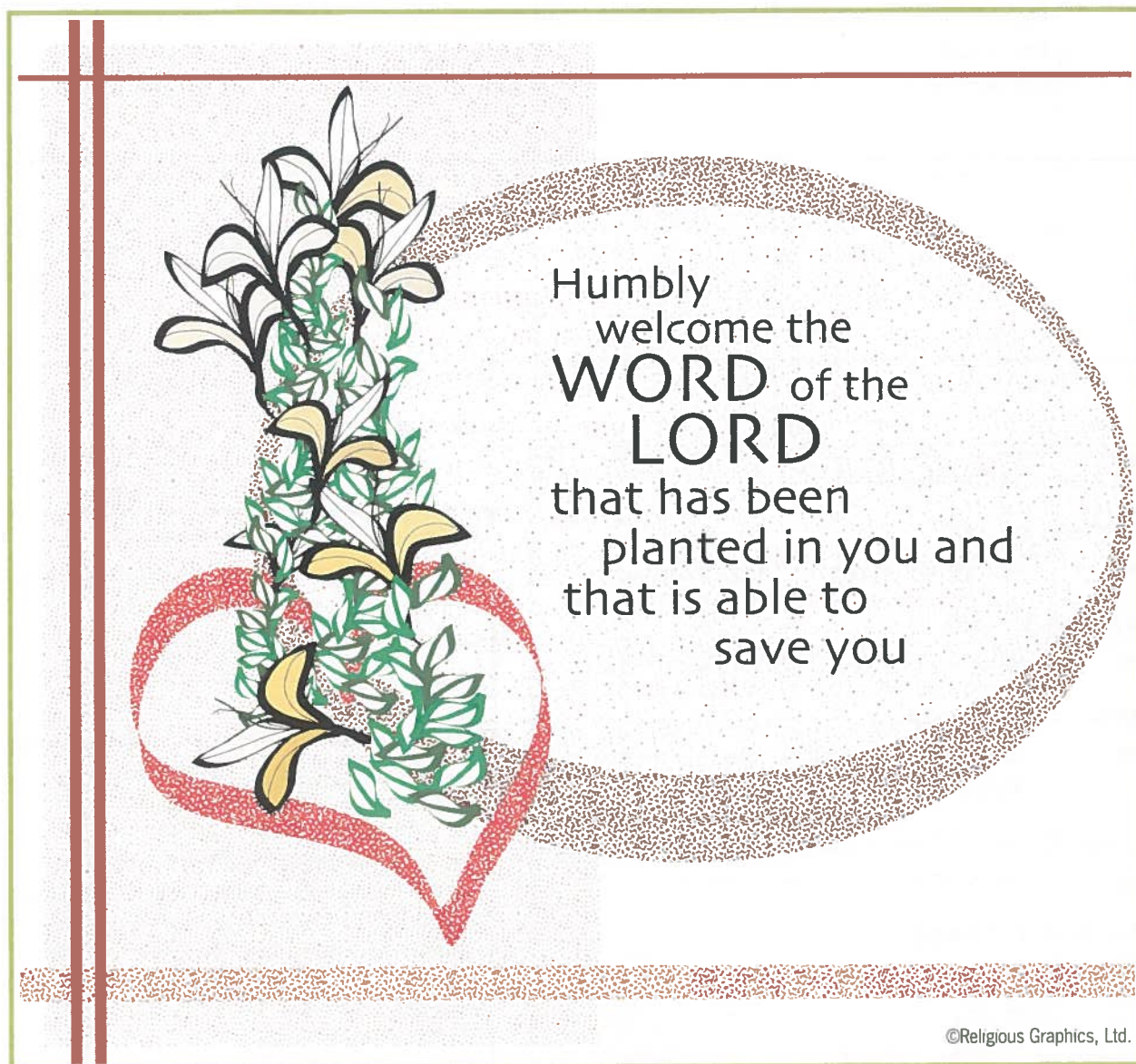


The Roman Catholic Parishes of
St. Margaret Mary, Herscher
St. James the Apostle, Irwin
Sacred Heart, Goodrich

TWENTY-SECOND SUNDAY IN ORDINARY TIME AUGUST 31-SEPTEMBER 1, 2024



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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
Sacred Heart	Sun. 7:05-7:20 am
St. James	Sun. 8:35-8:50 am

Church Mailing Address: 207 E. 5th Street Herscher, IL 60941 Phone: 815-426-2550

Quotable: "I wish not merely to be called Christian, but also to be Christian."

—Saint Ignatius

23rd Sunday in Ordinary Time

Sept. 7-8, 2024

Liturgical Schedule	St. Margaret Mary Saturday, Sept. 7 5:00 pm	Sacred Heart Sunday, Sept. 8 7:30 am	St. James Sunday, Sept. 8 9:00 am	St. Margaret Mary Sunday, Sept. 8 10:30 am
Celebrant	Fr. Ron	Fr. Ron	Fr. Ron Deacon Ron	Fr. Ron Deacon Ron
Ushers	Todd Datweiler Roger Jensen Bob Schultz Dan Hoffman	James Mallaney David Kirkpatrick	Dave Ladehoff Dan Forsythe Jerry Ogrentz Arlen Hansen	Jeremy Wolles Darren Lovell Corinn Wheeler Erik Wheeler
Lector	Dave Emling	Rhonda Berns	Andy Hansen	Dana Masching
Servers				Sydney Weldon
Greeters			Greeter—Donna Bernicky R. Leader—Rita Thiesen	Julie Splear

Mass Intentions for the Week

Monday, Sept. 2 (SJ)

9:00 am + Ivan Denault (Steven/Christel Denault)

Tuesday, Sept. 3 (SH)

8:00 am +Donna Collette (Terri/Jerry Weakley)

Wednesday, Sept. 4 (SJ)

8:00 am +Diane Devine Madsen (Tom, Gene, Kathy O'Connor)

Friday, Sept. 6 First Friday at Sacred Heart

8:00 am +Janice Clark (Terri/Jerry Weakley)

Saturday, Sept. 7 (SMM)

5:00 pm +Lionel/Loretta Schneider (Roger/Margaret Jensen)

+ Kathryn Wagner (Mary Ann Wagner)

Sunday, Sept. 8

7:30 am (SH) +Janet Denault Menke (Janet Denault)

9:00am (SJ) +Mariann McKenna (Rita Thiesen)

+Virginia Fritz (Dennis/Sue O'Connor)

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

A Look Ahead

Monday, Sept. 2—9:00 am Mass at SJ

Monday, Sept. 2—Herscher Homecoming Celebration

Sunday, Sept. 8— RE classes begin at SH

Sunday, Sept. 8—RE Registration at SJ

Sunday, Sept. 15—Religious Education Kickoff at SJ and SMM

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](https://www.facebook.com/triparishcatholiccommunities)

Tri Parish Church office –Barb Riker 426-2550

Julie Bisailon 426-2550

Bulletin – Debbie Jensen - 426-2550

debjen04@gmail.com

Religious Education –

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

Sacred Heart – Rhonda Berns – 426-5015

St. James—Tanhya Osenga tosenga81@gmail.com

Parish Nurse – Jackie Eberle – 815-421-4048

Prayer Line—

SMM -Janice 815-426-2574 Jdstreefarms@aol.com

St. James— Mary Offerman—602-670-8888 (call or text)

Sacred Heart-Marilyn Pfeiffer 815-955-8246 (call or text)

Terri Weakley— 815-514-8171

Collections Week of August 24-25, 2024

St. Margaret Mary—\$1,757

St. James—\$1,226

Sacred Heart—\$1,019

Thank you for your generosity!

Adoration



First Friday adoration will be held on Friday, September 6th at Sacred Heart Church. Adoration will conclude with Benediction at 3:00.

"Martyrdom is nothing in comparison to the Mass, for it is but the sacrifice of man to God; but the Mass is the sacrifice of God for man."

Question of the week

What will I do this week to put God's word into action? Has God's word truly penetrated my heart?

A Reflection

I was standing on the seashore, a ship spreads her white sails to the morning breeze and starts for the ocean. I stand watching her until she fades on the horizon, and someone at my side says, "She is gone."

Gone where? The loss of sight is in me, not her. Just at that moment when someone said, "She is gone," there are others who are watching her coming. Other voices take up the glad shout, "Here she comes!"

The Sunday gospel in everyday English

The Pharisees, along with some religion scholars who had come from Jerusalem, gathered around him. They noticed that some of his disciples weren't being careful with ritual washings before meals. The Pharisees—Jews in general, in fact—would never eat a meal without going through the motions of a ritual hand-washing, with an especially vigorous scrubbing if they had just come from the market (to say nothing of the scourings they'd give jugs and pots and pans).

The Pharisees and religion scholars asked, "Why do your disciples flout the rules, showing up at meals without washing their hands?"

Jesus answered, "Isaiah was right about frauds like you, hit the bull's-eye in fact:

These people make a big show of saying the right thing,
but their heart isn't in it.

They act like they are worshiping me,
but they don't mean it.

They just use me as a cover
for teaching whatever suits their fancy,
Ditching God's command
and taking up the latest fads."

Jesus called the crowd together again and said, "Listen now, all of you—take this to heart. It's not what you swallow that pollutes your life; it's what you vomit—that's the real pollution. Obscenities, lusts, thefts, murders, adulteries, greed, depravity, deceptive dealings, carousing, mean looks, slander, arrogance, foolishness—all these are vomit from the heart. There is the source of your pollution" (from Mark 7).

Parish News:

St. Margaret Mary—

St. James—

- ◆ All are invited to join our first CCW meeting of the year on Sunday, September 15 after the 9 am mass in the hall

Sacred Heart—

- ◆ Religious Ed classes will begin on Sept. 8 after mass.
- ◆ Sacred Heart Church will soon be selling tickets for their "Fall Cash Bash" which will take place Sat., November 23rd from 4p.m. till 8 p.m. in the church hall. Tickets are \$50 a piece and will admit 2 adults with a chance of a 1st Prize of \$1,500 or \$500 2nd Prize. There will be games of Euchre (with a buy in by 5pm) & Black Jack. Basket Raffle, Silent & Live auctions, 50/50 's with plenty of food and drinks. For more info call Terri 815 514-8171
- ◆ Sacred Heart C.C.W. meeting is Tues. Sept. 10th in the church hall at 6:30p.m. Hostesses are Laurie Palinski & Terri Weakley.

All Parishes—

- ◆ Adult Ed classes will begin on Wed., Sept. 4 at 7 pm at SMM.
- ◆ Anyone interested in becoming Catholic, should contact Deacon Ron about arranging a class schedule. 815-933-4077.
- ◆ Tri-Parish Office Hours— Our office hours are Monday, Tuesday, Wednesday, and Friday 9am—12 pm.



Saint of the week: St. Gregory the Great (Sept. 3) was the son of Gordianus, a Roman *regionarius*, and Saint Silvia of Rome. He was the nephew of Saint Emiliana and Saint Tarsilla and the great-grandson of Pope Saint Felix III. Gregory was educated by the finest teachers in Rome. He became the prefect of Rome for a year, then he sold his possessions, turned his home into a Benedictine monastery and used his money to build six monasteries in Sicily and one in Rome. Gregory became a Benedictine monk. Upon seeing English children being sold in the Roman Forum, he became a missionary to England.



Elected 64th Pope by unanimous acclamation on September 3, 590, he was the first monk to be chosen. As pope he sent Saint Augustine of Canterbury and a company of monks to evangelize England and other missionaries to France, Spain, and Africa. He collected the melodies and plain chant so associated with him that they are now known as *Gregorian Chants*. One of the four great Doctors of the Latin Church, he wrote seminal works on the Mass and Divine Office, several of them dictated to his secretary, Saint Peter the Deacon.



Obscure Saint of the week: St. Aigulphus of Lerins (Sept. 3) became a Benedictine monk at Fleury, France at age 20. He was sent to Monte Cassino Abbey to obtain relics of Saint Benedict of Nursia. Later he became the abbot of the Abbey of Lérins c.670, instituting the Benedictine Rule there. He was kidnapped and murdered with four of his brother monks by a group of men who objected to the growing influence of the Christian monks.

Gospel Shorts—But We've Never Done it This Way Before

Jesus would be the last to suggest confusion and disorder in our services of worship but he would also be the first to encourage responses of the heart to the Word of God. And this is what he meant when he accused the Pharisees of killing the Spirit with the words: "These people honor me with their lips but their hearts are far from me." The Pharisees certainly did not start out that way. Washing of the hands in a ritual manner was a sign of cleanliness and preparation for the blessings of food which God had provided. But somewhere along the line of hundreds of years of this practice, the task became more important than the thanksgiving and it became an empty tradition carried on just for the sake of tradition.

Traditions govern almost every part of our lives and by themselves traditions are a wonderful tie to the gifts of those who have gone before us. That is, unless the traditions have become more important than the truths or the people they were originally designed to serve. In the days of Jesus, the Pharisees had gotten to this point, and our Lord nailed them between their eyes because as he said, "Your lips speak of God, but your hearts are far from him."



Religious Education Kickoff Sunday September 15

SJ—after Mass

SMM 9:30

St. Margaret Mary—Please email Jill at jfulton.stmm@gmail.com to get the link to register for 24-25 religious education classes

St. James—Registration will take place after Mass on Sept. 8th

During the month of Sept., Sacred Heart C.C.W will be collecting baby items and monetary donations to benefit "Living Alternatives Pregnancy Resource Ctr., in Kankakee. There will be a basket at the entrance to the church that you may put your donations and baby bottles that you can use as a bank to put your cash or check in (make checks out to Sacred Heart C.C.W.) The Pregnancy Ctr. has a list of items that they could use and there will be copies available. Many Thanks!!



Questions Catholics Ask
The Bible mentions Zion a lot. Where or what is Zion?



The idea of Zion continues to migrate.

Zion is a where and a what. Let's start with Jerusalem, built on two hills east and west, 2400 feet above sea level in its present location. Ancient Jerusalem stood slightly lower to the southeast, outside the walls of what's presently known as the Old City. David captured the fortress of Zion from the Jebusites around 1000 BCE, renaming it the City of David. His capital city was built around it on the eastern hill. Yet apparently by the time of first-century historian Josephus, it was the western hill, larger and higher, that was known as Zion.

Either way, elevated Zion made an excellent capital: naturally defensible on all sides except the north, with a water supply from the Gihon spring on the eastern hill.

After the construction of the temple by King Solomon, Zion came to refer more specifically to the temple mount north of David's city, as the many psalms celebrating the ascent to the temple attest. This may be

when the location of Zion decisively shifts from east to west. In Solomon's time the designation *Jerusalem*—"the foundation of Salem," an earlier name known at the time of Abraham—seems to eclipse other names for the location, both inside and outside the walls. So we see already that Zion was once the name of a hill and also a fortress on that hill. It became synonymous with the City of David, and finally interchangeable with the site of the Temple built in Solomon's time.

But the idea of Zion continues to migrate. Ezekiel's prophecies re-envision both temple and Jerusalem with a celestial dimension. The Book of Revelation takes them out of time altogether. Geography falls away as "God's holy mountain" (Ps. 2) is infused with an eternal identity. So it happens that, in the Byzantine era, the ridge southwest of contemporary Jerusalem becomes designated as Zion.

This ridge contains the traditional sites of both the tomb of David and the Cenacle—the latter being the upper room where the Last Supper was held. Could it be that "God's holy mountain," the place where God chooses to dwell, is reassigned by the actions at the Last Supper? In the new and everlasting covenant of our Eucharist, the "upper" room where this sacrament is instituted is revealed as a new Zion. In that case, each of the elevated sanctuaries upon which our altars stand is a little Zion too.

Scriptures: 2 Samuel 5:6-12; 1 Kings 8:1; 1 Chronicles 11:4-5; 2 Chronicles 5:1-2; Psalms 2:6; 46:5; 78:68-69; Isaiah 2:2-5; 60:1-3; 66:18-20; Ezekiel 47:1-12; Micah 4:1-3; Zechariah 8:20-23; Joel 4:16-18; Matthew 21:5; John 12:15; Romans 9:33; 11:26; Hebrews 12:22; 1 Peter 2:6; Revelation 14:1

COME ONE, COME ALL TO CELEBRATE OUR BLESSINGS

St. Joseph's Parish Festival

SEPT 07, 2024
@ 3 PM - 9 PM
FREE ENTRY

Events

MASS OUTSIDE @ 3PM
FOOD TRUCKS - BROTHER GEORGE & NAD TATRAMI

BINGO, PRIZES, KID GAMES, BOUNCE SLIDE, FACE PAINT, BEER TENT, ENTERTAINMENT AND FUN GALORE!

AND, KANKAKEELAND'S VERY OWN CLASSIC ROCK BAND, 'THE SILHOUETTES,' WILL PERFORM FROM 6-9PM!



The next Knights of Columbus next Food for Families collection will be held Sept. 7-8 at all three parishes. This is a great way to give to help those in need. We thank you for your support!!

"For I was hungry and you gave me food..."
 "Matthew 25:35"

Catholic Snacks, Get Fed
Catholic Snacks, Get Fed
What is "false humility"?

How do we combat it effectively?

How do you respond to praise? Do you downplay every compliment you receive, brushing off praise with a humble shrug and a "Who, me? Oh, I'm nothing special"? Do you reject any acknowledgment of your gifts or achievements, insisting that you're just doing your part?

While it might seem like you're practicing humility, there's a sneaky little trap here that can lead us away from true humility and into something less virtuous: false humility.

Let's start by clearing up what humility really is. True humility is about recognizing the truth of who we are—both our strengths and weaknesses—and giving glory to God for all of it. St. Teresa of Ávila nailed it when she said, "Humility is truth." It's about acknowledging our talents as gifts from God and using them to serve others without becoming puffed up with pride.

False humility is when we pretend to be less than we are or refuse to acknowledge the gifts God has given us. It might look like humility on the surface, but it's actually a twisted form of pride. Why? Because false humility is still focused on ourselves—how we appear to others, how we don't want to be seen as proud. It's a subtle way of keeping the spotlight on us, even if it's in a negative light.

Think of the parable of the talents in the Gospel of Matthew (25:14-30). The servant who buried his talent didn't do so out of humility, but out of fear and a misunderstanding of his master's generosity. True humility would have driven him to use that talent to the best of his ability, trusting that his master would be pleased with his efforts.

So, how do we avoid the trap of false humility? Start by being honest with yourself and with God. When someone praises you for something you've done well, accept it graciously, and then direct that praise where it truly belongs—back to God. Remember, as C.S. Lewis said, "humility isn't about thinking less of yourself; it's about thinking of yourself less."

In the end, it's about living in the truth of who God made you to be. And that's the most humble—and holy—thing you can do.

But there's a reason real humility is difficult—it requires self-knowledge, which is hard to come by! However, there's a great book that can help you grow in self-knowledge and humility. *Know Thyself* is an invaluable resource for our prideful age. Adapted from Rev. Fr. Cajetan da Bergamo's classic *Humility of Heart* and supplemented with writings from the saints and powerful Scripture passages, *Know Thyself* is a collection of 100 guided meditations on true humility. -reprinted with permission The Catholic Company www.thecatholiccompany.com



Hi Everyone,



I'm Vic Carlile, the 2024 Individuals with Intellectual Disability Drive (Tootsie Roll Drive) chairman, **and I'm asking for your help.** It's that time of year again, and your Tri-Parish Knights of Columbus Blessed Trinity Council 15032 will be holding our annual Individuals with Intellectual Disabilities Drive on September 13, 14 and 15.

One of our main objectives is to aid and contribute to organizations devoted to the care of individuals and particularly those inflicted with one or more forms of Intellectual disability. Such as Best Buddies Herscher High School and KCTC (Kankakee County Training Center) to name a couple.

To do this it takes a lot of volunteers to make it a successful drive. I'm asking that you donate just two (2) hours out of your weekend. We will be collecting donations at Casey's in Herscher, Herscher State Bank, Herscher State Bank of Limestone, Dollar General in Herscher and perhaps with your help, some other locations.

If you can help us in this worthy Christian endeavor, please contact me by email or text and we can get you scheduled. **We're counting on you to make this the most successful drive we've ever had.** Please contact me by September 1st if possible.

My email is viccarlile51@gmail.com or text me at 815-955-6477

Respectfully,

Vic Carlile

Chairman 2024 Individuals with Intellectual Disabilities Drive



September 1, 2024

Written by
THE
FAITHFUL
DISCIPLE

Twenty-second Sunday in Ordinary Time

Dt 4:1-2, 6-8 | Jas 1:17-18, 21b-22, 27 | Mk 7:1-8, 14-15, 21-23

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

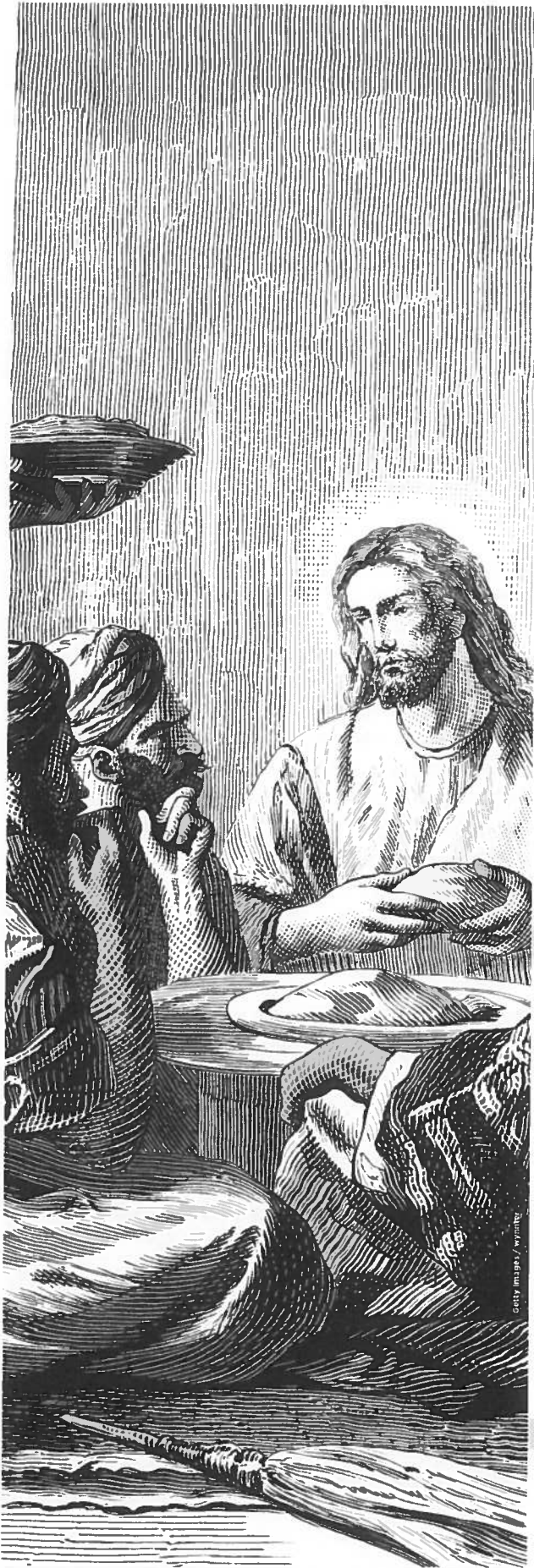
Traditions are so important to us! They help define and preserve our heritage and our communities while also offering comfort and stability. They shape our human world as we see and live it. But in today's Gospel, Jesus scolds the Pharisees and scribes for allowing "the tradition of the elders" to drive them to hypocrisy: "In vain do they worship [the Lord], teaching as doctrines human precepts." He accuses them, saying "You disregard God's commandment but cling to human tradition." How could this be? Were the laws of ritual purity not important? They were, insofar as they were observed for the right reason: glorifying and honoring God, and being mindful of their covenantal relationship. We know, historically, that those who had questioned Jesus, leading to his response, were interested more in legalities, religious control, pride, and power. There was little "love for their neighbor" and a fair amount of "love for themselves." Therefore, Jesus is instructive when he tells them, "Nothing that enters one from the outside can defile that person; but the things that come out from within are what defile." In other words: Ritual actions don't make us pure; the purity or impurity of our heart is what matters.

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

What does it mean to be pure or impure of heart? Intentions matter; motivations matter. Jesus, quoting Isaiah, tells the Pharisees and scribes that they are honoring him with their lips but not their hearts; in other words, they were paying him "lip-service." "Oh those Pharisees!" we might say. They are easy to criticize and pontificate upon, aren't they? But how about us? It is worth looking at ourselves and honestly asking whether there might be times when we, too, are simply offering lip service to God? Are we truly offering him our hearts when we engage in our traditions and our activities? Our goal, as Jesus' disciples, is to be "doers of the word and not hearers only," as James puts it so succinctly in his letter. We are to hear God's word and commandments and then act on them in love.

ACT "From within people ... come evil thoughts, unchastity, theft, murder, adultery, greed, malice..." Jesus says. Pray specifically this week for the grace to see where God may want to purify your heart. Meditate on Psalm 51:10: *Create in me a clean heart, O God, and put a new and right spirit within me.*



22nd Sunday in Ordinary Time

September 1, 2024: Dt 4:1-2,6-8 | Ps 15:2-5 (1a)
| Jas 1:17-18,21b-22,27 | Mk 7:1-8,14-15,21-23

Pray: Jesus, help me grow in holiness with a pure heart and a faithful, charitable life. Amen.

What matters most to Jesus is our inner purity and our love in action.

The Pharisees were a group of pious, law-observant Jews who tried hard to maintain the purity of Jewish traditions by avoiding contact with impure pagan cultural influences of the time. They practiced strict purification rituals, observed special dietary restrictions, and held themselves and others firmly to their faith's rigid traditions and practices.

They were known for their expectations of personal piety, and their leaders were sticklers for adherence to all 600-plus laws in the Torah. The leaders of this Jewish sect were very devout, and they sincerely believed their devotional customs and traditions honored God.

However, their long list of dos and don'ts was often judgmental of others, and they frequently clashed with how Jesus preferred to do things. Jesus tried to show them many times that they were missing the point of what God desires most of us: love in action and the purity of our hearts.

The center of Christ's teachings revolves around two things: love of God and love of neighbor. Jesus is most interested in the love



and purity of our hearts, our humility and compassion, and our faith in action shown in our sincere love and kindness to others.

When it comes to purification, rather than picking at someone else's flaws, Jesus wants us to look inward to discover our own sins and work to unplug the channels of grace in our relationship with Him. The bottom line is that we must rid our hearts of anything that is not of God, who is love itself.

Reflect & Discuss:

- † Is there anything in your life blocking the entire flow of grace God wants to give you to reach the potential that He sees in you?
- † How is God calling you to be a doer of the Word and not a hearer only?
- † What traditions and habits can sometimes distract people from true faith, and how?
- † How can we nurture our inner spiritual lives to keep our faith pure and holy against worldly temptations?