

# **Blessed Sacrament Catholic Church**

**May 15<sup>th</sup>/May 16<sup>th</sup> 2021: Ascension (English)  
Sunday After the Ascension (Latin)**



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Birmingham, Alabama 35211  
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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 and will continue on a provisional basis.

**COVID-19 RESPONSE, CONFESSIONS:** For the time being, confessions will continue to be held behind the Church 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.

**LIFTING THE DISPENSATION FOR SUNDAY MASS OBLIGATION:** Per Bishop Raica, beginning on Monday, May 24<sup>th</sup>, which is the Memorial of Our Lady, Mother of the Church, all Roman Catholics residing or visiting and present in the Diocese of Birmingham shall again be subject to the precept physically attending Holy Mass on Sundays and Holy Days of Obligation, notwithstanding the ordinary and serious reasons why one's obligation may be excused, including being at high risk, being advised by a doctor to avoid exposure to other people, or having an illness or Covid symptoms.

**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 August & Josephine Nettleman, the sanctuary lamp will burn for the repose of their souls from May 16<sup>th</sup> to until 22<sup>nd</sup>. The sanctuary lamp will burn for the repose of Edward Von Hagel, Sr. from May 23<sup>rd</sup> until May 29<sup>th</sup>.

**THIRD SUNDAY:** This Sunday is the Third Sunday of the month. We will have vocations prayers and a potluck lunch following the 10:45 a.m. Mass.

**GAIL MCMAHON,** our organist for 20 years, has retired due to health considerations. Get Well and Thank You cards can be sent c/o Ann Rodgers, 5031 Stratford Rd, Birmingham 35242.

**NEW CONFIRMATION DATE:** Confirmation, to be celebrated by Fr Booth with Bishop Raica's permission, is now scheduled for Sunday, June 6<sup>th</sup> at 10:45. There will be three classes offered for the confirmandi scheduled for May 2<sup>nd</sup>, May 16<sup>th</sup>, and May 30<sup>th</sup>.

**PARISH SUPPORT:** The collection last weekend was \$9,965 and \$375 was donated to the Preservation Fund. As always, many thanks for your generosity.

**PRAY FOR OUR SEMINARIANS:** Please pray for our seminarians: Daniel Sessions, Charles Deering, Matthew Gubenski, Patrick DePew, Max Gallegos, John Gardiner, Andrew Vickery, John Paul Stepnowski, Collins Hess, and Dominic Rumore. Please pray for more good men to answer God's call to the priesthood.

**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 December 26<sup>th</sup> with the addition of Corpus Christi (June 3<sup>rd</sup>), Sunday June 6<sup>th</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>).

**NOTE ON MASS INTENTIONS:** There is about a five-month backlog on Mass Intentions. Thus, requested Mass dates cannot always be honored.

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

Sat, May 15	9:15 a.m.	Special Int. for Jeff Baumbach (by the Baumbach Family)
	4:00 p.m.	Special Int. for Jeff Baumbach (by the Baumbach Family)
Sun, May 16:	7:30 a.m.	Special Int. for Jeff Baumbach (by the Baumbach Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Int. for Jeff Baumbach (by the Baumbach Family)
Mon, May 17:	*8:30 a.m.	† Avis Booth (by Helen Brandley)
Tues, May 18:	*8:30 a.m.	Spec. Int. for Pedro Triana (by the Jones Family)
Wed, May 19:	*7:00 a.m.	† Clara Babos (by the Jones Family)
	*8:30 a.m.	Special Int. for Patrick Weaver, Jr. (by the Clemens Family)
Thur, May 20:	*8:30 a.m.	Special Int. for Gage & Sarah Parker (by the Clemens Family)
Fri, May 21:	*7:00 a.m.	† Neil Sullivan (by the Clemens Family)
	*8:30 a.m.	Special Int. for Mandy Waligora (by Mary & Betty Mason)
Sat, May 22	4:00 p.m.	Special Int. for Mandy Waligora (by Mary & Betty Mason)
Sun, May 23:	7:30 a.m.	Special Int. Gianna Holden (by Eddie & Beth Mathews)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Int. for Charlie & Allison Rumore (by Eddie, Beth, & Peter Mathews)

**PLEASE PRAY FOR THE SICK AND HOMEBOUND** especially James Bonner, Matthew Clune Sr., Ronnie Buchanan, Barbara Williams, Gail McMahon, Gracimo Ribeiro Bento, Mary Cavanagh, Sr Miracles, Bob Wiseman, Jerry Bryant, Eve Moore, Nida Hammond, Aaron Minjares, Bill Dinan, Carol Brandley, Eddie Hunter, Lawrence Brandley, Don Williams, Roseanne Timpa, Pete Ransom, Jerry Joiner, Beryl Curtis, Nicole Copeland, Linda Cooper, Lee Dinan, 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. Pentecost	Gen 11:1-9, Rom 8:22-27, Jn 7:37-39
7:30 a.m. Pentecost	Acts 2:1-11, Jn 14:23-31
9:00 a.m. Pentecost	Acts 2:1-11, 1Cor 12:3-7, 12-13, Jn 20:19-23
10:45 a.m. Pentecost	Acts 2:1-11, Jn 14:23-31

## *A Little While and a Long While*

In His teaching given at the Last Supper, Jesus informs the Apostles that “*A little while and you will no longer see me, and again a little while later and you will see me*” (Jn 16:16). This distresses them because they do not understand. Jesus had told them three times about being handed over and killed. To the minds of the Apostles, however, it is as if Jesus is going on a vacation without them. Although they think they understand, they really don’t. The first little while He spoke of began a few hours later when He was arrested, but it would be the next day when this first ‘little while’ truly becomes final on the cross. At Jesus’ arrest, the Apostles all fled, but John and Peter turned back to follow along at a distance. The others, as Jesus predicted, each fled their own homes, scattered. No doubt, the news of Jesus’ death had them cower all the more.

Ten of them, however, are gathered by Easter morning in the upper room. They came together in grief. Perhaps they shared their favorite ‘Jesus stories.’ You remember when He said this to the Pharisee? Or when He raised Lazarus from the dead? We do much the same when we grieve the loss of a loved one. And no doubt, the question of ‘Now What’ loomed before them all. They were not expecting that second ‘little while’ Jesus spoke of at the Last Supper, the ‘little while’ where they would see Him again. The finality of death seems to have erased their expectation of the second ‘little while’ Jesus spoke of.

However, when Jesus departs from these same men in the Ascension, they know more clearly that there is no ‘little while’ for His return: He did not speak of a third ‘little while.’ They understand that He will not return again until the end of time. So, are they grieving alone or together? Are they wondering ‘Now What?’ Not at all. We are told that they “*devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus*” (Acts 1:14).

So what is different between losing Jesus for a little while and losing Him until the end of time? Why the vastly different response? Was it the teaching of Jesus during those 40 days that made the difference before His Ascension? If so, then we have to ask how a few hours of instruction over a mere forty days was more effective than three full years of walking and talking with Jesus.

The obvious answer is the Resurrection itself. The Resurrection changed everything. But what did the Resurrection change? Did it merely increase the Apostles’ faith? Of course it did, but there is more than just faith at work in the Apostles. They were able to endure the loss of Jesus – the visible, physical loss of Jesus – at the Ascension because of the virtue of hope.

In his letter to the Romans, St Paul teaches “*For in hope we were saved. Now hope that sees for itself is not hope. For who hopes for what one sees? But if we hope for what we do not see, we wait with endurance*” (Rom 8:24-25). Since the Resurrection fostered hope, the Apostles no longer needed to see Jesus in the flesh and they could endure His visible absence for much more than a ‘little while.’

The same should apply for us. It is hope that makes it possible for us to endure whatever life in this world can throw at us. We really do ourselves a disservice – perhaps rising to the level of sin – if we place our hopes in anyone other than Jesus. If so-and-so gets elected, our problems will be solved. Our next pope, bishop, or pastor will solve our problems. We likewise do ourselves a disservice if we try to establish our own timelines. Jesus will return on such and such a date. I will be able to retire by age 50. A man in a gulag might even tell himself that he will be free by Christmas.

All that this does – placing our hope in something other than Jesus – is foster false hope. False hope almost always disappoints. False hope provides a very limited power to endure, perhaps not even for a ‘little while.’ False hope almost always limits us and confines our desires to this world.

So how do we endure whatever happens or does not happen? The Apostles’ hope-filled response to the Ascension gives us the answer: we ought to be ‘*devoting ourselves with one accord to prayer with Mary the mother of Jesus.*’ And probably not just for nine days either. Imagine how things might change if we devoted ourselves to prayer in one heart and one mind, trusting Jesus alone, continuing to do so even if it takes nine days, nine weeks, nine months, nine years, or nine decades.

- Fr Booth