs of the victim, the perpetrator, and society in order to repair what has been broken or stolen from the victim, to bring the perpetrator to acceptance of responsibility, and to mend the threads that hold society together. *Sister Mary Katherine Birge*

Almost all religions and cultures that I know of have believed in one way or another that sin and evil are to be punished and retribution is to be demanded of the sinner in this world—and usually the next world, too. Such *retributive justice* is a dualistic system of reward and punishment, good folks and bad folks, and makes perfect sense to the ego. I call it the economy of merit or "meritocracy." This system seems to be the best that prisons, courtrooms, wars, and even most of the church (which should know better) appear equipped to do.

Jesus, many mystics, and other wisdom traditions—such as the Twelve Steps of Alcoholics Anonymous—show that sin and failure are, in fact, an opportunity for the transformation and enlightenment of the offender.

Mere counting and ledger-keeping are not the way of the Gospel. Our best self wants to restore relationships, and not blame or punish. This is the "economy of grace." (The trouble is that we defined God as "punisher-in-chief" instead of Healer, Forgiver, and Reconciler and so the retribution model was legitimized all the way down!) What humanity really needs is an honest exposure of the truth and accountability for what has happened. Only then can human beings move ahead with dignity. Hurt needs to be spoken and heard. It does not just go away on its own. This can then lead to "restorative justice," which is what the prophets invariably promise to the people of

Israel (see Ezekiel 16:53; Isaiah 57:17-19) and is exemplified in Jesus' story of the Prodigal Son (Luke 15:11-32) and throughout his healing ministry. We lose that and we lose the Gospel itself.

As any good therapist knows, we cannot heal what we do not acknowledge. What we do not consciously acknowledge will remain in control from within, festering and destroying us and those around us. In the Gospel of Thomas, Jesus teaches, "If you bring forth that which is within you, it will save you. If you do not bring it forth, it will destroy you." [1]

Only mutual apology, healing, and forgiveness offer a sustainable future for humanity. Otherwise, we are controlled by the past, individually and corporately. We all need to apologize and we all need to forgive or this human project will surely self-destruct. No wonder almost two-thirds of Jesus' teaching is directly or indirectly about forgiveness. Otherwise, history devolves into taking sides, bitterness, holding grudges, and the violence that inevitably follows. As others have said, "Forgiveness is to let go of our hope for a different past." Reality is what it is, and such acceptance leads to great freedom, as long as there is also both accountability and healing forgiveness. *Fr. Richard Rohr OFM*



*Restorative justice is
not about denying harm,
but about speaking truth
in the service of forgiveness.*

Restorative justice aligns with the heart of God. It supports that justice is primarily relational rather than individual. In the Old Testament, justice and sin were both relational realities, and justice was not about upholding individual rights but protecting the well-being of communities....

This rightness of relationships on every level is known as *shalom*, which is juxtaposed to the state's understanding of justice. *Shalom* calls Christians to view and pursue justice in light of God's original intent. It summons us to live within the confines of covenantal community, where we actively pursue communal flourishing, consider the interests of others (particularly "the least of these"), and prioritize the restoration of righteous relationships in the face of harm. Crime is never merely an individual breaking the law; it is always a communal transgression that fractures *shalom*.

God's justice is restorative and reconciling as opposed to retributive and isolating. Our criminal justice system quarantines people who cause harm, which subsequently harms them through punitive measures and dehumanizing conditions. Theologically, restorative justice acknowledges that divine justice entails people being reconciled to God, each other, the community, and themselves....

TURN OUT THE LIGHTS! BEING RESPONSIBLE WITH AND FOR OTHERS



As we get into the fall of the year, our parish facilities get used more and more...and that's a good thing. That is why we have them. But as we use our facilities we also want to use them in a responsible way.

Last year we spent \$60,484 for our utility bills for the rectory, church and school. Of this amount, \$50,000 was spent on keeping the lights on in school and the place heated and cooled. That's a lot of money, anyway you look at it.

So we need everyone's help to keep these costs as low as possible. That means that when we finish using the gym or cafeteria or meeting room, we need to make sure all the lights are turned off, especially those in the bathrooms, and the air conditioning is turned off, and all the doors are shut. Doing these simple things will go a long way in helping us keep our utility costs down.

As we get into the winter months, we know that our gym will get used more and more. And again, that is a good thing. Once again, we need everyone's help in keeping things in good order. We know that when people have practice or games, they want to mop the floor before hand. We have a mop, broom, dust pan, and trash barrel just for such purposes in the utility room off of the gym. When you finish mopping the floor you can use these to dispose of the collected dust.



SUPPORT OUR SCHOOL AND GET A TAX CREDIT ON YOUR STATE AND FEDERAL TAXES

Here is an exciting opportunity that can benefit you as well as needy families in our parish, and ultimately our parish school. The State of Indiana now enables you to reduce your state tax liability while at the same time helping low and middle income families send their children to our school.

Here's what can help you. Donors are eligible to take advantage of a 50% credit against their state tax liability for contributions made to Choice Scholarship. If you make a contribution of \$100 you can take \$50 off your state taxes. There is no minimum necessary contribution. In addition, your full contribution can also be deducted from your federal taxes. Contributions that are made to an SGO can be designated for a specific school (in our case St. Joseph School). That way the money you contribute will definitely go to providing a grant for a needy family here at St. Joseph. You can donate online by checking out the website <http://www.i4qed.org/sgo/donors>. The great thing about this opportunity is that it can be a win/win for everyone involved. If you would like more information call Fr. Gene Schroeder (812-963-3273).



God's justice moves toward restoration, reintegration, and redemption. God's justice is inherently connected to healing the harmed, restoring what has been lost, and reconciling those who are estranged from God and community. God's heart and justice are inherently restorative.

Restorative justice gives shape to a communal ethic that is conciliatory in spirit and just in nature. It provides a structure for

conflict resolution that facilitates truth telling, accountability, forgiveness, and restitution. The restorative nature of God's justice is woven throughout Scripture. Divine justice induces relational rightness between hostile parties, the holistic reintegration of exiled individuals, and economic and systemic restitution in the face of harm. Throughout Scripture, God works amid brokenness, restoring victims, communities, and offenders.

Dominique DuBois Gilliard

Biblical justice is a complex, multi-faceted reality. It relates to every dimension of human experience, and it has many different applications. But arguably the term that best captures the spirit and direction of biblical justice, both social justice and criminal justice, is the word *restoration*. Justice flows from God's own being and designates the way God intends the world to be. But things have fallen into disorder; the shalom of creation has been ruptured. God responds by seeking to restore the world to the way it ought to be.

Biblical justice seeks to restore dignity and autonomy to those who have been unjustly deprived of access to sufficient

resources in order to meet their own basic needs for physical survival and human fulfillment. God acts to reconstruct shalom by overthrowing oppressive powers and setting victims free, and by healing the destructive legacy of sin and death.

To know this God is to learn about the meaning of justice. To love this God is to join in God's great campaign to restore justice to the world. *Christopher Marshall*



Isaiah 35:4-7 is quite an important reading for what we call "restorative justice." It begins by saying: "Say to those who are frightened: Be strong, fear not. Here is your God. He comes with vindication. He comes with divine recompense" (35:4). Most people stop reading here, after the supposed threats—but threats don't save anybody. We have to continue to the next lines for the "good news" where Isaiah defines how YHWH is going to save the people Israel: "God comes to save you, God will open the eyes of the blind, the ears of the deaf will be cleared, the lame will leap like a stag, and the tongue of the mute will sing" (35:5-6). God doesn't come with punishment—in fact, God comes to love us, heal us, and transform us.

Almost all of us in Western civilization were educated with the notion of retributive justice. Our entire penal system and judicial systems are based on it. Even the old-fashioned ideas of heaven and hell are based on it: if we sin this much, we get this much punishment; if we do this much good, we get this much heaven. It's a pretty sick system, based on quid pro quo thinking. There's nothing grand, transformative, or godly about it.

Here's the great surprise of the Hebrew Scriptures, revealed in this central passage from Isaiah: People are not going to get what they deserve, they're going to get much better than they deserve. God says, "The way I punish you—this vindication, this retribution—is actually going to be by loving you more and loving you more deeply."

Show me anyone whose heart was changed by punishing them! Love is the only thing that transforms the human heart. Nothing else. I was a jail chaplain for fourteen years and I have seen the evidence. We can punish people all we want, and the more we punish people and imprison people, the worse they become.

Many Catholics grew up with the threat of purgatory and arbitrary sentences doled out for various sins—from three days in purgatory to three months to three years. Please tell me how that makes us love God more? In fact, what it's done is make a high percentage of Catholics fear God, not love God. It certainly did not make us love our neighbor.

I think the question we really have to ask is, "Do we like restorative justice?" If we're honest, we'll admit that we like to see people punished. We like to see people in jail and for them to "get what they deserve." How different God is from humanity! We don't know God, agree with God, or understand God. We think in such a small, small way. We think fear and anger and judgment and punishment are going to achieve love—but show me where? *Fr. Richard Rohr OFM*

Repentance is not complete until confession and pardon

(Continued on page 8)

(Continued from page 7)

Restorative Justice (cont)

lead to penance that allows community to be restored. Archbishop [Desmond] Tutu's insistence on real material transformation ... is evidence of his faith in Christ's incarnation, which shows us how much flesh and blood matter to God. Salvation is not offered to us as some kind of metaphysical prize. It is offered to us in our bodies as God's manifest power to change human lives. While Jesus may have done the hardest work for us, some of us still long for a way both to engage the consequences of our sin and to have a hand in repairing the damage we have done. We want to participate in our own redemption, instead of sitting ... while Jesus does all the work. We want to be agents of God's grace.

***Penance is the acceptance
of responsibility for repair,
and it is one of the most healing
things a repentant sinner can do,
as well as one of the most painful....***

Just for a lark, imagine going to your pastor and confessing your rampant materialism, your devotion to things instead of people, and your isolation from the poor whom Jesus loved. Then imagine being forgiven and given your penance: to select five of your favorite things—including perhaps your Bose radio and your new Coach book bag—and to match them up with five people who you know would turn cartwheels to have them. Then on Saturday, put your lawn mower in your trunk, drive down to that transitional neighborhood where all the old people live and offer to mow lawns for free until dark. Discerning sinners will note that none of this is standard punishment. It is penance, which is not for the purpose of inflicting pain but for the much higher purpose of changing lives by restoring relationships.

Something like that might really get my attention. I might begin to understand that repentance means more than saying "I'm sorry" and that God's grace requires more of me



than singing every verse of "Just As I Am."

Some people in the criminal justice system are beginning to consider this more theological approach to corrections. In the fall of 1999, over 250 church leaders, criminal justice employees, politicians, and service providers gathered ... in Washington, D.C. for the first national conference on restorative justice. Criminal justice traditionally asks, "Who did it? What law did he break? How are we going to punish him?" Restorative justice asks, "What harm was done? What is needed to repair the harm? Who is responsible for repairing it?"

Penance is the acceptance of responsibility for repair, and it is one of the most healing things a repentant sinner can do, as well as one of the most painful.... True repentance ... promises us reunion with God and one another. It promises us restoration to community, and to all the responsibilities that go along with life in relationship.

Rev. Barbara Brown Taylor

LOOKING FOR A GOOD BOOK TO READ? IN SEARCH OF BELIEF

Sr. Joan
Chittister OSB

"Never, ever, throw anything in the water," my father taught me when we were out fishing, pop bottles and sandwich wrappers all over the bottom of the little skiff. "Never, ever, throw cans out a car window," my mother warned as I finished the last of an afternoon snack in the back seat. These other messages were the descant against which I lived my young life: Don't ever hurt an animal. Don't ever keep more fish than you can eat. Don't ever use more of anything than you need. Don't waste anything. Don't ever dig up flower gardens. Don't ever trample down small trees. Don't ever hurt a baby bird.

Why? Because, that's why. Because making a garbage heap out of the water and the woods, my property or nobody's property, destroyed the beauty and goodness of creation. Because destroying another being just for the sake of destroying it took life in vain. Because creation was good and each part of it had its own purpose that's why. Because we were to walk through life on tiptoe, as part of creation, not as predators with swollen bellies and bloated souls. We were to learn from animals and care for flowers, to have enough and never too much. We were meant to leave the world better than we found it. This was more than the kind of paltry stewardship that conserves so we can continue to be rapacious. This was a way of life that held more than humanity sacred. Those lessons ring in my heart until this day, more loudly than ever before.

God, the Creed insists, created the earth. The earth, like us, in other words, breathes the breath of God. The simplicity of the statement overwhelms. What is it that has been created by God that does not reflect the presence of God? What is it, created by God, that can cavalierly be destroyed without remorse, without awareness of the divine life within it? If God is really God, that is. The Upanishads teach:

As the web issues out of the spider

And is withdrawn, as plants sprout from the earth,

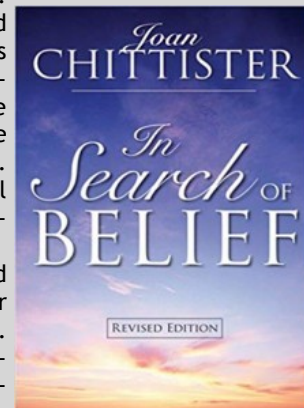
As hair grows from the body, even so,

The sages say, this universe springs from

The deathless Self, the source of life.

(excerpt from the book *IN SEARCH OF BELIEF*)

You can purchase this book through Amazon or Barnes & Noble or go online at joanchittister.org



IT'S LOTTERY TIME

THE 2024 ST. JOE MONTHLY LOTTERY TICKETS are now available. \$1350 to be given away each month. Only 500 tickets will be sold.

Look for an invitation in the mail in the coming weeks for your opportunity to participate. Our lottery sellers will also be contacting those who have bought tickets from them in the past. Cost is \$75.

**48 CHANCES TO WIN BIG BUCKS!!
GET YOUR TICKET TODAY--\$75**

THE 2024 MATER DEI/MEMORIAL TREASURE THE TRADITION LOTTERY TICKETS are also no available. Ticket are \$100. Every month there are four prizes totaling \$13,000 to be given away. Tickets can be purchased at the Mater Dei School Office or by calling the parish office.



Grand Prize Each Month \$10,000

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. *St. Mother Teresa of Calcutta*

World Mission Sunday-2023



"The church...is not a relief organization, an enterprise or an NGO, but a community of people, animated by the Holy Spirit, who have lived and are living the wonder of the encounter with Jesus Christ and want to share this experience of deep joy, the message of salvation that the Lord gave us. It is the Holy Spirit that guides the Church in this path."

Pope Francis, Message for World Mission Sunday

World Mission Sunday gives us the opportunity to pray for the Church's missionary work and to support it through the special collection for the Missions. Your gift of \$25 can support a catechist for a month in the remote Latin America, \$75 provides support for a religious sister working with orphan children in Africa, \$100 assists poor children in boarding schools in Asia.



Please be as generous as possible in helping others to share in this greatest of gifts. There is an envelope for you to use for Mission Sunday in your monthly envelope package. Visit the Catholic Mission website at: www.worldmissions-catholicchurch.org.

CAN YOU HELP US PROVIDE AN EDUCATION FOR THESE HAITIAN CHILDREN?

The St. Joe Haiti Student sponsorship program is in search of families to sponsor students at St. Jacques elementary school in Plain du Nord Haiti. Your sponsorship will allow these young, needy children an opportunity for an education and a



good lunch each day. Your \$360 sponsorship is used to fund tuition, uniforms, and school supplies for the children. If you are interested in being a sponsor for one of these children, contact the parish office (812-963-3273)

and we'll get the process started for you.

**BLOOD DRIVE--SUNDAY OCTOBER 29
8 AM - NOON IN THE GYM**



*Every unit of blood that is donated
can benefit up to three people!*

LET'S GO HOG WILD FOR THE HOMELESS

In conjunction with the Men's Club Sausage sale next month, we'd like to provide sausage to the homeless shelters in Evansville and to the St. Vincent DePaul Food Pantry. We'll have a special collection after the Masses on the weekend of November 4-5. You may also send your financial contributions to the parish office.



A CHANCE TO DO SOME GOODand the need is great!

Have you noticed those barrels in the gym when we gather for mass? It's a simple invitation to share some food items for our local St. Vincent DePaul Food Pantry. What's so important about that? Consider this: In the state of Indiana, 14% of the population lives below the poverty line. 12% of families struggle to put food on the table. One out of every six children is at risk of being hungry.

Talk to folks who work at places like the St. Vincent DePaul Food Pantry and you will hear about folks being underemployed and food insecure. Underemployment and food insecurities affect women and children the most, especially single moms who are left with caring for their children. Statistics tell us that those who do not complete a high school education, and there are many in our community who do not, are at a much higher risk for being underemployed and dealing with food insecurities. What is underemployment? That's when people work full time at a job, but the wages are such that there is not enough to pay for rent, utilities and food. Often times an emergency happens—a kid gets sick, the water pump in the car goes out and now people are left with trying to decide what bills to pay. Do I buy food for the family or buy the prescription drugs for my kid who got sick? Being food insecure means we may have enough to pay for food for the first part of the month, but then funds run out and now what do we do?



Each month thousands of individuals are provided with a three day supply of food from the St. Vincent DePaul food pantry. They can continue to help people in need only to the extent that people give donations of food items or money. That's where we come in. Your donations of a box of cereal, a jar of peanut butter, a box of oatmeal, a jar of pasta sauce and a bag of pasta, are all important. So too are your financial contributions. They use this money, and, working with the Tri-State Food Bank, are able to purchase things like milk and meat at greatly reduced prices.



MEN'S CLUB SAUSAGE SALE

TAKING ORDERS THROUGH NOVEMBER 6

AVAILABLE IN BULK OR LINK

MINIMUM ORDER IS 5 POUNDS

**TO ORDER SIGN UP AT THE WEEKEND MASSES
OR CALL THE PARISH OFFICE (812-963-3273)**

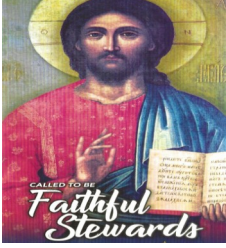

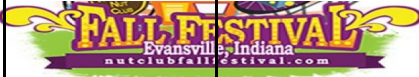





Last day to order is Monday, November 6.

Pickup day Saturday, Nov. 11th 7-10 am.

**We'll be making the sausage on Friday, Nov. 10
beginning at 1 pm. Come and join in helping.**



October 2023

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
 <p>Have You Made Your Pledge to our Catholic Ministries Appeal (CPC)? Parish Goal \$130, 270 No Gift is too Large or too Small</p> 						<p>1 Haiti and Food Pantry Collection</p> <p>Sacrament of Reconciliation 4 pm</p> <p>Mass 5 pm</p>
<p>1 8 & 10:30 Mass Coffee & Donuts 9 RCIA 9 –10:15 am Haiti & Food Pantry Collection</p>	<p>2 Eucharistic Adoration 7 am–6:30 pm Mass 6:30 pm</p>	<p>3 Mass 7:30 am Prayer Day for Vocations Tuesday 6am–Wednesday 6am</p>	<p>4 Mass 7:30 am</p>	<p>5 NO MASS</p>	<p>6 Mass 7:30 am NO SCHOOL Communion to the Homebound</p>	<p>7 Haiti and Food Pantry Collection Sacrament of Reconciliation 4 pm Mass 5 pm</p>
 <p>FALL FESTIVAL WEEK Visit the PTO Booth (#28) and Knights of St. John Booth (#44)</p>						
<p>8 8 & 10:30 Mass RCIA -9 am</p>	<p>9 NO SCHOOL Eucharistic Adoration 7 am–6:30 pm Mass 6:30 pm Knights of St. John Meeting 7 pm</p>	<p>10 Mass 7:30 am  SUNDAY, OCTOBER 29 8 AM – NOON</p>	<p>11 Mass 7:30 am Parish Staff—Noon That Man Is You 5:30 Bible Study 6:45</p>	<p>12 NO MASS Altar Society Meeting 6:30 pm</p>	<p>13 7:30 am Mass Communion to the Homebound Senior Citizens Gathering 1 pm</p>	<p>14 Food Pantry Collection Sacrament of Reconciliation 4 pm Mass 5 pm Pot Luck Dinner After Mass</p>
<p>15 8 & 10:30 Mass Family Religion Class & RCIA 9am Food Pantry Collection BLOOD DRIVE 8 AM – NOON</p>	<p>16 Eucharistic Adoration 7 am–6:30 pm 6:30 pm Mass Men's Club Meeting 7 pm</p>	<p>17 7:30 am Mass  Men's Club BURGOO SALE Oct. 23–7 AM \$20-Gallon</p>	<p>18 7:30 am Mass Parish Staff Noon That Man Is You 5:30 Bible Study 6:45</p>	<p>19 NO MASS Haiti Ministry Meeting 6 pm WOMEN'S CURSILLO OCTOBER 20-23</p>	<p>20 7:30 am Mass Communion to the Homebound</p>	<p>21 Haiti & Food Pantry Collection Burgoo Preparations 8 am Sacrament of Reconciliation 4 pm Mass 5 pm College Care Packages Available</p>
<p>22 8 & 10:30 Mass RCIA 9am BURGOO FOR SALE 7 AM-?</p>	<p>23 Eucharistic Adoration 7 am–6:30 pm Mass 6:30 pm</p>	<p>24 Mass 7:30 am</p>	<p>25 Mass 7:30 am Parish Staff Noon That Man Is You 5:30 Bible Study 6:45</p>	<p>26 No Mass </p>	<p>27 Mass 7:30 am Communion to the Homebound</p>	<p>28 Haiti and Food Pantry Collection Sacrament of Reconciliation 4 pm Mass 5 pm</p>
<p>29 8 & 10:30 Mass RCIA 9am ALL SOULS DAY MASS AT ST. JOE (CITY) CEMETERY SUNDAY OCTOBER 30 2 PM</p>	<p>30 Eucharistic Adoration 7 am–6:30 pm Mass 6:30 pm</p>	<p>31 All Saints Day Mass 630 pm</p>	<p>NOV. 1 ALL SAINTS DAY MASS 7:30 AM </p>	<p>GET YOUR MEN'S CLUB SAUSAGE LAST DAY TO ORDER IS NOVEMBER 6 PICK UP NOV. 11 7-10 AM AVAILABLE IN BULK OR LINK 5 LBS MINIMUM ORDER TO ORDER SIGN UP AT THE WEEKEND MASSES OR CALL THE PARISH OFFICE (812-963-3273)</p> 		

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 E-mail jkempf@evdio.org
Mrs. Jessica Reckelhoff
 E-mail jreckelhoff@evdio.org

Coordinator of Religious Education

WEEKEND MASS SCHEDULE

Saturday 5 pm
Sunday 8:00 am and 10:30 am

OUR LADY OF SORROWS (cont.)

(Continued from page 1)

body wanted to lash out to someone about how unfair and wrong this was. She might even have wanted to ask Jesus, “Why are you doing all this? Why are you allowing people to treat you so unfairly?” And she might have wanted to put a stop to the whole thing, if she could. But she didn’t. She allowed it to happen as well. Another echo of the words she spoke of the angel Gabriel: “Let it be done to me as you say.”

Her heart must have been broken, filled with sorrow. But Mary did not let the sorrow crush her. She believed that this was not the end of the story for her and for Jesus. And indeed it wasn’t. She came to understand that life can come even from places and experiences that seem least likely.

Mary reminds us that becoming a disciple is learning to have the heart and mind of Jesus as the guide for our life. Encountering the impoverished, walking for a while in the world of the marginalized, and being with the have-nots of our world is a necessary aspect of the discipleship journey. St Paul put it another way. “We carry in our bodies, the death of the Lord, so that we may give the gift of life to the world.”

When we can walk in the shoes of people who are suffering, our vision thereafter is shaped by this encounter. Deep mourning over the social conditions that make people poor may be the first step we non-poor can take to internalize the beatitudes: “Blessed are you who are now weeping; you shall laugh”

Mary’s example reminds us of the fact that there is no greater gift than a heart that understands. But Mary also reminds us not to be overwhelmed by the pain and sorrow we see around us. To make these things the only focus of our attention is, as the poet Jack Gilbert says, “to praise the devil. We must have the the stubbornness to accept our gladness in the ruthless furnace of this world. We must admit that there will be music despite everything.” All this gives us the courage to say “pray with us and for us, Mary, Our Lady of Sorrows.”



**There is NO GREATER
 GIFT Than A HEART
 That UNDERSTANDS**

Potluck Dinner



**...a chance to relax, meet new
 friends and enjoy a great meal**

Hungry for a potluck dinner?! Join in a potluck meal after the 5:00 Mass on **Saturday, October 14th 2023**. We will share a meal, play games, and pray a Chaplet of Divine Mercy together. Contact Jessica Reckelhoff for questions or to sign up to attend! jreckelhoff@evdio.org (812-598-1151).

**HAVE YOU MADE YOUR PLEDGE TO
 THE CATHOLIC MINISTRIES (CPC)?**

PARISH GOAL	\$130,270.00
PLEGDED TO DATE	\$ 8,300.00
NUMBER OF PLEDGES	8

Now, more than ever, your help is needed

THANK YOU

