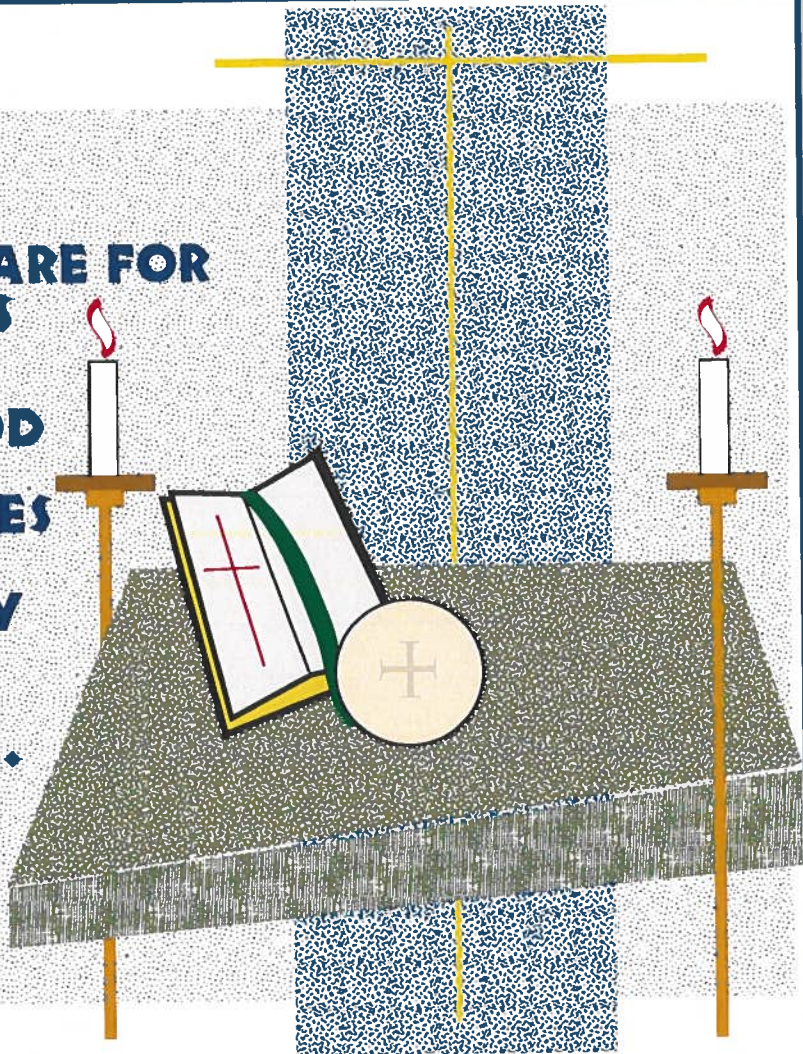


The Roman Catholic Parishes of
Sacred Heart, Goodrich
St. Margaret Mary, Herscher
St. James the Apostle, Irwin

28TH SUNDAY IN ORDINARY TIME

OCTOBER 10-11, 2026

**THE LORD
WILL PREPARE FOR
ALL PEOPLES
A FEAST
OF RICH FOOD
AND
CHOICE WINES
AND WILL
WIPE AWAY
THE TEARS
FROM
EVERY FACE.**



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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 - " If the man in the gospel, who came to the marriage feast without the nuptial garment, was condemned to darkness, what then should he expect who, admitted to the mystical banquet of the divine Lamb, neglects to adorn himself with the brilliant garb of virtues.
—Saint Peter Damian

29th Sunday in Ordinary Time			October 17-18, 2026	
Liturgical Schedule	St. Margaret Mary Saturday, Oct. 17 5:00 pm	Sacred Heart Sunday, Oct. 18 7:30 am	St. James Oct. 18 9:00 am	St. Margaret Mary Sunday, Oct. 18 10:30 am
Celebrant	Fr. Ron	Father Ron	Fr. Ron	Fr. Ron
Ushers	Todd Datweiler Gery Wright Dave Emling Bob Schultz	Kyle Ferris David Kirkpatrick	Dave Ladehoff Dan Forsythe Cathy Jensen Duane Papineau	Kim Smicker Brent Fulton Joe Smolkovich Sean Riordan
Lector	Rob Landeck	Mike Hertz	Andy Hansen	Julie Splear
Eucharistic Minister				
Servers				
Greeters			Greeter—Donna Bernicky R. Leader—The Peerboltes	Kim Smicker

Mass Intentions for the Week

Monday, Oct. 12 (SMM)

8:00 am +Jerome Schneider (The Family)

Tuesday, Oct. 13 (SH)

8:00 am + Inez Crawford (Matt/Marge Chorski)

Wednesday, Oct. 14 (SJ)

+ Francis Dale Weber (The Family)

Friday, Oct. 16 (SMM)

8:00am +Jean White (The Family)

Saturday, Oct. 17 (SMM)

5:00 pm +For All the Parish Family

Sunday, Oct. 18

7:30 am (SH) +Dolores Clodi (Gary/Kate Cloonen)

+Joyce Dumas (Joe/Rhonda Berns)

9:00 am (SJ) +Babe & Rita O'Connor (Pam Block/Patty Marczak)

+Dolores Clodi (Susan Kuntz)

10:30 am (SMM) Chase Johnson (Eileen Johnson)

Looking Ahead

Tuesday, Oct. 13—Weekday Mass will be held back at SH

Tuesday, Oct. 13—SH CCW meeting at 6:30

Wednesday, Oct. 14—No Adult Ed Class this week

Oct. 31/Nov. 1—Boxes of Joy due back at church

Monday, Nov. 2—All Souls' Day Mass 7pm at SH

November 9, 10, 11—TriParish Mission

Thursday, Nov. 12—SH CCW meeting at 6:30

Monday, Nov. 16—SMM CCW meeting

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 –

Prayer Line—

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

Question of the week— What will I do this week to weave a wedding garment of repentance, mercy, and love for the Lord's feast? What do I need to repent of? Who needs my mercy? How can I show love?

Collections Weekend of Oct. 3-4, 2026

St. Margaret Mary—\$2,892

St. James—\$ 1,803

Sacred Heart— \$1,405

Thank you for your generosity!



The annual Council of Churches Thanksgiving service will be held at St. Margaret Mary on Sunday, November 22 at 7pm. This is a fundraiser for the needy of our community. The Council of Churches provides food baskets, money for meals on Wheels, and other help throughout our community.

There is a sign up sheet in the back of the church for desserts for a social time after the service.

Gospel Shorts

Do we realize that we share God's banquet every week in our worship life? The scriptures, the preaching, the Eucharist, the prayers, the fellowship and sense of community and support — all these make up the banquet God supplies weekly. In this life, God meets us in worship as fully and completely as he meets us anywhere, even more so. At his banquet we are fed with the means of grace — the Word and sacraments — and experience in them the ongoing nurture of this God who created us, who has redeemed us in Christ, who wants to lead us day by day in growth in grace by the power of his Holy Spirit.

Reflection Disciples

The word disciple comes from "discipulus," the Latin term for a "student" or a "follower" of a particular teacher. In Jesus' time the disciples were those that received instruction from him.

Today, the disciples of Jesus are all those who have been baptized. These are all the people who have accepted and practice the teachings of Christ. Those called to discipleship are not being asked to join a fan club. Disciples are part of a personal communion, a unity that requires everything. It requires a total giving of oneself — body, mind, and spirit. It requires one to take up the cross and to follow in the footsteps of Christ.

The Gospel encourages disciples to go out and represent Christ to the people: The disciples are told that people, in welcoming them, would be welcoming Jesus himself.

St. James Fall Donations

We are partnering with Georgie's Closet in Bradley for our fall donations this year. They are looking for NEW underwear in all sizes (kids-adults), diapers and pull-ups (all sizes) and baby wipes. NEW blankets and bath towels will also be accepted.

Donations can be left by the display in the hall through mid-November.



Parish News:

⇒ All Parishes—

- ⇒ Tuesday morning masses will be back at Sacred Heart beginning on Tuesday, Oct. 13.
- ⇒ Consider joining the Tri Parish Prayer Group which meets 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.

St. Margaret Mary-

- ⇒ See Boxes of Joy on pg. 6
- ⇒ It's once again time for our "Bakeless" Bake sale! Please help us to help others, your donations make it possible for us to buy gifts for the elderly at Christmas who otherwise would not receive a gift, we help fund the Pregnancy Resource Center, Allam Charitable, Boxes of Joy, Harbor House and Fortitude. Please help out if you are able. You can drop an envelope in the collection basket marked SMM CCW.

St. James-

- ⇒ The St. James CCW meeting is Sunday, October 11 after church. We'll be assembling Halloween treat bags after the meeting.
- ⇒ All are invited to Donut Sunday on Sunday, October 18th following 9 am mass. We're excited to see everyone there
- ⇒ Boxes of Joy need to be turned in by Sunday, October 25th. The \$9 mailing fee can be either cash or a check made out to St. James CCW (we'll send in one check for all boxes donated). Thank you to everyone who participated

Sacred Heart—

- ⇒ Tickets for the Sacred Heart Cash Bash on November 21 are now on sale. One \$50 ticket admits two adults. You may purchase them after Mass on Sunday.
- ⇒ Sacred Heart C.C.W.'s meeting is Tues. Oct. 13th at 6:30pm. Hostesses are Brenda Kutemeier & Rosie Mallaney
- ⇒ Our Baby Shower that benefited Living Alternatives Kankakee Pregnancy Resource Ctr. was very successful. Besides receiving many beautiful baby afghans, diapers, wipes, snacks & clothing, we received \$750 in donations.
- ⇒ Sundays C.C.W.'s Bake Sale at the Salina Fire Department's Breakfast, made \$500. Thanks to all who contributed in any way. You are a great blessing

His Spirit
remains with us



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Saint of the week: St. Marguerite d'Youville (Oct. 16) was the eldest of six children born to Christophe Dufrost de Lajemmerais, who died in her youth, and Renee de Varennes; niece of Laverendrye, who discovered the Rocky Mountains. Her father died when Marguerite was seven. Educated for two years by the Ursulines in Quebec, she returned home at age 13 to help her mother raise her younger siblings, and to teach them what she'd learned. Her mother re-married, her stepfather was an Irish physician who was considered an outsider by their friends. The family fell out of favor in their own town, so they moved to Montreal. There on August 12, 1722, at age 21, Marguerite married François de Youville, and the couple lived with his mother. François proved to be a negligent and an adulterous bootlegger. Marguerite was the mother of six children, four of whom died in infancy; both surviving sons became priests. She was widowed in 1730 at age 28; François left her nothing but debt.



Marguerite opened a small store to support herself and her children and spent much of her profits helping those even poorer than herself. With the help of Father Louis Normant du Faradon and three like-minded women, she founded the *Sisters of Charity of the General Hospital of Montreal (Grey Nuns)* on December 31, 1737; the congregation received diocesan approval in 1755. She and her sisters took over operation of the failing and decrepit General Hospital in Montreal on October 7, 1747; Marguerite lived in the hospital the rest of her life, served as its director, and through the work of the sisters it became a success and beacon to outcasts. The hospital was nearly closed several times due to financial problems and armed conflict between the English and French for the region. Mother Marguerite and her sisters made clothes which were sold to traders to raise money, and her care for sick English soldiers caused them to avoid damage to the building. Today the sisters work throughout Canada, the United States, Africa, and South America.



Obscure saint of the week: St. Bruno the Great (Oct. 11) was the youngest son of Emperor Henry I and Saint Matilda of Saxony. He was educated at Utrecht, Netherlands. Henry was a courtier to his brother Holy Roman Emperor Otto I, the Great Archchancellor in 951. Bruno became the archbishop of Cologne, Germany. He was also the administrator of the Duchy of Lorraine. Bruno was a great supporter of monastic and ecclesiastical institutions. He founded the monastery of Saint Pantaleon in Cologne.

The Sunday Gospel in Everyday English

Jesus responded by telling still more stories. "God's kingdom," he said, "is like a king who threw a wedding banquet for his son. He sent out servants to call in all the invited guests. And they wouldn't come!

"He sent out another round of servants, instructing them to tell the guests, 'Look, everything is on the table, the prime rib is ready for carving. Come to the feast!'

"They only shrugged their shoulders and went off, one to weed his garden, another to work in his shop. The rest, with nothing better to do, beat up on the messengers and then killed them. The king was outraged and sent his soldiers to destroy those thugs and level their city.

"Then he told his servants, 'We have a wedding banquet all prepared but no guests. The ones I invited weren't up to it. Go out into the busiest intersections in town and invite anyone you find to the banquet.' The servants went out on the streets and rounded up everyone they laid eyes on, good and bad, regardless. And so the banquet was on—every place filled.

"When the king entered and looked over the scene, he spotted a man who wasn't properly dressed. He said to him, 'Friend, how dare you come in here looking like that!' The man was speechless. Then the king told his servants, 'Get him out of here—fast. Tie him up and ship him to hell. And make sure he doesn't get back in.'

"That's what I mean when I say, 'Many get invited; only a few make it' " (from Matthew 22).

Understanding the Sacraments Part 8

Anointing of the Sick

I frequently get asked to give "Last rites" to someone's loved one. There isn't any rite called "last rites" in the Roman Ritual. For years the sacrament of the sick, then commonly called "Extreme unction" was reserved to those who were likely to pass. People often didn't call in the priest until their loved one was at "death's door". The original intent of the sacrament was for healing, especially the sick that they be restored to health. After the Second Vatican Council (1962-1965) the sacrament was restored to its original meaning. Quoting from the Epistle of St. James we hear "Is anyone sick among you? Let them send for the priests of the Church and let them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up. If they have committed any sins, they will be forgiven".

The Second Vatican Council adds: "Extreme unction, which also and more properly be called 'anointing of the sick,' is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for that person to receive this sacrament has certainly already arrived.

How often can someone be anointed? Anointing of the sick never expires. The sacrament may be repeated if the sick person recovers after being anointed and then again falls ill or if during the same illness the person's condition becomes more serious.

Who can do the anointing? Only bishops and priests, deacons cannot anoint the sick. Please note, in the last twenty years the number of priests in Kankakee, Ford, and Iroquois Counties has dropped by 50% and will go down even more as the vocation crisis continues. If someone is sick and should be anointed call the parish and arrange to have them receive the sacrament.

Questions Catholics Ask

I've been told Catholic devotion to saints contradicts what the Bible says about graven images.

Let's talk about that. Someone knocks on your door and presents you with some Bible passages: Exodus 20:4-6; Deuteronomy 5:8-10. They advise you to take down your Madonna and Child statue and to stop wearing your St. Anthony medal. Does the Bible view these objects as dangerous or even blasphemous?

In the first of the Ten Commandments, the passage reads: "You shall not make for yourself an idol or a likeness of anything in the heavens above or on the earth below or in the waters beneath the earth; you shall not bow down before them or serve them." This command has been interpreted in Orthodox Judaism as a complete ban on image-making, even in art. Muslims also ban images of any living creatures, although the Qur'an does not. Protestant founders John Calvin and Huldrych Zwingli forbade the use of religious images specifically. Jehovah's Witnesses and Seventh Day Adventists view religious statues, stained glass images, and icons as blasphemous. This battle has been actively engaged at many points in church history. Churches have been destroyed, windows smashed, art burned because some saw such images as contradicting the First Commandment.

Iconoclasm, as image-busting is called, is not just a religious phenomenon. In the ancient world, smashing the statues of a previous ruler was often a political maneuver more than a religious reform. When modern terrorist groups destroy religious artifacts that are also culturally significant sites, it's unclear whether the destruction is about restoring religious purity or asserting control.

Biblically, Moses did destroy the Golden Calf permitted by his priest brother because it imitated religious practices that predated the religious movement Moses was attempting to establish. But later, Moses commands that a bronze serpent be made to heal the people—a beneficial image, but still an image. Still later, King Hezekiah will have the bronze serpent destroyed because the people have begun to worship it. The message is clear: it's not art that God doesn't like. It's the use of idols that limit the idea of divinity or divert a believer's fidelity away from the one God of Israel.

I've rarely met a Catholic in danger of idolatry in relationship to images of the Sacred Heart or devotion to a patron saint. If religious images assist you in prayer or widen your appreciation of divine mysteries, then use them. If they interfere with or narrowly define your sense of wonder, let them go.

Scriptures: Exodus 20:4-6; 32:1-35; Leviticus 26:1; Numbers 21:9; Deuteronomy 4:15-24; 5:6-10; 1 Kings 12:26-31; 2 Kings 18:4; Isaiah 40:18-20; 44:9-20; Jeremiah 10:1-15



St. Margaret Mary service project is still underway!

We have two ways to participate—bringing items in person to church or shopping through the Amazon Wish List.

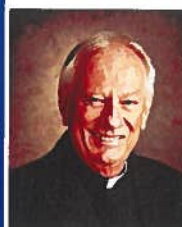
Items to Collect:

~Pull-on adult diapers/incontinence underwear, sizes L-3XL *Please choose pull-on styles rather than tabbed briefs.*

~Disposable bed pads (chux/chuck pads)

Please bring in only new, unopened packages. Thank you for your help and support. The last day for donations is Oct 18.

UNDY SUNDAY AMAZON WISH LIST



Have you marked your calendar for Nov. 9-11? Our parish mission is quickly approaching. Rev. Robert Gielow, CM will be presenting.

HOW DID THE SAN DAMIANO CRUCIFIX CHANGE WESTERN CIVILIZATION?

Known today as the San Damiano Cross, the original is kept in the Basilica of St. Clare in Assisi

In the early 1200s, a young Francis of Assisi walked into a small, crumbling church outside the walls of Assisi called San Damiano.

Francis was still trying to understand what God wanted from him. He knelt to pray before a large painted crucifix hanging inside the neglected church.

Then he heard Christ speak to him:

"Francis, go and repair My house which, as you see, is falling into ruin."

Francis initially took the command literally. San Damiano really was falling apart, so he began rebuilding it. He begged for stones and repaired the little church with his own hands.

In time, Francis came to understand that his mission was much larger.

The Church itself needed renewal.

Francis embraced a radical life of poverty, prayer, penance, and obedience to the Gospel. Others joined him, and the Franciscan Order was born. Eight centuries later, the influence of the Franciscans can be found throughout the world.

And the crucifix that played such an important part in Francis' conversion still exists.

Known today as the San Damiano Cross, the original is kept in the Basilica of St. Clare in Assisi. It is an icon cross, filled with figures surrounding Christ. The Blessed Mother, St. John, St. Mary Magdalene, Mary the mother of James, and the centurion stand beside the crucified Christ. Angels appear above, and at the very top is the risen Christ ascending into heaven.

The Christ Francis saw is wounded, but He is not defeated. His eyes are open, and He stands upright on the Cross. His Passion, Resurrection, and Ascension are all represented in the same icon.

Francis knelt before that image seeking God's will for his life. He received an answer that would require the rest of his life to fulfill.

His first task was simply to pick up a stone and begin.

Eight hundred years later, Christ's words to Francis still have something to say to us. There will always be something in the Church, our families, and our own souls that needs rebuilding. We can begin with what God has placed in front of us.

Today's Takeaway

Repair My House

Francis could not have known where Christ's command would lead when he began repairing San Damiano. He simply responded to what God asked of him, and his obedience eventually touched the entire Church.



Boxes of Joy time is upon us once again!

The boxes are available for pickup in the entrances of the churches. (if not yet, they will be soon) Each CCW would like the

boxes returned to church by the Oct. 31/Nov. 1 weekend.

There is a list of suggestions for filling the boxes. Please include a check for \$9 to pay for postage for each box you turn in. The checks should be made out to your CCW and then one check will be written out for each parish's postage.

Sacred Heart's Kids Helping Vets Fundraiser



The fundraising project this year is Kids Helping Vets for "K9s for Vets". The kids decorated this jug which will be at the back of the church during this school year for those who would like to donate their loose change. We will also be having other fundraisers during the school year. Thank you for helping raise money for this worthwhile cause!

We are still looking for a place to store our TriP-arish Labor Day float til next year. Please call the office if you have a place to store this for us. 815-426-2550

REFLECTION

If one wishes to define more clearly the ethical meaning of work, it is this truth that one must particularly keep in mind. Work is a good thing for humankind — a good thing that defines being human — because through work man not only transforms nature, adapting it to a person's own needs, but a person also achieves fulfillment as a human being and indeed, in a sense, becomes "more a human being." Pope John Paul II

October 11, 2026

Written by
THE
FAITHFUL
DISCIPLE

Twenty-eighth Sunday in Ordinary Time

Is 25:6-10a | Phil 4:12-14, 19-20 | Mt 22:1-14

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

Today's Gospel comes from the latter chapters of Matthew, in which Jesus repeatedly speaks about our readiness for the end times and the coming judgment. This parable concludes with the striking image of a man being thrown out of the king's feast because he was not dressed in a proper wedding garment. While Tradition has often used this passage to communicate the importance of being properly disposed when approaching holy Communion, we ought not forget its other sense. To find a place at both the *earthly* and the *heavenly* wedding feast of the Lamb, we must strive to clothe ourselves with righteous deeds (see Rev. 19:7-9), cooperating with the grace the Lord has given us in baptism.

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

Our readings today reveal God's astonishing invitation to all humanity. Isaiah tells us that God "will provide for all peoples a feast of rich food and choice wines." The king in Jesus' parable announces this same divine invitation: "Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast." In his letter *Desiderio desideravi*, Pope Francis wrote: "The world still does not know it, but everyone is *invited to the supper of the wedding of the Lamb* (Re: 19:9)." (5) As disciples of Jesus, our task is to be like the servants of the king in today's Gospel. So, too, the Lord sends us out to bring whomever we find to the feast. And, as Pope Francis said, "We must not allow ourselves even a moment of rest, knowing that still not everyone has received an invitation to this Supper or knowing that others have forgotten or have got lost along the way." (5)

PRAY

Immediately following baptism, infants, children, and adults are clothed in a white garment as an outward sign of the grace just received in the sacrament. In the prayer that accompanies this part of the baptismal rite, the celebrant exhorts the newly baptized to bring this garment unstained before the judgment seat of Christ. Take a moment this day to pray for all the newly baptized in your community, and indeed, for all the baptized – that together, we may strive for the holiness that is fitting for those who have "put on Christ" (Gal 3:27) and so come to share in his heavenly feast.

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

SPIRITUALITY

GOSPEL ACCLAMATION

cf. Eph 1:17-18

R. Alleluia, alleluia.

May the Father of our Lord Jesus Christ
enlighten the eyes of our hearts,
so that we may know what is the hope
that belongs to our call.

R. Alleluia, alleluia.

Gospel Matt 22:1-14; L142A

Jesus again in reply spoke to the
chief priests and elders of the
people

in parables, saying,
"The kingdom of heaven may be
likened to a king
who gave a wedding feast for his
son.

He dispatched his servants
to summon the invited guests to
the feast,

but they refused to come.

A second time he sent other servants,
saying,

'Tell those invited: "Behold, I have
prepared my banquet,
my calves and fattened cattle are
killed,
and everything is ready; come to the
feast."'

Some ignored the invitation and went away,
one to his farm, another to his business.

The rest laid hold of his servants,
mistreated them, and killed them.

The king was enraged and sent his troops,
destroyed those murderers, and burned
their city.

Then he said to his servants, 'The feast is
ready,

but those who were invited were not
worthy to come.

Go out, therefore, into the main roads
and invite to the feast whomever you find.'

The servants went out into the streets
and gathered all they found, bad and good
alike,
and the hall was filled with guests.

*Continued in Appendix A, p. 306, or
Matt 22:1-10 in Appendix A, p. 306.*

Reflecting on the Gospel

While beautifully embossed paper invitations sent by "snail mail" are still used for very special occasions, a much easier and less formal "e-vite," sent electronically to our email inboxes, has become increasingly common for more informal occasions.

In today's gospel, the host of the great banquet seems to have used the ancient equivalents of both of these as he prepared for his son's wedding. When those who received formal invitations are summoned to the feast, they refuse to come, even after two attempts by the servants. The king then instructs the servants to go out to the streets and invite everyone they find. They do so, gathering in the "bad and good alike," and the banquet hall is filled.

Matthew's version of the parable doesn't highlight the status divisions between the first and the last invited. Nor are the latter said to be poor, crippled, blind, and lame, as in Luke's version (14:15-24). Instead, Matthew focuses on the generous extravagance of the host and the expected responses.

This is the third in a series of three parables directed at the religious leaders, who would be expected to be the first to receive and respond affirmatively to God's invitation through Jesus. But these are not the ones who fill the banquet hall. Jesus, as Woman Wisdom incarnate, calls out to all "from the heights out over the city," extending an e-vite to any who are willing to "advance in the way of understanding" (Prov 9:3, 6).

But there is a catch. One must come properly attired. In the Pauline letters we find frequent use of the metaphor of putting on clothing to signify the way of life one embraces. The Colossians are exhorted, "Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience" (Col 3:12; see also Rom 13:14; Gal 3:27). Likewise, Matthew would have all the guests clothe themselves with good deeds and faithfulness, ever ready for the banquet. More is needed than just showing up.

The Matthean version of this parable veers away from parabolic form, as it becomes a highly allegorized sketch of salvation history. While the extravagant generosity of the king in opening the banquet hall to all is a most apt depiction of God's invitation to us through Jesus, the vicious retaliation against those who killed the king's servants and the burning of the city are not depicting God's doings; they are allusions to the killing of servants like John the Baptist by Herod, and the destruction of Jerusalem in 70 CE by the Romans.

As in other Matthean parables, where unresponsive characters are "driven out into the outer darkness, where there will be wailing and grinding of teeth" (Matt 8:12; cf. 13:42, 50; 24:51; 25:30), there is a warning that refusal of the divine invitation has dire consequences. God does not inflict fiery punishment, but those who ignore God's invitation and do not allow themselves to be clothed in the garment of Jesus's ways of love, forgiveness, inclusivity, and nonviolent action for justice, choose for themselves a place at the table of retaliatory violence and destruction.

