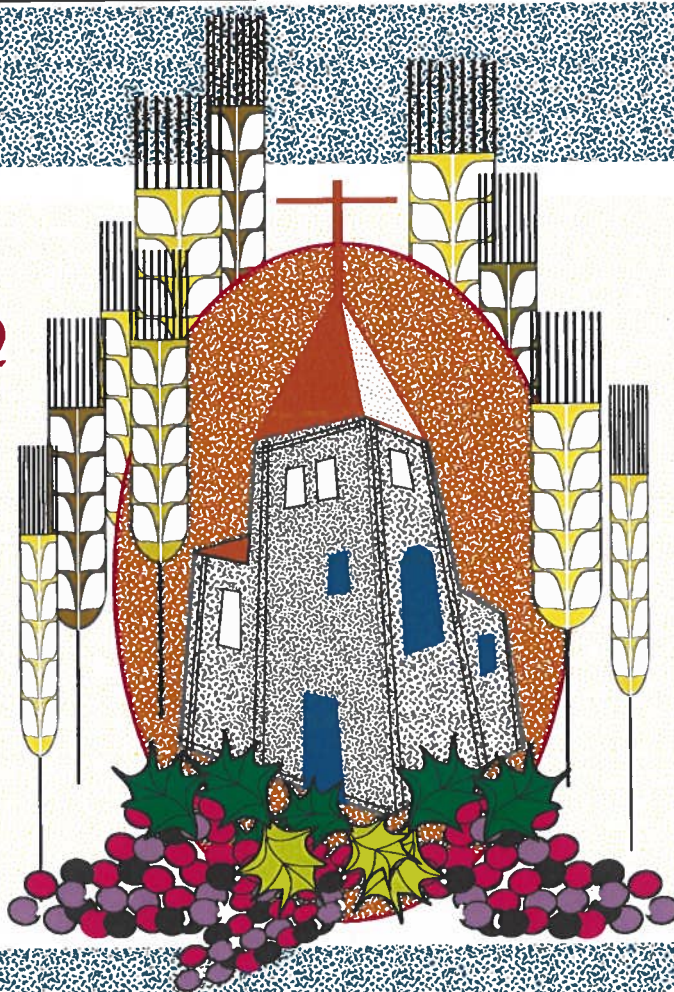


The Roman Catholic Parishes of
Sacred Heart, Goodrich
St. Margaret Mary, Herscher
St. James the Apostle, Irwin

27TH SUNDAY IN ORDINARY TIME

OCTOBER 3-4, 2026

*the
kingdom
of
heaven
will yield
a rich
harvest*



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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 you have men who will exclude any of God's creatures from the shelter of compassion and pity, you will have men who will deal likewise with their fellow men."

—Saint Francis of Assisi

28th Sunday in Ordinary Time

October 10-11, 2026

Liturgical Schedule	St. Margaret Mary Saturday, Oct. 10 5:00 pm	Sacred Heart Sunday, Oct. 11 7:30 am	St. James Oct. 11 9:00 am	St. Margaret Mary Sunday, Oct. 11 10:30 am
Celebrant	Fr. Ron	Father Ron Deacon Ron	Fr. Ron	Fr. Ron
Ushers	Todd Datweiler Galen Fritz Roger Jensen Bob Schultz	Dennis Pankey James Mallaney	Bob Buente Jeff Martin Jeff Steinke Dallas Ferris	Erik Wheeler Corinn Wheeler Wayne Bisailon Larry Wolles
Lector	Dave Emling	Erica Parsons	Kelly Buente	Corinn Wheeler
Eucharistic Minister				
Servers				
Greeters			Greeter—Dallas Ferris R. Leader—Rita Thiesen	Julie Splear

Mass Intentions for the Week

Monday, Oct. 5 (SMM)

8:00 am +Rita O'Connor (Pat Gray)

Tuesday, Oct. 6 (SJ)

8:00 am + Edwin Boudreau (Terri/Jerry Weakley)

Wednesday, Oct. 7 (SJ)

+ Rita O'Connor (Linda Burns)

Friday, Oct. 9 (SMM)

8:00am +Mary Kelch (Jackie Eberle)

Saturday, Oct. 10 (SMM)

5:00 pm +For All the Parish Family

Sunday, Oct. 11

7:30 am (SH) +Dorine Schafer (Alan Ader)

+James R. Perry (Don/Marie Feller)

9:00 am (SJ) +Duane O'Connor (Larry/Janice O'Connor)

+Stephen Jensen (Bruce/Cathy Jensen)

10:30 am (SMM) +Mel Hebert (Tom/Donna Lamie)

+Gene Anderson (Uta Dubravec)

Looking Ahead

Sunday, Oct. 4—SH Bake Sale at Bonfield Fire Station

Saturday, Oct. 10—Rosary Rally at noon at SMM

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

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

Monday, Nov. 16—SMM CCW meeting

Pastor— Fr. Ron Neitzke- 815-426-2550

Deacon – Ron Gagnon— rgckg@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—

- When have I failed to do what is honorable and praiseworthy?
- What challenges have I overcome in cases where I did what was honorable and praiseworthy?

Collections Weekend of Sept. 26-27, 2026

St. Margaret Mary—\$2,136

St. James—\$ 1,172

Sacred Heart— \$656

Thank you for your generosity!



Your Tri-Parish Knights participate in a DartBall League with other local churches of all denominations. The league will start up for this year on November 16 and run through the end of February on every other Monday evening. Contact Dave Emling at [\(309\) 235-4392](tel:3092354392) for more details. You do not need to be a knight to participate. Both men and women are invited. It's a great evening and an enjoyable way to meet new folks from the other local churches

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

Thank you!



**SACRED HEART'S
CCW BAKE SALE IS
TODAY!**

**SUNDAY, OCTOBER 4
AT THE SALINA
FIRE DEPARTMENT'S
BREAKFAST
IN BONFIELD**

8AM TILL 11AM.

Gospel Shorts How Responsible Are You?

How Responsible are you?

If you had an employee working for you and the person failed to do the job, what would you do? Fire him or her? What do you think God should do when his servants don't do the tasks assigned to them? Should they be dismissed as well? Should God look for someone else to accomplish his mission?

The Parable of the Wicked Farm deals with God's action when God's servants fail to do God's will. Jesus taught in that story that God will not allow lax and irresponsible servants to hinder getting the job done. God chooses someone who will be responsible. The question is: "How responsible are you?"

Parish News:

⇒ **All Parishes—**

⇒ Tuesday morning masses will be at St. James until further notice.

⇒ 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

St. James-

⇒ **Any students not registered for Religious Ed classes should do so as soon as possible. We welcome any new students to our program . Contact Tahnya Osenga to register.**

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.

⇒ Thank you much for your response to our Baby Shower that benefits "Living Alternatives Kankakee Pregnancy Ctr." So many families will be helped by your generosity.

⇒ The week of October 4th, the Blessed Virgin Mary candle burns in memory of Patricia Denault and Betty Wenzelman and the St. Joseph candle burns in memory of Leland Denault and Emmerson Wenzelman

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.

Reflection Silence and the Word of God

Before the lector approaches the lectern for the proclamation of the word, we will try to fall into a reverent silence as a way to prepare ourselves for the Word of God. Our hope is to create enough space and silence so that we all may hear the Word with full attention of heart and mind.

The Word of God penetrates through the thick of human verbosity to the silent center of our heart; silence opens in us the space where the word can be heard. Without reading the Word, silence becomes stale, and without silence, the word loses its re-creative power. The Word leads to silence and silence to word. The Word is born in silence, and silence is the deepest response to the Word.

Henry Nouwen



Saint of the week: St. Faustina Kowalska (October 5th) was the third of ten children. She attended only three years of school. As a teenager, she worked as a domestic servant for other families. After being rejected by several religious orders, she became a nun in the *Congregation of the Sisters of Our Lady of Mercy* in Warsaw, Poland on August 1, 1925. The *Congregation* is devoted to care and education of troubled young women. She changed her name to *Sister Maria Faustina of the Most Blessed Sacrament*. During her 13 years in various houses, she was a cook, gardener, and porter.

She had a special devotion to Mary Immaculate, to the Sacrament, and to Reconciliation, which led to a deep mystical interior life. She began to have visions, receive revelations, and experience hidden stigmata. She began recording these mystical experiences in a diary; being nearly illiterate, it was written phonetically, without quotation marks or punctuation, and runs to nearly 700 pages. A bad translation reached Rome in 1958 and was labelled heretical. However, when Karol Wojtyla (Pope John Paul II) became Archbishop of Krakow, he was besieged by requests for a reconsideration. He ordered a better translation made, and Vatican authorities realized that instead of heresy, the work proclaimed God's love. It was published as Divine Mercy in my Soul.

In the 1930's, Sister Faustina received a message of mercy from Jesus that she was told to spread throughout the world, a message of God's mercy to each person individually, and for humanity as a whole. Jesus asked that a picture be painted of him with the inscription: "*Jesus, I Trust in You.*" She was asked to be a model of mercy to others, to live her entire life, in imitation of Christ's, as a sacrifice. She commissioned this painting in 1935, showing a red and a white light shining from Christ's Sacred Heart.

Apostles of Divine Mercy is a movement of priests, religious, and lay people inspired by Faustina's experiences; they spread knowledge of the mystery of Divine Mercy and invoke God's mercy on sinners. Approved in 1996 by the Archdiocese of Krakow, it has spread to 29 countries.



Obscure saint of the week: Saint Meinulph (Oct. 4) was born to the nobility; his godfather was Charlemagne. Meinulph was educated at the cathedral school of Paderborn, Germany. He became the archdeacon of Paderborn in 836 and later ordained a priest. He was a noted preacher and evangelist. Meinulph founded the convent of Böödeken in Westphalia, Germany; legend says that the abbey site was a place where Meinulph saw a stag with a cross in its antlers.

The Sunday Gospel in Everyday English

"Here's another story. Listen closely. There was once a man, a wealthy farmer, who planted a vineyard. He fenced it, dug a winepress, put up a watchtower, then turned it over to the farmhands and went off on a trip. When it was time to harvest the grapes, he sent his servants back to collect his profits.

"The farmhands grabbed the first servant and beat him up. The next one they murdered. They threw stones at the third but he got away. The owner tried again, sending more servants. They got the same treatment. The owner was at the end of his rope. He decided to send his son. 'Surely,' he thought, 'they will respect my son.'

"But when the farmhands saw the son arrive, they rubbed their hands in greed. 'This is the heir! Let's kill him and have it all for ourselves.' They grabbed him, threw him out, and killed him.

"Now, when the owner of the vineyard arrives home from his trip, what do you think he will do to the farmhands?"

"He'll kill them—a rotten bunch, and good riddance," they answered. "Then he'll assign the vineyard to farmhands who will hand over the profits when it's time."

Jesus said, "Right—and you can read it for yourselves in your Bibles:

The stone the masons threw out is now the cornerstone.

This is God's work;

we rub our eyes, we can hardly believe it!

"This is the way it is with you. God's kingdom will be taken back from you and handed over to a people who will live out a kingdom life" (from Matthew 21).



ST. MARGARET MARY SERVICE PROJECT!

While underwear is traditionally a big part of Undy Sunday, **our current needs in Kankakee are a little different this year.** We have a good supply of underwear for our clients, but we have a significant need for adult incontinence products and bed pads. By focusing your collection on these

items, you'll be helping us provide exactly what our clients need right now.

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.*

UNDY SUNDAY AMAZON WISH LIST



Questions Catholics Ask

What are Catholics to believe about the Antichrist?

Technically Antichrist is not a proper name, but rather the description of any power in the universe opposing God's anointed (hence, anti-Christ).

Antichrist is a term found only in the first two Letters of John in the New Testament. Technically it's not a proper name, but rather the description of any power in the universe opposing God's anointed (hence, anti-Christ).

The Book of Daniel contains earlier biblical references to an apocalyptic monster known as the fourth beast. This terrifying creature appears in direct opposition to "one like a son of man"—a human being who is God's special champion. The Book of Revelation later retrieves the son-of-man figure and identifies him with Christ. This pits Christ against the beast of Revelation associated with the number 666. This beast is clearly anti-Christ, though the term isn't employed in either context.

Other references both in and out of the New Testament are corralled into the Antichrist category: Belial or Beliar, Gog and Magog, the ruler of this world, the lawless one, the deceiver. Some would include Old Testament anti-God figures such as Rahab the dragon, Leviathan the sea monster, or the Satan who plays adversary in God's court. All are allusions to figures sufficiently arrogant to challenge the purposes of God. The Antichrist litmus test in John's letters is unwillingness to pledge belief in God and Christ "in the flesh." This test is directed at Gnostics, who viewed Jesus as a sort of divine mirage, not a human being. To John, anyone in the Gnostic camp is anti-Christ.

Paul warns against a "man of lawlessness" who would claim to be divine. Christians throughout history have deemed this figure THE Antichrist and have pointed him out in their own generations: Nero, Caligula, Arius and his followers.

The notion of Antichrist became useful to medieval preachers, who rightly declared every sinner contains a spirit that counters Christ. Literature of the period drummed up backstory for the Antichrist: born of a human couple by demonic power, his biography is a mirror-image mockery of the story of Jesus complete with counterfeit miracles. Movies like "The Omen" play on this idea that a child will arrive at the end of time and inaugurate the full horrors of Revelation. Most Catholic scholars would say there's no need to wait. A spirit in contradiction to Christ inhabits every generation.

Scriptures: Isaiah 51:9; Pss 74:13-14; 89:11; Job 1:6-12; 26:12; Daniel 7; 8:23-25; 9:27; Mark 13:22; Matthew 24:24; John 12:31; 2 Corinthians 6:15; 2 Thessalonians 2:3-10; 1 John 2:18-23; 4:3; 2 John 7-11; Revelation 13:1-18; 20:8

Understanding the Sacraments Part 7

Reconciliation

The first category of sacraments are the sacraments of initiation (Baptism, Confirmation, and Eucharist). The second category of sacraments are the sacraments of healing (Reconciliation and Anointing of the Sick). Today I am going to explain the sacrament of the forgiveness of sins. Sometimes it is referred to as reconciliation, other times confession, and it is even referred to as penance. The sacrament has three names aspects to it because it does all three actions. In the sacrament we confess our sins, we are then reconciled with God, the church, and one another. Finally, we are given a penance to do to show our sorrow or contrition for our sins.

Does the Church have the authority to forgive sins? "I will give you the keys to the Kingdom of Heaven, whatever you shall bind on earth shall be bound in heaven; and whatever you shall loose on earth, shall be loosed in heaven." (Mt. 16:19)

The instruction on the sacrament tells us: The Church exercises her ministry of the Sacrament of Penance through bishops and priests, who call the faithful to conversion by preaching the word of God and declare and grant the forgiveness of sins in the name of Christ and by the power of the Holy Spirit.

In exercising this ministry, priests act in communion with the bishop, who is the moderator of penitential discipline, and participate in his power and office.

The confessor exercises a paternal office when receiving a penitent sinner and leading him/her to the light of truth, revealing the heart of the Father to people and displaying the image of Christ the Shepherd. He should therefore bear in mind that he has been entrusted with the ministry of Christ, who for the salvation of humanity fulfilled the work of redemption with mercy and is presented by his power in the Sacraments.

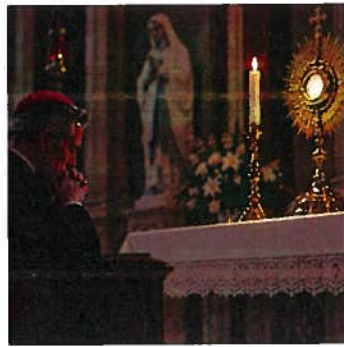
When rightly disposed, a penitent approaches this saving remedy instituted by Christ and confesses his/her sins, he/she by his/her actions has a part in the sacrament itself, which is completed by the words of absolution spoken by the minister in the name of Christ.

When received, this sacrament restores us to Baptismal grace.

God's own peace
will guard over
your hearts and
minds,
in CHRIST JESUS

Catholic Snacks, Get Fed
Blessed Fulton Sheen made a holy hour every day.

Sheen later told this remarkable story in connection with the promise that would shape his entire priesthood: he would spend a daily Holy Hour with Jesus in the Blessed Sacrament.



Blessed Archbishop Fulton J. Sheen was one of the most famous Catholic preachers of the 20th century. Millions heard him on the radio and television, but one of the people who profoundly influenced his own spiritual life was a little Chinese girl whose name has been remembered as "Little Li."

During the Communist persecution of Catholics in China, soldiers imprisoned a parish priest and desecrated his church, breaking into the tabernacle and scattering the consecrated Hosts across the floor. From his captivity nearby, the priest was helpless to intervene. He watched Little Li's story unfold and shared it with Bl. Fulton Sheen.

Father told Bl. Fulton that, under cover of darkness, Little Li secretly entered the church, knelt before the Blessed Sacrament for an hour, and then reverently received one of the Hosts from the floor with her tongue. She returned night after night, risking discovery each time, as she made her Holy Hour and received one more consecrated Host to prevent further sacrilege of Jesus in the Eucharist.

Finally, when only one Host remained, Little Li returned once more. This time, a Communist soldier discovered and shot her, but, mortally wounded, she crawled forward and received her Lord one final time before she died.

Sheen later told this remarkable story in connection with the promise that would shape his entire priesthood: he would spend a daily Holy Hour with Jesus in the Blessed Sacrament. For nearly sixty years, through teaching, preaching, writing, travel, missionary work, radio, television, and the responsibilities of a bishop, he remained faithful to that promise.

Amazingly, a child almost entirely unknown to the world deeply influenced a man who would eventually preach Christ to millions and be declared Blessed by the Church.

Amazingly, a child almost entirely unknown to the world deeply influenced a man who would eventually preach Christ to millions and be declared Blessed by the Church.

Little Li had no audience or public ministry. Still, her actions testified to a truth Sheen would carry throughout his priesthood: ***Jesus is truly present in the Eucharist, and He is worth our time, our reverence, our love, and everything we have to give.***

Today's Takeaway

"ONE WITNESS CAN REACH MILLIONS"

Little Li gave her life out of love for Jesus in the Eucharist. She could not have known that her witness would inspire Fulton Sheen's lifelong Holy Hour and, through him, help bring countless others closer to Christ.

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When: October 10, 2026 – ROSARY WILL BEGIN AT 12:00 NOON



Please join us in praying for our nation

Please bring a lawn chair.

For more information, please contact:

Cindy Gagnon – (815) 933-4077; Rhonda Berns – (815) 426-5015; Kathy Meli – (815) 928-8988



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

REFLECTION

RESPECT LIFE

People are not just hungry for bread; they are hungry for love. They are not just naked for a piece of clothing; they are naked of human dignity. They are not just homeless for a room made of bricks, but because of rejection.

Mother Teresa



October 4, 2026

Written by
THE
FAITHFUL
DISCIPLE

Twenty-seventh Sunday in Ordinary Time

Is 5:1-7 | Phil 4:6-9 | Mt 21:33-43

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

I enjoy thinking about what it would have been like to hear Jesus' teachings as a first-century Jew. When Jesus calls out the current tenants of the vineyard as being unfaithful, disobedient servants, however, it may have left the crowd feeling a bit anxious. And really, Jesus could say this to each of us at times because, like the wild grapes in the vineyard, when left to our own devices we also have a tendency to fall into sin and produce unsavory fruit. But we also know that Jesus is the Prince of Peace, and he wants our lives in his vineyard to be characterized by that peace. Christ is not condemning, but he is the Son sent to call the tenants back into communion with the Father. He does the same with us too. In acts of great mercy, Christ continues to call us again and again - even after we reject him and turn away from him. Through the Church, the sacraments, the intercession of the saints, and the holy men and women who proclaim the Gospel today, God continues to seek us out so we might know the peace of fruitful service in his vineyard.

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

Christ longs to give us peace that surpasses all of our fears and anxieties, and he does so by inviting us to be good stewards of his created world and the community of believers. He invites us to work in the vineyard - to offer our gifts and talents to bring forth the fruits of love and joy that overflow from the work of the Holy Spirit within us. We do so with the assurance that salvation is not dependent on us. Our Father has sown the seeds and has prepared the vineyard; we are simply called to reap and preserve what he has brought into being. And so we trust in the overwhelming mercy of God and humbly accept the love and communion that we do not deserve.

REFLECT

Just as the landowner sent messengers to the tenants of the vineyard, God sends people to us to proclaim the Gospel. Who are those people in your life who are calling you to a deeper relationship with God? How can you open your heart to hear the message of love and peace that they are proclaiming?

SPIRITUALITY

GOSPEL ACCLAMATION

cf. John 15:16

R/. Alleluia, alleluia.

I have chosen you from the world, says the Lord,
to go and bear fruit that will remain.

R/. Alleluia, alleluia.

Gospel Matt 21:33-43; L139A

Jesus said to the chief priests and the
elders of the people:

“Hear another parable.

There was a landowner who planted
a vineyard,

put a hedge around it, dug a wine
press in it, and built a tower.

Then he leased it to tenants and
went on a journey.

When vintage time drew near,
he sent his servants to the tenants
to obtain his produce.

But the tenants seized the servants
and one they beat,
another they killed, and a third they
stoned.

Again he sent other servants, more
numerous than the first ones,
but they treated them in the same way.

Finally, he sent his son to them, thinking,
“They will respect my son.”

But when the tenants saw the son, they
said to one another,
“This is the heir.

Come, let us kill him and acquire his
inheritance.”

They seized him, threw him out of the
vineyard, and killed him.

What will the owner of the vineyard do to
those tenants when he comes?”

They answered him,

“He will put those wretched men to a
wretched death

and lease his vineyard to other tenants
who will give him the produce at the
proper times.”

Continued in Appendix A, p. 305.

Reflecting on the Gospel

The situation described in today's gospel can be read as a peasant uprising against an oppressive landowner. Weary of their landlessness and powerlessness, the tenants do away with all the landowner's envoys and even his son, the heir apparent, hoping to gain control of the land themselves. Verse 40 then poses a critical question: What, then, will the owner of the vineyard do? The response is swift and brutal: violence breeds even more violence, and the ten-

ants will be put to a miserable death. One way in which this parable can be read is as a commentary on the futility of violence to accomplish change.

A more traditional reading of this parable is that it is an allegory, in which the vineyard represents Israel, the tenants are Israel's leaders, the vineyard owner is God, the messengers are the prophets, the son is Jesus. There are also clear allusions to a familiar parable from the prophet Isaiah that we hear in the first reading.

But there is a decided difference in the endings of the two parables. In Isaiah, when the vineyard owner is disappointed in the lack of fruit, he destroys the vineyard. In Jesus's parable, the vineyard is not destroyed, but rather

entrusted to new leaders. In both parables, a focal point is the necessity of bearing fruit and the inability of the current

leadership to cultivate the desired fruit. An additional twist is that if the parable is an allegory of salvation history, the inheritance that God's people long to claim is a free gift of the son; it need not be wrested from the owner. If the vineyard owner is God, would the response even to the death of the son not be forbearance, loving-kindness, and extending one more opportunity for repentance, rather than violent destruction?

In the context of Matthew's Gospel, the parable is aimed at the religious leaders that oppose Jesus, and it points toward the necessity of new leadership. Some interpret the “others” to whom the vineyard is entrusted as the Gentile church that “supplants” Israel. This interpretation should be firmly rejected. In the gospel narrative, the change envisioned is from Jewish leaders who oppose Jesus to Jews who follow him. By Matthew's time Jesus's disciples, predominantly Jewish Christians, understood themselves as the “new tenants,” even as they struggled to define themselves in relationship to their sibling, Pharisaic Judaism.

The parable poses a searing question regarding leadership of any organization, institution, or nation. If the leaders are not cultivating the fruitfulness of all members, then the leadership must be entrusted to others who will do so. Within the literary context of the gospel, hope is held out that current leaders could repent and become fruit-bearers and cultivators of fruitfulness in others. But the parable also notes that vintage time is near—code language for the eschatological time—the moment when time to change runs out and the decisions made all along have a finality. The gospel invites us to insist on having leaders who can cultivate fruitful abundance for all and to pursue nonviolent means of bringing about change in leadership when that is needed.

