

Blessed Sacrament Catholic Church

August 23rd/August 24th 2025: 21st Sunday in Ordinary Time (English)
11th Sunday After Pentecost (Latin)



1460 Pearson Avenue SW
Birmingham, Alabama 35211
Phone: (205) 785-9840

E-mail: church@myblessedsacrament.org
Website: 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, 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. To join Blessed Sacrament, please pick up a parish census form in the vestibule at the back of the church.

NOTICE ON CHECKS: Please make out all checks to Blessed Sacrament or Blessed Sacrament Church.

IN MEMORIAM: For Helen Von Hagel, the sanctuary lamp will burn for the repose of her soul from August 24th to August 30th. The sanctuary lamp will burn for the repose of Jack Schauer from August 31st until September 6th.

NAZARETH HOUSE VOLUNTEERS: Catholic high-school students interested in working with children and youth having intellectual and developmental disabilities, in a Saturday morning program of religious education, are invited to a training workshop on Saturday, August 16th. The training workshop will be held from 9:00 a.m. until 12:00 p.m. at St. Francis Xavier School. Those who participate in the Nazareth House Saturday Program are eligible for service hours that meet the requirements for high school graduation and college scholarship applications. For further information contact Sarah Houser LICSW (sawiseiv@gmail.com) (205) 612-6111 or Fr Patrick Cullen (Rathmines.Cullen@gmail.com)

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 Amanda Lang, chapter president, at justin.amanda.lang@gmail.com

PARISH SUPPORT: The collection last week was \$6339 and \$220 was given for the Preservation Fund. As always, many thanks for your generosity.

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Deacon John Paul Stepnowski, Deacon Andrew Vickery, John Gardiner, Collins Hess, Hunter Limbaugh, Francisco Rodriguez, Justin Brouillette, Cameron Huhlein, Patrick Letterle, Wilson Moin, Joshua Callahan, Franz Mercado, Thomas Rogers, Nick Smith, Benjamin Caruna, Matthew Pickard, Maximilian Waldron, Fernando Casillas, Jack Lyons, Jorge Martinez, Jonathan Ruscoe, Dominic Rumore, Matthew Gagnon, and Friar Apollo.

NOTE ON MASS INTENTIONS: There is about an 8-and-a-half month backlog on Mass Intentions. Thus, requested Mass dates cannot always be honored.

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

Sat, Aug 23: 4:00 p.m. Special intention for Jeff, Jean, & Jane Darrow (by the Juneau Family)
Sun, Aug 24: 7:30 a.m. Special intention for Judy Rohling (by the Juneau Family)
9:00 a.m. Pro Populo
10:45 a.m. † Danny Rohling (by the Juneau Family)
Mon, Aug 18 *8:30 a.m. † Les Haynes (by Beverly Haynes)
Tues, Aug 19: *8:30 a.m. † Les Haynes (by Beverly Haynes)
Wed, Aug 20: *8:30 a.m. † Les Haynes (by Beverly Haynes)
Thur, Aug 21: *8:30 a.m. † Les Haynes (by Beverly Haynes)
Fri, Aug 22: *8:30 a.m. † Les Haynes (by Beverly Haynes)
Sat, Aug 23: 4:00 p.m. † Trip Williams (by the Hahn Family)
Sun, Aug 24: 7:30 a.m. † Al Rohling (by the Hahn Family)
9:00 a.m. Pro Populo
10:45 a.m. † Rev William Scroggins (by the Hahn Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially George Sampedro, Jesse Hernandez, Jose Mariano Hernández Avila, Stan Hartdegen, Kent Graeve, Justin Meadows, Rachel Maxwell, John Minjares, Sr., Virginia Elmer, Diane Norton, Pedro Antonio Triana, John Davis, Chorbishop Richard Saad, Deb Rankin, Paul Trussel, Paul Caruso, Jeff Brown, Mary Simmons, Linda Henry, Lisa DeKam Nicholls, Ronnie Buchanan, Barbara Williams, Bob Wiseman, Eve Moore, Carol Brandley, Eddie Hunter, Pete Ransom, Jerry Joiner, Beryl Curtis, Linda Cooper, Kay Dorion, Krissy Chism, 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. 22nd Sunday in Ord Time Sir 3:17-18,20,28-29, Heb 12:18-19,22-24, Lk 14:1, 7-14
7:30 a.m. 12th Sunday After Pentecost 2Cor 3:4-9, Lk 10:23-37
9:00 a.m. 22nd Sunday in Ord Time Sir 3:17-18,20,28-29, Heb 12:18-19,22-24, Lk 14:1, 7-14
10:45 a.m. 12th Sunday After Pentecost 2Cor 3:4-9, Lk 10:23-37

Jesus Died for All But not All Will be Saved

Before sending the Apostles out on a brief mission of evangelization, Jesus instructs them saying, *“Whoever will not receive you or listen to your words – go outside that house or town and shake the dust from your feet. Amen, I say to you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town”* (Mt 10:14-15). How one understands the sin of Sodom and Gomorrah gives us insight into the consequences of hearing but rejecting the Gospel.

If the notion that the sin of Sodom and Gomorrah was a violation of hospitality as many people argue today, then that makes Jesus’ warning truly frightening on multiple levels. First of all, who of us has been fully hospitable to everyone at all times? If it is all about hospitality, very few people would be saved especially in times when trust of strangers is hard to come by. Likewise, the tendency to falsely characterize the sin of Sodom and Gomorrah, in an attempt to minimize the gravity of sodomy, makes a true mess of Jesus’ teaching. It reduces the rejection of the Gospel to a violation of hospitality or places rejection of the Gospel on par with inhospitality. Thus, rejecting the Gospel is either no big deal or inhospitality becomes a major sin, or perhaps the most fundamental sin.

However, if the sin of Sodom and Gomorrah is not about hospitality but refers to grievous and highly disordered violations of the Sixth Commandment, which is the obvious interpretation from the Biblical account in the book of Genesis, then Jesus’ statement *“Amen, I say to you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town”* gives us a more clear understanding of just how serious the rejection of the Gospel truly is. This should not be a surprise given how God equates Israel’s violation of the Old Covenant with marital infidelity. For example, *“When the Lord began to speak with Hosea, the Lord said to Hosea: Go, get for yourself a woman of prostitution and children of prostitution, for the land prostitutes itself, turning away from the Lord”* (Hos 1:2). Hosea’s marriage was meant to be a prophetic symbol of Israel’s unfaithful relationship with God. Likewise, *“The Lord said to me in the days of King Josiah: Do you see what rebellious Israel has done? She has gone up every high mountain, and under every green tree she has played the prostitute”* (Jer 3:6). Also God proclaims through Ezekiel *“But unlike a prostitute, you disdained payment. Adulterous wife, taking strangers in place of her husband!”* (Ez 16:31-32). Here Israel stoops to figurative adultery, not out of the desperate financial necessity that sadly drove women into harlotry, but by a deliberate spurning of God. Numerous other instances of God equating the rejection of the covenant with adultery or prostitution can be found in the testimony of the prophets. Spurning the covenant between God and the Chosen People is very much equated with marital infidelity, with violations of the Sixth Commandment.

The figure of covenant infidelity being associated with marital infidelity carries through also into the New Testament. James the Apostle testifies *“You ask but do not receive, because you ask wrongly, to spend it on your passions. Adulterers! Do you not know that to be a lover of the world means enmity with God? Therefore, whoever wants to be a lover of the world makes himself an enemy of God”* (James 4:3-4). An enemy of God. That is a profound warning.

Thus, if rejecting the Old Covenant was no small matter, how much more grave is the willful rejection of the Gospel? We get a sense of this from the letter to the Hebrews: *“For if the blood of goats and bulls and the sprinkling of a heifer’s ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God”* (Heb 9:13-14). Or to put it another way, if rejection of the Old Covenant – sealed by the blood of goats and bulls – was likened to adultery, how much more serious will the rejection of the Gospel – sealed by the Blood of Christ – be? This makes perfect sense of Jesus’ words that *“it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.”* Indeed, Jesus died for all and all will be held accountable for His Blood.

- Fr Booth