

Blessed Sacrament Catholic Church

September 5th/September 6th 2020: 23rd Sunday of Ordinary Time (English)

14th 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 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.

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 Kedra Curtis, the sanctuary lamp will burn for the repose of her soul from September 6th to September 12th. The sanctuary lamp will burn for the repose of Tevin Williams from September 13th until September 19th.

DIOCESE'S STATEMENT ON BAPTISM: "In the absence of some definitive evidence or a distinct recollection to the contrary, validity of the Sacrament of Baptism should be assumed. The Diocese of Birmingham is unaware of any clerics who deviate from the prescribed formula and therefore there is no reason to assume the invalidity of any baptism which was celebrated in the Diocese of Birmingham."

FIRST SUNDAY: This 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: 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 \$4228 and \$250 was offered for the Preservation Fund. 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, 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)
Mon, Sept 7: *8:30 a.m. Special Intention for Mr. & Mrs. Terry Rumore, Jr. (by the Hahns)
Tues, Sept 8: *8:30 a.m. Special Intention for the Larson Family (by the Clemens Family)
Wed, Sept 9: *7:00 a.m. Special Intention for the Scroggins Family (by the Clemens Family)
*8:30 a.m. Special Intention for Mary Margaret Rumore (by the Clemens Family)
Thur, Sept 10: *8:30 a.m. Special Intention for Dominic Rumore (by the Clemens Family)
Fri, Sept 11: *7:00 a.m. Special Intention for Richard & Barbara Juneau (by the Juneaus)
*8:30 a.m. Special Intention for Maddie Duval (by Doug & Monica Duval)
Sat, Sept 12: 4:00 p.m. Special Intention for Frances Rooney (by the Duval Family)
Sun, Sept 13: 7:30 a.m. Special Intention for Fr Kevin Bazzell (by the Duval Family)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Fr Bryan Jerabek (by the Duval Family)

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. 24 th Sunday of Ordinary Time	Sir 27:30-28:7, Rom 14:7-9, Mt 18:21-35
7:30 a.m. 15 th Sunday after Pentecost	Gal 5:25-6:10, Lk 7:11-16
9:00 a.m. 24 th Sunday of Ordinary Time	Sir 27:30-28:7, Rom 14:7-9, Mt 18:21-35
10:45 a.m. 15 th Sunday after Pentecost	Gal 5:25-6:10, Lk 7:11-16

Risk & Reward

We take many risks on a daily basis. For example, Covid has highlighted our awareness of what we touch and that there are germs everywhere. This knowledge could bring us to understand our world a little better and to appreciate our immune systems' ability to ward off all sorts of bacteria and viruses. When this all blows over, hopefully soon, we might handle future flu seasons in a more effective and considerate manner. Some people might even become aware that they ought to stay home if they are sick instead of putting others needlessly at risk. Maybe we will come to understand that going to work or shopping at the store when we are sick poses little risk to us but we are foisting risk upon others without their consent or knowledge. If one man prudently stays home, isn't that better than having three or four others end up sick who would not have been infected otherwise?

It is one thing for us to take a risk on our own behalf, weighing the pros and cons of a particular course of action, it is quite another to impose risks on others. This is especially true when we benefit at a cost to others. No, the risks associated with our actions ought to be our own. The benefits from taking a risk, however, may or may not be ours. We easily see, or we ought to see, the selfishness of benefiting when putting others at risk, but we should acknowledge the necessity of willingly assuming risks for the benefit of our neighbor. This is exactly what policemen, firemen, soldiers, airmen, sailors, and marines do on a regular basis, going into harm's way for the sake of others: they risk, others benefit. Much the same can be said of doctors and nurses. To a degree, everyone assumes some risk so that others might benefit. Mothers, fathers, brothers, sisters, husbands, wives, and friends do this all of the time. They may not fall on a hand grenade, smothering its blast to save the lives of others, but the sacrifices made for others on a daily basis are still acts of selflessness.

The ultimate expression of this selflessness is Jesus. Being God, how could He have benefitted by becoming man? What was in it for Jesus to place Himself under the authority of two of His own creatures? Why put Himself through rejection from the same people He chose to be His own? Why suffer so, why be abandoned, why face public shame, why undergo such a cruel death? Of course the answer is that He did all of this for our sake. But we are hardly owed such a favor and it is hard to imagine that we are deserving of it in any way, shape, or form. St Paul tells us *"For Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves His love for us in that while we were still sinners Christ died for us"* (Rom 5:6-8).

Yes, no matter who we are or pretend to be, we are ungodly and undeserving of what Jesus has done. The gift we receive from Jesus – intimacy with God and the promise of eternal life – is a benefit that we could never obtain by our own merits. Simply put, Jesus risked, we benefitted. But does that mean that we simply receive what is offered to us by Jesus as if we were entitled? Hardly. Does that mean that we don't need to risk for the sake of others? Hardly. Because we are called to imitate our Lord, we are called to take risks for the benefit of others. Jesus challenges us, saying *"This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you"* (Jn 15:12-14). Risking for the sake of others, sacrificing for the sake of others, is one of the things Jesus expects of His followers.

How is this possible? It is a matter of perspective. The worldly way is to do a cost-benefit assessment, which indicates whether or not a certain course of action is worthwhile. As Christians, cost is of no object. Why? Because self-sacrifice is part of the cost of discipleship: *"everyone of you who does not renounce all his possessions cannot be my disciple"* (Lk 14:33), and *"you have been purchased at a price. Therefore, glorify God in your body"* (1Cor 6:20). If we have renounced everything, even our bodies, that enables risking and sacrificing for others. Renouncing what we have is admitting that it is not ours in the first place, and this applies even to our lives. The renunciation of what we have is the sacrifice, it just remains to be seen how, when, and for whose benefit the sacrifice is made. - Fr Booth