

THE CARPENTER

NEWSLETTER OF ST. JOSEPH PARISH

6202 W. ST. JOSEPH ROAD EVANSVILLE, IN 47720

CELEBRATING OUR 182ND YEAR

SEPTEMBER 2023

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DOING OUR PART TO SUPPORT THE WORK OF OUR DIOCESE

Fr. Gene Schroeder

PASTOR

In the past several months you and I and all the other parishioners in our parish has successfully completed some major parish financial endeavors. First we have conducted a major capital campaign to raise the money we need to repair the damage to our church as a result of the tornado last March. With your financial support, we have received pledges in excess of \$700,000. Second, we have just completed another successful summer social through which we sold a record number of chicken dinners. Along with our grand raffle we were able to provide \$84,000+ to help pay the costs for operating our parish this year.

This month we begin our Catholic Parishes Campaign. Once again I am calling upon you for your financial support. I know this can be quite challenging given all the other financial requests we have made, let alone the financial demands you have with your own families.

But, once again, through this annual effort, we are making real our commitment of being part of a the Catholic church that goes beyond our parish. We see ourselves as part of the Diocese of Evansville and as part of the Roman Catholic Church throughout the world.

Embracing this vision can be challenging. No doubt it has been that way throughout the 182 year history of our parish. It's just human nature to think of ourselves and what immediately affects us. This is even more challenging when we are asked to give of our financial resources to help fund things that many of us don't fully understand or even have little appreciation of.

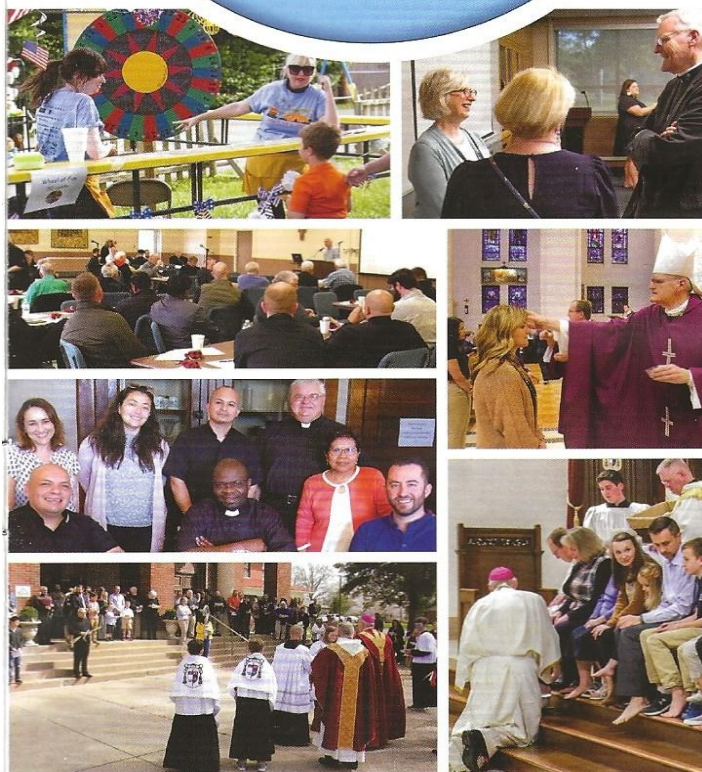
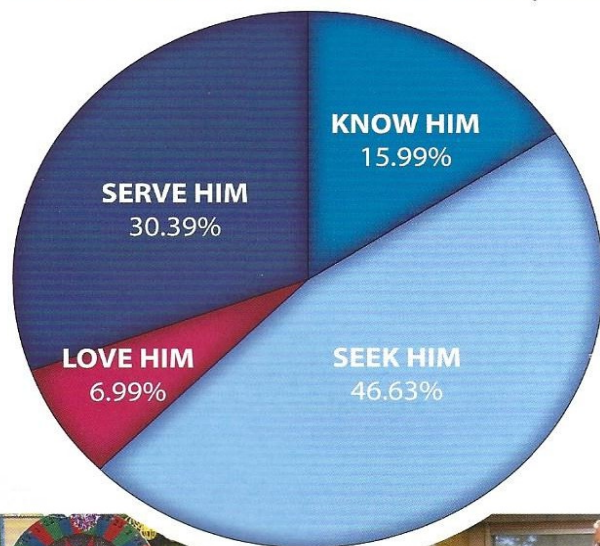
But the work we do collectively as a diocese is important. This work involves providing support for the work of our schools and religious education programs, training people to serve as catechists, deacons and priests, helping to fund a pension program for the employees of our schools and parishes, and publishing our weekly diocesan newspaper *The Message*.

Some of this work may not be that visible—things like over-seeing our common health insurance and property and liability insurance programs, supporting the Catholic Church in the State of Indiana through the Indiana Catholic Conference; the Catholic Church in the United States through the National Catholic Conference of Bishops; and to the Church Universal at the Vatican to help Pope Francis pay the costs for running the Universal Church. While we may be unfamiliar with this work, it, too, is important. Especially managing our property and liability insurance program!

It's a great challenge to extend the ownership we feel in

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How Your Gift Serves



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MAKE YOUR PLEDGE TODAY!

PARISH GOAL \$130,270.00
PLEDGED TO DATE \$ 6,200.00

NUMBER OF PLEDGES: 1

NOW MORE THAN EVER YOUR HELP IS NEEDED IF
WE ARE TO MEET OUR GOAL

Thank you...



POPE FRANCIS SPEAKING TO STUDENTS AT WORLD YOUTH DAY IN LISBON, PORTUGAL



This is a talk that Pope Francis gave to the students of the Catholic University of Lisbon during World Youth Day

Dear brothers and sisters, *bom dia!* Thank you, Madame Rector, for your kind words. Thank you! You said that all of us

feel like “pilgrims”. That is a beautiful word, and one well worth reflecting on. To be a pilgrim literally means to put aside our daily routine and choose to set out on a different path, moving away from our comfort zone towards a new horizon of meaning.

The notion of “pilgrimage” nicely describes our human condition for, like pilgrims, we find ourselves facing great questions that have no simple or immediate answers, but challenge us to continue the journey, to rise above ourselves and to press beyond the here and now. This is a process familiar to every university student, because that is how knowledge is born. It is also how spiritual journeys begin.

To go on pilgrimage is to head towards a destination or seek out a goal. Yet, there is always the risk of heading off into a maze, with no goal in sight, and no way out! We are rightly wary of quick and easy answers, which can lead us into a maze. Let us be wary of simple solutions that neatly resolve every issue without leaving room for deeper questions. Indeed, our vigilance is a tool for helping us to move forward instead of going round in circles. One of Jesus’ parables uses the example of a pearl of great price, which is sought and found only by the wise and resourceful, by those ready to give

**“It is not enough for us Christians to be convinced;
we must also be convincing. Our actions are called
to reflect, joyfully and radically, the beauty of the Gospel.”**

their all and risk everything they have in order to obtain it. To *seek* and to *risk*: these are two words that describe the journey of pilgrims.

As Pessoa (Portuguese poet Fernando Pessoa) once noted, ruefully yet rightly: “To be dissatisfied is to be human” (*Mensagem*, “O Quinto Império”). We should not be afraid to feel somewhat ill at ease in thinking that what we are doing is not enough. Being ill at ease, in this sense and to the right degree, is a good antidote to the presumption of self-sufficiency and to narcissism. Our condition as seekers and pilgrims means that we will always be somewhat restless, for, as Jesus tells us, we are *in* the world, but not *of* the world. We are always journeying “towards”. We are called to something higher, and we will never be able to soar unless we first take flight.

We should not be alarmed, then, if we sense an inner

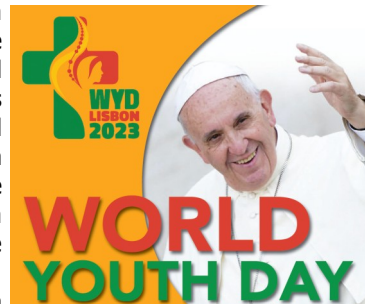
thirst, a restless, unfulfilled longing for meaning and a future. And do not forget to keep alive the memory of the future. We should not be lethargic, but alive! Indeed, we should only be worried when we are tempted to abandon the road ahead for a resting place that gives the illusion of comfort, or when we find ourselves replacing faces with screens, the real with the virtual, or resting content with easy answers that anesthetize us to painful and disturbing questions. Such answers can be found in any handbook on how to socialize, on how to behave well; but easy answers anesthetize us.

I would encourage you, then, to keep seeking and to be ready to take risks. At this moment in time, we are facing enormous challenges; we hear the painful plea of so many people. Indeed, we are experiencing a third world war fought piecemeal. Yet, let us find the courage to see our world not as in its death throes, but in a process of giving birth, not at the end, but at the beginning of a great new chapter of history. We need courage to think like this.

So, work to bring about a new “choreography”, one that respects the “dance” of life by putting the human person at the centre. Your Rector’s words impressed me, especially when she said that “the university does not exist to preserve itself as an institution, but to respond courageously to the challenges of the present and the future”. Self-preservation is always a temptation, a knee-jerk reaction to fears that distort our view of reality. If seeds were to protect themselves, they would completely destroy their generative power and condemn all of us to starvation. If winter were to persist, we could not marvel at the spring. Have the courage, then, to replace your doubts with dreams. Replace your doubts with dreams: do not remain hostage to your fears, but set about working to realize your goals!

A university would have little use if it were simply to train the next generation to perpetuate the present global system of elitism and inequality, in which higher education is the privilege of a happy few. Unless knowledge is embraced as a responsibility, it bears little fruit. If someone who has benefited from a higher education – which in the wider world, remains a privilege – makes no effort to give something in return, they have not fully appreciated the value of the gift they received.

I like to recall that, in the book of Genesis, the first questions God asks are: “Where are you?” and “Where is your brother?” We do well to ask ourselves: *Where am I?* Am I trapped in my own bubble, or am I ready to take the risk of leaving my security behind and becoming a faithful Christian, working to shape a world of justice and beauty? Or again: *Where is my brother or sister?* Experiences of fraternal service that arise within academic communities ought to be considered essential for those attending university. An academic degree should not be seen merely as a licence to pursue personal well-being, but as a mandate to work for a more just and inclusive society, a truly



progressive society. I am told that one of your great poets, Sophia de Mello Breyner Andresen, was asked in an interview, which served as a kind of testament: "What would you like to see Portugal achieve in this new century?" She answered without hesitation: "I would like to see the attainment of social justice, the reduction of the gap between rich and poor"

I put this same question to you, dear students, as "pilgrims of knowledge": What do you want to achieve in Portugal and in the world? What changes, what transformations? And how can universities, especially the Catholic university, contribute to this? This old man now speaking to you – for I am an old man! – also dreams that yours will become a generation of teachers! Teachers of humanity. Teachers of compassion. Teachers of new opportunities for our planet and its inhabitants. Teachers of hope. And teachers who defend the life of our planet, which today is threatened with severe ecological damage.

As some of you pointed out, we must recognize the dramatic and urgent need to care for our common home. Yet this cannot be done without a real change of heart and of the anthropological approaches undergirding economic and political life. We cannot be satisfied with mere "palliative" measures or timid and ambiguous compromises, for halfway measures simply delay the inevitable disaster. Do not forget this! Halfway measures simply delay the inevitable disaster. Rather, it is a matter of confronting head-on what sadly continues to be postponed: namely, the need to redefine what we mean by progress and development.

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- for I am an old man! -
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Teachers of humanity!
Teachers of compassion!**

In the name of progress, we have often regressed. Yours can be the generation that takes up this great challenge. You have the most advanced scientific and technological tools, but please, avoid falling into the

trap of myopic and partial approaches. Keep in mind that we need an integral ecology, attentive to the sufferings both of the planet and the poor. We need to align the tragedy of desertification with that of refugees, the issue of increased migration with that of a declining birth rate, and to see the material dimension of life within the greater purview of the spiritual. Instead of polarized approaches, we need a unified vision, a vision capable of embracing the whole.

Remember that an authentic integral ecology is not possible without God, that there can be no future in a world without God. Make your faith credible through your decisions. For unless faith gives rise to convincing lifestyles, it will not be a "heaven" in the world. It is not enough for us Christians to be convinced; we must also be convincing. Our actions are called to reflect, joyfully and radically, the beauty of the Gospel.

Furthermore, Christianity cannot be lived as a fortress surrounded by high walls, one that raises the ramparts against the world. That is why I was moved by Beatriz's testimony. She said that it is precisely "within the field of culture" that she feels called to live the Beatitudes. In every age, one of the most important tasks for Christians is to recover the meaning of the incarnation. Without the incarnation, Christianity becomes an ideology – and currently there is the temptation towards "Christian ideologies". Whereas the incarnation enables us to be amazed by the beauty of Christ revealed through every brother

and sister,
every man
and woman.

Indeed,
the contribu-
tion of women
is essential. In
the collective
unconscious,
how often is it
thought that
women are
second-best,
only reserv-

ists, not appearing in the starting lineup? This happens in the collective unconscious. Yet, the female contribution *is* indispensable. In the Bible, we see how the economy of the family is entrusted largely to women. They are the real heads of the household, possessed of a wisdom aimed not merely at profit, but also at care, coexistence, and the physical and spiritual wellbeing of all, including the poor and the stranger.

What is more, we all need to embrace an attitude of acceptance and inclusion. We cannot pretend that we have not heard the words of Jesus in Matthew's Gospel: "I was a stranger and you welcomed me." I was moved as I listened to Mahoor's testimony, when she described what it is like to live "constantly feeling the absence of hearth and home and of friends..., of being without a home, a university, or money..., tired, worn and beaten down by grief and loss". She told us that she rediscovered hope because she met someone who believed in the transforming power of the culture of encounter. Every time someone offers a gesture of hospitality, it prompts a transformation.

Dear friends, I am very happy to see that you are a lively academic community, open to the current reality, where the Gospel is not mere decoration but an inspiration for your individual and collective efforts. I know that your lives are busy, between study, friends, community service, civil and political responsibilities, care for our common home, artistic activities, and so on. As you acquire knowledge and academic expertise, you will grow as a person, in self-knowledge and in the ability to discern the path of your future. So let us encourage each other to persevere in seeking and in the risk of the journey, telling one another: "Come, take heart, keep going!" That is likewise my heartfelt wish for all of you.



MEMORIAL CONTRIBUTIONS

We gratefully acknowledge the contributions made to St.

Joseph Parish in memory of these loved ones. Let us continue to remember the gift they have been in our lives

**ST. JOSEPH REBUILDING
OUR CHURCH CAMPAIGN
IN MEMORY OF**

Susan Barron

Joanie Jost
Sean & Melissa Barron
Jim & Janice Hammel
Steve & Marcia Frey

**LEROY & ROSE WEISS
CEMETERY ENDOWMENT
IN MEMORY OF**

Merle Effing
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IN MEMORY OF
Leonard Angermeier
Rose C. Weiss

**ST. JOSEPH CHURCH
IN MEMORY OF**
Leonard Angermeier
Jerome & Barbara Kelle
Craig & Laura Elpers

*Thank
you*

WHAT YOUNG (AND NOT SO YOUNG) PEOPLE ARE ASKING ABOUT GOD--RELIGION--CHURCH

At the recent World Youth Day, held in Lisbon, Portugal, one well attended seminar, led by Fr. James Martin, SJ, attempted to give answers to some of these questions.

Many young people don't think about God and don't pay attention to religion. And when they do pay attention it's to say how terrible religious people are: narrow-minded, misogynistic, homophobic and so on. So for this essay I spoke with friends who work with young people, and young people themselves, to get the hardest questions. I have come up with seven, some asked by people who aren't sure about faith, some by those not sure about religion and others who are believers but struggling how to believe and how to belong to a church. Here they are.

Who cares? Why care about faith? Why care about God?

The other day I was on vacation with some of Jesuit friends and I was walking on the beach. There I was, in a beautiful setting and feeling really happy. Suddenly I started to wonder: Is that all there is? From time to time, we all feel a persistent longing, a need for something more. Part of that



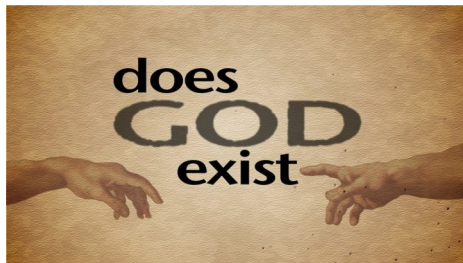
we might chalk up to greed, as in, "I want to have even more than I have now." But it's also deeper. It's a longing to know what the point of it all is.

That longing is something that even your disbelieving, agnostic or atheist friends may admit to feeling. They wonder from time to time, to quote an old 1960s song: "Is that all there is?" Where does that longing come from? The best answer is from St. Augustine, who said, "Our hearts are restless until they rest in you, O Lord." That longing, that desire for more, that quest for completion, is our desire for God. And this, crucially, is also one way that God calls us. That's one thing that I find helpful to ask people: Did you ever think that the desire to know more, to understand more, to be more, to live more fully, is a longing for God?

How else would God call to us other than to place that longing within us? So one answer to the first question: Who cares? is "You do, if you're honest with yourself." And God cares too, because the desire you feel for completion, for satisfaction, for fulfillment, is your desire for God, and your desire for God is, again, God's desire for you.

Does God exist?

If we're going to talk about FAQs we have to talk about the F-est of the Qs: Does God exist? Of course there is no completely satisfactory answer, no airtight proof for the existence of God. If there were an airtight proof, everyone would believe.



Let me share how I answer that question when I'm asked. If a person is open to philosophizing or theologizing, I often pose the question that stopped me in my tracks during

my philosophy studies: Why is there something rather than nothing at all? That usually makes people think. Then you can ask, Didn't something have to start all this? Even if you believe in the Big Bang, when unimaginably dense matter exploded into the universe, you have to ask: Where did that unimaginably dense matter come from? The There has to be, to paraphrase Aristotle, an "uncaused cause."

Then I might try some St. Thomas Aquinas, who is borrowing from Aristotle, with his "argument from design." If you were walking on the beach and found a wristwatch, you would assume that someone made it. Just so, if you look at the complexity of the universe, you assume a maker. Now you could say that the world and the universe are all the result of random probabilities, but if you see a seagull soaring over the ocean, as I did the other day, to me, it points to some sort of creative intent.

But most people aren't convinced by philosophical arguments. So I try to start somewhere else: their experience. I start by asking if they've ever had an experience that seemed to come from outside of themselves. Something that surprised them with a deep emotion or wonder or awe. And most people, if the question is asked in an inviting way, say yes. For me, then, one helpful way to answer this question is to help the person see where God has already encountered them. Evangelization, then, is often less about bringing God to other people, which is certainly necessary at times, but more about helping people see where God already is in their lives.

Why do I need religion at all?

At this point someone might say, "Well, O.K., so maybe I believe in God. But can't I be happy without religion? I mean, what's the point? Who needs all those rules? I can get support from all sorts of places outside of religion. So who needs it?"

The answer is yes, you can be happy without religion. I'm sure you know many people who might believe in God, but have zero interest in going to any sort of church service, much less be baptized.



So why do you need religion? Here I would like to distinguish between faith and religion. Faith is belief in God. Religion is believing in God as part of a community, with other people—believing together, worshiping together and journeying together.

Now a lot of people prefer that it just be "God and me." And there is a certain appeal to that. It's important to have a personal relationship with God and to explore that in depth. That's what a lot of Jesuit spirituality is about: how to experience a one-on-one relationship with God.

But there's a problem. As social animals we naturally want to be with other people, even if it's difficult. That's one reason that Jesus called a group of disciples together: not only for his own friendship but because he knew that the disciples would need one other.

Even if you look at something as simple as concerts or sporting events, you can see that we're drawn to be together. It's great to listen to music on your own, but isn't it different when you're at a concert with friends? It's nice to celebrate your birthday by yourself, but isn't it nicer with friends and family? We're social animals. So "God and me" denies the reality of community.

To paraphrase the American priest Isaac Hecker, the founder of the Paulist Fathers, religion helps you to connect but also to "correct." Or rather be corrected. Because if it's just you and God

then there is no one to challenge you. Let's say, for example, you've decided that it's O.K. just to ignore poor people. You figure, the poor are the poor. One is sorry for them, but there it is." And that's the end of that.

Religion will help correct you in that. You have a whole tradition that pushes up against that. Not only of Jesus explicitly telling us to help the poor in the Gospels (Matthew 25 most bluntly) but also the tradition of Catholic social teaching and, more broadly, the Christian legacy of social justice. Or, before that, the Jewish tradition of caring for the widow and the orphan. Put more positively, religion helps you to understand more about God. Because God isn't just at work in you: God is at work in the community, as we Catholics say, the people of God.

The Holy Spirit meets people where they are, and different things touch different people. But if it's just you and God and you're not in a community, then you miss out on all those different ways! You miss out on connecting with the faith lives of others and you miss out on seeing God in unfamiliar ways, and, therefore, you miss out on connecting with God in new ways.

So the community, also known as religion, helps to correct us and connect us. More basically, without religion you're missing something fundamental about God himself, or Godself, who is, you could say, a community. The Trinity is a community of love, each relating to one another. So without com-

munity you're not really encountering God.

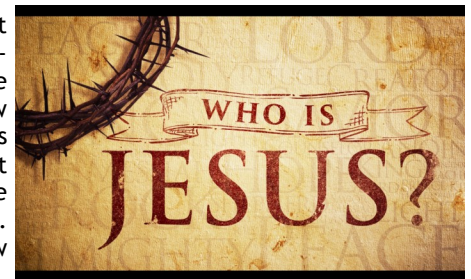
Aren't all religions the same?

So maybe you say: "O.K., I guess it makes sense to join a community, but why would I want to join yours? Aren't they all the same anyway? Does it matter what I believe?" And here, as much as I am all in favor of interfaith relations and ecumenism, I would say that it does matter. Let's start with Christianity.

What's the difference? Well, to begin with, unlike other world religions, Christians have a specific idea of God. We see God as a personal God. It is a God who takes an interest in what we call "salvation history." In St. Ignatius Loyola's Spiritual Exercises, a four-week retreat where we meditate on the life of Christ, Ignatius invites us to start at the beginning of Jesus' life. The very beginning: he asks us to imagine the Trinity—Father, Son and Holy Spirit—looking down on the earth and seeing everyone's needs. Ignatius asks us to imagine the Trinity looking at some people being born, others dying, others being sick, others well, people laughing and crying, but people, overall, in need of help. And the Trinity decides to send the Second Person, Jesus Christ, to join us. It is all about God choosing to become human, choosing to become one of us. This then, is not some apathetic, distant God.

So now we finally come to Jesus, because in the end, the Christian religion is not a series of rules and regulations, or philosophical or theological propositions, and certainly not about an argument with another religion about which one is better. No, it's about a person: Jesus. It's important to have rules and regulations—any human organization needs them to exist. Have any of you ever lived in a house off campus without rules? More importantly, we need a moral code to live by. But, in the end, our faith is not about

a series of laws, it's about an encounter with a person: Jesus Christ. We are invited to come to know him, to let him know us and to follow him. Not just worship him, by the way, which he never says. More basically, to follow him.



Who is Jesus?

What most people say is: "Well, okay, I admire Jesus as a human being. Being so charitable and all that. But I have a hard time with him being the Son of God and all that. In other words, what does it mean for him to be fully human and fully divine? How does that work?"

The first time I was in the Holy Land, to do research for a book, one of my goals was to see one special place. When I was a Jesuit novice I had read about a place called the Bay of Parables, where Jesus got into a boat on the shoreline, pushed out into the Sea of Galilee and preached to the crowd.

On our pilgrimage, after some mishaps and misadventures, we found the Bay of Parables. It was just outside Capernaum, where Jesus is described as preaching the parables. As I stood there, here's what I saw all around me: huge rocks, thorn bushes and fertile ground. Just like in the parable. And it dawned on me that when Jesus was preaching this parable, he wasn't speaking about rocks in general, or thorn bushes in general, but about these things right here, right in front of the people. We sometimes think of the Son of God as being divinely inspired by the Father, and he was. But he also drew on his human experience. Standing by the Bay of Parables helped me to understand him as fully human and fully divine.

Outside of Nazareth, about a 90-minute walk, is a town called Sepphoris. Now, Nazareth was tiny: 200 to 400 people. Sepphoris, by contrast, was a huge town of about 30,000 people, which at the time of Jesus' boyhood and young adulthood was being rebuilt by King Herod. It had an amphitheater that seated 4,000 people, a royal court, banks, stores that sold mosaics. You can visit the ruins today and see all those things, and you can tell it was a wealthy town. And if you think of Jesus walking from wealthy Sepphoris to poor Nazareth, returning to Mary and Joseph, living very simply, it's easy to imagine him wondering about income disparities, and why the poor have it so hard. And who knows if the things he saw in Sepphoris about the wealthy didn't make it into one of his parables? Or if the woman looking for her lost coin isn't his mother? We tend to think of Jesus as fully divine, which he is, but we forget how his fully human experiences contributed to who he was.

Who is Jesus? So many answers: He is a carpenter from Nazareth. He is the Son of God. He is a man who got tired, ate and drank and wept. He healed the sick. He raised people from the dead. He got frustrated and angry. He is the Second Person of the Trinity, our Savior and Messiah, the Risen One, but he is also our brother, friend and companion. Pedro Arrupe, the former superior general of the Society of Jesus, was once asked, "Who is Jesus for you?" And he said, "For me, Jesus is everything!" Until people start to understand his humanity, it's hard to understand his divinity. So usually I start with the human nature of Jesus, and as people come to know him they, in a sense, trust him. And trust in what he does and in who he says



he is, which is the Son of God. In the end though, fully human and fully divine is a mystery, an F.A.Q. if there ever was one, but one well worth pondering, for a lifetime.

Why Be a Catholic?

So maybe you say: “Okay, I can accept that Jesus was divine and I believe in the idea that the Christian religion has a lot to offer. Why the Catholic Church? How can I want to be a part of the church with all those sex abuse scandals? And the fact that women can’t be ordained, what about that? Other Christian churches do that. Worst of all, the way you treat L.G.B.T.Q. people. Aren’t they supposed to be ‘disordered’?”

These objections—not philosophical or theological questions—are the main reasons that most people shy away from the



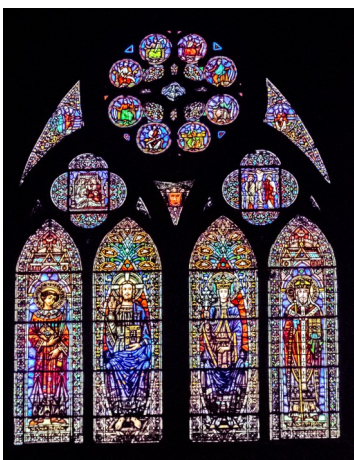
Catholic church. And let’s be blunt: the visceral reactions to sex abuse scandals, homophobia, misogyny aren’t about being anti-Catholic; they are about being a

person. Who wouldn’t be offended by those things? As Pope Benedict XVI said in 2010, the greatest threat to the church, or what he called its greatest persecution, was from “sin inside the church.” Ten years earlier, in 2000, during the Jubilee Year, St. John Paul II asked for forgiveness from God for a whole host of sins: antisemitism, as well as sins committed against Christians of other faiths, women, the poor and so on.

Beyond these scandals are other things that drive people away: hypocritical bishops and priests who live what they perceive as lavish lifestyles, out-of-touch statements on sex, women, L.G.B.T. people, and so on. And then something else we have to admit: priests, sisters, brothers, lay leaders, bishops, Catholic leaders of every type who are, to use an underused word, mean. A lot of young people want nothing to do with the Catholic Church, even if they believe in God, love Jesus and see the need for religion.

So why belong? Well, let’s start with why you would stay if you’re already Catholic. For me, baptism is a really important part of this. And at your baptism, God called you into the church by name. Even in the face of these scandals, you’re called to stay. It’s something like your family. Your family isn’t perfect, maybe dysfunctional, maybe really messed up. But it’s still your family and you love it. Or maybe it’s like your country. If you don’t like whoever the president or prime minister or even king is, that doesn’t mean you pack up and leave. Plus, the church needs you right now, to help it change and grow. How can you leave if God has called you into the church? Finally, if you’re Catholic and believe in religion, to paraphrase Peter, “Where else would we go?” The search for a religious community without sin is a search without end. So one reason to stay: God asks you to.

Why join if you’re not baptized? Well, you can just ask the tens of thousands of people who do join every year, and who know that it’s a sinful place, but also know it’s the place where you still encounter Jesus Christ in the Mass, still experience the Holy Spirit



through the sacraments and still come to know who God is through the community. But people join for many reasons: for the unbroken line of tradition back to the apostles, for the great theological treasures of the church, for the spiritualities of the religious orders, for Catholic social teaching, for its work with the poor and many other personal reasons. For in the midst of sinners you meet saints, both living and dead, and encounter their stories.

To begin with it is the stories of the saints and the blessed, who, by their way of life offer us an example and give us companionship, by their intercession sure support. As the Jesuit theologian Karl Rahner said, the saints show us what it means to be Christian in this particular way. But we join not only for the stories of the saints, but those of our fellow Catholics, one another, in whom we encounter God and who lead us to God. In coming to know other people, in their totality, as part of what Pope Francis calls the “culture of encounter,” seeing them face to face and hearing their stories we come to know God better. That’s part of what our church is.

And you can see that best from the inside. One of the most beautiful homilies I’ve ever heard was from Pope Benedict during his visit to the United States in 2008. During his homily at St. Patrick’s Cathedral in New York, he used the image of stained glass to help us understand that:

From the outside, those windows are dark, heavy, even dreary. But once one enters the church, they suddenly come alive; reflecting the light passing through them, they reveal all their splendor. Many writers—here in America we can think of Nathaniel Hawthorne—have used the image of stained glass to illustrate the mystery of the Church herself. It is only from the inside, from the experience of faith and ecclesial life, that we see the Church as she truly is: flooded with grace, resplendent in beauty, adorned by the manifold gifts of the Spirit. It follows that we, who live the life of grace within the Church’s communion, are called to draw all people into this mystery of light.

How do I pray?

Most of us are familiar with the Jesuit ideal of “finding God in all things.” And I think most of us are pretty comfortable with the idea of encountering God in the Eucharist and through the sacraments of course, but also relationships, family, school, work, nature, music, art and so on. But here I’m talking about quiet one-on-one time with God. For some people encountering God, or letting God encounter them in prayer is much harder.

The first thing to know is that everyone can pray. How can I know that? Because we all have within us the desire for prayer, placed in us, once again, by God. You have a desire for union with God. How do I know that? Well, unless you’re doing this for extra credit for some theology class, you all wanted to be at World Youth Day, and you probably want to be here out of a desire for some sort of union, or relationship with God, or Jesus, which is also the goal of prayer. So the main reason for prayer is that God is calling you to it.

One of the key insights about prayer is that there is no one right way to do it. Whatever gets you closer to God is the “right” prayer for you. Some people like Ignatian contempla-



tion, where you imagine yourself in a Gospel scene or speaking with God or with Jesus.

Some like *lectio divina*, where you ask certain questions of a Bible text and meditate on it. Some like the examination of conscience, where you review the day to see where God is. But those are sometimes too “content heavy” for some people. So some people like more abstract prayer, like centering prayer. Some like eucharistic adoration. Some like rote prayers like the Rosary. The best way to pray is whatever brings you closer to God. And that varies from person to person.

But let’s get to a FAQ within this FAQ. One of the hardest things for people to understand about prayer is: What is supposed to happen?”

When I was a Jesuit novice, other Jesuits would say things like, “Oh, God felt so close in prayer.” Or “I felt God inviting me to look at this.” Or, “God said this to me in prayer.” And I said: “What are you talking about? Am I supposed to hear voices? See visions?” When people talk about having a relationship with God, what are they talking about? Briefly let me go over a few things that can happen when you pray.

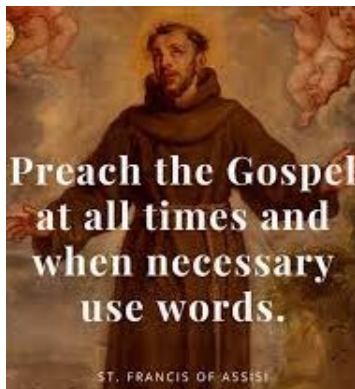
First, nothing. A lot of times it feels like nothing is happening in prayer. You’re distracted or you fall asleep or your mind wanders or there’s just... nothing. At least on the surface.

Now, any time spent in the presence of the divine is transformative. But sometimes things seem dry. And that’s natural. But other times something does happen. Let’s say you’re anxious about something in your life and the Gospel passage for that day is Jesus stilling the storm at sea. What can happen when you close your eyes? Well, first you can get an insight. You realize, say, that even though the disciples were worried, Jesus was in the boat with them. And you start to think about how God is with you now, in ways you’ve overlooked. It’s an insight. Now, pay attention: this is one way that God has of communicating with you. When people talk about “hearing God” in prayer, this is one way they experience that.

Or you might experience an emotion: You’re sad, because you feel God isn’t in your boat with you. This may be an invitation from God to be honest with God about those feelings. Maybe you have a desire: to lead a more trusting life or to follow Jesus even in the storms. Or you might have a memory of a time when you were afraid and God was with you. Or you might have a feeling, of calm. Or you might even have a few words or phrases that come to mind—not hearing them audibly but like you were remembering the lyrics to a song.

All these things—insights, emotions, desires, memories, feelings, words and phrase—are ways that any spiritual director might tell you about, ways that God communicates with us in our prayer. It can happen during adoration, or saying the Rosary, or while doing Ignatian contemplation, or when being quiet after Mass, or doing centering prayer or just walking in nature. All these ways are how God “speaks” in prayer.

These are the FAQs I’ve heard most frequently. But remember the most effective invitation to belief, to faith, to religion, to Christianity, to the Catholic Church and even to prayer is not an answer to a question, but a person: Jesus Christ. And one way that works today is by people seeing Jesus Christ in you! Your very life is a tool for evangelization. “Preach the Gospel always,” as St. Francis of Assisi said, “Use words when necessary.” Be Christ for your friends, your family and for the world.



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*

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.



Each weekend when you participate in our food drive for the St. Vincent DePaul Food Pantry, you are helping to provide food for many people, especially young mothers and their children in the Evansville area! Besides canned goods, cash donations are also welcome.

Sr. Donna Marie Herr OSB

WE ARE COLLECTING FOOD FOR THE FOOD PANTRY EACH WEEKEND. A JAR OF PEANUT BUTTER, A BAG OF RICE, A BOX OF CEREAL. IT IS ALL IMPORTANT.

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PICK UP Saturday, Sept 9

St. Boniface 10 am -- 2pm

YOU MAY ALSO PURCHASE ON

SEPT 9 WHILE THE SUPPLY LASTS



National Migration Week
September 18 - 24



Do not be afraid to welcome immigrants. Offer them the warmth of the love of Christ...I am certain that, as so often in the past, these people will enrich America and its Church.

Pope Francis

THE ALTAR SOCIETY IS MAKING KUCHENS ON SATURDAY, SEPT. 9 JOIN US TO HELP AT 7 AM

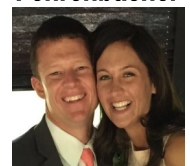


2023 Summer Social-- Comfort Food Enjoyed by Thousands

SOCIAL CHAIRCOUPLES



**Britt and Patrick
Fehrenbacher**



**Megan and Chip
Altstadt**

On July, thousands of people descended upon St. Joseph and took home with them some great comfort food at its best. In the end, we wrote another great chapter in the story of summer socials at St. Joe.

Here's what some people had to say. "The meal was delicious. I couldn't find one thing that wasn't prepared to perfection. The quantity was over the top and the drive thru system was extraordinarily efficient." Another said, "the wheels of my car never stopped moving as we made it through the carryout line." Still another said "the food was packaged so well, that the gravy stayed in the center of the mashed potatoes and didn't run out!"

We couldn't agree more. Watching things unfold on the day of the social was like watching a well-oiled machine function at its optimum level. Frying the chicken, cooking the vegetables and dumplings, baking the dressing all went like clockwork. And then it continued with filling all the containers with the food, each in their precise place. And all this concluded with the meals delivered quickly and efficiently.

Actually the well-oiled machine was in operation even before the day of the social when we made the dumplings, baked all the cookies, made the slaw, and prepared all the fixings for the dressing and dumplings. In fact, things worked so smoothly that more than one person was heard saying "is everything done already? It seems like there should be more that we have to do."

Over the years our social has undergone many changes. Used to be that folks brought a few chickens and butchered them for the dinner, preparing it all in a temporary out door kitchen. Time was when many families who lived on farms would come for the dinner, then go home to do all the feeding of the farm animals then come back to enjoy an evening

together. The weather didn't matter that much. You could stay at home where you didn't have air conditioning in your home, or come up to church and sit outside.

And, in the days when families didn't have to deal with a plethora of sports camps that their children attended or a multitude of athletic teams they participated, the pace of life was a bit slower. The social was "the" event that everyone came to. It was a chance for young people to win a cigar or a pack of cigarettes at one of the games of chance and they head off to the cemetery and smoke them, out of the gaze of parents. (Of course parents knew they were doing it because they had done it themselves when they were younger!)

Now things have changed as we focus on a carryout din-

BOOTH	INCOME		EXPENSES	
	2023	2022	2023	2022
Dinners	\$40,065.00	\$35,219.45	12,503.23	\$14,192.33
Grand Raffle	\$73,356.00	\$80,250.00	\$15,735.06	\$16,176.00
TOTALS	\$113,330.00	\$115,469.45	\$28,338.29	31,368.33
YEAR BY YEAR COMPARISON SUMMARIES				
	2023	2022	2021	2020
TOTAL INCOME	\$113,330.00	\$115,469.45	\$114,340.78	\$119,225.00
TOTAL EXPENSES	\$28,338.29	\$31,368.33	\$28,233.71	\$25,104.56
NET PROFIT	\$84,991.71	\$84,101.12	\$86,107.07	\$94,120.44



2023 SUMMER SOCIAL GRAND RAFFLE WINNERS

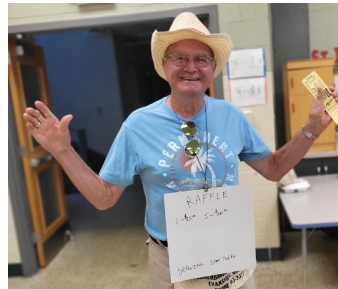
\$10,000—Michael & Becky Raben
\$2,500—Jay Vitzdam
\$500—Eric & Lisa Douglas
\$500—Jonathan & Shannon Eickhoff
\$500—Theresa Chapman
\$500—Patty Rose Schroeder
\$500—Joe Scheller (Early Bird)

ner and an extended grand raffle. But through this experience, as we did in the past, people got the chance to get to know each other and work together on a common cause. You could see all that happening as people baked and bagged cookies, rolled dumplings, prepared vegetables, fried chicken, and make all the delicious dumplings, dressing, vegetables and slaw.

This year we sold a record number of dinner tickets—2735. That didn't happen by accident. It took a lot of people who were willing to sell extra tickets. In the process we were also able to share some dinners with the folks at the Ozanam Family Shelter and the House of Bread and Peace. We were also able to share some meals with the folks at several different fire houses.

A big shout out to all those who helped out in one way or another. From the beginning to the end, these efforts were characterized by a great spirit of cooperation. And in the process people got the chance to work with some pretty great folks and make some great memories. Together we learned again how to work smarter and not harder.

We are especially grateful to the leadership that our social co-chairs provided. Patrick and Britt and Chip and Megan were on top of all the details from beginning to end. Their leadership was instrumental to the overall success of our social. We are also grateful to the efforts everyone made to recycle as many different items as we could. Special thanks to Cindy Schmitt and Kristan Gilles for the leadership they provided in collecting and disposing of our recyclable materials.



LITURGICAL MINISTERS --SEPT.23, 2023 -- OCT.15, 2023

DATE	EUCCHARISTIC MINISTER	LECTOR
Saturday September 23, 2023 5 PM	Donald & Brandon Werner Mary Kay Fehrenbacher Donna Niemeier	Toni Askins
Sunday September 24, 2023 8 AM	Kylie Frey Stephanie Frey Tom & Dolores Folz	Marcia Frey
Sunday September 24, 2023 10:30 AM	Angie Will Darlene Appler Diane Bassemier Danielle Weledge	Shane Wessel
Saturday September 30, 2023 5 PM	Eric and Karen McDonald Butch and Linda Feulner	Sis Jarboe
Sunday October 1, 2023 8 AM	Imogene Baehl Michael Elpers Randy and Kathy Fehrenbacher	Chick Duncan
Sunday October 1, 2023 10:30 AM	Doris Taylor Sally Kempf Cecelia Koch Kitty Deig	Julie Forcum
Saturday October 7, 2023 5 PM	Diane Woods Eric Reffett Peter and Jodi Fehrenbacher	Mike Reffett
Sunday October 8, 2023 8 AM	Chick Duncan Brian and Ann Craney Marcia Frey	Tom Folz
Sunday October 8, 2023 10:30 AM	Paul Hillenbrand Amy Cody Jena & Shane Wessel	Jane Scheller
Saturday October 14, 2023 5 PM	Mary Loehrlein Carolyn Hutchinson Lee and Toni Askins	Toni Askins
Sunday October 15, 2023 8 AM	Terry Drone Joan Inkenbrandt Lisa Cook Rodney Baehl	Tom Blythe
Sunday October 15, 2023 10:30 AM	Rachael Schanus Becky Doshier Shane Wessel Steve Jung	Mandy Elpers

SEPTEMBER 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
  <div> Parish Goal \$130,270. No Gift is too Large or too Small </div>						1 7:30 am Mass 2 Sacrament of Reconciliation 4-4:30 pm 5 pm Mass Food Pantry Collection Haiti Collection
3 8 & 10:30 Masses Food Pantry And Haiti Collection LOOKING FOR ONLINE OPPORTUNITIES TO NOURISH YOUR FAITH? CHECK OUT OUR PARISH WEBSITE www.stjoeco.org	4 7:30 am Mass No Eucharistic Adoration LOOKING FOR ONLINE OPPORTUNITIES TO NOURISH YOUR FAITH? CHECK OUT OUR PARISH WEBSITE www.stjoeco.org	5 7:30 am Mass LOOKING FOR ONLINE OPPORTUNITIES TO NOURISH YOUR FAITH? CHECK OUT OUR PARISH WEBSITE www.stjoeco.org	6 7:30 am Mass Parish Staff Meeting 12 Noon That Man is You 5:30 PM LOOKING FOR ONLINE OPPORTUNITIES TO NOURISH YOUR FAITH? CHECK OUT OUR PARISH WEBSITE www.stjoeco.org	7 NO MASS LOOKING FOR ONLINE OPPORTUNITIES TO NOURISH YOUR FAITH? CHECK OUT OUR PARISH WEBSITE www.stjoeco.org	8 7:30 am School Mass Senior Citizens 1 pm LOOKING FOR ONLINE OPPORTUNITIES TO NOURISH YOUR FAITH? CHECK OUT OUR PARISH WEBSITE www.stjoeco.org	9 Altar Society Making Kuchens 7 am 5 pm Mass Food Pantry Collection LOOKING FOR ONLINE OPPORTUNITIES TO NOURISH YOUR FAITH? CHECK OUT OUR PARISH WEBSITE www.stjoeco.org
10 8 & 10:30 Masses Food Pantry Collection Family Religion Class 9- 10:15 Confirmation Session 2 11:30 CPC KICKOFF WEEKEND	11 7 am-7 pm Eucharistic Adoration 6:30 PM Mass 7 pm Knights of St. John HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	12 Mass 7:30 am HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	13 Mass 7:30 am Parish Staff Meeting 12 Noon That Man is You 5:30 pm HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	14 NO MASS Altar Society Meeting 6:30 pm HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	15 7:30 am School Mass HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	16 Sacrament of Reconciliation 4-4:30 pm 5 pm Mass Food Pantry Collection HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?
17 8 & 10:30 Masses RCIA Introductory Meeting 9-10:15am HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	18 7 am-7 pm Eucharistic Adoration 6:30 pm Mass 7 pm Men's Club Meeting HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	19 7:30 am Mass HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	20 7:30 am MASS Parish Staff Meeting 12 Noon That Man is You 5:30 Bible Study 6:45 pm HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	21 NO MASS Haiti Outreach Commission 6:30 pm PTO Meeting 6 pm HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	22 7:30 am School Mass HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	23 5 pm Mass Food Pantry Collection HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?
24 8 & 10:30 Masses Family Class RCIA 9-10:15am Confirmation Session 1 11:30—1	25 7 am-7 pm Eucharistic Adoration 6:30 PM Mass HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	26 7:30 am Mass HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	27 7:30 am MASS Parish Staff Meeting 12 Noon That Man is You 5:30 Bible Study 6:45 pm HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	28 NO MASS HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	29 7:30 am School Mass HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?	30 5 pm Mass Food Pantry Collection HAVE YOU MADE YOUR PLEDGE TO OUR CPC CAMPAIGN?

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WEEKEND MASS SCHEDULE
SATURDAY 5 PM

SUNDAY 8 AM & 10:30 AM

Fr. Gene Schroeder—Pastor

E-mail gschroeder@evdio.org

Ms. Kristan Gilles—Director of Liturgy

E-mail kgilles@evdio.org

Mrs. Kelsey Meier—Principal

E-mail kmeier@evdio.org

Mrs. Julie Kempf—Secretary

E-mail jkempf@evdio.org

Mrs. Jessica Reckelhoff

E-mail jreckelhoff@evdio.org

Religious Education Coordinator

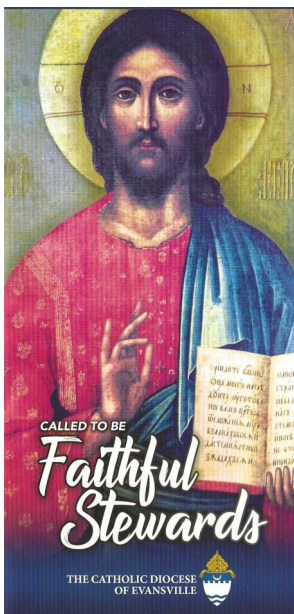


St. Joseph Vanderburgh County

(Continued from page 1)

DOING OUR PART THROUGH THE CPC (cont.)

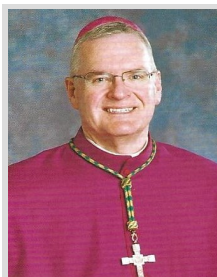
our local parish to the larger Catholic Church, in particular the Diocese of Evansville and in fact to the whole Universal Catholic Church. But remember this: providing for the financial support of our Diocese is not something new. We've been doing it for the past 181 years of the life of our parish.



Just as we do at St. Joe, Bishop Siegel and those who run our diocesan offices know how important it is to be good stewards of the money they receive. This year our share of the cost of running the diocese is \$130,270. This is a \$5000 increase over last year. This is a 'bill' we owe the diocese. Should our CPC collection fall short, we would need to take money from our general fund to pay whatever wasn't paid. So, you can see why it's important to reach our goal.

Last year 71% of our parish families joined in making an average pledge of \$341.00 to our CPC campaign. Together we were able to meet our CPC goal. I'm confident that they will want to help out again by making a pledge again this year.

Last year 29% of our parish families were not in a position to financially support our CPC campaign. My prayer is that the circumstances in their lives have changed so that they too can join our common effort. I am confident that if these families will join efforts made by those who have supported the CPC in



Dear friends,

I am grateful for the opportunity to write to you and express my thanks for the support you give to the Diocese of Evansville's Catholic Parishes Campaign. This annual appeal provides the vast majority of funding for the pastoral and ministerial outreach of our diocese.

By making your pledge to our Catholic Parishes Campaign, you join with thousands of your fellow Catholics who are helping to grow the ministries of the Diocese of Evansville. These ministries reach beyond parish boundaries and impact the lives of countless people in the twelve counties of southwest Indiana and throughout the world.

With St. Joseph, I give thanks for the many ways you continue to bless your parish and our diocese by your faithful stewardship.

Joseph M. Siegel

Rev. Joseph Siegel Bishop of Evansville

the past, we will be able to meet our parish goal of \$130,270.00.

Sunday, September 10th is the kick-off for our CPC campaign this year. As we have done in the past, you will receive a letter inviting you to participate in our CPC. Please take some time to think and pray about how God is asking you to help do the work He has given to all of us. May the example of St. Joseph fill us with confidence and courage to share our money so that God's work can be done. As we join in the common effort, let's remember, too, that when we work together, great things will happen in our parish and throughout our diocese.