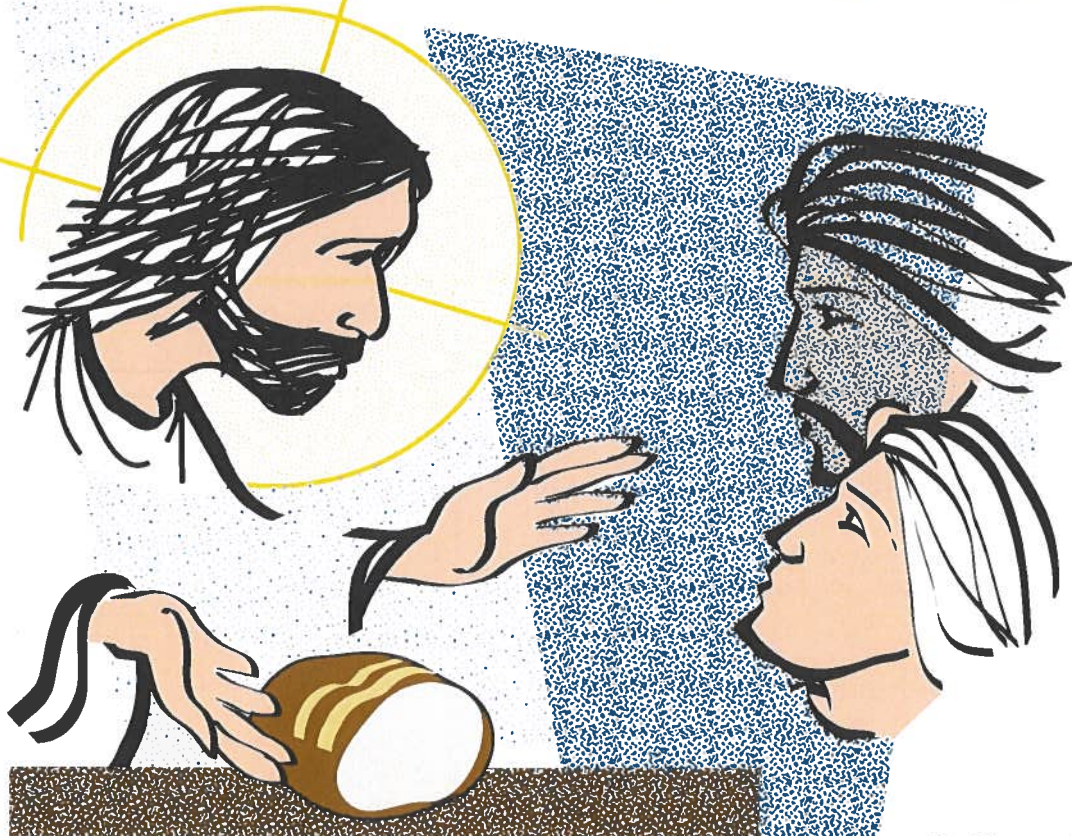


The Roman Catholic Parishes of  
Sacred Heart, Goodrich  
St. Margaret Mary, Herscher  
St. James the Apostle, Irwin

SUNDAY OF DIVINE MERCY

APRIL 11-12, 2026

*when he BROKE the BREAD  
and said the BLESSING,  
their eyes were opened and  
they recognized him.*



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 -4:45pm
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Church Mailing Address: 207 E. 5th Street Herscher, IL 60941 Phone: 815-426-2550

Quotable: "There is nothing that man needs more than Divine Mercy—that love which is benevolent, which is compassionate, which raises man above his weakness to the infinite heights of the holiness of God. —Saint John Paul II

Easter Sunday			April 18-19, 2026	
Liturgical Schedule	St. James Saturday, April 18 7:00 pm	Sacred Heart Sunday, April 19 7:30 am	St. James Sunday, April 19 9:00 am	St. Margaret Mary Sunday, April 19 10:30 am
Celebrant	Fr. Ron Deacon Ron	Fr. Ron Deacon Ron	Fr. Ron Deacon Ron	Fr. Ron Deacon Ron
Ushers	Brett Buza Bob Schultz Dave Emling Gery Wright	Daryl Ferris Dennis Pankey	Mary Offerman Dennis O'Connor Arlen Hansen Bob Buente	Kim Smicker Joe Smolkovich Wayne Bisailon Brent Fulton
Lector	Rob Landeck	Erica Parsons	Andy Hansen	Mary Hope Pleckam
Eucharistic Minister				
Servers				Gavin Down
Greeters			Greeter—Jerry Ogrentz R. Leader—Kathy Dumas	The Wheelers

**Mass Intentions for the Week**

**Monday, April 13 (SMM)**  
8:00 am +Sieglinde Lambert (Uta Dubravec)

**Tuesday, April 14 (SH)**  
8:00 am +Ray Sliwinski (Dorothy Mescher)

**Wednesday, April 15 (SJ)**  
8:00 am +Noreen Saathoff (Dennis/Sue O'Connor)

**Friday, April 17 (SMM)**  
8:00am +Marie Duval (Paula Riordan)

**Saturday, April 18 (SMM)**  
5:00 pm For All the Parish Family

**Sunday, April 19**  
7:30 am (SH) +Jerry Whalen (His Family)  
9:00 am (SJ) Special intention of Rita Thiesen (Pam Cuchiara)  
10:30 am (SMM) +Francis & Aldine O'Brien (The Family)  
+Rudy Splear (The Family)

**Looking Ahead**

**Sunday, April 12**—SJ CCW meeting after Mass  
**Monday April 13**- Confirmation practice at 6:30 at SH  
**Tuesday, April 14**—Confirmation 7:00 pm at SH  
**Thursday, April 16**—SMM Night in Italy

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](http://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](mailto:jfulton.stmm@gmail.com)  
 Sacred Heart – Rhonda Berns – 426-5015  
 St. James—Tanhya Osenga [tosenga81@gmail.com](mailto:tosenga81@gmail.com)  
**Parish Nurse** – Jackie Eberle – 815-421-4048  
**Prayer Line**—  
 SMM -Janice 815-426-2574 [jdstreefarms1@gmail.com](mailto:jdstreefarms1@gmail.com)

**Question of the week—**  
 What do I see as God's purpose for my life? How will I, with the grace of God, fulfill that purpose?

## Collections Weekend of April 4-5, 2026

St. Margaret Mary—\$5,582      Holy Land—\$368  
St. James—\$3,792      Holy Land—\$75  
Sacred Heart— \$2,066      Holy Land- \$320

Thank you for your generosity!



PLEASE KEEP OUR CONFIRMANDI STUDENTS STU IN YOUR PRAYERS! THEY WILL BE CELEBRATING THEIR CONFIRMATION ON TUESDAY, APRIL 14 AT SACRED HEART AT 7:00 PM.

### Gospel Shorts

### Seeing is not Believing

In recounting this event John ends with Jesus' statement. "Blessed are those who have not seen and yet have come to believe." We have the feeling that this is at the heart of why John wrote down his gospel in the first place. This is the main message he wanted to pass on — blessings to you who haven't seen and still believe.

For us, belief is our only choice. We don't have an opportunity for proof. Christ is not going to appear to us and show us his wounds. So we have to believe; we have to trust in Christ, knowing full well that there are other people who see the same events and interpret them differently.

### Reflection— The Dogwood Tree

A story is told, to you and me,  
Of a use once made of the Dogwood Tree.

It grew straight and tall in the days of old;  
At least that is how the story is told.

But then they used it just one time,  
To form a cross for that King of mine.

From that day on, the tree felt shame;  
It twisted its branches to show its pain,

A pure white cross, its petals make  
So the world won't forget that one mistake.

The cross is white with tips of red  
To represent places our Savior bled.

That's the story, as it was told to me,  
To explain the flowers of the Dogwood Tree.



### Sacred Heart's Kids Helping Kids

Thank you to all who support Our Kids helping Kids. We still have our jug at the entrance of the church. It will be there until the last Sunday in April for anyone who wishes to drop money in it.

Again, thank you for your support of our students and the Ronald McDonald House.

### 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-

⇒ Thank you to everyone who donated to our Lenten project, Georgie's Closet. We raised \$550 to help foster families in our area.

⇒ Our last regular CCW meeting will be on Sunday, April 12 after mass. All are invited to attend. .

#### Sacred Heart—

### The Sunday Gospel in Everyday English

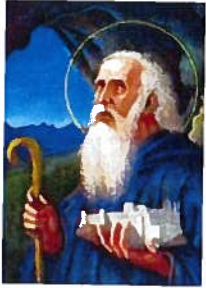
Early in the morning on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone was moved away from the entrance. She ran at once to Simon Peter and the other disciple, the one Jesus loved, breathlessly panting, "They took the Master from the tomb. We don't know where they've put him."

Peter and the other disciple left immediately for the tomb. They ran, neck and neck. The other disciple got to the tomb first, outrunning Peter. Stooping to look in, he saw the pieces of linen cloth lying there, but he didn't go in. Simon Peter arrived after him, entered the tomb, observed the linen cloths lying there, and the kerchief used to cover his head not lying with the linen cloths but separate, neatly folded by itself. Then the other disciple, the one who had gotten there first, went into the tomb, took one look at the evidence, and believed. No one yet knew from the Scripture that he had to rise from the dead (from John 20).

As we prepare to rejoice in the Easter season—the 50 days from Easter Sunday to Pentecost—Bishop Dennis E. Spies invites you and your parish community to join him for a weekly video reflection on the theme of "Christ's Peace." Each week's reflection will be available on our website at [www.diojoliet.org/es/eastertide](http://www.diojoliet.org/es/eastertide) and on all diocesan social media channels. New videos will be posted every Friday, ahead of the weekend vigil Masses.

Christ's peace is a profound and lasting gift—one that does not depend on our circumstances but flows from God's abiding presence. It draws us closer to the heart of the Father and strengthens us to be instruments of reconciliation in our families, parishes, and communities. As Jesus teaches in the Beatitudes, "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9).

We hope that these reflections will enrich your celebration of Eastertide and help you encounter Christ's peace more deeply in your daily life leading up to feast of Pentecost



**Obscure saint of the week: St. Alferius of La Cava (April 12)** was a member of the noble Pappacarbhone family. Alferius was an ambassador for Duke Gisulf of Salerno, Italy. When he fell seriously ill at the abbey of Chi-usa, Italy, he made the common promise to God that if he lived, he would enter religious life. When he recovered, he became a monk at Cluny, France, training under Saint Odilo of Cluny. Duke Gisulf recalled him to Salerno to reform the monasteries in his region.

Alferius met with little success, and in 1011 he became a hermit on Mount Fenestra near Salerno. His reputation for holiness and wisdom spread, and he attracted students. He selected twelve and founded the Benedictine abbey *Holy Trinity of La Cava* under the Cluniac rule. The abbey became the motherhouse for scores of others in the region; this network of houses became a powerful force for civilization and religion in Sicily and southern Italy, and twelve of the motherhouse abbots have been beatified to date. Alferius lived to be 120, governing the abbey till the day he died; on that day, he celebrated Mass, and washed the feet of his brothers, including the future Pope Blessed Victor III.

**Other obscure saint of the week: St. David Uribe-Velasco (April 12)** was the son of Juan Uribe Ayal and Victori-ana Velasco Gutierrez, the seventh of eleven children in an inevitably poor family. He was baptized on January 6, 1889. He entered seminary at Chilapa in 1903 at age 14; David was an excellent student. He was ordained a Sub-deacon in 1910, deacon in 1911, and ordained a priest on March 2, 1913.

He was assigned as the parish priest at Buenavista de Cuéllar. Later he became the secretary to Bishop Antonio Hernandez Rodriguez of Tobasco. In 1914 David and the bishop were ordered to relocate to Chilapa, Guerrero ahead of the anti-religious violence that was sweeping the country; their ship sank, but David, the bishop, and four others survived. He became a parish priest at Zirandaro, but Zapatista uprisings forced him to return to Chilapa. Later he became the parish priest at Buenavista de Cuéllar, Telotlsapan and Iguala in Guerrero. He had a devotion to Our Lady of Tepeyac.



On July 30, 1926, as a matter of public safety, the bishops of Mexico ordered a halt to public worship and for churches to close. David, reluctant but obedient, accepted the order, but later returned covertly to his pastoral duties. He was arrested by the military on April 7, 1927, and taken to Cuernavaca. He was offered freedom if he would become a bishop in the schismatic church that was subservient to the government; he declined. He wrote his will on April 11, 1927, and the next day was driven to a remote location near San Jose Vidal, Morales. He prayed for himself and his executioners, gave them his belongings, promised to pray for them in the next life, and was martyred.

### Questions Catholics Ask

#### What is spirituality?

My theology professor Francis Baur used to say: spirituality has something to do with the living of our lives; otherwise it's not spirituality, just pious embroidery. The idea that spirituality is woven into our corporeality is key. It can't be a vague cloak of values added on top of a lifestyle established and immutable. Spirituality has to make a difference. Its purpose is to infuse meaning and direction into everything else.

We're tempted to think of it as some sort of technique we elect to practice: I do yoga, you do centering prayer, he does the rosary, and they join the Third Order Carmelites. Spirituality-as-technique deceives us into imagining it as a skill we can acquire with enough rehearsal, like making tolerably good birdcalls. It also lures us into magical thinking: if I tough out 30 days of the Ignatian Spiritual Exercises, I will ascend to a higher moral plane.

Rather than a method of praying, spirituality informs our perception of reality, then moves us toward the values and behaviors that further such a vision. The end of spirituality is not "the mastery of practices but the quality of our very existence," says Baur. Which means it's not as esoteric as "spiritual" people sometimes make it sound. Spirituality isn't for the elite but for all, since we all have an existence, and its quality is largely in our hands.

The pursuit of spirituality will take us through the thickets of theology: What do I believe about who God is and what God wants from me? What is life for? What is the church for? Who is Jesus to me, and how does that affect my decisions? If for example I believe God is love and God wants a relationship of love with me, then the path is plain: the ways of love must inform my spiritual quest. The church's assembly, teachings, and worship must aid in my learning how to be a more loving person. Following Jesus means becoming a disciple in his school of love.

A piecemeal approach to spirituality will never lead to wholeness or viability. Focusing on procedures for contacting the Divinity makes religion too much like Star Trek's quest for contacting new life forms—and spirituality truly isn't rocket science. Faith, in the end, is about faithfulness; not what you believe, but what you do about it. What are you willing to settle for, with your one life? That's a question worthy of spirituality.

**Scripture:** Matthew 5:1–7:29; 10:37-39; Luke 5:33-39; 9:23-27; 11:1-13; 1 Corinthians 13:1-13; Galatians 5:16-26; Colossians 3:5-17; 1 Thessalonians 5:12-22; James 3:13-18; 1 Peter 1:13-25

# "A Night In Italy"

Thursday, April 16

5:00 - 7:00 pm

St. Margaret Mary Catholic Church  
Parish Hall

Entrée, Salad, Garlic Bread  
Dessert & Drink  
Eat in or carry out

Free will donation

## CONTINUE THAT GIVING SPIRIT HERE AT HOME

Tragedy has struck close to our homes. Our parishioners have always been so generous and help others in time of need. We need to continue that giving spirit moving forward as our own county community is in need. We are currently collecting donations for Catholic Charities to help our brothers and sisters affected by this terrible storm this month.

There will be a drop off at all three churches. Specific requests are for shelf stable food items and personal products, including toothpaste, toothbrush, packaged underwear. If it is more convenient for you, simply make a donation to Catholic Charities and they will purchase needed items.

As this week's bulletin quote says:

"We must be ready and eager for every opportunity to do good and put our whole heart into it."  
—Pope Saint Clement I

That opportunity is now and the place is here. Please be as generous as you are able. Thank you for your help.

### *The History of the Divine Mercy Chaplet*

The Divine Mercy Chaplet originates from private revelations to [Saint Faustina Kowalska](#), a Polish nun and mystic. In 1935, she received a vision instructing her to promote God's mercy and teach the chaplet. This prayer, meant to invoke God's mercy, is especially encouraged from 3 pm, the Hour of Mercy.

After her death in 1938, the chaplet gained widespread recognition, especially after Pope John Paul II canonized Saint Faustina in 2000 and established the Feast of Divine Mercy, celebrated on the Sunday after Easter.

"There is nothing that man needs more than Divine Mercy – that love which is benevolent, which is compassionate, which raises man above his weakness to the infinite heights of the holiness of God."

—St. John Paul II

### *Why We Pray The Divine Mercy Chaplet*

The Divine Mercy Chaplet is prayed for:

1. **Invoking God's Mercy:** A prayer of atonement and intercession, asking for mercy on us and the whole world.
2. **Fulfilling Jesus' Request:** Jesus asked Saint Faustina to promote this chaplet, promising great graces for those who trust in His mercy.
3. **Personal and Global Healing:** Prayed for personal, global, and spiritual healing, especially for the dying, souls in purgatory, and those needing conversion and peace.

## Catholic Snacks, Get Fed

What are the three holy oils we use in the sacraments? And when do we use these little seen sacramentals?

Let's say you're visiting a church and you notice a tiny door in the wall of the sanctuary or the vestibule. You ask someone what it is and they reply, "Oh! That's the ambry."

"Sorry, come again?" you ask quizzically. "The ambry?"

Yes, the place where the holy oils are kept."

Yes, yes, the place where the holy oils are kept. You move away and are exiting the church when you suddenly think, "Wait, I forget what exactly the holy oils are." By now, it's too late to find your knowledgeable friend again, so you go home and consult your other knowledgeable friend—Get Fed!

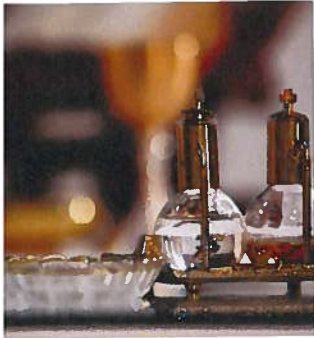
You search "holy oils" and discover that these oils are blessed by the bishop at the Chrism Mass during Holy Week. There are three, each with a special sacramental use:

The **Oil of the Sick** is used during the Anointing of the Sick. The priest applies it to a sick person while invoking the name of Our Lord Jesus Christ. This oil is the vehicle through which Our Lord sends a person the graces and strength to bear illness. While it is in no way medicinal, it has been known to work spiritual, emotional, and even physical healing. It is made of pure olive oil.

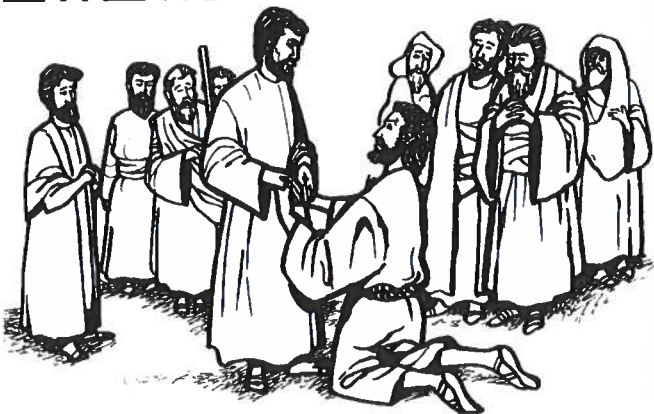


The **Oil of Catechumens** is applied during the Baptism ceremony, right before the actual baptism with water. This oil is like a closed door between the soul and the devil, shutting out the latter in order that the soon-to-be-baptized soul may better prepare for life with and in Christ. It is also pure olive oil.

The **Oil of Chrism** is used in multiple sacraments. Most commonly, it is applied after Baptism and at Confirmation. It signifies the Holy Ghost and consecrates a person to God's service. Priests at their ordination are also anointed with this oil. It is used at the consecration of bishops and churches, the blessing of new altars and holy vessels, and—now rare—at the coronation of royalty. It is made of olive oil and balsam, which gives it that distinct, incense-like aroma.



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My Lord and my God  
JN. 20:28

### Reflection- Easter Adams

"We think," wrote John Donne, "that Paradise and Calvary: Christ's Cross and Adam's tree, stood in one place. Look, Lord, and find both Adams met in me. As the first Adam's sweat surrounds my face, may the last Adam's blood my soul embrace."

SJ STEUBENVILLE JOLIET  
M  
"WORTHY"  
For the battle belongs to the Lord.  
JUNE 26-28, 2026  
BENEDICTINE UNIVERSITY  
LISLE, IL

Don't miss the Steubenville  
Joliet Youth Conference!

Join 2,000+ high school youth  
for a dynamic conference  
featuring speakers, music, fun,  
and worship. The registration  
deadline is **May 5**.



Register With A  
Group Today!

Email: [admin@partnershipforyouth.org](mailto:admin@partnershipforyouth.org)

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April 12, 2026

## Second Sunday of Easter (or Sunday of Divine Mercy)

Written by  
THE  
FAITHFUL  
DISCIPLE

Acts 2:42-47 | 1 Pt 1:3-9 | Jn 20:19-31

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

Can you imagine being Thomas and finding out that while you were gone from the Upper Room, the resurrected Jesus appeared to the other disciples? And then, according to the evangelist John, it was a full week later when Jesus returns to that room. If I were Thomas, I would probably be consumed with thoughts about how unfair the situation was – that I was being asked to believe without seeing while the other disciples were able to see the glorified Christ. And, of course, we don't know how Thomas reacted, except that he demanded to see and touch the wounds of Christ. We do know that when Christ returns he does not admonish Thomas, but offers his hands and his side to his disciple to touch. Christ responded to Thomas with mercy – inviting him into an encounter in a way that will draw him into deeper faith. And Christ also comes to us again and again and again, mercifully inviting us into relationship with him regardless of what we demand or how often we fall away.

### **GO EVANGELIZE**

#### **PRAYER, INVITATION, WITNESS, ACCOMPANIMENT**

We do not have a right to God's mercy. Humanity willingly and intentionally turned away from God in the Garden of Eden, and we continue to do so today when we choose to sin and turn away from God. But God extends mercy to us as an undeserved gift, and he calls us to be merciful to others. The reading from the Acts of the Apostles tells us that the first Christians devoted themselves to the love of God and others, and they forged an avenue for mercy to be made present as they cared for one another by dividing their material goods "according to each one's need." We, too, are called to be merciful. We are called to look beyond what someone should be able to do on their own and be open to responding to their need in love. And as we show mercy to others, we remind one another of our dignity and worth. As with Thomas, Jesus does not focus on what we lack, but instead generously offers what is needed to draw us into relationship.

### **RECEIVE**

It can be just as hard to receive mercy as it is to extend it. In receiving mercy, we must admit that we are not capable of healing ourselves of all that keeps us from full communion with Christ. This week, pray for the grace to fully receive the mercy that God so lovingly offers, trusting that he desires to meet us where we are and draw us closer to himself.

## SECOND SUNDAY OF EASTER (or of DIVINE MERCY)

### SPIRITUALITY

#### GOSPEL ACCLAMATION

John 20:29

*R.* Alleluia, alleluia.

You believe in me, Thomas, because you have seen me, says the Lord; blessed are those who have not seen me, but still believe!

*R.* Alleluia, alleluia.

**Gospel** John 20:19-31; L43A

On the evening of that first day of the week,  
when the doors were locked, where the disciples were,  
for fear of the Jews,

Jesus came and stood in their midst and said to them, "Peace be with you."  
When he had said this, he showed them his hands and his side.

The disciples rejoiced when they saw the Lord.

Jesus said to them again, "Peace be with you.

As the Father has sent me, so I send you."

And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit.

Whose sins you forgive are forgiven them, and whose sins you retain are retained."

Thomas, called Didymus, one of the Twelve,

was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord."

But he said to them,

"Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe."

Now a week later his disciples were again inside

and Thomas was with them.

Jesus came, although the doors were locked, and stood in their midst and said,

"Peace be with you."

#### Reflecting on the Gospel

An ancient way of determining when a person had died was to hold a glass mirror under the person's nostrils to detect any trace of moist air indicating that there was still some breath of life. Before modern methods of cardiopulmonary resuscitation (CPR), a person who had stopped breathing was simply allowed to slip away. In today's gospel, the risen Christ reinfuses the breath of life into the constricted lungs of the believing community, releasing them from the fear that choked their ability to breathe together and to live fully for his mission.



The frightened disciples are gathered behind locked doors "for fear of the Jews." In the aftermath of Jesus's execution, their fear is understandable—will they be next? In the Fourth Gospel, "the Jews" is code language for anyone who does not believe in and who opposes Jesus, even though Jesus himself and all his first disciples are Jews. Into the midst of this fearful space Jesus enters, inviting his disciples to accept the peace he desires for them. It is not a peace that ignores the brutality inflicted on him, as he shows them the still visible wounds. It is a peace that recognizes full well the horror of what has occurred and results from the willingness to enter into processes of healing, forgiveness, and reconciliation, rather than retaliatory violence. An ability to see the wounds differently, not as something that needed to be avenged but as something that Christ was already able to heal with his peace and his spirit, enables the disciples to let their fear give way to joy.

What results is a rebirth of the community. Just as the Creator brings to life the first human being by breathing into its nostrils (Gen 2:7), so the risen Christ brings back to life the frightened community of his followers.

For some this rebirth takes place on the first day of the week after the resurrection. But not all are present and not all are moving to the same rhythm. The next week there are still some who are locked in their fear and who set up what may appear as impossible conditions before they will come to believe. Thomas voices their doubts: They need to see with their own eyes and touch with their own hands. It is not so much a stubborn resistance to believe what others have experienced that Thomas expresses, as it is the necessity for each one to come to faith through a direct, personal encounter with Christ.

There can be no secondhand faith. The testimony of other believers leads one to Jesus, but it does not substitute for the tangible experience of Christ needed by each one. The gospel also allows that there are different ways that people come to faith: some through seeing, some without. Both are blessed. No matter how one comes to believe, it is with a "conspiratorial" faith community—people who "breathe together" through the Spirit, who dissolves fear by the use of peace, forgiveness, and reconciliation.