

# **Blessed Sacrament Catholic Church**

*January 23<sup>rd</sup>/January 24<sup>th</sup> 2021: 3<sup>rd</sup> Sunday of Ordinary Time (English)*

*3<sup>rd</sup> Sunday After Epiphany (Latin)*



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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 March 14<sup>th</sup>**. No one, especially the vulnerable, should feel obliged to attend Mass. This is almost certainly the last extension for the Covid dispensation. Those who are not at risk are encouraged to return to Mass.

**A REMINDER FROM BISHOP RAICA:** Those individuals who have a fever, have any Covid symptom, 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 Maxine Olson, the sanctuary lamp will burn for the repose of her soul from January 24<sup>th</sup> to until January 30<sup>th</sup>. The sanctuary lamp will burn for the repose of Chester Olson from until January 31<sup>st</sup> until February 6<sup>th</sup>.

**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 last weekend was \$6087 and \$2000 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 High Mass schedule for the 10:45 a.m. Mass will be as follows: Every second, third, and fourth Sunday of the month excluding Palm Sunday (March 28<sup>th</sup>) and December 26<sup>th</sup> with the addition of the Annunciation (March 25<sup>th</sup>), Holy Thursday (April 1<sup>st</sup>), Easter Sunday (April 4<sup>th</sup>), Corpus Christi (June 3<sup>rd</sup>, Confirmation), All Saints (November 1<sup>st</sup>), All Souls (November 2<sup>nd</sup>), Immaculate Conception (December 8<sup>th</sup>), and Christmas (December 25<sup>th</sup>).

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

Sat, Jan 23:	4:00 p.m.	Special Intention for Frank & Elizabeth Pinter (by Tom & Paula Pinter)
Sun, Jan 24:	7:30 a.m.	Special Intention for the Pinter Children (by Tom & Paula Pinter)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Deacon & Mrs. Terry Rumore, Sr. (by the Hahn Family)
Mon, Jan 25:	*8:30 a.m.	Special Intention for Dr. & Mrs. Delbert Hahn (by the Hahn Family)
Tues, Jan 26:	*8:30 a.m.	Special Intention for Anna Pohorelsky (by the Hahn Family)
Wed, Jan 27:	*7:00 a.m.	† William Barry (by the Hahn Family)
	*8:30 a.m.	† Lillie Rumore (by the Hahn Family)
Thur, Jan 28:	*8:30 p.m.	† William Barry (by the Rumore Family)
Fri, Jan 28:	*7:00 a.m.	Special Intention for Judy & Danny Rohling (by the Rumore Family)
	*8:30 a.m.	† Tommy Priola (by the Rumore Family)
Sat, Jan 30:	4:00 p.m.	Special Intention for Miriam Tate (by the Rumore Family)
Sun, Jan 31:	7:30 a.m.	Special Intention for T. Adam Tate (by the Rumore Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Clare Tate (by the Rumore Family)

**PLEASE PRAY FOR THE SICK AND HOMEBOUND** especially Nida Hammond, 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, 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.	4 <sup>th</sup> Sunday of Ordinary Time	Deut 18:15-20, 1Cor 7:32-35 1, Mk 1:21-28
7:30 a.m.	Septuagesima Sunday	1Cor 9:24-10:5, Mt 20:1-16
9:00 a.m.	4 <sup>th</sup> Sunday of Ordinary Time	Deut 18:15-20, 1Cor 7:32-35 1, Mk 1:21-28
10:45 a.m.	Septuagesima Sunday	1Cor 9:24-10:5, Mt 20:1-16

## *Unified and Healed?*

Suddenly we hear cries for unity. Quite odd given that this plea comes from the very people who have endeavored to sow division and strife in our country. For decades, especially in the last few years, they have pitted rich against poor, men against women, young against old, white against black, employed against unemployed, secular against religious, muslim against Christian, educated against uneducated, born against unborn, citizens against police, rulers against the governed, urban against rural, unmarried against married, able-bodied against disabled, and so on. Wherever there is a demographic category, real or imagined, natural or manmade, they have exploited the citizenry by driving wedges between people based on our various differences.

So, how might those who seek to divide and conquer us bring about unity? How might those who inflict wounds promote healing? The obvious course would require a change of tactics, putting aside all of the mechanisms used to divide and wound. Making amends would also be necessary. The other option would be to force a change in the definition of what the words unity and healing mean. Given that the ones sowing division have been at it a long time and that pitting one group against another is their *raison d'être*, it is quite unlikely that those calling for unity after breeding strife will put aside their divisive ways. That would require admitting that they are largely responsible for the division we now suffer and it would require admitting that their methods are inappropriate and immoral.

Instead, we are likely to see new definitions of healing and unity being applied. One approach would be to redefine unity as uniformity and healing as elimination of the pain caused by their divide and conquer tactics. Thus, if unity is understood in this way, as the elimination of differences, those thinking, believing, acting, or existing in a contrary way will have to be eliminated. Elimination can be achieved through preventing or suppressing the unwelcome thinking, belief, and behavior or the elimination of those who think, believe, behave, or exist contrary to the new orthodoxy. Healing will be achieved by blaming the pain inflicted by divide and conquer tactics on those suffering the pain, or, again, eliminating the suffering by eliminating those who suffer.

We have already seen this draconian approach. Margaret Sanger, founder of Planned Parenthood, sought to cure both racial strife and poverty. Her approach, still quietly alive and well today, involved the elimination of racial strife and poverty by contracepting and aborting minorities and the poor out of existence. Targeting the reproduction of unwanted peoples was the initial strategy of the Nazis regarding the Jews, gypsies, and other peoples deemed undesirable in their eyes. The Nazis just took it a step further, no longer curtailing the fertility of undesirable peoples but curtailing the undesirable peoples altogether. The communists approached obtaining unity through elimination of undesirable thinking, belief, or behavior by employing terrorism and 'reeducation.' For example, anyone opposing the Soviet war in Afghanistan was deemed mentally ill and institutionalized.

Of course, unity through uniformity and healing through elimination of the aggrieved hardly conform to the Gospel. Unity – true unity – acknowledges what we have in common instead of focusing on the establishment of uniformity through the elimination of differences. What unites us? Our common humanity. Our common human dignity. Our common sinfulness. Our common dire need for a Savior. Our common calling to everlasting life. All of these commonalities apply universally and ought to form the basis of what it means for mankind to be unified. Likewise, healing requires reconciliation. The offender has a duty to renounce his sinful behavior and to seek the forgiveness of the ones they sinned against while the victims have a duty to forgive. The aggrieved have a further duty not to become oppressors or mimic their methods but to vanquish evil through the practice of good.

Indeed, the unity sought by the secular and wicked powers of today might find its most basic expression of equality through enslavement. The unity that Christ offers liberates mankind to become what we were meant to be in the first place. Thankfully, Jesus' offer of Christian liberation and unity does not depend on worldly powers but on those of heaven.

- Fr Booth