

SEPTEMBER 2026

@ St Francis de Sales Catholic Church, Mableton, GA

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30 14th Sunday after Pentecost 7 am Mass (frf) 8:30 am Mass (frf) 9:30 Catechism enrollment 10:30 am sung Mass (frh) 1 pm Mass (frh)	31 St Raymond Nonnatus, <i>Confessor</i> 6:30 am Mass (frf) 9 am Mass (frh)	SEPTEMBER 1 St Giles, <i>Confessor</i> 6:30 am Mass (frf) 12 noon Mass (frh)	2 St Stephen of Hungary, King, <i>Confessor</i> 6:30 am Mass (frf) 9 am Mass (frh) 7 pm Inquiry Class (frf)	3 St Pius X, <i>Pope & Confessor</i> 6:30 am Mass (frf) 12 noon Mass (frh) 5:30-8 pm Adoration 6-7 pm Confession	4 Sacred Heart of Jesus 6:30 am Mass & devotions (frf) 7 pm Mass & Holy Hour (frh)	5 Immaculate Heart of Mary 7 am Mass & devotions (frf) 9 am Mass & devotions (frh)
6 15th Sunday after Pentecost 7 am Mass (frh) 8:30 am Mass (frh) 10:30 am sung Mass (frf) 1 pm Mass (frf)	7 (Labor Day) Feria 6:30 am Mass (frh) 9 am Mass (frf)	8 Nativity of BVM 6:30 am Mass (frh) 12 noon Mass (frf)	9 St Peter Claver, <i>Confessor</i> 6:30 am Mass (frh) 9 am Mass (frf) 7 pm Inquiry Class (frh)	10 St Nicholas of Tolentino, <i>Confessor</i> 6:30 am Mass (frh) 12 noon Mass (frf)	11 (frf away) Ss Protus & Hyacinth, <i>Martyrs</i> 6:30 am Mass (frf) 7 pm Mass & Holy Hour (frh)	12 (frf return) Most Holy Name of Mary No 7 am Mass 9 am Mass (frh) 9am-1:30 pm FNE 10:15-11:30 am Adult Catechism (frh)
13 16th Sunday after Pentecost 7 am Mass (frf) 8:30 am Mass (frf) 9:30-10:15 am CCD 10:30 am sung Mass (frh) 1 pm Mass (frh)	14 Exaltation of the Holy Cross 6:30 am Mass (frf) 9 am Mass (frh)	15 Seven Sorrows of BVM 6:30 am Mass (frf) 12 noon Mass (frh)	16 Ss Cornelius, <i>Pope & Cyprian, Bishop, Martyrs</i> 6:30 am Mass (frh) No 9 am Mass 7 pm Inquiry Class (frh)	17 Stigmata of St Francis 6:30 am Mass (frf) 12 noon Mass (frh)	18 St Joseph Cupertino, <i>Confessor</i> 6:30 am Mass (frh) 7 pm Mass & Holy Hour (frf)	19 St Januarius, <i>Bishop & Comp., Martyrs</i> 7 am Mass (frh) 9 am Mass (frf) 10:30 am Confraternity of Christian Mothers (frf)
20 17th Sunday after Pentecost 7 am Mass (frh) 8:30 am Mass (frh) 9:30-10:15 am CCD 10:30 am sung Mass (frf) & potluck (3 rd Sunday's) 1 pm Mass (frf)	21 St Matthew, Apostle & Evangelist 6:30 am Mass (frh) 9 am Mass (frf)	22 St Thomas of Villanova, <i>Bishop & Confessor</i> 6:30 am Mass (frh) 12 noon Mass (frf)	23 Ember Wednesday 6:30 am Mass (frh) 9 am Mass 7 pm Inquiry Class (frf)	24 (frf away to 9/28) O.L. of Ransom 6:30 am Mass (frf) 12 noon Mass (frh) 7:30-9 pm Parish Council	25 Ember Friday No 6:30 am Mass 4:30-6:45 pm FNE 7 pm Mass & Holy Hour (frh)	26 Ember Saturday No 7 am Mass 9 am Mass (frh) Ss Mary & Martha Guild (10 am)
27 18th Sunday after Pentecost No 7 am Mass 8:30 am Mass (frh) 9:30-10:15 CCD 10:30 am sung Mass (frh) 1 pm Mass (frh)	28 (frf return) St Wenceslaus, Duke & <i>Martyr</i> 6:30 am Mass (frh) No 9 am Mass	29 Dedication of St Michael the Archangel 6:30 am Mass (frh) 7 pm sung Mass (frf)	30 (frh away to 10/15) St Jerome, Priest, <i>Confessor & Doctor</i> 6:30 am Mass (frh) 9 am Mass (frf) 7 pm Inquiry Class (frf)	October 1 St Remigius, <i>Bishop & Confessor</i> No 6 am Mass 12 noon Mass No Adoration	2 Sacred Heart of Jesus / Holy Guardian Angels No 6:30 am Mass 7 pm Mass & Holy Hour	3 Immaculate Heart of Mary / St Teresa of the Child Jesus No 7 am Mass 9 am Mass

The 7-spiritual works of mercy are scriptural & have been practiced since apostolic times; St. Thomas Aquinas defends them in his Summa Theologica (II-II, Q.32, *Of Almdeeds*):

To admonish the sinner: “There will be more joy in heaven over one sinner who repents than of the ninety-nine which need not repentance.” (Lk 15:7) Again, to correct a sinner is an act of mercy; a payment towards the debt we owe our neighbor, “Owe no man anything, but to love him.” (Rm 13:18). Again, correcting a sinner is an act of true kindness, BUT it must be done prudently. In general, we are bound to admonish the sinner if we know it will do him more good than harm e.g., he will not become angrier & sin more; a superior is more obliged to correct those beneath him; the degree of sin may warrant a correction more or less harsh. Twice, in defense of God’s honor, Jesus Christ violently threw out money changers and them that bought and sold in the Temple. As regards himself, however, he gently rebuked the high priest’s servant who had hit him unjustly, “If I do wrong, testify to the wrong; but if I speak in truth, why do you strike me.” (Jn 18:23). Likewise, after Judas’ kiss of betrayal, Jesus kindly corrected him: “Friend, where to have you come?” (Mt 26:48). And, as we know, he often and calmly chided his own disciples for their lack of belief e.g., “Why are ye fearful, ye of little faith?”

To instruct the ignorant: “Go into the whole world and proclaim the good news to all creation.” (Mk 16:1) St Paul does this in all his epistles. This spiritual work demands we know the truth of what we are saying, otherwise it is the blind leading the blind to no good end e.g., once, a zealous & well-meaning Catholic went about broadcasting: “The Lord told me that receiving Communion in the hand is a mortal sin.” This is speaking through ignorance: the Church does not teach this, and the priest had to deal with the consequent confusion. (The prudence of communion in the hand, however, can be debated.)

To counsel the doubtful: “Peace I leave with you, my peace I give unto you... Let not your hearts be troubled.” (Jn 14:27) To be in doubt is stressful, especially on matters of salvation. The Incarnation is the strongest proof God could ever give mankind to remove any doubt that he is loved by his Creator, “God so loved the world as to give his only begotten son, that whosoever believes in him may not perish, but have everlasting life.” (Jn 3:16) “Greater love than this no man has, that a man lay down his life for his friends.” (Jn 15:13)

To comfort the sorrowful: “Come to me, all you who are weary and burdened, and I will refresh you.” (Mt 11:28) Sorrow over earthly loss and, more, over guilt and shame for sin, are always unwelcomed human experiences; and both are objects of our Lord’s compassion and should be of his follower.

To bear wrongs patiently: “Love your enemies, do good to them that hate you, bless those who curse you.” (Lk 6:27-28) Bearing wrongs patiently was the whole life of Jesus Christ. He continues this work, mystically, in His Eucharistic Presence. We want to cry out: “O dear Lord, truly Thou are most patient, seemingly, even to a fault!” How well do I practice this work?

To forgive injuries: “Forgive us our trespasses as we forgive those who trespass against us.” (Mt 6:12) This work is supremely witnessed in the very first words from the Cross: “Forgive them Father for they know not what they do.” (Lk 23:24) Am I following this example?

To pray for the living & the dead: “Father, I desire that they, too, may be with me where I am.” (Jn 17:24). This is the easiest of all. Indeed, many daily prayers of the Church end: “And may the souls of the faithful departed through the mercy of God rest in peace. Amen.” Are we doing this ourselves?

These are the 7-spiritual works of mercy. It may help to give them an acronym: FIPBACC or **ForgiveInstructPrayBearAdmonishComfortCounsel**. To further impress them onto our minds suppose we insert them into St Matthew's Gospel, (Mt 25:31-45) wherein Jesus Christ describes Judgement Day.

“When the Son of man shall come in his majesty, and all his angels with him, he shall sit upon his seat of majesty. And all the nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separates the sheep from the goats. The sheep will be at his right hand, and the goats on his left. Then the king shall say to them that shall be on his right:

“Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For **I had sinned, and you admonished me; I was ignorant, and you instructed me; I was in doubt, and you gave me counsel; I was sorrowful, and you comforted me; I wronged you, and you were patient with me; I injured you, and you forgave me; I was living and I was dead and you prayed for me.**” Then the just shall answer him, saying: Lord, when did we see thee in sin and admonish thee; ignorant and instruct thee; in doubt, and counsel thee; in sorrow and comfort thee; when did you wrong me, and I was patient with thee; or injury me, and I forgave; in need of prayer and prayed for thee? And the king answering shall say to them: **Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me.**” (*Note, charity for our neighbor is for the sake of God.*)

Then he shall say to them that shall be on his left hand: “Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. For **I had sinned, and you did not admonish me; ignorant and you did not instruct me; doubtful and you gave me no counsel; I had wronged you, and you were impatient with me; I had injured you, and you did not forgive me; and when I was alive or dead, you did not pray for me.**” Then they shall answer him, saying: Lord, when did we see you so and did not minister to thee? Then he shall answer them, saying: **Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me.**” And these shall go into everlasting punishment; but the just, into life everlasting.”