

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

25TH SUNDAY IN ORDINARY TIME

SEPT. 19-20, 2026



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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
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Quotable - " God does not calculate with our measures and our percentages; God is generous, always offering himself beyond measure. "

—Pope Benedict XVI

26th Sunday in Ordinary Time			Sept. 26-27, 2026	
Liturgical Schedule	St. Margaret Mary Saturday, Sept. 19 5:00 pm	Sacred Heart Sunday, Sept. 20 7:30 am	St. James Sunday, Sept. 20 9:00 am	St. Margaret Mary Sunday, Sept 20 10:30 am
Celebrant	Fr. Peeters	Father Ron Deacon Ron	Fr. Ron	Fr. Ron
Ushers	Dave Emling Roger Jensen Gery Wright Galen Fritz	Daryl Ferris Kyle Ferris	Dave Ladehoff Jeff Martin Todd Mesewicz Dan Forsythe	Wayne Bisaillon Dustin Truetner Darren Lovell Kim Smcker
Lector	Corinn Wheeler	Mike Hertz	Dave Ladehoff	Diane Long
Eucharistic Minister			Dena Coy	Marie Johnson
Servers				Gavin Down
Greeters			Greeter—Donna Bernicky R. Leader—Rita Thiesen	Wayne Bisaillon

Mass Intentions for the Week

Monday, Sept. 21 (SMM) 8:00 am

+Gene Anderson (Uta Dubravec)

Tuesday, Sept. 22 (SJ)

8:00 am + Harry Phillips (Rhonda/Joe Berns)

Wednesday, Sept. 23

+ Vaughn Peerbolte (Ron/Vicki Peerbolte)

Friday, Sept. 25

8:00am +Dolores Clodi (Gary/Kate Cloonen)

Saturday, Sept. 26 (SMM)

5:00 pm +For All the Parish Family

Sunday, Sept. 27

7:30 am (SH) +Richard Fitch, Raymond Denault, Vernal Gagnon, Donald Denault, Bonnie Wascher, Ina Rathman (The Family)

9:00 am (SJ) +Gerald Bernicky (The Family)
+Lois Jensen (Bruce/Cathy Jensen)

10:30 am (SMM) +Sheila Koerner (The Family)
+Mary McDonald (Terri/Jerry Weakley)

Looking Ahead

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

Monday, Sept. 21—Prayer Group st SJ

Monday, Sept. 21—SMM CCW meeting 7pm

Sunday, Sept. 27— St. Peter's Clifton Chicken Dinner 11am-3

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

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

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

Saturday, Oct. 10—Rosary Rally at noon at 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

Tri Parish Church office—Tanhya Osenga 426-2550

Julie Bisaillon 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 resented the generosity shown to someone else?

When have I failed to realize the generosity shown to me?

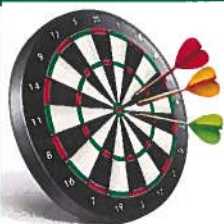
Collections Weekend of Sept. 12-13, 2026

St. Margaret Mary—\$1,489

St. James—\$ 2,289

Sacred Heart— \$1,307

Thank you for your generosity!



Your Tri-Parish Knights participate in a Dart-Ball 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

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

Reflection Appreciation of Human Labor

Every expression of human labor is a work which enhances self as well as enriching others — family, community and nation. Lord, Jesus, son of carpenter, teach us the value and dignity of human labor; may we treat each worker with dignity and each product with respect.



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-

⇒ 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.

⇒ **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—

⇒ 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.

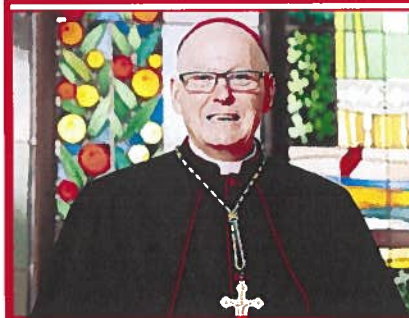
⇒ Our CCW Bake Sale is only a month away— Sunday, October 4 at the Salina Fire Dept. Breakfast in Bonfield from 8am till 11am. We will be packaging baked items Sat. Oct. 3 in the hall at 1 pm.

⇒ BOXES OF JOY boxes are at the entrance of the church. There is a list of suggestions for items to fill the box with on the bulletin board. Return the first week of November.

Gospel Shorts

Measuring Success

In this parable, a landowner recruits workers throughout the day to work in his vineyard, but pays everyone the same daily wage regardless of the number of hours they worked that day, which angers those who labored the longest. How do we measure human value? Can human worth be measured in time or money? The parable warns against allowing one's self to be reduced to a reward for one's work and indicates that the kingdom of God has other metrics.



Pope Leo XIV has appointed Bishop Brendan Cahill of the Diocese of Victoria, Texas, as the seventh bishop of Joliet, Illinois.



Saint of the week: St. Paul Chong Hasang (Sept. 20) was the son of Yak Jong Church who was martyred in 1801 in the persecution of Shin-Yu, an attack on the faith that killed all the clergy in the country. He was also the son of Saint Yu Cecilia; brother of Saint Jung Hye. Paul, though a layman, reunited the scattered Christians, and encouraged them to keep their faith and live their faith. He wrote the *Sang-Je-Sang-Su* which explained to the Korean government why the Church was no threat to them. He crossed into China nine times, working as a servant to the Korean diplomatic corps. There he worked to get the bishop of Beijing to send more priests to Korea. He pleaded directly to Rome for help, and on September 9, 1831, Pope Gregory X proclaimed the validity of the Korean Catholic diocese. When the clergy began to return, Paul entered the seminary. However, he died in the Gi Hye persecution of 1839 before he could be ordained. He was one of the great founders of the Catholic Church in Korea.

Other obscure saint of the week: St. Dionysius of Phrygia (Sept. 20) was a pagan priest who converted to Christianity. Dionysius was martyred in the persecutions of Emperor Elagabalus.



Understanding the Sacraments Part 5 Confirmation

The Sacraments of Initiation are Baptism, Confirmation, and Eucharist. Last week I shared with you our understanding of the Sacrament of Baptism. Today I will look at the Sacrament of Confirmation. Children under the age of reason (seven) receive the Sacraments of Initiation separately; after the age of reason people receive all three Sacraments of Initiation together. Confirmation is the second of these sacraments. Why then do we receive Confirmation after First Eucharist? Early in the twentieth century Pope Pius X wanted children to receive Eucharist at an earlier age, so it was moved up to children at a younger age and Confirmation was pushed back to children of a later age. I have seen the age range be as early in 5th grade and as late as seniors in high school. In my opinion Confirmation and Eucharist should be administered at the same time at about 8th grade.

What is Confirmation? It is the sacramental celebration of Pentecost and sealing the individual with the gifts of the Holy Spirit. The Sacred Congregation for Divine Worship stated: Through the Sacrament of Confirmation the Apostles themselves and the bishops, who are their successors, have handed on to the baptized the special gift of the Holy Spirit, promised by Christ the Lord and poured out upon the Apostles at Pentecost. With its help, initiation in the Christian life is so brought to completion that the faithful, strengthened by heavenly power, go forth as true witnesses of Christ in word and example, and are bound more closely to the Church.

In the introduction to the Rite of Confirmation the Church outlines the dignity of the Sacrament of Confirmation: Those who have been baptized continue on the path of Christian Initiation through the Sacrament of Confirmation, by which they receive the outpouring of the Holy Spirit, whom the Lord sent upon the Apostles at Pentecost.

The Sacrament of Confirmation is very important to our spiritual development and is something we should reflect on as we grow in faith and wisdom. Come Holy Spirit and change the face of the earth.

Reflection— Post Scriptums

Your religion is what you do when the sermon is over ... If you know someone who tries to drown their sorrows, you might tell them that sorrows know how to swim ... No matter how hard you hug your money, it never hugs back ... There's always room for improvement; it's the biggest room in the house ... Nothing worthwhile is ever learned in ten easy lessons ... One of God's greatest miracles is to enable ordinary people to do extraordinary things ... Advice is like kissing: it costs nothing and it's a pleasant thing to do ... An honest person is someone you could play checkers with over the telephone ... You know you're getting very old when your back goes out more than you do ... To me this is still a mystery: why kamikaze pilots wore helmets ... Praise is satisfying to receive, but it never teaches you anything new ... Carrying a grudge is like a run in a stocking: it can only get worse ... Success in business is like riding a bicycle: either you keep moving or you fall over ... People often admit to a bad memory, but never to a bad judgment ... Listening is sometimes the best gift you can give to another person.

The Sunday gospel in everyday English

"God's kingdom is like an estate manager who went out early in the morning to hire workers for his vineyard. They agreed on a wage of a dollar a day and went to work.

"Later, about nine o'clock, the manager saw some other men hanging around the town square unemployed. He told them to go to work in his vineyard and he would pay them a fair wage. They went.

"He did the same thing at noon, and again at three o'clock. At five o'clock he went back and found still others standing around. He said, 'Why are you standing around all day doing nothing?'

"They said, 'Because no one hired us.'

"He told them to go to work in his vineyard.

"When the day's work was over, the owner of the vineyard instructed his foreman, 'Call the workers in and pay them their wages. Start with the last hired and go on to the first.'

"Those hired at five o'clock came up and were each given a dollar. When those who were hired first saw that, they assumed they would get far more. But they got the same, each of them one dollar. Taking the dollar, they groused angrily to the manager, 'These last workers put in only one easy hour, and you just made them equal to us, who slaved all day under a scorching sun.'

"He replied to the one speaking for the rest, 'Friend, I haven't been unfair. We agreed on the wage of a dollar, didn't we? So take it and go. I decided to give to the one who came last the same as you. Can't I do what I want with my own money? Are you going to get stingy because I am generous?'

"Here it is again, the Great Reversal: many of the first ending up last, and the last first" (from Matthew 20).



Thank you, to Darren and Hollie Lovell for all of their years of being in charge of the decorating and themes, also a big thank you to Scott Pleckham for pulling the float in the parade.

We are looking for someone to store the float if anyone has room please give us a



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.



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 packag-

UNDY SUNDAY AMAZON WISH LIST



Questions Catholics Ask

Who were the women at the cross?



The women who were present at the crucifixion of Jesus are an intriguing mystery. Several were named Mary. In the shared tradition of Mark, Matthew, and Luke, the women don't approach the cross. They stand "at a distance," probably for the usual reasons: Women tried to be invisible in public. And they would have reason to fear their treatment by Roman soldiers.

Mark, who writes first, doesn't give us a precise number of how many women looked on from a distance. He names only three: Mary Magdalene, Mary the mother of James and Joses, and Salome. While not an original disciple, Mark offers an account reputed to be from Peter. Only John's late gospel records specifically the presence of Mary, mother of Jesus. All the women there, according to Mark, had been with Jesus since Galilee.

The names James and Joses provide a clue about one of the Marys at the cross. These men are mentioned elsewhere in Mark among four "brothers of Jesus"—possibly cousins of some degree. This makes their mother an "aunt" of Jesus, present to comfort his mother. Mary may have been a family name, the way I have four relatives named Paul. John's account lists a Mary identified by her husband Clopas rather than by sons. Both Marys could be the same person.

Like Mark, Matthew references four brothers/cousins of Jesus: James, Joseph, Simon, and Judas. In Hebrew, "Joseph" and "Joses" are the same name. At the crucifixion, Matthew mentions James and Joseph as sons of a certain Mary. Matthew verifies the presence of Mary Magdalene and also the mother of Zebedee's sons James and John. To harmonize Mark and Matthew's narratives, Mark's Salome is often identified as Zebedee's wife.

In Luke's crucifixion story, the Galilean women are described among "acquaintances" of Jesus standing at a distance. None are named.

John locates the women directly at the foot of the cross. His list includes the mother of Jesus, his mother's sister, Mary wife of Clopas, and Mary Magdalene. Without punctuation in the Greek, however, it's not clear whether Mary wife of Clopas IS the sister of Jesus' mother, or two separate women. John says Jesus gives his mother into the care of a beloved disciple. Tradition claims this is John, making him the lone male disciple present. Other scholars identify Mary Magdalene as the beloved disciple who took Mary home, since only women are known to have remained near the cross.

Scripture: Mark 6:3; 15:40-41; 16:1; Matthew 13:55; 27:55-56; 28:1; Luke 23:48-49, 55-56; 24:1-11; John 19:25-27; 20:1

Catholic Snacks, Get Fed

Are you missing the point of Ordinary Time?

As St. Maria Jose Escriva said, "Add a supernatural motive to your ordinary work and you will have sanctified it."

"Ordinary Time can sound like the least interesting part of the Church year. It comes in two stretches: first between the Christmas season and Lent, and then again after the Easter season, continuing until the Church arrives at the end of the liturgical year with the Solemnity of Christ the King.

Yet "Ordinary" doesn't mean unimportant. The name comes from the way these weeks are numbered, or ordered. And while Advent, Christmas, Lent, and Easter draw our attention to particular mysteries in the life of Christ, Ordinary Time shows us week after week how to follow Him through His public ministry and learn how to live as His disciples.

In fact, Ordinary Time makes up most of the liturgical year. This means that if we want to learn how to live liturgically, we need to learn how to celebrate the ordinary days well.

Each season in the Church year has a color, and the priest wears green during Ordinary Time, a color traditionally associated with life, growth, and hope. Ordinary Time takes us through Christ's public ministry as we hear Him call His disciples, as we listen to His parables, as we witness His miracles. It is in this ministry of Jesus that we hear Him teach us how to pray, forgive, love our enemies, care for the poor, and follow Him. When we think about it this way, Ordinary Time becomes much more.

While there is no Advent wreath to light, no Christmas tree to decorate, no ashes or palms, Ordinary Time allows us to bring the liturgical calendar into the ordinary rhythm of our lives.

A few ways to celebrate the days of Ordinary Time

Look up the saint whose feast is being celebrated that day and learn something about him or her. Or celebrate your family's patron saints. Read the day's Mass readings over breakfast.

Make a special dinner for a solemnity.

Pray Morning or Evening Prayer from the Liturgy of the Hours.

Put the Church's feast days on your calendar alongside all of the other "ordinary" things you do each day. And celebrate them.

The Church's calendar gives our days a rhythm quite different from the one the rest of the world gives us. The secular calendar tells us when it's Labor Day or Halloween or the first day of fall. The liturgical calendar tells us when the Church throughout the world is celebrating the Triumph of the Cross, Our Lady of Sorrows, St. Matthew, St. Michael and the Archangels, St. Thérèse, the Guardian Angels, and countless other mysteries and saints.

And there are the ordinary moments of our spiritual lives. In many ways, that is what makes the season so fitting for most of our lives. Most days aren't Christmas morning or Easter Sunday. They're work and school, carpools and laundry, making dinner and answering emails. They are, well, ordinary.



September 20, 2026

Written by
THE
FAITHFUL
DISCIPLE

Twenty-fifth Sunday in Ordinary Time

Is 55:6-9 | Phil 1:20c-24, 27a | Mt 20:1-16a

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

Writing to the Philippians while in prison, St. Paul feels complete peace about his fate. To stay on this earth means fruitful labor for him; to die means entering eternal life with God. Having lived apart from God in the past, he finds immense joy at being able to labor for the Lord, despite the suffering it entails. Upon first glance, the parable St. Matthew recounts in his Gospel offers a glimpse of God's generous mercy. But reading the parable alongside Paul's letter reveals another layer of meaning: Those who have more time to labor in the vineyard of the Lord are given a great gift – the chance to bear immense fruit. Our long hours laboring in the Lord's vineyard are not something we're meant to merely suffer through on our way to our eternal reward. Rather, they are an opportunity to be drawn into communion with the Lord. As with St. Paul, the joy that comes from realizing that we share in the very life and work of God is available to us now, not only in the life to come.

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

Each of the vocations to which God calls us requires sacrifice and includes challenges. Living in humble obedience to the will of God is not easy, but it is full of peace. To focus only on the eternal reward offered after death disregards the love, peace, and joy of the kingdom that we are gifted *now*. We are invited to be laborers in the vineyard, co-creators with the Master of the universe. As we creatively and compassionately allow God's love to flow through us, we infuse new life and love into the world around us. When we truly believe that a life lived in Christ is the most abundant life, we stop asking what is fair and we begin to eagerly invite others to join us in the vineyard. Doing the will of God in this life is a reward unto itself.

STUDY

This week, return to the first reading from the prophet Isaiah. As you reflect on his call to "seek the Lord while he may be found," consider the gift of God's love and presence in your life right now. And as we labor in the vineyard, keeping our eyes on the ultimate reward of eternity with our Creator, may we also recognize the immense gift of knowing, loving, and serving God in this life.

SPIRITUALITY

GOSPEL ACCLAMATION

cf. Acts 16:14b

R. Alleluia, alleluia.
 Open our hearts, O Lord,
 to listen to the words of your Son.
 R. Alleluia, alleluia.

Gospel Matt 20:1-16a; L133A

Jesus told his disciples this parable:

"The kingdom of heaven is like a
 landowner
 who went out at dawn to hire laborers
 for his vineyard.

After agreeing with them for the usual
 daily wage,
 he sent them into his vineyard.
 Going out about nine o'clock,
 the landowner saw others standing
 idle in the marketplace,
 and he said to them, 'You too go
 into my vineyard,
 and I will give you what is just.'

So they went off.

And he went out again around noon,
 and around three o'clock, and did
 likewise.

Going out about five o'clock,
 the landowner found others standing
 around, and said to them,
 'Why do you stand here idle all day?'

They answered, 'Because no one has
 hired us.'

He said to them, 'You too go into my
 vineyard.'

When it was evening the owner of the
 vineyard said to his foreman,
 'Summon the laborers and give them
 their pay,
 beginning with the last and ending with
 the first.'

When those who had started about five
 o'clock came,
 each received the usual daily wage.

So when the first came, they thought that
 they would receive more,
 but each of them also got the usual
 wage.

Reflecting on the Gospel

The parable in today's gospel seems so unfair. Don't people who work longer and harder deserve more pay? How can it be just that the vineyard owner pays all the laborers the same when they haven't worked the same amount of time? These troublesome questions arise when we stand in the place of those who were hired first and who worked the whole long day in the sun.

However, the comments of a woman at a recent Bible study workshop at an American parish might help us reflect on and understand this parable from a whole new angle. She was a single mother, raising three children alone after her husband deserted them. She had little education and few marketable skills. Day after day she stood in line at the unemployment office, hoping against hope for a job.

As she read the parable, she remarked that the ones standing idle all day long in the marketplace were not lazy. They would gladly have worked for anyone willing to hire them. But they were always left behind, perhaps because they were old, infirm, and unskilled, unable to work as hard as the more robust prospective workers around

them. They were like her and the people who thronged to the unemployment lines these days, she said.

As she reflected on the ending of the parable, she observed that if the landowner had given the laborers that were hired last anything other than one day's wage, what good would that do? How would they feed their children? Sure, she admitted, the first hired had worked all day in the hot sun, but they also had the satisfaction of knowing all day long that at the end of the day they would be able to feed their families.

Justice, in God's reign, she proposed, is about everybody being able to eat at the end of the day, no matter what each one's capacity to work. God's justice, she advanced, cannot be earned and does not depend on how much you work.

This explanation seems to be much closer to what Jesus's original audience of people struggling to survive would have understood. The assertion of the vineyard owner that he is doing no injustice to the earlier hired workers challenges those in privileged positions to examine their sense of entitlement. Does it take anything away from the first hired if the last hired receive the same wage?

The vineyard owner's question in verse 15 points out the destructiveness of evil-eye envy in a community. The owner asks, "Are you envious because I am generous?" In the original Greek of the gospel, the sentence is literally, "Is your eye evil because I am good?" The question is about God's goodness, which is extended equally to all, and how difficult it is for us not to look enviously on goodness poured out on others, even as it has been lavished upon ourselves. Is it not, however, a great relief that God's justice does not mean that people get what they deserve?

