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#### WEEKEND MASS SCHEDULE

Saturday—5 PM

Sunday—8 & 10:30 AM

#### RECONCILIATION

Saturday 4-4:45 PM

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Evansville, IN 47720

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#### SCHOOL

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Evansville IN 47720

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#### WEBSITE

[www.stjoeco.org](http://www.stjoeco.org)

#### PRAYER REQUESTS

(812) 963-3149

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## JANUARY 18, 2026 THE SECOND SUNDAY IN ORDINARY TIME



Dear friends,

You may know it, but there is a top five list of favorite Catholic Hymns—*Be Not Afraid*, *On Eagles Wings*, *How Great Thou Art*, *Amazing Grace* and *Here I Am Lord*. Sound familiar? This last hymn, “Here I Am, Lord” finds its roots in the Book of Samuel. We read about a young Samuel who hears the Lord calling, but thinks it is his spiritual guide

and mentor Eli. He is young and has not yet learned to discern the ways of the Lord. Eli leads him to trust that it is God that is calling him.

I think there is something in all of us that wants to believe that if God calls us, we would be willing to say “Here I am Lord, I come to do your will.” I think that is why the hymn “Here I Am” is so popular.

While we may all have the genuine desire to follow Jesus, it can be more challenging to determine when it is that God is calling and just how we are to respond to that call. The scriptures are full of stories of people who do not recognize God’s call in their lives or, when they do recognize it, dismiss it by claiming they are not worthy of the call or even have the ability to do what God is asking.



This coming Monday we remember the work of the great Baptist minister—Martin Luther King. As a young minister, he saw the injustices that so many people of color were facing and he had the courage to respond. At the time, he was a young minister—in his mid twenties when he became the moral voice of the civil rights movement. There was a price to this decision. He risked upsetting people by pointing out the sin of racism. He was sent to jail and many well intentioned religious leaders of the day told him to stop pushing so hard for change. He risked physical harm when people fire bombed his house and made numerous threatening phone calls.

I keep thinking back to when I was in my late twenties—a young newly ordained priest. Would I have had the courage to respond? But that was his work and not mine. God does not give us strength to do the work of someone else, but only the strength to do the work that is ours to do.

As we try to do what God asks of us, our life can be filled with hesitant steps, choices that are surrounded with confusion leaving us wondering if we are on the right path. On most days, all we have for certain is the desire to do the right thing. Thomas Merton, a twentieth-century monk from the Abbey of Gethsemane in Kentucky spoke eloquently of this predicament in a prayer that he composed.

*My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact, please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this, you will lead me by the right road, though I may know nothing about it. Therefore will I trust you always, through I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone. Amen*

Leaning into the journey of life

Fr. Gene Schroeder

HERE I AM  
*Lord*  
SEND ME



Today may there  
be peace within.  
May you trust your  
highest power that you  
are exactly where you  
are meant to be. May  
you not forget the

infinite possibilities that are born of  
faith. May you use those gifts  
that you have received,

and pass on the love that has been  
given to you. May you be content  
knowing you are a child of God.

Let this presence settle into your  
bones, and allow your soul the freedom  
to sing, dance, praise and love.

It is there for each  
and every one of you.

Prayer of St. Mother Teresa



## CELEBRATION OF THE EUCHARIST

SATURDAY, JANUARY 17  
SECOND SUNDAY  
IN ORDINARY TIME

5:00 PM MASS: Syl Happe, Fran Happe, Don & Darlenen Baumgart, Jeremy Clem, For all the people in our parish

SUNDAY, JANUARY 18  
SECOND SUNDAY  
IN ORDINARY TIME

8:00 AM MASS: Barbara & Leo Schaefer, Urban & Dean Schaefer, Bernice Fenwick, John Reckelhoff, Al & Katie Schmitt

10:30 AM MASS: John Heerdink (1860), Elis Beckerle (1891), Agatha Mayer (1895), Martin Frey (1899), Secunda Henning (1902), Doris Rohnbacher (1937), Mary Seib (1948), Joseph Englund (1984), Nadine (2004) & Clarence Macke, Walter (2018) & Evelyn Weis

MONDAY, JANUARY 19  
WEEKDAY IN ORDINARY TIME

6:30 PM MASS: Sr. Mary Carmen & Sr. Mary Carmel Spayd, OSB, Bernadette (2011) & Robert Jean, Jeremy Clem (2016)

TUESDAY, JANUARY 20  
WEEKDAY IN ORDINARY TIME

7:30 AM MASS: Jerry Drone, Martin Hutchison, Infant Rexing (1869), Fred Sauer (1883), Herman Joseph (1923), Amy Jo Fechtmeister (1979), Helen (1993) & Louis Keller

WEDNESDAY, JANUARY 21  
ST. AGNES

7:30 AM MASS: Francis Helfrich (1905), Matilda Mayer (1936), Conrad Gries (1973), William Gries (1989), Albert (1989) & Verena Steckler

THURSDAY, JANUARY 22  
DAY OF PRAYER FOR THE PROTECTION OF LIFE

NO MASS: Frederic Sauer (1872), Theresa Schmitt (1884), Thomas Hartlein (1892), Henry Riedford (1914), Sr. Perpetua O.S.F. (Gertrude Spitzer) (1947), Joseph Johnson (2000), Dorothy (2017) & Frank Eckart

FRIDAY, JANUARY 23  
WEEKDAY IN ORDINARY TIME

7:30 AM MASS: Matthaeus Hartlein (1884), Alice (1975) & Leo Hillenbrand (1975)

SATURDAY, JANUARY 24  
THIRD SUNDAY IN ORDINARY TIME

5:00 PM MASS: John Bahl (1862), Joseph Birger (1875), John Hoefling (1879), Frank (1950) & Mary Hoefling, Elizabeth (1955) & Peter Wigand, Noble Gentry (1969), Ella Kijanka (1997)

*Follow  
me &  
I will make you  
fishers  
of men.*  
MATTHEW 4:19

SUNDAY, JANUARY 25  
THIRD SUNDAY  
IN ORDINARY TIME

8:00 AM MASS: Eddie Lagunzad, Janet (Will) & Kenneth Gest, Al & Verna Will, Monte Jackson, Tammi Lattner, Sharon & Tim Will

10:30 AM MASS: Margaret Wolf (1884), Elizabeth Bender (2005), Gregory Kempf (2005), Doug Schapker (2022), Elmer & Charlotte Schapker



**CHILDREN (age 4 thru 2nd grade) ARE INVITED  
TO JOIN US FOR THE LITURGY OF THE WORD  
AT THE 10:30 AM MASS EACH SUNDAY**

Today's responsorial Psalm is the  
theme song of the good steward:  
"Here am I, Lord; I come to do your will."  
May I, too, stand ready to offer myself and  
my gifts in the service of God.



**STEWARDSHIP:** *The Lord's Way*

JAN. 11, 2026	\$ 28,130.00
WEEKLY BUDGET	\$ 15,350.00
TOTAL INCOME TO DATE	\$ 384,691.61
BUDGET TO DATE	\$ 429,800.00
MAINTENANCE	\$ 60.00
<b>OUTREACH MINISTRIES</b>	
HAITI	\$ 453.00
HAITI FOOD FUND	\$ 170.00
HAITI STUDENT SPONSORSHIPS	\$ 1,251.66
ST. VINCENT DePAUL	\$ 5.00

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to our parish and to our outreach ministries. Remember that  
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## PLEASE REMEMBER IN YOUR PRAYERS THOSE WHO HAVE BEEN IN THE HOSPITAL AND NURSING HOME

HERITAGE: Brenda Koester, Christine Settle, Jack Fleegeer

HOLIDAY RETIREMENT VILLAGE: Anna Mae Gries

BETHEL MANOR: Margaret Kafel

CYPRUS REHABILITATION CENTER (NEWBURGH): Steve Hasselbrinck

RIVERWALK SENIOR COMMUNITY: Carl Kempf

RIVER POINTE: Beverly Jones

HAMILTON POINTE: Carolyn Pfaffman

EVANSVILLE PROTESTANT HOME: Mary Lou Davis

JAN. 18: Amy Cody, Rodger Duncan,  
Delores Folz, Thomas Nisley

JAN. 19: Tracy Adler, Brian Holz

JAN. 20: David Conaway, Michelle Luigs,  
Tammy Luigs, Marleen Voelker

JAN. 21: Loinda Cowan, Ann Ennis, Danielle Gries

JAN. 22: Jackson Baumholster, Theresa Dloyle

JAN. 22: Joe Greubel, Angiew Gries, Chris Wallace

JAN. 23: Michael Wiley

JAN. 24: Libby Broerman, Jossie Burk, Jacie Gerteisen,  
Quinn Kempf, Caitlin Moore, Gary Weinzapfel

JAN. 24: Calwe & Rachel Schnaus

**HAPPY  
BIRTHDAY**



**HAPPY  
ANNIVERSARY**



Please remember in your prayers *Arthur Goedde*,  
the uncle of Greg Head, *Janet (Will) Gest*, the  
cousin of Chris Will, and *Sr. Mary Carmel Spayd*,  
*OSB*, who died last week. Many of you will remem-  
ber Sr. Mary Carmel from her days as the principal at  
Mater Dei High School. from her days grandfather of  
Brandon Hartz who died this past week. May God's  
peace be with all the members of their families.

## SPECIAL COLLECTION THIS MONTH FOR THE CHURCH IN LATIN AMERICA

Your gift helps fellow Catholics in Latin America and the  
Caribbean who are rich in spirit but  
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site at [www.usccb.org/latinamerica](http://www.usccb.org/latinamerica).





## Liturgical Ministers

LECTOR (L) EUCHARISTIC MINISTERS (EM)

WEEKEND OF JAN. 17-18: 5 PM (L) Sis Jarboe (EM) Mary Loehrlein, Carolyn Hutchinson, Donald & Brandon Werner 8 AM (L) Dave Schmitt (EM) Brian and Ann Craney, Marcia Frey, Terry Drone 10:30 AM (L) Jane Scheller (EM) Debra Baumgart, Sally Kempf, Cecelia Koch Kitty Deig

WEEKEND OF JAN. 24-25: 5 PM (L) Toni Askins (EM) Mary Kay Fehrenbacher, Donna Niemeier, Eric and Karen McDonald 8 AM: (L) Josh Baehl, (EM) Rodney and Paula Baehl, Lisa Cook Darlene Appler 10:30 AM (L) Chad Martin, (EM) Paul Hillenbrand Jena Wessel Rachael Schnaus Becky Doshier

**WE'RE WRAPPING UP OUR SALES FOR THE 2026 ST. JOE LOTTERY.** Be sure to get your name in the pot to be eligible for our first drawing of the year. Call the parish office and we'll deliver the tickets to you! We need all our ticket sellers to return their sold tickets to the office this next week so we can wrap up our sales for this year's lottery. **MATER DEI/MEMORIAL TREASURE THE TRADITION LOTTERY TICKETS** are also Available. Call Margie Hartmann (812-453-6826) or the parish office (812-963-3273).



## COMING THIS WEEK.....

- **Women's Bible Study Friday** from 8:30-10 am We will meet in the school meeting room. We're studying the Acts of the Apostles. Childcare Provided
- **That Man is You Wednesday**, at 5:30 pm in the school meeting room.
- **Foundations of Faith** covering the catechism through videos and reading. **Wednesday at 6:30 pm in the meeting room**  
For information contact Jessica Reckelhoff, email jreckelhoff@evdio.org, 812-598-1151

*Coming.....March 7 & 8, 2026*

**HOPE**  
*Women's Retreat*

Register on line at St. Joe Facebook. \$50/person Or contact Jessica Reckelhoff (jreckelhoff@evdio.org) or Rachael Schnaus (rschnaus@yahoo)



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## SIGN UP NOW FOR ST. JOE COMMUNITY BASEBALL/SOFTBALL



Sign Up now, for the 2026 St Joe Community Baseball & Softball teams. Boys and girls age 3-12. <http://www.leaguelineup.com/stjbaseball>. Questions? Call Jon Eickhoff at 812-455-3361.

**MEN'S CLUB MEETING--MONDAY @ 7 PM IN THE CAFETERIA**

## ON THE LOVE FOR THE POOR

*We are reading from the Apostolic Exhortation Dilexi Te of Pope Leo to all Christians on the Love of the Poor*

The monastic tradition teaches us that prayer and charity, silence and service, cells and hospitals form a single spiritual fabric. The monastery is a place of listening and action, of worship and sharing. Saint Bernard of Clairvaux, the great Cistercian reformer, firmly recalled the need for a sober and measured life, in the refectory as in monastic clothing and buildings, recommending the support and care of the poor. For him, compassion was not an option, but the true path of following Christ. Monastic life, therefore, if faithful to its original vocation, shows that the Church is fully the bride of the Lord only when she is also the sister of the poor. The cloister is not only a refuge from the world, but a school where one learns to serve it better. Where monks and nuns have opened their doors to the poor, the Church has revealed with humility and firmness that contemplation does not exclude mercy, but demands it as its purest fruit.

### *Freeing prisoners*

Since apostolic times, the Church has seen the liberation of the oppressed as a sign of the Kingdom of God. Jesus himself proclaimed at the beginning of his public ministry: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives" (Lk 4:18). The early Christians, even in precarious conditions, prayed for and assisted their brothers and sisters who were prisoners, as the Acts of the Apostles and various writings of the Fathers attest. This mission of liberation has continued throughout the centuries through concrete actions, especially when the tragedy of slavery and imprisonment has marked entire societies.

Between the late twelfth and the early thirteenth centuries, when many Christians were captured in the Mediterranean or enslaved in wars, two religious orders arose: the Order of the Most Holy Trinity and of the Captives (Trinitarians), and the Order of the Blessed Virgin Mary of Mercy (Mercedarians). These communities of consecrated persons were born with the specific charism of freeing Christians who had been enslaved, placing their own possessions at the disposal of the enslaved and many times offering their own lives in exchange. The Trinitarians, with their motto *Gloria tibi Trinitas et captivis libertas* (Glory to you, O Trinity, and liberty to the captives), and the Mercedarians, who added a fourth vow to the religious vows of poverty, chastity and obedience, testified that charity can be heroic. The liberation of prisoners is an expression of Trinitarian love: a God who frees not only from spiritual slavery but also from concrete oppression. The act of rescuing someone from slavery and captivity is seen as an extension of Christ's redemptive sacrifice, whose blood is the price of our redemption.

The original spirituality of these orders was deeply rooted in contemplation of the cross. Many gave their own bodies to replace prisoners, literally fulfilling the commandment: "No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13).

The tradition of these orders did not come to an end. On the contrary, it inspired new forms of action in the face of modern forms of slavery: human trafficking, forced labor, sexual exploitation and various forms of dependency. Even today, when millions of people – children, women and men of all ages – are deprived of their freedom and forced to live in conditions akin to slavery," this legacy is carried on by these orders and other institutions and congregations working in urban peripheries, conflict zones and migration routes. When the Church bends down to break the new chains that bind the poor, she becomes a paschal sign. **TO BE CONTINUED**



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