

Blessed Sacrament Catholic Church

March 4th / March 5th 2023: 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, Wednesday, and Friday

Latin Weekday Masses: 8:30 a.m. Tuesday and Thursday, 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 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.”

ADDITIONAL NOTE ON CONFESSIONS: Beginning in Lent we will begin using a new formula for absolution that reads: “God, the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself and **poured out** the Holy Spirit for the forgiveness of sins; through the ministry of the Church may God **grant** you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.” (Changes in Bold).

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 Robert C. Bryant , the sanctuary lamp will burn for the repose of his soul from March 5th to March 11th. The sanctuary lamp will burn for the repose of Tom Davis from March 12th until March 18th.

FIRST SUNDAY: This Sunday is the first Sunday of the month. There will be coffee and donuts following the 9:00 Mass.

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 7th it will be at 2:30 p.m.).

PARISH SUPPORT: The collection last week was \$5956 and \$200 was donated to the Preservation Fund. Many thanks for your generosity.

FIRST COMMUNION DATE: Sunday, April 23rd is the date for First Communion. Sunday, March 19th is also another opportunity for First Communion. First confessions and rehearsals will be held on the preceding Saturday.

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

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Deacon Daniel Sessions, Patrick DePew, Max Gallegos, John Gardiner, Collins Hess, John Paul Stepnowski, Andrew Vickery, Hunter Limbaugh, Adam Sellers, Francisco Rodriguez, Justin Brouillette, Cameron Huhlein, Patrick Letterle, Wilson Moin, and Dominic Rumore. May more good men to answer God's call to the priesthood.

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

Sat, Mar 4:	8:30 a.m.	Special Intention for Gabriel Bianca (by the Duryea Family)
	4:00 p.m.	Special Intention for Michael Keeney (by the Duryea Family)
Sun, Mar 5:	7:30 a.m.	Special Intention for Christine Duryea (by the Duryea Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Griffin Rooker (by the Duryea Family)
Mon, Mar 6:	*8:30 a.m.	† Pope Benedict XVI
Tues, Mar 7:	*8:30 a.m.	† Thomas Keeney (by the Duryea Family)
Wed, Mar 8:	*8:30 a.m.	† Paddy Joseph (by the Duryea Family)
Thur, Mar 9:	*8:30 a.m.	Special Intention for Samuel Duryea (by Christine & Jack Duryea)
Fri, Mar 10:	*8:30 a.m.	Special Intention for Eugenie Tate (by the Rumore Family)
Sat, Mar 11:	4:00 p.m.	Special Intention for Susan Reeves (by the Rumore Family)
Sun, Mar 12:	7:30 a.m.	† Matthew Clune (by the Rumore Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Rebecca Fernandes (by the Rumore Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Jeff Brown, Ann Slovensky, Debbie Trussell, Friar Pietro, Mary Simmons, Victoria Sanderson, Linda Henry, ShaKendria Hooks, Lisa DeKam Nicholls, Sam Montalbano, Gloria Archambault, Don Williams, 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, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, 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 17:3-7, Rom 5:1-2,5-8, Jn 4:5-42
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 17:3-7, Rom 5:1-2,5-8, Jn 4:5-42
10:45 a.m. Third Sunday of Lent	Eph 5:1-9, Lk 11:14-28

Picking Up the Pieces

How did we end up here? This is a good question we find ourselves asking from time to time. A resident of Sodom, a merchant returning from another region where he had ventured to sell his goods, might have asked that question when he crests a hill overlooking the smoldering remains of his city. If he was a halfway decent man – absolutely no guarantee of that – he might have had mixed feelings. Mourning for family members who were no more, but he might have also thought ‘good riddance’ to a cesspool of a city. Another merchant might have returned to his native Chicago in 1871 to find much of the city destroyed by fire. A soldier returning home in the fall of 1945 to Tokyo, Nagasaki, Cologne, or Wurtzburg only to find rubble might ask how did we end up here as well.

The merchant from Sodom would have had no way of knowing how the city was destroyed but he might have suspected why it was destroyed. The Chicagoan could be certain that there was a massive fire and perhaps he may have heard a rumor regarding a certain cow. The why and the how of the destruction of Tokyo, Cologne, and Wurtzburg were pretty obvious. In the overall scheme of things, the details of what happened to Nagasaki would likely have been incomprehensible to the returning soldier, but the city was just as destroyed as many others were by bombing.

No matter how a city is destroyed, no matter how they got to that point – by wickedness, by accident, or by war – another question would soon follow. That question would be ‘Now what?’ The former resident of Sodom had to completely move on: that smoldering patch of land offers him nothing to work with. The survivors of the Great Chicago Fire could also move on to someplace else. However, for those looking at the rubble of a city destroyed by war, moving on was almost never an option. The next city would be destroyed to some degree or another, and same with the city beyond that. No, the only options are to give in to despair, languishing away, or to refuse defeat and to go forth to pick up the pieces.

What if the opposite happened, what if someone returned home to find their city much better than it was to begin with? The same questions would spring to mind: ‘How did we get here?’ and ‘Now what?’ Had Sodom reformed itself to become a just, clean, moral, upright, prosperous, religious, family friendly city free of sin and corruption, the returning merchant would have to wonder what had happened, what force or event could have brought this all about. Again the better question would be ‘Now what?’ The man confronted with a destroyed city might fall into despair, but the one finding a revitalized ideal city might be tempted to take the new found goodness for granted, presuming it would always be better than it used to be. Or instead of picking up the pieces of a destroyed city the returning man might strive to keep this better city from falling back into the moral wasteland it once was.

Falling into despair over destruction or presuming that the reform would never be undone both represent the easy way out. It is much harder to pick up the pieces or to work for the preservation or even the improvement of that which is good. Picking up the broken pieces and preserving the good both represent the hard work of putting hope into action. Despair over the brokenness and presuming the continuation of the good are both hopeless responses.

The Apostles on Mount Tabor were confronted with a much, much better reality than existed prior to Jesus’ transfiguration. So it is natural that they want to preserve the heavenly vision by making accommodations for Jesus, Moses, and Elijah. This is a hopeful but somewhat misplaced response. They also could have been indifferent to what they saw or taken it for granted, both of which are acts of hopelessness. Once the vision ends, the hopeless man would become angry as if he had a right to the vision or he despairs that the vision is gone for good. The hopeful man’s answer to the question of ‘Now What?’ would be to find out how to make the vision a permanent reality. This does not come about by making tents for Jesus, Moses, and Elijah, but living now so as to join Moses and Elijah, living now heeding the Father’s admonition to listen to Jesus and put His teachings into practice. We pick up the pieces of our lives that are broken and strive to make what is good even better.

- Fr Booth