

St. Joseph Catholic Cemetery

Serving the Catholic Community of Evansville since 1837

2500 Mesker Park Drive

Evansville, Indiana 47720

NON PROFIT

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Evansville, IN 47720

Permit No. 1070

OFFICE HOURS (Monday–Friday)

7:30 am – Noon and 1:00 – 3:30 pm,

Saturday 7:30 am-Noon

812-423-1356 www.stjoecemetery.org

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Fall 2024



CHOOSING THE PATH OF FORGIVENESS

Fr. Gene Schroeder

PRESIDENT—ST. JOSEPH CEMETERY

Tell me, what is it you plan to do
with your one wild and precious life?

Mary Oliver

So then each of us shall give an account of himself to God.
Then let us no longer judge one another, but rather
resolve never to put a stumbling block or hindrance
in the way of others Romans: 14-12-13

“Frequent reception of the Sacrament of Confession.”

That’s a term you hear bantied about these days. The term that used to be used to talk about this was “going to confession.” Yet despite all the urging and cajoling that comes from priests and church leaders, the fact is that most people don’t “go to confession” anymore. Why is that? What is it that people are missing out on?

I think “going to confession” will only find meaning if it is placed in a larger context of being accountable for our life. Who are we willing to be accountable to and for what are we willing to be accountable? These are serious questions and the only way we can begin to answer them is if we are willing to grow up in our faith. St. Paul talks about this way. “When I was a child, I thought like a child and acted like a child. But now that I am an adult I have put these childish ways behind me.”

Putting childish ways behind does not mean dismissing the whole notion of confession. But like so many other things in our catholic tradition, we were not very good at making the connections between “what” we did when

COME JOIN US AS WE PRAY FOR
ALL THE FAITHFUL DEPARTED

ALL SOULS DAY MASS

OF REMEMBRANCE

Sunday, November 3, 2024

2:00 PM in the

Mausoleum Chapel

*All Souls’
Day*



(Continued on page 3)

NEW COLUMBARIUMS FOR CREMATION BURIALS BEING CONSTRUCTED

More and more people are choosing cremation as an option at the time of the death of a loved one. According to information from our local funeral home directors, cremation is now the preferred choice for over 45% of people.

Here at St. Joseph Cemetery we have offered the option of cremation burials for a number of years. That is in keeping with the teaching of the Catholics Church which has allowed people to be cremated for many years. As with other burials and in keeping with the dignity with which we hold the human body, the cremains of loved ones are to be buried either in the ground or in a mausoleum niche.

We have offered people both of these options in our cemetery. Recently we added a special section in the cemetery grounds for couples who are choosing to be cremated, to be buried in the same plot. We have also designated several areas in our mausoleum for cremation burials for couples.

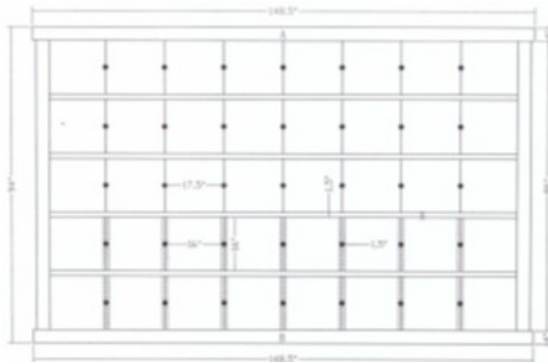
This past year, the cemetery board of directors approved plans to add additional spaces in our mausoleum for cremation burials for couples. We will be adding four columbariums which will have enough space for 320 couples to be buried in individual niches.

On each side of these columbariums, there will be five rows of niches with eight niches in each row. Each of the individual niches will be 16"x 16" x 24" which will be enough space to accommodate the remains of each couple. On the front cover there will be room to engrave the names, date of birth and date of death of the couple whose cremains are interred in this niche.

The columbarium will have Rosa Perina Niche fronts and will be outlined in an import gray granite covering which will match the color scheme of our existing mausoleums.

Our plan is to locate these columbariums in the space between the mausoleum section built in 1986 and the most recent mausoleum addition in 1988. To accommodate these columbariums, we will remove the grass and pour a concrete foundation on which the columbariums will sit. The price for the individual niches will vary between \$2,700 and \$2,900 depending upon which of the five levels an individual chooses.

If you are interested in purchasing a niche space in our new columbariums, give us a call (812-423-1356) or stop by our cemetery office and we'll be happy to show you some burial options.



The above drawing shows one side of the new columbariums being installed

BURIAL OPTIONS AT ST. JOSEPH CEMETERY

St. Joseph Cemetery has been serving the Catholic community of Evansville since 1837. We offer a wide variety of burial options both interments (in ground burials) and entombments (mausoleum burials).

IN GROUND BURIALS

SINGLE LOT-- \$1,400 DOUBLE LOT--\$2,900

We also offer the opportunity to purchase a **MULTI-GRAVE LOTS.**

Check with the cemetery office for specific details and prices

MAUSOLEUM CRYPT BURIALS

SINGLE CRYPT

Costs range from 4,000 --\$4,900 depending upon what level they are and whether the crypt is inside the mausoleum or on the outside of the mausoleum

COMPANION CRYPTS

Costs range from \$6,100--\$7,400 depending upon what level and whether they are inside the mausoleum on the outside of the mausoleum

CREMAINS BURIALS

For those people who are choosing the option of cremation, we now offer the option of being buried in the same niche or in the same grave plot. A new section in our mausoleum has been renovated to allow for companion niches. The cost for a single burial space in our mausoleum is \$1,800--\$2,000 depending on whether the space is on the inside or the outside of the mausoleum. We also have burial spaces for couples and the price of these spaces range from \$2,400--\$2,800 depending upon which level is chosen.

In addition, a special section has been set aside on the cemetery grounds, just west of the mausoleum for couples to purchase a grave plot for companion burials. These plots are smaller than a full size grave plot but still allow for people to purchase a grave monument on which to inscribe the names of both people being buried in this plot. The cost for an in ground burial lot for cremains is \$750. The cost for a double lot is \$1,500

OPENING AND CLOSING COSTS

With all burials there is an additional charge for opening and closing the graves and mausoleum crypt spaces. These costs for outside burials is \$1200 and for mausoleum burials is \$1,200. Opening and closing costs for cremation burials is \$750.

FINANCING OF BURIAL LOTS AND CRYPTS

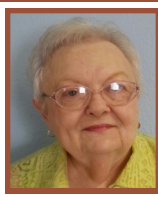
St. Joseph Cemetery allows people to make payments over time with NO INTEREST charges. GRAVES--20% down and 20 payments CRYPTS: 20% down and 24 payments

(Prices good through December 31, 2024)



**Mr. Tom
Anslinger**

This year we honor Tom Anslinger and Pat Barnes, two long time members of the Cemetery Board of Directors. After many years of service, each of them has now retired. Both Tom and Pat had a real love for the cemetery and offered much wisdom through the years to help guide the operations of the cemetery. They took great pride in our cemetery and



**Mrs. Pat
Barnes**

would frequently been seen driving through the cemetery to check things out and make sure all was well. We were blessed to have their wise counsel for many years.

We also welcomed Mr. James Tolen as a new member of the Board of Directors. If you have an interest in serving on the cemetery Board of Directors, contact our cemetery office (812-423-1356)

CAN I INTEREST YOU IN BUYING A PLACE FOR YOU TO BE BURIED?

If there ever was a conversation stopper this would probably be it. After all, who want to talk about dying and being buried? If you are like most people you probably would like to avoid the issue entirely or only talk about it when absolutely necessary. Because death is not something we like to deal with, most of us are caught off guard when issues like buying burial plots come it.

It's likely that there are only a few times when we have to deal directly with this. The first is when someone in our family dies. The second more likely time is when we get a solicitation phone call asking if we are interested in buying a burial plot. We are not at our best in either of these situations and because of this we don't really know what are good questions to ask. When you are faced with the task of purchasing any burial plots, crypts or niches, it is important that you know the right questions to ask. Here are some questions to consider:

- Are there extra costs for opening and closing the grave?
- Is there a cost for using the facilities at the cemetery?
- Is there a cost for pouring the foundation for the monument?
- Are there extra charges for putting any plaques on the monument?
- Will there be additional charges at the time of the burial?
- If I pay for a burial plot over time, what are the finance charges.
- Are prices the same for graves everywhere in the cemetery?
- Are there funds set aside to care for the cemetery in the future?

Our financial resources are an important consideration in buying grave lots and monument. Often times, especially at the death of a loved one, the feelings of grief and love can lead us to spend money that we really don't have. Spending lots of money does not indicate that we love a person more any more than does spending less money indicate that we love a person less. It's easy to be enticed by an offer of "buy one grave spot and we'll give you the second one free." It's good to ask just what is included in this free offer.

we went to confession and "why" we did it in the first place. And because this connection was not made for so many people, going to confession simply got dismissed and ignored as something that could have meaning in my life.

Now you might think everyone would want to "grow up in their faith." Sadly, this is not the case. And it is not a new phenomenon. We hear Jesus challenging people in the gospel telling them to "try to enter through the narrow gate," (Luke 13:24) and "cast your nets into the deep." (Luke 5:4) His challenges were not always well received. In fact we hear that many of the disciples of Jesus left him because they found his teachings altogether too much. (John 6:66) Time and again we hear the people wanting to hurl him off the cliff, (Luke 4:29) and even plotting to kill him. (John 11:53)



So, if we find people today being resistant to growing up in their faith, taking responsibility for their lives and being willing to be accountable for their actions, we should not be surprised. Most of us, if we are honest, will find ourselves, at one time or another, resistant to this challenge as well.

In the Celtic spiritual tradition, the wise and holy women and men of Ireland came to understand that what helped people in their journey of faith was to be able to have someone in life that people could talk honestly about their lives and all the questions that were stirring in their souls. And even more, they discovered how life-giving it was to have someone, who knew all our faults and frailties but would continue to love them and encouraged them to keep on going. In fact this was the beginning of what people have come to know as "going to confession."

If "going to confession" is going to have any meaning for us, we need to embrace some of this energy and learn to live a life of practicing forgiveness which is much more than just going to confession. And we won't be able to do this without a willingness to reflect deeply upon our lives. In a world that does not really encourage a lot of reflection, this can be quite a challenge.

A good place to start is to be willing to look at how we deal with the great passions in our life. In our Catholic tradition we called these passions, the seven capital sins. Calling it a "sin" was unfortunate because it gave the impression that these passions were bad and needed to gotten rid of. But these passions are what gives life to us. Managing our passions involves what the great spiritual mothers and fathers of our Catholic tradition called embracing the "sacred no."

First we have to become aware. Anger is the first and most immediate passion we experience. Are we aware of what triggers anger in us? Who are the people and situations that set me off? Can I stop long enough when anger is triggered to decide how I shall respond? Or do I just react without ever thinking about it? On one level we can talk about actually giving *(Continued on page 4)*

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voice to our anger. But what happens on a deeper level? That's the level where we may not be saying anything out loud but we sure think it inside of us. What do I have to say "no" to in this situation?

Our great spiritual mothers and fathers invited us to look at the other great passions in our life with the same call to accountability. In a culture that values individualism almost above everything else, embracing a sacred "no" can be almost impossible. We want what we want and because we want it we think we have the right to have it.

So they invited us to think about what we eat (gluttony). Do we eat too much? Do we eat as a way of comforting us when things are difficult in life? Are we aware of all the things we put into our bodies?

What is our relationship to things (greed)? How much "stuff" do we have? How much do I need? Just because I want something, do I really need it? In a world that says "I like money and I like the things that money can buy" how do we hear the call of saints like Pope Paul VI who challenged us to "live simple so that others can simply live."

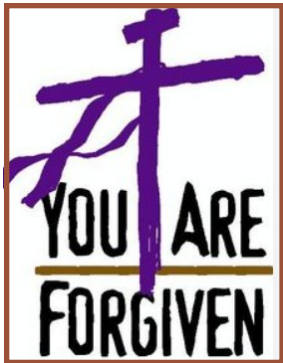
Our sexuality is another passion. Are we in charge of our sexual energy? Or do we think we are simply subject to our hormonal impulses? In a culture that is oversexed it is hard to embrace a sacred "no." When all around we are told that it is our right to do and have what we want, exercising any self control seems almost absurd or unrealistic to many people.

Our great spiritual fathers and mothers gave an interesting name to another passion which they called "sloth" or "accidia." That's the energy that can lead us to "throwing in the towel" when things get overwhelming. It happens when we give in to fear and think there is nothing good happening in the world and everything is "going to hell in a basket." That's the kind of thinking we can easily fall into. Fear is most often at the heart of this and we can easily let fear dominate our lives. It's just so easy to join in the chorus of other voices that feed our fears rather than saying "no" to these impulses.

Being accountable in this area does not mean just thinking positively. There is such a thing as sin and evil in the world. It happens all the time when people let the passions in our life control us rather than us being in charge of them.

When we truly embrace forgiveness as a way of life, it will move us beyond simply asking forgiveness for our own particular faults. All that is important, of course. The first area that we experience this accountability is

on a personal level. There will always be an element of this in our life. Embracing forgiveness as a way of life means being able to say over and over again, "I'm sorry. That was my fault. What can I do to make it better." Lest we get too discouraged by this, we need only to the words of St. Paul who said, "the good I want to do I don't do and the bad I don't want to do I end up doing." (Romans 7:19).



But to embrace forgiveness as a way of life will move us beyond just thinking about ourselves and what happens to us in our individual lives. It will challenge us to forgive life and to forgive people for not being the way we think they should be. It means forgiving people for saying they want to do one thing and then doing the exact opposite, or for not even following through with what they said they would do in the first place. Even with those people that we love and whom we think love us, we will be disappointed again and again.

We will be called to forgive life for not going the way we hoped it would or wanted it to. Things happen in life. Sickness and disease come into one person's life for no apparent reason. Sometimes the job we worked for and thought we should get goes to someone else who seems not to have worked for it at all. We work hard to lead a good life and yet find ourselves surrounded by folks who seem to enjoy great success but whose lives give little evidence that they are trying to follow the teachings of Jesus. Life seems unfair in so many ways. And here the call to forgive life for being so inconsistent can be very challenging.

Even when we have given our time and effort to be part of the life of an institution we can become disappointed again and again. So often, the disappointment can be overwhelming to the point where we don't even want to be part of the institution anymore. That has happened to so many people who no longer want to be part of the church community. This path of forgiveness will require a lot of letting go of expectations and even what seems like our hopes and dreams.

Learning how to practice this path of forgiveness is really about embracing the way of life that Jesus taught us. We say that Jesus has the power to make all things new again. But what Jesus came to teach us is that we too have the power to make things new again. And the way we access this power is to practice forgiveness as a way of life. We live in a world where violence and the desire for revenge seem very strong. And that can only continue the cycle of more violence and revenge. But forgiveness is also contagious. Our acts of forgiveness, even when we think they are small and insignificant, can be a healing balm in our world.

We say so often in the words of the Our Father, "forgive us...as we forgive others. When we have been hurt and disappointed by people and life we know how hard it can be to say these words. But forgiveness is God's greatest gift to all of us, setting us free to live as the beloved children of God. Forgiveness, perhaps more than any other act, makes us like God. In

the end, perhaps the question to ask is not "have you been to confession," but rather are we open to living the path of forgiveness that Jesus modeled for us. And when we do that, we can have a hand in God's work of making all things new again in our world.

Forgiveness liberates
the soul, it removes fear.
That's why it is such a
powerful weapon.

Nelson Mandela

