

# Blessed Sacrament Catholic Church

August 3<sup>rd</sup>/August 4<sup>th</sup> 2024: 18<sup>th</sup> Sunday of Ordinary Time (English)  
11<sup>th</sup> Sunday After Pentecost (Latin)



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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 Eileen Schauer, the sanctuary lamp will burn for the repose of her soul from August 4<sup>th</sup> until August 10<sup>th</sup>. The sanctuary lamp will burn for the repose of Beverly Grisham from August 11<sup>th</sup> until August 17<sup>th</sup>.

**SECOND COLLECTION:** There will be a second collection this weekend for the John Vianney Seminarian Education Fund.

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

**FATHER JAMES E. COYLE MEMORIAL MASS:** Let us remember a holy priest killed in the line of duty. All are invited to a memorial Mass to be offered on Thursday, August 8<sup>th</sup> at 10:00 a.m. at the Cathedral of St Paul. This year the celebrant of the Mass will be Bishop Steven Raica, who will be joined by various priests from the diocese. The memorial Mass will be followed by a reception and a reflection upon the life of Father Coyle.

**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.

**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, Benjamin Caruna, Matthew Pickard, Maximilian Waldron, Dominic Rumore, and Matthew Gagnon.

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

**PARISH SUPPORT:** The collection last week was \$4411 and \$1100 was given for the Preservation Fund. As always, many thanks for your generosity.

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

Sat, Aug 3: 8:30 a.m. Special intention for James Erickson (by the Duvall Family)  
4:00 p.m. Special intention for Beth Lauriello (by Monica Duvall)  
Sun, Aug 4: 7:30 a.m. Special intention for Mallorie Duvall (by the Duvall Family)  
9:00 a.m. Pro Populo  
10:45 a.m. Special intention for Sr Janet Marie Flemming (by the Hahn Family)  
Mon, Aug 5 \*8:30 a.m. † Deacon Santos Otero (by Charlotte & Terry Rumore)  
Tues, Aug 6: \*8:30 a.m. Special intention for Deacon Terrence & Rita Rumore (by Charlotte & Terry Rumore)  
Wed, Aug 7: \*8:30 a.m. † Sr Margaret aka Sr Wilhelmina (by Ann Noblitt & Ginny Daniel)  
Thur, Aug 8: \*8:30 a.m. † Vernon Joe Broussard (by Richard & Barbara Juneau)  
Fri, Aug 9: \*8:30 a.m. † Lee South (by the Hahn Family)  
Sat, Aug 10: 4:00 p.m. † Marisa Wilson (by the Hahn Family)  
Sun, Aug 11: 7:30 a.m. † Rose Wolfe (by the Hahn Family)  
9:00 a.m. Pro Populo  
10:45 a.m. Special intention for Dr. & Mrs. Michael Irwin (by the Hahn Family)

**PLEASE PRAY FOR THE SICK AND HOMEBOUND** especially Rachel Maxwell, John Minjares, Sr., Virginia Elmer, Richard Juneau, Diane Norton, Pedro Antonio Triana, John Davis, Chorbishop Richard Saad, Sr Maria Lucis, 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. 19 <sup>th</sup> Sunday of Ordinary Time	1Kgs 19:4-8, Eph 4:30-5:2, Jn 6:41-51
7:30 a.m. 12 <sup>th</sup> Sunday After Pentecost	2Cor 3:4-9, Lk 10:23-37
9:00 a.m. 19 <sup>th</sup> Sunday of Ordinary Time	1Kgs 19:4-8, Eph 4:30-5:2, Jn 6:41-51
10:45 a.m. 12 <sup>th</sup> Sunday After Pentecost	2Cor 3:4-9, Lk 10:23-37

## *Moral Touchstones*

As mentioned previously, many people today believe that the sin of Sodom and Gomorrah was failure to show proper hospitality. While there is a degree of inhospitality on the part of the men of Sodom regarding the two visitors that came to lodge with Lot, to claim that the primary sin of Sodom was lack of hospitality is more than a bit of a stretch. Saying that the disordered lust of the people had little or nothing to do with the obliteration of Sodom and Gomorrah is like saying slavery in America or our internment of people of Japanese descent during World War II were failures of hospitality having little or nothing to do with racism. All manner of rationalizations might be voiced to excuse these sorrowful episodes in our history – the economy depends on slavery, it has always been this way, property owners have rights, it's legal, Japanese Americans pose a threat to the nation, there is a war on, we have denied them their rights but they are being treated well, etc. – but none of these arguments justifies what was done. To say that slavery and putting citizens in concentration camps was a failure of hospitality rings ever so hollow.

But why do things like trying to rehabilitate and promoting disordered lust, justifying racism and slavery, tolerating abortion, lionizing the mutilation of healthy but confused boys and girls, exploiting the vulnerable, trafficking of humans, cheapening of the marital embrace, and other sorrowful sins happen? Horrible things have happened throughout history and continue today because of our fallen nature and because so many have defective moral compasses. The bigger question, however, is why do Christians embrace, promote, and tolerate such clearly evil things? How is it that a Christian society can become indistinguishable from pagan cultures? How is it that the clear teachings of the Bible and Christian Tradition are tossed aside without so much as a whimper of protest? It is all too easy to blame original sin, but there is more going on here than our fallen nature.

Indeed, many people have let other merely human and worldly things become the touchstone of truth equal to or above God's moral law. One obvious culprit is culture. Culture encompasses the norms, institutions, customs, and various artistic expressions of a given people at a given time. For example, the art of the renaissance often featured nudity, a prime example would be the Last Judgment scene in the Sistine Chapel painted by Michelangelo. Sixty years later, much of the nudity was painted over for the sake of modesty and propriety. Even more of the nudity in the Last Judgment was eradicated in subsequent centuries by artists commissioned to rehabilitate one of Michelangelo's masterpieces. This is an example of a culture morally shifting over time, even to the point of defacing priceless works of art. Culture can also become less worried about modesty and decorum, basically normalizing immorality. So cultures dither in one direction then another over time, and thus cannot be a sure and certain source of truth.

Public opinion, a kissing cousin of culture, can also supplant moral truth. Public opinion of slavery was much more accepting in the 17<sup>th</sup> and 18<sup>th</sup> centuries than today, facilitating its persistence until that tolerance thankfully diminished in the 19<sup>th</sup> century. Public opinion today regarding the sin of Sodom and Gomorrah is much more sympathetic than it was in the 17<sup>th</sup>, 18<sup>th</sup>, and 19<sup>th</sup> centuries. They would judge our public opinion to be thoroughly depraved while we would condemn the public opinion of the 17<sup>th</sup> and 18<sup>th</sup> centuries. This pretty much demonstrates that public opinion is a particularly poor source of moral truth.

For some, emotion and personal experience are sources of moral truth. People feel like something must be true, or they had positive emotions associated with an event, so that must be a sign. We might be revolted by something we have done, perhaps rightfully so, but someone else might be at peace or even have enjoyed that same act to the point that they think it must be good. Emotions come and go and vary from individual to individual, so emotions are hardly a moral yardstick.

Thus, we need to be constantly asking ourselves if we are morally on the right track. So many have failed in this regard, but it need not be so.

- Fr Booth