

Blessed Sacrament Catholic Church

**August 1st/August 2nd 2026: 18th Sunday of Ordinary Time (English)
10th Sunday After Pentecost (Latin)**



**1460 Pearson Avenue SW
Birmingham, Alabama 35211**

Phone: (205) 785-9840

E-mail: church@myblessedsacrament.org

Website: www.myblessedsacrament.org

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 Eileen Schauer, the sanctuary lamp will burn for the repose of her soul from August 2nd to August 8th. The sanctuary lamp will burn for the repose of Beverly Grisham from August 9th until August 15th.

REST IN PEACE: David Roberts, brother of Pam Olson, passed away on July 26th. 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 coffee and donuts following the 9:00 Mass.

FIRST FRIDAY: We will have our First Friday English Mass on August 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.

SECOND COLLECTION: There will be a second collection This weekend for the Seminarian Education Fund Club, which supports the next generation of priests in our diocese.

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

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

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 September 28th.

PARISH SUPPORT: The collection last week was \$5702 and \$575 was given for the Preservation Fund. As always, many thanks for your generosity.

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

Sat, Aug 1:	8:30 a.m.	Special intention for Anna Pohorelsky (by the Hahn Family)
	4:00 p.m.	† Fr Patrick O'Donohue
Sun, Aug 2:	7:30 a.m.	Special intention for Gabi Martire (by the Hahn Family)
	9:00 a.m.	† Raymond 'Budgie' Von Hagel (by Linda Miller)
	10:45 a.m.	Pro Populo
Mon, Aug 3:	*8:30 a.m.	Special intention for Bayley Maziarz (by Anonymous)
Tues, Aug 4:	*8:30 a.m.	Special intention for Bayley Maziarz (by Anonymous)
Wed, Aug 5:	*8:30 a.m.	Special intention for Bayley Maziarz (by Anonymous)
Thur, Aug 6:	*8:30 a.m.	Special intention for Bayley Maziarz (by Anonymous)
Fri, Aug 7:	*8:30 a.m.	Special intention for Bayley Maziarz (by Anonymous)
	6:30 p.m.	Special intention for John Ambrose Todd (by Anonymous)
Sat, Aug 8:	4:00 p.m.	† Fr Patrick O'Donohue
Sun, Aug 9:	7:30 a.m.	Private Intention
	9:00 a.m.	Pro Populo
	10:45 a.m.	† Jan Tate (by the Hahn Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially for James Cover, 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.	19 th Sunday of Ordinary Time	1Kings 19:9,11-13, Rom 9:1-5, Mt 14:22-33
7:30 a.m.	11 th Sunday after Pentecost	1Cor 15:1-10, Mk 7:31-37
9:00 a.m.	19 th Sunday of Ordinary Time	1Kings 19:9,11-13, Rom 9:1-5, Mt 14:22-33
10:45 a.m.	11 th Sunday after Pentecost	1Cor 15:1-10, Mk 7:31-37

Take Care Not to Fall

Under Argentina's military dictatorship of the late 1970's, a young man was imprisoned for six years. No charges, no explanation, and no civil rights were granted. He was allowed no lawyer, no contact with his family, and his case never went to trial. His arrest was never reported. He was disappeared. The man was held for long periods of time in solitary confinement and brutally tortured. The young man suffered the worst that could be thrown at him, but he never broke, he never gave up hope, he never let despair get the upper hand.

Interviewed after his release from prison, he was asked if he was bitter about his treatment. His reply shocked the interviewer. The young man said 'I do not regard those six years as lost. I took advantage of them to strengthen my character and to deepen my relationship with God.' He walks out of the prison a better man with a deeper Faith. For many, this would be a soul-crushing experience, a source of life-long bitterness, and an impediment to loving both God and neighbor. But this man's case proves that it need not be so. It also proves what St Paul teaches in Romans 8:35-39.

St Paul asks the question "*What will separate us from the love of Christ?*" Paul assures us that anguish, distress, persecution, famine, nakedness, peril, and the sword have no power in and of themselves to separate us from the love of Christ. Many think that once we enter Christ's love we will always remain in Christ's love no matter what, the idea of 'once saved always saved.' But this is not what Paul is teaching. We all know people who undergo some affliction that separates them from Christ. Those who embrace the false doctrine of 'once saved always saved' claim such people fall away because they aren't true Christians, that God did not grant them the strength and the grace to endure, to persevere.

This is not the Gospel, for it places the blame for the damnation of souls entirely upon God. He's responsible because He's the One withholding the strength and the grace. They fall away because God is stingy with His grace. With false teachings like this, is it any wonder some people want nothing to do with such a seemingly arbitrary and uncaring image of God? In first Corinthians, Paul teaches that "*God is faithful and will not let you be tried beyond your strength; but with the trial he will also provide a way out, so that you may be able to bear it*" (1Cor 10:13). Paul tells us that God will supply the strength and the grace we need to endure any trial, that we will be subjected to no trial beyond our ability to bear. And he is not presenting this as a teaching only for the elect, because the previous verse poses the following challenge: "*Therefore, whoever thinks he is standing secure should take care not to fall*" (1Cor 10:12).

Indeed, to "*take care not to fall*" requires something from us. It requires that we are diligent and it also requires that we make a choice to be faithful empowered by God's grace. No one said that this would be easy, and we need only look at the example of the young man from Argentina. Everyday he was faced with the choice to let the anguish, the distress, the persecution, and the peril of torture get the better of him and allow these things to separate him from Christ.

Notice also that the things listed by Paul that cannot separate us from the love of Christ are all outside of us. Indeed, we ourselves are not listed in the things that cannot separate us from the love of Christ because we do have the power to reject Christ's love through sin.

Paul teaches that "*the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord*" (Rom 6:23). Freely chosen sin brings death, but freely choosing to accept the gift of grace brings eternal life. Unless we understand that a gift is not a gift unless it is freely given, and unless we understand that a gift is not a gift unless it can be rejected or forsaken, we will never reconcile the fact that some will not be saved with the fact that God "*wills everyone to be saved*" (1Tim 2:4).

So, anguish, distress, persecution, famine, nakedness, peril, and the sword have no power in and of themselves to separate us from the love of Christ. Indeed, only we can separate ourselves from Christ's love. But what if we are not subject to anguish, distress, persecution, famine, nakedness, peril, or the sword? Does this mean that we get off Scott-free? Of course not. So long as we are able to choose evil instead of good, so long as we are able to sin, we must still "*take care not to fall.*"

- Fr Booth