

Blessed Sacrament Catholic Church

**February 23rd/February 24th 2019: 7th Sunday of Ordinary Time (English)
Sexagesima Sunday (Latin)**



**1460 Pearson Avenue SW
Birmingham, Alabama 35211
Phone: (205) 785-9840**

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Website: www.myblessedsacrament.org**

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 Howard Von Hagel, the sanctuary lamp will burn for the repose of his soul from February 24th to March 2nd. The sanctuary lamp will burn for the repose of Robert C. Bryant from March 3rd until March 9th.

LASAGNA DINNER: Blessed Sacrament will be having our annual Lasagna Dinner following the 4:00 p.m. Mass next Saturday, February 23rd. Come one and come all to this homecoming event.

FIRST FRIDAY: We will have our First Friday English Mass on March 1st at 8:30 a.m. in the Rectory followed with Adoration and Benediction and a Latin Low Mass at 6:30 p.m. in the Church.

FIRST SATURDAY: First Saturday Mass will be offered in Latin at 8:30 a.m. on March 2nd. Altar server training, choir practice, and Martha and Mary Altar Sodality will follow Mass.

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

MARDI GRAS PARTY: Saint Patrick's Catholic Church in Adamsville will host their annual Mardi Gras party next Saturday, February 23rd from 6:00 to 10:00 p.m. There will be musical entertainment and dancing. St. Patrick's: 301 Shamrock Trail, Adamsville, (205) 798-5326. \$25.00 per person, restricted to adults only. Hosted by and benefitting St. Patrick's St. Vincent de Paul Conference. For tickets, please contact Pat Roden at patroden@yahoo.com

MARDI GRAS DINNER DANCE: We will have a dinner dance in the Parish Hall on Saturday, March 2nd 2019 following the 4:00 p.m. Mass. All are invited to dine and dance.

GOLF FORE LIFE: The Her Choice Birmingham Women's Center annual golf tournament – a scramble format – will be played on Friday, April 5th at Highland Park Golf Course. Highland Golf Course is a great course and fun for golfers of all skill levels. Please come play golf and help raise money for Her Choice, a pro-life pregnancy resource center. Lunch will be provided beginning at 12:00 p.m. and tee-off will be at 1:00 p.m. The cost is \$250 (\$125 of which is tax deductible) per individual golfer and prizes will be awarded immediately following the tournament. Questions can be directed to Jim Pinto at (205) 447-8796 or Her Choice at (205) 447-8796. Please register at <http://www.herchoicebirmingham.org>

2019 HIGH MASS SCHEDULE: Sunday, March 31st (Laetare Sunday); Thursday, April 18th (Holy Thursday); Sunday, April 21st (Easter); Sunday, May 26th (1st Communion); Sunday, June 9th (Pentecost); Thursday, June 20th (Corpus Christi); Thursday, August 15th (Assumption of BVM); 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).

PARISH SUPPORT: The collection for last weekend was \$5218 and \$400 were collected for the Preservation Fund. Thanks for your generosity.

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

Sat, Feb 23: 4:00 p.m. † Rebecca Rice (by Bill and Marian Dinan)
Sun, Feb 24: 9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Wendy Donellan (by Mary Donellan)
Mon, Feb 25 *8:30 a.m. † Howard Von Hagel (by Linda Miller)
Tues, Feb 26: *8:30 a.m. † John Sciro (by Jennie Sciro)
Wed, Feb 27: *7:00 a.m. † Charlie Alongi (by Jennie Sciro)
*8:30 a.m. Special Intention for Levi Ray (by Ann Noblitt & Ginny Daniel)
Thur, Feb 28: *8:30 a.m. † Neal Tallie (by Ann Noblitt & Ginny Daniel)
Fri, Mar 1: *8:30 a.m. † Mary Dirgo (by Teneda Latham)
6:30 p.m. Special Intention for our next Bishop
Sat, Mar 2: 8:30 a.m. Special Intention for Baby Daniel Strickland (by the Gagnon Family)
4:00 p.m. Special Intention for Levi Ray (by the Bryant Family)
Sun, Mar 3: 9:00 a.m. Pro Populo
10:45 a.m. † Ben Paquette (by the Gagnon Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Kenneth Levesque, Kathryn Ransom Mahon, Levi Ray, John Minjares, Sr., Christopher Chism, Anthony Timpa, Virginia Files, Danny Rohling, Vinita Kelley, Penny Vaughn, 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, Kay Junk, Liz Pate, Fran Costanza, Christine Cover, Liz Bailey, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Anna Marie Madison, Kathleen Strawmeyer, Cindy Little, Stan Trawick, David Henning, Bill Bankson, 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. 8 th Sunday in Ordinary Time	Sir 27:4-7, 1Cor 15:54-58, Lk 6:39-45
9:00 a.m. 8 th Sunday in Ordinary Time	Sir 27:4-7, 1Cor 15:54-58, Lk 6:39-45
10:45 a.m. Quinquagesima Sunday	1Cor 13:1-13, Lk 18:31-43

Four Sins that Cry Out

The sin of Adam and Eve has certainly burdened mankind for millennia and will do so until the very end of time. While we have baptism and confession on our side, we'd probably rather not sin in the first place. But our tendency to sin is traceable to our fallen nature inherited from our first parents. It did not take long for that tendency towards sin to manifest itself in a major way. In the slaying of Abel by Cain, we see one of the most serious sins of all inflicted on his own brother. This sin, the unjust taking of a human life, is so serious that God confronts Cain, saying “*Where is your brother Abel?*” *He answered, ‘I do not know. Am I my brother’s keeper?’ God then said: ‘What have you done? Your brother’s blood cries out to me from the ground!’*” (Gen 4:9-10). This sin is one of the four types of sin that cry out to heaven.

The second sin that cries out to heaven is the sin of Sodom and Gomorrah. Walking with Abraham in the appearance of a man, the Lord said “*The outcry against Sodom and Gomorrah is so great, and their sin so grave, that I must go down to see whether or not their actions are as bad as the cry against them that comes to me. I mean to find out*” (Gen 18:20-21). Modern reinterpretations, nay deliberate misinterpretations, would have the sin of Sodom and Gomorrah to be inhospitality. Hardly. The sin has always been understood as a grievous violation of the 6th Commandment. Indeed, violations of the 6th Commandment of an unnatural sort (Gen 6:1-4) brought about the Great Flood and destruction was visited upon Sodom and Gomorrah for the same reason. Furthermore, the unfortunate deliberate misinterpretation of this sin that cries to heaven is not based on one of the Ten Commandments nor is it really one of the 613 commandments in the Law given to Moses. No, hospitality was a social norm common throughout the ancient Middle East and, as such, is a human precept instead of a divine commandment. One has to wonder if the current crisis in the clergy was not aided and abetted by this attempt to make certain acts appear less serious or even legitimate.

The third sin that cries out to heaven is oppression, especially in the form of enslavement. After the ancestors of Jacob began living in Egypt, a pharaoh who did not care what Jacob had done for the people of Egypt enslaved the Israelites. “*The Israelites groaned under their bondage and cried out, and from their bondage their cry for help went up to God. God heard their moaning and God was mindful of his covenant with Abraham, Isaac and Jacob*” (Ex 2:23-24). Addressing Moses at the burning bush, the Lord says “*I have witnessed the affliction of my people in Egypt and have heard their cry against their taskmasters, so I know well what they are suffering*” (Ex 3:7).

Finally, the fourth sin that cries out to heaven comes from the New Testament. Speaking to the wealthy, James writes “*Your wealth has rotted away, your clothes have become moth-eaten, your gold and silver have corroded, and that corrosion will be a testimony against you; it will devour your flesh like a fire. You have stored up treasure for the last days. Behold, the wages you withheld from the workers who harvested your fields are crying aloud, and the cries of the harvesters have reached the ears of the Lord of hosts*” (James 5:2-4). Indeed, faced with the need to feed and clothe their families, common workers are easily exploited. It was not uncommon to delay payment to get more work out of laborers and then give them less than they earned. In dire need, the laborer had little recourse, especially against the wealthy.

These four sins that cry out to heaven all have an underlying moral principle. That principle is the sanctity of human life. Cain’s sin, murder, is a direct attack on human life. The sins of Sodom and Gomorrah, unnatural relations, are an attack against the means by which human life is created. The sins of the Egyptians, slavery and oppression, are an assault on human dignity by reducing human life to a mere commodity, reducing humans to the role of beasts. The sins of the wealthy, the defrauding of the laborer of his just wage, is an offense against a man’s ability to sustain the life, the wellbeing, and the dignity of his family. Sadly, these sins are alive and well, nay, thriving. Even worse, they are being promoted – even legalized! – in our own day.

- Fr Booth