

Blessed Sacrament Catholic Church

Sept 7th/Sept 8th 2019: Twenty-third Sunday of Ordinary Time (English)

Thirteenth Sunday After Pentecost (Latin)



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Pastor

Rev. Jim W. Booth

SACRAMENTS and LITURGY

English Saturday Vigil Mass: 4:00 p.m.

English Sunday Mass: 9:00 a.m.

Traditional Latin Sunday Mass: 10:45 a.m.

English Weekday Masses: 8:30 a.m. Monday to Friday

Latin Weekday Masses: 7:00 a.m. Wednesday and Friday, 6:30 p.m. on First Friday

First Saturday Latin Mass: 8:30 a.m. with confessions beginning at 8:00 a.m.

Holy Day Mass: As Announced

Confessions: Thirty minutes before Saturday and Sunday Masses and by request

Baptisms: By Appointment

Marriage Arrangements must be made with the Pastor **at least 6 months before the date of the wedding. Talk to the Pastor before making any firm wedding plans. No destination weddings.**

WELCOME to all of our visitors: We are glad you have attended Mass with us. If you wish to join Blessed Sacrament, please pick up a parish census form at the Religious Goods Counter located in the vestibule of the front entrance.

IN MEMORIAM: In memory of Eugene Mason, the sanctuary lamp will burn for the repose of his soul from September 8th to September 14th. The sanctuary lamp will burn for the repose of Robert and Susie Brandley from September 15th until September 21st.

THIRD SUNDAY: Next Sunday is the Third Sunday of the month. We will have vocations prayers and a potluck lunch following the 10:45 a.m. Mass.

FRANCISCAN FESTIVAL: The Franciscan Friars will host a Festival in the backyard of Our Lady of Fatima (44 16th Ave South) on Saturday, September 14th from 11:00 a.m. until 4:00 p.m. There will be games, songs, and food available for purchase. For more information, please contact Friar Rafael at (205) 578-2988 or at matttalbot@ocaminho.org

ST GEORGE MIDDLE EASTERN FOOD FESTIVAL: The 38th Annual Saint George Middle Eastern Food Festival will be held September on 19th, 20th, and 21st from 10:30 a.m. to 9:00 p.m. at 425 16th Avenue South. Drive through will be available until 7:00 p.m. Traditional Middle Eastern entrees and desserts will be served. For menu and event details, please see <http://saintgeorgeonline.org/food-festival/>

DINNER DANCE: We will have a dinner dance in the Parish Hall on Saturday, September 28th following the 4:00 p.m. Mass. Dinner will be provided, and it will consist of Louisiana stewed chicken and rice. Desserts will be potluck, and dessert sign-up can be made at www.signupgenius.com/go/8050B49ACA72BA1FD0-blessed. All are invited to dine and dance.

SCAM ALERT: People in our diocese are getting emails or texts from someone posing as one of our priests asking them to buy gift cards for the needy. This is a scam and all such texts or emails should be ignored and deleted.

CATHOLIC CHARITIES: You should have received a Catholic Charities letter and a pledge card from the diocese. Our pledge goal this year is \$16,000. All money raised through this annual appeal remains within the diocese.

2019 HIGH MASS SCHEDULE: Sunday, September 8th (Thirteenth Sunday After Pentecost); Sunday, October 27th (Christ the King); Sunday, December 8th (Immaculate Conception); Sunday, December 15th (Gaudete Sunday); and Tuesday, December 24th (Christmas Eve).

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Daniel Sessions, Charles Deering, Doug Hess, Luis Reyes, Matthew Gubenski, Patrick DePew, Max Gallegos, and John Gardiner.

PARISH SUPPORT: The collection for last weekend was \$5459 and \$555 were collected for the Preservation Fund. As always, many thanks for your generosity.

EMPLOYMENT OPPORTUNITY: Combine your faith and career at EWTN. They are searching to fill the following positions: accounting assistant, groundskeeper, IT support technician, non-linear editor, production assistant, viewer services representative, and customer service rep. Information on job requirements can be found at www.ewtn.com. Please email cover letter, salary requirements & resume to humanresources@ewtn.com

MASS SCHEDULE AND INTENTIONS: (*Mass in Rectory Chapel)

Sat, Sep 7:	8:30 a.m.	† Robert Soeherman (by Richard & Barbara Juneau)
	4:00 p.m.	Special Intention for Jennifer Rodriquez (by Richard & Barbara Juneau)
Sun, Sep 8:	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for David Rohling and Family (by Danny & Judy Rohling)
Mon, Sep 9	*8:30 a.m.	Special Intention for Carolyn Sertell (by Sharon & Susan Sertell)
Tues, Sep 10:	*8:30 a.m.	Special Intention for Rebekah Wright (by the Hahn Family)
Wed, Sep 11:	*7:00 a.m.	Special Intention for Jennifer Rodriquez (by the Hahn Family)
	*8:30 a.m.	Special Intention for Alison Aughtman (by the Rumore Family)
Thur, Sep 12:	*8:30 a.m.	† Kent Black (by Ann Griffin)
Fri, Sep 13:	*7:00 a.m.	† Fr Lambert Greenan, OP
	*8:30 a.m.	Special Intention for Wilhelmina Keasler (by Helen Brandley)
Sat, Sep 14:	4:00 p.m.	† Helen Von Hagel (by Linda Miller)
Sun, Sep 15:	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Randy Labauve (by Richard & Barbara Juneau)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Beryl Curtis, Nicole Copeland, Laura Minjares, Linda Cooper, Lee Dinan, Mina Keasler, Isabella Auer, Kenneth Levesque, Levi Ray, John Minjares, Sr., Christopher Chism, Anthony Timpa, Virginia Files, Danny Rohling, Vinita Kelley, Kay Dorion, Krissy Chism, Sylvia McCarrick, William Scroggins, Lamar Smith, Fr Kevin McGrath, OSB, Johnny Young, Paul Herrmann, Debbie Zeller, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, George Dunham, Fran Costanza, Christine Cover, Liz Bailey, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Anna Marie Madison, Kathleen Strawmeyer, Cindy Little, Stan Trawick, David Henning, Loretta Mara, Lillie Rumore, Jennie Sciro, Stephanie Perry, and Marcus Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m.	24 th Sunday of Ordinary. Time	Exo 32:7-11,13-14, 1Tim 1:12-17, Lk 15:1-32
9:00 a.m.	24 th Sunday of Ordinary. Time	Exo 32:7-11,13-14, 1Tim 1:12-17, Lk 15:1-32
10:45 a.m.	14 th Sunday After Pentecost	Gal 5:16-24, Mt 6:24-33

Loving Truth

St Peter teaches something that may not be quite as obvious as many people might think with regard to the truth. Specifically, he says “*Since you have purified yourselves by obedience to the truth for sincere mutual love, love one another intensely from a pure heart*” (1Pet 1:22). We are called to obey the truth. But do we? If we think about it, don’t we obey rules or the orders of someone who has authority over us? We obey traffic laws because they are rules. We obey parents, bosses, teachers, coaches, and others because they have rightful authority over us. Likewise, our motivation for obeying the rules quite often flows from the reality that there are penalties or other undesirable consequences for violating the rules, penalties that might range from being warned to being fined to being deprived of a right or privilege to being imprisoned to perhaps even the loss of life. We obey certain people because we do not want to disappoint them or we recognize that they have our best interests in mind or they have knowledge or insights we do not possess or because obeying them might greatly benefit us.

But how do we obey the truth? Truth seems to us more often than not as a concept, as something that is sterile and lifeless. Truth neither seems to be a rule nor does it seem to issue commands. Indeed, if we consider the many definitions of the truth, it certainly does not seem to be something that can be obeyed. Perhaps the most basic definition of the truth is being factual. We can see that being factual means being honest, which certainly is something that we ought to do because we have been commanded by God to do so. But can we say that we are obeying factuality or honesty when in reality we are being factual and honest? Thus, being factual, as we ought to be, does not mean the same thing as being obedient to the truth.

Another definition of the truth might be the correspondence to reality. We can say π is the ratio of the circumference of a circle to its diameter. This is the truth regarding the geometry of circles. Given what we know, we can say that π is approximately 3.14, more accurately 3.14159, or even more accurately 3.1415926536, and so on, but how can we obey π ? Yes, 3.1415926536 is more factual than 3.14, but how does that have a bearing on what St Peter teaches on obeying the truth?

Yet another definition of truth comes from the correlation of observations to reality. Someone observes reality and based on those observations formulates propositions that are either true or false. For example, someone in Ireland might propose the idea that all animals have legs. A good proposition that works in Ireland, that is, until someone from Australia points out that the existence of snakes falsifies the Irishman’s proposition. He might next formulate a more precise proposition saying that all mammals have legs. This works until the dolphin or whale is considered. Indeed, a series of propositions can be made that correlate to the reality of what an animal or a mammal is, but how is such an understanding of truth to be obeyed? Such propositions hardly lend themselves to being either obeyed or disobeyed: they are as easily obeyed as the value of π .

St Thomas Aquinas, along with many ancient and modern philosophers, defined truth not as mere factuality or the success of a series of observational propositions but as correspondence between thought and reality. If the knower’s thoughts correspond to the thing known, then that is truth. With Jesus being the truth, if our thoughts correspond to Him, then we can see how, when we act upon those thoughts that correspond to Jesus, the truth can be obeyed. To know Jesus is to know the truth. To obey Jesus is to obey the truth. Returning to what St Peter said, that is “*Since you have purified yourselves by obedience to the truth for sincere mutual love, love one another intensely from a pure heart,*” we can see that obedience to the truth, and thus obedience to Jesus, absolutely requires that we love. In fact, the very definition of love according to St John is obedience (1Jn 5:3).

Again truth and love cannot be separated. To love our neighbor, we must always do so with the truth. Likewise, when we understand the Jesus is the truth we begin to see exactly how truth can and ought to be obeyed. Without this insight we can be like Pontius Pilate who asks “*What is truth?*” (Jn 18:38) even though the truth, Jesus, is standing right in front of him.

- Fr Booth