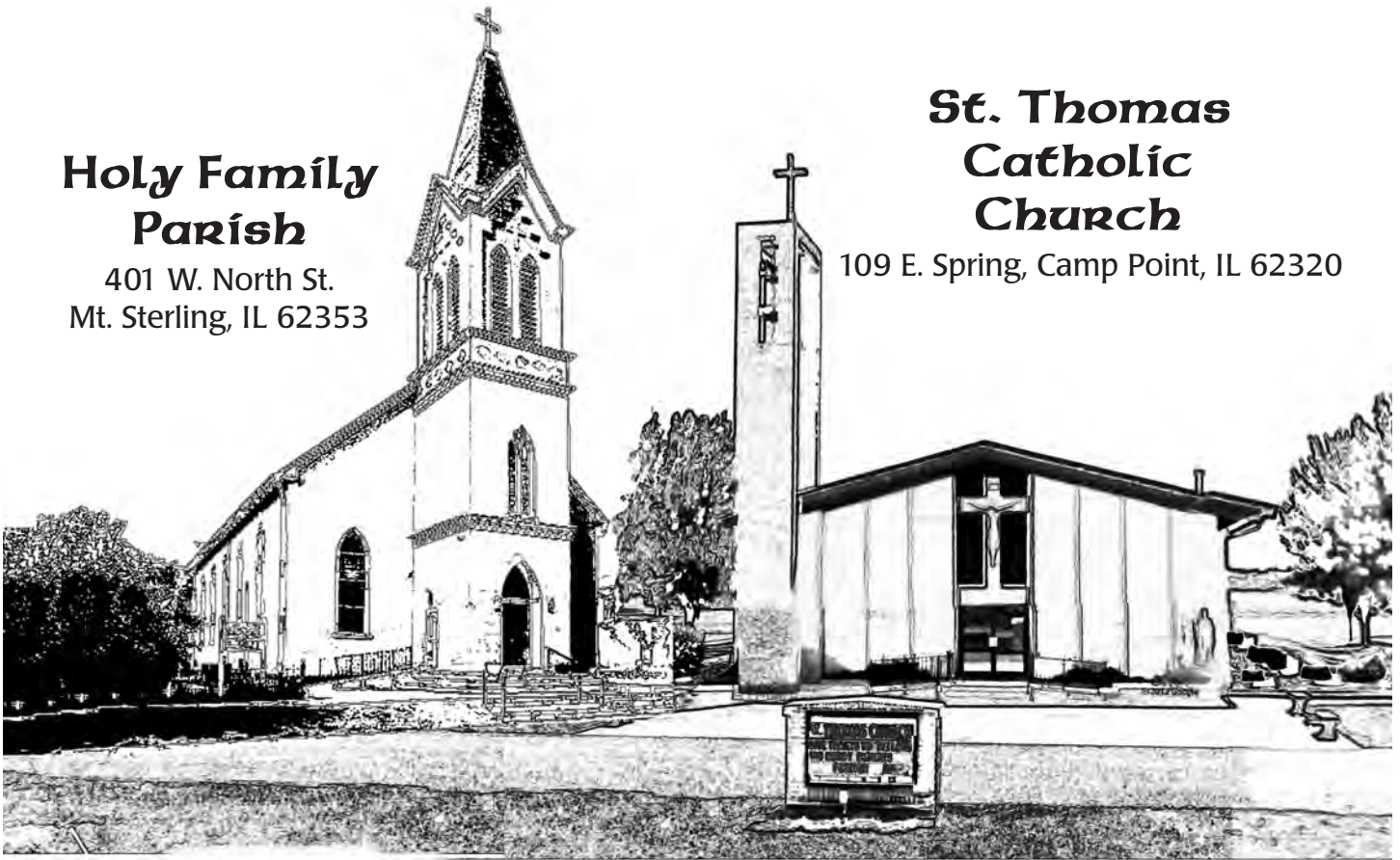


Holy Family Parish

401 W. North St.
Mt. Sterling, IL 62353

St. Thomas Catholic Church

109 E. Spring, Camp Point, IL 62320



Rectory: (217) 773-3233

E-mail: holy.family@smseagle.org

Parish Staff

Rev. Aaron Kuhn, Pastor – (217) 773-3233

Emergency only (217) 242-9669

E-Mail: akuhn@dio.org

Deacon Paul Koch

Ashley Guthrie, Bookkeeper

Tammy McKeown, Parish & School Secretary

Cheryl Dillard, Liturgical Music Coordinator

Ann O'Sullivan, C.R.E.

School: St. Mary (217) 773-2825

Website: www.smseagle.org

Principal: Melissa Obert

Mass Schedule

Daily: 7:00 a.m. Tuesday-Thursday - 8:30 a.m. Friday

Saturday: 5:30 p.m.

Sunday: 8:00 a.m.

Holy days: Will be Announced

Sacrament of Penance

Saturday: 4:30-5:00 p.m. - Anytime by appointment

Eucharistic Adoration

First weekend of month

Phone (217) 593-6685, (217) 773-3233

E-mail: stthomascp@gmail.com

Parish Secretary: Pat Sharow

Renting of Hall: Cathy Holtschlag – 217-430-7493

Community for Christ Assistance Center Board Member:

Dorothy Obert – (217) 593-6520

Ministry Schedule: Bobbi Mock – (217) 430-2859

CHWC Director: Karen Janssen – (217) 242-5283

D.R.E: Laura Evans – (217) 316-1734

Sunday Mass 10:00 a.m.

Holy Day: Will be Announced

First Friday Adoration of the Eucharist 12:00 p.m. to 6:00 p.m.

First Friday Mass 6:00 p.m. with

Reconciliation prior 5:00 - 5:45 p.m.

Ladies Bible Study Wednesday 9:30 a.m.

PSR classes Wednesday 6:30 p.m.

Men & Women's Society Meeting 1st Thursday 7:00 p.m.

Parish Pastoral Council Meeting – 2nd Thursday 6:00 p.m.

Website: www.stthomascp.org

<https://stthomascp.formed.org>

LITURGICAL SCHEDULE

Monday, February 24 – 7:00 a.m.

Sirach 1:1-10; Mark 9:14-29

Communion Service

Tuesday, February 25 – 7:00 a.m.

Sirach 2:1-11; Mark 9:30-37

Jennifer Volk

(By John & Linda Colgan)

Wednesday, February 26 – 7:00 a.m.

Sirach 4:11-19; Mark 9:38-40

Barb Kuhn

(By Martha Fluckey)

Thursday, February 27 – 7:00 a.m.

St. Gregory of Narek, Abbot & Doctor of the Church

Sirach 5:1-8; Mark 9:41-50

Father Aaron's Intentions

AT ST. THOMAS – 5:30 p.m.

Thomas Shade

(By Ray & Teresa Bockhold)

Friday, February 28 – 8:30 a.m.

(School Mass)

Sirach 6:5-17; Mark 10:1-12

Mark Ebbing

(By the Family)

Saturday, March 1 – 8:00 a.m.

Sirach 17:1-15; Mark 10:13-16

Father Aaron's Intentions

Holy Family – 5:30 p.m.

John Colgan

(By Linda Colgan)

Sunday, March 2 – 8:00 a.m.

Sirach 27:4-7; 1 Corinthians 15:54-58; Luke 6:39-45

Parishioners of Holy Family
and St. Thomas

St. Thomas – 10:00 a.m.

Esther Sherman & Curtis Boone

(By the Family)

HOLY FAMILY TITHE TO THE LORD:

February 15-16, 2025

Holy Family: \$3,290.00

Sister Parish: \$80.00

School Support: \$155.00

First Offering: \$5.00

ACSA/Parish Tithe: \$1,495.00

Holy Family weekly budgeted amount: \$6,500

ST. THOMAS TITHE TO THE LORD:

February 16, 2025

St. Thomas: \$3,055.00

ACSA/Parish Tithe: \$240.00

St. Thomas weekly budgeted amount: \$2,635

UPCOMING EVENTS

- ❖ **Legion of Mary** meets each Tuesday at 5:00 p.m. in the convent. All are invited to pray the rosary with us and learn more about the Legion. "With Mary's help we guide, console and enlighten others."
- ❖ **Red Cross Blood Drive:** The need for blood by patients being treated for accidents, routine surgeries, cancer, heart disease, and hemophilia is ongoing and must be met every day. The Red Cross Bloodmobile will be located at the **Legion Hall** on **Monday, February 26, 12:00 – 6:00 p.m.** Appointments are recommended but walk ins are welcome. Call 1-800 Red Cross or 217-257-3117 for appointments.

Please contact Tammy at (217) 773-2825 or tmckeown@smseagle.org with any information you wish to have placed in the bulletin. I will need any information by Monday at 2:00 p.m. for insertion into the next weekend's bulletin.

OFFICE HOURS

School Office hours will be Monday - Friday - 8:00 a.m. - 4:00 p.m. Our phone number is (217) 773-2825.

The rectory phone number is: (217) 773-3233.

SPECIAL PRAYER REQUESTS

Please keep the following in your prayers:

Jeff Kozak † Jim Duvendack † Marilyn Clark †
Sheila Thompson † Logan Wilson †
Isabella Wilson † Calvin Schenk †
Dylan Hendricks † Mary Gregory †
Misha Follis Allen † Leona Dunn † Georgia Metz †
Dyson Ham † Caden Callihan † Pam Dunbar †
Marsha Wagner †

ST. THOMAS

Save the date! -- St. Thomas Lenten Fish Fry will be Friday, March 14. Hope to see you there!

St. Thomas Altar and Rosary Society Meeting
Sunday February 23 6:00 p.m. All women of the parish are invited.

There will be a sign-up sheet in the back of church for anyone who would like to lead the Stations of the Cross on Fridays at 6:00 p.m. for the Lenten season. Questions, ask Robin and Claudia Coggeshall.

Pastoral Council Minutes February 13, 2025 --
Janice Brady, Pat Sharow, Sindy DeRousse, Claudia Coggeshall, Fr. Aaron

Pastoral Council-Capital Campaign plan is still pending regarding new church and hall roofs, HVAC system, and parking lot. Diocesan Pastoral Plan which consists of possible new parish groupings which will be announced in the next couple of months. Hall bathrooms to be painted. Religious pictures in classrooms were discussed. It was decided to plan Pastoral meetings for every 3 months per year.

Upcoming events and reminders. March is dedicated to St. Joseph, Springfield March for Life March 25, Quincy Campaign 40 Days for Life starts March 5, information in bulletin. Stations of the Cross will be done this year on Fridays in Lent. Anyone wishing to lead the Stations may do so. Contact Robin and Claudia Coggeshall to let them know which Friday you would like to lead. The documentary, "The 1916 Project", which was shown January 26 in Quincy regarding the legacy of Planned Parenthood and its founder, Margaret Sanger was reviewed.

Altar and Rosary-Tentative date for Mother/Daughter Banquet Tuesday April 27. Environment Ministry could use assistance from

parishioners when decorating for the church seasons. St. Thomas is working toward a new set of liturgical vestments which costs \$1200-\$1500. Donations can be placed in an envelope marked VESTMENTS and placed in the collection basket. Approximately \$400 has been received for purchases so far. QDCCW Spring Gathering will be April 2 at Blessed Sacrament and Deacon Dennis Holbrook will be the speaker.

Men's and Women- Fish Fry Friday March 14

Next Meeting Thursday May 8, 2025

From the Pastor's Desk

Today the Church celebrates the Seventh Sunday of Ordinary Time. In the First Reading, David spares the life of his enemy Saul, because Saul is God's anointed. In the second reading, Paul speaks of the first man, Adam, from earth and the last Adam, from heaven. He says, "Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one." In the Gospel, Jesus teaches his disciples to love their enemies and be merciful as God is merciful, for they will be treated the same in return.

Jesus teaches us to see others as God sees them. Though our enemies may mistreat us, Jesus teaches us not to respond in judgment. Rather, we are to be loving and forgiving, just as our Father is kind and merciful. We must see others as God sees them, in the same way that David is able to see his enemy Saul as God's anointed, and Jesus is able to see sinners as worthy of goodness and love.

Not always easy, right?! Being a follower of Christ is not easy. The Lord challenges us and always calls us to more. But with His grace, nothing He asks of us is impossible. His Will is to be our will; His ways are to be our ways. In that, we will be led to Eternal Life with the Father in Heaven...the goal which nothing else can compare to.

-LITURGICAL CELEBRATIONS THIS WEEK:

-Thursday, February 27 - Optional memorial of St. Gregory of Narek, Abbot and Doctor of the Church. Lived 951 to about 1003; Widely venerated in the Armenian Church; Declared a Doctor of the Church in 2015 and inscribed on the Church Calendar as an Optional Memorial by Pope Francis in 2021; Liturgical Color: White.

"Speaking with God from the Depths of the Heart. The voice of a sighing heart, its sobs and mournful cries, I offer up to you, O Seer of

Secrets, placing the fruits of my wavering mind as a savory sacrifice on the fire of my grieving soul to be delivered to you in the censer of my will.” -From Prayer One, Book of Narek, by Saint Gregory.

“The Apostles Saint Jude Thaddeus and Saint Bartholomew are believed to have traveled to Armenia to share the Gospel. In 301, the Armenian king was converted who, in turn, made Christianity the kingdom’s official religion, making Armenia the first nation to do so. In the centuries that followed, churches and monasteries were built, the faith was taught, liturgies were celebrated, and an extensive Christian culture emerged.

In the year 451, the Armenian Church separated from the Church of Rome over disagreements on doctrine from the Council of Chalcedon. Though the Armenian Church remained an apostolic Church, being founded by the Apostles, it became separated from the pope. Its Sacraments and life of prayer continued, but the division also continued. In recent decades, greater attempts at unification have been made, and the saint we honor today is the most recent attempt by the Roman Church to more fully unite with the Eastern Church of Armenia.

By the tenth century, the Kingdom of Armenia was celebrated for its faith, many churches, literature, art, and architecture. It was a relatively peaceful time. In the year 951, a boy named Gregory was born near Lake Van, the largest lake in the Kingdom of Armenia, modern-day Turkey. His mother died when he was young. His father was the ruling prince of the Andzevatsiq province and also an Armenian bishop and scholar. His father was vocally supportive of some of the teachings of the Council of Chalcedon and believed that the head of the Armenian Church, called the Catholicos, enjoyed only the rank of bishop. This did not sit well with the Catholicos, who later excommunicated Gregory’s father from the Armenian Church.

After their mother’s death, Gregory and his older brother were sent to live at the Monastery of Narek, under the guardian-ship of their maternal great-uncle Abbot Anania, the monastery’s founder. At about the age of twenty-six, Gregory was ordained a priest for the monastery and remained there for the rest of his life, teaching theology in the monastery’s school.

The loss of his mother early in life led Gregory to a deep devotion to our Blessed Mother. He would later write, “This spiritual, heavenly

mother of light cared for me as a son more than an earthly, breathing, physical mother could (Prayer 75).’

Shortly after his ordination to the priesthood, Gregory wrote a commentary on the Song of Songs. He also wrote commentary on the Book of Job, numerous chants, homilies, and speeches that sang the praises of holy men. Toward the end of his life, he wrote his most famous work, The Book of Lamentations, or, as it is commonly known today, The Book of Narek.

Gregory’s father had taught him to remain in a state of continuous dialogue with God, ever attentive to His divine presence. The Book of Narek seems to flow from Gregory’s ongoing dialogue. The book is a compilation of ninety-five prayers. Each prayer begins with the phrase, “Speaking with God from the Depths of the Heart.” The prayers then go on to express the deepest love of God by a soul that seems troubled, and even tormented at times. The torment, however, is not despair, but an interior expression of hope from a soul who is in touch with his fallen humanity and sin, while at the same time keenly aware of God’s mercy. His prayers reflect the psalms and are similar to Saint Augustine’s Confessions. Saint Gregory states that these prayers were written “by the finger of God” (Prayer 34) and that Gregory saw God, as he says, “with my own eyes” (Prayer 27f). In one of the final prayers, Gregory states, “although I shall die in the way of all mortals, may I be deemed to live through the continued existence of this book...This book will cry out in my place, with my voice, as if it were me” (Prayer 88b; c). He believed his book was written not only for himself, his monks, or the Armenian people, but for all people, for the entire world.

Less than a century after Saint Gregory’s death, the Kingdom of Armenia was invaded by the Byzantines, then by the Turks. In the centuries that followed, these once-flourishing people suffered greatly under foreign domination. This suffering culminated in the twentieth century during the Armenian genocide when the Turks murdered an estimated 1-1.8 million Armenians.

Throughout those centuries of great suffering and oppression, Saint Gregory’s book of prayers became the daily prayers of the Armenian people. Everyone had a printed copy; many people even slept with a copy under their pillow. In 2015, when the pope declared Saint Gregory a Doctor of the Church, and in 2021 when Saint Gregory was placed on

the liturgical calendar for the Roman Church, his book of prayers suddenly became prayers for the entire world. They are prayers that need to be prayed by all people today so that the world will humble itself before God and become acutely aware of its sin and need for God's mercy. Let us conclude with the conclusion of Saint Gregory's final prayer.

Prayer: Prepare the earth for the day of light and let the soil bloom and bring forth fruit, heavenly cup of life-giving blood, ever sacrificed, never running dry all for the salvation and life of the souls in eternal rest. And though my body die in sin, with Your grace and compassion, may I be strengthened in You, cleansed of sin through You, and renewed by You with life everlasting, and at the resurrection of the righteous be deemed worthy of Your Father's blessing. To Him together with You, all glory, and with the Holy Spirit, praise and resounding thanks, now, always and forever, Amen."

-NOCTURNAL ADORATION - Saturday Night, March 1 beginning at 10:00 p.m. at Holy Family and continuing overnight. Benediction at 7:45 a.m. on Sunday followed by our regularly scheduled 8:00 a.m. Sunday Mass.

-DONUT SUNDAY - At St. Thomas next Sunday, March 2 after the 10:00 a.m. Mass in the parish hall.

-POPE'S INTENTION - For March: For families in crisis. Let us pray that broken families might discover the cure for their wounds through forgiveness, rediscovering each other's gifts, even in their differences.

-LENT - Lent will be here before we know it. Ash Wednesday is Wednesday, March 5. Following is some information regarding Lent:

-ASH WEDNESDAY MASS SCHEDULE - Following is the anticipated Mass Schedule for Ash Wednesday (Wednesday, March 5, 2025) for both parishes:

At Holy Family: 7:00 a.m.; 8:30 a.m.; 5:30 p.m.
At St. Thomas: Noon; 7:00 p.m.

-WEDNESDAY MASSES - As in the past, Wednesday Masses at Holy Family during Lent will be at 5:30 p.m. There will be no 7:00 a.m. Mass on Wednesdays during Lent (except on Ash Wednesday, see above). Exposition of the Blessed Sacrament will be from about 4:15 p.m.-5:15 p.m. on Wednesdays (no morning Exposition). I will also try to offer Confessions during part of the Exposition time each week as well. I believe we will also plan on having the Stations of the Cross after Mass each Wednesday.

-STATIONS OF THE CROSS - Fridays during Lent at St. Thomas, 6:00 p.m. (except First Friday...on that day, Stations will be immediately following the 6:00 p.m. Mass). Robin and Claudia Coggeshall have headed this up in the past. This year, there is a sign-up in the back of Church if you'd like to lead the Stations of the Cross on one or more Friday evenings during Lent.

-40 DAYS FOR LIFE CALENDAR - If we don't already, we should have the 40 Days for Life Calendar in the back of St. Thomas Church soon to sign up for one or more days during Lent to pray for life. Please do so when it is available.

-LENTEN REGULATIONS:

1. ABSTINENCE - Everyone 14 years of age and over is bound to abstain from meat on Ash Wednesday, all the Fridays of Lent, and Good Friday.

2. FAST - Everyone 18 years of age and under 59 is required to fast on Ash Wednesday and Good Friday. On these two days of fast and abstinence, only one full meatless meal is permitted. Two other meatless meals, sufficient to maintain strength may be taken according to each person's needs, but together these two should not equal another full meal. Eating between meals is not permitted, but liquids (including milk and fruit juices) are allowed.

3. TO DISREGARD COMPLETELY THE LAW OF FAST AND ABSTINENCE IS SERIOUSLY (MORTALLY) SINFUL.

-FISH FRIES - St. Mary School, Friday, March 7 served at the Knights of Columbus in Mt. Sterling.

St. Thomas, Friday, March 14 served at the parish hall.

-QUINCY HOLY FAMILY FEST - This one day event will feature speakers from The Apostolate for Family Consecration, Deacon Dennis and Pat Holbrook, and Megan Murphy. We will also have the Sacrament of Reconciliation, children's activities, coffee and donuts, lunch, Celebrate Mass at 430, and plenty of time to have recreation with your family! This faith filled fun day will take place on Saturday, March 1, 2025, 8:30 a.m. - 5:30 p.m. at Quincy Notre Dame. More information and/or to register:

quincyholysfamilyfest@gmail.com;

(217)-440-8187

https://afc.org/mini-holy-family-fest/?fbclid=IwZXh0bgNhZW0CMTEAAAR0bMB79h3szgGe5naFx2YgmEY7Sg_8Di2omznxdwCE

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<https://www.ultracamp.com/info/sessiondetail.aspx?idCamp=1159&campCode=155&idSession=485836>

-PASTORAL PLAN/PRIEST MEETING - Priests of The Diocese will be gathering for their annual Spring Meeting on Tuesday, March 18 and Wednesday, March 19. One of the items to be discussed is the 2025 Diocesan Pastoral Plan. This Plan will include, among other things, the realignment of parishes and resources. Please keep the priests and the 2025 Pastoral Plan in your prayers. Once I have more information, I will happily share it with you.

-PRAYERS - As of this writing, Pope Francis remained hospitalized. While we pray for the Holy Father at every Mass in the Eucharistic Prayer, I'd ask you to keep Pope Francis in your prayers in a particular way.

There has been a lot of sickness going around. Let us also keep one another in prayer, especially those who are sick or suffering in any way.

-VOCATIONS - Please also continue to pray for good and holy Vocations to the Priesthood, Religious Life, Permanent Diaconate, and Sacramental Marriage. Pray also for those faithfully living out those Vocations and those in Formation for these Vocations.

-PREPARATION FOR MASS & THE SACRAMENTS - Anytime we are about to celebrate a Sacrament, we should prepare for that Sacrament. This is accomplished in a number of ways, especially through prayer and recollection but also through other means particular to the Sacrament being celebrated (for instance, thorough Examination of Conscience for the Sacrament of Reconciliation). Knowledge and understanding of the Sacrament is also important and is indeed part of our preparation.

What about a priest? Does he need to prepare for the Sacraments too? Of course he does. And what does this preparation look like? What I'd like to focus on here is the priest preparing for Mass, in particular, his vesting for Mass. Preparing for Mass is much more than preparing a few words for a homily or making sure the Sanctuary is properly set. Prayer and recollection is as essential for the priest in preparing for Mass as it is for anyone else. Again, here I'd like to offer the following

information from the Holy See concerning Liturgical Vestments and Vesting Prayers:

"Historical Background: The vestments used by the sacred ministers in liturgical celebrations derive from ancient Greek and Roman secular clothing. In the first centuries the raiment of persons of a certain social level (the "honestiores," persons of rank with property) was adopted for the Christian liturgy and this practice was maintained in the Church, even after the peace of Constantine. As we see in some Christian writers, the sacred ministers wore the best clothing, which was most probably reserved for liturgical use.

While in Christian antiquity the liturgical vestments were distinguished from secular clothing, not by their particular form but by the quality of the material and their special decorum, in the course of the barbarian invasions the customs and, with them, the vesture of new peoples were introduced into the West and brought about changes in profane clothing. But the Church kept, without essential alteration, the vestments used by the clergy in public worship; in this way the secular use of clothing was distinguished from the liturgical use.

Finally, in the Carolingian epoch (which began in roughly the 8th century), the vestments proper to the various degrees of the sacrament of orders, with a few exceptions, took on their definitive form, which they retain to this day.

Function and Significance: Beyond the historical circumstances, the sacred vestments had an important function in the liturgical celebrations: In the first place, the fact that they are not worn in ordinary life, and thus possess a "liturgical" character, helps one to be detached from the everyday and its concerns in the celebration of divine worship.

Furthermore, the ample form of the vestments, the alb, for example, the dalmatic and the chasuble, put the individuality of the one who wears them in second place in order to emphasize his liturgical role. One might say that the "camouflaging" of the minister's body by the vestments depersonalizes him in a way; it is that healthy depersonalization that de-centers the celebrating minister and recognizes the true protagonist of the liturgical action: Christ. The form of the vestments, therefore, says that the liturgy is celebrated "in persona Christi" and not in the priest's own name. He who performs a liturgical function does not do so as a private person, but as a minister of the Church and an instrument in the hands of Jesus Christ. The

sacred character of the vestments also has to do with their being donned according to what is prescribed in the Roman Ritual.

In the extraordinary form of the Roman Rite (the so-called Mass of Pius V), the putting on of the liturgical vestments is accompanied by prayers for each garment, prayers whose text one still finds in many sacristies. Even if these prayers are no longer obligatory (but neither are they prohibited) by the Missal of the ordinary form promulgated by Paul VI, their use is recommended since they help in the priest's preparation and recollection before the celebration of the Eucharistic sacrifice. As a confirmation of the utility of these prayers it must be noted that they are included in the "Compendium Eucharisticum," recently published by the Congregation for Divine Worship and the Discipline of the Sacraments. Moreover it is useful to recall that Pius XII, with the decree of January 14, 1940, assigned an indulgence of 100 days for the individual prayers.

The Vestments and the Prayers: At the beginning of his vesting he washes his hands, reciting an appropriate prayer; beyond the practical hygienic purpose, this act has a profound symbolism, inasmuch as it signifies passage from the profane to the sacred, from the world of sin to the pure sanctuary of the Most High. The washing of the hands is in some manner equivalent to removing the sandals before the burning bush (cf. Exodus 3:5).

The prayer hints at this spiritual dimension: "Da, Domine, virtutem manibus meis ad abstergendam omnem maculam; ut sine pollutione mentis et corporis valeam tibi servire" (Give virtue to my hands, O Lord, that being cleansed from all stain I might serve you with purity of mind and body).

After the washing of the hands, the vesting proper begins.

Because of space constraints, I will hopefully continue next week with the vesting proper. I am excited to share this information with you. Though knowledge of it is not critical to living your faith, it is both important and even interesting. Sadly, many folks no longer see the Mass for what it is...a foretaste of the Heavenly Banquet...something not of this world (and yet that's what many want to make it). In it, we receive not bread and wine but the Body, Blood, Soul, and Divinity of Jesus Christ Himself, His Fullness. There is nothing more incredible. Perhaps it is so incredible that some just cannot fathom it but what a

sad rejection! I do not know how anyone could stay away, frankly, even for a day!

Thank you for your continued prayers for me, one another, our parishes and school, and the Universal Church. Please be assured of my continued prayers for you each day. May you have a most blessed week.

Fr. Aaron

HOLY FAMILY PARISH LENT STUDY PROGRAM

We will continue our parish Adult Faith Formation series in Lent on A Biblical Walk Through the Mass --Discover the Beauty and Riches of the Mass. This is a 5-week program. We did the first 2 sessions during Advent and will do the last 3 during Lent. I have a couple books left from Advent--and new people are welcome to join us.

The Mass is nothing short of amazing. Through it, we encounter God in the most intimate way possible as we hear him speak to us in the Liturgy of the Word and as we receive him Body and Blood, Soul and Divinity in the Holy Eucharist. The words, the gestures, and the rituals of the Mass are rich in meaning. Everything we say and do in the Liturgy is steeped in biblical language. A Biblical Walk Through the Mass explores the extraordinary biblical roots of the Liturgy and reveals what it all means and why it all matters. This fascinating tour of the Mass will renew your faith and deepen your love for and devotion to the Holy Eucharist.

"Dr. Sri's best-selling study program, A Biblical Walk Through the Mass, has been a blessing for thousands over the past decade. ... We need to recommit ourselves to the central act of our faith with passion and joy. This marvelously written aid will help us join ourselves to the Lord as he offers himself to the Father in the Sacrifice of the Mass."

We will meet on Tuesdays, March 11 & 25, and April 8 from 7:15-8:30 p.m. in the school cafeteria. We invite you to gift yourself this Lenten season by attending this program. We received a grant for this program from the Diocese, so there is no charge for this program. Please let me know if you would like to come --e-mail at aosullivan2031@gmail.com or text/call 217-257-2516.

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