

Blessed Sacrament Catholic Church

August 9th/August 10th 2025: 19th Sunday in Ordinary Time (English)
9th 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. 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 Julia V. Bryant, the sanctuary lamp will burn for the repose of her soul from August 10th to August 16th. The sanctuary lamp will burn for the repose of Beverly Grisham from August 17th until August 23rd.

HOLY DAY OF OBLIGATION: Friday, August 15th is the Solemnity of the Assumption of the Blessed Virgin Mary. We will have Masses in English on Thursday, August 14th at 6:00 p.m. and on Friday the 15th at 8:30 a.m. On Friday the 15th there will be a High Latin Mass at 10:45 a.m. and Low Latin Mass at 6:30 p.m.

MORNING WITH MARY: All ladies are invited to a morning of devotion next Saturday, August 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 at 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.

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 \$6510 and \$1965 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, Ross Gilliland, 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 9:	4:00 p.m.	Special intention for Isabelle DiPiazza (by the DiPiazzas)
Sun, Aug 10:	7:30 a.m.	Special intention for Agnes Maziarz (by Jacob & Gabby Gagnon)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special intention for Agnes Maziarz (by Erin & Brandon Maziarz)
Mon, Aug 11	*8:30 a.m.	Special intention for Doug Duvall (by the Duvall Family)
Tues, Aug 12:	*8:30 a.m.	Special intention for Kathy Paffumi (by the Duvall Family)
Wed, Aug 13:	*8:30 a.m.	Special intention for Alex Sabri (by the Hahn Family)
Thur, Aug 14:	*8:30 a.m.	Special intention for Paul & Yallile Deal (by the Hahns)
	6:00 p.m.	Pro Populo
Fri, Aug 15:	8:30 a.m.	Special intention for Julie & Sammy Sabri (by the Hahns)
	6:30 p.m.	† John Howard (by Shannon Dunaway)
Sat, Aug 16:	9:15 a.m.	† Brandy Wooten (by Shannon Dunaway)
	4:00 p.m.	Special intention for Bede Ezekiel Zambon (by Zach & Bayley Maziarz)
Sun, Aug 17:	7:30 a.m.	Special intention for Deacon & Mrs. Robinson (by Hahns)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special intention for Veronica Hahn (by Hahn Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially 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.	20 th Sunday in Ordinary Time	Jer 38:4-6,8-10, Heb 12:1-4,8-19, Lk 12:49-53
7:30 a.m.	10 th Sunday After Pentecost	1Cor 12:2-11, Lk 18:9-14
9:00 a.m.	20 th Sunday in Ordinary Time	Jer 38:4-6,8-10, Heb 12:1-4,8-19, Lk 12:49-53
10:45 a.m.	10 th Sunday After Pentecost	1Cor 12:2-11, Lk 18:9-14

Did Jesus Die for Some, Did He Die Only for Those with Faith?

It is and always has been the Church's teaching that Jesus died for all. He did not hang on the cross and offer His life only for a few, only for those who are the elect who will obtain heaven. The idea that Jesus died for some and not all flies in the face of what the Bible teaches and it makes God out to be the author sin as well as the author of damnation. How can the idea that Jesus died for some but not all be squared, for example, with John 3:16, namely "*For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life*"? Some might argue that Jesus died for only those who believe so as to obtain eternal life, but this verse clearly teaches that God so loved the world, not a subset of humanity. The following verse makes this clear: "*For God did not send his Son into the world to condemn the world, but that the world might be saved through him*" (Jn 3:17). Jesus did not need to come among us to condemn the world because the world, apart from Jesus, is totally and infallibly alienated from God. Thanks to Adam and Eve none of us has the relationship with God we were meant to have, namely to walk and talk with God as they both did before their fall. They were exiled from paradise and we along with them. This estrangement from God that we are all born with is called original sin.

Because of original sin we have a fallen human nature along with being alienated from God. We see this in the results of Adam and Eve's disobedience: "*To the woman [God] said: I will intensify your toil in childbearing; in pain you shall bring forth children. Yet your urge shall be for your husband, and he shall rule over you. To the man he said: Because you listened to your wife and ate from the tree about which I commanded you, you shall not eat from it, cursed is the ground because of you! In toil you shall eat its yield all the days of your life. Thorns and thistles it shall bear for you, and you shall eat the grass of the field. By the sweat of your brow you shall eat bread, until you return to the ground, from which you were taken; for you are dust, and to dust you shall return*" (Gen 3:16-19). If there is strife and inequality between husband and wife, then this strife pervades all of humanity. If the relationship most governed by mutual love is damaged by the sin of Adam and Eve, then none of our other human relationships will fare any better. Pain enters into the human experience also as a result of their sin and not just in regard to childbirth. Enmity results from their disobedience, not just enmity between humans but also between man and nature. Nature challenges and defies man at every step so that we must strive to survive when nature was meant to be at our service. Death, the wages of sin (Rom 6:23), enters in as well.

That death threatens us from the moment of conception until the time for us to succumb to our mortality clearly indicates that the effects of original sin are not something that develops as we become able to choose good or reject evil. Likewise, babies in the womb can experience pain at 12 weeks after conception and who can know how painful birth is for them. Thankfully we have no memories of the process of being born. In other words, babies are personally innocent but not spared the effects of original sin. That "*there is no distinction; all have sinned and are deprived of the glory of God*" (Rom 3:22-23), by which St Paul implicates both Jew and gentile alike, applies to babies incapable of personal sin. Indeed, if babies were not subject to the effects of original sin, if they were utterly innocent in the eyes of God, then no child would suffer or die until the age of reason, until they commit an actual sin. Likewise, original sin is not passed on because the marital embrace is somehow evil or sinful in and of itself, but because we cannot pass on what we do not have by nature. If mom and dad are estranged from God by nature, they cannot by the natural act of generating babies pass on to their children innocence before God or a relationship with God. Again, original sin ought to be understood as the effects of Adam and Eve's sin, namely a fallen human nature capable of suffering and death along with a lack of a relationship with God, not as a punishment meted out on babies because the sins of their mothers and fathers. Truly Jesus became an embryo, a fetus, a newborn, a toddler, a boy, an adolescent, and a man to save us even before the age of reason.

- Fr Booth