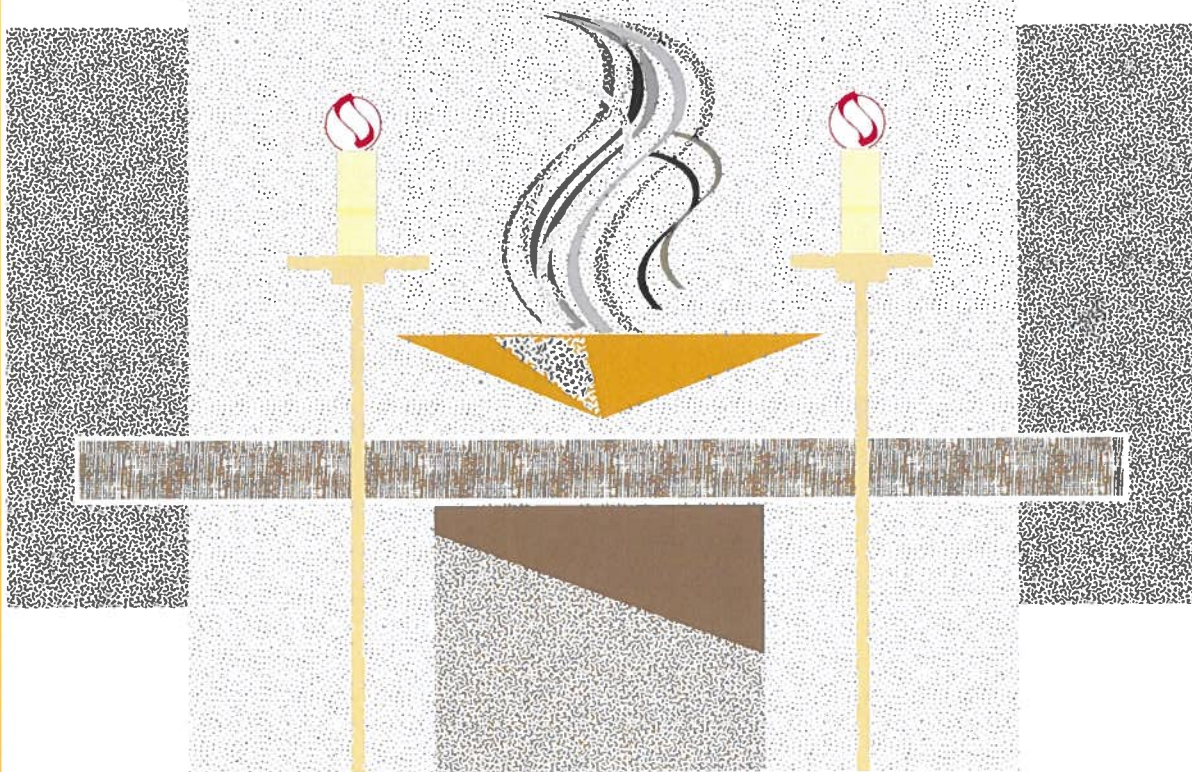


**The Roman Catholic Parishes of  
Sacred Heart, Goodrich  
St. Margaret Mary, Herscher  
St. James the Apostle, Irwin**

**FIFTH SUNDAY OF EASTER**

**MAY 2-3, 2026**

We are a chosen race, a royal priesthood,  
a holy nation, a people of the Lord's own,  
so that you may announce the praises of  
the Lord who called you into the light.



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**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- "In the evening of life, we will be judged on love alone."

—Saint John of the Cross

Sixth Sunday of Easter			May 9-10, 2026	
Liturgical Schedule	St. Margaret Mary Saturday, May 9 5:00 pm	Sacred Heart Sunday, May 10 7:30 am	St. James Sunday, May 10 9:00 am	St. Margaret Mary Sunday, May 10 10:30 am
Celebrant	Fr. Ron	Fr. Ron Deacon Ron	Fr. Ron	Fr. Ron
Ushers	Dave Emling Roger Jensen Bob Schultz Gery Wright	Dennis Pankey James Mallaney	Jeff Steinke Dallas Ferris Jeff Martin Arlen Hansen	Darren Lovell, Kris Landeck, Kim Smicker, Joe Smolkovich
Lector	Hillary Smith	Terri Weakley	Dave Ladehoff	Julie Splear
Eucharistic Minister			Reatta Gohlke	Dana Masching
Servers				Gavin Down
Greeters			Greeter—Donna Bernicky R. Leader—Rita Thiesen	The Lovells

### Mass Intentions for the Week

#### Monday, May 4 (SMM)

8:00 am +Madonna Hoffman (Jeanne Hansen)

#### Tuesday, May 5 (SH)

8:00 am +Inez Crawford (Dale/Marilyn Pfeiffer)

#### Wednesday, May 6 (SJ)

8:00 am +Aspen Rose Rybolt & sibling (Lori Ann Bruer)  
+Ronnie Paul (Lori Ann Bruer)

#### Friday, May 8 (SJ)

8:00am +Father Holup (Pat Gray)

#### Saturday, May 9 (SMM)

5:00 pm +Bob Landeck (Rob/Gayle Landeck)  
+Les Styck (Rob/Gayle Landeck)

#### Sunday, May 10

7:30 am (SH) +Joseph Schafer (Don/Marie Feller)  
+Carson Cross (Jackie & Family)

9:00 am (SJ) +Pat Perreault (Cathy/Bruce Jensen)  
+Vaughn Peerbolte (Reatta Gohlke)

### Looking Ahead

**Saturday, May 2**—First Communion at SJ for **St. James and St. Margaret Mary students 10:00am**

**Sunday, May 3**— Youth Mass **St. Margaret Mary**

**Sunday, May 3**—Youth Mass, May crowning and last religious ed class at **St. James**

**Weekend of May 2-3**— Diocese collection for tornado aid

**Monday, May 11**—SMM CCW meeting 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](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 can I do this week to know Jesus better, to serve those who are overlooked, and to prepare my spiritual home?

## Collections Weekend of April 25-26, 2026

St. Margaret Mary—\$1,673 Home Mission- \$466  
St. James—\$1,322 Home Mission-\$326  
Sacred Heart— \$1,886 Home Mission- \$401

Thank you for your generosity!

### Gospel Shorts

Who cannot identify with the words of the old spiritual: "Nobody knows the trouble I've seen." Couldn't every person relate personal stories of pain, rejection, sorrow, loneliness or some other hurt?

Jesus himself confessed that, when he faced the Cross, his soul was troubled. Yet he faced persecution and death believing that God would bring meaning out of it all. God's love did triumph over the Cross and because of that fact, you and I have our Faith and the church.

Once our Lord said, "Do not let your hearts be troubled. Believe in God, believe also in me." (John 14: 1) That is a formula for handling our difficulties. Through belief in Almighty God, trusting God to ultimately deliver us, we can face whatever comes.

We can, through God's support, find meaning in our troubles. The persecuted prophet Elijah found comfort, hope, and direction from God as he wandered hungry, lonely, and fearful in the wilderness.

To come to the understanding that, whether we live or die we belong to the Lord, is to find solace for the troubled heart.

### Reflection— This Day

I'll never see this day again ... the seconds or the hours.

Now's the time to take the time to stop and smell the flowers. Today's the day to give that smile and happiness away that you were saving for a friend some rainy, gloomy day.

This day is golden, priceless God made this day for you. The deed you do for someone else may just come back to you.

So tough a heart, hold a hand call that lonely friend. Don't postpone the love you have This day won't come again.

Dana Masching and Pam Dumas were honored by Fr. Michael Powell, spiritual advisor for the Joliet Diocese CCW at St. Raymond's Cathedral .on Saturday, April 25. Dana is St. Margaret Mary's Woman of the Year and Pam is the Woman of the Year from Sacred Heart.



### Parish News:

#### All Parishes—

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

#### St. Margaret Mary-

⇒ CCW meeting Monday, May 11 at 7pm

#### St. James-

#### Sacred Heart—

⇒ The week of May 3rd, the Blessed Virgin Mary candle burns in memory of Dick Fitch

⇒ Sacred Heart Church is again going to honor our mothers for Mother's Day by placing flowers on the altars. The white represent pure love and are honoring the deceased mothers. The pink are a symbol of a mother's undying love and are representing living mothers. There is a basket on the table near the entrance with envelopes for the money & names. There are copies of last years lists you can look at. If there is no change, write "same as last year" on your envelope. Checks should be made out to Sacred Heart CCW.

### CCW SPRING INSTITUTE

The Kankakee Deanery Council of Catholic Women Spring Institute will be held at St. John Paul II on Wednesday, June 3. All women are welcome to attend. Please sign up by May 14.

There is also a list of items that will be collected that evening to benefit Harbor House.

SMM—signup sheet is in church entrance. Your cost will be \$11. If you have questions, please call the office.

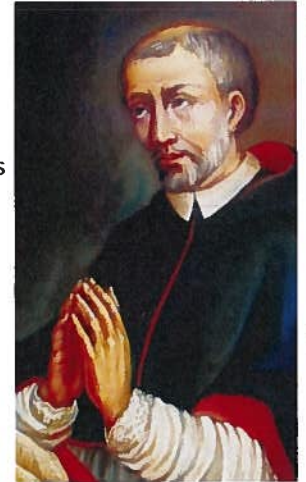
SH—There is a sign up sheet at the entrance of the church. Please pay Laurie Palinski \$12 if you plan on attending.

SJ—There will be a signup sheet in the church entrance for all





**Obscure saint of the week: St. Juvencius of Narni (May 3)** was ordained by Pope Saint Damasus I. He was the first bishop of Narni, Italy in 368. Legend says that he saved Narni from invasion by Ligurians and Sarmatians praying for a great thunderstorm so great that the invaders fled in fear. Another story says that there was an attempt on his life by trying to strike him in the head with a sword; Juvencius caught the blade in his teeth, and the would-be killer gave up.



**Other obscure saint of the week: St. Stanislas Kazimierz (May 3)** was raised in a pious family. The son of Maciej and Jadwiga Soltys, he received a good education in the faith. He received doctorates in theology and philosophy from Jagiello University, Kraków, Poland. Stanislas entered the *Canons Regular of the Lateran* in 1456, devoting his life to the Eucharist and to the care of the sick, and the poor. He took the name *Stanislas Kazimierz in religious life*. Stanislas was ordained a priest, noted as a great preacher and popular confessor. He became the prior and novice master at his monastery. Stanislas was a professor of philosophy and theology and was a friend of Saint John of Kanty. Like many holy people, the people who knew him considered him a living saint while Father Stanislas saw his own life as a constant struggle for holiness.



Special Message  
from Bishop Dennis E. Spies  
April 2026



Dear Brothers and Sisters in Christ,

Happy Easter! As we continue celebrating the joy of the Resurrection, I have a special request for the people of our diocese on behalf of our brothers and sisters in Kankakee County.

On March 10, severe storms and tornadoes caused widespread destruction in the area, damaging homes, vehicles, Bishop McNamara Catholic School, and affecting families throughout our diocese—including those of some of our priests. Many now face a long and challenging recovery. We continue to pray for all who were injured or suffered loss.

**A Special Second Collection**

To offer concrete support, I am asking every parish in the Diocese of Joliet to take up a special second collection the weekend of May 2-3 or May 9-10, 2026.

**How the Funds Will Be Used**

Every dollar collected will directly support two urgent needs:

Families in Need - Catholic Charities of Joliet will administer a grant process to provide financial assistance to families who have suffered significant hardship.

Bishop McNamara Catholic School - Assistance with repairs to buildings, buses, athletic fields, and other property not covered by insurance.

**Where to Send Collections**

Collections should be sent to:

Diocese of Joliet  
c/o Finance Office  
16555 Weber Road  
Crest Hill, Illinois 60403

All funds will be distributed responsibly to those in need. Thank you for your prayers, generosity, and care for one another. May the hope of Easter strengthen us as one Body of Christ.

+ Dennis E. Spies

Sincerely in Christ,

Bishop Dennis E. Spies

Apostolic Administrator for the Diocese of Joliet



Kankakee County Storm Damage  
3/10/26



Lord, let your mercy  
be on us  
as we place  
our trust  
in you



## Questions Catholics Ask

### What does the phrase “consubstantial with the Father” in the Creed mean?

If you'd recited the Creed before the Second Vatican Council in the mid-1960s, the line you indicate would have read: "Of one substance with the Father." After Vatican II and before 2011, that phrase was: "One in being with the Father." The Greek word translated all three ways is *homoousion*, "single essence." The Latin word is *consubstantialis*, bringing us to the current translation, consubstantial—a word you probably won't hear in any context other than reciting the Creed.

Jesus puts it more elegantly when he declares in John's gospel: "The Father and I are one." He makes a similar proposal to Philip, when the disciple innocently asks to see the Father: "Whoever has seen me has seen the Father."



Jesus puts it more elegantly when he declares in John's gospel: "The Father and I are one."

The first Christian leader to use the term consubstantial was Origen (185-254). He insisted: "There is no dissimilarity whatever between the Son and the Father." He further declared "the power of the Trinity is one and the same" by quoting Saint Paul: "There are diversities of gifts, but the same Spirit; there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God who worketh all in all."

The Council of Nicaea (325), dominated by Athanasius, eliminated any hint of subordination within the Trinity. Meanwhile Arius and his followers, who questioned the equal natures of Father, Son, and Spirit, were branded heretical.

Expressions of the single essence of God became the matter of many early homilies. Irenaeus (130-202) trusted that "When Christ comes, God will be seen by men." Peter Chrysologus (400-450) affirmed that God becomes known to us in being born for us. Bernard of Clairvaux (1090-1153) preached: "In the fullness of time, the fullness of divinity appeared" in Bethlehem.

Some church fathers took consubstantiality a radical step further. Hilary (315-368) proposed: "We are all one, because the Father is in Christ, and Christ is in us.... With Christ we form a unity which is in God." Cyril of Jerusalem (315-386) went so far as to say: "If we have given up our worldly way of life... it must surely be obvious to everyone that ... our nature is transformed, so that we are no longer merely men, but also sons of God, spiritual men, by reason of the share we have received in the divine nature." Augustine (354-430) dared to speak the phrase that still stuns us: "God became man so that man might become God." Complete communion with God remains the goal.

**Scriptures:** John 1:1-5, 14; 5:19-30; 14:7-11; 17:20-26; Romans 13:14; 1 Corinthians 12:4-6; Galatians 2:19-20



### Kids Helping Kids at St. James

The students at St. James will be selling raffle tickets for a Lottery Basket before and after Mass on April 26 and before Mass on May 3rd. Tickets will cost \$5.00 for 1 or 6 for \$20.00. Winner will be picked after Mass on May 3rd. All proceeds go to the Ronald McDonald House. Thanks for your Support!

Congratulations and blessings to Keaton O'Connor, Saoirse O'Connor and Lily O'Connor who received their First Holy Communion on April 26th at Sacred Heart

## The Sunday Gospel in Everyday English

“Don’t let this throw you. You trust God, don’t you? Trust me. There is plenty of room for you in my Father’s home. If that weren’t so, would I have told you that I’m on my way to get a room ready for you? And if I’m on my way to get your room ready, I’ll come back and get you so you can live where I live. And you already know the road I’m taking.”

Thomas said, “Master, we have no idea where you’re going. How do you expect us to know the road?”

Jesus said, “I am the Road, also the Truth, also the Life. No one gets to the Father apart from me. If you really knew me, you would know my Father as well. From now on, you do know him. You’ve even seen him!”

Philip said, “Master, show us the Father; then we’ll be content.”

“You’ve been with me all this time, Philip, and you still don’t understand? To see me is to see the Father. So how can you ask, ‘Where is the Father?’ Don’t you believe that I am in the Father and the Father is in me? The words that I speak to you aren’t mere words. I don’t just make them up on my own. The Father who resides in me crafts each word into a divine act.

“Believe me: I am in my Father and my Father is in me. If you can’t believe that, believe what you see—these works. The person who trusts me will not only do what I’m doing but even greater things, because I, on my way to the Father, am giving you the same work to do that I’ve been doing. You can count on it” (from John 14).



**I AM GOING TO PREPARE  
A PLACE FOR YOU JN. 14: 2**

### Reflection- If Only

Have you ever reacted to an accident you’ve had by going back over and over again in your mind to what you might have done to prevent it?

Jesus warns us to think about the effects of our actions now so that we don’t get caught by death and led into eternal “if only’s.” What could you be doing now to prepare yourself to meet our God with a sense of loving confidence?

## Catholic Snacks, Get Fed

What does the word “metanoia” mean?



*From that time, Jesus began to preach, saying, “Repent, for the kingdom of Heaven is at hand.”*

These lines from Matthew’s Gospel are immediately recognizable. Matthew marks this line as the beginning of Jesus’ public preaching. Opening up His public ministry, Christ calls us to repent.

However, although easy to recognize, these words are difficult to truly understand. A part of this difficulty lies in the use of the word *repent*.

For English-speakers, *repentance* has a connotation of sorrow accompanied by action. However, in the original Greek, the first spoken word of Christ’s public ministry is *metanoia*, which, when translated literally, means *to go beyond the mind you have*.

*Metanoia* is formed by combining two smaller Greek words: *meta* (beyond) and *nous* (mind or spirit).

*Metanoia* connotes something more than what we typically mean by the word *repent*. *Metanoia* hints at a change occurring on a deeper and more fundamental level of one’s being. Rather than urging us to a single instance of sorrow, Jesus is urging us to change our way of seeing and knowing, to go beyond ourselves.

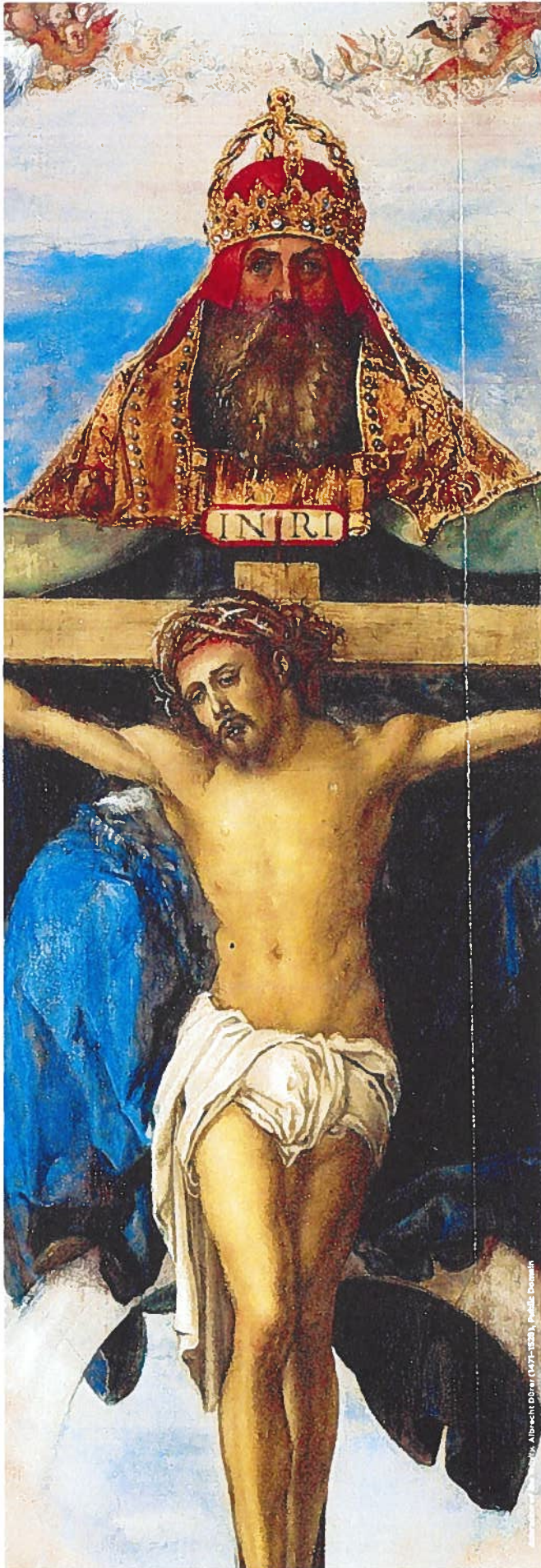
Christ is calling us to go beyond our own mind, to see things from God’s perspective. Our mind is a human mind, a broken and weak mind. But with the advent of Christ, Who took on our nature and transformed it, everything is changed.

With Christ, we receive grace. Grace enables us to think and act beyond our fallen human mind and ways. With Christ, we can truly repent with a spirit that is beyond our own. This is true conversion. This is the way Christ called us from the start of His public ministry.

When we act in accordance with Christ, following His call to *metanoia*, we can be transformed, and transform the world along with us! This is the beautiful truth contained in the famous phrase, “Be who God meant you to be and you will set the world on fire,” inspired by the words of St. Catherine of Siena.

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May 3, 2026

## Fifth Sunday of Easter

Written by  
THE  
FAITHFUL  
DISCIPLE

Acts 6:1-7 | 1 Pt 2:4-9 | Jn 14:1-12

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

When the needs of ministry became overwhelming, the Apostles did not say they would sleep less or pray less in order to have more time to serve others. Instead, they appointed leaders from the community to help so they could continue to devote themselves to prayer and preaching. This reminds me of a story I read about Saint Teresa of Calcutta, in which the sisters of the Missionaries of Charity asked to be excused from the mandatory daily Holy Hour because the needs of the poor were so overwhelming. Saint Teresa is said to have responded that the sisters should then spend not one, but two hours in prayer each day. She knew that the foundation of a life of service was a life of prayer. We are asked in all that we do to rely not on our own abilities, but to humbly recognize that all we have to give comes from God.

### **GO EVANGELIZE**

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

The cornerstone of our lives - the piece that gives strength to everything else that grows within us - is our relationship with God. The works of our vocation are meant to flow from that relationship. And so coming to know Jesus through prayer is at the core of serving others. In my vocation as a wife and mother, I sometimes get consumed in completing tasks and only realize at the end of the day that I have not prayed. But even Christ, the Son of God, tells us in the Gospel that "the Father who dwells in me is doing his works." Life in the Trinity means that the love of the Father flows through the Son. If Jesus does not rely on his own being to preach and serve, I certainly cannot respond to God's call to love my family apart from him. As we complete the daily tasks of our vocations, we must remember that the ultimate call of a life of holiness is to allow God's love to flow forth through us.

### **PRAY**

This week, consider how you can develop or strengthen a habit of prayer as the first act of your day. You might be able to pray in silence, or you might choose to incorporate prayer into the activity of your morning. However you are able to establish this routine, be intentional about how you recognize prayer as the cornerstone of all that you do.

SPIRITUALITY

GOSPEL ACCLAMATION

John 14:6

R. Alleluia, alleluia.

I am the way, the truth and the life, says the Lord;  
no one comes to the Father, except through me.

R. Alleluia, alleluia.

Gospel John 14:1-12; L52A

Jesus said to his disciples:

“Do not let your hearts be troubled.

You have faith in God; have faith also in me.

In my Father’s house there are many dwelling places.

If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself,

so that where I am you also may be.

Where I am going you know the way.”

Thomas said to him,

“Master, we do not know where you are going;

how can we know the way?”

Jesus said to him, “I am the way and the truth and the life.

No one comes to the Father except through me.

If you know me, then you will also know my Father.

From now on you do know him and have seen him.”

Philip said to him,

“Master, show us the Father, and that will be enough for us.”

Jesus said to him, “Have I been with you for so long a time

and you still do not know me, Philip?

Whoever has seen me has seen the Father.

How can you say, ‘Show us the Father’?

Do you not believe that I am in the Father and the Father is in me?

Continued in Appendix A, p. 296.

Reflecting on the Gospel

There are people who have the extraordinary gift of being able to exude a calm, unworried presence, even in the most trying of times. They are not oblivious to suffering and troubles, but they do not allow these to turn them into grim bearers of the glad tidings. Their outward joy is a reflection of a deep-seated hope and trust in God no matter what the circumstances. They have been able to take to heart in a profound way Jesus’s admonition to his disciples in today’s gospel: “Do not let your hearts be troubled.” You know people like this.

Are you one of them?

In today’s gospel, Jesus not only exhorts his disciples to have untroubled hearts, but he helps them know how to find the way there. The setting is the Last Supper, and the disciples have plenty of good reasons to be distressed. Jesus has been speaking of going away and of being handed over and of being denied by two of his closest friends. The disciples are confused and anxious. Where is he going and how can they know the way to be with him? Unlike the Gospel of Mark, where a central question is Who is this? (2:7; 4:41; 8:29), throughout the Fourth Gospel the prime concern is “where.” The first potential disciples want to know, “where are you staying?” (1:38). Jesus knows from where he has come and to where he is going, but his enemies do not (see 7:27; 8:14; 9:29). In

Jesus’s trial Pilate demands to know, “Where are you from?” (19:9). At the empty tomb, Mary Magdalene’s distress centers on Jesus’s whereabouts: “we don’t know where they put him” (20:2; see also 20:13).

Throughout the Fourth Gospel, *where* does not refer to a geographical space but refers to inner communion with Jesus that rests on belief in God and belief in him. Jesus desires for his followers the same kind of indwelling that he enjoys with the Father, as he prays, “as you, Father, are in me and I in you, that they also may be in us” (17:21). Oftentimes Jesus’s assertions that there are many dwelling places in his Father’s house and that he is going to prepare a place for the disciples (14:2) are taken literally. Some Christians envision a heavenly mansion, where Jesus is reserving “a room with a view” for those who are faithful to him. But the dwelling place of which Jesus speaks is a profound union with him that is both a present reality and a continually deepening movement that will be brought to completion in the fullness of time.

This is not an easy thing to grasp, nor is it a facile journey. Yet in another sense, there is nothing simpler: Jesus himself is the Way. We do know the way into the untroubled heart of God, and we have seen the fullness of the Divine visible in Jesus. Believing and following him, even in the face of death, our hearts can be “stilled . . . [l]ike a weaned child to its mother” (Ps 131:2).

