

Blessed Sacrament Catholic Church

March 9th / March 10th 2024: Fourth 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 at the back of the church.

IN MEMORIAM: For Benjamin & Lydia Blaylock, the sanctuary lamp will burn for the repose of their souls from March 10th to March 16th. The sanctuary lamp will burn for the repose of Bessie K. Lawrence from March 17th until March 23rd.

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 29th will be at 2:30 p.m.).

MORNING WITH MARY: All ladies are invited to a morning of devotion next Saturday, March 16th. Adoration will begin at 8:30 a.m., there will be confession during adoration, followed by benediction at about 9:10 a.m., and concluding with a Latin Mass starting at about 9:15 a.m.

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.

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

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 in the vestibule at the back of the Church.

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.

PARISH SUPPORT: The collection last weekend was \$7320 and the Preservation Fund collection was \$1050. 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, Mar 9: 4:00 p.m. † Julia V. Bryant (by the Bryant Family)
Sun, Mar 10: 7:30 a.m. † Nancy Donellan (by the Donellan Family)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Aric and Anna Pohorelsky (by the Donellan Family)
Mon, Mar 11: *8:30 a.m. Special Intention for Anthony Stanley (by the Donellan Family)
Tues, Mar 12: *8:30 a.m. Special Intention for Jim Deering (by the Donellan Family)
Wed, Mar 13: *8:30 a.m. Special Intention for Kay Deering (by the Donellan Family)
Thur, Mar 14: *8:30 a.m. Special Intention for Nick Donellan (by the Donellan Family)
Fri, Mar 15: *8:30 a.m. Special Intention for Lena Donellan (by the Donellan Family)
Sat, Mar 16: 9:15 a.m. Special Intention for Allison Rumore (by the Donellan Family)
4:00 p.m. Private Intention
Sun, Mar 17: 7:30 a.m. Special Intention for Eddie Mathews (by the Donellan Family)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for the Staub Family (by the Donellan Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Diane Norton, 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. Fifth Sunday of Lent	Jer 31:31-34, Heb 5:7-9, Jn 12:20-33
7:30 a.m. First Passion Sunday	Heb 9:11-15, Jn 8:46-59
9:00 a.m. Fifth Sunday of Lent	Jer 31:31-34, Heb 5:7-9, Jn 12:20-33
10:45 a.m. First Passion Sunday	Heb 9:11-15, Jn 8:46-59

In-vitro Fertilization

As mentioned last week, in-vitro fertilization is considered immoral. This is difficult for many to believe or to accept for any number of reasons. It has become a common procedure because human fertility has taken a nose dive in the last fifty or so years. While birth rates are down because of abortion, contraception, delayed marriage, and even outright marriage avoidance, they are also down for physiological reasons, reasons that are more common today or even unique to this day and age. These factors include physical stress, emotional stress, hormones and hormone analogues in our food and water, pesticides, damage done by various diseases, endometriosis, obesity, hormone imbalances, thyroid issues, and trying to have babies later in life. Or the cause of the infertility could be entirely natural, as in the cases of Sarah, Hannah, and Elizabeth in the Scriptures.

Sarah chose to overcome her infertility by having Abraham sire a son through her handmaid Hagar. Yes, God had promised Abraham and Sarah a son in their old age, but Sarah and Abraham impatiently and unfaithfully took the matter into their own hands. So it should not be a surprise that modern couples likewise resort to alternate means of conceiving a child. The main difference is that consensual adultery is no longer the only recourse: we now have technology to overcome infertility. Some fertility issues can be legitimately overcome by helping nature. For example, a medicine called clomid can stimulate ovulation. There are likewise medicines that aid on the male side of the equation as well. Under certain circumstances, medical interventions can be undertaken morally to help the husband's semen reach the wife's egg inside the wife's fallopian tubes. But the marital act itself, the wife, and the husband cannot be replaced by laboratory procedures or by surrogates. We Americans have a utilitarian streak such that we often fail to distinguish between the idea that we can do something and the idea of we ought or ought not do something. Therefore we easily forget that God, the author of life, has ordained that human life be generated in a natural, dignified, and human way. Our being made in the image and likeness of God matters: just as God the Son was begotten and not made, the adopted sons and daughters of God ought not be manufactured.

But don't we go beyond helping the human body by replacing its functions by various medical interventions? Don't we put people on heart-lung machines when operating on the heart? Doesn't dialysis replace the function of the kidneys? Don't prosthetic devices replace various limbs and joints? Yes, yes, yes, and yes. But none of these interventions result in the generation of a new human life. Instead, they preserve human life or make human life more tolerable.

But doesn't the Church promote having children, isn't the Church pro-family? Yes, the Church is pro-life and pro-family, and for these reasons she insists that babies be conceived in the God-ordained manner between husband and wife. The Church also recognizes the dangers involved in seeing human life as a commodity. In bringing the husband's genetic material (almost always obtained in a sinful manner) together with the wife's genetic material, thereby conceiving human embryos in a lab for the sake of later implantation within the wife, necessitates the production of multiple, often dozens, of embryos. These embryos are each a human life with the same dignity as any other human being, but some of them will be discarded, some of them will be implanted within the mother, and still others will be cryogenically preserved. Some embryos might be discarded because they are perceived to be less viable, or simply because those embryos are male or female. No matter what, human beings are being treated as things, as desirable or as undesirable, as disposable, and often left in cryogenic limbo for years and years. It is estimated that there are between half a million to over a million abandoned embryos held in cryogenic stasis.

Even worse, it is now possible to not only select a baby's gender, but also subject embryos to genetic modification. In this country, there are zero legal restrictions on how an embryo's genetics might be modified in the lab. This utterly renders human life subject to the wishes of the mother, the father, the scientist, or even a government.

- Fr Booth