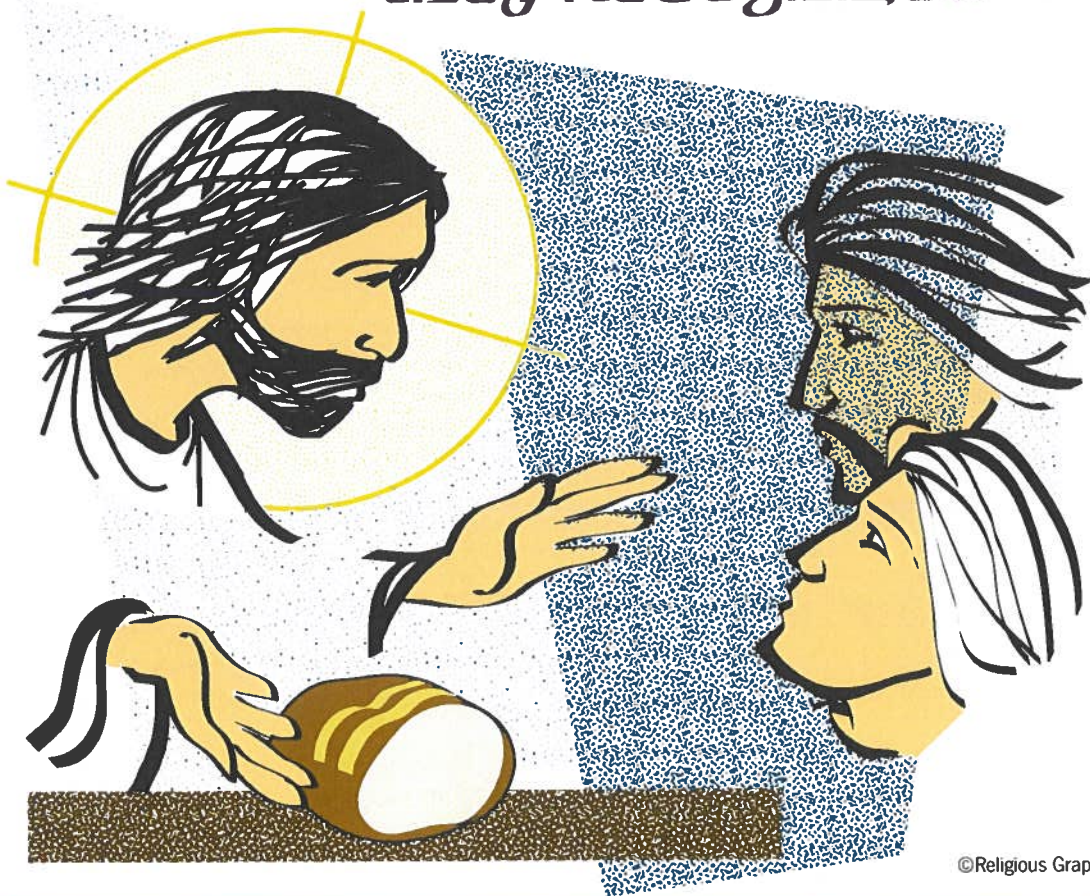


The Roman Catholic Parishes of
Sacred Heart, Goodrich
St. Margaret Mary, Herscher
St. James the Apostle, Irwin

THIRD SUNDAY OF EASTER

APRIL 18-19, 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

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

Quotable: "I offend the human dignity of others only because I have sold my own first."

—Pope Francis

Fourth Sunday of Easter

April 25-26, 2026

Liturgical Schedule	St. James Saturday, April 25 7:00 pm	Sacred Heart Sunday, April 26 7:30 am	St. James Sunday, April 26 9:00 am	St. Margaret Mary Sunday, April 26 10:30 am
Celebrant	Fr. Ron	Fr. Ron Deacon Ron	Fr. Ron	Fr. Ron Deacon Ron
Ushers	Todd Datweiler Galen Fritz Bob Schultz Roger Jensen	James Mallaney David Kirkpatrick	Jeff Martin Jeff Steinke Dallas Ferris Dave Ladehoff	Erik Wheeler Corinn Wheeler Dustin Truetner Sean Riordan
Lector	Dave Emling	Darlene Cipcich	Carrie Abrassart	Dana Masching
Eucharistic Minister				Stacie Powers
Servers	Gavin Down			Sydney Weldon
Greeters			Greeter—Rita Thiesen R. Leader—Reatta Gohlke	Julie Splear

Mass Intentions for the Week

Monday, April 20 (SMM)

8:00 am +**Madeline Bouchard** (Bev Buckley)

Tuesday, April 21 (SH)

8:00 am +**Dorene Schafer** (Raymond/LaRue Gullquist)

Wednesday, April 22 (SJ)

8:00 am +**Karen Batdorf** (The Hertz Family)

Friday, April 24 (SMM)

8:00am +**Mary McDonald** (Jackie Eberle)

Saturday, April 25 (SMM)

5:00 pm +**Brian Buckley** (Yvonne /Diane Saffer)

Sunday, April 26

7:30 am (SH) +**James Riley, Tina Berns, Bernice Pool, Bernadette Denault, Bonnie Draper, Hilda Riley, James Palinski** (The Family)

9:00 am (SJ) +**Carl Coy** (Steve/Dena Coy)
+**Joan Smith** (Charlie/Mary Denault)

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

Looking Ahead

Monday, April 27—Last Matter of Balance Class

Saturday, May 2—First Communion at SJ for St. James and St. Margaret Mary students

Sunday, May 3— Youth Mass at St. James and St. Margaret Mary

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 jdstreefarms1@gmail.com

Question of the week—

• What am I impassioned about? Can I see the Easter miracle, the continuing presence of the risen Lord, and the promise of the Resurrection bringing me as much joy?

Collections Weekend of April 11-12 , 2026

St. Margaret Mary—\$1,756

St. James—\$3,500

Sacred Heart— \$1,574

Thank you for your generosity!

Gospel Shorts— Knowing the Story Isn't Enough

Have you ever sat in church on a Sunday morning listening to a familiar Bible story being read, for instance, of Jesus healing the leper? You've heard the story many times before and you believe that it is true. But while you are in worship, your sister or good friend is hanging by a thread in a local hospital dying of cancer. Fear and anxiety fill your heart and although your mind believes Christ has the power to heal your loved one, your heart is blinded by the seeming reality of the appearances of impending death.

It is this kind of fear and hopelessness that filled the hearts of the two disciples in this morning's Gospel. They were on their way away from Jerusalem, away from the horrible death of their Lord they had witnessed. Even though Jesus appears on the road with them and begins walking with him. Even though they recount the whole story of the women at the tomb, and how they could not find the body. **KNOWING THE STORY WASN'T ENOUGH FOR THEM TO RECOGNIZE THEIR LORD BETWEEN THEM.**

To believe required something more, something miraculous in its simplicity. Come look through the window into God's wonderful means through which they finally know that their Lord is alive.

Ministry Alert! Ministry Alert! Ministry Alert! Ministry Alert!

There are times when the printed monthly ministry list is different than what is printed in the bulletin for the following week. After the monthly one is printed, concerns/needs are often brought to our attention in the office which results in changes being made. We hope you are able to check the bulletin for the most current listings and that you are able/willing to make the necessary changes. Thank you for serving our parishes.

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.



AND THEY RECOGNIZED HIM
LK. 24:31

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—

Reflection— A Time to Question

Crucial events often present the opportunity for questions like these:

1. Do I tend to blame someone else for what's wrong in my life?
2. Do I try to change other people rather than change my own attitudes and actions?
3. Am I willing to assume responsibility for the direction of my own life?
4. Do I live in the present moment or are most of my thoughts about either the past or the future?
5. Do I confront the crises of life, or do I use alcohol, pills or other escapes to avoid facing them?

Do I believe that whatever happens in my life I will be given the ability to cope with it.



CONGRATULATIONS AND BLESSINGS to all our students who were confirmed on Tuesday, April 14 AT Sacred Heart in a beautiful mass with Most Reverend Bishop Christopher Glancy.

Continue That Giving Spirit Here at Home

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

There will be a drop off at all three churches. Specific requests are for shelf stable foods
personal products, including toothpaste and toothbrush, packaged underwear.

If it 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.

Obscure saint of the week: St. Adalbert of Prague (April 23) was born to the Bohemian nobility. He took the name of Saint Adalbert of Magdeburg, the archbishop who healed, educated and converted him. He became the bishop of Prague (in the modern Czech Republic) on February 10, 982. A friend of Emperor Otto III, Adalbert encouraged the evangelization of the Magyars and worked on it with Saint Astricus. He was opposed by the nobility in Prague and unpopular in the area, he withdrew to Rome, Italy and became a Benedictine monk, making his vows on April 17, 990; Pope John XV sent him back to Prague anyway. Adalbert founded the monastery of Brevnov, he met with even more opposition from the nobility and returned to Rome. There being no hope of his working in Prague. He was allowed to (unsuccessfully) evangelize in Pomerania, Poland, Prussia, Hungary, and Russia. He and his fellow missionaries were martyred by Prussians near Koenigsberg or Danzig at the instigation of a pagan priest. Not long before his death, Adalbert met and was a great inspiration to Saint Boniface of Querfurt.



Other obscure saint of the week: St. Ibar of Meath (April 23) was the uncle and teacher of Saint Abban, a disciple of Saint Patrick. Ibar was a missionary in south Ireland with Saint Kieran, Saint Ailbe, Saint Declan and others. He preached in Leinster and Meath. About 480 he settled at Begerin where he built an oratory and cell; his holiness attracted many would-be students. He founded *Beggery Monstary* on the island of Beg-Eire and served as its abbot. Later he became the bishop of Begerin, Wexford, Ireland. He was the spiritual director of Saint Brigid's convent at Kildare, Ireland.

Questions Catholics Ask

Why was the burial cloth folded in the empty tomb?

The ordered cloths reflect that reality. Even in the empty tomb, there is a sense that something has been completed.

It's one of those small details in the Gospel that has sparked a lot of curiosity.

On Easter morning, when Peter and John run to the tomb, they notice something unusual. The burial cloths are not scattered in haste. They are arranged.

St. John records it this way:

"The linen cloths lying there, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself." (John 20:6-7)

Why would that matter?

If the body had been stolen, as some feared, there would have been no reason to carefully set aside the cloth. The scene would have been chaotic. Instead, what the disciples find is something quiet, deliberate, almost peaceful.

The Gospel does not explain the detail. It simply records it. And that has led many to reflect on what it might mean.

The Church herself does not build a formal teaching on that explanation. But the detail still matters because it tells us something about the Resurrection. Many scholars have explained that this detail shows this was not a frantic escape, revealing confusion or disorder. This was not the work of grave robbers. Everything in the tomb speaks of intention.

The Catechism reminds us that the Resurrection is not simply a return to life as before, but something entirely new:

"Christ's Resurrection is essentially different from the resuscitations that he had performed... In his risen body he passes from the state of death to another life beyond time and space." (CCC 646)

The ordered cloths reflect that reality. Even in the empty tomb, there is a sense that something has been completed.

St. John himself seems to understand that something significant is taking place. Just a few verses later, we are told:

"He saw and believed." (John 20:8)

What did he see? Not Jesus...yet. He saw the empty tomb. He saw the cloths. He saw the order.

And he believed.

The folded cloth does not provide a complete explanation. But it does give us a glimpse. A glimpse of a victory that is calm, complete, and utterly unlike anything the world had seen before.

2026 TRI-PARISH CONFIRMATION CLASS CONFIRMED APRIL 14, 2026



THE CONFIRMATION CLASS OF 2026

JANIE LIDWINA OF SCHIEDAM ADAMS

CHASE SEBASTIAN BAUER

IAN HUBERT OF LIEGE BAUER

JAMES NICHOLAS BEEDLE

ADDYSON MARIA GORETTI BUCKLEY

MADDYN TERESA OF AVILA BUFFORD

ETHAN VINCENT DE PAUL DENAULT

CAROLINE ROSE OF LIMA FULTON

JAKSON SEBASTIAN GILBERT

THOMAS THOMAS AQUINAS HARWOOD

JACE FRANCIS OF ASSISI HAVENER

GRAYSON ANDREW MEREDITH

LUKE LUIGI SCROSOPPI MESEWICZ

VIOLET VINCENT DE PAUL MORRICAL

PATRICK PATRICK O'CONNOR

CONNER FLORIAN REGNIER

JACK SEBASTIAN RENCHEN

GABE SEBASTIAN SCANLON

KNOX PATRICK SCANLON

JENNA ANNE MOTHER OF MARY SIEDENTOP

PARKER FRANCIS SMITH

JUSTIN DAVID UMGELDER

SYDNEY NICODEMUS WELDON

CLAIRE CLARE OF ASSISI WEPPRECHT

LEILA ROSE WOOD

The Sunday Gospel in Everyday English

That same day two of them were walking to the village Emmaus, about seven miles out of Jerusalem. They were deep in conversation, going over all these things that had happened. In the middle of their talk and questions, Jesus came up and walked along with them. But they were not able to recognize who he was.

He asked, "What's this you're discussing so intently as you walk along?"

They just stood there, long-faced, like they had lost their best friend. Then one of them, his name was Cleopas, said, "Are you the only one in Jerusalem who hasn't heard what's happened during the last few days?"

He said, "What has happened?"

They said, "The things that happened to Jesus the Nazarene. He was a man of God, a prophet, dynamic in work and word, blessed by both God and all the people. Then our high priests and leaders betrayed him, got him sentenced to death, and crucified him. And we had our hopes up that he was the One, the One about to deliver Israel. And it is now the third day since it happened. But now some of our women have completely confused us. Early this morning they were at the tomb and couldn't find his body. They came back with the story that they had seen a vision of angels who said he was alive. Some of our friends went off to the tomb to check and found it empty just as the women said, but they didn't see Jesus."

Then he said to them, "So thick-headed! So slow-hearted! Why can't you simply believe all that the prophets said? Don't you see that these things had to happen, that the Messiah had to suffer and only then enter into his glory?" Then he started at the beginning, with the Books of Moses, and went on through all the Prophets, pointing out everything in the Scriptures that referred to him.

They came to the edge of the village where they were headed. He acted as if he were going on but they pressed him: "Stay and have supper with us. It's nearly evening; the day is done." So he went in with them. And here is what happened: He sat down at the table with them. Taking the bread, he blessed and broke and gave it to them. At that moment, open-eyed, wide-eyed, they recognized him. And then he disappeared.

Back and forth they talked. "Didn't we feel on fire as he conversed with us on the road, as he opened up the Scriptures for us?"

They didn't waste a minute. They were up and on their way back to Jerusalem. They found the Eleven and their friends gathered together, talking away: "It's really happened! The Master has been raised up—Simon saw him!"

Then the two went over everything that happened on the road and how they recognized him when he broke the bread (from Luke 24).

Questions Catholics Ask

Two Americans were beatified by Pope Francis. What do I need to know about them?

The U.S. saints roster is exploding lately. Growing up with statues of Teresas, Francis, Anthony, and Patrick, we may have imagined sainthood as a European phenomenon. Today's young Catholics learn about 12 canonized U.S. saints and eight beatified ones. In addition, an astonishing 18 Venerables have been named by the last three popes, all candidates for canonization. Their stories challenge us to consider that holiness is achievable—and expected—in the U.S. church.

The "Blesseds" who share in the American story (with beatification dates in parentheses) are: **Mary Frances Schervier**, who resided only briefly in this country (1974); **Diego Luis de San Vitores**, martyred in Guam (1985); **Francis Xavier Seelos**, who died ministering to yellow fever victims in New Orleans (2000); **Carlos Manuel Rodríguez Santiago**, catechist of Puerto Rico (2001); **Eduardo Farré** and **Lucas Tristany**, pastors in Tucson, Arizona, recalled to Spain and martyred during the Spanish Civil War (2007); and the latest two, **Miriam Teresa Demjanovich**, mystic from New Jersey (2014) and **Stanley Rother**, diocesan priest from Oklahoma martyred in Guatemala (2017).

Even saying "mystic from New Jersey" sounds new. Holy living isn't confined to the long ago and far away anymore. Miriam Teresa Demjanovich (1901-1927) was born in Bayonne, New Jersey. Her parents were immigrants from Slovakia. As a teenager, Teresa felt a vocation to the convent. The early death of her mother, however, led her to remain home with her father until he died in 1926. While at home, she took classes at a college run by Sisters of Charity. After her father's death, she entered their order. Teresa's deep spirituality was so apparent she was asked as a novice to write anonymous instructions for the other sisters. Her book, *Greater Perfection*, passed from her community to the public, and has inspired millions globally. Sister Teresa herself died a year after her entry to the community.

Stanley Rother (1935-1981) was born on a farm in Okarche, Oklahoma. Feeling called to priesthood, he was sent to seminary in San Antonio but performed poorly in the required Latin and was dismissed. He was able to complete his studies at Mount Saint Mary's in Maryland in 1963. After serving five years in an Oklahoma parish, Father Rother went to the diocesan mission in Guatemala, where he learned both Spanish and Tz'utujil skillfully. Thirteen years later, his life was threatened during the civil war that claimed hundreds of thousands of Catholics. Recalled to Oklahoma, he insisted on returning to his adopted people: "The shepherd cannot run." Back in Guatemala, he was murdered in his home a month after his return.

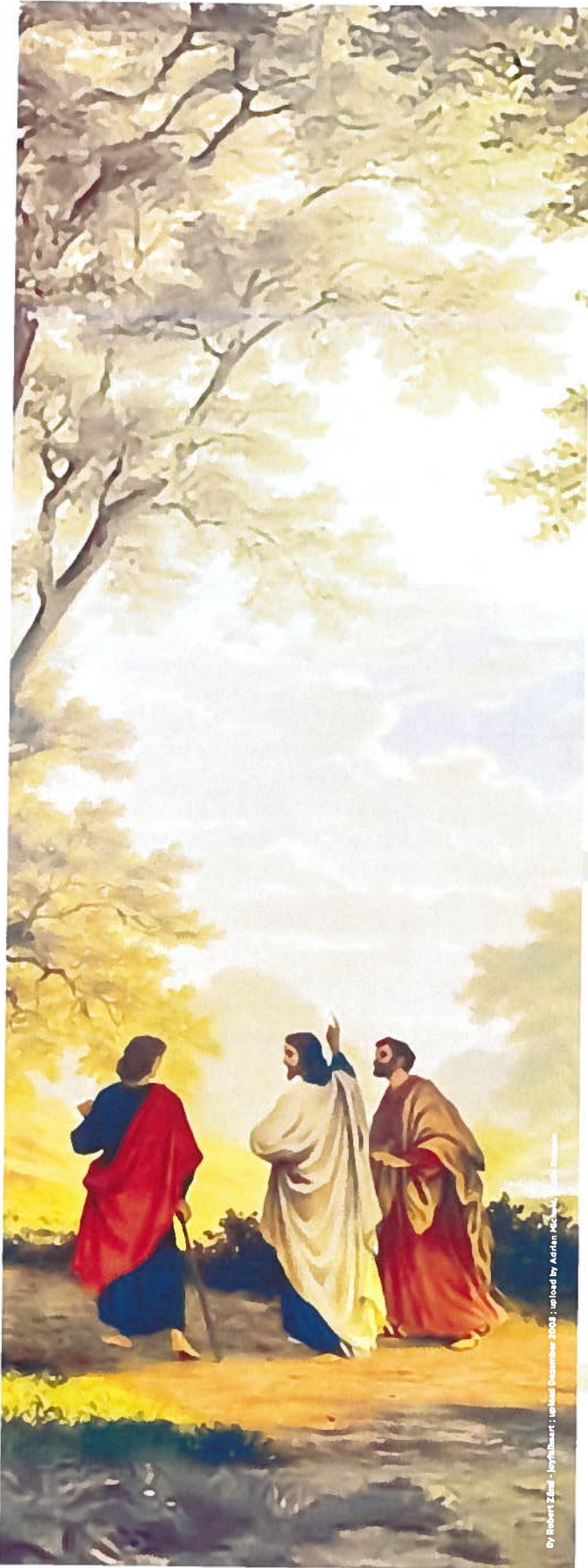
Scriptures: Leviticus 20:7; Deuteronomy 7:6; Romans 1:7; 1 Corinthians 1:2; 3:17; 6:11; Ephesians 2:21-22; Colossians 3:12-14; 1 Thessalonians 4:7; 5:23; 1 Peter 1:14-16; 2:9

Reflection-

My friend, I want you to live, aware of being fully alive and fully redeemed.

I want you to be aware of me, your brother Christ, living within you.
I don't want you to get all busted up and broken down over your sins.
Because, in a sense, they are irrelevant.

What matters is how you live with the fact you are sinful, and how you make room for me to live in right there where you are sinful.



April 19, 2026

Third Sunday of Easter

Written by
THE
FAITHFUL
DISCIPLE

Acts 2:14, 22-33 | 1 Pt 1:17-21 | Lk 24:13-35

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

If I lived at the time of Christ and caught Jesus' eyes while passing him in the streets, would I recognize him as the Messiah? You and I are made in the image and likeness of God. We are the adopted children of the Father. Would my soul be drawn to Christ as two magnets are drawn to one another? I believe that when we are in full and perfect communion with Christ, our entire being will be drawn to the Lord and instinctively rejoice in the glory of God. But on this earth - a world broken by sin - our eyes are clouded and we do not see clearly. In the Gospel today, as the pair of disciples encountered Christ, we read that "their eyes were prevented from recognizing him." Christ had preached and worked miracles and died in faithful obedience to the Father's will. He had been raised and was present again fully glorified. Yet, they could not see who it was before them in that moment. In our world today, it is easy to become blinded by sin and miss seeing Christ in our midst. But just as he walked the streets of Nazareth growing up and walked along the road to Emmaus after his resurrection, Christ continues to walk among us today.

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

When we look at the example of the disciples traveling to Emmaus, we see a blueprint for how we might improve our vision to see the Lord's presence more clearly. They listened carefully as Jesus reminded them of Scripture, they spoke to him and urged him to remain near to them, and they broke bread with him. After all of this, "their eyes were opened and they recognized him." We can also come to see Christ more clearly by encountering him in Scripture, by speaking to him in prayer, and by encountering him in the sacraments - particularly by regularly receiving the graces offered in confession and receiving the Eucharist. In doing this, we not only clear our own vision, but we align our thoughts and actions to be more like those of Christ, participating in the Father's mission to draw humanity back to himself.

WITNESS

After the disciples recognized Christ, they returned to the others and "recounted what had taken place on the way." This suggests that when we encounter Christ, we are not meant to keep it to ourselves! This week, consider how you can humbly share with a friend or family member how you have encountered Christ.

SPIRITUALITY

GOSPEL ACCLAMATION

cf. Luke 24:32

℟. Alleluia, alleluia.

Lord Jesus, open the Scriptures to us;

make our hearts burn while you speak to us.

℟. Alleluia, alleluia.

Gospel Luke 24:13-35; L46A

That very day, the first day of the week,
two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred.

And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

He asked them,

"What are you discussing as you walk along?"

They stopped, looking downcast.

One of them, named Cleopas, said to him in reply,

"Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?"

And he replied to them, "What sort of things?"

They said to him,

"The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him.

Reflecting on the Gospel

Today's gospel is a story of how Jesus's followers moved from expectant wishing to being grounded in true hope. They'd been wishing for someone who would rescue them from bondage, someone who would single-handedly transform their situation for them. They probably thought this would happen through a violent wresting of power.

What they got instead was a new story, a new way of seeing, and hearts inflamed with hope. The door was opened to a new way of being for them and for us that far transcended anything for which they had wished.

In 1990, three years before he became the first president of the Czech Republic, Vaclav Havel offered these reflections on hope: "Hope is a state of mind, not a state of the world. Either we have hope or we don't; it is a dimension of the soul . . . an orientation of the spirit . . . an ability to work for something because it is good, not just because it stands a chance to succeed. . . . Hope is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it turns out" (*Disturbing the Peace*). Havel captures poetically what Luke tells narratively about how hope began to burn in the hearts of Jesus's first followers. While blindly fleeing Jerusalem because things did not turn out well,

according to their wishes, the disciples come to see that Jesus's death is not the end of all their wishful longings nor an isolated act that rescues them but is the culminating point of a whole way of life that embodies hope.

In the breaking of the bread, the disciples do not just see a changed Jesus, but they come to see the whole world as changed. Jesus has liberated them from sin and death, but the saving work is not completed until the disciples embrace his way of living eucharistically. Only when Jesus's followers live in such a way that they risk their own bodies being broken and blood poured out in love for others is hope fanned into flame. Cleopas and his companion are able to choose to return to Jerusalem, the city that kills the prophets (Luke 13:34) and could kill them, when their eyes become opened. Sight is transformed not so much in one magical moment but in a lengthy process of praying and studying the Scriptures, of walking with others and struggling to understand from their perspective, of daily taking, blessing, breaking, and sharing bread in eucharistic gatherings, all the while urging Jesus to "stay with us." When a transformative moment happens, when we let go of our puny wishes and become aflame with hope, the Jesus we thought we knew vanishes, and the risen Christ remains.

In Jerusalem, Cleopas and his companion rejoin the gathered community who are likewise transformed. Together with the women who had gone to the tomb, and Simon, they see with new eyes and tell a new story, able now to lead others in the ongoing journey into hope.



Continued in Appendix A, p. 296.