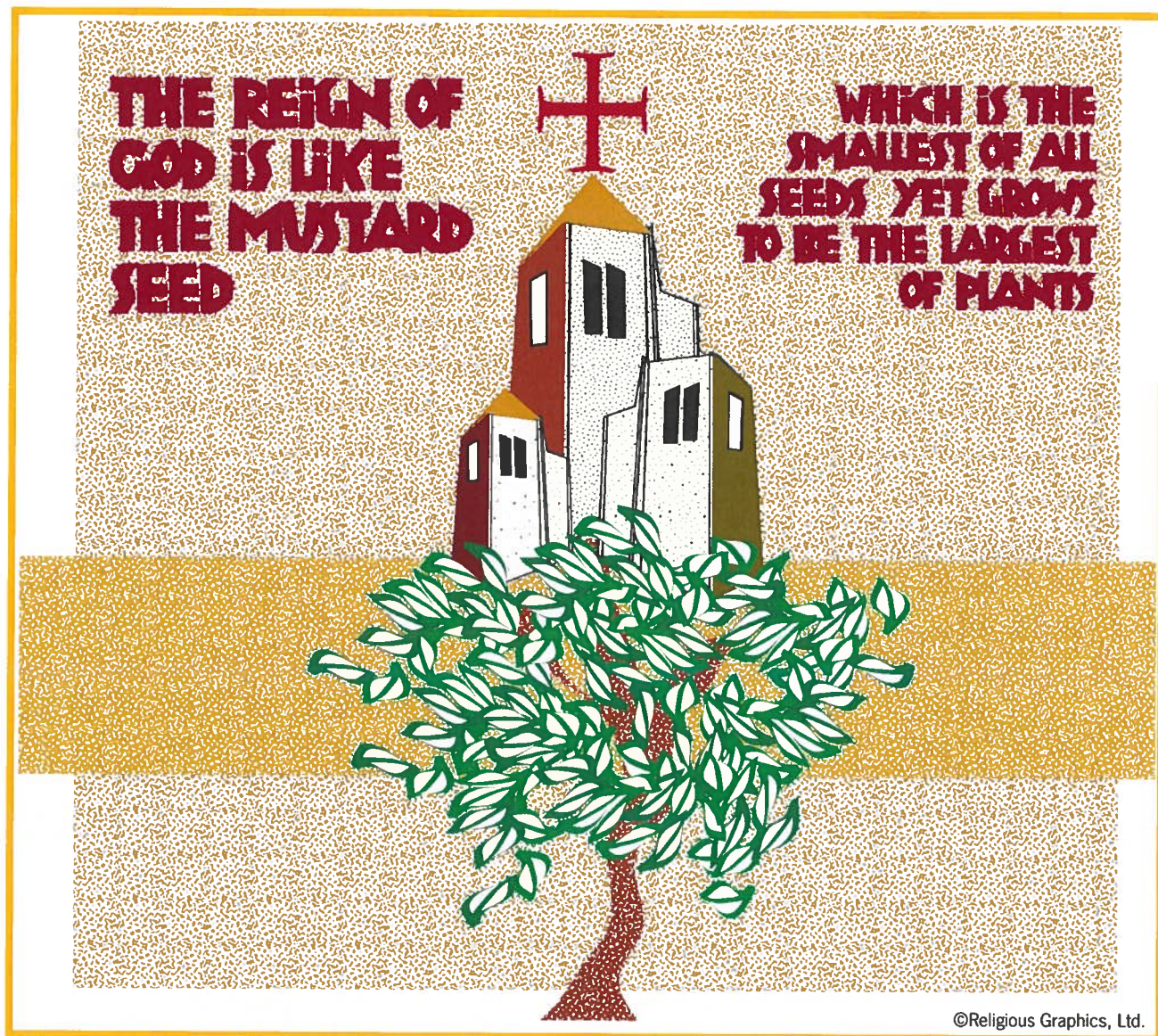


The Roman Catholic Parishes of
Sacred Heart, Goodrich
St. Margaret Mary, Herscher
St. James the Apostle, Irwin

16TH SUNDAY IN ORDINARY TIME

JULY 18-19, 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 - "[Jesus] spoke in parables, because he wished to excite them to inquiry. He spoke obscurely, to make them listen; for things plainly expressed are apt to be lightly esteemed."
—Saint John Chrysostom

17th Sunday in Ordinary Time				July 25-26, 2026
Liturgical Schedule	St. Margaret Mary Saturday, July 25 5:00 pm	Sacred Heart Sunday, July 26 7:30 am	St. James Sunday, July 26 9:00 am	St. Margaret Mary Sunday, July 26 10:30 am
Celebrant	Fr. Ron	Fr. Ron	Fr. Ron Deacon Ron	Fr. Ron
Ushers	Roger Jensen Galen Fritz Todd Datweiler Gery Wright	Dennis Pankey Kyle Ferris	Arlen Hansen Bob Buente Dennis O'Connor Jeff Martin	Wayne Bisailon Larry Wolles Kim Smicker Sean Riordan
Lector	Dave Emiling	Darlene Cipcich	Mary Peerbolte	Corinn Wheeler
Eucharistic Minister				Hollie Lovell
Servers				Avery Adams
Greeters			Greeter—Donna Bernicky R. Leader—Reatta Gohlke	Wayne Bisailon

Mass Intentions for the Week

Monday, July 20 (SMM)

8:00 am +Marilyn Pfeiffer (Dick/Sue Cotter)

Tuesday, July 21 (SH)

8:00 am No Mass

Wednesday, July 22 (SJ)

8:00 am No Mass

Friday, July 24 (SMM)

8:00am No Mass

Saturday, July 25 (SMM)

5:00 pm +Tom Buckley (Martha Schneider)
+Joseph Heimbürger (Mary Ann Wagner)

Sunday, July 26

7:30 am (SH) +Rick, Margaret "Joyce", & Paul Meli (Kathy/
Rod Meli)
+Rhonda Harris (Terri/Jerry Weakley)

9:00 am (SJ) +Bernadette Cimbalk (Maureen O'Connor)
+Darlene Peerbolte (Dallas/Joyce Ferris)

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

Looking Ahead

Monday, July 27—SH Parish Council meeting at 7pm

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

Tuesday, August 11—SH CCW meeting 6:30 pm

Question of the week—

How can I nurture the kingdom of God in my community, drawing more and more others to dwell inside it?

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—Tanhya Osenga 426-2550

Julie Bisailon 426-2550

Bulletin – Debbie Jensen - 426-2550 debjen04@gmail.com

Religious Education –

St. MM – Jill Fulton jfulton.stmm@gmail.com

Sacred Heart – Rhonda Berns – 426-5015

St. James—Tanhya Osenga tosenga81@gmail.com

Parish Nurse – Jackie Eberle – 815-421-4048

Prayer Line—

SMM -Janice 815-426-2574 jdstreefarms1@gmail.com

Collections Weekend of July 11-12, 2026

St. Margaret Mary—\$2,007

James—\$1,634

Sacred Heart— \$1,194

Thank you for your generosity!

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 all 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—

- ⇒ **Important Notice— Beginning on Sunday, July 26 until further notice, Sunday Mass at Sacred Heart will be held in the church hall. Weekday masses on Tuesday will be held at St. James.**

Gospel Shorts Dealing With Life's Bad Stuff

Did you know that there are 36 Parables on the pages of the New Testament, and seven of them appear in the 13th chapter of Matthew's Gospel? All of these stories are meant to reveal the heart of God. They are, first and foremost, about God.

That's why Jesus introduces these stories with the words, "The kingdom of heaven is like ..." He could as easily have said, "God is like ..." "The ways of God are like ..." Whenever we read one of the parables of Jesus we should ask, "Now, what does this story say about God?" The story known as The Parable of the Wheat and the Weeds tells us about how God deals with the bad stuff of life.



Please pray for the repose of the soul of

+Marilyn Pfeiffer
wife of Dale Pfeiffer
mother of

Abby (Tim) Allen, Jordan (Adam) Reed, & Jason Pfeiffer
grandmother of Alyssa, Preston, Braedon , Quenton,
Annabelle, Amelia, Micah, and Vera.

May Marilyn and all the faithful departed rest in eternal peace.
Our sincere sympathy to Dale , their family, and friends.

Reflection— A Vocation View

It is not that talents add up to a Vocation; but that a Vocation brings talents. The Spirit of God lives within you!

A Stewardship Moment Sixteenth Sunday in Ordinary Time Weekend of July 18/19, 2026

In today's second reading, Saint Paul bids us to take comfort in knowing that when God invites us to pray to him, he knows our true needs, even if we do not. The Holy Spirit intercedes and prays for us even if we can't come up with appropriate words; even when we don't have a clue what to ask for. We are not left alone. Good stewards know that prayer is an important part of living a life in Christ. The important thing is to make space for God. Do we let God into our hearts? Do we make room for the Holy Spirit to pray within us?



**WHERE HAVE THE WEEDS
COME FROM ?** MT. 13:27

Please pray for the repose of the soul of
+Mel Hebert
Husband of Patricia Hebert
May he and all the faithful departed rest in eternal
peace.
Our sincere sympathy to Mel's family and friends.



Current Status for 2026 CMAA

Parish	Goal	Pledged	Paid
Sacred Heart	\$7,200	\$8,875	\$6,975
St. James	\$9,800	\$7,215	\$7,215
St. MM	\$10,200	\$8,025	\$7,745

Adult Ed Classes

Our adult ed classes will resume in September, the topic will be The Gospel of St. Mark. If you would like to attend these classes, please call the office (815-426-2550) and register so we can order the books. The start date will be Wednesday September 9th.



Obscure saint of the week: St. Bridget (July 23) was the daughter of Birger Persson, the governor and provincial judge of Uppland, and of Ingeborg Bengtsdotter. Her father was one of the greatest landowners in the country, and her mother was known for her piety. The family were descendants of the Swedish royal house and were related to Saint Ingrid of Sweden.

Bridget began receiving visions, mostly of the Crucifixion, at age seven.

Her mother died around 1315 when the girl was about twelve years old, and she was raised and educated by an equally pious aunt.

In 1316, at age thirteen, Bridget wed prince Ulfo of Nercia in an arranged marriage. She was the mother of eight, including Saint Catherine of Sweden; some of the other children ignored the Church.

She was a friend and counselor to many priests and theologians of her day. Bridget was also the Chief lady-in-waiting to Queen Blanche of Namur in 1335, from which position she counseled and guided the Queen and King Magnus II. After Ulfo's death in 1344 following a pilgrimage to Santiago de Compostela, Spain, she pursued a religious life, for which she was harassed by others at the court. She eventually renounced her title of princess and became a Franciscan tertiary. Later she would become a Cistercian nun and become known as a mystic, visionary, and mystical writer. She recorded the revelations given to her in her visions, and these became hugely popular in the Middle Ages.

Bridget went on to become the founder the *Order of the Most Holy Savior (Brigetines)* at Vadstena, Sweden in 1346. It received confirmation by Pope Blessed Urban V in 1370, and survives today, though few houses remain. She made a pilgrimage to Rome, to assorted Italian holy sites, and to the Holy Lands. She chastened and counseled kings and Popes Clement VI, Gregory XI, and Urban VI, urging each to return to Rome from Avignon. She encouraged all who would listen to meditate on the Passion and of Jesus Crucified.

Other obscure saint of the week: St. Phocas the Gardener (July 23)

was an innkeeper, gardener, and martyr. He used surplus crops to feed the poor. Phocas even cared for the soldiers sent to execute him for being a Christian; he fed and sheltered them, and dug his own grave.



The Sunday Gospel in Everyday English

He told another story. "God's kingdom is like a farmer who planted good seed in his field. That night, while his hired men were asleep, his enemy sowed thistles all through the wheat and slipped away before dawn. When the first green shoots appeared and the grain began to form, the thistles showed up, too.

"The farmhands came to the farmer and said, 'Master, that was clean seed you planted, wasn't it? Where did these thistles come from?'

"He answered, 'Some enemy did this.'

"The farmhands asked, 'Should we weed out the thistles?'

"He said, 'No, if you weed the thistles, you'll pull up the wheat, too. Let them grow together until harvest time. Then I'll instruct the harvesters to pull up the thistles and tie them in bundles for the fire, then gather the wheat and put it in the barn.' "

Another story. "God's kingdom is like a pine nut that a farmer plants. It is quite small as seeds go, but in the course of years it grows into a huge pine tree, and eagles build nests in it."

Another story. "God's kingdom is like yeast that a woman works into the dough for dozens of loaves of barley bread—and waits while the dough rises."

All Jesus did that day was tell stories—a long storytelling afternoon. His storytelling fulfilled the prophecy:

I will open my mouth and tell stories;
I will bring out into the open
things hidden since the world's first day.

Jesus dismissed the congregation and went into the house. His disciples came in and said, "Explain to us that story of the thistles in the field."

So he explained. "The farmer who sows the pure seed is the Son of Man. The field is the world, the pure seeds are subjects of the Kingdom, the thistles are subjects of the Devil, and the enemy who sows them is the Devil. The harvest is the end of the age, the curtain of history. The harvest hands are angels.

"The picture of thistles pulled up and burned is a scene from the final act. The Son of Man will send his angels, weed out the thistles from his Kingdom, pitch them in the trash, and be done with them. They are going to complain to high heaven, but nobody is going to listen. At the same time, ripe, holy lives will mature and adorn the Kingdom of their Father.

"Are you listening to this? Really listening?" (from Matthew 13).

Reflection—Soul of a Genius

Neither a lofty degree of intelligence nor imagination nor both together go to the making of genius. Love, love, love, that is the soul of genius.

Catholic Snacks, Get Fed

Do we know what happened to the seamless robe of Jesus?
The traditions surrounding this relic lead us far away from Jerusalem.

If you ever find yourself in Trier, Germany, you will learn an astonishing fact: the cathedral of Trier possesses several ancient relics—and claims to preserve Jesus' seamless robe among them.

The seamless robe is the garment which the Roman guards gambled over after the crucifixion.

When Constantine's mother, St. Helen, journeyed to the Holy Land in search of the True Cross, she found not only the Cross but also many other precious artifacts from Our Lord's time. Several of these artifacts were sent to Rome, while others were taken to one of the Empire's western capitals—Trier.

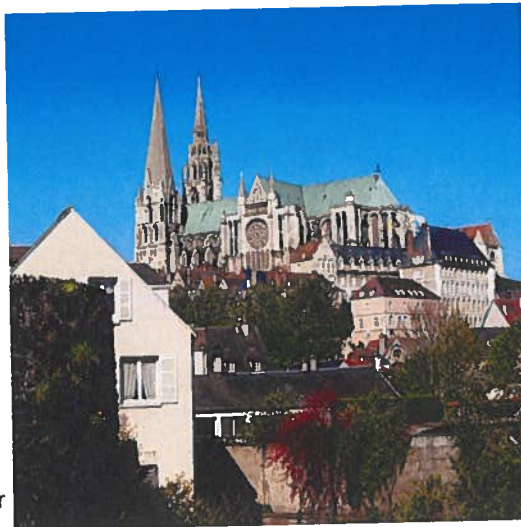
Evidence in documents from Trier dating from before the 12th century affirms this tradition. In addition, a 5th-century plaque within the church lists the relics of Trier, numbering the Seamless Robe as one.

The Basilica of St. Denis in Argenteuil, France, also preserves an ancient seamless robe. Argenteuil tradition relates that it was given to Emperor Charlemagne by Irene of Constantinople in 800 A.D. and hidden in a wall during the turbulent centuries that followed.

Trier and Argenteuil both acknowledge the authenticity of the other's garment, while suggesting that one is the inner garment worn by Jesus during the walk to Calvary and the other His outer mantle.

While we can't all have a hand in preserving the physical relics of the Church, we do have the honor of preserving her ancient prayers and traditions.

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A STEWARDSHIP PRAYER for July

Good and Gracious God,

We thank You for this gift of summer;
of being able to pause, relax
and enjoy the abundant gifts
You have given us.

At this time of year,
our thoughts may turn to vacations
and outings. We may experience
seashores, mountains or lakesides.
We may enjoy fishing, swimming and
barbecues.

But whatever our summer opportunities,
we realize they are ultimately gifts from You
and these gifts, Lord,
are ultimately meant to be shared.

Show us the joys of generosity;
keep us mindful of others and open our hearts
to our parish, neighborhood and world.
They need the generous spirit of good stewards.

As we enjoy the leisure that summer brings,
we thank You for Your many gifts,
and ask that You make us a gift to others as well.

In Jesus name we pray.

Amen



MOBILE FOOD PANTRY

Monday, July 20, 2026

St. Lawrence Church

135 E. Rice Road in South Wilmington

4-5:30pm

(Or until food runs out)

RAIN OR SHINE!

The Northern Illinois Food Bank Mobile Food Pantry delivers healthy food (meat, produce, and nonperishable items) to people in need. No identification is required. This event is open to anyone in need of food! Mobile Food Pantries use a "drive thru" method to distribute pre-packed groceries. Please clear space in your trunk or backseat so volunteers can load boxes of food directly into your vehicle.

This Mobile Food Pantry is sponsored by:
St. Lawrence Giving Tree Donors



Catholic Charities is a faith-based organization providing service to people in need and without regard to race or ethnicity.



Are you a podcast listener?

Here are a few you may want to check out....



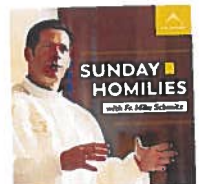
Find the All Kinds of Catholic podcast on all the pod platforms, and here: <https://allkindsofcatholic.substack.com/>

Catholic Stuff You Should Know Apple Spotify YouTube Episodes

A lighthearted exploration of various prominent and obscure topics. Hosts Fr. Mike Rapp, Fr. Sean Conroy, Jacob chado, Fr. John Nepil

Sunday Homilies with Fr. Mike Schmitz

Every week, Catholic priest Fr. Mike Schmitz delivers powerful homilies based on the Sunday Mass Scripture readings, inviting you to live more fully as the person God created you to be. Engaging and motivating, these 20-30 minute homilies will help ground your faith, fortify your heart, and transform your life. Fr. Mike Schmitz preaches from Duluth Minnesota, where he serves as the Newman chaplain for University Minnesota Duluth's Bulldog Catholic campus ministry.



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

Join us for this one-day retreat:

Painting a Different Future

Living in unsettling and profoundly disturbing times 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:

Knights of Columbus Ladies Auxiliary

Ice Cream Social

Sunday, August 2, 2026

2:00pm—4:00pm



Ice Cream Sundaes

Cookies

Raffle

Bingo

Basket

50/50 Raffle

Free Will Donation

Questions Catholics Ask

Our priest cancelled Saturday Vigil Mass, citing Dies Domini and

pastoral necessity. Is this valid?

This column isn't designed to challenge local pastoral decisions, which can be more complex than they appear. But let's start by clarifying terminology for the nitpickers: the Saturday evening Mass isn't a *Vigil*, but an *anticipatory Mass* for Sunday. On Saturday night, we use the same Scripture readings and prayers prescribed for Sunday. So the Saturday evening 5 p.m. liturgy IS a "Sunday Mass," liturgically speaking.

Vigil Masses have distinct texts, or "Propers," associated with them. Vigils are approved for: Christmas, Epiphany, Easter, Ascension Thursday, Pentecost, St. John the Baptist, Sts. Peter and Paul, and the Assumption of the Blessed Virgin Mother. When you attend Vigil Masses, the readings and prayers are different from (though thematically related to) those used on the feasts themselves.

Dies Domini ("The Lord's Day") is a 1998 Apostolic Letter from Pope John Paul II "to the bishops, clergy and faithful of the Catholic Church on keeping the Lord's Day holy." It affirms the important role of Sunday in the life of the believer, and the vital part Eucharist plays in the context of the Sunday Sabbath. It expresses concern that the significance of a Sabbath day not be obscured by the separation of the celebration of Eucharist from the traditional morning observance.

Does *Dies Domini* address the validity of attending a Saturday anticipatory mass? Yes. #49 of the document states: "Because the faithful are obliged to attend Mass unless there is a grave impediment, Pastors have the corresponding duty to offer to everyone the real possibility of fulfilling the precept. The provisions of Church law move in this direction, as for example in the faculty granted to priests, with the prior authorization of the diocesan Bishop, to celebrate more than one Mass on Sundays and holy days, the institution of evening Masses and the provision which allows the obligation to be fulfilled from Saturday evening onwards..."

"Pastoral necessity" refers to the modern reality that many Catholics need to work on Sunday in order to provide for their families. Because of this, it becomes pastorally necessary to provide an opportunity for people to celebrate the Sunday Eucharist during non-working hours, specifically Saturday evenings. To my knowledge, there's no impediment preventing a person who doesn't work on Sunday from attending the Saturday anticipatory Mass. Nor have I met many pastors eager to have the greeter do a "necessity check" at the church door on Saturday nights.

Scripture: Genesis 2:2-3; Exodus 20:8-11; 31:12-17; Deuteronomy 5:12-15

July 19, 2026

Written by
THE
FAITHFUL
DISCIPLE

Sixteenth Sunday in Ordinary Time

Wis 12:13, 16-19 | Rom 8:26-27 | Mt 13:24-43

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

There have been moments in my life when I have not been able to find words for prayer, which leaves my efforts feeling unproductive and fruitless. But prayer's worth is not measured by the words we say. Prayer is the lifting of the mind and the heart to God. We place ourselves in the presence of God and allow our desires, our suffering, and our weakness to be transformed by his grace. In Saint Paul's Letter to the Romans he writes, "we do not know how to pray as we ought, but the Spirit himself intercedes with inexpressible groanings." In prayer, we place our hope in that what we bring to God will be heard and magnified by his divine grace. And as Christians, we live with the intention of pleasing God, and we trust that God transforms our actions into something meaningful as well. As the mustard seed grows into a large tree or a small teaspoon of yeast enlivens an entire loaf of bread, God takes what we offer – regardless of whether or not we have the right words, or even any words at all – and transforms it into something extraordinary.

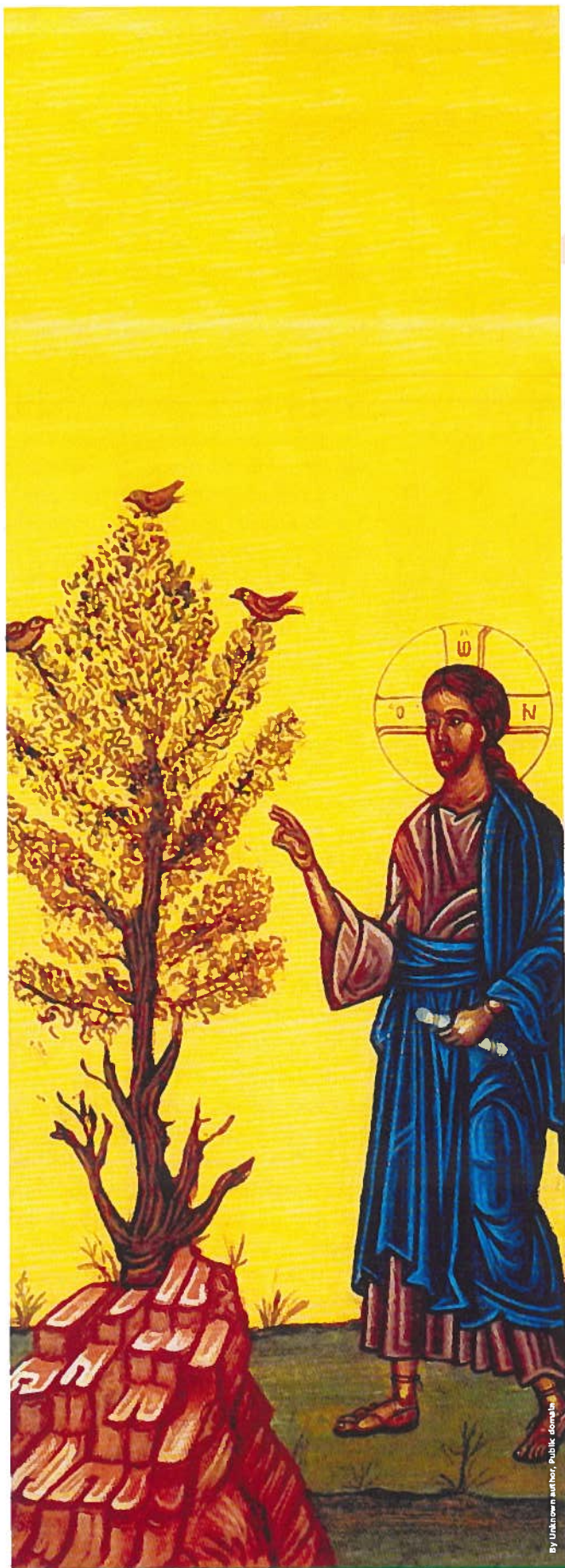
GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

In the first reading, we are reminded of God's leniency in the face of justice. God's mercy does not mean a lack of accountability – Christ desires and commands that we love God and love our neighbor. But in his mercy, he does not condemn us for our sin but rather gives time for us to repent. As a Christian community, we are called to show that same mercy – that same patient forbearance with one another. By doing so, the love of God ripples across a community through acts of charity and compassion, making individuals feel known and cared for. In this kind of environment, like the birds who find rest in the branches of the large mustard bush, all who seek the Lord will find a welcome among God's people.

PRAY

Prayer is not only offered in word but also in sacrifice offered on behalf of another. Today, think of someone who needs your prayers. Bring their intention to God either in word or by offering a sacrifice on their behalf, not thinking about what is equal but what reflects God's mercy.



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 13:24-43; L106A

Jesus proposed another parable to the crowds, saying:

"The kingdom of heaven may be likened to a man who sowed good seed in his field.

While everyone was asleep his enemy came

and sowed weeds all through the wheat, and then went off.

When the crop grew and bore fruit, the weeds appeared as well.

The slaves of the householder came to him and said,

'Master, did you not sow good seed in your field?

Where have the weeds come from?'

He answered, 'An enemy has done this.'

His slaves said to him,

'Do you want us to go and pull them up?'

He replied, 'No, if you pull up the weeds you might uproot the wheat along with them.

Let them grow together until harvest; then at harvest time I will say to the harvesters,

"First collect the weeds and tie them in bundles for burning;

but gather the wheat into my barn.'"

He proposed another parable to them.

"The kingdom of heaven is like a mustard seed

that a person took and sowed in a field.

It is the smallest of all the seeds,

yet when full-grown it is the largest of plants.

*Continued in Appendix A, p. 303, or
Matt 13:24-30 in Appendix A, p. 303.*

Reflecting on the Gospel

What to do when weeds are discovered sprouting among the good grain? Do you pull out the destructive intruders or let them grow? How did they get there? And who or what were the "weeds" in the minds of early Christians who heard this parable? Were they Gentiles who were infiltrating with their corrosive influences? Were they evildoers in general or persecutors of the followers of Jesus? Why is the evil one still exercising power?

Today's gospel opens myriad questions and gives helpful directions toward finding answers. The householder who sowed the good seed first acknowledges that the weeds are the work of an enemy and takes the onus off the worried slaves who might have been blamed for not tending the field well or for sowing inferior seed. The parable focuses more on what to do than explaining how it happened.

One line of response proposed by the slaves is to pull up all the weeds immediately. The landowner decides against this course of action. Pulling up the weeds might uproot the wheat along with them. The separation can happen later, at the harvest time.

Is this a wise decision? Are the ones who actually work the land thinking that this absentee landlord doesn't know anything about farming? Will his approach be shown to be unrealistic when his wheat has been choked out by the weeds and when it proves impossible to sort out dandelion from wheat by winnowing?

Authoritative voices in the early church agreed with the householder and urged forbearance toward sinners. Saint Augustine, for example, used this parable to argue that heretics or the lapsed should not be cut off from the church, contrary to the position of the Donatists. Around the same time, Pope Callistus I likewise interpreted "Let the tares grow along with the wheat" as "Let sinners remain in the church."

If the parable proper (vv. 24-30) reflects struggles of the early Christians to include as full participants Gentiles and other "sinners," the allegorical explanation (vv. 36-43) points outside the Christian community to "the world" (v. 38) as the ground of conflict. In these verses, the patient forbearance of the householder is gone as the end-time reapers throw all the evildoers into a fiery furnace. There is a distinct difference from the situation in verses 24-30. Now it is harvest time, a metaphor for end-time judgment, and the action is carried out by God's angels, not human beings. There is an implicit warning to us not to impetuously assume the role of the divine judge, who alone sorts out good from evil.

The nonretaliatory reproach of the householder who has been humiliated by his enemy can seem weak. The brief parable of the yeast, also included in today's gospel, speaks instead of the womanly strength of God, whose transformative work is hidden in the agitating action of kneading the bread. With the first reading from Wisdom, it points to divine justice and might become manifest in leniency, clemency, and kindness. It is this paradoxical approach to rooting out evil, exemplified in Jesus's boundless forgiveness and inclusive table practices, that we are offered.

