

Blessed Sacrament Catholic Church

July 23rd / July 24th 2022: Seventeenth Sunday of Ordinary Time (English)
Seventh 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: Saturday 3:30-3:55 p.m., Sunday 7:00-7:25, 8:30-8:55, and 10:15- 10:40 a.m.

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, to aid in the social distancing, and continues on a provisional basis.

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.”

NOTE ON PARISH EMAIL: If an email is sent to the church through the parish website, it is more than likely to be considered as spam by the parish email. It is recommended that emails should be sent from your own email account. You may have to resend recent emails.

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 Eugene Mason, the sanctuary lamp will burn for the repose of his soul from July 24th until July 30th. The sanctuary lamp will burn for the repose of Howard Von Hagel from July 31st until August 6th.

SUNDAY AUGUST 7th: Per the direction of Bishop Raica, Sunday August 7th will be celebrated for St John Vianney instead of the normal Sunday Masses. St John Vianney is one of the patron saints of the Diocese of Birmingham, along with St Paul, and he is also the patron of diocesan priests. The purpose of moving the celebration of St John Vianney to Sunday is to promote vocations to the priesthood and as a reminder that without priests, there is no Eucharist.

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 to 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 Sunday with the addition of All Saints Day (Tuesday, November 1st), and Immaculate Conception (Thursday, December 8th).

PARISH SUPPORT: The collection last week was \$6617 and \$1025 was donated to the Preservation Fund. Many thanks for your generosity.

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

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

- Sat, July 23: 4:00 p.m. † Eugene Mason (by Mary & Betty Mason)
Sun, July 24: 7:30 a.m. † Eugene Mason (by Mary & Betty Mason)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Lauren & Patrick Rumore (by Charlotte & Terry Rumore)
Mon, July 25: *8:30 a.m. † Jake McMillan (by Helen Brandley)
Tues, July 26: *8:30 a.m. † Thomas Russell ((by Helen Brandley))
Wed, July 27: *7:00 a.m. † Dee Joseph (by Helen Brandley)
*8:30 a.m. Special Intention for Anna & Aric Pohorelsky (by Charlotte & Terry Rumore)
Thur, July 28: *8:30 a.m. † Joseph Stephen Kolar (by Charlotte & Terry Rumore)
Fri, July 29: *7:00 a.m. † Alan Pizzitola (by Charlotte & Terry Rumore)
*8:30 a.m. † Jerry Byrant (by the Bryant Family)
Sat, July 30: 4:00 p.m. † Julia V. Bryant (by the Bryant Family)
Sun, July 31: 7:30 a.m. † Robert C. Bryant (by the Bryant Family)
9:00 a.m. Pro Populo
10:45 a.m. † Michael Dillingham (by the Duvall Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Michael Nolan Griffin, Sam Montalbano, Josie Nickell, Gloria Archambault, Don Williams, James Bonner, Matthew Clune Sr., Ronnie Buchanan, Barbara Williams, Gail McMahon, Gracimo Ribeiro Bento, Bob Wiseman, Eve Moore, Aaron Minjares, Bill Dinan, Carol Brandley, Eddie Hunter, Lawrence Brandley, 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. Eighteenth Sunday of Ordinary Time Eccl 1:2,2:21-23, Col 3:1-5,9-11, Lk 12:13-21
7:30 a.m. Eighth Sunday after Pentecost Rom 8:12-17, Lk 16:1-9
9:00 a.m. Eighteenth Sunday of Ordinary Time Eccl 1:2,2:21-23, Col 3:1-5,9-11, Lk 12:13-21
10:45 a.m. Eighth Sunday after Pentecost Rom 8:12-17, Lk 16:1-9

Personhood

So, if personhood is so important, especially the moment when we first become persons, why didn't Jesus speak of this in the Gospels? If He really was totally silent on the issue of when we become or cease to be persons, does that mean it is either unimportant or He left it up to us to decide? The same could be asked of many moral issues, such as so-called same sex marriage, gender identity, contraception, capital punishment, and so forth. But was Jesus as silent on the issue of when we become persons as people claim?

What if He wasn't silent? Even if Jesus had said 'Amen, Amen, I say to you: human life begins at the moment of conception, that the unborn child is a human person all through pregnancy,' and if these words were recorded in all four Gospels, people would still tend to ignore what He said. Indeed, we supposedly need abortion, or at least 90-95% of abortions, because people are not taking Biblical morality seriously. Widespread fornication and adultery have been fueled by the various forms of contraception, among other things, to the point that saving oneself for marriage and practicing marital chastity and fidelity are increasingly rare exceptions today, even punchlines to a joke. If our culture disregards the Sixth Commandment or regards it as a joke, it is little wonder that we have lost sight of the most basic understanding sexual morality. We have even lost sight of the basic biology of marital relations: the procreation of children. We are so blind that the natural consequence of marital relations, usually first confirmed by a positive pregnancy test, often brings forth surprise, shock, fear, and dismay. But should it be so shocking or surprising or dismaying that the procreative act actually results in procreation? Given that our fallen culture tramples all over the 6th Commandment, is it surprising that it would resort to a violation of the 5th Commandment when things do not go as planned?

Likewise, Jesus' clear and explicit words on divorce and remarriage are hardly being considered today, namely "*Have you not read that from the beginning the Creator 'made them male and female' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate*" (Mt 19:4-6). When the Apostles question why Moses allowed for divorce, Jesus reveals that it was not in accord with God's will, but the result of hardened hearts: "*Because of the hardness of your hearts Moses allowed you to divorce your wives, but from the beginning it was not so. I say to you, whoever divorces his wife (unless the marriage is unlawful) and marries another commits adultery*" (Mt 19:8-9). While Moses allowed for divorce, is it plausible that God allows for abortion because of our hardened hearts? It is hard to imagine.

Because of the hardness of modern man's heart, we do not follow God's explicit moral teaching. So, hearing and heeding what the Lord teaches when it is implied will likely be even easier to disregard. For example, Jesus implicitly teaches that only a man and a woman can marry when He says "*Have you not read that from the beginning the Creator 'made them male and female' and said, 'For this reason a man shall leave his father and mother and be joined to his wife.'*" In doing so, Jesus did not have to say that two men, two women, or more than two people cannot marry one another. It is implied. It is unambiguously implied. With Jesus having defined who can marry, an unmarried man and an unmarried woman, people will still claim that Jesus did not say that two men, two women, or a woman and a dolphin couldn't marry.

Returning to the question of personhood, even if Jesus did not do so explicitly, did Jesus implicitly teach when human personhood begins? Yes. He did so at the Visitation, "*When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice and said, 'Most blessed are you among women, and blessed is the fruit of your womb'*" (Lk 1:41-42). John the Baptist, three months before his birth, leaps for joy at the presence of the newly conceived Jesus, nine months before His birth. The unborn person, John the Baptist, leapt for joy at the presence of the unborn Person, Jesus Christ.

- Fr Booth