

MASS INTENTIONS

SATURDAY AUGUST 28
4 PM
THE LEGZER & ARAGON
CLEMENT BONI (JR)

SUNDAY AUGUST 29
8:30 AM
+ GEORGE MOORE

11:00 AM
(MAX & THERESA APO-
DACA FAMILY

TUESDAY AUGUST 31
EVELYN RODRIGUEZ
(HEALTH)

WEDNESDAY SEPTEMBER 1
+ WILLIE FRANK HUNTER

THURSDAY SEPTEMBER 2
(OPENING)

FRIDAY SEPTEMBER 3
(OPENING)

SATURDAY SEPTEMBER 4
+ BOB COOPER

SUNDAY SEPTEMBER 5
8:30 AM
BEASLEY FAMILY SPECIAL
INTENTIONS

11:00 AM
(OPENING)



Eastern Shore
Medical Weight Loss
251-625-4030

Physician Supervised
FDA Approved Pre-
scription Weight Loss

Collections

Main collection details for will be printed on 3 October weekend bulletin for August 22, 29, September 5,12, 19 & 26.
Catholic Foundation: \$ 445,000



In the beginning was the word...
Our Lady of Lourdes Liturgy Committee



ANNOUNCEMENTS

Men's Retreat on 10,11, 12 September for registration
Contact: Paul Holiday 251-454-8208

Bake sales on 18 & 19 September, Knights will sell Boston Butt on 23 October
So, please buy and support that at least it might cover some expenses for benefit night

19 th Annual Benefit Night – November 13, 2021
Our Lady of Lourdes Catholic Church – 1621 Boykin Blvd. Mobile, AL

\$100.00 – Admits 2 to Dine with Beer & Wine

Doors Open at 5:30PM – Dinner Served at 6:00PM – Drawings begin at 7:00PM
A Valid ticket MUST be presented for ENTRANCE & TO CLAIM ANY PRIZE.

Need not be present to win.

Two (2) tickets drawn every half hour - \$500.00 each
Final ticket drawn – winner gets \$5,000.00
Must be 21 to attend.

WEEKLY READINGS

Sunday August 29
Dt 4:1-2, 6-8
Jas 1:17-18, 21b-22, 27
Mk 7:1-8, 14-15, 21-23
Twenty-second Sunday in Ordinary Time

Monday August 30
1 Thes 4:13-18
Lk 4:16-30
Monday of the Twenty-second Week in Ordinary Time

Tuesday August 31
1 Thes 5:1-6, 9-11
Lk 4:31-37
Tuesday of the Twenty-second Week in Ordinary Time

Wednesday September 1
Col 1:1-8
Lk 4:38-44
Wednesday of the Twenty-second Week in Ordinary Time

Thursday September 2
Col 1:9-14
Lk 5:1-11
Thursday of the Twenty-second Week in Ordinary Time

Friday September 3
Col 1:15-20
Lk 5:33-39
Memorial of Saint Gregory the Great, Pope and Doctor of the Church

Saturday September 4
Col 1:21-23
Lk 6:1-5
Saturday of the Twenty-second Week in Ordinary Time



REV. PRABHU AROCKIASAMY, PASTOR
ED CONNICK, DEACON



1621 Boykin Blvd
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Church Email: ollparish@att.net
Church Phone Number: 251-479-9885
www.ourladyoflourdesparish.com
Office hours:
Monday : Office Closed
Tuesday—Friday : 9AM to 1PM
SATURDAY & SUNDAY : OFFICE CLOSED

August 29 2021
Twenty-second Sunday in Ordinary Time

EUCCHARISTIC ADORATION, SACRAMENT OF RECONCILIATION AND MASS SCHEDULES

SATURDAY
3:15PM
EUCCHARISTIC ADORATION & CONFESSION
3:30 PM – HOLY ROSARY
4:00 PM – HOLY MASS

SUNDAY
8:00 AM – EUCCHARISTIC ADORATION
8:30AM HOLY MASS
10:30 AM – EUCCHARISTIC ADORATION
11:00AM HOLY MASS

REGULAR WEEKDAYS
MONDAY- COMMUNION SERVICE
TUESDAY-FRIDAY
8:00 AM – HOLY MASS

ANNOUNCEMENTS

The Mobile ACCW will have its quarterly fall meeting and luncheon on Wednesday, September 15, 2021. It will be held at St. Ignatius Parish in the Marian Center. Registration is from 9-10am. The meeting will begin at 10:00 am with mass following at 11:00am. Lunch will be served after Mass. Lunch is \$ 13.00

Please make reservations by September 10, 2021 to Carlee Russell at (251) 533-4771 carlee.russell@icloud.com

Tour on Compendium of the Catechism of the Catholic Church

128. Why is the Resurrection at the same time a transcendent occurrence?

The Resurrection of Christ was not a return to earthly life. His risen body is that which was crucified and bears the marks of his passion. However it also participates in the divine life, with the characteristics of a glorified body. Because of this the risen Jesus was utterly free to appear to his disciples how and where he wished and under various aspects.

130. How is the Resurrection the work of the Most Holy Trinity?

The Resurrection of Christ is a transcendent work of God. The three Persons act together according to what is proper to them: the Father manifests his power; the Son "takes again" the life which he freely offered (*John* 10:17), reuniting his soul and his body which the Spirit brings to life and glorifies.

131. What is the saving meaning of the Resurrection?

The Resurrection is the climax of the Incarnation. It confirms the divinity of Christ and all the things which he did and taught. It fulfills all the divine promises made for us. Furthermore the risen Christ, the conqueror of sin and death, is the principle of our justification and our Resurrection. It procures for us now the grace of filial adoption which is a real share in the life of the only begotten Son. At the end of time he will raise up our bodies.

"Jesus Ascended into Heaven and Is Seated at the Right Hand of God the Father Almighty"

132. What does the Ascension mean?

After forty days during which Jesus showed himself to the apostles with ordinary human features which veiled his glory as the Risen One, Christ ascended into heaven and was seated at the right hand of the Father. He is the Lord who now in his humanity reigns in the everlasting glory of the Son of God and constantly intercedes for us before the Father. He sends us his Spirit and he gives us the hope of one day reaching the place he has prepared for us.

"From thence He shall come to judge the living and the dead"

133. How does the Lord Jesus now reign?

As the Lord of the cosmos and of history, the Head of his Church, the glorified Christ mysteriously remains on earth where his kingdom is already present in seed and in its beginning in the Church. One day he will return in glory but we do not know the time. Because of this we live in watchful anticipation, praying "Come, Lord" (*Revelation* 22:20).

134. How will the coming of the Lord in glory happen?

After the final cosmic upheaval of this passing world the glorious coming of Christ will take place. Then will come the definitive triumph of God in the parousia and the Last Judgment. Thus the Kingdom of God will be realized.

135. How will Christ judge the living and the dead?

Christ will judge with the power he has gained as the Redeemer of the world who came to bring salvation to all. The secrets of hearts will be brought to light as well as the conduct of each one toward God and toward his neighbor. Everyone, according to how he has lived, will either be filled with life or damned for eternity. In this way, "the fullness of Christ" (*Ephesians* 4:13) will come about in which "God will be all in all" (*1 Corinthians* 15:28).

CHAPTER THREE

I Believe in the Holy Spirit

136. What does the Church mean when she confesses: "I believe in the Holy Spirit"?

To believe in the Holy Spirit is to profess faith in the Third Person of the Most Holy Trinity who proceeds from the Father and the Son and "is worshipped and glorified with the Father and the Son". The Spirit is "sent into our hearts" (*Galatians* 4:6) so that we might receive new life as sons of God.

137. Why are the missions of the Son and the Holy Spirit inseparable?

In the indivisible Trinity, the Son and the Spirit are distinct but inseparable. From the very beginning until the end of time, when the Father sends his Son he also sends his Spirit who unites us to Christ in faith so that as adopted sons we can call God "Father" (*Romans* 8:15). The Spirit is invisible but we know him through his actions, when he reveals the Word to us and when he acts in the Church.

138. What are the names of the Holy Spirit?

"The Holy Spirit" is the proper name of the third Person of the Most Holy Trinity. Jesus also called him the Paraclete (Consoler or Advocate) and the Spirit of Truth. The New Testament also refers to him as the Spirit of Christ, of the Lord, of God - the Spirit of Glory and the Spirit of the Promise.

139. What symbols are used to represent the Holy Spirit?

There are many symbols of the Holy Spirit: *living water* which springs from the wounded Heart of Christ and which quenches the thirst of the baptized; *anointing* with oil, which is the sacramental sign of Confirmation; *fire* which transforms what it touches; the *cloud*, dark or luminous, in which the divine glory is revealed; the *imposition of hands* by which the Holy Spirit is given; the *dove* which descended on Christ at his baptism and remained with him.

To Be Continued Next Week

Gospel Reflection

Dear Brothers and sisters In Jesus Christ, This Sunday, our lectionary returns to Mark's Gospel after a number of Sundays in which we heard the Bread of Life discourse from the Gospel of John. Recall that we focus on the Gospel of Mark in Lectionary Cycle B, but substitute John's report of the multiplication of the loaves and fishes for Mark's report of this event.

In today's Gospel, Mark provides a significant amount of information about the Jewish observance of ritual-purity laws. Most scholars believe that Mark includes this information because his audience includes Gentile Christians who have no knowledge or experience of these laws. We can infer, therefore, that many in Mark's community were not Jewish Christians.

In this Gospel, Mark addresses the question of which Jewish practices would also be observed in the newly emerging Christian community. This was a significant question for the early Christian Church, especially in communities that included both Jewish and Gentile converts to Christianity. We also hear this question addressed in the letters of Paul with regard to table fellowship. In Gospel passages such as the one today, we see the Gospel evangelists finding justification for a Christian practice distinct from Judaism in the remembrances of Jesus' teaching and the practice of his first disciples.

Jesus first criticizes the Pharisees for putting human tradition above God's Law. Here, Jesus is referring to the tradition of the elders, the teachings of the Pharisees, which extended the ritual-purity laws of Temple worship to everyday Jewish life. Jesus criticizes the Pharisees for making this tradition equal to and as binding as the Law of Moses.

Next, Jesus comments on the meaning behind the Pharisees' language of holiness—clean and unclean. Jesus teaches that a person is not defiled by the food that enters his or her body, but rather by sin that emerges from his or her words and actions. In this teaching, Jesus un-masks a deeper question behind the one posed to him by the Pharisees. The real issue is holiness, which is not found in external acts alone. Holiness comes from within and is evidenced in the actions and attitudes that emerge from a person's life.

If we read today's Gospel carefully, we will see a pattern in Jesus' teaching method that will be repeated in the weeks ahead. Jesus' first teaching is directed to the Pharisees who questioned him. Jesus' words are then directed to the crowd, teaching that a person is defiled by his or her words and actions, not by the food that he or she eats. In verses omitted in today's reading, we learn that Jesus returned home with his disciples, who in turn questioned him about what he had taught. The words we read at the conclusion of today's Gospel are addressed to Jesus' disciples. Mark's narrative shows several audiences for Jesus' teaching: his antagonists, the crowds, and Jesus' disciples. As we see in this reading, the words to the Pharisees are often words of challenge. The teaching to the crowds is often a general, sometimes cryptic, message. With the disciples, who often misunderstand Jesus' words, further explanation is offered about his message and its meaning.

Jesus' words challenge us as well. In our desire to show that we are holy, we might also give too much credence to externals, following rules without thinking about the intention behind them. Jesus reminds us that we do not make ourselves holy by our actions. Rather, we become holy when we allow God's Spirit to transform us. Our actions should be an expression of the conversion of our heart to God and to God's ways.

In the name of the Father and of the Son and of the Holy Spirit. Amen

Rev. Prabhu Arockiasamy.

PRAYER LIST

Anita Barclay, Campbell Berger, Katherine Berger, Bethany Ann Boltz, Roy Williams, Logan Bowers, Clement Boney, Jerry Boyes, Patrick Webb Brownlie-Carey, Noli Casaus, Teresa Coleman, Lee Cooley, Peter Cooley, Anita Cowart, Anne Davidson, Lemuel Dickinson, Daniel Dorriety, Marquitta Dukes, John Dumas, Dodie Dumas, Johnny Finch, Louise Frontz, Tim Frontz, Janet Gafford, Tony Golemon, Ginny Johnston, MaryAnn Keith, Dennis Keith, Liz Kilborn, Edward Kimbrough, Debora Klaus, Steven Kuszynski, Shirley Lacy, Michael Langan, Alfred Leonard, Margie Lord, Rodney Lundy, Shirley McDonald, Mary McKeough, Patricia McRoy, Craig Miley, Archie Moore, Elaine Moore, Wally Neese, Kenny Nixon, Tiffany Neese, Darlene O'Rourke, James M. O'Rourke, Alex Paneda, Lita Paneda, Scott Peck, Glenda Pose, Ursula Quintana, Kaitlyn Reynolds, Dorothy Sanchez, Simon Schum, Cindy Snow, Tootie Spikes, Mandy Spotswood, Curtis Steiner, Rita Steiner, Todd Stringfellow, Barbara Thomas, Katelyn Tillman, Tyler Upton, Norma Villanueva, Anna Visperas, Rudy Visperas, Melanie Wacker, Albert Washington, Heather Washington, Darlene Watson, Lou Watt, Brad Wells, Bubba Williams, Bobby Zarate, Diane Little, Joyce Ladnier, Roy Still, William Patrick A. Fred L. Lorge, Joan A. Lorge, Barbara Smith, Frank Seltzer, Dennis Cottrell, Pete, Sim Barksdale, Joey Murphy, Chuck Simmons, Damian Turk, John O'Conner, Fr. Francis J. Sofie Jr., Megan, Stephen Wiese, Jeremy Summerlin, Matthew wiese, Mr. & Mrs Ronald Summerlin, Raymond Floyes, Bridget Sprinkle, Myles Harris

MASS OPENINGS

September 7—Opening
September 8—Opening
September 9—Opening
September 10—Opening
September 11—Opening
September 12—Beasley Family Special Intentions
September 14—Opening
September 15—Opening
September 16—Special Intention of Thomas Josphe
September 17—Opening
September 18—Opening