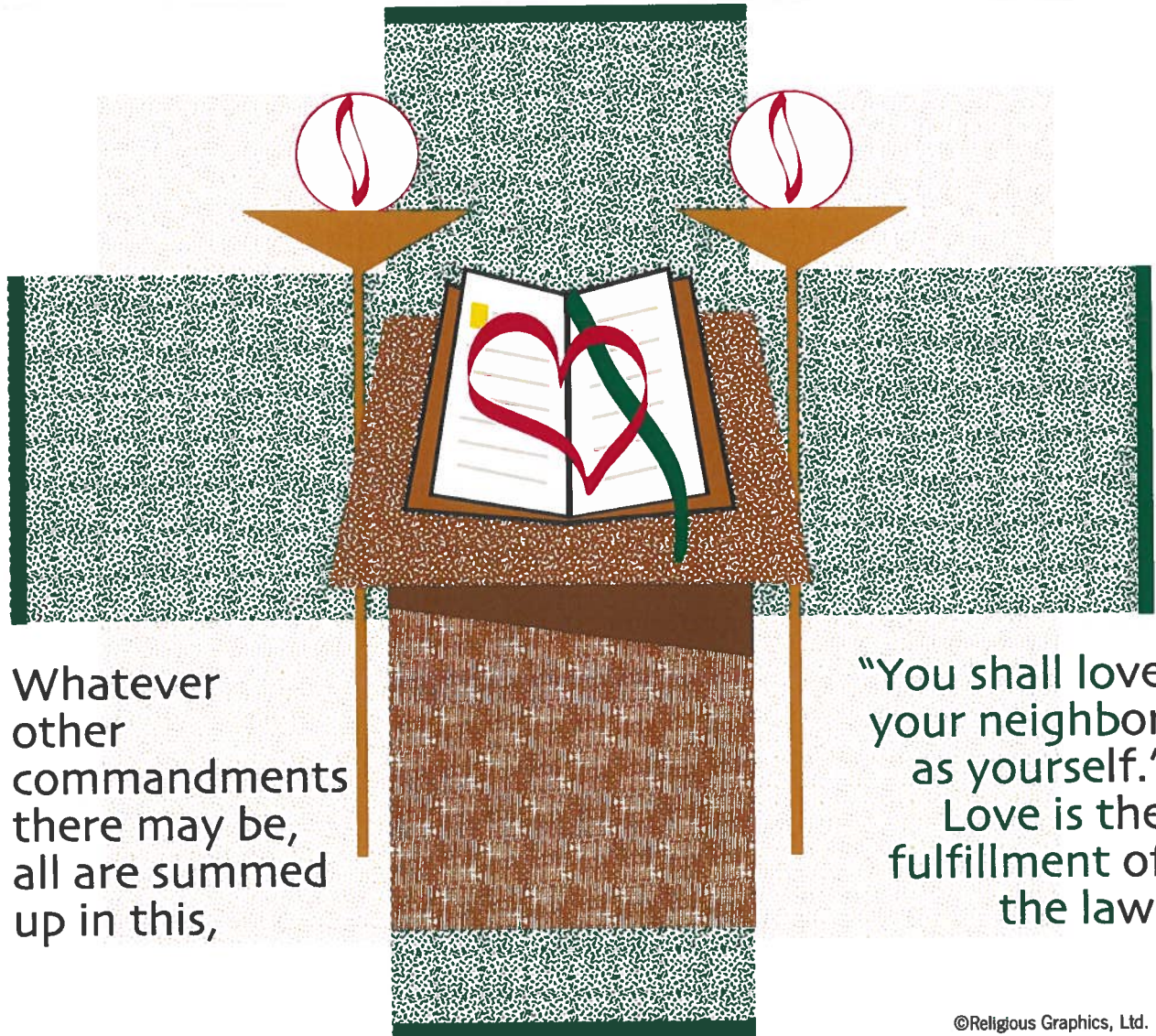


The Roman Catholic Parishes of
Sacred Heart, Goodrich
St. Margaret Mary, Herscher
St. James the Apostle, Irwin

23RD SUNDAY IN ORDINARY TIME

SEPT. 5-6, 2026



Whatever
other
commandments
there may be,
all are summed
up in this,

"You shall love
your neighbor
as yourself."
Love is the
fulfillment of
the law.

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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 - "Where there is mercy and discernment, there is neither excess nor hardness of heart."
—Saint Francis of Assisi

24th Sunday in Ordinary Time				Sept. 12-13, 2026
Liturgical Schedule	St. Margaret Mary Saturday, Sept. 12 5:00 pm	Sacred Heart Sunday, Sept. 13 7:30 am	St. James Sunday, Sept. 13 9:00 am	St. Margaret Mary Sunday, Sept 13 10:30 am
Celebrant	Fr. Ron Deacon Ron	Father Ron Deacon Ron	Fr. Ron Deacon Ron	Fr. Ron Deacon Ron
Ushers	Bob Schultz Roger Jensen Todd Datweiler Galen Fritz	James Mallaney David Kirkpatrick	Dave Ladehoff Dallas Ferris Dan Forsythe Jeff Steinke	Corinn Wheeler Erik Wheeler Larry Wolles Sean Riordan
Lector	Dave Emling	Cindy Gagnon	Carrie Abrassart	Julie Splear
Eucharistic Minister				Susan Feller
Servers				Avery Adams
Greeters			Greeter—C. Forsythe R. Leader—Reatta Gohlke	Kim Smicker

Mass Intentions for the Week

Monday, Sept. 7 Labor Day Mass at St. James

8:00 am +Todd Hildebrand (Mariann Lane)

Tuesday, Sept. 8 (SJ)

8:00 am + Jackie Eberle (Terri Weakley)

Wednesday, Sept. 9

+ Paul Muhlstadt (Kathy/Richard Dumas)

Friday, Sept. 11

8:00am +Francis Ahern (Growmark, Inc)

Saturday, Sept. 12 (SMM)

5:00 pm +Heidi McDaniel & Lloyd Billadeau (Maryann Lane)

Sunday, Sept. 13

7:30 am (SH) +Zeb Pfeiffer, Cecelia Monk, Marilyn Pfeiffer
+Betty & Gene Gallath (Mike/Shelly Hertz)

9:00 am (SJ) +Louise & Harold Devine (Jennifer Hansen)
+Frances Dale Weber (The Family)

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

Looking Ahead

Monday, Sept. 7—Herscher Labor Day Celebration

Tuesday, Sept. 8—SH CCW meeting 6:30pm

Sunday, September 13—Religious Ed Begins at all three parishes

Saturday, Sept. 19—Bus Trip to Mundelein Seminary

Sunday, Sept. 20—CCW meeting at SJ after mass

Monday, Sept. 21—SMM CCW meeting 7pm

Monday, Sept. 28—Combined Parish Council meeting 7:00 SJ

Wednesday, Sept. 30—Adult Ed Class at 6pm at SJ

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—

- When have I been reluctant to correct someone who has done something wrong? Have I considered doing so in an effort to put them on a path to forgiveness?

Collections Weekend of August 29-30, 2026

St. Margaret Mary—\$1665

St. James—\$ 1383

Sacred Heart— \$921

Thank you for your generosity!



Thank you so very much to Bee Papineau for her many years of serving others. Bee has been the force behind the rosary making at St. James. In her time, over 30,000 rosaries have been sent to many missions. In addition to that number, 500 rosaries were delivered to Maternity BVM for the Viatorians to deliver to Belize. Bee has retired from leading this mission after a very successful endeavor.



We were given the gift of faith in Baptism, but if we don't nourish and help it grow, it may wither with life's busyness and distractions.

Isaiah 55:6 invites us to ongoing growth in the Lord, "Seek the Lord while he may be found, call upon him while he is near."

Summer is almost over, the kids are back in school, and the football season is starting. Perhaps now is the time to try the 7 pm Monday Night Prayer Meeting each week at St. James.

The hour includes music, Scripture, a quiet time for personal reflection, and thanksgiving & intercessory prayer for the needs of family, friends, and our parishes.

Each week, we remind each other of God's promise in Jeremiah 29:12-14a: "When you call me, and come and pray to me, I will listen to you. When you look for me, you will find me. Yes, when you seek me with all your heart, I will let you find me."



Religious Education Kickoff Sunday September 13

SJ—registration after Mass followed by class

SMM—Registration online for K-8

students via the link found on the private FB page. Class kickoff on Sunday, September 13 at 9:30 am New families, please email Jill jfulton.stmm@gmail.com and she will send you the link

SH—Turn in registration and class begins on Sunday, Sept. 13

We are in need of lectors for the 5:00 pm Mass at St. Margaret Mary. Please call the church office if you are willing to lector at these Masses.



Welcome into the faith to
Magnolia Kirkpatrick
daughter of Alicia & David Kirkpatrick
who was baptized at Sacred Heart
on August 22, 2026

Parish News:

⇒ **All Parishes—**

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

⇒ Please see the Join Us article on this page and 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-

⇒ CCW meeting Sept. 21 at 7pm.

St. James-

⇒ **Date change**—All are invited to attend our first CCW meeting of 2026-2027 on Sunday, September 20 after mass in the hall

Sacred Heart—

⇒ Sacred Heart's CCW's meeting will be Tues., Sept. 8th at 6:30pm in the church hall. Hostesses -Marie Feller & Laurie Palinski.

⇒ Our CCW Bake Sale is only a month away— Sunday, October 4 at the Salina Fire Dept. Breakfast in Bonfield from 8am till 11am. We will be packaging baked items Sat. Oct. 3 in the hall at 1 pm.



Change of start date for Adult Education Class! Classes will now be starting on Wednesday, September 30 at 6pm at St. James. The classes will be rotating locations.

Gospel Shorts The Promised Presence

Our Lord once said that where two or three gathered in his name, He would be present. That was Christ's unequivocal promise. Think, if you will, of the implications of that wonderful promise.

When we gather for worship we can count on the fact that Christ is here and moving among us. It could well be true that if we acknowledge his blessed presence we could say with a saint of old, "I hear his whisper in my heart."

Imagine the joy that would be ours, the soul satisfaction we would have, if we simply anticipated and accepted the presence of the Savior.



Welcome into the faith to
Everett Wade Bridges
son of Brock and Angela Bridges
who was baptized at Sacred Heart
on August 22, 2026



Obscure saint of the week: St. Eleutherius the Abbot (Sept. 6) was the abbot of Saint Mark's Abbey, Spoleto, Italy. He was a monk in Rome under the direction of Saint Gregory the Great who wrote about him and described him as a miracle worker and exorcist.



Other obscure saint of the week: St. Frontiniano of Alba (Sept. 6) may have served as a soldier in an imperial Roman legion. Frontiniano studied in his hometown of Carcassonne, France, and became a deacon. He made a pilgrimage to Rome, with one Casiano, healing people along with way by praying for them and performing other miracles including crossing a river on a piece of debris that floated up to carry him over. In Alba Pompeia, Italy, he expelled a demon from a teenager; the girl's parents converted and were baptized by Frontiniano, but the prefect of the city had him arrested and executed for the crime of being a Christian.

Understanding the Sacraments Part 3

The Rite of Committal

The Rite of Committal is the third of three parts to the Rite of Christian Funerals. This ritual focuses on the family of the deceased, the community, and the final separation from the deceased person. The introduction of the Rite of Committal tells us: The Rite of Committal, the conclusion of the funeral rites, is the final act of the community of faith in caring for the body of its deceased member. It may be celebrated at the grave, tomb, or crematorium and may be used for burial at sea. Whenever possible, the rite of committal is to be celebrated at the site of committal, that is, beside the open grave or place of internment, rather than at a cemetery chapel.

The instruction continues: In committing the body to its resting place, the community expresses the hope that, with all those who have gone before marked with the sign of faith, the deceased awaits the glory of the resurrection. The rite of committal is an expression of the communion that exists between the Church on earth and the Church in heaven: the deceased passes with the farewell prayers of the community of believers into the welcoming company of those who need faith no longer but see God face to face.

This stage of the rite of Christian burial calls for ministry and participation. In the instruction we read: The community continues to show its concern for the mourners by participating in the rite of committal. The rite marks the separation in this life of the mourners from the deceased, and through it the community assists them as they complete their care for the deceased and lay the body to rest. The act of committal is a stark and powerful expression of this separation. When carried out in the midst of the community of faith, the committal can help the mourners to face the end of one relationship with the deceased and to begin a new one based on prayerful remembrance, gratitude, and the hope of resurrection and reunion. By their presence and prayer members of the community signify their intention to continue to support the mourners in the time following the funeral.

Reflection— Triumph of the Cross

The cross is probably the most ancient Christian symbol. Early Christians viewed it as a symbol of triumph — the instrument by which Christ conquered sin and death. They grasped the meaning of what happened on the cross as distinct from the physical details. The cross remains central to Christian piety, symbol of Christ's atonement and our redemption.

Reflection Labor Day

...Do not forget that the primary characteristic of labor is that of uniting humanity. This is what its social power consists in: the power to construct a community. Base yourselves on that and on the great Christian values that enliven you. Take your serenity and confidence with you to your places of work. Brighten your surroundings with charity and hopes. In this way it will be easier for you to find the right solutions.

Owe nothing
to anyone, except
to LOVE one another.

The Sunday gospel in everyday English

"If a fellow believer hurts you, go and tell him—work it out between the two of you. If he listens, you've made a friend. If he won't listen, take one or two others along so that the presence of witnesses will keep things honest, and try again. If he still won't listen, tell the church. If he won't listen to the church, you'll have to start over from scratch, confront him with the need for repentance, and offer again God's forgiving love.

"Take this most seriously: A yes on earth is yes in heaven; a no on earth is no in heaven. What you say to one another is eternal. I mean this. When two of you get together on anything at all on earth and make a prayer of it, my Father in heaven goes into action. And when two or three of you are together because of me, you can be sure that I'll be there" (from Matthew 18).

Questions Catholics Ask

How is it determined that someone is a saint?

Canonization, the process of adding a name to the canon of saints, has been a formal procedure in the church since the 13th century. Informally, the church has noted saints ("holy ones") since the first generation, when such recognition was given to *martyrs*. Those who died for belonging to Christ, even if flawed individuals, earned the claim of "no greater love" since they did indeed "lay down their life for a friend." Sainthood was soon extended to *confessors*: those who defended and suffered for the faith even if not murdered for it. The category opened next for those who gave their testimony in lives of austerity and penance—living martyrs known as *white martyrs* in contrast to those defined by the color of their blood. Those who taught Christian doctrine with insightful new clarity—*doctors of the church*—were admitted to the circle of sanctity, along with *evangelists* and models of *heroic virtue* who spread the faith by word or deed. A reputation for miracles never hurt.

The common thread in all of these saintly lives is that they were lights along the way to Christ for others to follow. Their lives "corresponded with grace," as James McGrath puts it, as if grace were a lifelong dancing partner with whom they came to share perfect synchronicity.

The process discerning that synchronicity has gone through various phases. Originally a saint was simply locally declared as such. Needless to say, unsubstantiated accounts of largely or entirely fictitious lives worked their way into the canon: Saint Christopher medals, anyone? Saint George fought a dragon? Church authorities began intervening in the process in the 6th century, but the first papal paperwork to be filed on a saint was for Saint Udalricus, a German bishop, in 973. It wasn't until 1738 that Pope Benedict XIV wrote a treatise on the proper way to discern and attest to sainthood. His guidelines became part of canon law and were observed until the revised Code of Canon Law in 1983.

Church teaching is cautious in its claims about the saintly canon. It reminds us the church doesn't make saints: God does. The church, through the work of the Congregation for the Causes of Saints, simply acts to lift up some of these holy lives to the world for contemplation and imitation. Saints can intercede for the world as well. They're useful lives on both sides of eternity.

Scripture: Matthew 27:51-53; John 15:12-17; Ephesians 4:11-24; Philippians 1:9-11; 2:13-16; 3:12-14, 20



Sacred Heart C.C.W. Baby Shower Drive Benefiting the Pregnancy Resource Center of Kankakee
Sacred Heart's Council of Catholic Women invites you to participate in our annual Baby Shower Drive! The drive begins today and runs through **Sept. 28**

How You Can Help:

- **Donate Items:** Drop off needed items in the basket located at the entrance of the church.
- **Baby Bottle Campaign:** Pick up a baby bottle at the church entrance to fill with cash or a check, and return it by September 28th.
- **Make a Donation:** Checks can be made payable to **Sacred Heart C.C.W.** If you prefer, place your check in an envelope labeled "**Baby Shower**" and drop it in the Mass offering basket.

The C.C.W. remains committed to advocating for the dignity, health, and well-being of unborn children and their mothers. Thank you for your continued generosity and support!



There I am in the midst of them.
MT. 18:20

LOVE
and you have fulfilled the whole law

Catholic Snacks, Get Fed
How did a pear heist change church history?

It was late at night when a group of teenage boys decided to steal pears from a neighbor's tree. They weren't hungry, and the pears weren't even particularly good. One of the boys later admitted that he had better pears at home. They stole them anyway. Most of the fruit ended up being thrown to pigs.

It sounds like fairly ordinary teenage mischief, except that one of those boys grew up to become St. Augustine, one of the greatest theologians in the history of the Church. And years later, he devoted several pages of his famous *Confessions* to figuring out why on earth he had stolen those pears.

Augustine was about sixteen at the time. Looking back on the incident as an adult, he realized something that troubled him: he hadn't really wanted the pears.

As he wrote:

"I did not desire to enjoy what I stole, but only the theft and the sin itself."

—St. Augustine, *Confessions*, Book II

An insignificant teenage prank became important to Augustine.

Why do we sometimes choose something we know is wrong even when we don't particularly want the thing we're choosing?

The other thing that Augustine admitted was that he probably wouldn't have done it alone. Part of the attraction was doing it with his friends.

More than thirty years later, now a bishop, Augustine was still thinking about those pears.

He came to see that little episode as a window into the human heart. We don't always sin because we need something. Sometimes we want our own way simply because it is our way. We can be drawn by the approval of others. And sometimes we choose what is lesser while something much better is already ours.

Those stolen pears became part of Augustine's much larger exploration in the *Confessions* of sin, freedom, desire, and ultimately our restless search for God.

And perhaps there's a lesson for us in Augustine's willingness to look so closely at what might have seemed like a very small sin. He didn't dismiss it because it happened when he was young or because "everyone else was doing it." He asked what it revealed about his heart.

That is a good question for us, too.

Not simply, "What did I do?"

But "Why did I want to do it?"

Sometimes the smaller sins can tell us quite a lot. And that anxious heart that Augustine so profoundly described hasn't changed in the years since he was alive.

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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.

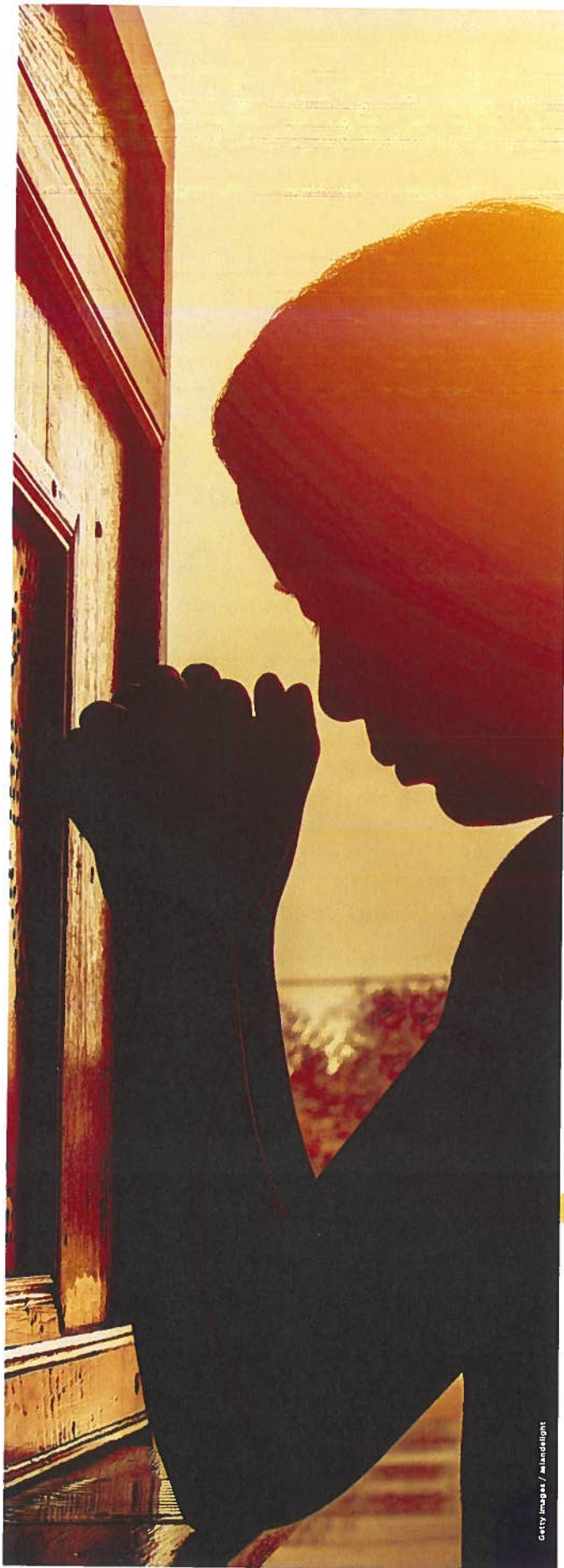
Items to Collect:

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

Disposable bed pads (chux/chuck pads)

Please bring in only new, unopened packages. Thank you for your help and support.

choose pull-on styles rather than tabbed briefs.



September 6, 2026

Twenty-third Sunday in Ordinary Time

Ez 33:7-9 | Rom 13:8-10 | Mt 18:15-20

Written by
THE
FAITHFUL
DISCIPLE

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

St. Teresa of Calcutta once wrote, "If we have no peace, it is because we have forgotten that we belong to each other." Community, when lived according to Christ's command to love one another, fills us with joy and companionship. In the Gospel, Jesus tells the disciples that living as a Church also means holding one another accountable when a member of the community has gone astray. While we are not responsible for the choices others make, we have a responsibility to help one another out of love. Ezekiel's task as a prophet was not always an easy one, nor is it easy today to speak out against injustice or wrongdoing. But the good news of our faith and our Church is that we belong to Christ and to each other. When we speak the truth in the face of injustice, it should serve to rally one another toward righteousness as we journey as one Body to the eternal glory of heaven.

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

Our Gospel speaks about moments where members of the Church help one another to recognize and turn away from sin. Each of us will have moments in which we need to be reminded of God's commands and called to conversion. In those moments, we can give powerful witness to Christ by receiving the truth with humility and allowing ourselves to be led back to the loving arms of the Good Shepherd. Acceptance of our own shortcomings and flaws can be an opportunity to recognize that we are not the agents of our own salvation. Then, by seeking the love and forgiveness of God - especially in the sacrament of reconciliation - we show, by our example, that all people are called to be reconciled with our Lord so that we may live together in the fullness of his glory for all eternity.

PRAY

A prayer before confession:

God, you know all that I do and all that is in my heart.

I turn to you today because I know that I have made choices that have hurt others and rejected you.

You have made me conscious of an emptiness in my life because of my sinfulness.

I want to turn back to you and the way of life to which you call me.

In your mercy, hear and answer me. Amen.

SPIRITUALITY

GOSPEL ACCLAMATION

2 Cor 5:19

R. Alleluia, alleluia.
 God was reconciling the world to himself in Christ
 and entrusting to us the message of
 reconciliation.
 R. Alleluia, alleluia.

Gospel

Matt 18:15-20; L127A

Jesus said to his disciples:

"If your brother sins against
 you,
 go and tell him his fault
 between you and him
 alone.

If he listens to you, you have
 won over your brother.

If he does not listen,
 take one or two others along
 with you,

so that 'every fact may be
 established
 on the testimony of two or three
 witnesses.'

If he refuses to listen to them, tell the
 church.

If he refuses to listen even to the
 church,
 then treat him as you would a Gentile
 or a tax collector.

Amen, I say to you,
 whatever you bind on earth shall be
 bound in heaven,
 and whatever you loose on earth
 shall be loosed in heaven.

Again, amen, I say to you,
 if two of you agree on earth
 about anything for which they are to
 pray,
 it shall be granted to them by my
 heavenly Father.

For where two or three are gathered
 together in my name,
 there am I in the midst of them."

Reflecting on the Gospel

Some years ago a religious sister overheard a hurtful comment made about her by one of her coworkers. For weeks, her community members heard her replay the remark again and again, and her hurt feelings grew exponentially. Finally, they urged her to go speak with the person who had offended her to try to smooth things out. After a pause, she confessed, "I think I'd rather have my grievance!"

In today's gospel, Jesus provides advice to his disciples on how to move step-by-step toward reconciling grievances within the Christian community. This is not a recipe that can be applied to all situations, but it gives some specific advice on how to resolve differences when one is hurt by another member of the community.

The first step, says Jesus, is for the one who has suffered the hurt to confront the person who has inflicted it. This is not as easy as it may sound.

But there will never be peace as long as the one harmed allows the hurt to fester and grow by holding on to it and recounting it to others.

If, however, the one hurt musters the courage to speak to the other, and if the other has the courage to listen honestly and openly, reconciliation becomes a possibility.

What Jesus does not outline here is that for true reconciliation to occur, the one who is hurt must be willing to offer forgiveness, and the perpetrator of the harm must be willing to acknowledge it truthfully, amend the behavior, and make restitution, if possible. Then there is the possibility of a new future of peaceable interrelation between the two.

What if one-on-one confrontation does not work? Then, Jesus says, take one or two others along with you. This is not so that you can gang up on the one who hurt you; rather an impartial mediator or two can help establish the truth and can help bring the parties to an agreement.

Jesus anticipates that the disciples will press him further: But what if that doesn't work either? Then, Jesus says, involve the whole community, since any rupture in relationships within the Christian community affects all the members. If this strategy fails as well, Jesus then says to treat the offender as "a Gentile or a tax collector."

At first this may seem to mean that the offender should be excluded from the community. But when we look at the way Jesus befriended and ate with such people (see Matt 8:5-13; 9:9-13; 11:19; 15:21-28), it may be that Jesus is asking us to be willing to sit and break bread together, even when we have irreconcilable differences. It is important to note that the gospel text does not indicate the nature of the offense. The strategy outlined in today's gospel would not work for every kind of offense.

Finally, Jesus urges the community to pray together for reconciliation. Already the animosity melts away when parties to a grievance can agree to pray for resolution. When they can genuinely pray for good for the other, their prayer is already granted.

