

Blessed Sacrament Catholic Church

August 29th/August 30th 2020: 22nd Sunday of Ordinary Time (English)

13th Sunday after Pentecost (Latin)



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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 November 22nd. 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 John Schauer, Jr., the sanctuary lamp will burn for the repose of his soul from August 30th to September 5th. The sanctuary lamp will burn for the repose of Kedra Curtis from September 6th until September 12th.

FIRST FRIDAY: We will have First Friday English Mass on September 4th at 8:30 a.m. in the Rectory followed with Adoration and Benediction and a Latin 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 September 5th. Altar server training, choir practice, and Martha and Mary Altar Sodality will follow.

FIRST SUNDAY: Next Sunday is the first Sunday of the month. Due to Covid, there will not be coffee and donuts following the 9:00 Mass.

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.

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.

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 \$5932 and \$430 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 29: 4:00 p.m. † Anne Butera (by Cindy Woods)
Sun, Aug 30: 7:30 a.m. Special Intention for Valori Clemens (by Paul Philip Clemens)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Mary Jimenez (by Paul Philip Clemens)
Mon, Aug 31: *8:30 a.m. † Anne Butera (by Cindy Woods)
Tues, Sept 1: *8:30 a.m. Special Intention for Mr. & Mrs. J.A. Jimenez (the Hahns)
Wed, Sept 2: *7:00 a.m. Special Intention for Gagnon Family (by the Hahn Family)
*8:30 a.m. Special Intention for Fr Bryan Jerabek (by Terry & Charlotte Rumore)
Thur, Sept 3: *8:30 a.m. Special Intention Terry Rumore, Jr (by Terry & Charlotte Rumore)
Fri, Sept 4: *8:30 a.m. Special Intention Madeleine Hensel (by the Sampredros)
6:30 p.m. † Paul Boyle (by Terry & Charlotte Rumore)
Sat, Sept 5: 8:30 a.m. † Patricia Kurant (by Terry & Charlotte Rumore)
4:00 p.m. † Briley Shirah (by Terry & Charlotte Rumore)
Sun, Sept 6: 7:30 a.m. † Neal Charlton (by Terry & Charlotte Rumore)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Mary Margaret Rumore (by the Hahns)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Hamp Schauer, Bill Dinan, Carol Brandley, Eddie Hunter, 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. 23 rd Sunday of Ordinary Time	Ex 33:7-9, Rom 13:8-10, Mt 18:15-20
7:30 a.m. 14 th Sunday after Pentecost	Gal 5:16-24, Mt 6:24-33
9:00 a.m. 23 rd Sunday of Ordinary Time	Ex 33:7-9, Rom 13:8-10, Mt 18:15-20
10:45 a.m. 14 th Sunday after Pentecost	Gal 5:16-24, Mt 6:24-33

Risk

How many precautions are enough? Clearly, we can't all dress up as astronauts and carry on with life. Even if we were being afflicted with something much more deadly like the Ebola virus, suiting up as for a space walk would be utterly impractical. Given that Ebola is slightly less infectious than Covid would be one consideration, however, given that Ebola has a mortality rate of up to 80% is quite another thing. Given that level of mortality, few people would be cavalier about exposing themselves to such a horrid and lethal disease.

Much the same could be said of encountering a rattlesnake in the wild. It does happen, but very few would deliberately seek out a venomous snake and even fewer would fail to retreat having heard that very distinct sound of impending death. Contending with a rattlesnake is generally not worth it, unless one has the experience, skills, and equipment to do so. An exterminator might have the experience, skills, and equipment to capture a rattlesnake and he takes that risk for the good of others, perhaps removing the snake from someone's garage. It is the exterminator's experience, skills, and equipment that make the risk of being bitten tolerable, even reasonable.

The truth is that humans have to take risks all of the time. Life is chock full of risks, some of which are unforeseeable – a chance encounter with a rattlesnake or random exposure to the Ebola virus – while other risks are so ubiquitous – traffic accidents, sudden heart attacks, etc. – that we hardly give them a second thought. We have become accustomed to these risks and we simply go about our lives more or less as if these risks didn't exist. Yes, we might mitigate our exposure to these everyday risks by not texting while driving or by eating right, but we might sneak a peek at the phone to see who is texting or to check the traffic ahead, and we might not be willing to forego the double cheeseburgers, large fries, and chocolate shakes. The glance at the phone and the unhealthy meal are risks, risks that we easily accept because we have deemed them to be a part of life.

In other words, the benefits seem to outweigh the risks. We tell ourselves that one glance at the cellphone or one fantastically self-indulgent meal won't kill us. True, but if these distinct but slightly risky acts become just a part of the fabric of our lives, their cumulative impact poses a greater danger than we might expect. For example, we have a healthy and natural fear of lightning. It is a clear and unmistakable danger. That double cheeseburger hardly compares with the menace of a severe thunderstorm, but we fail to see that over 13,000 people die every year in Alabama from heart disease while only about two people are killed on average from lightning. Even fewer people are killed by snakebite. If all of those cheeseburgers don't produce a heart attack or a stroke, cancer just as easily could be the end of us. About 10,000 to 11,000 Alabamians die from various forms of cancer. Those cheeseburgers don't seem so menacing because we have accepted a vague sense that an unhealthy diet is detrimental or that we would rather shorten our lives a little than to live longer by eating rabbit food.

Covid poses its own risks, to one degree or another. We have come to sense the degree of our own particular risk and perhaps we are acting accordingly, hopefully with a large helping of prudence. Given how we accept some risks and reject others, prudence might not be evident in how we respond to this epidemic. Some people have stopped living anything remotely resembling a normal life while others have thrown caution completely to the wind, living as if Covid poses no threat.

Should this surprise us? Not so much. More surprising, however, is not the risks we tend to take regarding our mortal lives but the risks we take regarding the wellbeing of our immortal souls. Given that none of us knows with any certitude when the day or hour will come, whether we will suffer a sudden unforeseen death or if we will have a lingering death, why do we risk losing heaven by not mending our ways? If going to the store or even to Mass is a calculated risk in the face of an epidemic, what kind of logic, math, or reasoning makes risking our souls seem conceivable in the best of times let alone when death might well be one viral infection away? No matter how we look at it, it is hardly prudent or reasonable to risk our souls or be cavalier about eternity, nor is there any benefit in doing so. - Fr Booth