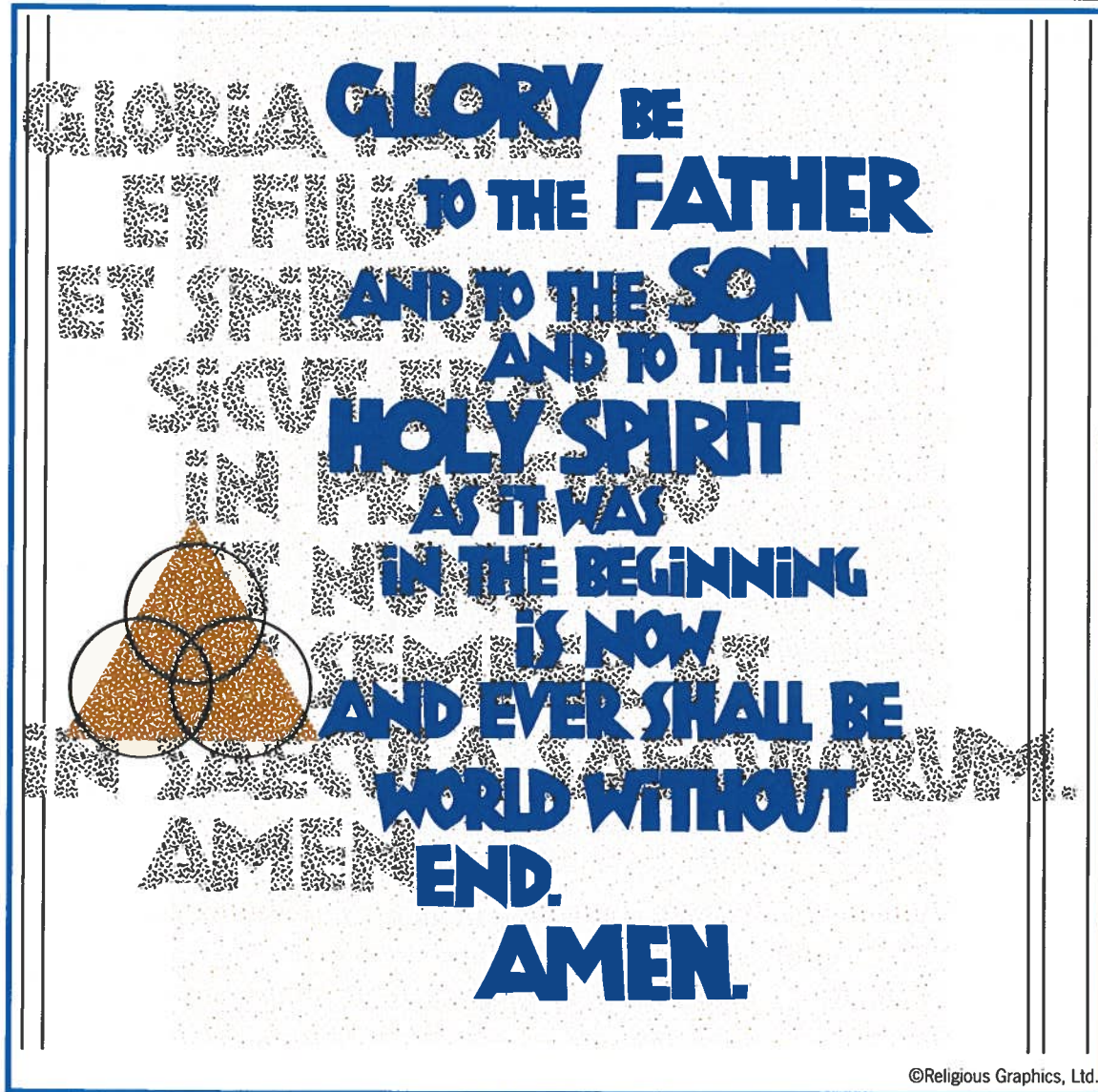


The Roman Catholic Parishes of  
Sacred Heart, Goodrich  
St. Margaret Mary, Herscher  
St. James the Apostle, Irwin

SOLEMNITY OF THE MOST HOLY TRINITY

MAY 30-31, 2026



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- "The Three are of one substance, power, and knowledge, and are one God."

—Saint Teresa of Avila

**June 6-7, 2026**

Liturgical Schedule	St. Margaret Mary Saturday, June 6 5:00 pm	Sacred Heart Sunday, June 7 7:30 am	St. James Sunday, June 7 9:00 am	St. Margaret Mary Sunday, June 7 10:30 am
Celebrant	Fr. Ron	Fr. Ron Deacon Ron	Fr. Ron	Fr. Ron
Ushers	Galen Fritz Dave Emling Todd Datweiler Dave Emling	Kyle Ferris Dennis Pankey	Mary Offerman Dennis O'Connor Bob Buente Arlen Hansen	Kris Landeck Dustin Truetner Sean Riordan Darren Lovell
Lector	Bobbi Buza	Erica Parsons	Mary Peerbolte	Mary Hope Pleckham
Eucharistic Minister			Darwin Peerbolte	Dana Masching
Servers				
Greeters			Greeter—Jerry Ogrentz R. Leader—Kathy Dumas	Kim Smicker

**Mass Intentions for the Week**

**Monday, June 1 (SMM)**

9:00 am +Denise Jepsen Blake (Kathy Jepsen)

**Tuesday, June 2 (SH)**

8:00 am +Jerry Mescher (Dorothy Mescher)

**Wednesday, June 3 (SJ)**

8:00 am Special intention of Rita Thiesen (Pam Cuchiara)

**Friday, June 5 (SMM)**

8:00am +Marie Duval (Tim/Susan Feller)

**Saturday, June 6 (SMM)**

5:00 pm +Madeline Bouchard (John/Dawn Deany)

**Sunday, June 7**

7:30 am (SH) +Patricia Bern, Dauntless Gruber, Geraldine Tobenski, Curtis Riley, Sr., Darliene Denault (The Family)

9:00 am (SJ) +Edward Maley (Tom Scanlon)

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

**Looking Ahead**

Tuesday, June 2—SH Parish council meeting 7pm

June 6-7—K of C Food Drive at all three parishes

Sunday, June 21—Fathers' Day

Weekend of June 21—2nd Collection Religious Pensions

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](https://www.facebook.com/triparishcatholiccommunities)

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 does God the Father mean to you?

## Collections Weekend of May 23-24, 2026

St. Margaret Mary—\$ 1,816

St. James—\$1,137

Sacred Heart— \$ 1,462

Thank you for your generosity!

### Gospel Shorts I, Too, Nicodemus

Many of us would admit that we are more like Nicodemus than we are like any other New Testament character. Like Nicodemus, we also have unsatisfied spiritual hunger. We find the demands of Jesus hard to face up to, and seek to escape by hiding our spiritual timidity behind intellectual doubt. And we are like Nicodemus in that we are finally brought to Christian commitment by the wonder of John 3: 16.

It is for the above reasons that the interview of Jesus and Nicodemus is so meaningful for us today. As we live in a society that is no longer clearly Christian, we need to find the courage of commitment. Nicodemus' new birth, which means a wholly different way of looking at human existence, also is our pressing need today.

### Reflection— A Right Perspective

Tithing is an acknowledgment that God is alive and at the very center of our lives. It helps us recognize that all our money ability, our very lives, belong to God.

These things are given in trust from God, to be used as he would have them used. This is bound to result in an indescribable freedom that can never come to the man who thinks he must do everything by himself. Tithing is an act of faith in which you will find a new dimension of freedom.



### 1<sup>st</sup> Friday Adoration

"We should consider those moments spent before the Blessed Sacrament as the happiest of our lives."

-St John Vianney

First Friday Mass will be on June 5<sup>th</sup> at St. Margaret Mary. We will conclude with Benediction at 3:00.

### The Sunday Gospel in Everyday English

"This is how much God loved the world: He gave his Son, his one and only Son. And this is why: so that no one need be destroyed; by believing in him, anyone can have a whole and lasting life. God didn't go to all the trouble of sending his Son merely to point an accusing finger, telling the world how bad it was. He came to help, to put the world right again. Anyone who trusts in him is acquitted; anyone who refuses to trust him has long since been under the death sentence without knowing it. And why? Because of that person's failure to believe in the one-of-a-kind Son of God when introduced to him" (from John 3).

### 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

⇒ The Rosary Committee is looking for a volunteer to chair the committee. Directions for purchasing supplies and making the rosaries is available. The funds are provided by the St. James CCW. If you're interested in either leading the committee or in helping make the rosaries please contact Bea Papineau

#### Sacred Heart—

⇒ The week of May 31st, the Blessed Virgin Mary candle burns in memory of Ryan Fitch, and the St. Joseph candle burns in memory of Jim Riley.

⇒ Sacred Heart Church will be honoring father's for Father's Day by placing carnations on the altars. The red represent love, courage, respect, & admiration are honoring our living fathers. The white represent reverence & sympathy for bereavement and are honoring our deceased fathers. There is a basket on the table near the entrance with envelopes for the money \$1.25 each and a list of names from 2025 to check if you wish to do the same as last year. Mark the envelope "same" or list the ones you want.



The next Knights of Columbus next Food for Families collection will be held June 6-7 at all three parishes. This is a great way to give to help those in need. We thank you for your support!!

"For I was hungry and you gave me food..."  
"Matthew 25:35

### A Stewardship Moment

#### The Solemnity of the Most Holy Trinity Weekend of May 30/31, 2026

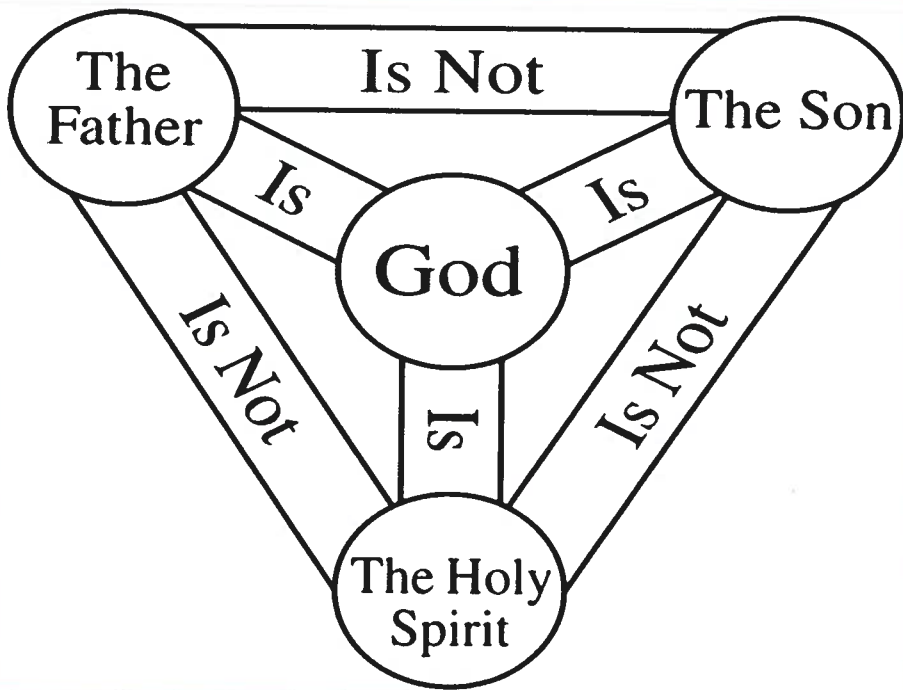
In today's second reading Saint Paul's final appeal is a call for unity. God created that unity. Good stewards who share Christ's life in the Eucharist belong to each other, just as God in the three persons of Father, Son and Holy Spirit enjoy unity. We are an intimate part of God's divine bond, God's "family." Saint Paul maintains that we ought to act that way. In the Church there is a bond of family, yet plenty of room for variety. Christian stewards use their uniquely varied gifts to live a Trinitarian faith, in unity, promoting Christ's peace

All praise to GOD the CREATOR  
to JESUS the REDEEMER  
and to the HOLY SPIRIT the SANCTIFIER

**Saint of the week:** St. Felice of Nicosia (May 31) was the son of a shoemaker. He learned his father's trade. A pious, hardworking youth, he became an orphan. At age 19 he tried to enter a Capuchin convent, but was turned away; he tried again; and again; and again. After eight years of pleading, he was admitted on October 19, 1743, taking the name *Felix*. For 40 years he served as a beggar for his house and had a great devotion to the Blessed Sacrament. Felice also had the gift of healing, both physical and spiritual, and of bilocation. He worked tirelessly with the sick during a plague epidemic in Cerami, Italy in March 1777, healing many and coming through unharmed. He was so devoted to his obedience to his Order that he asked his guardian for permission to die.



**Other obscure saint of the week:** St. Erasmus of Formiae (June 2) was the bishop of Formiae, Campagna, Italy. He fled to Mount Lebanon in the persecutions of emperor Diocletian where he was fed by a raven so he could stay in hiding. Discovered by the authorities, he was imprisoned, but an angel rescued him. Recaptured, he was martyred. He was one of the *Fourteen Holy Helpers*. He is the namesake for the static electric discharge called *Saint Elmo's Fire*.



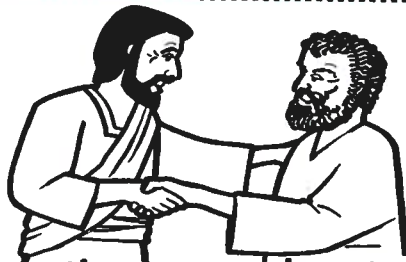
**From pre-med to priesthood – one man's answer to God's call.**

Joshua felt empty despite every worldly success. Through a community that prayed, encouraged, and walked with him, he discovered his calling. Now he's preparing for ordination in 2027. Your support through the CMAA helps form the future priests of our diocese.

*"I finally knew what I was being called to do."  
– Joshua*



Watch the video and see the good your donation to the CMAA brings to our community



...agree with one another, live in peace and the God of love and peace will be with you.

2 COR.13:11

Get to know Norman Rockwell's *Freedom to Worship* as we prepare to celebrate our country's 250 years.

Eventually, he abandoned large scenes altogether and focused instead on ordinary people at prayer.



Norman Rockwell's *Freedom of Worship* may be one of the most recognizable American paintings of the twentieth century, yet many people do not know the story behind it.

The painting was part of Rockwell's famous "Four Freedoms" series, inspired by President Franklin Roosevelt's 1941 speech describing four essential human freedoms worth defending during World War II. Among them was the freedom to worship God according to one's conscience.

It is said that Rockwell struggled with how to portray that idea.

His early sketches were complicated and heavily symbolic, but nothing seemed convincing. Eventually, he abandoned large scenes altogether and focused instead on ordinary people at prayer. A woman holds a rosary. An elderly man bows his head. Others close their eyes in prayer. Across the top are the words: "Each according to the dictates of his own conscience."

As Catholics, we can appreciate both the broader message of the painting and also the deeper reality beneath it. Religious liberty matters because worship matters. Human beings are made for God.

The freedom to seek Him, pray, and live according to the truth is not simply a political ideal. It is tied to the dignity of the human person.

That understanding runs through Catholic history.

The early Christians worshipped in secret under the threat of persecution. Martyrs throughout the centuries died rather than offer worship to earthly powers in place of God. Even today, many Christians around the world still risk imprisonment, violence, or isolation simply for practicing the faith openly.

For Catholics especially, worship is never merely private sentiment. It is sacramental and embodied. We build churches. We kneel. We receive the Eucharist. We light candles. We ring bells. Worship shapes the whole person because it is directed toward the living God.

The Catholic presence within Rockwell's painting is unmistakable. The rosary beads held in prayer stand out immediately. It seems that Norman Rockwell knew that worship leaves visible marks on a culture and on the people themselves.

The painting also arrives at an important moment in American history. During World War II, freedom of worship was presented as one of the defining differences between free societies and totalitarian regimes. That remains relevant today. A society that forgets God eventually begins to forget the dignity of the human person as well.

At the same time, Catholics understand that freedom alone is not the highest good. Freedom exists so that we may seek and respond to truth. The Church has always taught that conscience must be formed rightly, not simply followed blindly. The goal is not merely the freedom to worship anything, but the freedom to worship God.

Perhaps that is part of why the painting still resonates decades later.

It reminds us that prayer is not weakness, nor is worship something outdated or private. It is one of the deepest expressions of what it means to be human.

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## Questions Catholics Ask

What's the purpose of Ordinary Time?

From the earliest biblical records, God's people have recognized ritual time as a divine gift that makes present the blessings of the past. Our Christian liturgical year embraces that understanding. Ordinary is a word we normally use to distinguish something from the unusual. "Ordinary Time" sounds like it marks routine weeks not contained within the more eventful seasons of Advent, Christmas, Lent, or Easter. Yet the mundane truth is, the term comes from the Latin *tempus ordinarium*, or "measured time." These are, simply, the numbered weeks of the year, ordered from 1 to 34.

Unlike other seasons that occur in uninterrupted blocks of days, Ordinary Time inhabits two sections of the calendar. The first is a five-to-eight-week period between Epiphany and Ash Wednesday. Ordinary Time is then "interrupted" by the major seasons of Lent and Easter for about 14 weeks. The second, longer block of the season occurs after Pentecost, continuing to the end of the church year on the feast of Christ the King, which would otherwise be the "34th Sunday in Ordinary Time."

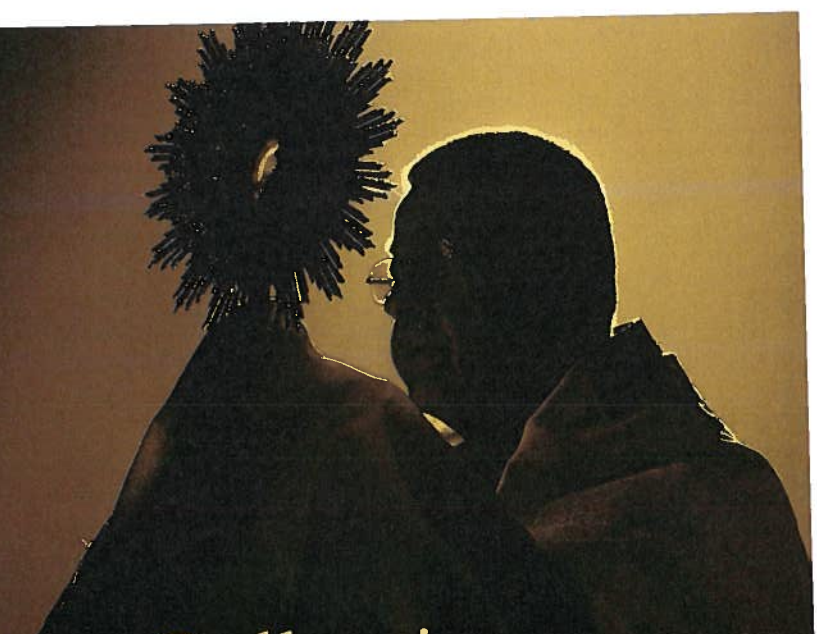
(An aside about the variant weeks: the date of Easter determines the liturgical year. Easter Sunday is determined by the Jewish custom of setting Passover on the first full moon after the spring equinox. Once the date of Easter is determined, we count six and a half weeks back to Ash Wednesday. Whatever time is left between Epiphany and Ash Wednesday is the length of the first segment of Ordinary Time, which in turn affects the count of the second.)

This merely establishes the territory of this season. Its purpose is grander than its name: maturity in Christian living. Every Sunday is a "little Easter," the church fathers remind us. Each Sunday we gather to celebrate the resurrection of our Lord, just as each Friday we commemorate his death with abstinence from meat or another sacrificial act. Saturdays within Ordinary Time are observances of Mary, mother of the church, who exemplifies the "yes" of discipleship. Saints' feasts sprinkled through the weeks recall what martyrs and holy ones have made of their response in faith. The color green marks the vestments and altar cloths to remind us of the growth in the Spirit expected of us. In fact, at an earlier time these ordinal weeks were considered part of Pentecost altogether: a full season of celebrating the life of the Spirit at work in the church.

**Scripture:** Exodus 12:1-20; 23:14-17; 31:12-17; Leviticus 16:29-34; 23:1-44; John 2:13, 23; 6:4; 13:1; Acts of the Apostles 2:1

For *God* is not unjust  
so as to overlook your work  
and the *Love* you have  
demonstrated for His name  
by having served and continuing  
to *serve* the holy ones.

- Hebrews 6:10



## Father's Day Collection

For Infirm and Retired Priests

Diocese of Joliet • June 20-21, 2026





May 31, 2026

## Most Holy Trinity

Written by  
THE  
FAITHFUL  
DISCIPLE

Ex 34:4b-6, 8-9 | 2 Cor 13:11-13 | Jn 3:16-18

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

In today's first reading, we hear how Moses, obedient to God's command, ascends Mount Sinai early in the morning. Up at the summit, the Lord appears to Moses in a cloud and shares his name with Moses: "LORD" (in Hebrew, the tetragrammaton, the unspeakably holy divine name). But God doesn't only reveal the name that Moses should call him by; he also reveals what kind of God he is: "The Lord, a merciful and gracious God, slow to anger and rich in kindness and fidelity." Moses bows down in worship and entreats the Lord to "receive us as your own." Today's Solemnity of the Most Holy Trinity reminds us that we have a God who wants us to not only know his name, but to know his inner self. The Father, Son, and Holy Spirit are - indeed - the God who is rich in mercy. And anyone who believes in this God will not perish but will have eternal life. May we bow our hearts in worship of the Lord this day, grateful for the gift we have of belonging to the people he calls his own.

### **GO EVANGELIZE**

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

Our second reading contains a detail that might come as a surprise to our 21st-century ears: "Greet one another with a holy kiss." This gesture in the New Testament era was an outward sign of the communion and love that existed in the early Church - a communion that we're also called to today. The communion that exists in the Church is meant to point the world back to its source: God himself. Part of the witness we're called to offer the world as Christian believers is the love we share among one another. The Church is to be a sacrament or "sign and instrument ... of ... union with God" and unity with "the whole human race." (*Lumen Gentium* 1) The bonds of love that exist among Christians is about more than just having a tight-knit community; it's about showing the world that we're called to a loving relationship with God and with one another.

### **WITNESS**

This week, consider how you can strengthen the bonds of friendship you have with your fellow Christians, so that united together in love and peace, you can bear witness to the God who is Father, Son, and Holy Spirit. Consider participating in a fellowship (social) event being put on by your parish or invite someone you see regularly at Church out for coffee or brunch after Mass.

## SPIRITUALITY

### GOSPEL ACCLAMATION

cf. Rev 1:8

℟. Alleluia, alleluia.  
 Glory to the Father, the Son, and the Holy Spirit;  
 to God who is, who was, and who is to come.  
 ℟. Alleluia, alleluia.



### Gospel

John 3:16-18; L164A

God so loved the world that he gave his  
 only Son,  
 so that everyone who believes in him  
 might not perish  
 but might have eternal life.  
 For God did not send his Son into the  
 world to condemn the world,  
 but that the world might be saved  
 through him.  
 Whoever believes in him will not be  
 condemned,  
 but whoever does not believe has  
 already been condemned,  
 because he has not believed in the  
 name of the only Son of God.

### Reflecting on the Gospel

There is a classic story told about Saint Augustine, who was strolling along the seashore, struggling to comprehend the mystery of the Trinity. He encountered a youngster with a little pail. The boy trekked back and forth, emptying bucket after bucket into a hole in the sand, a short distance from the shoreline. When Augustine asked him what he was doing, the lad replied that he was putting the ocean into the hole. When Augustine told him that was impossible, the boy responded that it was just as impossible for him to comprehend the mystery of the Trinity.

Augustine himself affirms that if we think we have understood, then what we have understood is not God (Sermon 117.5). While Augustine's insights are indeed true, this does not mean that we cannot know anything about the triune God. We strain to express in words and images and symbols what we have experienced of God, knowing that we cannot ever capture in our paltry expressions everything about who God is.

Moreover, we cannot know God *in se*, that is, in God's own self, but only in relationship to us. In the exchange between Moses and YHWH in today's first reading, Moses entreats God to "come along in our company" and "receive us as your own." This plea voices the desire of our hearts to experience God with us and for us and to know ourselves as belonging in the divine embrace. For Christians, the experience of God-with-us comes to its fullest expression in the unfathomable divine love enfleshed in the person of Jesus and the ever-abiding Spirit. Today's gospel tells of God's ecstatic love for the world that overflows in the gift of the Son. He was sent not to die but to share the life and love that is the very essence of the Holy One-in-Three.

While much of Christian art depicts the relationship among the three persons as triangular or in a linear procession, an ancient term from the Eastern church fathers, *perchorisis*, can help us envision the dynamic love relationship of the Trinity in circular fashion. This Greek word means, literally, "going around," and suggests a vigorous dance-like movement—each person circling, interweaving, whirling in vibrant interaction with the others. The point of this dance of love, however, is not for the sole enjoyment of the divine Dancers. The dance is an open circle that invites all onto the dance floor, drawing them right into the midst of the energetic flow of divine delight. If some hesitate, preferring to sit on the sidelines, the Three-in-One circle back again and again, extending the invitation over and over to each and to all, changing the pace and the rhythm, so that even the clumsiest of us can learn the steps in the dance of divine love.

Paul, in today's second reading, suggests some practice steps for the dance: rejoice, mend your ways, encourage one another, seek agreement, live in peace, greet one another with a holy kiss. In these ways, we help one another onto the dance floor, where we become one with the very Source of grace, love, and communion.