

Blessed Sacrament Catholic Church

June 27th/June 28th 2026: 13th Sunday of Ordinary Time (English)

5th 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.

IN MEMORIAM: For the Omer & Ida Hull, the sanctuary lamp will burn for the repose of their souls from June 28th to July 4th. The sanctuary lamp will burn for the repose of James E. Mickel from July 5th until July 11th.

FIRST FRIDAY: We will have our First Friday English Mass on July 3rd at 8:30 a.m. in the Rectory followed with Adoration and Benediction and a Latin Low Mass at 6:30 p.m. in the Church.

FIRST SATURDAY: First Saturday Mass will be offered in Latin at 8:30 a.m. on July 4th. Altar server training 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.

NO HIGH MASS ON JULY 12th: Due to many of the altar servers being at Fraternus Ranch on Sunday, July 12th, Mass at 10:45 will be a Low Mass.

EWTN PROGRAM: “Holding These Truths Again” airs on EWTN on Thursday, July 2nd at 8:00 p.m. celebrating America's 250th birthday! Join Dr. Anthony Rizzi, Dr. Ben Carson, Bp Paprocki, Abp Cordileone, and NASA Flight Director Gene Kranz at Fort McHenry as we learn the origin of our American principles and celebrate them and their amazing fruits. We have lost them because we have lost the proper physics from which they arise!

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Collins Hess, Hunter Limbaugh, Francisco Rodriguez, Justin Brouillette, Cameron Huhlein, Patrick Letterle, Wilson Moin, Joshua Callahan, Franz Mercado, Thomas Rogers, Nick Smith, Benjamin Caruna, Matthew Pickard, Maximilian Waldron, Fernando Casillas, Jack Lyons, Jorge Martinez, Jonathan Ruscoe, Deacon Dominic Rumore, Matthew Gagnon, Friar Apollo, and Owen Sederstrand.

PRAY FOR OUR PARISHIONERS IN RELIGIOUS LIFE: Please pray for Sister María Josefa of the Divine Providence and Jessica Saville.

PARISH SUPPORT: The collection last week was \$7303, \$1070 was given for the Preservation Fund, and \$1353 was donated to the Mission Cooperative Appeal. As always, many thanks for your generosity.

CONTINUATION OF FOOD DRIVE: The food drive begun in Lent benefitting the Franciscan Poor of Jesus Christ, who have a ministry to the homeless, and a local food bank will continue on an ongoing basis. If you have further questions, please contact Shannon Dunaway (ssullivan7606@gmail.com) or Steve and Brandy Katona (Katonafamily@yahoo.com).

NOTE ON MASS INTENTIONS: There is large backlog on Mass Intentions. Therefore, until further notice, Mass Intentions will only be accepted on a one Mass per family per week basis. No exceptions. The Mass Intentions for this week date from August 17th.

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

Sat, June 27: 4:00 p.m. † Fr Timothy Gahan
Sun, June 28: 7:30 a.m. Special intention for Allison Rumore (by the Hahn Family)
9:00 a.m. Pro Populo
10:45 a.m. Special intention for Katie Marcus (by the Hahn Family)
Mon, June 29: *8:30 a.m. † Marie Lopez (by anonymous)
Tues, June 30: *8:30 a.m. † Paulette Bennet (by anonymous)
Wed, July 1: *8:30 a.m. † Joseph Grant Kelly, Sr. (by Kevin Kelly)
Thur, July 2: *8:30 a.m. Special intention for the Shilling Family (by anonymous)
Fri, July 3: *8:30 a.m. Special intention for the Querciagrossa Family (by anonymous)
6:30 p.m. Private Intention
Sat, July 4: 8:30 a.m. Private Intention
4:00 p.m. † Fr Patrick O'Donohue
Sun, July 5: 7:30 a.m. † Danny Rohling (by Judy Rohling)
9:00 a.m. Pro Populo
10:45 a.m. † Emily Lavelle (by Richard & Barbara Juneau)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially for Dennis Taubitz, Suzanne Vickery, Casey Daniel, Kathy Newman, Daniel Flemming, George Sampedro, Jesse Hernandez, Jose Mariano Hernández Avila, Stan Hartdegen, Kent Graeve, Justin Meadows, Rachel Maxwell, John Minjares, Sr., Virginia Elmer, Pedro Antonio Triana, John Davis, Chorbishop Richard Saad, Deb Rankin, Paul Trussel, Paul Caruso, Mary Simmons, Linda Henry, Lisa DeKam Nicholls, Ronnie Buchanan, Barbara Williams, Bob Wiseman, Eve Moore, Carol Brandley, Eddie Hunter, Jerry Joiner, Beryl Curtis, Linda Cooper, Kay Dorion, Krissy Chism, Lamar Smith, Wayne Little, 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. 14 th Sunday of Ordinary Time	Zech 9:9-10, Rom 8:9,11-13, Mt 11:25-30
7:30 a.m. 6 th Sunday after Pentecost	Rom 6:3-11, Mk 8:1-9
9:00 a.m. 14 th Sunday of Ordinary Time	Zech 9:9-10, Rom 8:9,11-13, Mt 11:25-30
10:45 a.m. 6 th Sunday after Pentecost	Rom 6:3-11, Mk 8:1-9

The Church on Earth Must Be Visible

The image of the Church as a ship, as an ark, is not something that is surprising. Or it ought not be surprising, but it is incomprehensible to many people. Truly, the Church ought to be seen as a single, visible reality, a single ship as it were and not a fleet. After all, didn't Jesus say "*And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it*" (Mt 16:18)? Jesus didn't say that He would found many or several or even just two churches. No, He said "*my church*" not churches. So, if a 'church' arises that is not the Church, is it part of the Church or something else? For example, if a 'church' teaches that salvation is obtained by human effort alone and another 'church' insists that human effort or cooperation with God is unnecessary for salvation, can we say that those teachings, teachings that are contradict each other and the Gospel, can be seen as part of the teachings of the one Church Jesus speaks of? Can we say that baptism is unnecessary, that is optional, or that it is generally essential for salvation and still say that such teachings, which are utterly inconsistent, all reflect the Gospel that Jesus taught? They can't all be true.

The Christian landscape of today contains such incompatible and divergent teachings, and it is not limited to baptism or other essential doctrines. Yes, there is general but not universal agreement that Jesus was true man born of a virgin yet true God existing from all eternity, that He did many miracles, that He suffered and died for us, that He rose from the dead, and that He ascended into heaven, but is that the sole common ground that Jesus established? Did Jesus intend that all of His followers would believe a single integral Gospel or is Christian discipleship a veritable free-for-all when it comes to core beliefs? Did Jesus intend that a handful of well-meaning individuals could declare themselves as the true followers of Jesus based on their own opinions or based on their own interpretation of what the Church is or is not, or that some kind of circumstances make departing from the Church not only legitimate but necessary? Did Jesus intend that His followers would see discipleship as 'me and my Bible' as opposed to being an observant, dedicated, obedient, and faithful member of a recognizable Church that teaches an integral, universal, and apostolic faith?

One of the critical areas where a visible and authoritative Church becomes necessary is morality. Yes, there are disputes about teachings like purgatory and original sin, but one would think – one would hope – that there would be consensus on moral issues. Is divorce and remarriage moral? Does human life begin at conception, at birth, or afterwards? Is abortion murder or a matter of so-called women's healthcare? Can mankind tinker with nature to engineer pathogens or to make designer offspring? Can immigration be seen as so fundamental of a human right that a blind-eye is turned to the trafficking of women and especially children? Does love of neighbor necessitate the acceptance and approval of their behavior? Given that the Bible does not clearly teach on various moral issues that have arisen in the last two millennia, how are moral issues like surrogate motherhood or various medical technologies deemed moral or immoral? Left ourselves, are we likely to get the answers right all of the time, most of the time, some of the time, or even occasionally? To say that Jesus left us to work these issues out by ourselves, that one cleric's answer is as good as an answer from one or more 'churches' is to basically say that morality does not matter. Absurd!

It ought to be obvious that the moral voice of the Church needs to be logical, consistent, up-to-date but timeless, intelligible, unified, and clearly proclaimed to the ends of the earth. The Church not only should be heard throughout the world, it also needs to be seen. Jesus foresees this: "*If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.'* If he refuses to listen to them, tell the church. If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector" (Mt 18:15-17). How does one approach and consult an invisible 'church' or a plethora of 'churches' all teaching a spectrum of moral opinions?

- Fr Booth