

Blessed Sacrament Catholic Church

January 21st/January 22nd 2023: 3rd Sunday of Ordinary Time (English)
3rd Sunday After Epiphany (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, 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.”

ADDITIONAL NOTE ON CONFESSIONS: Beginning in Lent we will begin using a new formula for absolution that reads: “God, the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself and **poured out** the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God **grant** you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.” (Changes in Bold).

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 at the Religious Goods Counter located in the vestibule of the front entrance.

CHANGE IN DAILY MASS SCHEDULE: Beginning in the first week of January, we will have daily Mass at 8:30. On Mondays, Wednesdays, and Fridays Mass will be offered in English and Mass will be offered in Latin on Tuesdays and Thursdays. The First Friday and First Saturday schedules will remain unchanged.

IN MEMORIAM: In memory of Walter Roberts, the sanctuary lamp will burn for the repose of his soul from January 22nd to January 28th. The sanctuary lamp will burn for the repose of Maxine Olson from January 29th until February 4th.

DISCERNMENT WEEKEND: The Office of Vocations is hosting a Priesthood Discernment Weekend from Friday, February 17th to Sunday, February 19th at Casa Maria Retreat Center in Birmingham. Fr Bazzel will lead this weekend of prayer, talks, and fellowship for men discerning a call to priesthood. Fr Vintson, Vocation Director, will be present to answer questions about discernment, the application process, and seminary life. This weekend experience is for men ages 18-35 years. The event is free, but registration is required. Visit www.bhmdiocese.org/vocations to register.

CONTRIBUTION ENVELOPES: Contribution envelopes for 2023 are located in the back vestibule of the church.

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Deacon Daniel Sessions, 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, and Dominic Rumore. May more good men to answer God’s call to the priesthood.

FIRST COMMUNION DATE: For 2023, Sunday, April 23rd has been identified as the date for First Communion.

2022 CONTRIBUTION STATEMENTS will be mailed out early this week.

PARISH SUPPORT: The collection last week was \$5045 and \$150 was donated to the Preservation Fund. Many thanks for your generosity.

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

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

Sat, Jan 21: 9:15 a.m. † Carolyn Watson Watson (by the Juneau Family)
4:00 p.m. † Eugene Mason (by Mary & Betty Mason)

Sun, Jan 22: 7:30 a.m. Special Intention for Fr Jimmy Dean (by the Rumore Family)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Fr Den Irwin (by the Rumore Family)

Mon, Jan 23: *8:30 a.m. Private Intention

Tues, Jan 24: *8:30 a.m. Private Intention

Wed, Jan 25: *8:30 a.m. Private Intention

Thur, Jan 26: *8:30 a.m. Private Intention

Fri, Jan 27: *8:30 a.m. Private Intention

Sat, Jan 28: 4:00 p.m. Private Intention

Sun, Jan 29: 7:30 a.m. † Eugene Mason (by Mary & Betty Mason)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Allison Rumore (by the Hahn Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Linda Henry, ShaKendria Hooks, Lisa DeKam Nicholls, Sam Montalbano, Gloria Archambault, Don Williams, Ronnie Buchanan, Barbara Williams, Gail McMahan, Gracimo Ribeiro Bento, Bob Wiseman, Eve Moore, Aaron Minjares, Bill Dinan, Carol Brandley, Eddie Hunter, Lawrence Brandley, Pete Ransom, Jerry Joiner, Beryl Curtis, Nicole Copeland, Linda Cooper, Lee Dinan, Danny Rohling, Kay Dorion, Krissy Chism, William Scroggins, Lamar Smith, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, and Stephanie Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m. Fourth Sunday of Ordinary Time	Zep 2:3;3:12-13, 1Cor 1:26-31, Mt 5:1-12
7:30 a.m. Fourth Sunday after Epiphany	Rom 13:8-10, Mt 8:23-27
9:00 a.m. Fourth Sunday of Ordinary Time	Zep 2:3;3:12-13, 1Cor 1:26-31, Mt 5:1-12
10:45 a.m. Fourth Sunday after Epiphany	Rom 13:8-10, Mt 8:23-27

Sort of Independent Yet Powerfully Impotent

That Jesus became a member of a family, even allowing two of His creatures to have authority over Him, speaks volumes of how important the human family truly is. Jesus being the Son of Mary and the foster Son of Joseph is not the only divine witness to the centrality of the family. God created us to be members of families and to relate to one another in the context of the family. Adam was incomplete without Eve and he knew it. He immediately recognized her as bone of his bone and flesh of his flesh (Gen 2:23) and they were intended to live as husband and wife, becoming so closely bound to one another as to be one flesh. The one flesh union was not meant to be a many-flesh or multi-flesh union. Moses allowed for divorce and God tolerated it because of the hardness of mankind's heart (Mt 19:8), but it was never God's idea that we would marry and remarry on a temporary basis. In fact God made His stance on divorce crystal clear through the prophet Malachi: "*Did He not make them one, with flesh and spirit? And what does the One require? Godly offspring! You should be on guard, then, for your life, and do not break faith with the wife of your youth. For I hate divorce, says the Lord, the God of Israel*" (Mal 2:15-16). Just like God disliked but tolerated polygamy in the early epochs of mankind's development, divorce was something that never found divine blessing or approval.

While we seem to have put polygamy behind us, at least for the last 2500 years or so, we have not done so with divorce primarily because of our hardened hearts. Recently, however, our hearts are hardening to the point where some would condone or even promote a return to polygamy or even polyandry. With the divorce and remarriage culture of today, we essentially have serial polygamy and serial polyandry where a man has several wives, only one at a time, and a woman might have several husbands, only one at a time. Thus, it looks like it will be a matter of time before we begin tolerating outright polygamy and polyandry. With marriage wrongly understood as a man-made institution, essentially a legal contract, and the family subject to cultural whims, it is just a matter of time before the God-ordained family – husband, wife, and children – becomes a quaint or even reviled relic of the past.

How did we get here? How did we get here so quickly? The simple answer is that we are increasingly alienated from God and His ways resulting in a further hardening of our hearts. The fundamental mistakes we have made are believing that the individual is the building block of society and concluding that we have no need for God. We imagine that we are autonomous and we seem to have almost limitless power at our fingertips. We tell ourselves that we don't depend on others and we mistake the ability to have any commodity delivered to our front door within a few days through a few mouse clicks as true power. But where does that autonomy and power go when there is a railroad or trucker strike? When the internet goes down? When the electrical grid collapses? The ugly truth is that we are far more dependent upon others – farmers, truckers, utility workers, police officers, firemen, and so forth – than ever before and we are far less powerful – not being able to do without farmers, truckers, utility workers, police officers, firemen, and so forth – than ever before. How many people today could grow, gather, or hunt enough food for themselves let alone their families? How many can live off the land as humans have done for thousands of years? How many are even close to actual self-sufficiency?

It is little wonder that the interdependent family, where the roles of fathers, mothers, children, aunts, uncles, and grandparents serve for the betterment of the individual, the family, and the culture, has been superseded by the entitled, selfish, self-centered, and self-absorbed individual. It is little wonder that the falsely independent and falsely powerful man cannot bring himself to admit that he depends upon God and thinks that seeking recourse to God is a sign of weakness and a betrayal of his individuality, dignity, and sovereignty. But Jesus was dependent on Joseph and Mary, just as we were all dependent upon our parents. If God-in-the-flesh allows Himself to depend on mere humans, how could depending on someone else be a betrayal of our individuality, dignity, and sovereignty? More importantly, how could depending upon God be a betrayal of our individuality, dignity, and sovereignty? After all, don't we each receive individuality, dignity, and sovereignty from God in the first place?

- Fr Booth