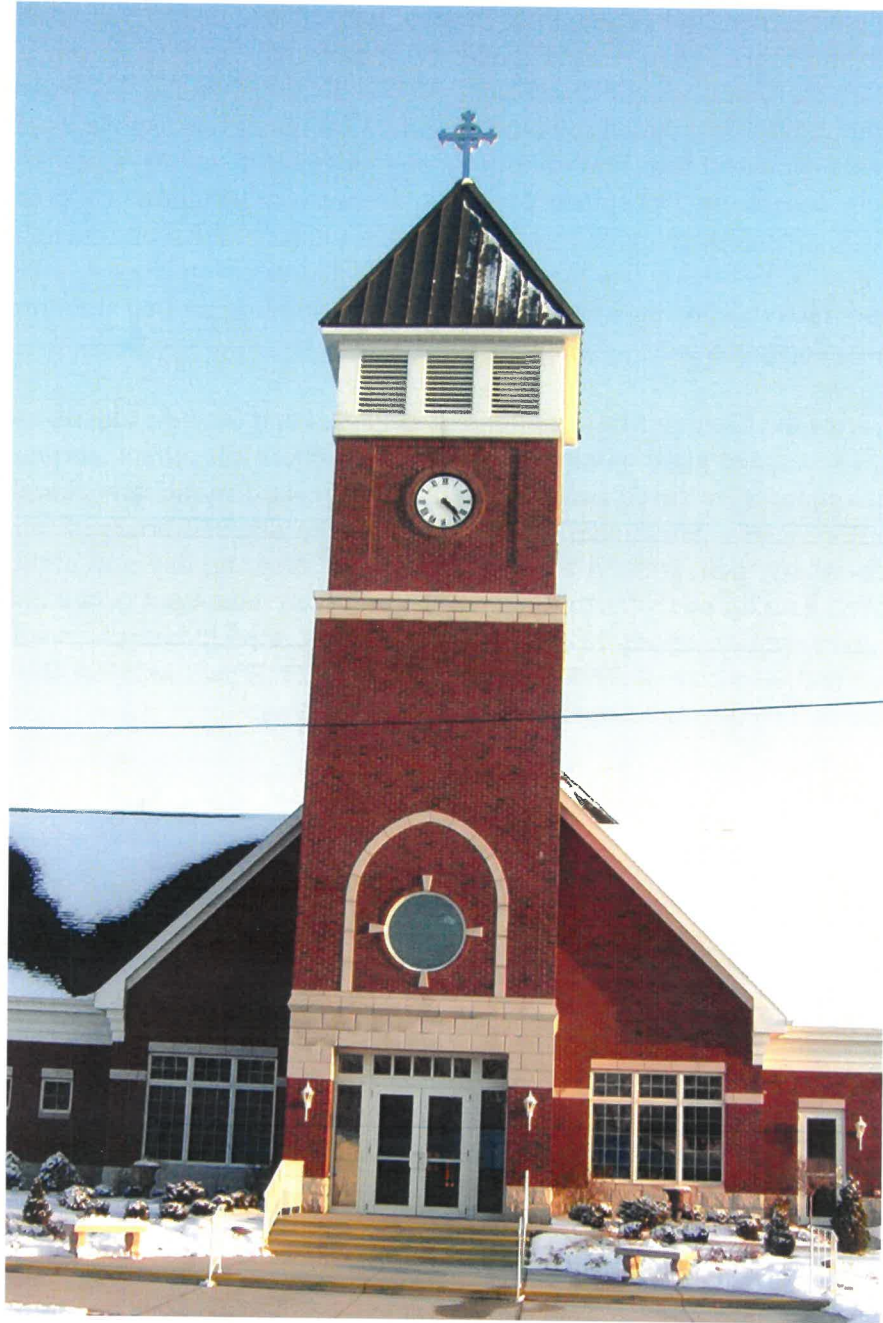


# **St. Joseph Catholic Church**

135 North Water Street  
Fort Jennings, OH 45844  
419-286-2132



Welcome to the third church of St. Joseph's Parish in Fort Jennings, Ohio. We hope that through this booklet, you will gain a better understanding of the meaning of the symbols, furnishings and spaces used throughout the church's interior and exterior.

## HISTORY

The early Catholic settlers in Fort Jennings brought with them a deep religious conviction and a thorough Christian Spirit. They invited priests at an early date to visit them for their religious benefit. In 1840, the Catholics and Protestants of Fort Jennings built a log house to serve their church and school purposes, which remained in effect for about fourteen years. The first Catholic Church was a 40 by 60 foot brick building, completed at a cost of about \$2,000.00. It was dedicated to St. Joseph on December 24, 1854. Because of the growing population of Fort Jennings, in 1883, plans were made to build a second church. When completed, the 132 by 55 foot building cost \$21,000.00. The new building was dedicated on May 4, 1884. On May 11, 2003, 119 years later, a Closing Mass was held in this building so that the third church of St. Joseph Parish could be erected.

In May 2003, after the Closing Mass, demolition began so that the new church could be built on the same site. The stained glass windows, light fixtures, choir loft pillars, corpus, organ, bricks, bells, and much more were saved from the building to be used in the new church building. As with our ancestors, many parishioners of St. Joseph again donated hours of labor to build the present church. Many men, women and children would show up day and night to help in the building process. Exactly one year to the day the pews were taken out of the old church building, the new pews were installed. In a one-year time span, the old church was demolished and the new church built at a cost of \$2,948,000.00. On May 23, 2004, the Most Reverend Leonard P. Blair, Bishop of Toledo, dedicated the new church building.



## THE NARTHEX

As you approach the front door and look up, you will see a stained glass window showing St. Joseph at his woodworking bench. Other than those in the clearstory above the altar, this is the only new stained glass window in the church except that the outer yellow ring around the window is from an old stained glass window from the former church. All other stained glass windows are from the old church building. The window of St. Joseph the Woodworker, is dedicated to the parishioners of St. Joseph Parish. Many of our parishioners helped in some way with the wood in the building. Many make a living working with their hands, as did St. Joseph.

As you enter the front doors, you are in the bell tower. This architectural feature was included because we have walked through a bell tower for over a hundred years. Above you, inside the tower, are the three bells from the old church, that over several generations, have called us to community prayer.

Bell #1 is 49" wide, weighs 2,300 lbs and gives the tone of "E". The inscription reads: St. Louis Mo. 1883 St. Anna cast by J. G. Stuckstede & Br.

Bell #2 is 38" wide, weighs 1,100 lbs and gives the tone of "A". The inscription reads: Niles Works Cincinnati O.

Bell #3 is 28" wide, and weighs 450 lbs and gives the tone of "C#". The inscription reads: John C. Morris Niles Works Cincinnati O.



The support frames for the bells have an inscription that reads: "ROTARY YOKE".

As you go through the second set of doors, you enter the Narthex (Gathering Space). We are a community of believers so therefore we provide a space for the gathering of parishioners for fellowship and protection from the weather. This is also our overflow area when needed. The Mass can be viewed through the windows and speakers have been provided so that all can hear the Mass. The ceiling is peaked as in the 1883 church and the light fixtures are also from the old church.

Looking to the right and from right to left, there is a doorway to the stairs leading down to Heritage Hall and the Fellowship Hall. Between the doorway and elevator is a plaque listing the donors for the construction of this church building.

On the left side of the elevator is a large sacristy, which is used by priests, deacons, Mass servers and ushers. The liturgical vestments, albs for the Mass servers, and items used by the ushers

are kept here. The vestments used by a priest are the chasuble, stole and alb; and for the deacon it is the dalmatic, stole and alb. The alb is the long white garment with some using a rope belt called a cincture. The stole for a priest is hung around the neck and for the deacon it is worn over the left shoulder to the right side. The chasuble and dalmatic are the outer garments.

The liturgical colors of the vestments are:

White – used during the Easter and Christmas seasons, feasts and memorials of the Lord, feast and memorials of Mary, the angels and saints who were not martyrs. White is also used at funerals.

Red - used on Passion (Palm) Sunday, Good Friday and Pentecost; Celebrations of the Lord's Passion, birthday feasts of apostles and evangelists and celebrations of the martyrs.

Green – used for Masses during Ordinary Time.

Violet – used for Masses during the seasons of Lent and Advent.

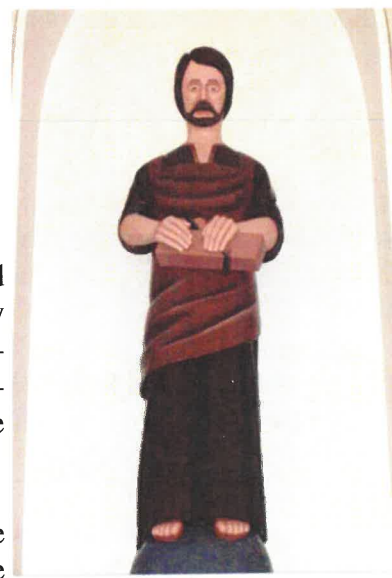
Rose – may be used on Lacerate Sunday (Fourth Sunday of Lent) and Gaudete Sunday (Third Sunday of Advent)



Next to the sacristy is a plaque on which are hung crosses used at funerals. At each funeral, a cross with the deceased's name on it is provided by the parish and is placed on the casket at the beginning of the funeral Mass. At the end of Mass, the cross is hung on the plaque until November (All Souls' month). At a ceremony during that month, the crosses are then presented to a member of the deceased's family.

Above the door leading into the nave, St. Joseph looks down lovingly and protectively. This statue is carved from solid wood. As you continue to look to the left, you find a doorway that leads to a covered drop-off area. This is for the convenience of all parishioners. The double doors lead into the family room. This large room has a large restroom and can be used for weddings and funerals.

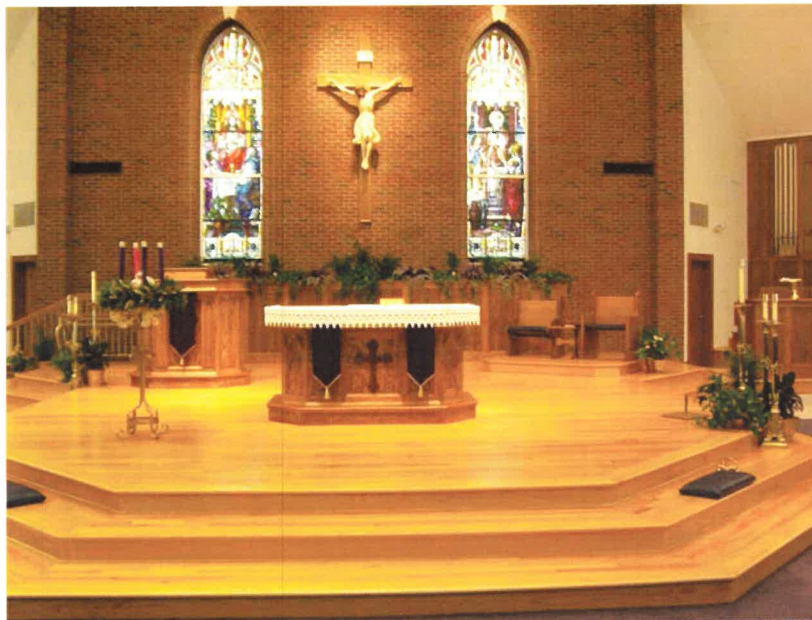
To the left of the restrooms, is a statue of Mary. This statue was in the previous church under the choir stairs in the Lourdes Grotto.





## THE NAVE

Walking through the narthex into the nave (main body of the church), there is a sense of walking through the old into the new. The Nave is the worship space of the church. The original disciples gathered around the table of the Lord's Supper, and that became the model of the early church's assembly. But in 313AD, when Emperor Constantine legalized Christianity, the Church moved into civic assembly buildings to accommodate greater numbers. These royal courtrooms, or basilicas, were built long and narrow because the architectural technology of the day limited the span of an arch. On one end was the entryway, and on the other was usually a raised platform for legal proceedings, speeches and ceremonies, and a rail that separated the dignitaries from the common people. That rail became the communion rail and remained in our churches for nearly 17 centuries. With the desire of Vatican II to bring the Church back to its beginnings, we have gone full cycle. This new church emulates the Last Supper, in that, as the Apostles did, we are all gathered around the table of the Lord in the hopes of sharing with him everlasting life.



On Sunday mornings, as you enter the nave from the narthex, the morning sun shines through the priceless stained glass windows behind the sanctuary, bringing the figures to life. This gives one the sense of walking from darkness towards the light (heaven).

Trees supplied by a parishioner were used to supply some of the lumber used in the sanctuary floor, altar, and ambo (pulpit). All of the wood you see was cut, sanded, stained, installed, etc. by volunteer parishioner labor. The altar, which represents Christ, has carvings that match the shape of the stained glass windows. This is where the Liturgy of the Eucharist, the second part of the Mass, is celebrated. The altar as well as the ambo were constructed by parishioners.

To the left of the altar is the ambo (pulpit). Ambo means a standing table for the Word of God. This is where the first part of the Mass, The Liturgy of the Word, is celebrated. Its carvings match the altar and also the shape of the stained glass windows.

Behind the altar and ambo hangs the crucified Christ. The corpus came from the previous church and parishioners made the new wooden cross. On the cross are the Latin letters: INRI. These are the first letters of the Latin words: Iesus Nazarenus Rex Iudaeorum, which translates as follows: Jesus of Nazareth King of the Jews.

The stained glass windows on either side of the cross were made in Germany and purchased in 1921. They were installed in the sanctuary of the previous church. They are marvelous examples of an exquisite stained glass art form known at the turn of the century. The windows hold a beautiful rich color in various shades, as well as, the intricate and vivid details of facial features, robes, and other visual appointments. When light is refracted through these windows, they become even more stunning in vividness and detail. These windows are truly works of art and a priceless part of the St. Joseph Church building.

The window on the left is Christ at the Last Supper. The one on the right is of Melchizedek, King and Priest, presenting bread and wine to Abraham. Both Jesus and Melchizedek are kings and priests, both offered bread and wine, and both receive their priesthood directly from God. Melchizedek is from the Old Testament and Jesus Christ is from the New Testament.



Above the sanctuary is the clearstory, representing the Crown of God. He is the King of the Universe. The 24 windows composing the crown have flames in them matching those in the stained glass windows in the walls. The flames represent God's fiery love for us. He appeared in a burning bush to Moses and the Holy Spirit appeared as tongues of fire at Pentecost. The windows, being in a circle, have no beginning or end, as does the reign of God.

To the right of the sanctuary is the choir area. It is situated as such so the members of the choir will feel part of the celebration. The organ was donated in the 1930's and it was refurbished when it was removed from the old church. The blower, pipes, and other apparatus were also removed from the old church and refurbished. The organ sits on a movable platform so that it can be placed at different locations. Behind the organ is a door to a small room. This serves as the music coordinator's office, storage room for music and the location of the church's sound system. Much research and money was invested in this area as it was the desire to have the best music and sound system possible for the new church.



On each side of the church are the remaining stained glass windows. All six stained glass windows were removed from the old church, refurbished and installed in the new church. They were purchased in the early 1900's and are of the style of that period. Each window is divided in half with each half having a flame at the top matching those in the clearstory. The seven diamonds represent the seven days that it took God to create the world. Each half also has a round medallion. The two middle medallions on each side represent the four Gospel writers. The six halves on both sides of the church, for a total of twelve, represent the twelve Apostles of Jesus.



The Fleur de Lis is evident throughout the windows in various styles. The flower is from the middle ages and is commonly accepted as being from the lily. It is a symbol of virginal purity throughout the history of the church. St. Joseph is pictured many times holding a lily.



As you face the altar, starting on the right side of the church and then starting on the left side, the first medallion is of the Greek letters ALPHA OMEGA, which are the first and last letters of the Greek alphabet. Jesus is the Alpha and Omega, the first and the last, the beginning and the end.

Continuing to the right, the second medallion is a Cluster of Grapes. This symbolizes The Blood Of The Lord, as water and wine at Mass is changed to his Blessed Blood. It also symbolizes the Church, The Chosen Vineyard Of God.



The third medallion is that of an Ox, which represents St. Luke, author of the Gospel bearing his name and the Acts of the Apostles. His Gospel emphasizes the priestly office and the sacrificial death of our Lord. In the Old Testament, the Ox was the traditional emblem of sacrifice.

The fourth medallion is that of an Eagle, which represents St. John, author of the fourth Gospel. His Gospel gives us a glimpse into the vastness, the height and the depth of God's love. The Eagle, the most magnificent bird of all, soars to great heights towards the sun.



The fifth medallion depicts a Crown symbolizing God's reign here on earth and in heaven. The symbolism is that of the clearstory. With the crown comes victory over death.



The sixth medallion depicts a Circular Wheel with three spokes connecting a smaller wheel in the middle. The outer circle where the spokes meet the wheel, each have a Latin initial. P (Pater) is for Father, F (Filius) for the Son and SS (Spiritus Sanctus) for the Holy Spirit. This symbolizes the Holy Trinity. Also on the outer edge of the circle are the Latin words Non Est (is not). As you follow the circle, this means that the Father is not the Son and the Son is not the Father; the Father is not the Holy Spirit and the Holy Spirit is not the Father; the Son is not the Holy Spirit and the Holy Spirit is not the Son. On the three spokes of the wheel leading to the center, is the word Est (is) and in the center is the Latin letter D (Deus) meaning God. This then means that the Father is God, the Son is God, and The Holy Spirit is God. The wheel concept was a common way to explain the Trinity in the early part of the Twentieth Century, as there are three distinct, divine Persons in One God.

Facing the stained glass windows on the opposite wall and going from left to right, the first medallion depicts the Greek initials IHS, the first three letters of the name Jesus in Greek.



The second medallion has the letters AM that stands for the Latin words Ave Maria (Hail Mary) and a crown symbolizing Mary as Queen of Heaven and Earth.

The third medallion depicts a Winged Man symbolizing St. Matthew, author of the Gospel that bears his name. A winged man is used to depict St. Matthew because his Gospel starts with an account of Jesus' human ancestry. He emphasizes the humanity and kingly character of Jesus Christ.





The fourth medallion depicts a Lion symbolizing the author of the earliest Gospel, St. Mark. A lion represents him because he begins his Gospel with the account of St. John the Baptist, who, like a roaring Lion in the wilderness, was “a herald’s voice in the desert, crying out for the people to repent”.

The fifth medallion depicts Whips, Crown of Thorns, a Rope and a Pillar symbolizing the scourging/whipping of Jesus at the Pillar during his Passion.



The sixth medallion depicts a Cross with a Purple Robe. The soldiers put the purple robe on Jesus and mocked him as a king, even though He really is, just not of this world. The cross was the instrument used to bring our salvation.

On the back walls of the church are the Stations of the Cross. They were purchased for the new church and were ordered from Italy. There are also four wooden crosses that were hung at the Dedication Mass. These crosses mark the spots where, during the Dedication Mass, sacred chrism oil was used to anoint the church.

To the left of the sanctuary is the Reconciliation Room. This area provides a warm and comfortable environment for spiritual healing. The Sacrament of Reconciliation can be received either face to face or anonymously.

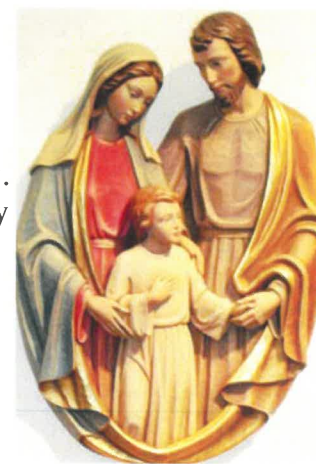
The next door is to the working sacristy. This area is for the storage of church items and is also used by the sacristans to clean, take care of, and fix or mend the many items owned and used in liturgical celebrations.

The Ambry holds the sacred oils and was handcrafted by parishioners. SC (Sacra Chrisma) is the Sacred Chrism used for Baptism, Confirmation, Ordination to Priesthood and Consecration of Altars. This was the oil used during the Dedication Mass. OI (Oleum Infirmorum) is the Oil of the Sick used for anointing the sick. OC (Oleum Catechumenorum) is the Oil of Catechumens used for anointing catechumens at Baptism. The Bishop during the Chrism Mass, held during Holy Week each year at the Cathedral, blesses these oils in large containers. They are then transported to all the parishes of the diocese. The Ambry is replenished with fresh oil every year. The small stained glass window showing Jesus' Bleeding Heart came from stained glass in the previous church.



Parishioners handcrafted the Baptismal Font. The beautiful blue bowl inside the font holding the holy water was hand blown in Colorado and is from the Chrism Series of Glass. The holy water bowls by each door match the Baptismal bowl. Lights under the bowl accentuate the water and the colors.

The Holy Family Statue hanging on the wall was made in Italy. Jesus, Mary and Joseph remind us of the trials and tribulations of family life. They serve as role models and are ready to help us in our journey.



The tabernacle (from the Latin word tabernaculum meaning tent) and its pedestal were made by parishioners. The gold doors were in the previous church when the tabernacle was on the high main altar. They have been refurbished and used here. The Vigil Light also came from the previous church and is lit at all times symbolizing Jesus' presence. The three windows surrounding the tabernacle represent the Holy Trinity – the Father, the Son and the Holy Spirit - Three in One.



## THE BLESSED SACRAMENT CHAPEL

The Blessed Sacrament Chapel provides a space for quiet reflection and prayer. It is truly a holy place. Parishioners handcrafted the wooden pedestal, tabernacle and doors. On top of the tabernacle sits a crucifix that was used in the previous church. It was purchased in 1941 for the high main altar of the old church. It now stands before us as a reminder of our ancestors who sacrificed much for our heritage. Candles and votive lights are lit by the faithful and symbolize their ongoing hopes and prayers. On the wall is the Fifteenth Station, which depicts the Resurrection and a hand carved statue of St. Joseph. This statue was carved by monks in a monastery near Steinfeld, Germany, the home of the first settlers of Fort Jennings.



## THE BASEMENT

The basement can be accessed from inside of the church from the Narthex using either the stairway or the elevator. There are also other entrances from outside. At the bottom of the inside stairway or as you exit the elevator, you enter Heritage Hall. This is a sacred place in our church and is dedicated to our ancestors that came before us. All of the items on display here are from the previous church.



As you enter Heritage Hall, to the left is a statue of Mary with a Monstrance on either side of her. Traditionally, in older churches, to the left side of the high main altar, was an altar dedicated to Mary with a statue of her above it. This statue was used for that purpose in the previous church. The statue stands on a pedestal bricked by the bricks used in the previous church. The Monstrance is used in Eucharistic Exposition. The one on the left is much older than the one on the right. The smaller vessel is used to hold the Body of Christ in the tabernacle.

To the right of the statue of Mary is the Library. Books and materials can be checked out for individual use or for small group settings. The Library also has other historical items of interest. All parishioners are encouraged to visit this room often.

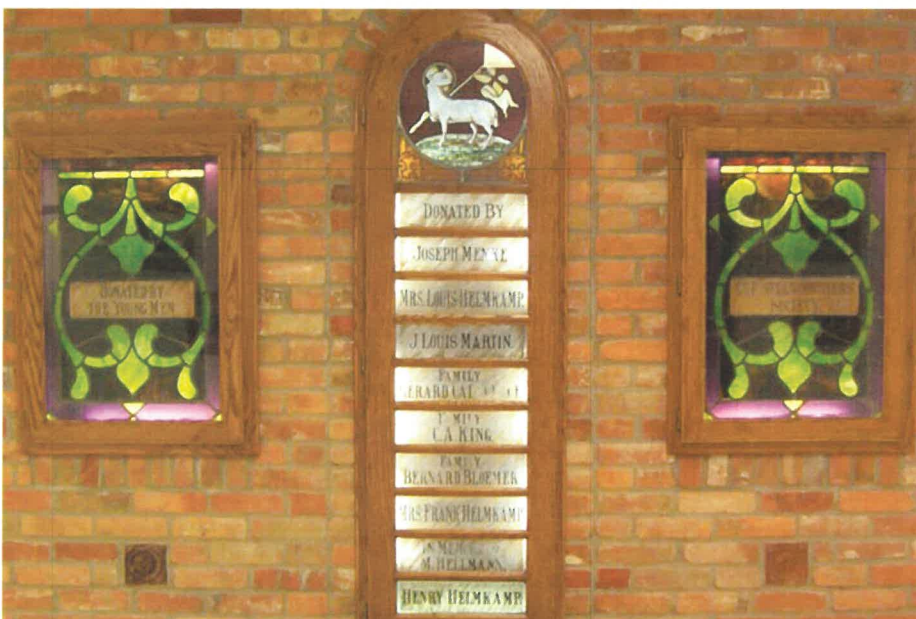
Across from the Library is a brick wall using the bricks from the previous church. These bricks were made in 1883 – 1884 at a nearby clay deposit along the Auglaize River and transported to the site to be used in the construction of the 1883 church. After that church was demolished, the bricks were saved, cleaned and used here. Starting on the right side of the wall, a plaque is on display that hung to the left of the front door of the old convent, which was later used as the Religious Education Center. When the plaque was removed from the old convent, it was discovered that on the backside, the same words written in English were also written in Latin. The plaque was split in half so that both sides could be displayed.



The columns used on the corners of the wall, were used in the previous church as columns that supported the choir loft. They were cut in half and used here.

The Coordinator of Religious Education and the teachers, use the Religious Education Office.

The 1883 stone and the terra cotta design blocks were used in the previous church. The 1883 stone was above the front door of the church.



The stained glass windows are from the previous church. These list the benefactors of the windows that hung in the old church. Above the center window is a circle with a Standing Lamb With a Banner. This symbolizes victory.

Throughout this Hall are pictures of the outside of the two previous churches, the previous two convents, rectory, grade school, and the inside of the 1883 church at various times throughout its history.

To the right of the Library is a statue of St. Joseph. This statue was in the previous church and stood above the St. Joseph altar, which was to the right of the main altar. The statue stands on a pedestal bricked by the same bricks used in the 1883 church building. Inside the pedestal is a time capsule that was lowered into place on May 21, 2005 during the one-year celebration of the dedication of the church. It is to be opened in May, 2105. The crucifix to the left of the St. Joseph statue was used on the high main altar until the crucifix on display in the Blessed Sacrament Chapel was purchased in the early 1940's. The crucifix to the right of St. Joseph was used in the priest sacristy in the previous church.



The chair is commonly referred to as the Bishop's Chair. When the Bishop came to St. Joseph's to confirm or lead a special celebration, he used this chair. He was the only person allowed to sit on its seat. The newspaper hanging on the wall is from the Time Capsule that was found in the corner stone of the 1883 church. It is on display to honor our ancestral heritage and to help us appreciate all the hardships that our ancestors went through developing the community of Fort Jennings.

As you walk down the hallway, the door to the right leads to the pre-school room. On the walls parishioners painted a depiction of Noah's Ark with animals standing two by two. If you look closely, you can see two of the animals painted in the Fort Jennings school colors and a "F" and a "J" are hidden in the painting.



Continuing down the hallway are pictures of all the former pastors of St. Joseph's. At the end of the hall, is a doorway leading to the Fellowship Hall. This hall seats around 300 and can be used for various celebrations. Around the perimeter of the Hall are classrooms used in the religious education of the students of St. Joseph Parish. There are also two large storage areas and a fully equipped kitchen.

## EXTERIOR

The landscape surrounding this beautiful St. Joseph's Church is the result of hundreds of hours donated by its parishioners. The design, installation, and maintenance of the landscape is a labor of love by volunteers who wanted the worship space to begin even before entering the Church. A core group of individuals began with a plan, but the greater community pitched in to plant trees, shrubs, and flowers. Local vendors offered discounts on supplies and plants. Wholesalers provided materials at cost to aid in the effort. Local gardeners donated plants and flowers from their own gardens. Many hands made light work of the installation of topsoil, the tilling of the site, the nurturing of hundreds of plants, and the spreading of over 100 cubic yards of mulch. Men, women, and children volunteered to water and weed the finished landscape through the seasons. The community here at St. Joseph's Catholic Church are proud of the efforts made by everyone involved.



Dwarf Lilac Patio Tree



Princeton Sentry' Ginkgo Tree

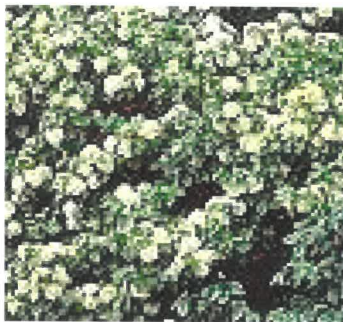
At the main entrance to the Church, a rock garden flanking the steps is first encountered. The rocks came from local farm fields and parishioners donated most of the perennial flowers. Twin dwarf lilac patio trees greet everyone with their scented flowers in late spring. Also at the entrance, as well as other locations, cut-stone benches match the stonework built into the masonry of the Church. On either side of the main entrance are matching garden vignettes that become a focus from both outside and inside. A continuous hedge of box woods form a circular pattern that symbolizes the infinity of God's presence in the world. Three elements within the hedge represent the Holy Trinity. A globe blue spruce, a planted urn, and a fern leaf buckthorn shrub set off the design and remind us of the mystery that is our God. The trees centered on the Church and flanking the steeple are columnar ginkgo trees. The ginkgo is valued for its narrow and spire-shaped form and is known to live for hundreds of years. Perhaps generations from now, St. Joseph's patrons will walk past these same trees as they enter the Church building.

Moving around to the south entrance to the Church, a triangular garden is highlighted by a raised bed surrounded by stones. Planted at one end is a crabapple with cut leaves, white blooms in spring and yellow fruits in the fall. The fruit is bitter to humans and thus the Latin name for the crabapple: *Malus*. In Latin, *malus* means evil or harmful. The tree is often planted in religious gardens as a reminder of the bitterness of sin. Offsetting the beautiful, but maligned crab-tree is a copper water basin to remind us of our baptism and forgiveness of sin. Highlighting this area is a precious statue of an angel gazing into the basin.



White Flowering Crabapple Tree

As we travel around the rear of the church building, towards the rectory, the landscape continues with a long hedge of viburnum shrubs that have white flowers in late spring. The *carlesii* viburnum is known for its white, late spring flowers that emit a spice-like fragrance to those passing by. Yellow black-eyed Susan's and purple veronicas provide summer color in this area as well.



Viburnum Carlesii



Veronica



Black-Eyed Susan

Outside the chapel area, on the northeast corner of the Church, you will find a brick path through a garden of considerable interest. This garden continues a Catholic tradition of dedication to Mary, the mother of Jesus. Much time and research was involved in the planning of the Mary Garden. Gardens dedicated to Mary have been present since medieval times in Europe and first appeared in public gardens of the U.S. around 1930. Many legends surround many flowers associated with the Blessed Virgin. In fact, at one time, the names of flowers were ONLY referred to by their dedicated Mary names. This was a way of honoring Mary and showing devotion.

As examples, the common white Shasta daisy (1) can be referred to as 'Mary's Star'; Dianthus species, sometimes called 'carnation pinks' (2), can be referred to as 'Mary's Love of God'; Galium or sweet woodruff (3), can be called 'Our Lady's Bedstraw'. Sometimes the common name for a flower is the same as the Mary devotional name. Such is the case with 'Lady's Mantle'(4) and the 'Madonna Lily'(5). All these flowers can be found planted in our gardens here at St. Joseph's.



(1)



(2)



(3)



(4)



(5)

In addition to flowers, some shrubs and trees have legendary ties to Mary. For instance, the evergreen hedge that will one day provide privacy to the garden is formed with upright junipers. The legend tells that when the Holy Family was in flight to Egypt, juniper groves would open up their dense, prickly branches and allow Joseph, Mary, and Jesus to hide in protection from Herod's soldiers. It is believed that inside the groves was soft and sheltering while the outside needles became sharp as spears. Anyone stuck by a juniper needle understands why the soldiers would not pursue. Nearly all the plants and flowers found in our Mary garden have legendary or religious reference to Our Holy Mother.



At the center of the garden is a statue of Mary, known as Our Lady of the Streets. The image of Mary represented here is one of motherly beauty and grace and is meant to remind us that Mary came from a simple rural life, much as we do. The garden is intended to provide a space for meditation, prayer, and reflection on the life of Mary.

The curving brick path represents a serpent. Many times Mary is depicted standing on a serpent, the symbol of evil. Whether you sit and enjoy the garden or stroll the curving brick path (a path installed with donated labor by local craftsmen) take note of the focus on Mary. Just a note on the stones at the base of the pedestal: they were keystones salvaged from the original Church that once stood on the very same site. As the garden continues to grow, it is hoped that parishioners will find this place a sanctuary for rest and prayer.

If anyone would like to read more on the design and history of Mary gardens, feel free to check out the book, *Mary's Flowers: Gardens, Legends, and Meditations* by Vincenzina Krymow found in our church's library in the basement. Also, there are a few websites on the subject: [www.mgardens.org](http://www.mgardens.org), <http://fisheaters.com//marygardens.html>, <http://www.catholicstandard.org/news/05-09-02/1.shtml>, as well as some others found on the Internet.



Hosta 'Cherry Berry'



Epimedium



St. John's Wort



Japanese Maple

Finally, the tour of the landscape surrounding St. Joseph's Church ends at the north covered entrance. This triangular garden is home to a variety of hostas and other shade-loving plants such as hosta, epimediums, St. John's Wort, and a beautiful Japanese Maple. The Maple, found centered in the landscape bed, is often associated with peace and tranquility in oriental style gardens. Hanging from its branches is a simple wind chime to remind us of God's gifts of peace and harmony. Also placed in this garden is a elegant white marble birdbath that lends a simplistic beauty and another reminder of God's grace given at our baptism.



In the middle of the u-shaped driveway forming the drop-off area, stands a statue of St. Joseph. The statue was purchased in 1998 with money donated anonymously for the celebration of 150 years of the founding of the parish. It was blessed by Bishop Albert Ottenweller at the Sesquicentennial Anniversary Mass held on March 21, 1998. The pedestal that the statue stands on is the corner stone of the 1883 church building. The front side of the corner stone depicts a cross, the symbol of our salvation. To the right side of the cross are the Latin words: ECCLESIA ST. JOSEPH AEDIFICATA 1883 meaning "The Church of St. Joseph, Constructed in 1883". Inside this stone was a small time capsule placed by the parishioners in 1883. Its contents are now on display in Heritage Hall in the basement of the church.



As with our previous two churches, our new church is the result of many people coming together and making a dream a reality. It would not be the beautiful and well built structure it is without the many hours of volunteer labor and donations of money and materials. It is truly something the Parishioners of Saint Joseph are proud of and has brought to us the true meaning of Church.....PEOPLE.