

# **Blessed Sacrament Catholic Church**

**February 20<sup>th</sup>/February 21<sup>st</sup>: 2021: Second Sunday of Lent**



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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 March 14<sup>th</sup>.** No one, especially the vulnerable, should feel obliged to attend Mass. This is almost certainly the last extension for the Covid dispensation. Those who are not at risk are encouraged to return 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 Salvatore and Mary Riccardi, the sanctuary lamp will burn for the repose of their souls from February 28<sup>th</sup> to until March 6<sup>th</sup>. The sanctuary lamp will burn for the repose of Robert C. Bryant from March 7<sup>th</sup> until March 13<sup>th</sup>.

**FIRST FRIDAY:** First Friday English Mass will be on March 5<sup>th</sup> at 8:30 a.m. and followed with Adoration and Benediction and a Latin Low 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 March 6<sup>th</sup>. Altar server training, choir practice, and Martha and Mary Altar Sodality will follow Mass.

**FIRST SUNDAY:** Next Sunday is the first Sunday of the month. There will not be coffee and donuts following the 9:00 Mass. Perhaps coffee and donuts will resume in May.

**STATIONS OF THE CROSS:** We will have Stations of the Cross at 6:00 p.m. during the Fridays of Lent (Stations on Good Friday, April 2<sup>nd</sup> it will be at 2:30 p.m.). No meal will follow stations but we will have confessions following Stations.

**FIRST COMMUNION DATE:** First Communion will be on Sunday, April 18<sup>th</sup>. Opportunities for first confession will be provided on several occasions prior to First Communion.

**CONFIRMATION DATE:** Confirmation will be on Thursday, June 3<sup>rd</sup>. There will be three classes offered for the confirmandi tentatively scheduled for Sundays May 2<sup>nd</sup>, May 16<sup>th</sup>, and May 30<sup>th</sup>.

**PARISH SUPPORT:** The collection last weekend was \$6103 and \$100 was donated to the Preservation Fund.

**2021 HIGH MASS SCHEDULE:** The High Mass schedule for the 10:45 a.m. Mass will be as follows: Every second, third, and fourth Sunday of the month excluding Palm Sunday (March 28<sup>th</sup>) and December 26<sup>th</sup> with the addition of the Annunciation (March 25<sup>th</sup>), Holy Thursday (April 1<sup>st</sup>), Easter Sunday (April 4<sup>th</sup>), Corpus Christi (June 3<sup>rd</sup>, Confirmation), All Saints (November 1<sup>st</sup>), All Souls (November 2<sup>nd</sup>), Immaculate Conception (December 8<sup>th</sup>), and Christmas (December 25<sup>th</sup>).

**MASS SCHEDULE AND INTENTIONS:** (\*Masses in the Rectory Chapel)

Sat, Feb 27	4:00 p.m.	Special Intention for Joseph Hahn (by Tom & Paula Pinter)
Sun, Feb 28:	7:30 a.m.	Special Intention for Ari Fogelman (by Tom & Paula Pinter)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Emilia Valencia (by Tom & Paula Pinter)
Mon, Mar 1:	*8:30 a.m.	Special Intention for Pinter Memorial Employees (by Tom & Paula Pinter)
Tues, Mar 2:	*8:30 a.m.	Special Intention for Frank Pinter (by Tom & Paula Pinter)
Wed, Mar 3:	*7:00 a.m.	† Andrew Walther (by the Hahn Family)
	*8:30 a.m.	Special Intention for Dr. & Mrs. Robert Kelly (by the Hahn Family)
Thur, Mar 4:	*8:30 p.m.	Special Intention for Sheila Muck (by Monica Duvall)
Fri, Mar 5:	*8:30 a.m.	Special Intention for Patrick Smith (by Monica Duvall)
	6:30 p.m.	Special Intention for Ava Duvall (by the Duvall Family)
Sat, Mar 6	8:30 a.m.	Special Intention for Diana Hancock (by Monica Duvall)
	4:00 p.m.	† Evelyn Duvall (by the Duvall Family)
Sun, Mar 7:	7:30 a.m.	† Robert Duvall (by the Duvall Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	† William Duvall (by the Duvall Family)

**PLEASE PRAY FOR THE SICK AND HOMEBOUND** especially Sarah Minjares, Gracimo Ribeiro Bento, Mary Cavanagh, Paul Minjares, Sr Miracles, Bob Wiseman, Bernita Hicks, Jerry Bryant, Eve Moore, Nida Hammond, Aaron Minjares, Hamp Schauer, Bill Dinan, Carol Brandley, Eddie Hunter, Mark Corley, Lee Gaisert, Lawrence Brandley, Don Williams, Roseanne Timpa, Pete Ransom, Jerry Joiner, Beryl Curtis, Nicole Copeland, Laura Minjares, Linda Cooper, Lee Dinan, Levi Ray, Danny Rohling, Kay Dorion, Krissy Chism, William Scroggins, Lamar Smith, Paul Herrmann, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, George Dunham, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, and Stephanie Perry.

**NEXT WEEK'S MASS READINGS**

4:00 p.m. Third Sunday of Lent	Exo 20:1-17, 1Cor 1:22-25, Jn 2:13-25
7:30 a.m. Third Sunday of Lent	Eph 5:1-9, Lk 11:14-28
9:00 a.m. Third Sunday of Lent	Exo 20:1-17, 1Cor 1:22-25, Jn 2:13-25
10:45 a.m. Third Sunday of Lent	Eph 5:1-9, Lk 11:14-28

## *Self-Mastery*

If our forebears of 100 years ago were made of sterner stuff spiritually, can we make a similar claim about those further and further back in time? It is not obvious that we can. When we extrapolate recent experience either backwards or forwards for more than a few generations, we are likely to get things quite wrong. For example, the average age for first marriage in 1960 was about 20 for women and about 23 for men. Today, those averages are about 28 for women and 31 for men. Surely, if we go back further in time, men and women would be marrying even earlier than they were in 1960. This is not the case. In 1900, average age for women marrying for the first time was 22 and it was 26 for men. The further back we go, the closer the average age approaches 30 for both men and women.

We might gauge how strong much earlier generations were in terms of piety and self-mastery by looking at the Lenten fasting rules in place at those times. Today, the minimum is to abstain from meat on Ash Wednesday and all Fridays of Lent (unless a solemnity occurs on a Friday, like the Feast of St Joseph this year) and to fast on Ash Wednesday and Good Friday. The Church still expects meatless Fridays year round, but that discipline has been relaxed in America: one is allowed to choose what they abstain from on Fridays outside of Lent. At the time of the Spanish Flu 100 years ago, the fasting regulations in the United States included every day of Lent, the Fridays of Advent, the Ember Days (three days in Spring, Summer, Fall, and Winter), Rogation Days (four days leading up to the Ascension) and the vigil days of major feasts including Christmas, Easter, Pentecost, the Assumption, and All Saints. So, today, we have two days of obligatory fasting, the people 100 years ago had roughly 65 days of fasting. And those were harder fasts than we observe today. We can take one full meal and two smaller meals that sum to less than a whole meal. Basically, we skip a meal. Their fasts were meatless and allowed for only one full meal. Then again, they generally ate less anyhow and had less access to meat than we do, so it might have been a bit easier for them than we imagine.

Going back further, we see even stricter fasting rules. About 1400 years ago, Pope Gregory the Great specified the Lenten fast as one meal per day while totally abstaining from meat, dairy, and eggs. Sundays saw a relaxation of the one-meal-per-day rule, but they remained days of abstaining from meat, dairy, and eggs. Going back even further, the Lenten fast also included wine and oil. This approximates the fasting regulations of Orthodox Christians, who abstain from meat, fish, dairy, eggs, wine, and oil all throughout Lent. They ease into Lent in the preceding weeks, pre-Lent, by first taking away meat on Sexagesima Sunday (63 days before Easter), taking away dairy on Quinquagesima Sunday (56 days before Easter), and taking away eggs, wine and oil on the First Sunday of Lent.

Again, until fairly recently people generally did not eat as well and as much as we do today. Thus, we might see a harshness or a joylessness in the disciplines of the past, but that is too simplistic. Those who had less than what we have today still needed the fruits of discipline. They might have had as much meat in a week as we might have in one day or even at one meal, but that does not mean the absence of meat was not keenly felt. Yes, meatless Fridays might not have been too difficult when meat shows up on the table a few days of the week, however, self-discipline is still needed and virtue must still be exercised both in scarcity or in the abundance we enjoy today. Whether we have little or we have much, self-control is a virtue that must be fostered.

Indeed, there is no virtue in going without something by necessity as opposed to going without by choice. Someone with no access to meat is not thereby more virtuous. The absence of meat is not the same as abstaining from meat any more than having no one to talk to is being prudent in speech. Given a sudden abundance of meat might see such a man suddenly transform into a glutton. Suddenly having someone to talk to might bring the quiet man to prattle uncontrollably or even lead him to gossip, detraction, and slander now that he has an audience.

Given that the poorest among us have more than most people in the world today and much more than people had in the past, we do well to remember that self-mastery and self-control are more essential now than ever before. Let us, therefore, strive in our Lenten fasts and abstinence, not because the Church says so, but because we benefit greatly from self-control and self-mastery. - Fr Booth