

Blessed Sacrament Catholic Church

October 3rd/October 4th 2020: 27th Sunday of Ordinary Time (English)

18th 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 to Friday

Latin Weekday Masses: 7:00 a.m. Wednesday and Friday, 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: See Below

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 returned to an approximation of our normal weekend schedule with Mass inside the Church. We will have a 4:00 p.m. Saturday English Mass, a 9:00 a.m. Sunday English Mass, a 10:45 a.m. Sunday Latin Mass, and an additional Sunday Latin Mass at 7:30 a.m. The additional Latin Mass is intended to aid in the social distancing, **which is the responsibility of those attending Mass.** Please be considerate. This additional Mass will continue as long as social distancing is necessary.

COVID-19 RESPONSE, CONFESSIONS: Until further notice, confessions will be done in the Church parking lot with Fr Booth in his car. Those wishing to confess can walk up individually maintaining a six-foot distance. Confessions will be offered at 3:30-3:55 p.m. on Saturday and on Sunday at 7:00-7:25 a.m., 8:30-8:55 a.m., and 10:15-10:40 a.m.

DISPENSATION FOR SUNDAY MASS OBLIGATION: Per Bishop Raica, all Roman Catholics who reside in the diocese are dispensed from the Sunday Mass obligation through November 22nd. No one, especially the vulnerable, should feel obliged to attend Mass.

A REMINDER FROM BISHOP RAICA: Those individuals who have a fever, feel sick, are in a high-risk group, are of a more advanced age, or who live with someone in one of these categories, are urged to avail themselves of the dispensation from the obligation to attend Mass for all Roman Catholics living in the Diocese of Birmingham in Alabama.

CHANGES TO THE MASS: We will forgo the distribution of the Precious Blood, reception of which is ordinarily optional, and the sign of peace, the omission of which is also optional.

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.

IN MEMORIAM: In memory of Kimmy Woods, the sanctuary lamp will burn for the repose of her soul from October 4th to October 10th. The sanctuary lamp will burn for the repose of Edward Von Hagel, Sr. from October 11th until October 17th.

FIRST SUNDAY: This Sunday is the first Sunday of the month. There will not be coffee and donuts following the 9:00 Mass.

HER CHOICE BANQUET: This year, in place of the traditional banquet, Her Choice invites you to an inspiring on-line Gospel of Life Event that will call you to Heroic Love on Thursday, October 22nd at 7:00 p.m. Their staff, volunteers, and clients over the past year, and throughout the Covid Pandemic, have demonstrated heroic love through their presence. Through their dedication, at least 90 abortion-minded mothers choose life. They have also continued their ongoing support of mothers and rendered post abortion healing. Please go to HerChoiceBirmingham.org/HeroicLove to learn more, donate, and invite others to participate or call at 205-447-8796.

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Daniel Sessions, Charles Deering, Matthew Gubenski, Patrick DePew, Max Gallegos, John Gardiner, Andrew Vickery, John Paul Stepnowski, Collins Hess, and Dominic Rumore. Please pray for more good men to answer God's call to the priesthood.

CATHOLIC CHARITIES: You should have received a Catholic Charities letter and a pledge card from the diocese. Our pledge goal this year is \$16,000. All money raised through this annual appeal remains within the diocese.

2020 HIGH MASS SCHEDULE: October 4th (18th Sunday after Pentecost); October 11th (19th Sunday after Pentecost); October 25th (Christ the King); Sunday, November 1st (All Saints); November 29th (1st Sunday of Advent); Tuesday, December 8th (Immaculate Conception); December 13th (3rd Sunday of Advent, Gaudete Sunday); Christmas.

MEMORIAL SANCTUARY LAMP SIGN-UP SHEETS for 2021, 2022, and 2023 are at the religious goods counter in the vestibule at the back of the Church.

PARISH SUPPORT: The collection for last weekend was \$4803 and \$50 was donated to the Preservation Fund.

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

Sat, Oct 3:	8:30 a.m.	Special Intention for the Tyler Family (by the Donellans)
	4:00 p.m.	Special Intention for Jimenez Family (by the Donellans)
Sun, Oct 4:	7:30 a.m.	Special Intention for Dr. & Mrs. Hahn (by the Hahns)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Mr. & Mrs. Scott Donellan (by the Hahns)
Mon, Oct 5:	*8:30 a.m.	† Dr. Will Mosier (by Phillip Rumore)
Tues, Oct 6:	*8:30 a.m.	Special Intention for Jennifer Casey (by the Mathews Family)
Wed, Oct 7:	*7:00 a.m.	Special Intention for Richard Juneau (by the Mathews Family)
	*8:30 a.m.	† John Q. Adams (by Fred & Kathleen Rickert)
Thur, Oct 8:	*8:30 a.m.	† Dorothy Sampedro (by George Sampedro)
Fri, Oct 9:	*7:00 a.m.	† Edmund Sampedro (by George Sampedro)
	*8:30 a.m.	† Fr Henry Thorsen
Sat, Oct 10:	4:00 p.m.	† Dorothy Sampedro (by George Sampedro)
Sun, Oct 11:	7:30 a.m.	† Gaines Smith (by the Olsons)
	9:00 a.m.	Pro Populo
	10:45 a.m.	† Jude Tombrello (by the Hahns)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Aaron Minjares, Hamp Schauer, Bill Dinan, Carol Brandley, Eddie Hunter, Mark Corley, Lee Gaissert, Lawrence Brandley, Don Williams, Roseanne Timpa, Pete Ransom, Jerry Joiner, Beryl Curtis, Nicole Copeland, Laura Minjares, Linda Cooper, Lee Dinan, Mina Keasler, Levi Ray, John Minjares, Sr., Virginia Files, Danny Rohling, Kay Dorion, Krissy Chism, William Scroggins, Lamar Smith, Paul Herrmann, Debbie Zeller, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, George Dunham, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, Loretta Mara, Lillie Rumore, and Stephanie Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m.	28 th Sunday of Ordinary Time	Isa 25:6-10, Phil 4:12-14,19-20, Mt 22:1-14
7:30 a.m.	19 th Sunday after Pentecost	Eph 4:23-28, Matt 22:1-14
9:00 a.m.	28 th Sunday of Ordinary Time	Isa 25:6-10, Phil 4:12-14,19-20, Mt 22:1-14
10:45 a.m.	19 th Sunday after Pentecost	Eph 4:23-28, Matt 22:1-14

Voting is a Moral Act

As stated last week, our vote carries moral significance. If we knowingly vote for a candidate that supports or promotes intrinsic evil, we potentially share in that politician's sins. This is especially true when we not only knowingly vote for such a politician, but we approve of his promotion of evil. For example, voting for Adolf Hitler would have been immoral given what he explicitly promoted. He was hardly a wolf in sheep's clothing. Further, a reasonably well-informed voter would have known, with a degree of specificity, what Hitler intended. *Mein Kampf* called for the extermination of the Jews and the expansion of Germany eastward along with the subjugation of the Slavic peoples: murder, war of aggression, and slavery. His verbal rhetoric hardly veiled the evil he had in mind, so it would have been hard to claim that the voters were duped. Yes, the magnitude of what Hitler did would have been unforeseeable, but he did suggest in *Mein Kampf* that the extermination of 12,000-15,000 Jews would have been beneficial to the German people. Accepting the murder of twelve thousand versus six million is hardly justifiable: both represent mass murder on a monstrous scale. Looking at how things are today, the body count for surgical abortions since 1973 stands at about 60 million in this country alone, and yet some of our politicians are far less coy about the taking of human life in the womb than Hitler was regarding murdering the Jews and others that the Nazis deemed undesirable.

Again, it must be stressed that abortion and euthanasia are the preeminent moral issues facing this country. All other moral issues and dilemmas pale in comparison. Yes, religious freedom, the economy, government spending, healthcare, national defense, law and order, race relations, marriage, the protection of the family, immigration, education, discrimination, the environment, and so on are all important, but they do not rise to the moral gravity of the deliberate taking of innocent human life. As the bishops have stated, all of these moral issues presume and hinge upon human life itself: without human life, education, healthcare, the economy and the rest really don't matter. Indeed, if the very right to life can be denied through abortion or euthanasia then every other right can just as easily be denied. An elderly man can be denied healthcare because it is assumed that will die in the near future or because someone decides that healthcare resources could be better utilized on a more productive or a more politically acceptable member of society. Denying him treatment is just one step away from unjustly denying him his life. An unborn baby diagnosed with Down's syndrome can be, and often is, denied life because he would be a large burden on the healthcare, education, and welfare systems. Unless all human life is seen as sacred, some people will be reduced to how costly or how inconvenient their lives might be, and if that becomes the case, it necessarily follows that such people will have a duty to die or that the government will assert the duty to kill innocent life for the common good.

But how many or what combination of the other issues – the economy, healthcare, education, etc. – reach a moral equivalency with the right to life? For example, if a candidate is pro-abortion but gets many other issues correct, when do his good positions outweigh his immoral position on abortion or make his advocacy of abortion tolerable? When it comes to the dignity of human life itself, no number of other issues can outweigh this one issue. We cannot say that a pro-abortion candidate is a reasonable and moral choice just because he gets healthcare, law and order, education, religious freedom, and the economy correct. If he also gets the environment, race relations, the family, and defense correct, this still does not cancel, negate, or outweigh an immoral position on the right to life.

If we were faced with the choice of voting for a pro-abortion candidate or for one that promotes euthanasia or infanticide, a vote for either would be morally problematic. A write-in vote or not voting at all would be the better choice. War and capital punishment, while touching on the dignity of human life, are secondary to the very right to life itself. This is so because society has a right to self-defense: war and the death penalty are unfortunate but occasionally necessary prudential judgments that sometimes face our elected officials. The direct and deliberate taking of innocent human life, however, is never necessary or prudential.

- Fr Booth