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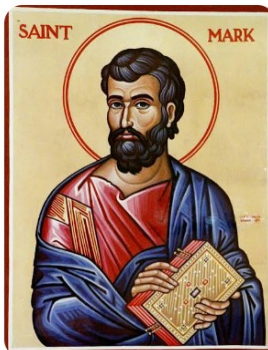
OCTOBER, 2026



HOW DO YOU GROW THROUGH PAIN AND SUFFERING IN LIFE?

Fr. Gene Schroeder
PASTOR

The Season of Advent, which begins this year on Sunday, November 29, marks the beginning of a new liturgical year. In this new liturgical year we will begin reading from the Gospel of Mark. Some people may wonder just how it is that the readings we hear each Sunday at Mass are chosen. Do we just pick out some readings based upon our particular preferences?



Why not just start with the first book of the Old Testament, the Book of Genesis, and read passages until we get through the whole Bible? In particular, why do we read the passages taken from the four Gospels of Matthew, Mark, Luke and John and why do we read them in the order we do?

Actually the passages from the Old Testament, the letters, mostly from St. Paul and the four gospels that we read each Sunday were chosen for a very specific reason. In studying the history of how this has happened, we learn that the early Christians who were already baptized were looking for some answers to the question—once you are baptized, just how do you live out the call to be a disciple.

What we discovered was that the early Christians were tapping into some very ancient wisdom about just how a person goes through the process of being transformed. That transformation revolved around four

different questions: How do we face change in life?

How do we grow through suffering? How do we receive joy into our lives? and How do we mature in service?

All of us, if we want to become a follower of Jesus, or put another way, if we really want to be Catholic, will have to answer these four questions as some point in our life, and more likely will have to answer them many times



(Continued on page 6)

MAKING SURE OUR CHURCH BELLS KEEP RINGING

We all remember the tornado that came through our area in March of 2023. It could have been a disaster, but in truth it was a great gift to our parish. Even though the tornado that struck on parish on March 3, 2023 tore the roof off of our church, it really gave us a great opportunity to take a good look at our church and see what needed to be taken care of to ensure that our church was in good shape for years to come. We did many things, shoring up the foundation, redoing the electrical service and many other things. Now we have one last thing to take care of—the church bells.

The three bells in our church steeple were installed in 1890. They were given the names “St. Joseph”, “Mary Immaculate” and “The Holy Angels.” Originally ropes hung from each of the bells which were used to ring the bells. For the first eighty years, the bells were rung using these ropes. Several members of the parish can remember being part of the “bell ringing crew.”

In 1968, thanks to new technology, bell ringing in our parish took a big step forward. At that time, an automated bells system was purchased from the Verdin Bell Company in Cincinnati, Ohio and installed in our church. Now the bells could be rung automatically for the Angelus prayer (6 am, noon and 6 pm) and for our weekend masses

Over the years we have been blessed with people who faithfully oversaw the maintenance of the bells. Norbert Yellig was one of the many people who lovingly cared for the bells ensuring that rang out loud and true. After performing this task for many years, he turned the care of the bells over to his hand picked successor, Dan Lasher. For the last twenty plus years Dan has been making sure the bells



Our three church bells
Top: “St. Joseph”
Middle: “Mary Immaculate”
Bottom: “The Holy Angels”

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HAVE YOU MADE YOUR PLEDGE TO OUR CATHOLIC MINISTRIES APPEAL?

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THANK YOU





All of us need things that can nourish our soul as we try to live our daily lives as followers of Jesus. One of the ways this “nourishment” can come is by listening to podcasts or by reading daily reflections. On our parish website (www.stjoeco.org) you will find a wide variety of podcasts and daily reflections that may be helpful for you. One such offering is a podcast hosted by Kate Bowler who teaches theology at Duke University. Her podcast is entitled “Everything Happens.” Among the many people she has hosted on her podcast is former Duke basketball coach, Mike Krzyzewski. Below is a section from a recent podcast.

YOU ARE NOT A ROBOT. YET

On authenticity, Abraham Lincoln, and why your limitations are the whole point.

Apparently, we’re all competing with artificial intelligence now. Which feels unfair, because you should see me try to manage two-factor authentication or figure out how to sync my photos to the cloud? (While we’re on the subject...what even is “the cloud”!?).

It all leaves me with one surprisingly ambitious goal: I’d like to remain a person. *Thank you very much.* I want to take a moment to discuss what makes you absolutely lovely and vital to the universe. You and your weird hours staring at a screen or trying to read your own handwriting. You and the things you make with your mind and your typey type hands. You and the work you do with your spirit in prayer and reflection. You and your very specific hobbies.

So if you only hear one thing from me today, I hope it’s this: you are vital to the universe. Your musings and puttering about and work are necessary. And to do that necessary work, it is really important that you are not a robot.

A few weeks ago, we talked about how much extra work is going to take for you not to be alone all the time, since the world is conspiring to make every interaction “frictionless” (read: entirely lacking in human interaction). But today I thought I’d dig a little more into the kind of work it will take to resist what AI will do to our experience of being a person.

What a strange thing to say that we are living in the Age of AI. The Age of Manufacturable and Scalable Forms of Humanity. The Age of Corporate Personhood. It will be difficult to explain to our children that first they allowed corporations the rights of people, and then they told people they didn’t have many rights at all.

The other day, I was reading advice from the heads of social media empires, and I began with a firm sense that I am a writer, a professor, and a podcast host. But according to this advice, the more significant role I should inhabit is that of an “influencer”—a horrifying description of any person-rendered-as-a-brand inside the modern attention economy. After that, it mostly devolved into advice about whether we all feel ready for TikTok.

And are we ready? Do you feel ready to dance your life story or primary theological arguments for TikTok? No ma’am. I don’t think so. I’m a Mennonite, and the one great gift the Lord gave us

--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 3rd & 4th. Please fill up and return the care package by Sunday, October 17-18th. That will give us a chance to get them to our college students before their exams. Thanks!



is that he looked into our eyes and said: *I love you. You are precious to me. Stick to that four-part harmony. Just please don’t dance.*

“Be online all the time! Just be *authentically you*,” says the advice from social media gurus. It sounds like they are telling me to be sincere, artless, transparent to the naked eye—what Joshua Speed said of his closest friend, President Abraham Lincoln: “He could act no part but his own.”

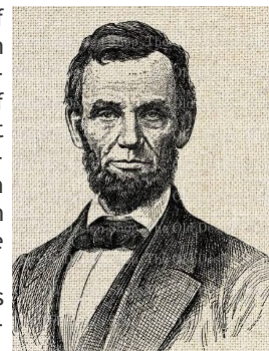
But, as Tara Isabella Burton explored in her book *Self-Made*, there are different historical forms of this quest for authenticity. In Europe, over the last few centuries, the imperative to “be authentic” was a marker of sophistication and entrance into elite society. In the United States (and Canada, mostly), authenticity became synonymous with a kind of “girl next door” and democratic sensibility. The European version asks you to perform the ease of a “natural aristocrat,” the other the gritty ambition of a try-hard bootstrapper, but both demonstrate an obsession with authenticity as an externalization of the inner life. Our insides rendered as outsides.

You *impress your own perspective*—make your mark—on otherwise unyielding customs and culture. So when you feel that the internet is asking you to post your photos and tell your life story in a particularly curated way, you know that you are not being asked to really “be yourself.” We are being asked to *perform* our humanity, from curtain up to curtain down.

But this is a strange breed of optimizer—desperate to perform authenticity, but making us something closer to a very grim kind of striving, apocalyptic optimist. What I think is missing from our apocalyptic optimism and our obsession with authenticity as self-creation is an element that is hard to see unless we spot it in others.

I noticed it recently when I was reading a very sad book about Abraham Lincoln, which—if you know me, and now you do—you know I am Canadian and have basically zero American presidential feelings. But there I was. Somehow having a favorite president.

Lincoln lived in an age of self-making, a market revolution, de Tocqueville’s wry observation that only a new word,



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“individualism,” suited this new nation at odds with tradition, conformity, and community. The people with the fortitude, scrappiness, and courage to rise were mythologized as self-made men. And though Lincoln possessed so many of those golden qualities, by his late twenties it was clear that he could not keep easy company with people climbing the ladder to importance.

He possessed an unshakable sadness that kept him teetering at the brink of greatness or failure. And contrary to the promises of self-help, success did nothing to diminish his pain. There was the death of his son, Willie. His wife’s own fragile sorrow. Then, of course, the burdens of the nation. By the summer of 1863, he wasn’t thumbing through essays on self-reliance, though he had met Ralph Waldo Emerson the year before. He was rummaging around in the book of Job, searching for words to account for the incomprehensible suffering of a war he had come to believe was a tragic reckoning and a test of the nation’s character.

He was not an optimist, but a tragic realist. Lincoln spoke of suffering as a crucible, a refining, and a reckoning. When I was reading about Lincoln’s life, it occurred to me that our modern understanding of how to be ourselves in the grand future of AI is almost entirely missing Lincoln’s understanding of *the tragic*.

Living with the tragic means we understand the degree to which we act in concert with forces we cannot control. We start to understand that the future isn’t simply lived; it is grappled with. We ask ourselves: what do we do with what’s left of our energy? What truth needs to emerge? What evil must be confronted? And we do all this as people who *know* that the hardest parts are unavoidable. We must act in the light of our undoings. We never simply talk about progress, because we would be acting like we forgot all that we learned when we are unmade.

The age of AI likes to act like we are all machines. But if a machine can always improve, always optimize, always progress, what does that say about us? Are we supposed to conclude that our limitations, our faults, our quirks, our suffering, our humanity, make us flawed machines?

But what if... we are exactly what we need to be. Are there forms of truth-telling that can ONLY come from our limitations, our faults, our quirks, our suffering, our humanity? What would that be like, if you trusted yourself to be a person who can face the future not *in spite* of your limitations but *because of them*?

Who would you trust yourself to be? I’d like to declare that you would know that you are vital to the universe. Your work is precious and irreplaceable. That you, because you are limited and sometimes unmotivated, or run down the wrong

BE THE FIRST TO GET THEM

The delicious kuchen that our St. Anne Altar Society makes go very quickly. We don’t want you to be left out. So....mark your calendars for these days when they will be making kuchen: **January 16, 2027, February 13, 2026, and March 13, 2027**

You are invited to join them on each of these days as they make the kuchen beginning at 7 am



road and have to circle back, are in possession of a certain kind of wisdom. That hard-won wisdom we pluck out of the fire.

Lincoln’s biographer Joshua Wolf Shenk called what Lincoln learned the “delicate fruit of a lifetime of pain.” *Delicate fruit*. I like that. Recently I read about how the musician Nick Cave started getting fan mail from people sending him songs written by artificial intelligence in the “style” of Nick Cave. They thought it was a tribute. He thought it was a tragedy. Why? Because Nick had lost his fifteen-year-old son. So when a machine is told to write as Nick—to shape his language around something like “write a song about a boy”—what could it possibly say? Songs, he argued, “are predicated upon the complex internal human struggle of creation and, well, as far as I know, algorithms don’t feel. Data doesn’t suffer.”

*Without our limitations, suffering, quirks, humanity,
how can we possibly say that we have discovered
what it means to be human.*

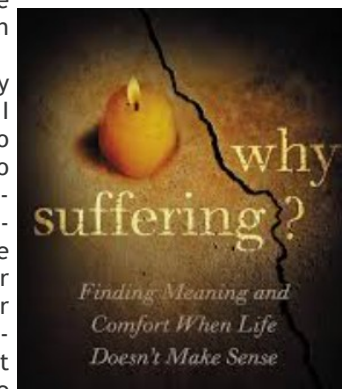
We cannot say that we know empathy—that powerful antidote to cynicism or disgust—if we have not felt the initial failings of our own emotional imagination. We cannot learn courage without that gnawing fear that nothing can be different, until it is.

We could write an obituary. We could rehearse a person’s accomplishments and report who they left behind. But we could never write a eulogy. We could never know, as the Ogden Nash poem says, what an old man knows when an old man dies. Or, in the words of Rabbi Steve Leder, that the beauty of a flower is that it fades. Can we do the kind of work we need to do in the age of AI?

Yes. But I have a theory about what’s going to happen. I think it’s going to be easy to copy the shiny versions of who we pretend to be. It will be easier and easier to pretend, because our technologies can scale our positive expressions—our goodwill, our easy wisdom, our clichés. Those are the maximizable forms of intimacy. But it will require less and less of the texture of our actual humanity.

We will need to commit to trying and putting around and making beautiful things precisely because it is an act of sacrifice. Precisely because we know our days by our nights. Because, as Bell Hooks said, and I’m paraphrasing here, there is no safety in love. There is no safety in this kind of wisdom, friends.

So if you feel like a human today, with all of your garbage and beauty and limitations, may I say, congratulations. That is precisely what is required of you. Today, as your Joyful Anywhere prompt, notice one place where your limitations made you more human instead of less. Maybe it was changing your mind. Maybe it was apologizing. Maybe it was laughing at yourself. Maybe it was sitting with someone else’s sadness instead of trying to solve it. *Remembering that not everything worth keeping can be optimized.*



IT'S LOTTERY TIME

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

THE 2027 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.



THE 2027 MATER DEI/MEMORIAL TREASURE THE TRADITION LOTTERY TICKETS are also no available. Ticket are \$100. Every month there are four prizes totaling \$13,000 given away. Tickets can be purchased at the Mater Dei School Office (812-426-2258) or by contacting the parish office (812-963-3273).



REMEMBERING

Billy Cody

December 7, 1976—September 2, 2026

He was a creative craftsman, entrepreneur, athlete, avid hunter who loved the outdoors, faithful companion to his dog, Milles, friend to many, young and old, but above all, a husband to Amy, the love of his life and father of three daughters whom he adored.

Billy was born on December 7, 1976, one of two children born to Bill and Debbie Cody in Tell City, Indiana. He graduated from St. Paul Elementary School and the Tell City Junior and Senior High School. Bill made it easy for people to like him so it was no surprise that he made many life long friends from his school days. Being a gifted athlete, Billy was active in many sports—track, swimming and football where his main interests. For many years he held the pole vault record at Tell City. The bond that he shared with his teammates would continue all his life giving him many opportunities to tell and retell their athletic stories.

Billy received a track scholarship to Vincennes University and would receive an associates degree in mechanical engineering from the university. Over the years, Billy worked at a number of different jobs before beginning his own business—Hog Salad Bait Mold where he would design fish baits and lures and then craft the molds necessary to produce these baits and lures.

Billy's life would take a significant change at the turn of the century, when he met a young teacher, Amy Tekoppel, who was on the faculty of Holy Rosary Grade School. Amy had some definite ideas about the kind of guy she was seeking. "I wanted someone who would share my Catholic faith and go to church with me and who was family oriented and open to having a family. Turns out, Billy fit those expectation exactly. They met at a school staff Christmas party. Billy's sister, Jennifer, a fellow teacher with Amy at Holy Rosary, was instrumental in getting them together. They were married on August 2, 2003 at Resurrection Church with Fr. Phil Kreilein witnessing their vows. In time they would welcome three daughters into their lives: Olivia, Ava and Ella.

Billy delighted in being a dad and he was quick to share the loves of his life with them. One of those was his love of the outdoors and his love of hunting. Billy began hunting when he was a young boy—hunting turkeys, ducks, squirrels. He was 12 when he got his first deer. Over the years he continued to enjoy his passion for hunting so when his daughters came on the scene it was only natural that he would share this love with them. Nothing made him prouder than watching them get their first deer or bagging a turkey or duck all the while teaching them how to use a bow and arrow properly.

Billy's love of hunting led the family to develop a life-long relationship with friends Steve and Linda Newton who owned land in Kansas. Originally, it was just going to be a place they could hunt, but soon they developed a great bond of friendship for the whole family.

Billy was instrumental in starting the archery program at St. Joseph School. With his gift of humor and patience, he not only helped students learn the fine art of archery, but he became a mentor to the students. The energy he brought as a good man had a profound influence especially on the young boys in the program.

Billy loved music, played guitar, and could frequently be found working on or creating something with his hands. Above all, he loved his family and friends. Known for his quick wit, sense of humor, and unforgettable personality, Billy had a way of making people laugh and leaving a lasting impression. His famous "tickets to the gun show" joke and his thumb trick will be remembered

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

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. 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> If you would like more information call Fr. Gene Schroeder (812-963-3273).



fondly by those who knew and loved him.

Most recently, Billy's love for his family led him to surprise Amy and his daughters with a trip to New York city. While he was not particularly interested in going, he knew it would mean a lot to them. He knew that was one of the things on their "bucket list." And, true to form, they enjoyed seeing the sites of New York and the musical production of Aladin. Billy's idea of a dream trip would be a moose hunting trip out west. He told the family, that since they were going to New York, he would make plans for his hunting trip.

One of the most recent conversations Billy had with Amy was to talk about how close he felt with God. "I'm not ready to die," he told her. "but if I do, I know that I will be at peace with God. If I die, I will come back as a butterfly" The day after Billy died, Amy and her daughter's were sitting in the patio outside their home, when a beautiful butterfly lit upon them and refused to fly away. They could not help but think that this was a special experience of Billy's presence.

While Billy's sudden death left a big hole in the lives of Amy, Olivia, Ava and Ella, they are comforted by the knowledge that he has left them all with a part of his heart. We give thanks for the blessing that Billy was to his family and our parish and the whole community.

We remember him fondly in the words of one of his favorite songs: *Where I find God. From a bar stool to that Evinrude, Sunday mornin' in a church pew, In a deer stand or a hay field, An interstate back to Nashville, A Chevrolet with the windows down. Me and him just ridin' around. Sometimes, whether I'm lookin' for Him or not. That's where I find God*

May God grant him eternal rest and may His peace be with Amy, Oliva, Eve and Ava and all those who knew and loved him.

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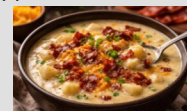
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**REMEMBERING***Jim Geiser***Dec. 27, 1930****Aug. 21, 2026**

Jim Geiser was born on December 27, 1930 in Pittsburgh, Pennsylvania. He was the oldest of four children born to Anna and Edward Geiser. His brother Gerald preceded him in death and he is survived by his brother Richard and sister Marlene.

One of the significant events in Jim's early life happened when he was 14. Fresh out of grade school, Jim boarded a train in Pittsburgh by himself that would take him to Columbus Ohio where he would begin his first year of high school in the Josephinum Pontifical Seminary. Although Jim would only spend five years in the seminary, his time there always had a special place in his heart. He was a proud alumnus of the school and in 2020 was honored with their Alumnus of the Year Award.

After leaving the seminary, Jim served in the army during the Korean War. His time in the military also had a big influence on his life. He traveled to Washington DC with the Southern Indiana Honor Flight in 2017 and after returning, Jim dedicated his time to recruit other veterans to participate and helped support future flights.

After being discharged from the army, Jim began a forty-four year career working in the eyeglass industry, first with American Optical for thirty or more years. In time he became a manager of an American Optical Stores in Cleveland, Ohio. It was here that he met a young woman named Eve Komischki, a young woman who grew up in Berlin during the years of World War II and then found her way to the United States by working for various families.

Jim and Eva were married in Pittsburgh and spent many happy years of together until her death in 2015. To all those who knew them, they were aware of the deep affection they had for one another. In time they would welcome a son Christopher and a daughter Angela into their lives.

In time, Jim's work would bring them to Evansville where he and Eva settled into a home on Kleitz Road with their children. They became good friends with their neighbors Dave & Charlotte Schlichting and Don & Carolyn Hutchison. And they became members of St. Joseph Parish as well.

Jim was dedicated to the local community as well serving in the German Township Fire Department where he was a decorated volunteer with his "will call number 8X65." Jim was also active with the Boy Scouts where he served as Cub Master, Webelos Leader, Scout Master and District Organizer for Boy Scouts of America. He also enjoyed coaching little league baseball in his younger years.

As an out growth of their care for others, Jim and Eva became involved in the outreach efforts of St. Anthony Parish and they became

**CELEBRATING 4743 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.

Darlene and Randy Appler—52**Richard and Imogene Baehl—65****Bob and Martha Baehl—60****John and Diane Bassemier—58****Don & Debra Baumgart—51****Judy & Tim Bishop—52****John & Bonnie Bittner—65****Libby & Larry Broerman—53****Roland & Linda Cowan—51****Al and Janet Debes—56****Dave and Donna Dippel—58****Bob and Norma Duncan—72****Chick and Jean Duncan—59****Gene & Earlene Elpers—55****Rick & Pauline Elpers—51****Kathy & Randy Fehrenbacher—53****Judy & Richard Fehrenbacher—54****Bob & Mary Kay Fehrenbacher—51****Butch & Linda Feulner—57****Tom and Dolores Folz—67****Marcia & Steve Frey—52****Pat & Jeannie Freeman—57****Dennis and Bobbie Gibbs—59****Judy & Fred Gries—56****Carol & Danny Gries—54****Jackie & Larry Gries—52****Vernie & Connie Gries—50****Roger and Kathy Hall—58****Fred and Mary Happe—61****Larry and Henrietta Happe—63****Jim & Dorothy Happe—50****Jim & Susan Helmer—53****Jim and Janet Herr—56****Frank and Sandy Hertel—60****Mike and Donna Hiestand—62****Don and Carolyn Hutchison—59****Linda & Danny Kares—57****Clarence & Julie Keller—50****Esther & Dan Kelley—56****Don and Lynn Kissel—58****Anne & Steve Lannert—55****Dan and Dosey Lehman—67****Harry and Donna Lincoln—62****Carolyn & Daryl Lipper—53****Jon and Bernette Locklar—62****Stan and Glenda Love—59****John and Ruby Manger—62****Scott & Lisa Marts—51****Cynthia & Ken Massberg—52****Mary and Joe Mayer—75****Gail & John Maurer—53****Tom and Clara Raben—59****Mark & Lesa Raben—50****Barb and Allen Rexing—56****Chuck and Theresa Roberts—54****Nancy & Brad Ruminer—50****Ray and Charlene Schapker—62****Tony and Alma Scheller—60****Kathy & Dan Schenk—51****Dave and Charlotte Schlichting—60****Dave & Sandy Schmitt—51****Eugene & Elizabeth Schmitt—51****Dennis & Joanie Schneider—67****Debbie & Glenn Seibert—50****Randy and Jeannine Shumate—57****Bob and Betty Singer—75****Don and Alice Weis—61****Sharon and Steve Willis—57****Dan & Sharon Voelker—55****Vince and Judy Werner—55****Gary and Diane Wunderlich—58**

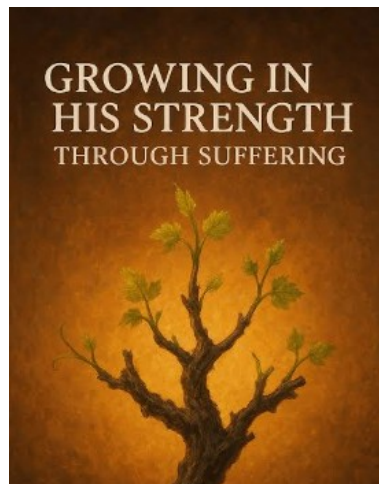
involved in the life of that parish. Jim volunteered in the parish office at St. Anthony using his considerable computer skills. He was a "tech guru" and enjoyed sharing his expertise with others. For the last several years, Jim once again began attending St. Joseph Parish and could regularly be seen at the 10:30 am Mass and getting reacquainted with parishioners in the Men's Club.

Jim lived a full and vibrant life. We give thanks for the blessing that he was to our parish and to the community at St. Anthony. And we give thanks for the gift that he was to the community of Evansville and in particular German Township. May he now know the fullness of God's life in the Kingdom of Heaven.

(Continued from page 1)
over.

GROWING THROUGH SUFFERING (cont.)

In this present liturgical year, we have been reading passages from the Gospel of Matthew which speaks to the question—How do I face change in my life? Beginning in Advent we will read from the Gospel of Mark. In these passages we will be reflecting on the second path of transformation, growing through suffering. It is by far the most difficult path.



Suffering is an inevitable part of our human journey. Those who are married and those who have made a commitment to religious life or the priesthood are all familiar with the cycle of romance, disillusionment, and finally joy. The joy and fervor that accompanies the beginnings of these journeys gives way to disillusionment. We hurt one another. We get hurt by the actions of others. We find ourselves saying, “this is not what I signed up for.” We hear people say things like “into every life, a little rain must fall,” or “if it doesn’t kill you it will make

you stronger, but first you will feel pretty awful.”

These are significant steps on our journey and they are likely to happen many times in our life. How we deal with this suffering will determine just how serious we are about being transformed in our lives. Statements like “when the going gets tough, the tough get going,” or “no pain no gain,” become very real for us. We are betwixt and between. Yesterday’s reality is gone, the new has not yet come. Our uncertainty can be terrifying. We are not able to see the growth deep at work in the ground, and all seems lifeless. We feel fragile and alone, and perhaps find ourselves slipping into despair. Is help coming? These are the questions that the Gospel of Mark is speaking to.

But first, a little historical background for the Gospel of Mark is in order. Bible scholars believe that the Gospel of Mark was written around the year 70 and was written for the Jewish community in Rome. At this time, the early followers of Jesus considered themselves to be Jewish. The word “Christians” was not used to describe them until later. For many years, the Jewish community in Rome, dating to before the time of Jesus, was often blamed for many of the bad things happening in Rome and often times evicted from Rome. This pattern of “scapegoating” would continue.

Around the year 54, the Emperor Nero came to power and the Jewish people were once again allowed to return to Rome. One small sect of this Jewish community were the early followers of Jesus including Peter and Paul whom most historians believe were living in Rome at this time.

The Emperor Nero had grand plans to transform Rome into a city that looked as great as some of the Greek cities. He



Mary and the Month of October

Please join us this month as we pray the rosary before each of our weekend Masses. We will begin praying the rosary twenty-five minutes before Mass.

wanted to build temples and other buildings that resembled the great buildings of Greece. Of course, not everyone, especially those in the aristocracy, the “movers and shakers” of the

MEN'S CLUB SAUSAGE SALE



TAKING ORDERS THROUGH NOVEMBER 1
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 November 1
Pickup day is Saturday, Nov. 7th
7-10 am. We'll be making the sausage
on Friday, Nov. 6th beginning at 1 pm. Come and join us!

community, thought Nero's ideas were great especially since the buildings that would have to be removed were their homes. The places where most of the Jewish people lived (and the early followers of Jesus would have been among this group) were the marshy area across the river, the least desirable places to live. The aristocracy lived above the hills where they resided in elevated splendor. It was here that Nero wanted to build his version of a magnificent city.

On July 19, in the year 64 an immense fire erupted in Rome. It blazed for five days, stilled, and then ignited again and burned for another two days. When the fire died out, most of Rome, including all the homes of the aristocracy, was destroyed. Many people died. The common gossip was the Nero had intentionally started the fire so that he could rebuild Rome in his grand vision. Nero found himself under attack from the members of the Roman senate and the aristocracy. He needed to find someone to blame and he needed to find them quick. Who can we blame? It was no surprise that the “go to scapegoats” were the Jewish people, and specifically this small sect within the Jewish community who were followers of Jesus. They were a minority within a minority and were the ones most people didn't like, even among other Jewish people.

So Nero sends his soldiers to the homes of the Jewish people demanding that they identify these followers of Jesus. If they said they were not followers of Jesus, they would then have to identify someone who was even if they didn't actually know if they were. It's easy to see how many would have done this if only to protect their property and their lives. And then, based upon their word alone, the people they identified would then be seized and publicly executed. The normal execution involved leading victims to the floor of the Circus Maximus, shackling them, splattering them with blood and then loosing starving dogs to eat them as Roman citizens watched. The place where this happened, historians believe, is now the location of St. Peter's Basilica and the great piazza where the funeral of Pope Francis was held and the place where Pope Leo celebrates mass on Easter and other great feasts.

It was a truly horrible time not just for the Jewish community of Rome but especially for the followers of Jesus. Among the victims were the great leaders Peter and Paul. One of the stories circulating about Peter was that he fled the city to avoid being killed. On the way out of Rome, he has a vision in which Christ appeared to him and said “Peter, where are you going?”

TRUNK OR TREAT
CANDY--GAMES--BEST TRUNK CONTEST
SUNDAY, OCT. 25
1-3 PM
JOIN US IN ST. JOE'S PARKING LOT
FOR AN AFTERNOON
FULL OF FUN!
TO REGISTER A TRUNK CALL HADLEY
KENDLE 812-430-4310 BY OCTOBER 20

Chastened, his conscience and faith reawakened, Peter turned around and returned to Rome where he was promptly arrested and executed. His body is buried in the place where he was executed. That place is now directly beneath the main altar in St. Peter's Basilica.

What could possibly have been worse for the believers in Jesus as the Messiah? They identified themselves as faithful Jews. Their community had totally betrayed and abandoned them. Their families, their children, even their elders, Peter and Paul, had been gruesomely murdered. We can only imagine the overwhelming extent of their isolation and pain, and their were times when the promise of the Christ, the prophesied Messiah seemed hollow and empty. Terror, shame, abandonment and death are

the context of the Gospel of Mark.

Here is how John Alexander Shaia describes the Gospel of Mark. As we proceed through the gospel, we will have very little lyrical language for company. Mark's words are terse and spare. He gives nothing but the barest outlines. He does not paint the landscape with flowery descriptions. His stories are stark and revelatory.

Why? First, because he addresses Rome's Messianic Jews, who lived under a death sentence. They had no use for hearts and flowers. Second, because the core message of the gospel itself is simple, direct—even tough. That message is embodied by a Messiah who fully understood the suffering of his followers, who came to earth, took human form and withstood agonizing pain. This Messiah wanted those who followed him to know that while their pain was necessary—because they were part of a much larger process—their Messiah not only genuinely understood their suffering but was there, in their very midst, with them as they suffered.

Mark uses the metaphor of wilderness, as well as two equivalent-to-wilderness metaphors drawn from Jewish history and tradition: deserts and bodies of water. In order to escape Egypt

centuries earlier, the Jews had to enter and traverse the Red Sea. It was their nemesis, the great barrier to their freedom. Seas in general were wild and unruly places, treacherous. In Hebrew writing, seas, lakes and rivers represented deep anxiety and even death, and so did the desert. The great flood of Noah was so strong in memory, as were the stories of the forty-year desert trial of the Jewish people, from which they survived to enter the Promised Land. Mark compassionately uses three images—wilderness, bodies of water, and desert—throughout his gospel to represent the inner landscape of frightening and uncharted territory.

Despite Mark's often bleak language, he does not every deliver a singular message of difficulty. Nor does he depict trials that only lead to despair. We will see that each image of wilderness is coupled with an image of comfort or hope. Jesus goes into the wilderness and encounters both beasts and angels. Mark always includes hope.

Mark's gospel opens with the hopeful reassurance that our trials actually represent good news—a further advance of our spiritual journey, along which we will continue if we persevere through faith.

John the Baptist calls us to “repent our sins”: to scrutinize our lives, recognize the core source of our pain, acknowledging appropriate guilt, correct our conscience through asking

(Continued on page 8)



In the Gospel of Mark (Mark 4:35-41), Jesus calms a violent storm on the Sea of Galilee.



PARENTS ROOTED IN PRAYER

Mater Dei Parents Rooted in Prayer is a new prayer community that will gather one Friday each month to pray for Mater Dei's school staff, students, faculty and families. All parents, grandparents, friends and faith denominations are welcome to join. Meetings will start with 7:30 am Mass at Sacred Heart, and prayer meeting to follow. The first Friday will be September 11. The prayer outline will be shared after each meeting so those who cannot make it can still pray with the group on their own time. Contact Jessica Kassenbrock jkassenbrock@evdio.org or join in GroupMe using this QR Code.



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Children's

Liturgy of the Word



Hearing God's Word. Growing in Faith. Together.

For children 2nd grade and younger

10:30am Mass

(Continued from page 7) **GROWING THROUGH SUFFERING (cont.)**
for forgiveness and then move on.

The storms at sea ask us to remember that we are not alone in the boat. They also tell us to listen to our inner "Rescue me! Fix It!" When we hear it, we can know that this is a temptation to fall into feelings of helplessness and victimization. Mark asks us to respond with our greatest inner strength and determination to keep going, without losing compassion for ourselves and our frailties.

CROSSING MARK'S STORMY SEA

Wilderness Prayer

I am not asking you
to take this wilderness from me,
to remove this place of stakness
where I come to know
the widerness within me,
where I learn to call the names
of the ravenous beasts
that pace inside me,
to finger the brambles
that snake through my veins,
to taste the thirst
that tugs at my tongue.

But send me
tough angels,
sweet wine,
strong bread,
just enough.

Jan L Richardson

The transfiguration advises us that the nature of divinity is the joining of opposites, and that it holds both structure and compassion. We also need to be mindful that we lack understanding, and that we should wait and learn more before we speak, especially about our supposed wisdom.

The teachings on the road to Jerusalem tell us that we are on a deep and mysterious journey of transformation that will often be filled with pain and will seem completely incomprehensible. We will be unable to continue unless we pray to the Spirit for help and accept that this is the nature of the second path.

The confrontation in the Temple teaches us to take courage and walk directly into our inner and outer conflicts. The tension and anxiety we find in conflict is necessary and inevitable as the old ego-self struggles with Spirit.

Jesus' teaching about tribulation cautions us that when we find ourselves wanting to point fingers—externalizing our conflicts onto others—our practice instead should be to focus on the necessary transformation of our own inner lives. In this way our journey continues, and we do not become party to increasing the conflicts of others.

Mark's passion account tells us to look to Peter's example and the example of the Christ. Peter's story shows that we can expect to fall into denial, or even desertion, and resolution may not come quickly. Jesus, the Christ, gives us an image of suffering as part of God and teaches us that, through surrender, we will come to know Spirit more deeply.

The resurrection announced asks us a significant question: What will our response be when we are challenged to step out in faith—especially when the cost is discomfort or turmoil or fear unto death? In the second path, it seems that almost every moment holds this question.



The Diocese of Evansville has in place a policy that requires that any allegation of child abuse must be reported to civil authorities. If an allegation involves the sexual abuse of a minor by diocesan personnel, the Victims Assistance Coordinator must also be informed. Every allegation of child abuse must be reported to Child Protection Services. CPS Toll-free: (800) 800-5556 Local law enforcement: 911. In the event of an allegation of sexual abuse of a minor (a person under 18) by diocesan personnel, report the allegation to authorities, and inform the Victims Assistance Coordinator for the diocese: Toll-free: (866) 200-3004 Local: (812) 490-9565

LITURGICAL MINISTERS -OCTOBER 17, 2026 -NOVEMBER 15, 2026

ARE YOU WILLING TO SERVE? *We are always looking for new people to help serve at Mass by being a Minister of Communion or a Lector. Call/text us (812-499-9074) and we will provide all you need to serve our parish in this way.*

DATE	EUCCHARISTIC MINISTERS	LECTORS
Saturday October 17, 2026 5 PM	Mary Loehrlein Carolyn Hutchison Sis & Katie Jarboe	Susie Schapker
Sunday October 18, 2026 8 AM	Brian and Ann Craney Marcia Frey Ryan Frey	Jalene Roeleke
Sunday October 18, 2026 10:30 AM	Angie Will Austin Frey Cecelia Koch Kitty Deig	Chad Martin
Saturday October 24, 2026 5 PM	Donald Werner, Diane Woods Mary Kay Fehrenbacher Donna Niemeier	Sis Jarboe
Sunday October 25, 2026 8 AM	Rodney and Paula Baehl Lisa Cook Darlene Appler	Tom Blythe
Sunday October 25, 2026 10:30 AM	Paul Hillenbrand Becky Doshier Jena Wessel Rachael Schnaus	Shane Wessel
Saturday October 31, 2026 5 PM	Sis & Katie Jarboe Butch and Linda Feulner	Jim Hermann
Sunday November 1, 2026 8 AM	Ryan & Stephanie Frey Randy & Kathy Fehrenbacher	Tom Folz
Sunday November 1, 2026 10:30 AM	Becky Doshier Jane Scheller Debra Baumgart Al Debes	Steve Jung
Saturday November 7, 2026 5 PM	Diane Woods Eric Reffett Peter and Jodi Fehrenbacher	Toni Askins
Sunday November 8, 2026 8 AM	Jalane Weber Imogene Baehl Michael Elpers Lisa Cook	Marcia Frey
Sunday November 8, 2026 10:30 AM	Shane Wessel Diane Bassemier Danielle Welage Doris Taylor	Chad Martin
Saturday November 14, 2026 5 PM	Mary Loehrlein Carolyn Hutchison Diane Woods, Katie Jarboe	Jim Hermann
Sunday November 15, 2026 8 AM	Randy and Kathy Fehrenbacher Brian and Ann Craney	Dave Schmitt
Sunday November 15, 2026 10:30 AM	Debra Baumgart Austin Fey Cecelia Koch Kitty Deig	Jane Scheller

Catholic Ladies YOU'RE INVITED



The Columbiettes are a National Catholic female fraternal organization that collaborates with the Knights of Columbus in faith, charity, unity and patriotism. Learn more and how you can be involved at a call out meeting—Sunday, October 25, 1 pm at the Catholic Center—Celebration Hall.

MISSION OUTREACH



Be an island of mercy in
a sea of indifference.

Pope Leo

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-2026



Last year
your gift
helped:

Form 41% of seminarians worldwide	Build 751 new churches	Sustain over 1,300 mission territories	Educate 843,785 catechists	Support 50% of all religious sisters worldwide

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.

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.

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 Oct. 31 – Nov. 1. You may also send your financial contributions to the parish office.



HAITI MISSION UPDATE

The insurrection in Haiti continues - still primarily in the Port au Prince area, although it continues to expand - but the ramifications can be felt over the entire country. Each day, our brothers and sisters in Plaine du Nord face difficulties earning a living, finding enough food, availability of transportation, employment opportunities, and on and on. Our heart breaks for these people every time we imagine the difficulties they face every single hour of every single day. HOWEVER ... we can consider it PURE JOY that God CHOSE US to be a part of their lives in a very small but significant way!

With money raised at our Haiti Caribbean Night Fundraisers last spring we were able to send money to help put a new roof on the church and our school.

With your help we have been able to provide enough money so that the children in the school will be able to enjoy a meal each day they are in school for this coming year.

Now we are once again looking for families to sponsor students at our elementary and high school.

Sewing Hope SEWING SCHOOL



Your sponsorship will allow these young, needy children an opportunity for an education and a good lunch each day. Your \$400 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.

We are also looking for people who would be willing to sponsor students in our Haiti Sewing Hope Trade School. For \$25/month (\$300/year) you can help a young Haiti learn a trade that can sustain them for life. We are also looking for donations of sewing supplies and materials. Call the parish office (812-963-3273) and we'll get the process started for you.

FEEL GOOD ABOUT LIFE SPONSOR A CHILD IN HAITI



BLOOD DRIVE--SUNDAY OCTOBER 25 8 AM - NOON IN THE GYM



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



REDUCE

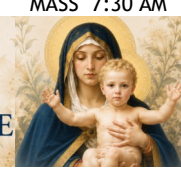


REUSE



RECYCLE

October 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>Sunday, October 4 9 am</p> <div>   </div> <p>Have You Made Your Pledge to our Catholic Ministries Appeal (CPC)? Parish Goal \$133,345 No Gift is too Large or too Small</p> <p>Coffee Juice & Breakfast Treats</p>						
<p>FALL FESTIVAL WEEK OCTOBER 4-10 VISIT THE PTO Booth #28 Men's Club Booth #128 New Space in front of Bud's Bar & Grill</p> 				1 NO MASS	2 Mass 7:30 am Communion to the Homebound	3 Haiti & Food Pantry Collection Sacrament of Reconciliation 4 pm Mass 5 pm
4 8 & 10:30 Mass Coffee & Donuts 9 AM Children's Liturgy of the Word 10:30 Haiti & Food Pantry Collection	5 Boot Camp 5 am Eucharistic Adoration 7 am—6:30 pm Mass 6:30 pm	<p>Men's Club BURGEO SALE October 25 7 AM -?</p> 		8 NO MASS Altar Society Meeting 6:30 pm	9 Boot Camp 5 am 7:30 am Mass NO SCHOOL Communion to the Homebound Senior Citizens Gathering 1 pm	10 Food Pantry Collection Sacrament of Reconciliation 4 pm Mass 5 pm
11 8 & 10:30 Mass Children's Liturgy Of the Word 10:30 Food Pantry Collection	12 Boot Camp 5 am Eucharistic Adoration 7 am—6:30 pm 6:30 pm Mass Knights of St. John Meeting 7 pm	13 7:30 am Mass Becoming Catholic 6:30 PM	14 Boot Camp 5 am 7:30 am Mass Parish Staff Noon TMIY 5:30 Foundations of Fatih 6:45	15 NO MASS Haiti Ministry Meeting 6 pm	16 Boot Camp 5 am 7:30 am Mass Communion to the Homebound	17 Sacrament of Reconciliation 4 pm Mass 5 pm Food Pantry Collection
<p>IT'S LOTTERY TIME GET YOUR ST. JOE & MATER DEI LOTTERY TICKETS</p> 				<p>WOMEN'S CURSILLO OCTOBER 23-27</p>		
18 8 & 10:30 Mass Children's Liturgy of the Word 10:30 College Care Packages due back Food Pantry Collection	19 Boot Camp 5 am Eucharistic Adoration 7 am—6:30 pm Mass 6:30 pm Men's Club Meeting 7 pm	20 Mass 7:30 am Becoming Catholic 6:30 PM	21 Boot Camp 5 am Mass 7:30 am Parish Staff Noon TMIY 5:30 pm Foundations of Faith 6:45 pm	22 No Mass	23 Boot Camp 5 am Mass 7:30 am Communion to the Homebound	24 BURGEO Preparations 8 am Sacrament of Reconciliation 4 pm Mass 5 pm Food Pantry Collection
<p>GET YOUR MEN'S CLUB SAUSAGE BULK or LINK 5 LB MINIMUM ORDER LAST DAY TO ORDER NOV. 1</p> 				<p>40 DAYS FOR LIFE • 2026 RESPECT LIFE MONTH MARY, MOTHER OF LIFE PRAY FOR US</p> 		
25 8 & 10:30 Mass Children's Liturgy of the Word 10:30 Confirmation Session #3 11:30-1 BLOOD DRIVE 8-NOON TRUNK or TREAT 1-3 PM BURGEO FOR SALE 7 AM-7	26 Boot Camp 5 am Eucharistic Adoration 7 am—6:30 pm Mass 6:30 pm	27 Mass 7:30 am Becoming Catholic 6:30 PM	28 Boot Camp 5 am Mass 7:30 am Parish Staff Noon TMIY 5:30 pm Foundations of Faith 6:45 pm	29 NO MASS	30 Boot Camp 5 am MASS 7:30 AM	31 Haiti and Food Pantry Collection Sacrament of Reconciliation 4 pm Mass 5 pm SAUSAGE FOR THE HOMELESS COLLECTION

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WEEKEND MASS SCHEDULE

Saturday—5 PM

Sunday—8 & 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

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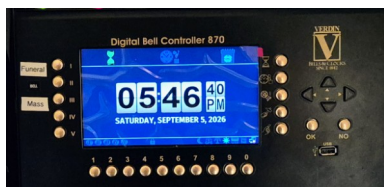
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Evansville, IN 47708

(Continued from page 1) **MAKING SURE OUR CHURCH BELLS KEEP RINGING (cont)**
are in good working order. He was often assisted in these efforts by Dave Schmitt and Gary Gries

We took another step forward recently by installing a new digital program for ringing our church bells. This work involved running new electrical wires from the west sacristy under the flooring of the church and ending up in the belfry.

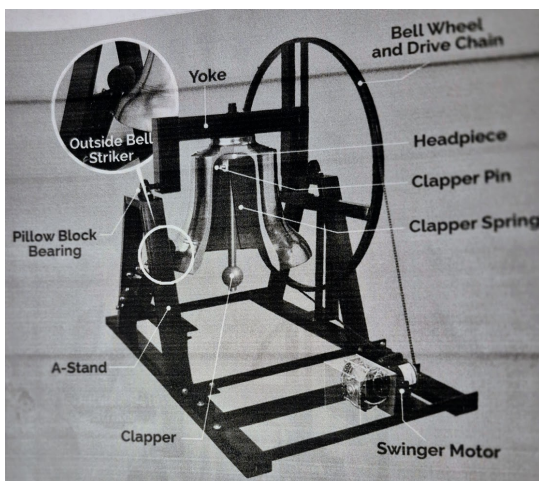


Picture of the digital programming system we recently installed

You may have noticed that there have been times when some of the bells weren't ringing when they were supposed to.

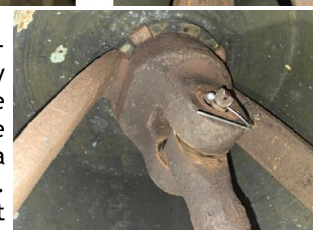
The problem is that some of the bearings that hold the clapper and various other things in place have worn out. In short, these items that make up the "guts" of the bell ringing system to be replaced. If you are looking for technical terms, it includes such things as the clapper, the clapper pin, the clapper spring, the swinger motor, head peace clapper spring and clapper support assembly.

The picture here gives you a sense of the things we are talking about. We need to



replace the "guts" of the bell ringing system for each of the three bells. As you can imagine, there are only a limited number of companies that do this kind of work. We have been in touch with folks from Verdin Bell Company out of Cincinnati. They have given us an idea of how we would go about doing this upgrade to our church bells and an idea about what it would cost to do it. As you might imagine the cost involved in doing this maintenance work is going to reflect the specialized nature of the work. We are hoping that the cost will be less than \$100,000. Over the next few weeks we will be putting a plan together to provide the money needed to do this work. We hope to enlist the support of the Men's Club and Knights of St. John. Their support, along with that of the whole parish should be enough to see this project through to a successful completion.

We know this will be a rather expensive project, but we believe it is worth the investment. Just as people were willing to support the other upgrades to our church, we believe folks will be willing to do the maintenance and care of our bells.



Pictures of some of the "inner workings" of our church bells. You can see that these parts, original with the installation of the bells in 1890, have worn considerably over the years.