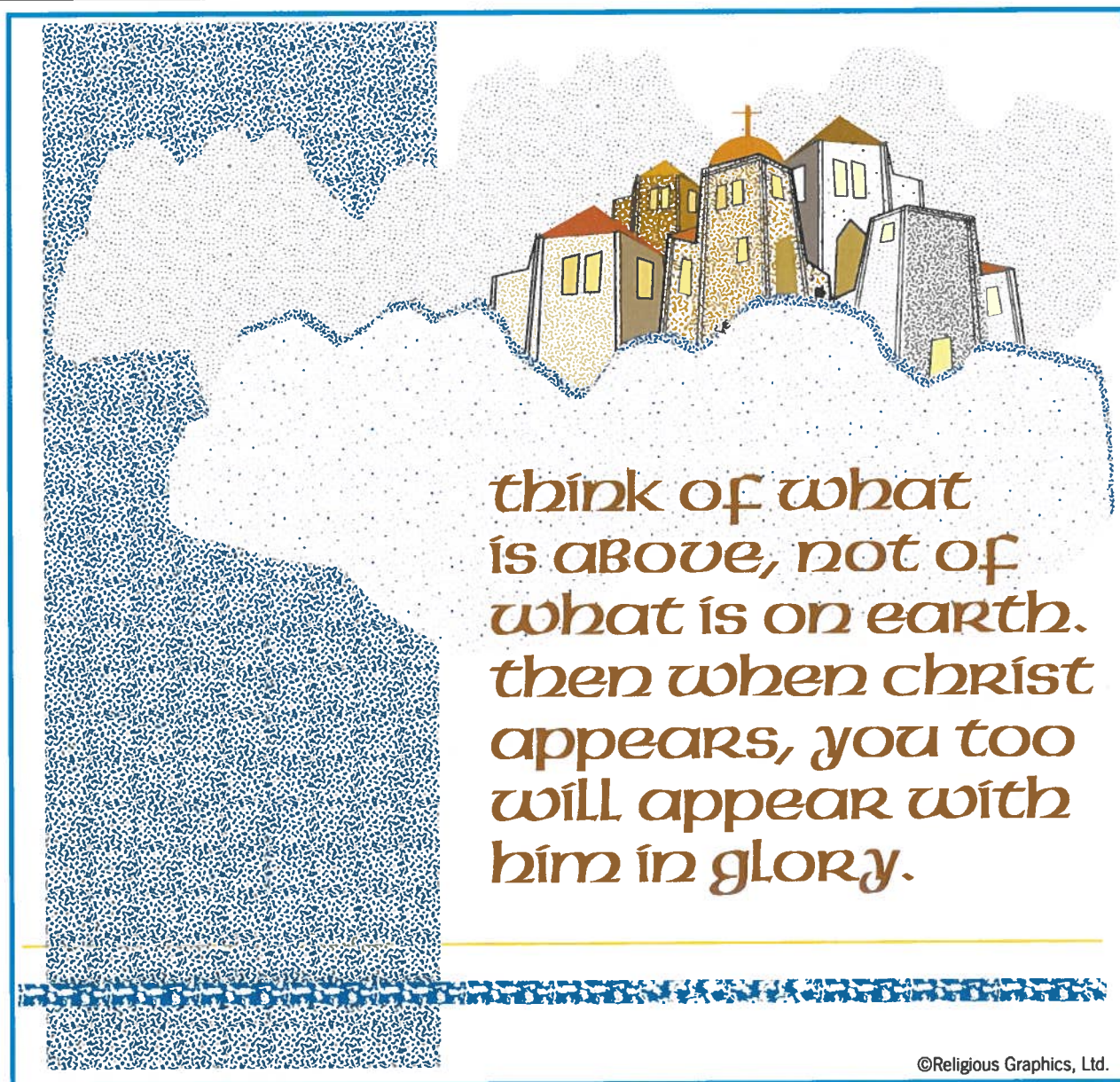


The Roman Catholic Parishes of
St. Margaret Mary, Herscher
St. James the Apostle, Irwin
Sacred Heart, Goodrich

18TH SUNDAY IN ORDINARY TIME

AUGUST 2-3,



Weekend Masses:

St. Margaret Mary	Sat. 5:00 pm	Sun. 10:30 am
Sacred Heart	Sun. 7:30 am	
St. James	Sun. 9:00 am	

Confessions:

St. Margaret Mary	Sat. 4:15 pm
Sacred Heart	Sun. 7:05-7:20 am
St. James	Sun. 8:35-8:50 am

Church Mailing Address: 207 E. 5th Street Herscher, IL 60941

Phone: 815-426-2550

Quotable: "God in his own generosity continues to pour out his love upon us. And as he gives us his love, he only asks us to be generous and to share what he has given us with others."

—Pope Leo XIV (recorded address delivered in Chicago; June 14, 2025)

19th Sunday in Ordinary Time

August 9-10, 2025

Liturgical Schedule	St. Margaret Mary Saturday, August 9 5:00 pm	Sacred Heart Sunday, August 10 7:30 am	St. James Sunday, August 10 9:00 am	St. Margaret Mary Sunday, August 10 10:30 am
Celebrant	Fr. Ron Deacon Ron	Fr. Ron Deacon Ron	Fr. Ron Deacon Ron	Fr. Ron Deacon Ron
Ushers	Dan Hoffman Roger Jensen Dave Emling Gery Wright	Kyle Ferris Daryl Ferris	Dan Forsythe Cathy Jensen Jerry Ogrentz Mary Offerman	Kim Smicker Larry Wolles Galen Fritz Brent Fulton
Lector	Bobbi Buza	Rhonda Berns	Andy Hansen	Julie Splear
Eucharistic Minister				
Servers				
Greeters			Greeter—Rita Thiesen R. Leader—Kathy Dumas	The Wheelers

Mass Intentions for the Week

Monday, August 4 (SMM)

8:00 am +Marvin Cooper (Renee Behrends)

Tuesday, August 5 (SH)

8:00 am No Mass

Wednesday, August 6 (SJ)

8:00 am No Mass

Friday, August 8 (SMM)

8:00 am No Mass

Saturday, August 9 (SMM)

5:00 pm +Richard Wagner (MaryAnn Wagner)

+Madeline Bouchard (Pat Gray)

Sunday, August 10

7:30 am (SH)

9:00am (SJ) +Stephen Jensen (Bruce/ Cathy Jensen)

+Eric Nelson (Steve/Dena Coy)

10:30 am (SMM) For All the Parish Family

A Look Ahead

Thursday, August 14—Vigil Mass Assumption at SH 7 pm

Friday, August 15—Assumption Mass at SMM 8 am and at St. James at 7pm

Pastor— Fr. Ron Neitzke- 815-426-2550

Deacon – Ron Gagnon— rjgckg@aol.com

Home—815-933-4077

Parish Email – smm_sja_sh@yahoo.com

TriParish web page – www.triparishcatholics.org

Like us on Facebook triparishcatholic communities

Tri Parish Church office –Barb Riker 426-2550

Julie Bisailon 426-2550

Bulletin – Debbie Jensen - 426-2550

debjen04@gmail.com

Religious Education –

St. MM – Jill Fulton jfulton.stmm@gmail.com

Sacred Heart – Rhonda Berns – 426-5015

St. James—Tanhya Osenga tosenga81@gmail.com

Parish Nurse – Jackie Eberle – 815-421-4048

Prayer Line—

SMM -Janice 815-426-2574 jdstreefarms@aol.com

St. James— Mary Offerman-602-670-8888 (call or text)

Sacred Heart-Marilyn Pfeiffer 815-955-8246 (call or text)

Terri Weakley— 815-514-8171

Question of the week:

What or whom have I thought of when I have received an unexpected bounty? How can I be a more generous person?

Collections Weekend of July 27-28

St. Margaret Mary—\$2,016

Sacred Heart—\$1,217

St. James—\$1,100

Thank you for your generosity!

Gospel Shorts - Parable of the Rich Fool

If only I had been more prepared ... if only I had started earlier on my income tax ... if only we had started saving five years ago for our kids' college education ... if only I had learned the Bible better so that I could have answered the questions my co-worker asked me. We are procrastinating people.

In the 12th chapter of Luke, our Lord lifts up this spirit of readiness and anticipation of his return as a compass for deciding our daily priorities. For those who are ready, his coming is a joyful anticipation. For those who are not ready, it will be a fearful and panicky event.

Reflection A Visit

One day I rang a doorbell in a casual sort of way. 'Twas not a formal visit.

And there wasn't much to say. I don't remember what I said.

It matters not, I guess I found a heart in hunger ... a soul in deep distress.

He said I came from heaven.

And I often wondered why; He said I came to see him when no other help was nigh.

It meant so little to me, to knock at a stranger's door, but it meant Heaven to him.

And God's peace forever more

Parish News:

All Parishes—

⇒ Tri-Parish Office Hours— Our office hours are Monday, Tuesday, Wednesday, and Friday 9am—12 pm.

St. Margaret Mary-

St. James-

Sacred Heart-

⇒ The week of August 3rd, the St. Joseph candle burns in memory of Vernal Gagnon.

⇒ Sacre Heart Church needs to fill a few open spots on the church cleaning schedule. April, June and Sept. are all open. If you would like, share the cleaning with a friend, spouse, or relative. A poster with the schedule is on the bulletin board as you enter the church. Please feel free to sign up. Questions—call Terri at 815-514-8171. Thanks again to all those who volunteer their time and support our parish.



Please be aware, Father Rom will never text message you asking for you to purchase gift cards. If you receive a text from him, please call the office to verify it's authenticity. There's a great chance it is from a scammer.



Welcome into the faith to

Sadie Annabella Gray

daughter of Maureen and Joshua Gray
who was baptized at St. Margaret Mary
on July 26, 2025

The Transfiguration of the Lord August 6

MARK 9: 2-4

"And he was transfigured before them. Then Elijah appeared to them along with Moses, and they were conversing with Jesus."

A Stewardship Moment

Eighteenth Sunday in Ordinary Time

Weekend of August 2/3, 2025

In today's Gospel, Jesus offers a warning to those who pursue leisure and pleasure as their goal in life without concern for the poor and less fortunate. He tells the parable of the wealthy landowner who, upon yielding an exceptionally profitable harvest one year, determines that he will live the rest of his days in relaxation; to eat, drink and be merry. God calls the miser a "fool" and lets him know that his greed and self-indulgence will not bring him the security he seeks. Good stewards acknowledge that the money and possessions entrusted to them are to be used to further the mission of Jesus Christ. This week let us reflect on our own daily consumption habits. Do we spend money on articles that make us better ambassadors of Christ? Does our personal lifestyle bring "good news to the poor" (Luke 4:18)?

Obscure saint of the week: St. Anthony the Roman (August 3) was raised in a pious family during the time of the Great Schism; Anthony's loyalties lay with the Orthodox Church. He gave away his goods and became a hermit monk. He lived on a rock surrounded by the sea for fourteen months. The rock then broke loose and floated across the waters to Novgorod in Rus. Archbishop Nikita welcomed Anthony as a holy man and helped him build a church dedicated to the Blessed Virgin Mary. Anthony attracted students, built a monastery around the church, and served as its abbot. Anthony was known as a miracle worker.



Obscure saint of the week: St. Aspren of Naples (August 3) was a convert, brought to the faith by Saint Candida the Elder. He knew Saint Peter the Apostle, and one story says he was healed by him. Aspren was the first bishop of Naples, Italy, and devoted himself to evangelization.

The Sunday Gospel in Everyday English

Someone out of the crowd said, "Teacher, order my brother to give me a fair share of the family inheritance."

He replied, "Mister, what makes you think it's any of my business to be a judge or mediator for you?"

Speaking to the people, he went on, "Take care! Protect yourself against the least bit of greed. Life is not defined by what you have, even when you have a lot."

Then he told them this story: "The farm of a certain rich man produced a terrific crop. He talked to himself: 'What can I do? My barn isn't big enough for this harvest.' Then he said, 'Here's what I'll do: I'll tear down my barns and build bigger ones. Then I'll gather in all my grain and goods, and I'll say to myself, Self, you've done well! You've got it made and can now retire. Take it easy and have the time of your life!'

"Just then God showed up and said, 'Fool! Tonight you die. And your barnful of goods—who gets it?'

"That's what happens when you fill your barn with Self and not with God" (*from Luke 12*).



"Here I am Lord. A new day! A fresh awakening. Ready to serve you with all my strength. Ready to wrestle with Satan. Ready to serve others and fight for right. Ready to WIN THE LOTTERY..."

A Stewardship Prayer for August

Lord Jesus Christ,

As we begin to shift our thoughts from summer schedules to the anticipated demands of autumn,
teach us to recognize you, and help us to follow you amidst our busy lives.

Open the Scriptures to us....that we may know you, see you, hear you— in the voice of friends and family, in the ministries of our parish, in the proclamation of the Word, and in the Breaking of the Bread.

Teach us to be good stewards, that we may use your gifts wisely and care for all those you place in our path.

Encourage us when we are overwhelmed, strengthen us when we are frightened, and challenge us when we are complacent.

Help us make our August transition a time of spiritual renewal, hope and action: to proclaim the Gospel in our words and in our deeds.

Amen

My loved one has left the Church. What should I do?

The answer is simpler than you might expect.

We've all seen it before.

Whether it's your child, sibling, or friend, we all know someone who has left the Catholic Faith.

No matter your relationship with the person, it is always painful to see the treasury and graces of the Catholic Church left abandoned by one who needs them the most.

When a loved one leaves the Church, you may understandably feel frustrated or confused. You may fear for their soul, mourn the loss of their companionship in the Faith, or be hurt by their rejection of something you hold so dear.

However you feel, we all understand the importance of praying for their return back to the truth of the Catholic Church. But we can feel overwhelmed...What are we supposed to say to them?

How can we help them see what they have lost?

Each person is different. Each walk of faith will vary. However, there is one thing that will be certain to help: *letting love fill your heart.*

In his beloved book, *Search and Rescue: How to Bring Your Family and Friends into—or Back into—the Catholic Church*, Patrick Madrid recognizes the absolute necessity of love when helping a loved one return to the Church.

Drawing from the wisdom of the saints, Patrick Madrid writes:

"The key to success in your own search-and-rescue mission lies in the quiet recesses of your own heart: love. To win your family and friends to the Faith, you must develop the heart of an apostle (one who is sent) – a heart full of love for Christ and for souls."

Recognizing that this is easier said than done, Madrid goes on to give helpful guidance on how to achieve this heart of an apostle:

1. Prayer
2. Absolute trust in God
3. Humility
4. Perseverance
5. Love

So, if you are longing for a loved one to return to the Catholic Church, do not despair! Remember that Christ is longing for their return right alongside you and that He will fight for their love! In the meantime, focus on cultivating a heart of love that will help draw them towards the profound reality of Christ's Love.

Patrick Madrid's *Search and Rescue* is a beloved Catholic book for good reason! It breaks down the most effective, time-tested methods for bringing family and friends into—or back into—the Church and walks you through them with wisdom and guidance from the saints.

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With Open Arms

To all who need comfort, to all who need friendship,

To all who are lonely and need companionship,

To all who want sheltering love, to those who need a Savior,

To those who would serve a living God, whosoever will,

This church opens wide its doors and in the name of JESUS says ... "WELCOME."



Tri-Parish Prayer Group

We are starting a weekly prayer group for the three parishes of St. Margaret Mary, St James the Apostles, and Sacred Heart. Do you ever feel burdened by life's problems and worries? Do you yearn for a better prayer life? Perhaps you want to be more faithful to pray for your family and friends, our parish, the church and the world. Maybe you simply desire some quiet time to praise and thank God, to listen for his voice in the busyness of life, to grow in friendship with Christ and your fellow parishioners. Jesus knows our needs, and He invites us to come to him. "Come to me, all you who labor and are burdened, and I will give you rest." Mt 11:28



What are the benefits of a weekly prayer group?

There is strength in numbers. Jesus says, "For where two or three are gathered together in my name, there am I in the midst of them." Mt 18: 20

We grow, not in isolation, but as a member of the Body of Christ. We support each other; we learn from each other. We pray for and with each other.

Our prayer time would last about an hour. We will tentatively try Monday evenings at 7 pm at St. James. The format would be flexible. It could include various prayer forms: the Divine Office Evening Prayer, Scripture sharing, preview of the Sunday Gospel, the Chaplet of Mercy, Adoration before the Blessed Sacrament, quiet time, faith sharing, singing, prayers of praise and intercession.

When Jesus first called the disciple Philip, Philip in turn brought Nathanael to Jesus with the words "Come and see." We invite you to **come and see**: Mondays at 7 pm at St. James in the church or the sacristy.

Questions? Call Darwin & Mary Peerbolte at 815-981-5481

Questions Catholics Ask

Why is Christianity so negative about the human body?

This perception comes from a limited exposure to church teaching. Actually, the church is very positive about the body. What relates to the body also relates to the spirit, since in biblical understanding body and spirit comprise the human person. "To be holy is to be whole," as theologian Colleen Griffith expresses it. The human body has a sacramental character to it, as the literal embodiment or incarnation of divine grace.

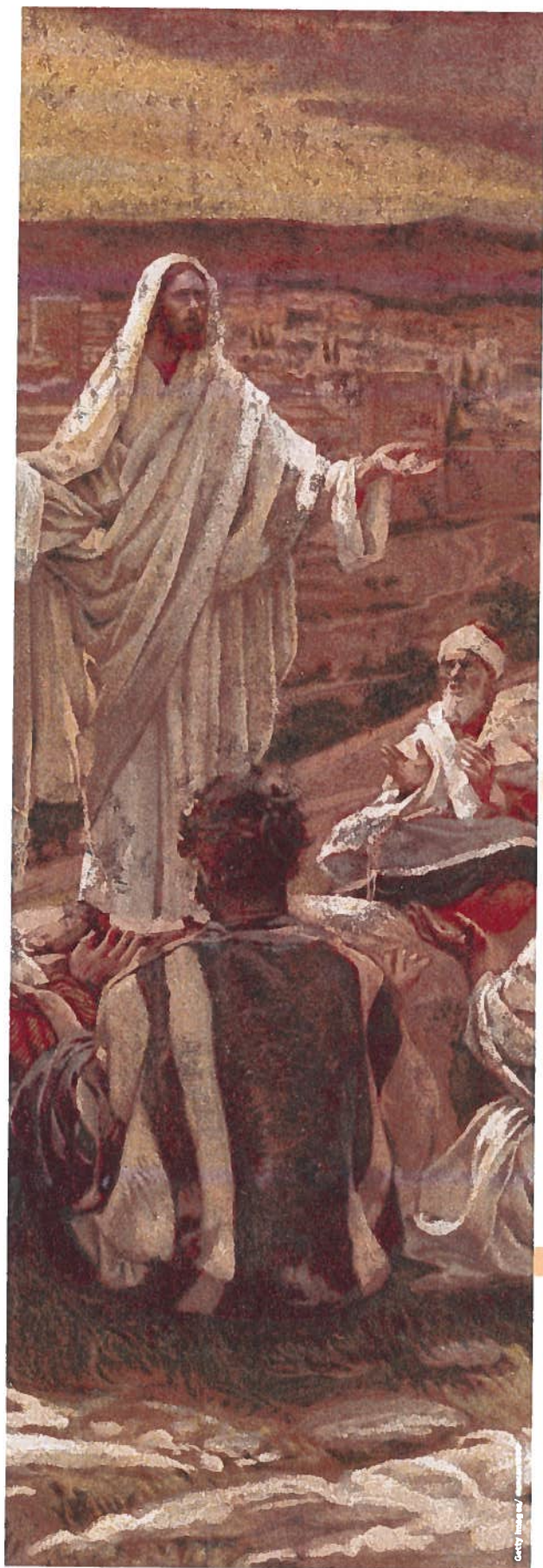
Because the church takes this incarnation of divine grace seriously, Catholics take what pertains to the body just as seriously. What we do with our bodies and those of others matters. This is expressed in teachings about sexual morality which get the lion's share of attention; but also much more. Our positivist stance on the body includes championing the rights to food, shelter, clothing, and protection for all God's people. The unborn have our allegiance, but also the poor, the imprisoned, the sick, the dying, and the unwelcome. Every instance of injustice demands a Catholic response because injustice resides in tangible systems and affects children of God in the here and now. Since the body is an expression of our creatureliness, respect for the body is extended to the whole creation, mandating profound responsibility to the natural world in which we live and move and have our being.

Scripture has no preferred word for the body. In the Old Testament, the literary device of synecdoche is widely used; that is, a part represents the whole, as when a heart is proud, hunger affects many bellies, or flesh is described as grass. Clearly the entire person is intended, but only the part is mentioned. In Daniel the word used for the whole body translates as "that which is palpable." In Hebrew understanding, the human person is comprised of body/spirit, and to lose either aspect is to lose what is palpably human. Jesus preserves this integrated sense of the person in his teaching that one who perceives clearly brings light to the whole body. Yet he cautions that we must avoid the one who can kill the spirit at least as much as the one who visits violence on the body. Paul opposes any purely mystical proposals about resurrection: it's all or nothing, body and soul together. For this reason, we must regard our bodies as temples of the Holy Spirit, not spiritualizing matters of religion as if they existed apart from the daily palpable life of every body.

Scripture: Exodus 34:18-23; Psalm 51:12; Isaiah 10:18; Micah 6:14; Daniel 5:21; Matthew 6:25; 10:28-31; Luke 11:34-36; 12:4-7; 1 Corinthians 3:16-17; 6:15-20; 12:12-26; 15:1-58



Since the body is an expression of our creatureliness, respect for the body is extended to the whole creation.



August 3, 2025

Eighteenth Sunday in Ordinary Time

Written by
THE
FAITHFUL
DISCIPLE

Ecc1 1:2; 2:21-23 | Col 3:1-5, 9-11 | Lk 12:13-21

GROW AS A DISCIPLE | PRAY, STUDY, ENGAGE, SERVE

A few years ago, I heard this witty but thought-provoking phrase: “You never see a U-Haul attached to a hearse” – a reminder that we don’t get to take our physical belongings with us when we die. This phrase came to mind as I read today’s Gospel. Jesus offers us a parable about the perils of placing our ultimate hope in amassing possessions. In our own lives, we might be challenged or inspired by the quiet example of people around us who demonstrate that material things aren’t what matter most. From individuals who lose their possessions but express gratitude for their physical safety to the child who hears about others in need and gathers up items from their own room to share, we glean gentle reminders that in the end, stuff is just stuff. Pondering this, what we’re left with is an invitation from Jesus to look inward: Where are our hearts in relation to our material possessions? Do we cling to them tightly, or do we hold them lightly? What does it mean to be “rich in what matters to God”?

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

The antidote to our disordered attachment to material things is to cultivate Gospel simplicity. In sending his disciples out to spread the Gospel, Jesus often instructed them to “pack light”: “Take nothing for the journey, neither walking stick, nor sack, nor food, nor money ...” Jesus told his disciples (Lk 9:3). Instead, they were to go into the surrounding villages and rely on the hospitality of those they encountered to provide for all their needs. By carrying nothing with them, they learned to rely on God’s providence and to intentionally reach out to others from a place of vulnerability and humility, both necessary in sharing the Gospel. While we aren’t necessarily called to be itinerant preachers as the disciples were, we can take up Jesus’ call to “pack light” as we strive to share the Gospel with others in our daily lives.

REFLECT

What can we learn from the disciples about overcoming the temptation to think that we are self-sufficient, as if sharing the Gospel depends entirely on us, rather than his grace? How might we adopt a simpler lifestyle, so that others see in us a living witness to the fact that our hope is not here in this world, but in the life to come? Reflect about how to live Gospel simplicity more intentionally in your life this week, and what that might offer for your efforts to share the Gospel with others.

SPIRITUALITY

GOSPEL ACCLAMATION

Matt 5:3

R. Alleluia, alleluia.
Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
R. Alleluia, alleluia.

Gospel Luke 12:13-21; L114C

Someone in the crowd said to

Jesus,

"Teacher, tell my brother to
share the inheritance with
me."

He replied to him,

"Friend, who appointed me as
your judge and arbitrator?"

Then he said to the crowd,

"Take care to guard against all
greed,
for though one may be rich,
one's life does not consist of
possessions."

Then he told them a parable.

"There was a rich man whose land pro-
duced a bountiful harvest.

He asked himself, 'What shall I do,
for I do not have space to store my
harvest?'

And he said, 'This is what I shall do:

I shall tear down my barns and build
larger ones.

There I shall store all my grain and
other goods

and I shall say to myself, "Now as for
you,

you have so many good things stored
up for many years,

rest, eat, drink, be merry!"

But God said to him,

'You fool, this night your life will be
demanded of you;

and the things you have prepared, to
whom will they belong?'

Thus will it be for all who store up
treasure for themselves

but are not rich in what matters to
God."

Reflecting on the Gospel

The gospel today shows us in parable form what the "greed that is idolatry" looks like. The rich man with the bountiful harvest is shown to be isolated, oblivious of both God and his fellow human beings. His soliloquy reveals his self-centeredness. Rather than consult those whose lives are intertwined with

his, he asks himself, "What shall I do . . . I do not have space . . . I shall tear down . . . I shall store . . . I shall say to myself. . . ." The focus of his reflection is "my harvest . . . my barns . . . my grain . . . myself."

In a world of limited good, his solution is shocking: he will tear down his barns and build bigger ones, where he will stockpile his goods for many years. First-century Palestinians did not operate within a system of capitalism. There was no expectation that all could keep getting richer. They considered all goods limited, so that if one person acquired more, it necessarily meant that others went without. Hoarding, for them, was a clear sign of greed, the vice most destructive to community life.

The rich man's self-centered plan for stockpiling and spending for his own enjoyment is interrupted by a startling apparition by God, the only such divine intervention in a gospel parable. "You fool" comes the accusation, with the notice that this very night his "life will be demanded." The critical question is, All "the things you have prepared, to whom will they belong?" The clear biblical answer comes from Psalm 24:1: "The earth is the Lord's and all it holds, / the world and those who dwell in it." Everything belongs to God; even life itself is given to us on loan. In the end the greedy man has no benefit from all he has acquired, and his heirs will be left haggling over it.

The parable also hints at how the miserly man will meet his end. If Jesus was addressing this parable to poor peasants, whose backbreaking labor did not result to their own benefit but only increased the riches of the landowner, their answer to the question of ownership would have a different ring. Would not the land and its fruits, which come from their toil, belong to them? Is it the peasant workers who, in an uprising, are demanding the life of the rich man?

The parable cuts two ways. To those who are blessed with abundance, hard questions are posed about legitimate use, greediness, and just distribution of resources for the common good. To those on the underside of privilege, there is encouragement to take action to unmask vicious greed and to engage in efforts to bring about economic justice, while heeding an implicit warning that violence and killing are futile means for achieving just ends.

