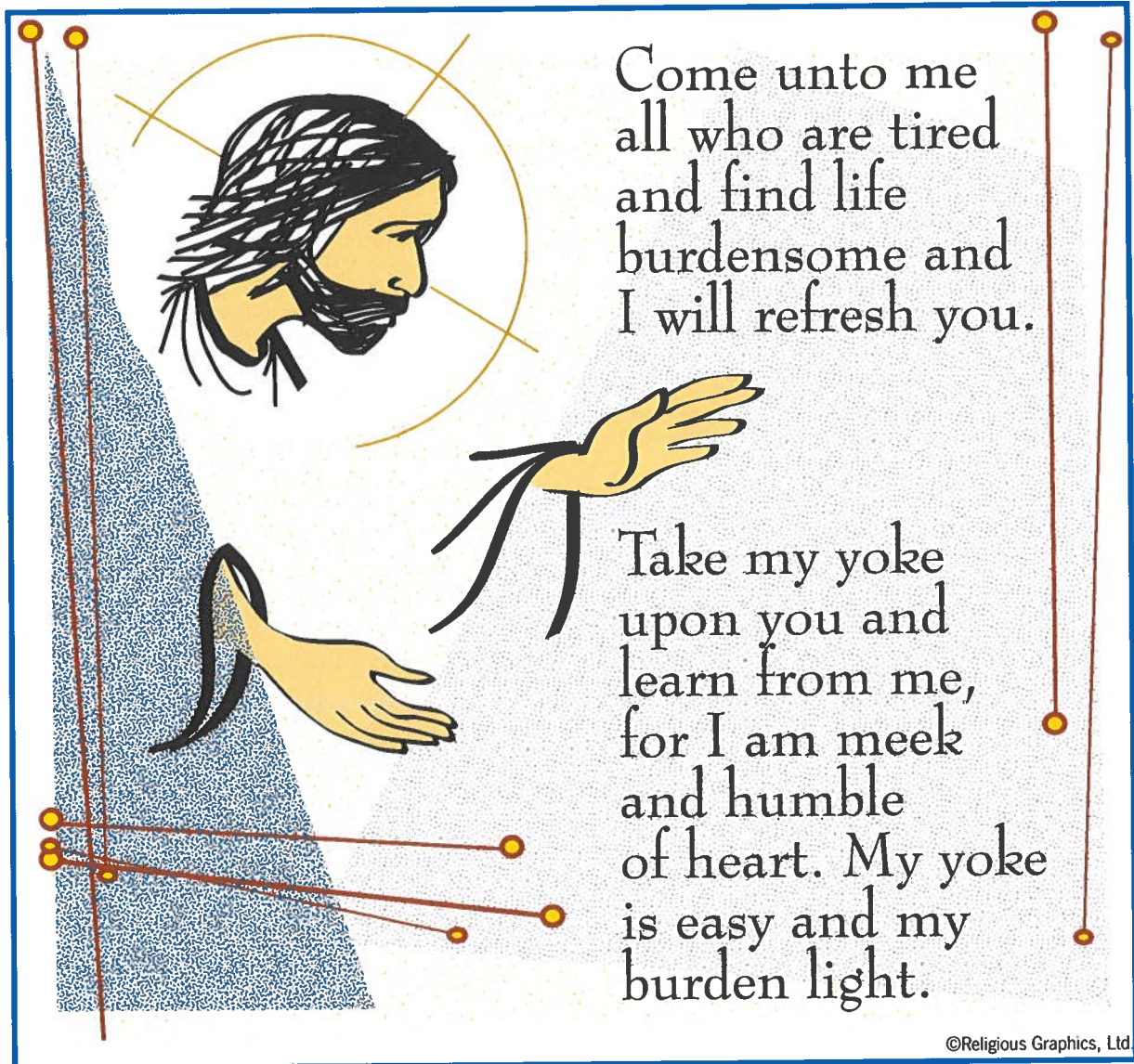


The Roman Catholic Parishes of
Sacred Heart, Goodrich
St. Margaret Mary, Herscher
St. James the Apostle, Irwin

14TH SUNDAY IN ORDINARY TIME

JULY 5-6, 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
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Church Mailing Address:

207 E. 5th Street

Herscher, IL 60941

Phone: 815-426-2550

Quotable - "There is no true freedom except in the service of what is good and just."

—Catechism of the Catholic Church,

15th Sunday in Ordinary Time

July 11-12, 2026

Liturgical Schedule	St. Margaret Mary Saturday, July 11 5:00 pm	Sacred Heart Sunday, July 12 7:30 am	St. James Sunday, July 12 9:00 am	St. Margaret Mary Sunday, July 12 10:30 am
Celebrant	Fr. Ron Deacon Ron	Fr. Ron Deacon Ron	Fr. Ron Deacon Ron	Fr. Ron Deacon Ron
Ushers	Dave Emling Bob Schultz Galen Fritz Roger Jensen	Kyle Ferris Daryl Ferris	Bob Buente Dennis O'Connor Jeff Martin Jeff Steinke	Kim Smicker Darren Lovell Brent Fulton Larry Wolles
Lector	Rob Landeck	Terri Weakley	Dave Ladehoff	Dana Masching
Eucharistic Minister				
Servers				
Greeters			Greeter—Donna Bernicky R. Leader—The Peerboltes	The Lovells

Mass Intentions for the Week

Monday, July 6 (SMM)

8:00 am +Jim Gray (Pat Gray)

Tuesday, July 7 (SH)

8:00 am +Nancy Leitzinger (Dorothy Mescher)

Wednesday, July 8 (SJ)

8:00 am +Darlene Bertrand (John/Dawn Deany)

Friday, July 10 (SMM)

8:00am +Aldine O'Brien (Steve/Donna Jacob)

Saturday, July 11 (SMM)

5:00 pm For All the Parish Family

Sunday, July 12

7:30 am (SH) +Edwin Boudreau (Marie/Don Feller)

+Dick Fitch (Denise/Ken Wenzelman)

9:00 am (SJ) +James & Louise Borschnack, Jerry Johnson, & John Dittrich (The Borschnack Family)

10:30 am (SMM) For Past & Present Priest of St. Margaret Mary

Looking Ahead

Friday, July 10—Herscher Corn Bowl and Village fireworks for the 250th Celebration of America

Sunday, August 2—K of C Ladies Aux. Ice Cream Social 2-4pm at St. James



Let your prayers
rise like incense
to the LORD

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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— What metaphorical "cup of cold water," some simple thing I can do for someone, will I do this week and for whom?

Collections Weekend of June 27-28, 2026

St. Margaret Mary—\$1,858 Peter's Pence—\$417
 St. James—\$869 Peter's Pence—\$315
 Sacred Heart— \$826 Peter's Pence—\$292

Thank you for your generosity!

Gospel Shorts Christ's Compelling Invitation

Just about everyone will admit the need for more stability and security in their life. There is far too much stress and anxiety in our world. There are far too many who are greatly burdened. One pastor said of his congregation, "There is a heartache in every pew."

Jesus also saw many heartbroken people. Many of his listeners were like "sheep without a shepherd." Their work was hard, hours long, income low, resources meager, and the demands of life difficult to face. Our Lord had great compassion for them.

Reflection— Re-Form

We do not like to be new-made; we are afraid of it; it is throwing us out of all our natural ways, of all that is familiar to us. We feel as if we should not be ourselves any longer, if we do not keep some portion of what we have been hitherto; and much as we prefer in general terms to wish to be changed, when it comes to the point, when particular instances of change are presented to us, we shrink from them, and are content to remain unchanged.

In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often.

Changes Coming to the Parish Office

Barb Riker has decided to retire from her job at the parish office effectively at the end of June. Barb has worked for the parish for 38 years and has decided to spend more time with her family. She began working here when Fr. Driscoll was pastor and has served under six pastors overall. I am grateful for all she has done for the parish and parishioners over all those years.

During the months of July and August Tanhya, the director of religious education at St. James, will shadow Julie and learn all aspects of the parish office. This will include scheduling events, running payroll, and paying the bills. She will staff the office four days a week on average.

After Labor Day Julie will only be coming in two days a week as Tanhya assumes most of the office duties. Debbie will continue as the bulletin editor, all items for the bulletin should be sent to her.

There are a lot of things that happen behind the scenes of a parish, and the office is at the heart of it all. I am thankful for what Barb has contributed over the years and for what Julie, Debbie, and Tanhya continue to do for our parish community.

Parish News:

All Parishes—

- ⇒ TriParish Prayer Group will meet each Monday at 7 pm at St James church
- ⇒ Tri-Parish Office Hours— Our office hours are Monday, Tuesday, Wednesday, and Friday 9am—12 pm.
- ⇒ K of C Ladies Auxiliary will be selling 50/50 raffle tickets after masses the July 25-26 weekend

St. Margaret Mary-

St. James-

- ⇒ Beth Brosseau has volunteered to chair the rosary committee if you are interested in helping please call 815-671-2286 .

Sacred Heart—

- ⇒ Sacred Heart CCW will be having the following Summer meeting: 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!



Current Status for 2026 CMAA

Parish	Goal	Pledged	Paid
Sacred Heart	\$7,200	\$8,350	\$6,450
St. James	\$9,800	\$7,250	\$7,205
St. MM	\$10,200	\$7,725	\$7,335

A Prayer for Summer Gratitude

Heavenly Father, I thank You for the blessings of summer—the warmth of the sun, the beauty of nature, and the time spent with loved ones. Help me to cultivate a heart of gratitude and to recognize Your hand in every good thing.

1 Thessalonians 5:18

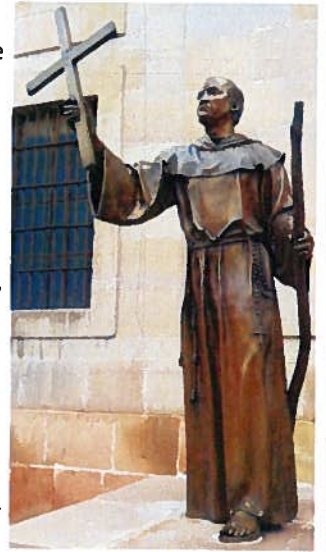
"Give thanks in all circumstances; for this is God's will for you in Christ Jesus."



Obscure saint of the week: St. Junipero Serra (July 1) tentored the Franciscan University at Palma, Spain at age 15, and joined the Order at age 17, taking the name *Junipero* after the friend of Saint Francis. Junipero was ordained in 1737, and taught philosophy and theology at the Lullian University.

In 1749, Serra was sent to the missionary territories in the west of North America. A mosquito bite he received early in his trip to the New World left one leg swollen; this and his asthma made walking a painful process for the rest of his life. In 1768 he took over missions in the Mexican provinces of Lower and Upper California, missions the Jesuits were forced to abandon by order of King Charles III. A tireless worker, Serra was largely responsible for the foundation and spread of the Church on the West Coast of the United States. He founded twenty-one missions, converted thousands of Native Americans, and trained many of them in European methods of agriculture, cattle husbandry, and crafts. Junipero was a dedicated religious and missionary, penitent and austere in all areas of his life.

Junipero Serra is the namesake of the *Serra Club*, an international Catholic organization dedicated to the promotion of vocations, and the support of seminarians and religious novices. Many of his letters and other writings have survived, and the diary of his travels to the west was published in the early 20th century.



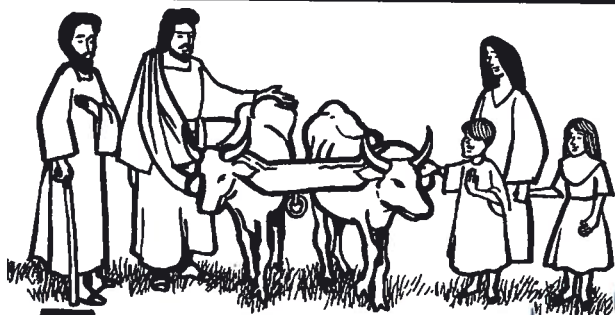
Other obscure saint of the week: St. Atilano Cruz-Alvarado (July 1) was a priest in the archdiocese of Guadalajara, Mexico at a time when ordination was a crime in Mexico. He ministered to Catholics, administering the sacraments in secret and hiding from the authorities. Martyred in the *Mexican Revolution*.

The Sunday Gospel in Everyday English

"Abruptly Jesus broke into prayer: "Thank you, Father, Lord of heaven and earth. You've concealed your ways from sophisticates and know-it-alls, but spelled them out clearly to ordinary people. Yes, Father, that's the way you like to work."

Jesus resumed talking to the people, but now tenderly. "The Father has given me all these things to do and say. This is a unique Father-Son operation, coming out of Father and Son intimacies and knowledge. No one knows the Son the way the Father does, nor the Father the way the Son does. But I'm not keeping it to myself; I'm ready to go over it line by line with anyone willing to listen.

"Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you'll recover your life. I'll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won't lay anything heavy or ill-fitting on you. Keep company with me and you'll learn to live freely and lightly" (*from Matthew 11*).



Take my yoke upon you
and learn from me
MT. 11:29

Reflection- Stations of the Cross

The *Stations of the Cross* are a ritual pilgrimage. Encouraged by the Franciscan community in charge of the Sepulcher of Our Lord at Jerusalem, this devotion was transferred to churches in Europe for the convenience of those who could not make an actual pilgrimage. Each "station" was an extension of a scene visited by pilgrims — an episode, according to tradition, made holy by being part of the overall self-giving of Our Lord's suffering on the way to Calvary. This devotion became so popular that eventually it was approved for the whole church.

Catholic American Pilgrimage: The Basilica of Our Lady of Consolation.

Leading up to the 250th Anniversary of July 4, we're taking time to publish stories about the history of Catholicism in the United States. Please enjoy this latest entry!

Some of the most important Catholic pilgrimage sites in America are not found in major cities.

One of them is nestled in the small town of Carey, Ohio.

For nearly 150 years, pilgrims have traveled to the Basilica and National Shrine of Our Lady of Consolation seeking the comfort, healing, and maternal care of the Blessed Virgin Mary under one of her most beautiful titles: Our Lady of Consolation.

The story begins in 1875 when a statue of Our Lady of Consolation arrived in Carey from Luxembourg, where devotion to Mary under this title had flourished for centuries. As the statue was carried in procession to its new home, local tradition records a remarkable event. Apparently, according to some who were there, a severe storm was sweeping through the region, yet neither the statue nor those accompanying it were touched by rain.

As word spread, so did the number of visitors to this small Ohio town. The original parish church eventually proved too small to accommodate the growing crowds. The beautiful basilica that stands today became a visible sign of the devotion that had taken root there, and in 1971, Pope Paul VI elevated the shrine to the dignity of a Minor Basilica.

What makes this pilgrimage site especially compelling is its title. We all know what it means to need consolation.

Life brings disappointments, illnesses, losses, worries about loved ones, and seasons of uncertainty. The title "Our Lady of Consolation" reminds us that Mary accompanies her children through those struggles and continually brings their needs before her Son.

That reality is visible throughout the shrine.

In the lower level of the basilica, pilgrims can see crutches, braces, and other objects left behind by those who believed they received special graces or healings through Our Lady's intercession. These simple items tell countless stories of people who arrived carrying burdens and left strengthened in faith and hope.

The grounds themselves invite prayer. Pilgrims can walk nearly a mile of outdoor Stations of the Cross that wind through the property before arriving at a large outdoor altar crowned by a golden dome and a statue of the Blessed Mother. It is the kind of place that encourages visitors to slow down, pray, and entrust their intentions to Mary.

As America approaches its 250th anniversary, we continue with this series. We have been to the West Coast, the East Coast, and now the Midwest. Sites like the Basilica of Our Lady of Consolation remind us that the Catholic story in this country is not found only in great cathedrals or historic cities; it is also found in small towns where generations of faithful Catholics have gathered to pray, seek healing, and place their trust in God.

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Join us for this one-day retreat:

Painting a Different Future

Living in unsettling and profoundly disturbing time marked by uncertainty, division, and rapid change can make it difficult to picture anything but darkness, destruction, loss, and despair. Yet as people of faith we yearn to see the colors of certainty, security, hope, comfort, joy, optimism, mission, and promise. Together we will explore ways to mentor and encourage one another, deepen our spiritual grounding, and create a vision for living in courage and peace that can guide our lives and communities forward.

Let's paint a new picture!

Leader:

Fr. Vern Arseneau
Diocese of Joliet, Retired

Sponsored by:
Servants of the Holy Heart of Mary

WHEN: Friday, August 14, 2026
8:30 a.m. to 4:00 p.m.

One Heart, One Soul Spirituality Center
2041 W. State Route 113
Kankakee, IL 60901

For more information and to register,
please follow this link:

19th Annotation of the Spiritual Exercises of St. Ignatius Loyola

Spiritual Directors:

Susan Amann,
Sr. Linda Hatton, sscm,
& Sr. Myra Lambert, sscm

WHEN:
Every 1st and 3rd Tuesday,
beginning September 15, 2026
through May, 2027
7:00 p.m. to 8:00 p.m.

WHERE:
Online via our ZOOM meeting platform
Sponsored by:
Servants of the Holy Heart of Mary

To register, please use this
QR code to visit our
website:



Questions? Contact Susan Amann:
samann@sscm-usa.org

Questions Catholics Ask

Don't we have to obey what the church teaches, or be kicked out?

The phrasing of this question suggests a difficult academic experience! The church's role as teacher, expressed as *magisterium*, describes the church as "master" in the school of faith. But who, precisely, holds this authoritative position? Thomas Aquinas applied the term *magisterium* to the university professor (master of a given subject) as well as to the bishop. Our present understanding limits the teaching role to popes and other bishops, who in turn rely on Scripture and tradition.

Most of us are lulled by our past schooling to equate teaching with telling—and not listening as grounds for failure or even expulsion. "I am teacher, hear me impose!", as a professor once summarized. This relationship to the teacher/headmaster presumes that teaching is a matter of laying down the law or the truth. If teaching is merely telling, then what the bishop says, rules. Not submitting is therefore a kind of crime with consequences that match the severity of the offense.

The Old Testament word for law or commandment is also understood as guidance. Law dominates from a higher position; guidance operates as a benevolent companionship—like the fellow holding the lamp just ahead so you can find your way on the footpath. This fellow may call out instructions—"Avoid the thorny branches on the left!"—because if you don't, there will be consequences, some costly. Yet this fellow's not out there to identify and punish your failures along the route. His intent is always that you make your way safely.

"Teaching is a real-world intervention," as professor Molly Hiro notes. It's not about imparting abstract truths written in stone but awakening an appreciation for the rules that govern reality. History is full of competing truths that have led along some pretty dark routes. When the church teaches, it shines light on the path to assist our discernment of the morally secure way. Just as in mathematics, not all rules are created equal. Some bend, others are unyielding. It takes practice and experience along the path to know which is which.

When Augustine reflected on a more biblical relationship to law, he arrived at this conclusion: "Love, and do as you will." If love truly does shape and inform our will, then we can safely follow it. The church describes this condition as "the informed conscience," the highest authority to which we must answer. This doesn't mean we should ignore the fellow with the lantern, calling out from his long mastery of this road. Love is the subject he's mastered, and it's the lamp he shares with us.

Scripture: John 8:31-32; 13:34-35; 14:6; Romans 13:8-10; 1 Corinthians 12:4—13:13



Teaching is not about imparting abstract truths written in stone but awakening an appreciation for the rules that govern reality.

Knights of Columbus Ladies Auxiliary

Ice Cream Social

Sunday, August 2, 2026

2:00pm—4:00pm



Ice Cream Sundaes

Cookies

Bingo

Basket Raffle

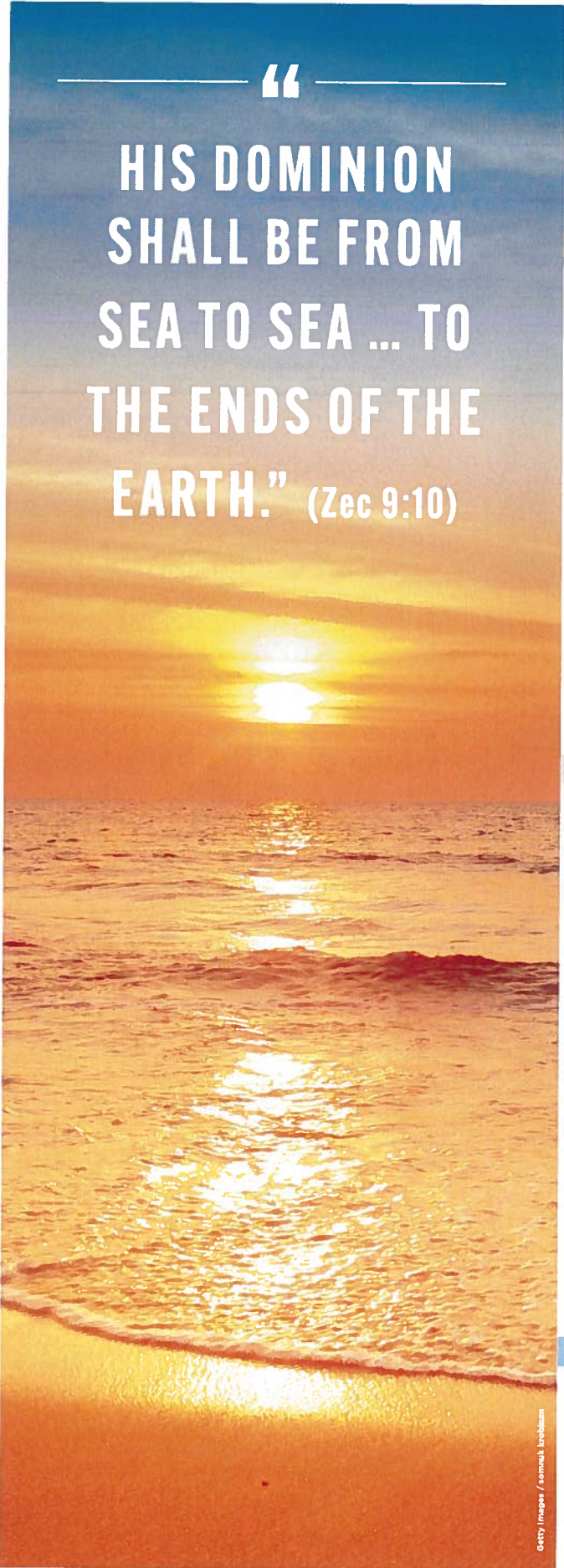
50/50 Raffle

Free Will Donation

St. James Church Hall (In Irwin)

4372 Main St, Kankakee, IL





“
HIS DOMINION
SHALL BE FROM
SEA TO SEA ... TO
THE ENDS OF THE
EARTH.” (Zec 9:10)

Getty Images / somnuk lochai

July 5, 2026

Fourteenth Sunday in Ordinary Time

Zec 9:9-10 | Rom 8:9, 11-13 | Mt 11:25-30

Written by
THE
FAITHFUL
DISCIPLE

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

In today's first reading, Israel's king comes riding "on a colt, the foal of an ass." This is a far cry from the horses and chariots the kings of other nations rode into battle as they sought to assert their authority and subdue their enemies. But Israel's king is not like other kings; he banishes horses and the warrior's bow, proclaiming peace to all the nations. Despite his meekness, "his dominion shall be from sea to sea, and from the River to the ends of the earth." What we're given here is an image of peace achieved not by asserting military might, but through justice and humility. Of course, this image of a king riding a colt into Jerusalem will remind us of Jesus, who entered Jerusalem on Palm Sunday and destroyed his enemies (death and sin) not by political revolution but by laying down his life. If being a Christian is about claiming Christ as our king, then we must reject the temptation to seize power by asserting dominance, but instead act in ways that promote justice and peace.

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

An essential part of the Church's mission is what we call the "preferential option for the poor." In his Apostolic Exhortation *Dilexi te*, Pope Leo XIV says that "this 'preference' never indicates exclusivity or discrimination toward other groups, which would be impossible for God. It is meant to emphasize God's actions, which are moved by compassion toward the poverty and weakness of all humanity. Wanting to inaugurate a kingdom of justice, fraternity, and solidarity, God has a special place in his heart for those who are discriminated against and oppressed, and he asks us, his Church, to make a decisive and radical choice in favor of the weakest." (16) What this means is that we are called to put the poor, the vulnerable, the marginalized, and the suffering at the center of our concern. In our prayer, ministry, and outreach, we are called to prioritize their needs. When we live this out, we are extending the love of Jesus, whose own heart provides a place of welcome for those who are heavily burdened and in need of rest.

SERVE

Today's readings give us a glimpse of the heart of God: meek, humble, compassionate. This week, find one concrete way you can emulate his heart by serving those in need in your community. Through these actions, you bear witness to "his Spirit that dwells in you."

SPIRITUALITY

GOSPEL ACCLAMATION

cf. Matt 11:25

R. Alleluia, alleluia.

Blessed are you, Father, Lord of heaven and earth;
you have revealed to little ones the mysteries of
the kingdom.

R. Alleluia, alleluia.

Gospel

Matt 11:25-30; L100A

At that time Jesus exclaimed:

"I give praise to you, Father, Lord
of heaven and earth,
for although you have hidden these
things
from the wise and the learned
you have revealed them to little
ones.

Yes, Father, such has been your
gracious will.

All things have been handed over to
me by my Father.

No one knows the Son except the
Father,
and no one knows the Father except
the Son
and anyone to whom the Son wishes
to reveal him.

"Come to me, all you who labor and are
burdened,
and I will give you rest.

Take my yoke upon you and learn from
me,
for I am meek and humble of heart;
and you will find rest for yourselves.
For my yoke is easy, and my burden
light."

Reflecting on the Gospel

A mother balancing a child on one hip and a huge sack atop her head filled with items to sell in the market carefully makes her way through the crowded streets of La Paz, Bolivia. In addition to her physical load, she carries other burdens: economic stress, poor education, health challenges, racial discrimination. Like her sisters the world over, her daily life is characterized by valiant struggle against unimaginable obstacles.



When Jesus promises rest and an easy yoke in today's gospel, it's as if he knows precisely how such burdens feel. In this section of Matthew's Gospel, Jesus takes on the persona of Woman Wisdom—the personification of divine wisdom—speaking with the words and images attributed to her in the books of Proverbs, Wisdom, Sirach, and Baruch. In the verses preceding today's gospel, the witness of both Jesus and of John the Baptist is rejected, just as was that of Woman Wisdom (Sir 15:7-8; Wis 10:3; Bar 3:12). Jesus, identifying himself as Wisdom incarnate, concludes with the assertion that "wisdom is vindicated by her works" (Matt 11:19). This is followed by Jesus's denunciation of those towns that have rejected him (11:20-24). Today's gospel is the final section of this chapter, where Jesus, like Woman Wisdom, is a sage who reveals mysteries, interprets Torah, and calls disciples.

Jesus, like Wisdom (see Sir 51:26), invites disciples to take up his yoke, that is, his instruction. In other places in Scripture, "yoke" signifies an oppressive burden unwillingly placed on the people's shoulders, like enslavement in Egypt (Lev 26:13) or exile in Babylon (Isa 47:6). God breaks such weighty bonds (Jer 2:20) and replaces them with the yoke of obedience to Torah. Similarly, to take up Jesus's yoke is to live by his interpretation of Torah. The lightness of Jesus's yoke is not a lax interpretation of Torah—quite the contrary! He teaches his disciples that merely keeping the law is not good enough; they must go further (Matt 5:21-48). If the law allows "eye for eye, tooth for tooth" (Lev 24:20), Jesus's disciples must instead try to short-circuit cycles of violence by taking nonviolent action that confronts evildoers, while praying for and loving such enemies (Matt 5:38-48).

Instead of being a restrictive and burdensome way to live, this teaching is freeing; it lightens burdens of oppression. This is the opposite of what some of the other religious leaders of Jesus's day do: "They tie up heavy burdens [hard to carry] and lay them on people's shoulders, but they will not lift a finger to move them" (Matt 23:4). By contrast, disciples of Jesus are yoked with him and with one another, intent on lifting the weight born of injustice from the backs of the downtrodden.

The rest that is promised by Jesus echoes that bestowed on those who let themselves be yoked to Woman Wisdom's teaching (Sir 6:28). It also echoes that of the Creator (Gen 2:1-3), who rested in order to delight in the goodness of all that had been made. Woman Wisdom, also present at creation (Prov 8:23-31), shares in this unbounded joy.