

Blessed Sacrament Catholic Church

August 15th/August 16th 2020: 20th Sunday of Ordinary Time (English)

11th Sunday after Pentecost (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: 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.

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, 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 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 Helen Von Hagel, the sanctuary lamp will burn for the repose of her soul from August 16th to August 22nd. The sanctuary lamp will burn for the repose of Glenn L. Varnell from August 23rd until August 29th.

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.

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.

2020 HIGH MASS SCHEDULE: 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, December 8th (Immaculate Conception); December 13th (3rd Sunday of Advent, Gaudete Sunday); Christmas.

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

PARISH SUPPORT: The collection for last weekend was \$5955 and \$1525 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: (*Masses in the Rectory Chapel)

Sat, Aug 15: 8:30 a.m. Special Intention for Allison Rumore (by the Hahn Family)
4:00 p.m. Special Intention for Andrew Tate (by the Rumore Family)
Sun, Aug 16: 7:30 a.m. Special Intention for Miriam Newman (by the Rumore Family)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Mary Claire Clemens (by the Rumores)
Mon, Aug 17: *8:30 a.m. Special Intention for Noah Martignoni (by the Rumore Family)
Tues, Aug 18: *8:30 a.m. Special Intention for Ann Marie Hahn (by the Rumore Family)
Wed, Aug 19: *7:00 a.m. Special Intention for Frances Pohorelsky (by the Rumore Family)
*8:30 a.m. Special Intention for Rebecca Fernandes (by the Rumore Family)
Thur, Aug 20: *8:30 a.m. Special Intention for Charles Anthony Rumore (by Sarah Catherine Rumore)
Fri, Aug 21: *7:00 a.m. Special Intention for Dominic Rumore (by Sarah Catherine Rumore)
*8:30 a.m. † Paul Boyle (by the Rumore Family)
Sat, Aug 22: 4:00 p.m. † Paul Boyle III (by the Hahn Family)
Sun, Aug 23: 7:30 a.m. † Connie Hollis (by the Hahn Family)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Charles Rumore, Sr. (by the Hahn Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Bill Dinan, Carol Brandley, Eddie Hunter, 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. 21 st Sunday of Ordinary Time	Isa 22:19-23, Rom 11:33-36, Mt 16:13-20
7:30 a.m. 12 th Sunday after Pentecost	2Cor 3:4-9, Lk 10:23-37
9:00 a.m. 21 st Sunday of Ordinary Time	Isa 22:19-23, Rom 11:33-36, Mt 16:13-20
10:45 a.m. 12 th Sunday after Pentecost	2Cor 3:4-9, Lk 10:23-37

It Might be New, but is it Morality?

As was mentioned last week, a new morality seems to be emerging in our fallen culture. Sadly, it has little to do with truth and has more to do with humanly imposed values. It has almost nothing to do with objectivity and hinges more on subjective opinions and feelings. It has nothing to do with true right or wrong, but relies on the idea that might makes right. The moral relativism that has plagued our culture is giving way to an absolutism that is so arbitrary that the Golden Rule – do unto others as you would have them do unto you – no longer applies. Does anyone want their property burned, smashed, or looted? Does anyone want to be called rude names and have threats made against them or their families? No doubt the people doing these very things in Seattle, Portland, Chicago, Denver, and other cities to the property of innocent people would object to their own cars, video games, cell phones, and domiciles (i.e., the room in the basement of their mother's house) burned, looted, or damaged in any way. Yet somehow what they are doing is virtuous under this new morality.

Such an incongruity is a sure and certain sign that immorality is afoot. This is hardly new, but the pervasiveness of it is new. For example, almost fifty years ago legalized abortion introduced a moral incongruity where a mother and a doctor can kill a baby in the womb with impunity but if a third party, even the father of the child, otherwise causes a stillbirth or a miscarriage they can be charged with murder. This makes no sense, so either causing the death of an unborn child is not a crime at all or abortion is absolutely a crime. Either unborn lives matter always and everywhere or they don't.

Now, however, it is perfectly acceptable in the minds of a growing number of people for cops to be blinded, wounded, ambushed, and killed irrespective of what they have or have not done. The mere fact that they are police officers makes them fair game. Sooner or later others will be worthy of ill treatment or even death because of what they do, what they represent, who they are, or who they are perceived to be. This will not end well for anyone if discrimination results from opposing discrimination, if oppression stems from opposing oppression, or if innocent lives are lost in the name of some lives mattering as opposed to all lives mattering.

The good news is that most Americans are disposed to reject injustice in the name of justice. The bad news is that this may not last long. We see corporation after corporation caving into the demands of new morality radicals. We see Hollywood types and other entertainers bending over backward to appease the merchants of the new morality. We even see governors, mayors, and city councils embracing the idea that reducing the funding and support of the police, or even eliminating the police altogether, as if our social woes will go away once we no longer have law enforcement. Some pushing the new morality might come to the conclusion that we really do need some police. After all, who will arrest those not wearing facemasks? Who will bring those who do not recycle their aluminum cans to justice? Who will round up those opposed to the new morality?

In any case, if local government officials and corporations fall in line with the dictates of the new morality, it is just a matter of time before the general population will follow. As was mentioned last week, the absence of God in what is emerging in our culture almost guarantees that injustice and evil will abound. This is a historical fact. That our corporations, governments, and citizens are increasingly godless makes for very fertile ground for the forces bent on destroying our culture and nation to take root and grow. This, too, is a historical fact.

It should be sobering that Russia prior to the communist revolution and Germany before the Nazis took power were both much more Christian cultures than we are today. The atrocities propagated by socialism, whether from the national socialism of the Nazis or the marxist socialism of the Soviets, might not have happened if the church had not been weak and co-opted. Is the church today, whether understood as strictly the Catholic Church or all who strive to follow Jesus, up to countering the evils posed by this new morality? Given that churches were declared nonessential during the Covid lockdown with hardly a peep in protest, things could go very poorly.

- Fr Booth