

Blessed Sacrament Catholic Church

August 5th/August 6th 2017: Feast of the Transfiguration



1460 Pearson Avenue SW
Birmingham, Alabama 35211

Phone: (205) 785-9840

E-mail: church@myblessedsacrament.org

Website: www.myblessedsacrament.org

Pastor

Rev. Jim W. Booth

Religious Education

Ann Noblitt

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.

Weekday Masses: 8:30 a.m.

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.

CONTRIBUTION ENVELOPES: If you have requested contribution envelopes, they are in the front vestibule on the shelf across from the television.

IN MEMORIAM: In memory of Eileen Schauer, the sanctuary lamp will burn for the repose of her soul from August 6th to August 12th. The sanctuary lamp will burn for the repose of Beverly Grisham from August 13th until August 19th.

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

FATHER JAMES E. COYLE MEMORIAL MASS: Let us remember a holy priest killed in the line of duty. A memorial Mass will be offered on Friday, August 11th at 12:10 p.m. at the Cathedral of St Paul. Mass will be followed by a reception and a reflection upon the life of Fr Coyle.

HOMESCHOOL MASS: All Catholic Homeschoolers are invited to a Beginning of the Year Mass at the Cathedral of St. Paul on Friday, September 8th at 10:00 a.m. Reception to follow; please bring a dish to share. Come join other Catholic homeschoolers to begin the school year in prayer and fellowship! For more information, please contact Susan Fay at staabhm@gmail.com

SEMINARY VISIT: Young men aged 16-18 are invited to learn more about seminary life and enjoy a nice weekend in New Orleans. Fr Jerabek will lead a group from October 26th to 29th. Please email fatherjerabek@outlook.com to reserve your spot or call (205) 251-1279 x 103. The group will leave after school (i.e. late afternoon) on Thursday, October 26th and return in the evening of Sunday, October 29th. There is no cost. An “excuse letter” can be provided for those in public or private schools. Deadline for reservation is September 15th.

2017 HIGH MASS DATES: Tuesday, August 15th (Assumption of the BVM, Tuesday 6:00 p.m.); September 3rd (13th Sunday After Pentecost); October 29th (Christ the King); December 17th (Gaudete Sunday); Sunday, December 24th (Christmas Eve, 8:00 p.m.)

EMPLOYMENT OPPORTUNITY: Combine your faith and career at EWTN. They are searching for qualified candidates for the following positions: Radio Operator, Viewer Services Representative, and Groundskeeper. Information on job requirements can be found at www.ewtn.com. Please email cover letter, salary requirements & resume to humanresources@ewtn.com

ADDITIONAL LATIN MASSES: We are planning on adding one to two Latin Masses during the week starting this fall. These will be in addition to our English Masses and will not impact the 8:30 a.m. daily Mass at all. The time and day(s) for the additional Latin Masses are currently TBD.

PRAY FOR OUR SEMINARIANS: Please continue to pray for our men studying for the priesthood: Deacon Jonathan Howell, Connor Chandler, Chris Green, Justin Ward, Daniel Sessions, and Charles Deering. We also need to fervently pray for those who are discerning a call to the priesthood. We will need 12-15 men entering into the seminary by 2020 or we face the closing or consolidation of parishes.

PARISH SUPPORT: The collection for last weekend was \$2744 and the Preservation Fund contributions totaled \$740. As always, many thanks for your generosity.

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

Mon, July 7:	*8:30 a.m.	† Bonnie Lee (by Helen Brandley)
Tues, August 8:	*8:30 a.m.	Special Intention for Victor Rumore (by the Hahn Family)
Wed, August 9:	*8:30 a.m.	Special Intention for Johanna Thompson (by Blessed Sacament)
Thur, August 10:	*8:30 a.m.	† Stafford Juneau (by the Sampedro Family)
Fri, August 11:	*8:30 a.m.	† Robert & Susie Brandley (by Helen Brandley)
Sat, August 12:	4:00 p.m.	Special Intention for Donna Ayers (by the Hahn Family)
Sun, August 13:	9:00 a.m.	<i>Pro Populo</i>
	10:45 a.m.	Special Intention for Kris Flemming (by Allison & Charlie Rumore)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Ella Mae Hale, Paul Herrmann, Br. Gus Campion, OSB, Debbie Zeller, Fr Jim Macey, Peter Ransom, Victor Rumore, Wayne Little, Maria Morin, Anthony Morris, Andrea Little, Darleen Schultz, Laura Minjares, Tommy Priola, Joseph Edwards, John Minjares Sr., Fr Joseph Underwood, George Dunham, Rebecca Rice, Michael Guthrie, Mike Hale, Kay Junk, Ed Thomas, Liz Pate, Fran Costanza, Spencer Hale Family, Christine Cover, Mary Thornton, Jeannette Johnson, Liz Bailey, Thatcher Kerzie, Bill McCann, Simmes Bevill, Malcolm Perry, Koslyn Chism, Anna Marie Madison, Kathleen Strawmeyer, Cindy Little, Rebecca Morris, Stan Trawick, David Henning, Bill Bankson, Bill Mara, Loretta Mara, Don Broseman, Lillie Rumore, Jennie Sciro, Stephanie Perry, Marcus Perry, Cynthia Daniel, and Jackie Modica.

NEXT WEEK'S MASS READINGS

4:00 p.m. Nineteenth Sunday in Ordinary Time	1Kgs 19:9,11-13, Rom 9:1-5, Mt 14:22-33
9:00 a.m. Nineteenth Sunday in Ordinary Time	1Kgs 19:9,11-13, Rom 9:1-5, Mt 14:22-33
10:45 a.m. Tenth Sunday After Pentecost	1Cor 12:2-11, Lk 18:9-14

The Sacraments: Celebrated

If we acknowledge that many regard ritual with disdain, then there are three basic possibilities that one who holds ritual in contempt might embrace in response. First, if ritual is disparaged as mindless repetition, which is a simpleminded understanding of ritual in the first place, then there will be a tendency toward introducing novelties. For example, the Church in the west (i.e., the Roman Rite) has had basically one Eucharistic Prayer for the last seventeen centuries (the Eastern Rites tend to have two or three). This would be Eucharistic Prayer I in the modern Roman Rite, otherwise known as the Roman Canon. Over the centuries, there were minor variations on the Roman Canon in some localities or within some religious orders, but the basics of the prayer were largely universal. Since 1970, however, we now have a multitude of Eucharistic Prayers. There are the four basic Eucharistic Prayers (I, II, III, and IV), four Eucharistic Prayers for various needs and occasions, two Eucharistic Prayers for reconciliation, and three Eucharistic Prayers for Masses with children. So, we now have thirteen Eucharistic Prayers, which some would say is twelve too many while the common practice of the Church suggests it is ten too many. After all, if you walked into any Roman Rite Catholic Church on any given Sunday there would be better than a 99% chance of hearing Eucharistic Prayer I, II, or III and there would be a about a 90% chance of hearing Eucharistic Prayer II or III. In other words, the common practice of the Church suggests that repetition is not bad in and of itself. That ten of the thirteen Eucharistic Prayer are almost never used suggests that there is no need whatsoever for there to be innovation.

The second response in rejection of the ritual aspect of the sacraments is to attempt to make things more ‘meaningful’ as if we could make baptism or the Eucharist more meaningful. The most common expression of this tendency is making the Mass a means of feeling good about ourselves. For example, much of modern church music is us-focused. Songs like ‘Gather Us In,’ ‘We Are the Light of the World,’ ‘All Are Welcome,’ ‘Let Us Build a House,’ ‘This Little Light of Mine,’ and ‘We Come to Share Our Story’ are but a few examples where the hymn is about us more than it is about God or even exclusively about us. The worst culprits, however, are priests. So many priests today preach a milquetoast Gospel that dares not challenge the complacent or proclaim sin for what it is. This cheats God’s mercy by overlooking why we need His forgiveness in the first place and shortchanges His love for us by suggesting that we are somehow loveable by nature as opposed to God having chosen to love us despite of who we are or what we have done.

The third response in disdain of the ritual element in the liturgy is to misinterpret what it means to celebrate the sacraments. If we were to ask what it means to celebrate, many people would have the image of a birthday party or an Iron Bowl victory bash in mind. It would be exuberant, it would be unmistakably joyful, it would be fun filled, it would be entertaining, and so on. This third response is often closely allied with the first two. It is filled with innovations foreign to the Mass in particular, such as dancing, clapping of hands, holding of hands, the use of puppets, balloons, and clergy vested as clowns to name but a few. And there is also a tendency to have the clergy forsake their role and to have lay people perform functions generally reserved to the clergy. This is supposed to combat so-called clericalism and to make the laity more involved, making participation at Mass somehow more meaningful.

Sadly, we have lost the basic and classic meaning of the word celebrate. At its root, celebrate means to solemnize, observe, frequent, and praise. Thus, a funeral or the conferral of last rites is no less a ritual celebration than a wedding or a baptism. Understood in this proper sense, there is no need to make things more meaningful but to make them more solemn, there is no need to innovate but a need to frequent, and there is no need to focus on us but on the praise of God from whom all of the fruits of the sacraments ultimately flow.