

Blessed Sacrament Catholic Church

December 26th/December 27th 2020: Holy Family (English)

Sunday in the Octave of the Nativity (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.

UPDATED DISPENSATION FOR SUNDAY MASS OBLIGATION: Per Bishop Raica, all Roman Catholics who reside in the diocese are dispensed from the Sunday Mass obligation through January 10th. 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 Peter and Jeanne Morin, the sanctuary lamp will burn for the repose of their souls from December 27th to until January 2nd. The sanctuary lamp will burn for the repose of Eugenia Burgi from until January 3rd until January 9th.

JANUARY 1st: Friday, January 1st is the Feast of Mary, Mother of God (English) and the Octave of the Nativity of the Lord (Latin). There will be an English Mass at 4:00 p.m. on Thursday, December 31st. On Friday, January 1st there will be a Latin Low Mass at 7:30 a.m., an English Mass at 9:00 a.m., and a Latin Low Mass at 10:45 a.m.

FIRST SATURDAY: First Saturday Mass will be offered in Latin at 8:30 a.m. on January 2nd. Altar server training, choir practice, and Martha and Mary Altar Sodality will follow Mass.

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

PARISH SUPPORT: The collection for last weekend was \$6967 and \$1250 was donated to the Preservation Fund.

CONTRIBUTION ENVELOPES for 2021, arranged alphabetically, are in the vestibule at the back of the Church.

2021 HIGH MASS SCHEDULE: The next High Mass will be on Sunday, January 17th.

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

Sat, Dec 26: 4:00 p.m. Special Intention for Sandra & Rick Phillips (by Mary & Betty Mason)

Sun, Dec 27: 7:30 a.m. Special Intention for Bob & Mary Wiseman
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Dominic Rumore (by the Hahn Family)

Mon, Dec 28: *8:30 a.m. Private Intention

Tues, Dec 29: *8:30 a.m. † Julia Bryant (by Carolyn Mickel)

Wed, Dec 30: *7:00 a.m. Private Intention
*8:30 a.m. Special Intention for Danny & Judy Rohling (by the Hahn Family)

Thur, Dec 31: *8:30 p.m. Special Intention for Anna Grace Rumore (by the Hahn Family)
4:00 p.m. † Mary Holloway (by James & Nida Hammond)

Fri, Dec 1: 7:30 a.m. † Hazel Bell (by James & Nida Hammond)
9:00 a.m. Pro Populo
10:45 a.m. † Frankie Smeraglia (by James & Nida Hammond)

Sat, Dec 2: 8:30 a.m. Special Intention for Dominic Rumore (by Danny & Judy Rohling)
4:00 p.m. † Eugene & Ron Mason (by Mary & Betty Mason)

Sun, Dec 3: 7:30 a.m. † John Diehl (by Alan & Pan Olson)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Dominic Rumore (by Alan & Pan Olson)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Aaron Minjares, Hamp Schauer, Bill Dinan, Carol Brandley, Eddie Hunter, Mark Corley, Lee Gaisert, 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, and Stephanie Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m. Epiphany	Isa 60:1-6, Eph 3:2-3,5-6, Mt 2:1-12
7:30 a.m. Holy Name of Jesus	Acts 4:8-12, Lk 2:21
9:00 a.m. Epiphany	Isa 60:1-6, Eph 3:2-3,5-6, Mt 2:1-12
10:45 a.m. Holy Name of Jesus	Acts 4:8-12, Lk 2:21

To Vaccinate or not to Vaccinate?

When it comes to Covid, it must be said that many assumptions, projections, half-truths, fabrications, and total falsehoods have been foisted on the public: by year's end 24,000 people will die in Alabama, you can get Covid from a box, taking ibuprofen is dangerous, even deadly, with Covid, cloth masks greatly protect you and prevent the spread of the virus. The list goes on and on and on. Probably the greatest lie that is still being told, albeit less often and less loudly now, is the role of the so-called asymptomatic super-spreader. The idea is that someone might be infected with Covid, while showing absolutely no symptoms, and thus go about his day infecting dozens of people. Over time one man could supposedly infect hundreds or even thousands. Yes, people do contract Covid but have no symptoms. That is a fact. But do they spread the infection to many, many people? Aside from anecdotes, there is zero scientific evidence that an asymptomatic person has spread the disease. None.

Instead, there is evidence against asymptomatic spread. While some diseases do spread asymptotically, like typhoid and tuberculosis, no known respiratory virus does. This includes other long-recognized corona viruses, which are among the viruses causing the common cold. A Swiss doctor raised this fact in March, but he was shouted down and his scholarly paper has been expunged from the internet. Likewise, a doctor from the World Health Organization, Dr. Maria Von Kerkhove, stated in June that asymptomatic spread was very rare. The WHO had to disavow this doctor's statement because it did not fit the narrative. A recent scientific study, using contact tracing of 9.9 million people, found zero cases of a Covid-infected but asymptomatic subject infecting others. None.

Given the falsehoods spread about Covid itself, it little wonder that much misinformation has spread regarding the new Covid vaccines. Given the speed at which they were developed, their limited testing, and the novel nature of the vaccine, it seems prudent to be a bit wary of receiving this vaccine. Ordinary vaccines carry risks – such as Guillain-Barré syndrome, fever, pneumonia, etc. – but the risks tend to be common but tolerable or serious but rare. Covid vaccine risks have not been fully quantified.

While the jury is still out on the medical safety of the vaccines, what about their moral safety? Can a Catholic in good conscience get vaccinated against Covid? Just as there are wild insinuations being spewed forth about Covid and the Covid vaccines, the same can be said of what many are saying about the morality of receiving one of these inoculations. At issue is the role that tissue from an aborted baby was used to formulate or test the vaccines. Some say that it is immoral to receive such a vaccine under any and all circumstances because that would be implicit approval of abortion and also benefiting from a gravely evil act. Others go to the other extreme claiming there are no moral issues at all, even suggesting that it is moral to coerce vaccination. Of the issues at hand, the only categorically immoral aspect would be forcing people to be vaccinated against their will.

But isn't receiving such a vaccine implicit approval of abortion? No more than using lotion or shampoo made by Johnson & Johnson. They and other companies are involved in a number of immoral activities and sell immoral products such as the Pill. The only way we sin when using such a company's legitimate products is if we specifically choose to use that product because of the company's immoral activities. Isn't receiving one of these vaccines benefiting from the evil of abortion? Yes and no. If someone needs a kidney transplant, does the morality of the donor or the manner in which the donor died matter? Would we be obliged to forgo a viable kidney from a felon? From a murder victim? Such would only be immoral if we deliberately sought that kidney because we approved of felon's behavior or if we were involved in the murder for the purposes of obtaining the victim's kidney.

The morality surrounding reception of a vaccine involving aborted baby tissue has been resolved for other vaccines, such as rubella, measles, rabies, polio, and chickenpox, so the Covid vaccine does not pose a new moral issue. So, what are we to do? The bottom line is this: it is morally licit to be immunized with a vaccine developed using tissue from aborted babies so long as 1) there is no alternative vaccine free from involvement with abortion or other grave evils and 2) recipient does not approve of the unfortunate means used to develop or test the vaccine.

- Fr Booth.