

Blessed Sacrament Catholic Church

July 18th/July 19th 2020: 16th Sunday of Ordinary Time (English)

7th Sunday after Pentecost (Latin)



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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: 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: We have returned to an approximation of our normal weekend schedule with Mass inside the Church. We will have a 4:00 p.m. Saturday English Mass, a 9:00 a.m. Sunday English Mass, a 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, **which is 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. Confessions will be offered at 3:30-3:55 p.m. on Saturday and on Sunday at 7:00-7:25 a.m., 8:30-8:55 a.m., and 10:15-10:40 a.m.

REVISED DISPENSATION FOR SUNDAY MASS OBLIGATION: Per Bishop Raica, all Roman Catholics who reside in the diocese are dispensed from the Sunday Mass obligation through September 6th. No one, especially the vulnerable, should feel obliged to attend Mass.

A REMINDER FROM BISHOP RAICA: Those individuals who have a fever, feel sick, are in a high-risk group (e.g., immuno-compromised or having another serious underlying health condition), are of a more advanced age, or who live with someone in one of these categories, are urged to avail themselves of the dispensation from the obligation to attend Mass that I recently renewed for all Roman Catholics living in the Diocese of Birmingham in Alabama.

REMINDER FROM FR BOOTH: If you have Covid symptoms, *DO NOT COME TO MASS!*

CHANGES TO THE MASS: We will forgo the distribution of the Precious Blood, reception of which is ordinarily optional, 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 Beverly Grisham, the sanctuary lamp will burn for the repose of her soul from July 19th to July 25th. The sanctuary lamp will burn for the repose of Eugene Mason from July 26th until August 1st.

THIRD SUNDAY: This Sunday is the Third Sunday of the month. We will have vocations prayers following the 10:45 a.m. Mass but no potluck.

HOMESCHOOL MASS: All Catholic Homeschoolers are invited to a Beginning of the Year Mass at the Cathedral of St Paul on Thursday, September 10th at 10:00 a.m. For more information, please contact Susan Fay esfay11@gmail.com

MEMORIAL SANCTUARY LAMP SIGN-UP SHEETS for 2021, 2022, and 2023 are at the religious goods counter in the vestibule at the back of the Church.

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, John Paul Stepnowski, and Collins Hess. Please pray for more good men to answer God's call to the priesthood.

2020 HIGH MASS SCHEDULE: ~~July 19th (7th Sunday after Pentecost);~~ August 9th (10th Sunday after Pentecost); August 30th (13th Sunday after Pentecost); September 13th (15th Sunday after Pentecost); September 27th (17th Sunday after Pentecost); October 4th (18th Sunday after Pentecost); October 11th (19th Sunday after 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.

PARISH SUPPORT: The collection for last weekend was \$5010 and \$200 was offered for the Preservation Fund. Please feel free to mail your contributions in or save them up for when things return to normal.

MASS SCHEDULE AND INTENTIONS: (*Daily Masses are Private this Week)

Sat, Jul 18: 4:00 p.m. † Susan Lavery (by Matthew Leonard)
Sun, Jul 19: 7:30 a.m. † Susan Lavery (by Matthew Leonard)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Mr. & Mrs. Neal Hendricks (by the Hahn Family)
Mon, Jul 20: *8:30 a.m. † Briley Eugene Shirah (by the Hahn Family)
Tues, Jul 21: *8:30 a.m. Special Intention for Jessica Headrick (by Jillian Wernke)
Wed, Jul 22: *7:00 a.m. Special Intention for Samantha Headrick (by Jillian Wernke)
*8:30 a.m. † Susan Lavery (by Matthew Leonard)
Thur, Jul 23: *8:30 a.m. † Susan Lavery (by Matthew Leonard)
Fri, Jul 24: *7:00 a.m. † Elise Bethune (by the Rumore Family)
*8:30 a.m. † Mike Flemming (by the Rumore Family)
Sat, Jul 25: 4:00 p.m. † Shack Pruitt (by Helen Brandley)
Sun, Jul 26: 7:30 a.m. † Briley Shirah (by the Rumore Family)
9:00 a.m. Pro Populo
10:45 a.m. † Bob Grundhoeffer (by the Rumore Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Eddie Hunter, John Minjares, Jr., Julia Bryant, 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. 17 th Sunday of Ordinary Time	1Kings 3:5, 7-12, Rom 8:28-30, Mt 13:44-52
7:30 a.m. 8 th Sunday after Pentecost	Rom 8:12-17, Lk 16:1-9
9:00 a.m. 17 th Sunday of Ordinary Time	1Kings 3:5, 7-12, Rom 8:28-30, Mt 13:44-52
10:45 a.m. 8 th Sunday after Pentecost	Rom 8:12-17, Lk 16:1-9

A Renewed Normal

One of the phrases I have come to despise is ‘the new normal.’ I know I am not alone in this at all. Part of my problem with the term is that it carries with it a sense of defeat or regretful surrender. So-called same sex marriage is now the (bad) law of the land. It is simply the new normal. We suffer with violence in our streets from anarchists who rape, pillage, and plunder with seeming impunity. It is simply the new normal. We now have a social discourse that is toxic, divisive, disrespectful, and downright hateful. It is simply the new normal. We now have totally and utterly partisan politics where common ground, common sense, and cooperation are as common as unicorns. An elected official now reaches across the aisle only to wield a polemical or political weapon against the opposing party as if they were true enemies, not fellow citizens. It is simply the new normal. In response to the epidemic we are wearing masks and becoming increasingly anti-social to the point that we are afraid of engaging one another. Mental illness, suicide, alcoholism, domestic abuse, and other social ills have skyrocketed as a result. It is simply the new normal. The list goes on and on and on.

This is not exactly new and it is not just a short-term phase we have entered. Nearly 60 years ago, the courts thrust immoral contraception upon our society when this would have been unthinkable just a generation before. Contraception – an intrinsic evil – quickly became the new normal. Nearly 50 years ago, the courts struck again and made abortion – another intrinsic evil – the law of the land to the point that a baby can be murdered in the womb for any reason or no reason at all. Abortion also became the new normal. In fact, it would almost seem that abortion has become the one supreme law of the land to the point that any other human or civil right can be restricted by the government but the false right of abortion is almost never subject even to rational and just restrictions. Abortion being the Law-of-Laws, the most fundamental civil right, appears to be the new normal. We will likely see post-birth abortion and involuntary euthanasia become legal in the next few years. Polygamy and polyandry will soon become permissible. Even pederasty is likely to be decriminalized and made yet another ‘legitimate’ lifestyle. And all of these atrocities will rapidly become new normals. Expecting new normals, new moral lows, is in and of itself a new normal.

But why does the new normal always have to be the advancement of evil or the retreat of the good? Why can’t the new normal bring about something that is truly beneficial, truly moral, and truly dignified? I got a note this week from a parishioner who said that she looked forward to returning to Mass and things getting back to better than normal. Better than normal! What a concept! If, for example, this October things resembled October 2019 much more than June or July of 2020, I think the overwhelming majority of people would be absolutely ecstatic. This would mean that the economy would have recovered, this virus would be behind us, and civil strife would be alleviated, which are definitely good things, good things few are expecting to happen this October any time soon.

But if things did return to the old normal of October 2019, as nice as that would be, why can’t we expect more? After all, if things reverted to as they were last October, we’d still have abortion, contraception, same-sex marriage, a huge drug problem, failing marriages and suffering families, a polarized and vicious culture, an out of control government, petty dictators with or striving to obtain nuclear weapons, a grossly failing mental health care system, a truly broken and unjust foster care system, violence in our cities, foreign gangs operating on our soil making the mafia seem like a cub scout troop, human trafficking, rampant pornography, homelessness, exploitation of the vulnerable, and so on. In other words, we would settle for a better time than we have now without ever asking if a much better situation could be obtained, as if we would exchange an Ebola infection for terminal cancer.

The key is that the Gospel answers all of these issues, albeit imperfectly not because the Gospel is flawed or wanting, but because of our failings and limitations. People will scoff at the idea of the Gospel solving our problems, but as G.K. Chesterton once observed, ‘Christianity has not been tried and found wanting; it has been found difficult and not tried.’

- Fr Booth