

22ND SUNDAY IN ORDINARY TIME, SEPTEMBER 1, 2024

ST. ISIDORE R. C. CHURCH

622 PULASKI STREET
RIVERHEAD, NY 11901-3038
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FAX (631) 369-3566
EMAIL: sisidore@optonline.net
OUR NEW WEBSITE: www.stisidoreriverhead.org

REV. KRZYSZTOF DRYBKA, OSPPE, PASTOR
REV. TADEUSZ OLZACKI, OSPPE, ASSOC.
DEACON MICHAEL A. BONOCORE

REINA BONOCORE, OFFICE
DIANNE MASSIELLO, SPIRITUAL
AND SOCIAL MINISTRIES

SACRAMENT OF BAPTISM

SECOND & FOURTH SUNDAYS
1:15 PM ENG
2:15 POLISH

Please arrange of baptism throu Rectory office a the birth of your

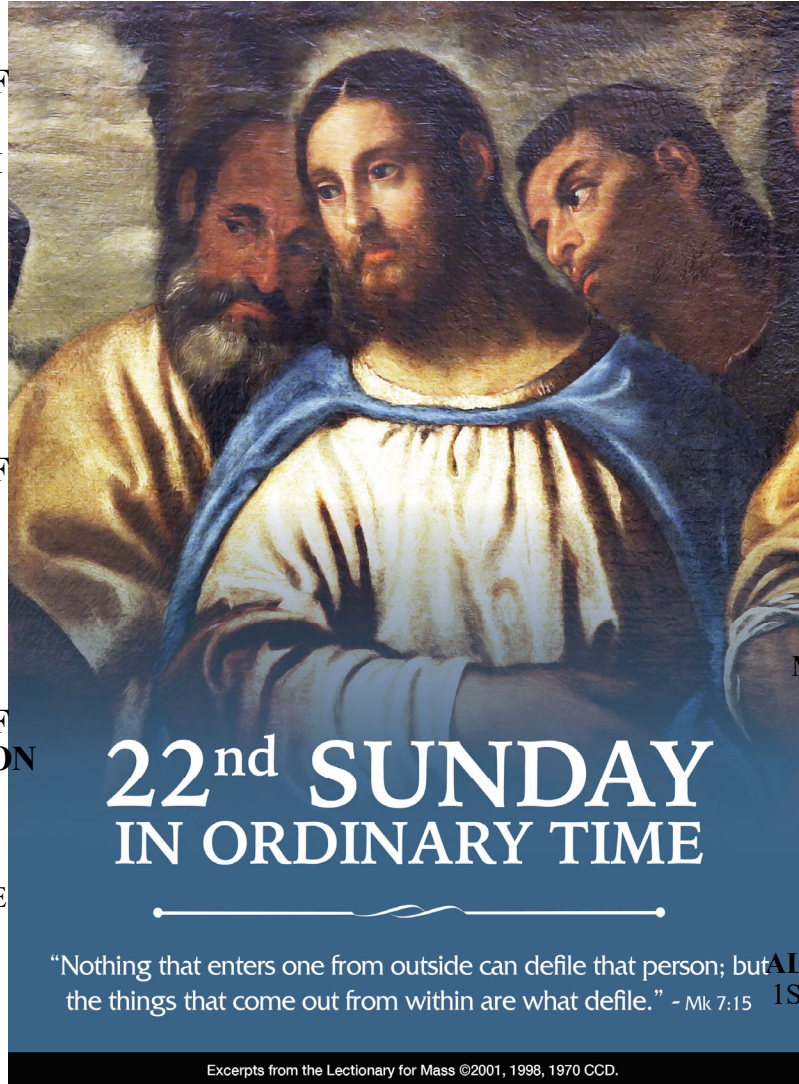
SACRAMENT OF MARRIAGE

Please call the for an appointm least **six months** prior to the desired date.

SACRAMENT OF RECONCILIATION

SATURDAYS
4:00 to 4:45 PM
and
THURSDAYS BEFORE FIRST FRIDAY
4:00 to 5:00 PM

Other times by appointment.



LITURGY OF THE EUCHARIST

WEEKDAYS 7:00 AM
SATURDAYS 8:00 AM
SATURDAY EVENINGS
VIGIL MASS 5:00 PM
SUNDAYS
8:00 & 9:15 AM
10:30 AM (Polish)
12:00 Noon

RECTORY HOURS WEEKDAYS

9 AM to 12 Noon
& 1 PM to 4 PM

EUCHARISTIC ADORATION

TUES. 12 to 1 PM

MILLIONS OF MONICAS

TUES. 1 to 2 PM

PL PRAYER GROUP W/ ADORATION

2ND THURSDAYS 7 PM

LAY CARMELITE CHAPTER - 1ST SAT.

AFTER 8 AM MASS

ALTAR ROSARY SOCIETY

1ST WEDNESDAYS 6:30 PM
(APRIL, MAY, JUNE, SEPT., OCT. & NOV.)

Our Mission Statement

*Lord, God, all creation is yours, and you call us to serve you by caring for the gifts that surround us. May the example of St. Isidore urge us to share our food with the hungry and to work for the salvation of mankind. We ask this through our Lord, Jesus Christ, your son, who lives and reigns with you and the Holy Spirit, one God for ever and ever. Amen.
Saint Isidore, Pray for Us.*

ST. JOHN PAUL II REGIONAL SCHOOL

631-727-1650
sjp2regional.org

Mrs. Abby Swiatkowski, Principal

RELIGIOUS EDUCATION

631-727-2114
stisidorefaithformation@gmail.com

Mrs. Valerie Schwamborn

MUSIC MINISTRY

631-727-2114

John Dautzenberg

22ND SUNDAY IN ORDINARY TIME, SEPTEMBER 1, 2024

MASS INTENTIONS

SATURDAY, AUGUST 31, 2024

- 5:00 pm + Joseph & Tessie Karpinski
+ Jeanine Tedeschi /+ George Knez
Special Intention / + Lillian Nostramo
+ Zuzana Romas Anele Antanas Jonas
+ Margaret Kraham (A)

22ND SUNDAY IN ORDINARY TIME, SEPT. 1, 2024

- 8:00 am + Chester Friszolowski & Jean Tuthill
9:15 am + Frank L., Bertha M., & Frank L., Jr. Ostroski
10:30 am The People of the Parish, Living & Deceased
(PL) + Teodora & Stanislaw Szejter
+ Teresa Lul / + sp. rodzinie Krupinskih
+ Jerzy, Irene, Margaret & Zbigniew
Aleksandrowicz & Family
Za Członków żywego Różańca i Rodzinę Radia Maryja
O Boże błogosławieństwo Ana i Adam i rodziny
+ Lechoslaw Oleksiej
12 Noon + John Kujawski, Jr.

MONDAY, SEPTEMBER 2, 2024

- 7:00 am Special Intention
+ Alice Latour

TUESDAY, SEPTEMBER 3, 2024

- 7:00 am Birthday blessings for Belle Danigelis,
Denise Washick & Reina Bonocore

WEDNESDAY, SEPTEMBER 4, 2024

- 7:00 am + John Marinake
100th Birthday blessings for Mary Mader

THURSDAY, SEPTEMBER 5, 2024

- 7:00 am + Irena Pijanowska / + James Kenna

FRIDAY, SEPTEMBER 6, 2024

- 7:00 am + Marion Zoe Holmgaard

SATURDAY, SEPTEMBER 7, 2024

- 8:00 am Intentions of the Baltera & Errick Families
Intention Known to God / + Patricia C. Reinhardt
5:00 pm The People of the Parish Living & Deceased
+ Janet, Dillon & Steven (A) Perry
+ Betty Valek (A) / + Scott Bugdin
+ J. William & Greg Stelzer & Andy Kohn
+ Dorothy & Gennaro Esposito
+ Margaret McCarthy

23RD SUNDAY IN ORDINARY TIME, SEPT. 8, 2024

- 8:00 am + Czygier Family
9:15 am + Vincent A. Doroska, M.D.
10:30 am Birth Bl Arthur & Kinga Wasilewski & Family
(PL) + Jan & Stanislaw Andrzychowski
+ Katarzyna, Jozef & Czeslaw Rogalski
+ Weronika Zaleska / + Piotr Dziekonski
+ Miroslaw Malinowski & Jadwiga Bogdziun
+ W intencji rodziny Zadroga
12 Noon + Joseph Szot, Sr.

IN LOVING MEMORY

Bread and Wine

Jerzy, Irene, Margaret & Zbigniew
Aleksandrowicz & Family

READINGS FOR THE WEEK

Sunday: Dt 4:1-2, 6-8/Ps 15:2-3, 3-4, 4-5 1a/Jas 2:1-5/
Jas 1:17-18, 21b-22, 27/ Mk 7:1-8, 14-15, 21-23

Monday: 1 Cor 2:1-5/Ps 119:97, 98, 99, 100, 101, 102/
Lk 4:16-30

Tuesday: 1 Cor 2:10b-16/Ps 145:8-9, 10-11, 12-13ab,
13cd-14/Lk 4:31-37

Wednesday: 1 Cor 3:1-9/Ps 33:12-13, 14-15, 20-21/Lk
4:38-44

Thursday: 1 Cor 3:18-23/Ps 24:1bc-2, 3-4ab, 5-6/Lk 5:1-11

Friday: 1 Cor 4:1-5/Ps 37:3-4, 5-6, 27-28, 39-40/Lk
5:33-39

Saturday: 1 Cor 4:6b-15/Ps 145:17-18, 19-20, 21/Lk 6:1-5

Next Sunday: Is 35:4-7a/Ps 146:7, 8-9, 9-10 (1B)/Jas
2:1-5/Mk 7:31-37

THE WEEK AHEAD

Monday, September 2, 2024

Office Closed—Labor Day

Tuesday, September 3, 2024

Adoration 12:00 PM—1:00 PM
Millions of Monicas 1:00 PM—2:00 PM

Thursday, September 5, 2024

Confessions 4:00—5:00 PM

1st Friday, September 6, 2024

School Mass 1:00 PM

1st Saturday, September 7, 2024

Lay Carmelite Meeting After the 8:00 AM Mass



PRAY FOR OUR DECEASED

*Tadeusz Cwiklinski
Eli Henrys*

PRAY FOR OUR SICK

Ron Danowski * Estefania Gutierrez Bonilla * Peter Kraljic * Mary Mader * Carson Whible * Dave Zazeski * Faye Anderson * Hana Cutler * James Gibson * Jim Kenna * Daryl Alec * Paula George * Christina Donovan * John Giordano * Harry Koehler * Kathy D'Eletto * Richard Francis Harrison II * Ursula Mocniak * Joan Zaleski * Catherine and Charles J. Sehy * Grazyna Pawlak * Gillen Family * Blythe Fickenwirth * Irene Monahan * Jody Breitfeller * Benjamin Gonzalez * Dominique Tirado * Diana Perniciaro * Sammy * Brodie * Dolline Welch * Cathleen Mickaliger * Joseph Stepnoski * James Kenna * Douglas Clark * Eleanor Nystrom * Jan Suchta * Justin * Dakota Harmon * Courtney Altman * Cole Faller * Claire Latour * Halikias Family * Liana Forstein * Rosemary & Daniel Ambrosini * Thomas Ryall * Anne Marie Donlon * Dorothy Sousa * Anthony Naglieri * Thomas McEnany * Mary Khulman * Denise Babinski * Michael Alperti * Roseanne Murphy * Barbara Kozlowski * James West * Elizabeth Farruggia * Kelly Wine * Mary Van Duesen * Thomas DeGirolamo * William Berenger * Daria Quarlena * Eileen Borchart * Sheila Nolan * Tom Wisniewski III * Jeffrey Clark * James, George and Barbara Jaeger * Ernest and Alex Aponte * Helen Long * Michael Miglionico * Ralph Conforti * The Barauskus Family * Hope & Brittany Williams * John Marion * Emilia Andrychowski * Augie & Georgianna Lucente * Johanna Benthal * Michelle Giaccone * Gloria Keller * Howard Seifert * Ed Kennedy * Kit Z. * Dolores Contino * Agnes Brown * Krzysztof Olszowski * Anders Ryden * Kevin C. Cook * Anita Costi * Doriane Bay * David Valone * Brittany Schacor * Karen and Kim Finocchiaro * Eleanor Koller * Grace Mary Schulteis * Victor Sechyshyn * George Angle * Marta Andreotta * Melissa Alexandra * Christian Vidal * Suzanne Thompson * Anna Grefe * Anthony Mannino * Marcella Frisen * The Huntley Family * Theresa Puglia * Brian Darmody * Leigh Anne Brown * Dan Modjeska * Judy Zakorski * Marie Miley * Marcjanna Stolarzewicz * John Shuot * Patrick Murphy * Brian Crowley * Louise Pampinello * Barbara Fenn

Please keep all those serving in the military and their families in your thoughts and prayers especially:

1st Lt. Nicholas Santorelli, Nicholas Pelosi, Christopher Drowns, Jeffrey Heppner, James Fleming, Thomas V. D'Auria, Mateusz Marzec, Andre DeRosa and Garrett Bracht

OUR COLLECTIONS

Today, September 1: Sunday and Monthly School
Next Week, September 8: Sunday and Catholic University of America

Thank you for your generosity!

FREE FOR THE TAKING

St. Isidore has a working low-profile piano that is no longer needed but is in need of tuning. There is also a white Whirlpool Washer and Dryer that is available. If interested, please call the rectory at 631-727-2114.



Padre Pio's Spiritual Direction

"Reject what the enemy is powerfully suggesting to your soul in wanting you to believe that you are on the verge of being lost. Scorn such malignant insinuations now more than ever. Sacred Scripture also assures us that an afflicted soul is united to God: "I am with him in trouble," says God [Psalm 91:15] Take heart, then, and do not fear, because it is certain that the soul that fears being lost is not lost; it is certain that the soul that fights while fixing its gaze on God will sing a victory song and intone a hymn of triumph. There is nothing for you to fear for we are promised the necessary help by the heavenly Father not to be overcome by temptation."
(To Raffaolina Cerase, April 10, 1915)

SUMMER SWEEPSTAKES

Our \$1,000 lucky winners this year are:

Karen Pascale
Jeff Niemczyk
Malgorzata and Tadeusz Osiniak
Ronald Perry
Filomina Meriluoto
Congratulations!

THANK YOU...

- ...To the Moose Lodge #1742 for their continued donations of Martin's Potato Rolls.
- ...To the Knights of Columbus Immaculate Conception Council for their recent food drive.
- ...To all of you who donate weekly food gift cards, money and food to help keep our shelves full.
- ...To all who participated in the Stop and Shop flower purchases.

ST JOHN PAUL II REGIONAL

At St. John Paul II Regional School, we take pride in our commitment to academic excellence and instilling the Catholic faith in all aspects of our school. Staff are devoted to providing an individualized, well-rounded education where all students from Nursery School to 8th Grade feel safe, loved and enriched.

Schedule a tour today!

In this 45-minute session, you will join other parents who are interested in learning more about our school. Meet our principal and our teachers. Get to know our academics, our community, and exciting scholarships. Best of all, we get a chance to meet you and learn how we can support your family.

**631-727-1650
515 Marcy Avenue**

Obligation, Responsibility, and Guilt

John M. Grondelski: *Conscience is a source of moral guidance before we act and of judgment after we act. Conscience is a healthy sense of recognition that not all my acts comport with what I “should” do, failings for which I bear obligation.*
(from *The Catholic Thing*)

Elementarz etyczny (“The Ethics Primer”) is an underappreciated part of Karol Wojtyła’s (future Pope John Paul II) pre-papal corpus. Which is unfortunate, because it says much that’s quite important for us to hear today. It’s a collection of twenty essays – really columns – he wrote in 1957-58 for the Kraków Catholic newspaper, *Tygodnik Powszechny*. They deal with a range of philosophical questions, from the source of morality to the role of struggle in social ethics, from asceticism to the compatibility of Christian ethics with authentic humanism. Many of the essays are Christian jabs at the postulates of Marxism, though no small number also criticize Kant, whose ethics were then taken quite seriously in various European quarters.

Philosophical assumptions guide a culture, and Wojtyła examined several that were regularly served up in Communist-occupied Poland. But Wojtyła also identified the deeper truth that philosophy can lead (or mislead) a culture. And so – unlike superficial American dismissals of “philosophizing” as an abstract waste of time – he showed that philosophy, real philosophy, is worth the time and effort.

Several of the essays probe a basic human experience: the experience of obligation. We all feel “obliged” at some point in life to someone or something. What significance, what meaning, does that experience have? Wojtyła observes that we all experience that there are things we should do and things we should not. He adds another thing we all experience: some of the things we should do we don’t, while those we shouldn’t we do.

His point is to insist that man is not the author, the auto-creator of moral norms. If that were true, Wojtyła argues, man could waive his self-imposed rules. But we all also have the experience that our sense of obligation endures even when we engage in (vain) self-dispensation. That suggests we are not the source of those moral norms or the sense of obligation flowing from them.

Wojtyła was writing in a particular context; his immediate opponent was the oxymoronic “socialist morality.” But his observations are still very pertinent to our current condition in the free societies of the West. Let me offer three relevant contemporary applications.

First, the sense of obligation of which Wojtyła speaks is not a time-and-culture-conditioned phenomenon unique to some people behind the Iron Curtain a decade or so after World War II. Any person honest with himself must admit that the experience Wojtyła analyzes is a universal one: all human beings at some point in their lives experience “I ought to do that,” even when they really don’t want to. Even when they confess that they cannot circumvent its demand.

But that experience stands in direct opposition to the many variants of “self-autonomy” Western societies worship. The sense of an obligation not of my authorship challenges all claims of “rights” to “define meaning, the universe, and human life.” It therefore calls into question every project built on assumptions of self-made morality, “autonomous ethics,” “self-definition,” or a subjective vision of moral norms that are neither grounded in nor needing any objective anchor.

A deeper reckoning with the truth of that insight would save us, not just from a lot of superficial sloganeering but especially from the disastrous policies masquerading as deep “thought” – the laws and cultural expectations that flow as a result from those shibboleths. And that reckoning does not require a profound and learned ethical analysis. It just requires us to examine a basic and common experience: “I ought.”

Second, the nagging persistence of the sense of “obligation,” despite our attempts to talk ourselves out of it, or our “autonomous” will trying to dispense with it, leads to another experience: *responsibility*. If in good faith I find I really can’t rationalize that obligation away and still feel accountable to its demands, it means I have a *responsibility* towards it. It’s a responsibility not of my making because – as with obligation – if it really was just my own doing, I could dismiss it. But I can’t.

I sense that responsibility comes not from *me* but from the *obligation*, and that it holds *me* – perhaps even against my will – to account. Responsibility, then, is not just a self-assumed yoke, the mark of the morally “mature” (but autonomous) actor. Even when I don’t embrace them out of principle, I recognize there are “should’s” that hold me to account. Responsibility, then, is not just a matter of my choice.

That leads us to a **third** insight, especially valuable for our times: the value of *guilt*. Contrary to current assumptions: “guilt can be good.” That’s not to say it’s good if it’s paralyzing or obsessive, but it *is* to say that not every manifestation of guilt is paralyzing, much less obsessive.

Guilt is not always pathological, something to suppress or flee. Humans sense obligation – a “should” – towards which they are responsible. They also have the experience of not being responsible, of not having done what they “should” or done what they “shouldn’t.” That non-self-imposed responsibility then assumes a new form: guilt. I failed my responsibility by betraying my obligation. That experience is not simply bad, because it reveals an accountability to the good, independent of my will.

In traditional Catholic terms, it recognizes conscience. Conscience is a source of moral guidance before we act and of judgment after we act. Conscience is a healthy sense of recognition that not all my acts comport with what I “should” do, failings for which I bear obligation. It is healthy because it acknowledges that first principles lie outside my sovereign will: “good is to be done and evil avoided.”

Wojtyła’s analysis of obligation certainly aligned with an older Catholic understanding of conscience, but it broke fresh ground in forcing everyone to reckon with the implications of primordial and universal human experiences – that we have obligations for which we are responsible towards which we can fail – which leads to a state of affairs that requires fixing. As a common human experience, it grounds objective morality independently of particular religious commitments.

What is “false humility”?

And how do we combat it effectively?
(*Get Fed*—The Catholic Company)

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.



“I believe that we shall never learn to know ourselves except by endeavoring to know God, for, beholding His greatness we are struck by our own baseness, His purity shows our foulness, and by meditation on His humility we find how very far we are from being humble.” ~ St. Teresa of Avila

“Pride divides the men, humility joins them.” ~ Socrates

“Humility is the most difficult of all virtues to achieve; nothing dies harder than the desire to think well of self.” ~ T. S. Elliot.

*“No one should be ashamed to admit they are wrong, which is but saying, in other words, that they are **wiser today than they were yesterday.**” ~ Alexander Pope*

“Self-praise is for losers. Be a winner. Stand for something. Always have class, and be humble.” ~ John Madden

*“**Pride** is concerned with **who is right.** **Humility** is concerned with **what is right.**” ~ Ezra Taft Benson*

“Talent is God given. Be humble. Fame is man-given. Be grateful. Conceit is self-given. Be careful.” John Wooden

“Pride makes us artificial and humility makes us real.” ~ Thomas Merton

“It is pride that changed angels into devils. It is humility that makes men as angels.” ~ St. Augustine



worldwide

worldwide marriage encounter®

Presents

September 29

8:30 - 4pm

followed by
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with the love of your life.

This enrichment will
renew your dreams,
increase your passion
and refresh and
celebrate the
Sacrament of your
marriage.

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440 W Neck Rd, Lloyd Harbor, NY 11743

\$100 per couple

mail check payable to **WWME**
497 Clay Pitts Rd

East Northport, NY 11731

includes: breakfast and lunch

Contact: Chuck & Maria Reiss
(631)486-8607

chuck.maria.reiss@wwme.org

