

Blessed Sacrament Catholic Church

**September 7th/September 8th 2024: 23rd Sunday of Ordinary Time (English)
16th Sunday After Pentecost (Latin)**



**1460 Pearson Avenue SW
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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 a.m., 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.”

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 in the vestibule at the back of the church.

IN MEMORIAM: For John Ryan, the sanctuary lamp will burn for the repose of his soul from September 8th to September 14th. The sanctuary lamp will burn for the repose of Neal Tallie from September 15th until September 21st.

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

PRIESTS OF THE DIOCESE ON RETREAT: Our diocesan priests (those who are not in a religious order) will be on retreat from Monday, September 30th through Friday, October 4th. There will be no Masses at Blessed Sacrament that week, including First Friday.

CATHOLIC CHARITIES: Pledge Sunday for the Bishop’s Annual Appeal campaign for 2025 is approaching. You should receive a Pledge Card in the mail soon, but you also can enter your annual pledge or recurring gift any time at catholiccharitiesbhm.org. Our pledge goal for this year is \$28,000.

LAY DOMINICANS: Adult men and women who have been Catholics for at least two years are invited to learn about the Dominican Laity and see if this is where God may be calling you. The pillars of Lay Dominican life center around prayer, study, apostolate (sharing our faith with others in ways appropriate to the laity), and community (monthly meetings on Sunday afternoons in Birmingham). As lay members of the Dominican Order, we are drawn together by the love of St. Dominic, and invite you to consider joining us! To learn more, contact Pam Leverett, chapter president, at pcleverett_66@outlook.com.

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: 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, Joshua Callahan, Michael Masny, Ross Gilliland, Franz Mercado, Thomas Rogers, Nick Smith, Benjamin Caruna, Matthew Pickard, Maximilian Waldron, Dominic Rumore, and Matthew Gagnon.

MEMORIAL SANCTUARY LAMP SIGN-UP SHEETS for 2024, 2025, and 2026 are in the vestibule at the back of the Church.

PARISH SUPPORT: The collection last week was \$6580 and \$405 was given for the Preservation Fund. As always, many thanks for your generosity.

NOTE ON MASS INTENTIONS: There is about a 7-month backlog on Mass Intentions. Thus, requested Mass dates cannot always be honored.

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

Sat, Sept 7: 8:30 a.m. † Rose Wolfe (by Richard & Barbara Juneau)
4:00 p.m. † Amber Mason (by Mary & Betty Mason)
Sun, Sept 8: 7:30 a.m. † Amber Mason (by Mary & Betty Mason)
9:00 a.m. Pro Populo
10:45 a.m. Special intention for Charles Anthony, Elizabeth, & Bernadette Anne Rumore (by Richard & Barbara Juneau)
Mon, Sept 9 *8:30 a.m. † James Ward (by CSH students & teachers)
Tues, Sept 10: *8:30 a.m. † Curtis Henderson (by the Duvall Family)
Wed, Sept 11: *8:30 a.m. Special intention for Sophie Henderson (by the Duvall Family)
Thur, Sept 12: *8:30 a.m. Special Intention for Megan McReynolds (by the Duvall Family)
Fri, Sept 13: *8:30 a.m. Special Intention for Carrie Duryea (by Monica Duvall)
Sat, Sept 14: 4:00 p.m. † David Waligora (by Mary & Betty Mason)
Sun, Sept 15: 7:30 a.m. † David Waligora (by Mary & Betty Mason)
9:00 a.m. Pro Populo
10:45 a.m. † Mike Smith (by Scott & Lori Donellan)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Madeline Sampedro, George Sampedro, Justin Meadows, Rachel Maxwell, John Minjares, Sr., Virginia Elmer, Richard Juneau, Diane Norton, Pedro Antonio Triana, John Davis, Chorbishop Richard Saad, Deb Rankin, Debbie Booth, Paul Trussel, Paul Caruso, Jeff Brown, Mary Simmons, Linda Henry, ShaKendria Hooks, Lisa DeKam Nicholls, Ronnie Buchanan, Barbara Williams, Bob Wiseman, Eve Moore, Bill Dinan, Carol Brandley, Eddie Hunter, Lawrence Brandley, Pete Ransom, Jerry Joiner, Beryl Curtis, Linda Cooper, Danny Rohling, Kay Dorion, Krissy Chism, Beverly Scroggins, William Scroggins, Lamar Smith, Wayne Little, Maria Morin, Andrea Little, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, and Stephanie Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m. 24 th Sunday of Ordinary Time	Isa 50:5-9, James 2:14-18, Mk 8:27-35
7:30 a.m. 17 th Sunday After Pentecost	Eph 4:1-6, Mt 22:34-46
9:00 a.m. 24 th Sunday of Ordinary Time	Isa 50:5-9, James 2:14-18, Mk 8:27-35
10:45 a.m. 17 th Sunday After Pentecost	Eph 4:1-6, Mt 22:34-46

True Love Often Hurts, But it Does No Evil

The typical modern refrain is that love is love as if all forms, manifestations, and expressions of love, or so-called love, are legitimate, moral, and ordained by God. For example, some claim today that mercy killing is a form of love, whether it takes the form of self-euthanasia (assisted suicide) or a someone choosing to end another's misery. For quite some time we have put animals out of their misery when they are suffering needlessly. Sometimes this happens at the natural end of the animal's life where there is no practical hope for recovery. Other times, when an animal becomes injured, euthanasia is sadly the only option. A healthy, young horse that suffers from a broken leg, such as a fractured femur or tibia, cannot be rehabilitated and must be put down.

So, if it is an act of mercy for us to end the life of a suffering animal, why is it not the same for humans that are suffering? After all, bone cancer, acute radiation exposure, severe burns, Ebola and other hemorrhagic fevers make for excruciating deaths. Some of these mortal conditions can be treated with morphine and other pain killers to greatly reduce pain, but that is not always possible. As acute radiation exposure or hemorrhagic fever progresses, it becomes impossible to administer treatments for pain. So, wouldn't it be better to put such people out of their misery? To answer such a question we have to remember that while we are animals, we more than animals. We have intellect and free will because we are made in the image and likeness of God. Because we have intellect and will, we can withstand affliction and we can offer our suffering in union with the suffering of Jesus. St Paul makes this point as follows: "*Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church, of which I am a minister in accordance with God's stewardship given to me to bring to completion for you the word of God*" (Col 1:24-25). He is hardly saying that Jesus' suffering was insufficient for the salvation of all mankind, but he accepts his various forms of suffering for the sake of others, on behalf of the Church. Likewise, it is often said that crucifixion is the most painful way to die, but Jesus did not die an excruciating death so that we might not suffer in this world. No, He suffered and died to atone for our sins and the magnitude of His suffering ought to remind us how serious our sins truly are.

Again, the teaching of St Paul is instructive: "*The commandments, 'You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet,' and whatever other commandment there may be, are summed up in this saying, namely 'You shall love your neighbor as yourself.' Love does no evil to the neighbor; hence, love is the fulfillment of the law*" (Rom 13:9-10). Love does no evil to the neighbor, so murdering someone who is suffering is not a form of love ordained by God. St Paul provides no caveat about those who are suffering or those who have to watch others suffer. Additionally, studies have shown that where euthanasia is legal, those choosing to end their lives frequently do so because they are suffering alone: there is no one, no friend nor family member, with them as they suffer. Likewise, those who choose to end a suffering man's life often do so because they themselves cannot bear to watch the other's plight. Other times, the demise of the suffering is brought to an end for the sake of saving money or medical resources. This is false compassion, false love, hardly a fulfillment of the moral law. The end does not justify the means.

In the verses from Romans chapter 13 cited above, St Paul not only mentions murder, but also adultery. Any transgression of the 6th Commandment can hardly be justified on the basis of Gospel love. Those committing adultery, those fornicating, those in immoral unions, and so forth might say that love justifies their behavior, but that is simply not the case. Yes, there may be emotional love, or lust mistaken for love, but it cannot be equated with the love to which God calls us. Putting our souls in jeopardy is hardly wise, but endangering the soul of someone else is certainly not love: true Gospel love "*does no evil to the neighbor*" and there is no evil greater than endangering someone else's soul.

We live in a culture where many truly believe that the end justifies means, but the means must be good if we want to do good. Good intentions or feelings are not enough.

- Fr Booth