

Blessed Sacrament Catholic Church

October 4th/October 5th 2025: 27th Sunday in Ordinary Time (English)

17th 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: 7:30 a.m. and 10:45 a.m.

English Weekday Masses: 8:30 a.m. Monday, Wednesday, and Friday

Latin Weekday Masses: 8:30 a.m. Tuesday and Thursday, 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: Saturday 3:30-3:55 p.m., Sunday 7:00-7:25, 8:30-8:55, and 10:15-10:40 a.m.

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.

COVID-19 RESPONSE, MASS & DEVOTIONS: We have an additional Sunday Latin Mass at 7:30 a.m., to aid in social distancing, and continues on a provisional basis.

NOTE ON CONFESSIONS: If there is a significant line for confession, Fr Booth might say part of the formula of absolution while the penitent recites the act of contrition. The full formula of absolution is always said, but the first part might be said softly during the act of contrition. Thus, you might only hear “and I absolve you from your sins, in the name of the Father, and of the Son, and of the Holy Spirit.”

WELCOME to all of our visitors: We are glad you have attended Mass with us. To join Blessed Sacrament, please pick up a parish census form in the vestibule at the back of the church.

NOTICE ON CHECKS: Please make out all checks to Blessed Sacrament or Blessed Sacrament Church.

IN MEMORIAM: For Molly Dublois, the sanctuary lamp will burn for the repose of her soul from October 5th to October 11th. The sanctuary lamp will burn for the repose of Jeremy Noblitt from October 12th until October 18th.

FIRST SUNDAY: This Sunday is the first Sunday of the month. There will be coffee and donuts following the 9:00 Mass.

CATHOLIC CHARITIES: You should have received a Pledge Card in the mail, if not you also can enter your annual pledge or recurring gift any time at catholiccharitiesbhm.org. Our pledge goal for this year is \$29,000.

SEMINARY VISIT: The Office of Vocations is hosting a Seminary Live-In at Notre Dame Seminary in New Orleans from October 23rd to 26th. This event is for men 21-35 years of age and is an opportunity to experience daily life in the seminary, attend classes, and meet current seminarians. There is no fee to attend, but registration is required: <https://bhmdiocese.org/vocations>

HER CHOICE FUNDRAISING BANQUET: The annual Her Choice Banquet will be held on Thursday, November 6th at 7:00 p.m. at The Club (1 Robert S. Smith Drive). The keynote speaker will be Joy Pinto, executive director of Her Choice. Make your reservation now, consider hosting a table of eight or make a life saving donation. Her Choice Birmingham Women’s Center exists to help women facing a crisis pregnancy to choose life, and to help support them with that decision. Her Choice also offers post abortion recovery services. To confirm your participation, 205-447-8796 or hcbanquet@herchoicebirmingham.org

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Deacon John Paul Stepnowski, Deacon Andrew Vickery, John Gardiner, Collins Hess, Hunter Limbaugh, Francisco Rodriguez, Justin Brouillette, Cameron Huhlein, Patrick Letterle, Wilson Moin, Joshua Callahan, Franz Mercado, Thomas Rogers, Nick Smith, Benjamin Caruna, Matthew Pickard, Maximilian Waldron, Fernando Casillas, Jack Lyons, Jorge Martinez, Jonathan Ruscoe, Dominic Rumore, Matthew Gagnon, Friar Apollo, and Owen Sederstrand.

PARISH SUPPORT: The collection last week was \$7010 and \$1050 was given for the Preservation Fund. As always, many thanks for your generosity.

NOTE ON MASS INTENTIONS: There is over a 9 month backlog on Mass Intentions and the backlog continues to grow. Therefore, until further notice, Mass Intentions will only be accepted on a one Mass per family per week basis.

MASS SCHEDULE AND INTENTIONS: (*Masses in the Rectory Chapel)

Sat, Oct 4: 8:30 a.m. † Justina Monterroso Zetino (by John & Lucrecia Hall)
4:00 p.m. † James Richard McNally (by Lynn Bryant)
Sun, Oct 5: 7:30 a.m. † Beverly Scroggins (by Alan & Pam Olson)
9:00 a.m. Pro Populo
10:45 a.m. † Rev William Scroggins (by Alan & Pam Olson)
Mon, Oct 6 *8:30 a.m. † Michelle Lathem Dickey (by the Hahn Family)
Tues, Oct 7: *8:30 a.m. Special intention for the Penney Family (by the Hahn Family)
Wed, Oct 8: *8:30 a.m. Special intention for William Fernandes (by the Hahn Family)
Thur, Oct 9: *8:30 a.m. Special intention for Fr Tassini (by the Hahn Family)
Fri, Oct 10: *8:30 a.m. Special intention for Cedric Fernandes (by the Hahn Family)
Sat, Oct 11: 4:00 p.m. † Cassidy McMillan (by Dean Fazio)
Sun, Oct 12: 7:30 a.m. † Gene & Laurene Fazio (by Dean Fazio)
9:00 a.m. Pro Populo
10:45 a.m. Special intention for Gabriel Maziarz (by the Hahn Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially for George Sampedro, Jesse Hernandez, Jose Mariano Hernández Avila, Stan Hartdegen, Kent Graeve, Justin Meadows, Rachel Maxwell, John Minjares, Sr., Virginia Elmer, Diane Norton, Pedro Antonio Triana, John Davis, Chorbishop Richard Saad, Deb Rankin, Paul Trussel, Paul Caruso, Jeff Brown, Mary Simmons, Linda Henry, Lisa DeKam Nicholls, Ronnie Buchanan, Barbara Williams, Bob Wiseman, Eve Moore, Carol Brandley, Eddie Hunter, Pete Ransom, Jerry Joiner, Beryl Curtis, Linda Cooper, Kay Dorion, Krissy Chism, Lamar Smith, Wayne Little, Andrea Little, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, and Stephanie Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m. 28 th Sunday in Ordinary Time	2Kings 5:14-17, 2Tim 2:8-13, Lk 17:11-19
7:30 a.m. 18 th Sunday After Pentecost	1Cor 1:4-8, Mt 9:1-8
9:00 a.m. 28 th Sunday in Ordinary Time	2Kings 5:14-17, 2Tim 2:8-13, Lk 17:11-19
10:45 a.m. 18 th Sunday After Pentecost	1Cor 1:4-8, Mt 9:1-8

How Are We Righteous Before the Lord?

If we were to poll American Christians, we would find many, probably most, thinking that we are to be judged on our faith. Some will say that Christians will not be judged at all. They would claim once they became 'saved' then heaven was assured with total infallibility: no judgment is therefore necessary. Others would say that those who have faith will be judged but Jesus will step into their place, into the place of the accused as in a courtroom proceeding, and that they will be judged as righteous, not because of their own righteousness, but because of Jesus' righteousness. Jesus replaces us so that our sins are assigned to Him while His righteousness is assigned to us. This is the protestant innovation of imputed righteousness, that Jesus' righteousness is all that matters, not our own. The basic protestant view on righteousness hinges on faith and faith alone. One is righteous before God only on the basis of faith. In the protestant way of thinking, one is damned for not having faith while one is saved by having faith. This heresy is why many people today think that we will be judged upon our faith, or lack thereof.

If this is true, that Jesus' righteousness is imputed (ascribed, credited, assigned, attributed) to us on the basis of faith and that we will be judged solely on our faith, then surely we should see divine judgment described exactly this way in the Bible. Yes, we do see righteousness being associated with faith: *"Thus Abraham 'believed God, and it was credited to him as righteousness'"* (Gal 3:6). Indeed, righteousness cannot be claimed apart from faith, but is faith the sole basis of our righteousness before God? If faith is understood to be belief, then the answer is no. We need only consider the teaching found in the Letter of James: *"Do you want proof, you ignoramus, that faith without works is useless? Was not Abraham our father justified by works when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by the works"* (James 2:20-22).

More importantly, Jesus' own words cannot be ignored. *"What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life? For the Son of Man will come with his angels in his Father's glory, and then he will repay everyone according to his conduct"* (Mt 16:26-27). We see the same reflected in the great judgment of the nations, the separation of the sheep and the goats: *"Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink?... Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me'"* (Mt 25:34-37, 41-43).

So if we assume that Jesus' righteousness is imputed to those with faith, we end up with an absurdity, with Jesus saying 'For I was hungry and [I] gave me food, I was thirsty and [I] gave me drink.' In other words, our righteousness is not borrowed from Jesus or anyone else. We will be judged on what we have done in this life. But we must remember that we cannot earn our salvation through works apart from faith. St Paul tells us that our faith also matters in the divine judgment: *"at the revelation of the Lord Jesus from heaven with his mighty angels, in blazing fire, inflicting punishment on those who do not acknowledge God and on those who do not obey the gospel of our Lord Jesus. These will pay the penalty of eternal ruin, separated from the presence of the Lord and from the glory of his power"* (2Thes 7-9). The damned are damned either because a lack of faith, not acknowledging God, or because their behavior was contrary to the Gospel. Other instances from the Bible, both Old and New Testaments, reflect the reality that we will be judged on the basis of what we have done, not merely on belief. But there is one more factor necessary for us to be seen as righteous in the eyes of God.

- Fr Booth