

Blessed Sacrament Catholic Church

**November 7th/November 8th 2020: 32nd Sunday of Ordinary Time (English)
23rd Sunday after Pentecost (Latin)**



**1460 Pearson Avenue SW
Birmingham, Alabama 35211
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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 Joseph G. Kelly, the sanctuary lamp will burn for the repose of his soul from November 8th to November 14th. The sanctuary lamp will burn for the repose of Shack Pruitt from November 15th until November 21st.

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.

THIRD SUNDAY: Next Sunday is the Third Sunday of the month. We will have vocations prayers following the 10:45 a.m. 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.

THANK YOU: Thanks to all who helped fund the Choose Life billboard visible from the northbound lanes of I-65 in the Glenn Iris neighborhood. Through the parish's generosity we funded this billboard for the month of October.

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: 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 \$8812 and \$170 was donated to the Preservation Fund.

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

Sat, Nov 7:	4:00 p.m.	Special Intention for Paul Pohorelsky (by the Hahn 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)
Mon, Nov 9:	8:30 a.m.	Private Intention
Tues, Nov 10:	*8:30 a.m.	Private Intention
Wed, Nov 11:	*7:00 a.m.	Special Intention for Dan Flemming (by the Hahn Family)
	*8:30 a.m.	† Sara Schauer (by Cathy Schauer)
Thur, Nov 12:	*8:30 a.m.	† Julia Bryant (by Cathy Schauer)
Fri, Nov 13:	*7:00 a.m.	Special Intention for Leah Shields (by Sophie Duvall)
	*8:30 a.m.	† Julia Bryant (by Chuck Bryant)
Sat, Nov 14:	4:00 p.m.	† Julia Bryant (by Julie Bryant)
Sun, Nov 15:	7:30 a.m.	† Julia Bryant (by Lynn Bryant)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Dominic Rumore (by the Juneaus)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Avis Booth, 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.	33 rd Sunday of Ord. Time	Pro 31:10-13,19-20,30-31, 1Thes 5:1-16, Mt 25:14-30
7:30 a.m.	Resumed 6 th Sunday after Epiphany	1Thes 1:2-10, Mt 13:31-35
9:00 a.m.	33 rd Sunday of Ord. Time	Pro 31:10-13,19-20,30-31, 1Thes 5:1-16, Mt 25:14-30
10:45 a.m.	Resumed 6 th Sunday after Epiphany	1Thes 1:2-10, Mt 13:31-35

Crossing the Line

Whether we see them or not and whether or not we acknowledge them, there are always so-called lines in the sand. Generally speaking, these lines ought not be crossed. Sometimes we impose a limit on ourselves that keeps us on the right side of things. A fat man might ban himself from all buffet restaurants and from the potato chip aisle in the store. Someone with a history of binge drinking might limit himself to one beer at a meal or keep himself away from his old drinking buddies. Sometimes we have limits imposed upon us by others. A company might insist that their internet access be used only for certain websites. Parents might limit what kinds of clothes their children wear or insist that they be in bed at a certain time. Of course governments draw lines in the sand with various laws that regulate human behavior. Whether we see them or not and whether or not we acknowledge them, God has also placed limitations on what we ought to do and what we should not do.

All too often, however, we try to push the limit of our behavior. Yes, the speed limit on the highway is 70 mph, but harm is there in driving 72 mph? If 72 mph seems reasonable, then 75 mph must be reasonable as well. The more we transgress the line the further we will venture over the line. This is why we see people driving 85 mph with a cellphone planted in their face. They have crossed the line so often and so far that driving this way seems reasonable. In fact, if they were caught doing 1 mph over the limit and given a ticket, they would see this as a grave injustice.

Speeding is a relatively minor example of line crossing. Consider modern politics. It has become utterly unbecoming and disgraceful. No limits exist to what some might say or do for the sake of partisan politics. Again, it no doubt starts with small transgressions. Detraction of one's opponents, revealing their personal faults to disparage their reputation, might seem reasonable. The politician might tell himself that he is only revealing the truth about his opponent and therefore doing no wrong. Morally speaking, if the revelation is unnecessary he has crossed the line into sin. But once that line is crossed, will it stop at detraction? Probably not. Soon there will be outright slander and character assassination. Given that slander is the deliberate attack on the reputation of another through falsehood, it represents a greater transgression than detraction. This is often why slanderous accusations tend to be repeated over and over. The Nazi propaganda minister Joseph Goebbels insisted that 'If you tell a lie big enough and keep repeating it, people will eventually come to believe it' and we see all too many people apply this principle to the detriment of their political opponents.

Eventually the slander will transition into demonizing the opponent. Once this takes root, just about anything might happen next. After all, once the opponent is equated with the devil, how would it be a bad thing to commit fraud, do violence, or even murder in the name of vanquishing a devil? Destroying a devil, annihilating one who is evil incarnate, seems like a moral duty, doesn't it? But why stop at attacking the demonized one? Surely his associates and supporters are fair game as well. No doubt his family must be targeted too.

When on the receiving end of such treatment the great temptation exists to respond in kind, inflicting an eye for an eye sort of justice. Vengeance is not the answer. We leave such to the Lord, who has much more at His disposal for balancing the scales of justice.

So, what is the detracted, slandered, demonized, and aggrieved man to do? Is he to simply take it on the chin, to grin and bear it, to maintain a stiff upper lip, or embrace the mantle of the victimhood? No, he need not be a doormat. The righteous man is armed with a greater weapon than mere revenge or responding tit-for-tat. His defense must be the truth. To continue and paraphrase the previous quote from Joseph Goebbels, 'It thus becomes vitally important for the [oppressor] to use all of its powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of the [oppressor].' Do the purveyors of recent political shenanigans dread the truth? Absolutely. This is why they are so diligent in suppressing the truth and so insistent that their lies are the truth.

- Fr Booth