

# Blessed Sacrament Catholic Church

February 5<sup>th</sup>/February 6<sup>th</sup> 2022: 5<sup>th</sup> Sunday of Ordinary Time (English)  
5<sup>th</sup> Sunday after Epiphany (Latin)



1460 Pearson Avenue SW  
Birmingham, Alabama 35211

Phone: (205) 785-9840

E-mail: [church@myblessedsacrament.org](mailto:church@myblessedsacrament.org)

Website: [www.myblessedsacrament.org](http://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 an additional Sunday Latin Mass at 7:30, which is intended to aid in the social distancing, and will continue on a provisional basis.

**COVID-19 RESPONSE, CONFESSIONS:** Confessions have returned to the confessional. 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.

**NOTE ON CONFESSIONS:** If there is a significant line for confession, Fr Booth might say part of the formula of absolution while the penitent recites the act of contrition. The full formula of absolution is always said, but the first part might be said softly during the act of contrition. Thus, you might only hear “and I absolve you from your sins, in the name of the Father, and of the Son, and of the Holy Spirit.”

**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 Chester Olson, the sanctuary lamp will burn for the repose of his soul from February 6<sup>th</sup> to February 12<sup>th</sup>. The sanctuary lamp will burn for the repose of Alexander Salillas from February 13<sup>th</sup> until February 19<sup>th</sup>.

**FIRST SUNDAY:** This Sunday is the 1<sup>st</sup> Sunday of the month. There will be coffee and donuts following the 9:00 Mass.

**ALL MEN INTERESTED IN A PRIESTLY VOCATION** are invited by the Office of Vocations to a Priesthood Discernment Weekend for single men ages 18-40 years. It will be from Friday, February 18<sup>th</sup> to Sunday, February 20<sup>th</sup> at Casa Maria. To register or for more information, go to [birminghamvocations.com](http://birminghamvocations.com)

**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, Hunter Limbaugh, Francisco Rodriguez, Adam Sellers, and Dominic Rumore. May more good men answer God's call to the priesthood.

**2022 HIGH MASS SCHEDULE:** The High Mass schedule for the 10:45 a.m. Mass is as follows: Every second, third, and fourth Sunday of the month excluding Palm Sunday (Sunday, April 10<sup>th</sup>) with the addition of Holy Thursday (Thursday, April 14<sup>th</sup>), Pentecost (Sunday, June 5<sup>th</sup>), Corpus Christi (Thursday, June 16<sup>th</sup>), Christ the King (Sunday, October 30<sup>th</sup>), All Saints (Tuesday, November 1<sup>st</sup>), and Immaculate Conception (Thursday, December 8<sup>th</sup>).

**CONTRIBUTION ENVELOPES** for 2022, arranged alphabetically, are in the vestibule at the back of the Church.

**FIRST COMMUNION DATE:** For 2022, First Communion is tentatively scheduled for Sunday, May 15<sup>th</sup>.

**CONFIRMATION DATE:** Our next confirmation is planned for Spring of 2023.

**PARISH SUPPORT:** The collection last week and the previous week was \$8210 and \$325 was donated to the Preservation Fund. Many thanks for your generosity.

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

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

Sat, Feb 5:	8:30 a.m.	Special Intention for Gregory Hiserman (by the Clemens Family)
	4:00 p.m.	† Mary Cavanaugh (by the Bryant Family)
Sun, Feb 6:	7:30 a.m.	Special Intention for Fr Booth (by the Juneau Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Brendan Smith (by Sophie Duvall)
Mon, Feb 7:	*8:30 a.m.	Private Intention
Tues, Feb 8:	*8:30 a.m.	Private Intention
Wed, Feb 9:	*7:00 a.m.	Special Intention for Adrian Raphael Jimenez (by the Clemens Family)
	*8:30 a.m.	Special Intention for Joseph Paul Pinter (by the Clemens Family)
Thur, Feb 10:	*8:30 a.m.	Special Intention for Andrew Maximus Tyler (by the Clemens Family)
Fri, Feb 11:	*7:00 a.m.	Special Intention for Joseph Thomas Raucha (by the Clemens Family)
	*8:30 a.m.	Special Intention for Kolbe Ann Rumore (by the Clemens Family)
Sat, Feb 12:	4:00 p.m.	† Marguerite Ullman (by Paul Clemens)
Sun, Feb 13:	7:30 a.m.	Special Intention for the Rumore Family (by the Tyler Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Grace Gagnon (by the Jones Family)

**PLEASE PRAY FOR THE SICK AND HOMEBOUND** especially James Cover, Fred Foster, William Hull, Gloria Archambault, James Bonner, Matthew Clune Sr., Ronnie Buchanan, Barbara Williams, Gail McMahon, Gracimo Ribeiro Bento, Sister Miracles, Bob Wiseman, Eve Moore, 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.	6 <sup>th</sup> Sunday of Ordinary Time	Jer 17:5-8, 1Cor 15:12,16-20, Lk 6:17,20-26
7:30 a.m.	Septuagesima	1Cor 9:24-10:5, Mt 20:1-16
9:00 a.m.	6 <sup>th</sup> Sunday of Ordinary Time	Jer 17:5-8, 1Cor 15:12,16-20, Lk 6:17,20-26
10:45 a.m.	Septuagesima	1Cor 9:24-10:5, Mt 20:1-16

## **Social Cost**

With man being a social animal, one must wonder what damage has been done by the various restrictions imposed for the sake of stopping the unstoppable covid. The majority of these restrictions directly limited or curtailed social interaction. Of course these measures were instituted to slow the spread, flatten the curve, and to save lives. However, Johns Hopkins University has recently concluded that the lockdowns, mandatory mask orders, and social distancing have had virtually no impact on the spread and severity of the pandemic. They concluded much the same for school closures. The only lockdown measure that showed a moderate impact on reducing covid deaths was the closure of nonessential businesses, especially entertainment venues. But since we are social creatures, all of these measures almost certainly came at a cost outside and separate from covid itself.

A 28 percent increase of drug overdoses in the first year of the pandemic, an unprecedented increase, an increase in alcohol consumption of 21% during the same period, and an increase in suicide deaths in some demographic segments are suggestive of the short term impact of the pandemic restrictions. What are the long term impacts? We have no way of knowing. This is especially the case with school-age children who were denied in-person classes. Virtual classes clearly aren't the same. It is also true that interacting with one another when wearing masks will have an effect on the socialization and communication skills of our children. Only time will tell how big of an impact this might be and if that impact can be overcome with time. One must hope that whatever adverse impacts have been suffered by children will be temporary.

Given standardized test scores and the like, it will become clear over time to what extent the education of millions of children might have been stunted. In fact, this epidemic has provided a huge sociological and psychological opportunity to assess the pandemic's impact on our society. We have populations that suffered greater restrictions for longer than others, and if stricter pandemic restrictions have hurt our children or our whole society, it ought to be easy to measure. In fact, if we don't see such statistics coming from various universities and scientific organizations, we ought to ask why not.

We have also seen an impact on church attendance. Nationwide, about a third of Christians have stopped attending church even when virtual worship was widely available and after most churches reopened for in-person worship. This has been particularly hard on smaller churches, of which there are many that once were full of parishioners some decades ago but were already on the brink before the pandemic. Will those who have stopped attending eventually return? Hard to tell.

But why have they left? For many, when the churches were all closed because the civil authorities deemed this a prudent albeit almost certainly unconstitutional measure, it is likely that some who have not returned really don't miss attending church. They became accustomed to skipping church, and have continued to absent themselves. This happens to young adults when they go off to college or strike out on their own. They miss a few Sundays, then they miss a few more, and before long they are not attending at all. They might have even promised themselves or their parents that they would be faithful, but if social pressure from friends and family no longer keeps them on the straight and narrow, it is all too easy to simply fall away. This is perhaps evident in the number of people who identify as Christians but are no longer affiliated with a parish. Of the 75% of Americans who identify as Christians, less than half belong to a church, an all time low that the pandemic no doubt has caused.

We are social animals and our worship is meant to be both personal and social. Indeed, the earliest description of Christian worship comes from the second chapter of Acts: "*They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers*" (Acts 2:42). There never has been a tolerance of scorning the Lord's Day or acceptance of mere personal devotion absent a communal component. We are, however, likely to see more and more people claim that they are spiritual but not religious. Such a concept of being 'spiritual but not religious' almost certainly opens the door to self-defined and self-reverential worship. Without the community to help regulate the practice of faith, it is quite easy for the faith to become something other than the faith.

- Fr Booth