

Blessed Sacrament Catholic Church

May 23rd/May 24th 2020: Ascension (English)
Sunday After Ascension (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 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: [See Below](#)

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: Beginning this Saturday, May 16th, we will return to an approximation of our normal weekend schedule with Mass **inside the Church**. We will have our 4:00 p.m. Saturday English Mass, 9:00 a.m. Sunday English Mass, 10:45 a.m. Sunday Latin Mass, and an additional Sunday Latin Mass at 7:30 a.m. The additional Latin Mass is intended to aid in the social distancing of parishioners, **which will be the responsibility of those attending Mass**. Please be considerate. This additional Mass will continue as long as social distancing is necessary.

COVID-19 RESPONSE, CONFESSIONS: Until further notice, confessions will be done in the Church parking lot with Fr Booth in his car. Those wishing to confess can walk up individually maintaining a six-foot distance. Next Saturday will be the last time for confessions from 9:00 a.m. until 11:00 a.m. This week and henceforth, confessions being offered prior to Mass: 3:30-3:55 p.m. on Saturdays, as well as 7:00-7:25 a.m., 8:30-8:55 a.m., and 10:15-10:40 a.m. on Sundays.

DISPENSATION FOR SUNDAY MASS OBLIGATION: Per Bishop Baker, all Roman Catholics who reside in the diocese are dispensed from the Sunday Mass obligation until June 30th. No one, especially the vulnerable, should feel obliged to attend Mass.

CHANGES TO THE MASS: We will continue to forgo the distribution of the Precious Blood, reception of which is ordinarily optional anyway, and the sign of peace, the omission of which is also optional.

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 Earnest A. Nettleman, the sanctuary lamp will burn for the repose of his soul from May 24th to May 30th. The sanctuary lamp will burn for the repose of Fr Bill Jones from May 31st until June 6th.

DATE FOR FIRST COMMUNION: First Communion is currently scheduled for Thursday, June 11th (Corpus Christi) unless this epidemic forces another postponement. Rehearsal for First Communion will be on Sunday, June 7th following the 10:45 a.m. Latin Mass. Opportunities for first confession will also be provided after rehearsal.

2020 HIGH MASS SCHEDULE: May 31st (Pentecost); Thursday, June 11th (Corpus Christi); June 21st (3rd Sunday of Pentecost); June 28th (4th Sunday of Pentecost); July 12th (6th Sunday after Pentecost); July 19th (7th Sunday of Pentecost); August 9th (10th Sunday after Pentecost); August 30th (13th Sunday of Pentecost); September 13th (15th Sunday after Pentecost); September 27th (17th Sunday after Pentecost); October 4th (18th Sunday of Pentecost); October 11th (19th Sunday of Pentecost); October 25th (Christ the King); Sunday, November 1st (All Saints); November 29th (1st Sunday of Advent); Tuesday, Tuesday, December 8th (Immaculate Conception); December 13th (3rd Sunday of Advent, Gaudete Sunday); Christmas Eve or Christmas Day.

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Daniel Sessions, Charles Deering, Doug Hess, Matthew Gubenski, Patrick DePew, Max Gallegos, John Gardiner, Andrew Vickery, and John Paul Stepnowski. Please pray for more good men to answer God's call to the priesthood.

PARISH SUPPORT: The collection for last weekend was \$6594 and \$50 was offered for the Preservation Fund. Please feel free to mail your contributions in or save them up for when we return to having public Mass.

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

Sat, May 23: 4:00 p.m. Special Intention for Mr. Charles Birri (by Ryan Penney)
Sun, May 24: 7:30 a.m. Special Intention for Ms. Debra Rice (by Ryan Penney)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Dr. & Mrs. Michael Irwin (by the Hahn Family)
Mon, May 25: *8:30 a.m. † Rosa Jimenez (by the Gagnon Family)
Tues, May 26: *8:30 a.m. Special Intention for Mrs. Terry Keck (by the Hahn Family)
Wed, May 27: *7:00 a.m. Special Intention for William Fernandes (by the Hahn Family)
*8:30 a.m. Special Intention for Cedric Fernandes (by the Hahn Family)
Thur, May 28: *8:30 a.m. † Renee Boltz (by the Matthews Family)
Fri, May 29: *7:00 a.m. † Pat Sullivan (by the Matthews Family)
*8:30 a.m. Special Intention for Carol Lindsay (by the Rumore Family)
Sat, May 30: 4:00 p.m. Special Intention for Suzanne Bell (by the Rumore Family)
Sun, May 31: 7:30 a.m. Special Intention for Jeremy & Dana Henning (by George & Madeline Sampedro)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Vanessa Muñoz (by George & Madeline Sampedro)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Mark Corley, Lee Gaissert, Lawrence Brandley, Don Williams, Roseanne Timpa, Pete Ransom, Jerry Joiner, Natalie Caraccilo, Beryl Curtis, Nicole Copeland, Laura Minjares, Linda Cooper, Lee Dinan, Mina Keasler, Levi Ray, John Minjares, Sr., Virginia Files, Danny Rohling, Kay Dorion, Krissy Chism, William Scroggins, Lamar Smith, Paul Herrmann, Debbie Zeller, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, George Dunham, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, Cindy Little, Stan Trawick, David Henning, Loretta Mara, Lillie Rumore, and Stephanie Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m. Vigil of Pentecost Gn 11:1-9, Rom 8:22-27, Jn 7:37-39
7:30 a.m. Pentecost Acts 2:1-11, Jn 14:23-31
9:00 a.m. Pentecost Acts 2:1-11, 1Cor 12:3-7,12-13, Jn 20:19-23
10:45 a.m. Pentecost Acts 2:1-11, Jn 14:23-31

Ascending Doubt and Fear

Before Jesus ascends from sight of the Apostles, we are told that “*When they saw [Jesus], they worshipped, but they doubted.*” What is it that the eleven Apostles doubt? They have been with Him both before and after His resurrection, so do they doubt that it is actually Jesus who is in their presence? Nope. Is it possible that they doubt that Jesus is true God and true man? They saw Him suffer, they saw Him bleed, and at least one of them saw Him die. No, they could not really doubt Jesus’ humanity. He was as much a man as they were, and much more. How much more? “*When they saw Him, they worshipped.*”

Coming from a culture that had zero tolerance considering mere humans to be divine, it is hard to imagine that the Apostles were worshipping Jesus while doubting His divinity. The Apostles would have also known that none of the pharaohs or caesars had conquered death despite their alleged status as gods. They were all dead, dead as Julius Caesar. It is much more likely that the Apostles had to be utterly convinced of Jesus’ divinity before they would ever think about worshipping Him.

So what or whom did they doubt? It was not Jesus they doubted, but themselves. The Apostles knew that Jesus would leave them. The prospect of Jesus’ physical departure must have seemed quite unnerving. They had to know that Jesus’ mission, calling people to repent and believe in Him, would be their mission now. When Jesus says to the Apostles “*Go, therefore, and make disciples of all nations,*” they had to wonder how eleven ordinary men could accomplish such a mission. After all, Jesus and the twelve made how much progress in three years? So how could they do any better in His absence? Also it would not have been just doubt running through their minds but a profound fear as well.

All they had to do is to ponder the fate of John the Baptist and Jesus Himself. This proclaiming of the Kingdom was dangerous stuff. But it was not just the evangelizing that would have been daunting: Jesus tells them “*you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.*” The call to be witnesses would have confirmed their fears because the word for witness came to mean martyr. It is possible that the Apostles understood Jesus to be saying “*you will be my [martyrs] in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.*” No wonder they stared into the heavens hoping Jesus would return immediately. But the angels pop their balloon, telling the Apostles that He would not be back until He returns in glory at the end of time.

Given an impossible job that comes with suffering and death, most would consider a change in careers. Nevertheless, they were chosen by Jesus and they were sent, not just to baptize and to preach, but to make Christ present in the world. We all have this same basic mission, to bring people to Christ. How each of us does this is our vocation, either to married life, unmarried life, religious life, or priestly life.

Remain single and chaste the rest of my life or until I marry? Be married to one person for better or worse, for richer or poorer, in sickness and health, all the days of my life? Forsake marriage, renounce possessions, and obey my superiors? Shepherd hundreds or thousands of families, preaching and teaching, and making Christ present to others? No matter how we look at it, every vocation involves what seems to be a disarmingly impossible task that entails some degree of suffering, perhaps even martyrdom. This is why we have a crisis in the priesthood, religious life, and in marriage while single-life, the precursor to the other vocations, is a shambles today. Being what God calls us to be and doing what He asks us to do seem impossible. We see this in our society’s cynical attitude toward the four vocations.

But how did previous generations do the impossible? The answer lies in how the apostles were able to do the seemingly impossible. They were not much different than us, yet this did not hinder them or stop them from doing things far beyond what they thought possible. So what was their secret? We need only look at their response to Jesus’ Ascension. They did not give in to fear and doubt, but instead they turned to prayer. They prayed together for nine days. Likewise, their prayer was done with a spirit of trust because the Apostles took Jesus’ words seriously: “*And behold, I am with you always, until the end of the age.*” He abided with the Apostles, and He will be with us too, so we have nothing to fear and no one to doubt if we take Jesus’ words seriously.

- Fr Booth