

Blessed Sacrament Catholic Church

October 31st/November 1st 2020: All Saints



**1460 Pearson Avenue SW
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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 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.

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 Dickey Montalbano, the sanctuary lamp will burn for the repose of his soul from November 1st to November 7th. The sanctuary lamp will burn for the repose of Joseph G. Kelly from November 8th until November 14th.

FIRST SUNDAY: This Sunday is the first Sunday of the month. Due to Covid, there will not be coffee and donuts following the 9:00 Mass.

ALL SOULS DAY: We will have an English Mass at 8:30 a.m. and a Latin Mass at 6:00 p.m. on Monday, November 2nd. Both Masses will be in the church.

PLENARY INDULGENCE: A plenary indulgence may be gained for the souls in purgatory by reciting an Our Father and the Creed in a church or by visiting a cemetery and praying for the dead. This opportunity has been extended for the whole month of November.

FIRST FRIDAY: We will have our First Friday English Mass on November 6th at 8:30 a.m. in the Rectory followed by Adoration and a Latin Low Mass at 6:30 p.m. in the Church.

FIRST SATURDAY: First Saturday Mass in Latin will be at 8:30 a.m. on November 7th. Altar server training, choir practice, and Martha and Mary Altar Sodality might follow Mass.

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.

FIRST COMMUNION DATE: For 2021, 1st Communion will be on Sunday, April 18th.

CONFIRMATION DATE: For 2021, Confirmation will be on Thursday, June 3rd.

2020 HIGH MASS SCHEDULE: 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.

PARISH SUPPORT: The collection for last weekend was \$5313 and \$50 was donated to the Preservation Fund.

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

Sat, Oct 31:	4:00 p.m.	Special Intention for Peter Gagnon (by the Donellan Family)
Sun, Nov 1:	7:30 a.m.	Special Intention for Jennifer Casey (by the Donellan Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Don Williamson (by the Donellan Family)
Mon, Nov 2:	8:30 a.m.	Special Intention for Ruth Wairimu (by Bradley Murgi)
	6:00 p.m.	Special Intention for Lucrecia Hall (by the Tyler Family)
Tues, Nov 3:	*8:30 a.m.	Special Intention for Roy Gagliano (by the Hahn Family)
Wed, Nov 4:	*7:00 a.m.	Special Intention for the Gagnon Family (by the Hahn Family)
	*8:30 a.m.	Special Intention for Cathy Harvey (by the Tyler Family)
Thur, Nov 5:	*8:30 a.m.	† Deceased Priests of the Diocese of Birmingham
Fri, Nov 6:	*8:30 a.m.	Special Intention for Rebekah Wright (by the Hahn Family)
	6:30 p.m.	Special Intention for Nathan Wright, Jr. (by the Hahn Family)
Sat, Nov 7:	8:30 a.m.	Special Intention for Paul Pohorelsky (by the Hahn Family)
	4:00 p.m.	† Fr Henry Thorsen (by the Bryant Family)
Sun, Nov 8:	7:30 a.m.	† Rose McClurg (by the Bryant Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Mary Beth Yaeger (by Sophie Duvall)

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., 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.	32 nd Sunday of Ordinary Time	Wis 6:12-16, 1Thes 4:13-18, Mt 25:1-13
7:30 a.m.	23 rd Sunday After Pentecost	Phil 3:17-4:3, Mt 9:18-26
9:00 a.m.	32 nd Sunday of Ordinary Time	Wis 6:12-16, 1Thes 4:13-18, Mt 25:1-13
10:45 a.m.	23 rd Sunday After Pentecost	Phil 3:17-4:3, Mt 9:18-26

Final Thoughts on Ballot Morality

So, if we are faced with voting for the lesser of two evils, how must we vote? Can we even vote at all? The answer depends upon what those evils are. After all, few candidates for major public office will exactly satisfy all moral requirements. It is likely that we will be faced, to one degree or another, with voting for the lesser of two evils. In this case, the perfect is the enemy of the good.

For example, if the primary defect in one candidate's platform is ardent support for unlimited, even involuntary euthanasia and the major defect in the other's platform is for raising taxes for all, even on the poor, then the second candidate should get our vote. Whether we like it or not, taxation is a prudential judgment, even if it affects the poor adversely. In this case, there might also be mitigating factors such as the second candidate supporting the stimulation of job creation especially for the poor. Even without some provision to spare the poor a greater tax burden, concern for the poor does not rise to the same level as the unjust taking of innocent human life. In the absence of deal-breaking positions – pro-abortion, pro-euthanasia, anti-traditional marriage, explicitly codified discrimination, anti-religious freedom – discerning which candidate ought to get our vote can be difficult. Anyone promoting any of these deal-breaking positions cannot be supported morally no matter how attractive the rest of their platform might be, which ought to simplify our discernment greatly.

In a similar way, if we had one candidate that wanted to raise taxes even on the poor and another that wanted to restrict religious freedom significantly (even if we would not be affected), we could not support the one trying to infringe upon the fundamental right to the free exercise of religion. Restricting or usurping religious freedom is not a prudential judgment that one might legitimately need to make. No circumstances in the life of a nation or a culture justify the suppression of religious freedom. However, if the most objectionable position of one candidate is raising taxes on all and the other candidate's most objectionable stance is to cut spending on some social programs, this would require looking at these issues, and others as well, in order to make the best choice. If all other positions are more or less acceptable, then either these two candidates can morally receive our vote.

In any case, the Church teaches that we have a positive duty to vote: 'Submission to authority and co-responsibility for the common good make it morally obligatory to pay taxes, to exercise the right to vote, and to defend one's country' (CCC 2240). If this is so, what are we to do when faced with the choice of two candidates that promote unrestricted abortion or two candidates that explicitly promote immoral forms of marriage? Is the Church saying that we must vote for one or the other? Is the Church saying that the duty to vote is absolute? Yes and no. Yes, we ought to vote in other races where we can morally cast a vote, but our duty would be abrogated in a race where both (or all) of the candidates hold morally inadmissible positions. Indeed, if we cannot morally cast a vote for a pro-abortion or a pro-euthanasia candidate when the other candidate holds a morally acceptable position, how could it be that we can now morally cast a vote for such a candidate if his opponent happens also to promote the same profound evil?

The duty we have as Christians to be good citizens and to promote the common good through voting is solemn but not absolute. Many moral duties are prohibitive or negative duties – thou shall not steal, thou shall not commit adultery, etc. – that are always obligatory no matter the intentions or circumstances. It is always in our power to refrain from acting. Positive duties that require us to act – thou shall keep the sabbath holy, thou shall honor thy father and mother, etc. – can be impeded by circumstances. The duty to vote falls into this category. If our father requires us to do something sinful, we have no duty to obey. If casting a vote in a specific race would automatically mean supporting a candidate that promoted grave evil, our duty to vote in that race would be lifted. So, yes, we are often faced with choosing lesser of two evils, but the nature of those evils truly matters. It matters to the point that we might not be able to cast a vote at all despite our moral duty to vote.

- Fr Booth