

Blessed Sacrament Catholic Church

**June 1st/June 2nd 2024: Corpus Christi (English)
Second Sunday After Pentecost (Latin)**



**1460 Pearson Avenue SW
Birmingham, Alabama 35211
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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 Ida Olson, the sanctuary lamp will burn for the repose of her soul from June 2nd until June 8th. The sanctuary lamp will burn for the repose of Julia V. Bryant from June 9th until June 15th.

REST IN PEACE: Deacon Walter Henderson passed away on May 29th. His funeral will be at St Mary’s in Fairfield at 12:30 p.m. on Saturday, June 8th. Eternal rest grant unto him, O Lord and let perpetual light shine upon him. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

FIRST SUNDAY: This Sunday is the first Sunday of the month. There will be a potluck brunch instead of the usual coffee and donuts following the 9:00 Mass.

FIRST FRIDAY: We will have our First Friday English Mass on June 7th 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.

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.

LIFE ON WHEELS: Life On Wheels, a mobile pro-life service provider that works in conjunction with Her Choice, needs client advocates and drivers. Please consider volunteering with Life On Wheels, a medical mobile clinic that provides free pregnancy tests, ultrasounds, resources, and encouragement to women throughout Birmingham. If you have an interest in learning more or serving in this non-profit ministry, serving women, saving babies, and sharing Jesus, please contact Alejandra Lewis (205) 614-1221 or ale@lowironcity.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, and Dominic Rumore.

PARISH SUPPORT: The collection last weekend was \$6536 and the Preservation Fund collection was \$60. As always, many thanks for your generosity.

NOTE ON MASS INTENTIONS: There is about a 6-month backlog on Mass Intentions. Thus, requested Mass dates cannot always be honored.

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

Sat, June 1: 8:30 a.m. Private Intention
4:00 p.m. † Ronnie Mason (by Mary & Betty Mason)

Sun, June 2: 7:30 a.m. Special Intention for Pat & Mary Beth Schwager (by the Schwager Family)
9:00 a.m. Pro Populo
10:45 a.m. † Max von Arx (by the Schwager Family)

Mon, June 3 *8:30 a.m. † Harvey & Audrey O'Connor (by the Schwager Family)

Tues, June 4: *8:30 a.m. † Larry & Carol Schwager (by the Schwager Family)

Wed, June 5: *8:30 a.m. Special Intention for Mary Brennan (by the Schwager Family)

Thur, June 6: *8:30 a.m. † Laura Moran (by the Schwager Family)

Fri, June 7: *8:30 a.m. † Hroma Family (by the Schwager Family)
6:30 p.m. † Ronnie Mason (by Mary & Betty Mason)

Sat, June 8: 4:00 p.m. † Ronnie Mason (by Mary & Betty Mason)

Sun, June 9: 7:30 a.m. † Julie Wang Kelly (by Kevin Kelly)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Mr. & Mrs Scott Donellan (by the Hahn Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Rachel Maxwell, John Minjares, Sr., Virginia Elmer, Richard Juneau, Diane Norton, Laura Minjares, Pedro Antonio Triana, John Davis, Chorbishop Richard Saad, Mary Jerabek, 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. Tenth Sunday of Ordinary Time	Gen 3:9-15, 2Cor 4:13-5:1, Mk 3:20-35
7:30 a.m. Third Sunday After Pentecost	1Pet 5:6-11, Lk 15:1-10
9:00 a.m. Tenth Sunday of Ordinary Time	Gen 3:9-15, 2Cor 4:13-5:1, Mk 3:20-35
10:45 a.m. Third Sunday After Pentecost	1Pet 5:6-11, Lk 15:1-10

Jesus Is the Bread of Life

We confess that Jesus' words at the Last Supper are sufficient for us to believe that He is truly present in the Eucharist. "*This is My Body*" and "*This is My Blood*" are clear enough statements, especially since Jesus chose to use the verb 'is.' Jesus could have used verbs indicating that the bread and wine merely 'represent,' or 'symbolize,' or 'typify,' or 'are like' His own Body and Blood. Jesus knew exactly how to make symbolic references, such as "*The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field*" (Mt 13:31) and "*The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened*" (Mt 13:33). Regarding the Eucharist He did not say 'is like' but said 'is.'

In any case, Jesus' words in John Chapter 6 reinforce and confirm that the Eucharist is what the Church has believed for nearly 2000 years. "*I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world*" (Jn 6:49-51). Equating Himself with the Bread of Life greatly offended the Jews that were listening to Jesus. The very next verse tells us that "*The Jews quarreled among themselves, saying, 'How can this man give us his flesh to eat?'*" (Jn 6:52). They are incensed at the idea of eating another man's flesh. Yet who wouldn't reject the prospect of cannibalism? Instead of apologizing or saying that He was speaking metaphorically, Jesus goes on to say "*Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him*" (Jn 6:53-56).

In response to the objections of the Jews, Jesus reiterates and amplifies the offensive words He had already said. At this point, Jesus has lost the Jews who had wanted to make Him King the previous day after He had multiplied the loaves and the fishes. But Jesus is also losing the disciples that had followed Him. These disciples would have witnessed the multiplication of the loaves and fishes the day before, some of them would have witnessed Jesus walking on the water that same night, the rest would have heard the other disciples talking about Jesus walking on the water, and no doubt all of them have seen numerous other miracles. Yet they complain, saying "*This saying is hard; who can accept it?*" (Jn 6:60). Yet again Jesus does not back down nor does He simply say that He is speaking metaphorically or symbolically. Instead Jesus challenges those disciples who challenged Him, saying "*Does this shock you? What if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life, while the flesh is of no avail. The words I have spoken to you are spirit and life... As a result of this, many of his disciples returned to their former way of life and no longer accompanied him*" (Jn 6:61-63,66).

Jesus is willing to offend sympathetic Jews and His disciples over His being the Bread of Life. Yes, they misunderstood Him, but for the Apostles and disciples, they have misunderstood Jesus before. Indeed, Jesus is not offering Himself in cannibalistic manner but spiritually: "*It is the spirit that gives life, while the flesh is of no avail.*" This phrase is often used to discount Jesus' clear words, that Jesus must have been speaking symbolically. But spiritual is not the same as symbolic. Was Jesus symbolically multiplying the loaves and fishes, symbolically walking on the water, or symbolically "*ascending to where he was before*"? If these disciples saw Jesus "*ascending to where he was before*" would they have concluded that the Ascension was merely symbolic? That would be hard to imagine.

Accepting Jesus' teaching on His Real Presence can be difficult, so we might want to consider Jesus' challenge to the Apostles of "*Do you also want to leave?*" and take to heart Peter's reply: "*Master, to whom shall we go? You have the words of eternal life*" (Jn 6:67,68). - Fr Booth