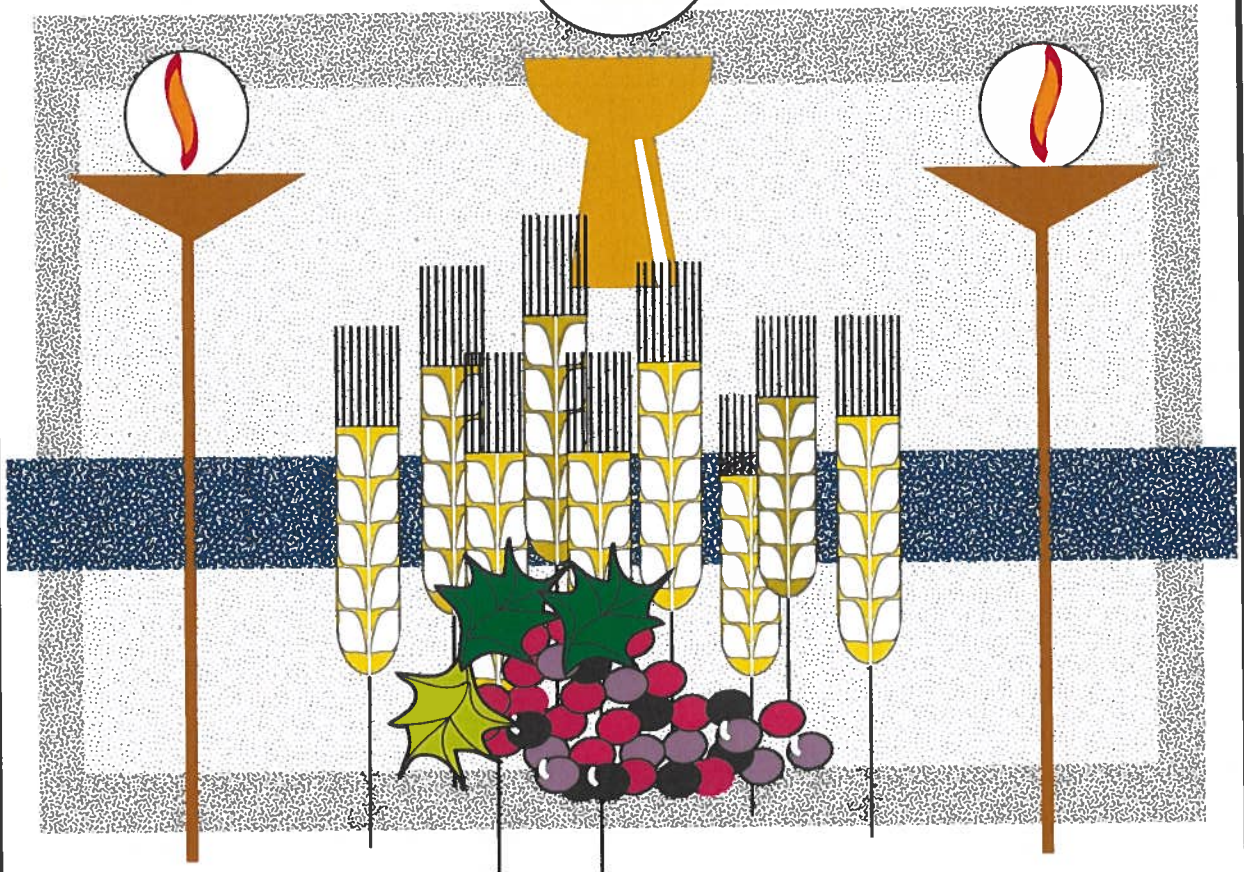
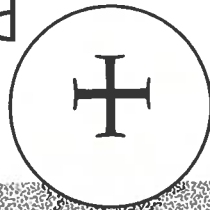


The Roman Catholic Parishes of
Sacred Heart, Goodrich
St. Margaret Mary, Herscher
St. James the Apostle, Irwin

SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST

JUNE 6-7, 2026

Whoever eats my flesh and drinks my blood
has eternal life and on the last day,
I will raise him up says the LORD.



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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
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Church Mailing Address:

207 E. 5th Street

Herscher, IL 60941

Phone: 815-426-2550

Quotable- "You come to me and unite Yourself intimately to me under the form of nourishment. Your Blood now runs in mine, Your Soul, Incarnate God, compenetrates mine, giving courage and support. What miracles! Who would have ever imagined such!"
—Saint Maximilian Kolbe

June 13-14, 2026				
Liturgical Schedule	St. Margaret Mary Saturday, June 13 5:00 pm	Sacred Heart Sunday, June 14 — 7:30 am	St. James Sunday, June 14 9:00 am	St. Margaret Mary Sunday, June 14 10:30 am
Celebrant	Fr. Ron	Fr. Ron	Fr. Ron Deacon Ron	Fr. Ron
Ushers	Roger Jensen Dave Emling Gery Wright Bob Schultz	Daryl Ferris James Mallaney	Jerry Ogrentz Bob Buente Arlen Hansen Dave Ladehoff	Kim Smicker Brent Fulton Larry Wolles Erik Wheeler
Lector	Rob Landeck	Darlene Cipcich	Andy Hansen	Corinn Wheeler
Eucharistic Minister			Darwin Peerbolte	Susan Feller
Servers				Caroline Fulton
Greeters			Greeter—Rita Thiesen R. Leader—Peerboltes	The Wheelers

Mass Intentions for the Week

Monday, June 8 (SMM)

8:00 am +Mary McDonald (Terri Weakley)

Tuesday, June 9 (SH)

8:00 am No Mass

Wednesday, June 10 (SJ)

8:00 am No Mass

Friday, June 12 (SMM)

8:00am +Laura Jensen (Diane Oskroba)

Saturday, June 13 (SMM)

5:00 pm For All the Parish Family

Sunday, June 14

7:30 am (SH) +Anna Burch (Shirley St. Germaine)

+Janet Denault Menke (Donna Morrical)

9:00 am (SJ) +Laura Jensen (Tom/Maureen O'Connor)

+Marge Nelson (Steve/Dena Coy)

10:30 am (SMM) +Jim Feller (Norm/Sharon Riordan)

+Tom Buckley (Steve/Donna Jacob)

Looking Ahead

Tuesday, June 9—SH CCW meeting 6:30pm

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

Like us on Facebook triparishcatholic communities

Tri Parish Church office –Barb Riker 426-2550

Julie Bisaillon 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—

- How do I participate in Christ's mission? Do I recognize the strength I receive in the Eucharist?

Collections Weekend of May 30-31, 2026

St. Margaret Mary—\$ 2,063

St. James—\$1,661

Sacred Heart— \$ 789

Thank you for your generosity!

Gospel Shorts Jesus the Eternal Verb

Back in elementary English class, we learned the difference between noun and a verb. A noun describes a thing, while a verb describes action. All too often we think of God as a noun, when in reality, God is an ever-active verb. Jesus speaks of this when he tells us of the Eucharist. In inviting us to feed on him, he is giving us the chance to be at one with him, so that together we can carry out the actions of God. What an awesome thought!

In accepting his invitation, we need to realize that we are taking in the object of our ritual and the message of the Person. In proper partaking of the Eucharist we experience an explosive rebirth.

Reflection— Evangelization Thrust

The U.S. Catholic Bishops issued a document on this subject. Here are some quotes from it.

"We can understand evangelization in light of these stories of faith: namely, how we have been changed by the power of Christ's word and sacraments and how we have an essential role in sharing that faith through our daily lives as believers. Looked at this way, evangelization is what we are all about!"

"...Evangelizing means bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself"

"Evangelization must always be directly connected to the Lord Jesus Christ. There is no true evangelization if the name, the teaching, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed."

Communion to the sick:

If you know of someone who is unable to attend Mass and would like to receive Communion please call the office and we will arrange for someone to bring them the Eucharist. If you would like to be a Minister of the Eucharist to the sick, please let the office know and we will add you to the list of volunteers visiting shut-ins .

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 June 7th, the Blessed Virgin Mary candle burns in prayer for Kim Iannacone and the St. Joseph candle burns in memory of Katelyn Smith.

⇒ 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.

⇒ Sacred Heart CCW will be having the following Summer meeting: Tues. June 9th 6:30pm, Tues. July 14th, 6:30pm & Tues. Aug.11th at 6:30pm. Noone is hosting - everyone is asked to bring a sack to share for all 3 meetings. All women in the parish over 18 are considered members and are welcome! Come join the fun!

A Stewardship Moment

Eleventh Sunday in Ordinary Time

Weekend of June 13/14, 2026

In this weekend's Gospel reading from Saint Matthew, we hear of Jesus calling his disciples to enter into a partnership with him to advance his mission of healing, reconciling and proclaiming the Kingdom of God. Good stewards understand that this mission must begin with gratitude and trust and a willingness to share the wonderful hospitality of God to all human beings. A good reflection for this week: How do we understand our call to enter into a closer partnership with Jesus and to bring the Good News to neighbors and strangers alike?



Renew our strength
in this Eucharist

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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 *save* the holy ones.

~ Hebrews 6:10



Father's Day Collection

For Infirm and Retired Priests
Diocese of Joliet • June 20-21, 2026



Saint of the week: St. Anthony Mary Gianelli (June 7) was the son of Mary and James Gianelli. Anthony grew up in a poor, pious family in a small farming village. His mother taught catechism and his father was known as a generous peacemaker in the town. Anthony was such a promising student that the owner of his family farm paid for his seminary education. Anthony was ordained a priest on May 24, 1812; he was so young that he needed special dispensation for the ordination but was such a promising candidate that he received it. Anthony served as a parish priest.



Later he became the archpriest of Chiavari, Italy in 1826. He founded the *Missionaries of Saint Alphonsus* in 1827, a men's missionary congregation that lasted until 1856, and he was the founder of the *Oblates of Saint Alphonsus* in 1828, which lasted until 1848. He also founded the *Sisters of Our Lady of the Garden* 1829, a women's teaching order that also worked with the sick, and which continues its work today in Europe, the United States, and Asia. Anthony became the bishop of Bobbio, Italy in 1837. He organized the *Society of Saint Raphael* and *Society of Saint Dorothea* to instruct the faithful in his diocese. He restored devotion to Saint Columbanus in his diocese. He conducted two synods and was constantly on the road from parish to parish, visiting his flock.



Other obscure saint of the week: St. Deochar (June 7) was a hermit in the Franconia forests near Fulda, an area in modern Germany. He was the spiritual student of Blessed Alcuin at Aachen, Germany. Deochar became a Benedictine monk and the first abbot of Herriedon abbey; he was chosen for the position by Blessed Charlemagne. He was appointed *missus regius* (king's messenger), a royal office, in 802. Deochar helped transfer the relics to Saint Boniface to Fulda in 819. He attended the synod of Mainz, Germany in 829. A famous miracle ascribed to him was healing a young boy's blindness by prayer.

The Sunday Gospel in Everyday English

"I am the Bread—living Bread!—who came down out of heaven. Anyone who eats this Bread will live—and forever! The Bread that I present to the world so that it can eat and live is myself, this flesh-and-blood self."

At this, the Jews started fighting among themselves: "How can this man serve up his flesh for a meal?"

But Jesus didn't give an inch. "Only insofar as you eat and drink flesh and blood, the flesh and blood of the Son of Man, do you have life within you. The one who brings a hearty appetite to this eating and drinking has eternal life and will be fit and ready for the Final Day. My flesh is real food and my blood is real drink. By eating my flesh and drinking my blood you enter into me and I into you. In the same way that the fully alive Father sent me here and I live because of him, so the one who makes a meal of me lives because of me. This is the Bread from heaven. Your ancestors ate bread and



"Whoever eats my flesh and drinks my blood has eternal life." JOHN 6:54



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

What is the feast of Corpus Christi?

The Feast of Corpus Christi is also called the "Solemnity of the Most Holy Body and Blood of Christ." Its origins are rooted in powerful Eucharistic miracles that occurred when certain persons struggled to believe in Christ's true presence in the Eucharist.

At age sixteen, around the year 1208, an Augustinian nun by the name of Sr. Juliana began to have mystical visions during Eucharistic Adoration. In these visions, she would see a full moon with a stripe across it. God revealed to her that the moon represented the life of the Church and the stripe indicated that the Church needed a feast to honor the Real Presence. St. Juliana originally kept these visions to herself, but later expressed to her bishop (who eventually became Pope Urban IV) the need for a Eucharistic feast day.



Two different events inspired this feast day.

Nearly half a century later in 1263, a priest (Fr. Peter of Prague) was having real doubts about Jesus' presence in the Eucharist. He was a pious cleric, devoted to his people, yet he was troubled as to whether the words of consecration really changed the bread and wine into Christ's Body and Blood. In the midst of his doubts, Fr. Peter traveled to Rome and stopped at the Church of St. Christina in Bolsena, Italy, to say Mass.

As he recited the words of consecration, blood began seeping from the consecrated host onto the altar and corporal. Stunned, Fr. Peter reported the Eucharistic Miracle to Pope Urban IV, who opened an investigation to confirm the miracle.

For Pope Urban IV, this miracle corroborated St. Juliana's visions. He established the Feast of Corpus Christi (*Corpus Christi* means "the Body of Christ"), its first celebration taking place in 1264, one year after the Eucharistic miracle reported by Fr. Peter.

The Feast of Corpus Christi reminds us that while we may sometimes find the reality of the Eucharist hard to believe, Christ is always faithful and will provide us with His grace to strengthen our belief and understanding.

On this Feast of Corpus Christi, let us pray that all Catholics may come to a deeper understanding of Christ's love for us—a love so great that He gives Himself to us personally and intimately every Sunday in the veiled forms of bread and wine.

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A STEWARDSHIP PRAYER for June

Dear Heavenly Father,

As we dedicate this month of June
to the Sacred Heart of Jesus,
we ask you to grant to us
compassionate hearts;
hearts rich with your love,
embraced by your compassion.

Grant us generous hearts:
hearts that never count the cost;
hearts that seek to serve
and not be served.

Grant us hearts that love peace:
hearts that promote truth and justice,
transform hatred and anger, and
seek unity and reconciliation.

Grant us hearts of a steward:
hearts that are filled with gratitude,
eager to share, and
long to give back to you.

Grant us hearts filled with your Spirit:
hearts open to conversion,
filled with hope, and
on fire with your Word.

We pray this in Jesus' name.

Amen



Join

Bishop Spies
at Chicagoland
Speedway for
NASCAR on
Sunday July 5

Meet and Greet
at the
North Gate
at 3:30 pm

**CHICAGOLAND
SPEEDWAY**

Scan here to buy
specially
priced tickets



Questions Catholics Ask

What is the common good?

Human nature may be viewed from two perspectives: the individual or the social. Which perspective reveals our true identity? Our society ensures we're well schooled in individual rights and freedoms. From these principles I will navigate toward goals that satisfy my longing for the good life. I may believe that striving for what I want leads to my fulfillment. I may expect the state to safeguard the pursuit of my prosperity by whatever means necessary.

The common good, a tenet of Catholic social justice teaching, moves from the opposite assumption. It presumes human nature is essentially social. It's not good for us to be alone, as our Creator originally determined. Our fulfillment involves creating conditions that are good for all of God's children, with whom we share an origin and destiny. This creates a different expectation of the state: "the attainment of the common good is the sole reason for the existence of the civil authorities," Pope John Paul II declared in *Pacem in Terris*.

Once we embrace the social nature of the person, the common good becomes a new lens through which to view social policy. What do rights and freedoms look like from a social perspective? *Pacem in Terris* defends the right to bodily integrity for all, including what's necessary for life's proper development: food, clothing, shelter, medical care, rest, and social services. The common good requires freedom to worship, work, and form associations—to gather for mutually beneficial reasons. Immigration becomes a universal right, to care for one's family or security. All should be free to take an active role in public life as well.

Some resist the common good ideal as a brand of totalitarianism: a system that subordinates the individual to the group. Totalitarians don't value a universal good, but only their party's vision of the good. The common good has also been suspect as a communist value. It doesn't erase individual rights or deny private property; it does view them as limited by and subordinate to the needs of others whose existence is in jeopardy. Pope John Paul II spoke of "the universal destination of goods"; that the good things of this world are intended to be shared. He also boldly proposed that "personal property is under a social mortgage". What belongs to us is ours as stewards of God's gifts, not as guardians of our personal stash.

Scripture: Genesis 2:18; Isaiah 2:2-5; 25:6-10; Romans 14:7-9; 1 Corinthians 12:12-27; Ephesians 4:1-6, 15-16; Philippians 2:3-4

Website: *Institute for Communal Contemplation and Dialogue* (ICCD) A free

Twenty Simple Stewardship Ideas for the Month of June

- Join or start a summer bible study group.
- Plan an outing with your family.
- Introduce yourself to a fellow parishioner with whom you are unfamiliar.
- Help a neighbor who is physically unable clean their yard.
- Invite someone to attend a weekend liturgy with you.
- Make a blood donation.
- Show genuine hospitality to visitors at your church.
- Don't text when you drive.
- Reduce your stress by getting outside and getting some exercise.
- Drive courteously.
- Make contact with a relative you haven't seen in a long time.
- Take time to pray each day.
- Treat your family or loved one to a day at the museum.
- Volunteer to participate in a community cleanup effort.
- Make a gift to your diocesan annual appeal.
- Plant flowers, shrubs or trees in a park or other location.
- Collect stuffed animals from friends and neighbors, write messages to tie or clip onto the animals and give them to a local police department to use in comforting children.
- Take a hike in the woods or visit a botanical garden to remind you of God's beauty in nature.
- Donate gently used clothing.



Pray for Our Six New Priests



Fr. Samuel Bergmann



Fr. Andrew Bogusz



Fr. Jonathan Hernandez



Fr. Abel Luviano Santamaria



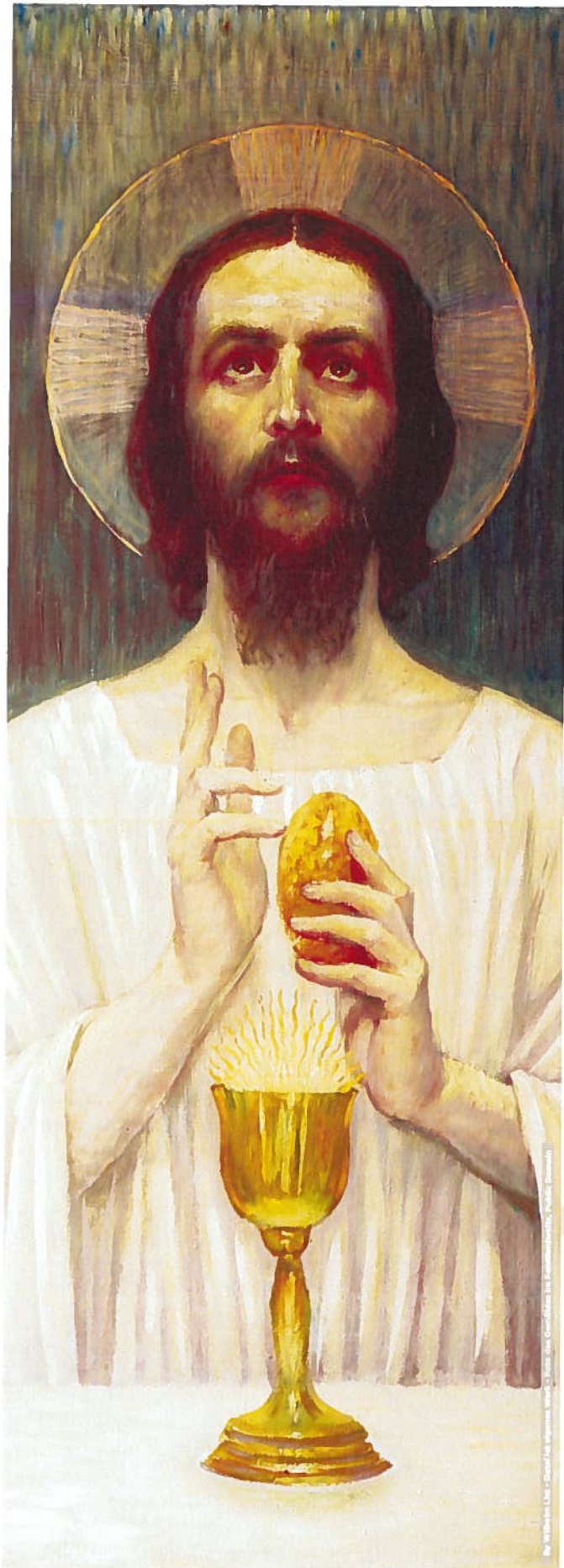
Fr. Christopher Oyoo Otieno



Fr. Joshua Allen White

Scan to meet
our new priests





June 7, 2026

Written by
THE
FAITHFUL
DISCIPLE

Solemnity of the Most Holy Body and Blood of Christ

Dt 8:2-3, 14b-16a | 1 Cor 10:16-17 | Jn 6:51-58

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

I'll never forget the first time I understood that the Eucharist does more than unite us to Jesus (a reality that is astonishing on its own). We profess in our creed that we're part of a communion of saints; every time we receive the Lord in holy Communion, we're drawn into a closer union with him and with all those who are members of his Body. St. Paul tells us that in partaking of the Body and Blood of the Lord, "we, though many, are one body, for we all partake of the one loaf." In a society where people are divided in so many ways, we're reminded of the Lord's burning desire - which he spoke of at the Last Supper - that we would all be one as he and the Father are one. (Jn 17:21) In giving us his very self in the Eucharist, Jesus has given us the means for achieving the unity he desires with us and for us. As we come forward to receive the Eucharist this Sunday, let us ask the Lord for the grace to grow in love and unity with all those who share this "one loaf."

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

Like the Israelites wandering in the desert, our hearts long not only for physical bread, but for spiritual nourishment. Those who have come to know the Lord know that it is only the bread that he gives that can satisfy the hungers of our hearts. One of the best descriptions for evangelization I have heard is "one beggar telling another where the food is." We have access to food that offers life eternal. How can we keep such a feast to ourselves? Because the Eucharist is at the heart of our Christian life, it ought to factor heavily into our evangelization efforts. Think about ways you can share how the hungers in your life have been satisfied by the Lord in this sacrament.

PRAY

The word Eucharist means thanksgiving. Today, take some time to thank the Lord for giving us his Body and Blood. You might consider praying with the Sequence (*Lauda Sion*) for today, a prayer of thanksgiving composed by St. Thomas Aquinas specifically for this solemnity. This beautiful sequence invites us to offer exuberant thanksgiving for this great gift: "*Full and clear ring out your chanting, / Joy nor sweetest grace be wanting, / From your heart let praises burst.*"

THE MOST HOLY BODY AND BLOOD OF CHRIST (CORPUS

SPIRITUALITY

GOSPEL ACCLAMATION

John 6:51

R. Alleluia, alleluia.
I am the living bread that came down from heaven,
says the Lord;
whoever eats this bread will live forever.
R. Alleluia, alleluia.

Gospel

John 6:51-58; L167A

Jesus said to the Jewish crowds:

"I am the living bread that came
down from heaven;
whoever eats this bread will live
forever;
and the bread that I will give
is my flesh for the life of the
world."

**The Jews quarreled among
themselves, saying,**

"How can this man give us his flesh
to eat?"

Jesus said to them,

"Amen, amen, I say to you,
unless you eat the flesh of the Son of
Man and drink his blood,
you do not have life within you.

**Whoever eats my flesh and drinks my
blood**

**has eternal life,
and I will raise him on the last day.**

**For my flesh is true food,
and my blood is true drink.**

**Whoever eats my flesh and drinks my
blood**

remains in me and I in him.

**Just as the living Father sent me
and I have life because of the Father,
so also the one who feeds on me
will have life because of me.**

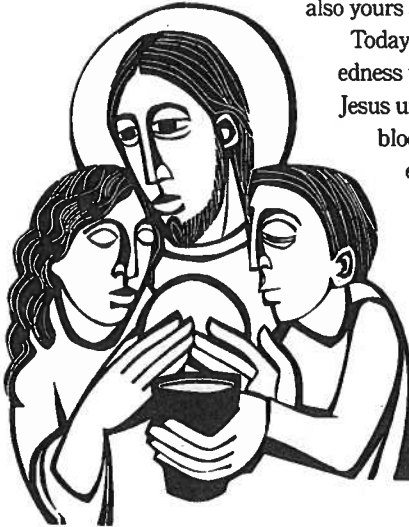
**This is the bread that came down from
heaven.**

**Unlike your ancestors who ate and still
died,**

**whoever eats this bread will live
forever."**

Reflecting on the Gospel

Scientists tell us that we are literally connected to one another and to the entire, vast created universe. It is not a metaphor or a symbol; it is literally true that the material of all of our bodies is intrinsically related because they emerged from and are caught up in a single energetic event that is the unfolding of the universe. Our common ancestry stretches back through the life forms and into the stars, back to the primeval explosion of light that began our universe and created the atoms that made up Jesus's own human body and also yours and mine.



Today's readings invite us to claim this interconnect-
edness with Christ and with one another. In the gospel
Jesus urges his followers to eat his flesh and drink his
blood. The phrase "flesh and blood" is a way of
expressing the totality of a person; believers
partake wholly in the full being of Christ. At
the same time, this language of eating flesh and
drinking blood is offensive. The Greek word
trōgein, "eat," in verse 54 is a very graphic
one that literally means "to gnaw," or "to
munch." Moreover, in other places in the
Scriptures, "eater of flesh" is an expression
applied to an adversary who is seeking to
destroy a person (see Ps 27:2). Drinking
blood would be equally abhorrent to Jesus's
disciples, as blood is regarded as the life force

over which only God has power and is therefore not to be con-
sumed by humans (Gen 9:4; Deut 12:23; Acts 15:20). Eating flesh and drinking
blood is also a way of speaking of brutal slaughter (Jer 19:9; 46:10; Ezek 39:17).
It is no wonder that some of Jesus's disciples found this saying too difficult and
decided not to follow him (John 6:60-66).

The bread of life discourse is immediately followed by the note that Jesus
didn't want to go about in Judea because his opponents were looking for an op-
portunity to kill him (John 7:1). Likewise, the Synoptic Gospels connect Jesus's
gift of his flesh and blood to his impending death (Matt 26:26-29 // Mark 14:22-
25 // Luke 22:14-23).

This context gives us some insight into the meaning of Jesus's offer of his
flesh and blood for us to eat and drink. When his own flesh and blood are about
to be devoured in brutal slaughter, he preempts this act by offering it, the whole
of his being, to those who believe in his manner of bringing life to the world.
Who and what he is cannot be consumed or annihilated by those who would
want to inhibit the life-giving forces Jesus has unleashed in the world. When his
disciples take in and become all that he is, the life forces he enfleshed continue
to be offered for the life of the world.

The interconnectedness of all persons and all life in the body of Christ is not
simply an abstract concept; it is palpable and visible. One can choose to be a
destructive eater of flesh and drinker of blood, or to consume and be consumed
by the One whose intent is for the ongoing life of the whole world.