

# **Blessed Sacrament Catholic Church**

**February 24<sup>th</sup>/February 25<sup>th</sup> 2024: 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 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 of the front entrance.

**IN MEMORIAM:** For Howard Von Hagel, the sanctuary lamp will burn for the repose of his soul from February 25<sup>th</sup> to March 2<sup>nd</sup>. The sanctuary lamp will burn for the repose of Robert Bryant from March 3<sup>rd</sup> until March 9<sup>th</sup>.

**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, March 29<sup>th</sup> will be at 2:30 p.m.).

**FIRST FRIDAY:** We will have our First Friday English Mass on March 1<sup>st</sup> at 8:30 a.m. in the Rectory followed with Adoration and Benediction and a Latin Low Mass at 6:30 p.m. after Stations.

**FIRST SATURDAY:** First Saturday Mass will be offered in Latin at 8:30 a.m. on March 2<sup>nd</sup>. Altar server training, choir practice, and Martha and Mary Altar Sodality will follow Mass.

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

**FIRST COMMUNION:** We will have our First Communion on March 10<sup>th</sup>, Gaudete Sunday, at the 10:45 Mass. Rehearsal will be on March 9<sup>th</sup> at 10:30 a.m. First confessions will be available following the 10:45 Mass on Sunday February 25<sup>th</sup>, March 3<sup>rd</sup>, and following the rehearsal on March 9<sup>th</sup>.

**CONFIRMATION:** We are planning on having Confirmation later this year at a date that is to be determined. The bishop has offered to confirm using the new rite in Latin followed by a High Latin Mass where he will sit in choir.

**CONTRIBUTION STATEMENTS FOR 2023** have been mailed. If you contributed \$250 or more you should receive your statement soon.

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

**PARISH SUPPORT:** The collection last weekend was \$6166, the Preservation Fund collection was \$600, and \$1074 was collected for the Black and Indian Missions. As always, many thanks for your generosity.

**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, and Dominic Rumore.

**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, Feb 24: 4:00 p.m. † Saverio Montalbano (by the Bryant Family)  
Sun, Feb 25: 7:30 a.m. Special Intention for Ryan Penney (by Dianne Penney)  
9:00 a.m. Pro Populo  
10:45 a.m. † Jim Darrow (by the Juneau Family)  
Mon, Feb 26: \*8:30 a.m. Special Intention for the Darrow (by the Juneau Family)  
Tues, Feb 27: \*8:30 a.m. Special Intention for Mr. & Mrs. Henry Graff (by Brenna Schwager)  
Wed, Feb 28: \*8:30 a.m. Special Intention for Mr. & Mrs. Henry Graff (by Brenna Schwager)  
Thur, Feb 29: \*8:30 a.m. Special Intention for Mr. & Mrs. Henry Graff (by Brenna Schwager)  
Fri, Mar 1: \*8:30 a.m. Special Intention for Mr. & Mrs. Henry Graff (by Brenna Schwager)  
6:30 p.m. Special Intention for Mr. & Mrs. Henry Graff (by Brenna Schwager)  
Sat, Mar 2: 8:30 a.m. † Eugene Mason (by Mary & Betty Mason)  
4:00 p.m. † Eugene Mason (by Mary & Betty Mason)  
Sun, Mar 3: 7:30 a.m. † David Waligora (by Mary & Betty Mason)  
9:00 a.m. Pro Populo  
10:45 a.m. † David Waligora (by Mary & Betty Mason)

**PLEASE PRAY FOR THE SICK AND HOMEBOUND** especially Diane Norton, William Munch, Laura Minjares, Pedro Antonio Triana, John Davis, Chorbishop Richard Saad, Mary Jerabek, Sr Maria Lucis, Debbie Booth, Deacon Walter Henderson, Paul Trussel, Paul Caruso, Jeff Brown, Mary Simmons, Linda Henry, ShaKendria Hooks, Lisa DeKam Nicholls, Ronnie Buchanan, Barbara Williams, Gail McMahon, 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. Third Sunday of Lent	Exo 20:1-17, 1Cor 1:22-25, Jn 2:13-25
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 20:1-17, 1Cor 1:22-25, Jn 2:13-25
10:45 a.m. Third Sunday of Lent	Eph 5:1-9, Lk 11:14-28

## *Jesus' Transfiguration*

Sometimes we have something happen to us or we witness an event that is deeply profound or even life-changing. We might stand in awe of such an event, perhaps a joyful awe or a heartbreaking awe. The event just cries out to be shared with others. Such events are very difficult to share. Our ability to convey the event to someone who has not shared the actual experience is difficult, often beyond our ability to describe. We might lack the capacity to describe what we have experienced. Or perhaps there are just no adequate words in our language or in any other language.

No verbal account of natural childbirth would make it clear to a man what it means to give birth. A father might be there right beside his wife, but he can only have a vague vicarious understanding of pregnancy and childbirth. Likewise, it would probably be very difficult to describe combat. Even with thousands of war movies, most utterly fail to describe the actual experience of war. Social decorum and limited technology keep most war films from describing the truth about war. But even when a director chooses to portray the horrors of war and if technology permits, the movie will still fall short. For example, while 'Saving Private Ryan' showed the D-Day landings in 1944 more realistically than ever before, it still falls short of the true horrors of what happened on those beaches.

All of these things such as childbirth and war, dramatic as they are, are all worldly experiences that defy accurate description. So imagine how Peter, James, and John would have struggled to describe the Transfiguration. This was no worldly event. Only three human beings have seen Jesus in all of His glory. Only three men have seen Moses and Elijah centuries after their deaths. To make things more difficult, Peter, James, and John were all simple men. None of them were highly educated, none of them had the gift of poetic expression, and none of them had an artist's eye. They were ordinary fishermen. So Mark the evangelist could only say that Jesus was transfigured and that His clothes were an unearthly bright shade of white. No doubt the experience would be beyond even the ability of the best Hollywood special effects artists to duplicate.

In our own lives, when we try to explain profound events and our explanation is clearly not working, when it is clearly not impressing the ones with whom we are trying to share the experience, we have to say or they think 'you had to be there.' In a certain way, Peter is saying this before the Transfiguration is even over. He says "*Rabbi, it is good that we are here!*" (Mk 9:5) and then offers to build tents for Jesus, Moses, and Elijah. Being there on the mountaintop is just too good a thing not to prolong. Peter wants this vision to last indefinitely and he may even have wanted to go back down the mountain to bring the other disciples back to see this wondrous spectacle. The Transfiguration is too good a thing not to prolong and too good a thing not to share with others.

Peter did not want to have to say to the rest of the Apostles 'You had to be there.' We know that he wanted to share the experience with the others because Jesus "*charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead*" (Mk 9:9). So Peter, James, and John not only were unable to describe what they had seen and they were also not allowed to share this experience. But what about the experience did they want to share with others? Was it the transfigured Jesus? Or was it seeing Moses and Elijah? The words of God the Father from the cloud speak volumes in this regard: Peter, James, and John are so caught up in seeing the heavenly vision that the Father has to correct and rebuke them saying "*This is my beloved Son. Listen to him*" (Mk 9:7).

This rebuke applies to us. Many people want the heavenly, glorified Jesus but do not want to deal with the less glorious things such as Jesus' ordinary life, His teachings, His suffering, and His agonizing death. In other words, they want Easter without the events that lead up to the Resurrection. Peter, James, and John needed to see the Transfiguration so that they would not lose hope. We need to taste the life of Jesus, listen attentively to Jesus' teachings, and share in His sufferings so that we do not fall for false hopes. We can't just be virtual or vicarious disciples nor can we simply ditch our own crosses. We have to be there, we have to live it.

- Fr Booth