

Blessed Sacrament Catholic Church

**September 4th/September 5th:2021: 23rd Sunday of Ordinary Time (English)
15th Sunday After Pentecost (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 an additional Sunday Latin Mass at 7:30, which is intended to aid in the social distancing, and will continue on a provisional basis.

COVID-19 RESPONSE, CONFESSIONS: Confessions have returned to the confessional. 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.

NOTE ON CONFESSIONS: If there is a significant line for confession, Fr Booth might say part of the formula of absolution while the penitent recites the act of contrition. The full formula of absolution is always said, but the first part might be said softly during the act of contrition. Thus, you might only hear “and I absolve you from your sins, in the name of the Father, and of the Son, and of the Holy Spirit.”

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 Jack Schauer, the sanctuary lamp will burn for the repose of his soul from September 5th until September 11th. The sanctuary lamp will burn for the repose of Robin Melendez from September 12th until September 18th.

FIRST SUNDAY: This Sunday is the first Sunday of the month. There will be coffee and donuts following the 9:00 Mass.

SPECIAL THANKS: Thank you to all who contributed to defray the costs of Mary Cavanaugh’s funeral expenses. The excess amount will be donated to the Preservation Fund.

TRADITIONIS CUSTODES: In response to Pope Francis’ recent *motu proprio* letter on the Latin Mass, Bishop Raica has graciously authorized and approved the continuation of the Latin Mass here at Blessed Sacrament.

GAIL MCMAHON, our organist for 20 years, has retired due to health considerations. Get Well and Thank You cards can be sent c/o Ann Rodgers, 5031 Stratford Rd, Birmingham 35242.

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, Hunter Limbaugh, Francisco Rodriguez, Adam Sellers, and Dominic Rumore. May more good men to answer God’s call to the priesthood.

NOTE ON MASS INTENTIONS: There is about a six-month backlog on Mass Intentions. Thus, requested Mass dates cannot always be honored.

2021 HIGH MASS SCHEDULE: The High Mass schedule for the 10:45 a.m. Mass is as follows: Every second, third, and fourth Sunday of the month excluding December 26th with the addition of All Saints (Monday, November 1st), All Souls (Tuesday, November 2nd), Immaculate Conception (Wednesday, December 8th), and Christmas (Saturday, December 25th).

PARISH SUPPORT: The collection last week was \$5907 and \$500 was donated to the Preservation Fund. Many thanks for your generosity.

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

Sat, Sept 4	8:30 a.m.	Private Intention
	4:00 p.m.	† Amber Mason (by Mary & Betty Mason)
Sun, Sept 5:	7:30 a.m.	Special Intention for Diane McReynolds (by the Duval Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Dale Bell (by the Duval Family)
Mon, Sept 6:	*8:30 a.m.	† W.A. & Mary Dinan (by Marian & Bill Dinan)
Tues, Sept 7:	*8:30 a.m.	Special Intention for Leah Shields (by Sophie Duval)
Wed, Sept 8:	*7:00 a.m.	Special Intention for James Keller DeBlieux (by the Duval Family)
	*8:30 a.m.	† Jake Culotta, Sr. (by Jime & Carole McCaw)
Thur, Sept 9:	*8:30 a.m.	† Anna Calmbach (by the McCaw Family)
Fri, Sept 10:	*7:00 a.m.	† Lillie Rumore (by by the McCaw Family)
	*8:30 a.m.	† Lillie Rumore (by by the McCaw Family)
Sat, Sept 11	4:00 p.m.	† Eugene Mason (by Mary & Betty Mason)
Sun, Sept 12:	7:30 a.m.	† Eugene Mason (by Mary & Betty Mason)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Mary Allison Jimenez (by Scott & Lori Donellan)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially the Allen Bull, Ed Fay, the Tyler Family, Theresa Ragusa, Virginia Bullock, Gloria Archambault, Anthony Morris, James Bonner, Matthew Clune Sr., Ronnie Buchanan, Barbara Williams, Gail McMahon, Gracimo Ribeiro Bento, Sister Miracles, Bob Wiseman, Jerry Bryant, Eve Moore, Nida Hammond, Aaron Minjares, Bill Dinan, Carol Brandley, Eddie Hunter, Lawrence Brandley, Don Williams, Roseanne Timpa, Pete Ransom, Jerry Joiner, Beryl Curtis, Nicole Copeland, Linda Cooper, Lee Dinan, Danny Rohling, Kay Dorion, Krissy Chism, William Scroggins, Lamar Smith, Paul Herrmann, 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.	24 th Sunday in Ordinary Time	Isa 50:5-9, James 2:14-18, Mk 8:27-35
7:30 a.m.	16 th Sunday after Pentecost	Eph 3:13-21, Lk 14:1-11
9:00 a.m.	24 th Sunday in Ordinary Time	Isa 50:5-9, James 2:14-18, Mk 8:27-35
10:45 a.m.	16 th Sunday after Pentecost	Eph 3:13-21, Lk 14:1-11

More Fallacy

The logical fallacy of the false dilemma or the false dichotomy, where proposition A and proposition B are presented as the only two possibilities when multiple possibilities otherwise exist, has been used successfully to push novel agendas and to silence, marginalize, ostracize, and demonize others who disagree with the agenda being promoted. It is almost like the loaded accusation of ‘do you still beat you wife?’ Saying ‘no’ is equally damning as saying ‘yes’ since the implication is that the man has been or continues to be a wife beater. Saying that ‘I have never lifted a finger against my wife and never would do so’ still leaves a third party to question the husband’s character. Accusing a man of spousal abuse is no light matter, so it is easy for someone to conclude that the accusation might be truthful. In the minds of some, since the accusation is grave, it is easier to believe the lying accuser (what honest and decent man would make such an accusation, after all) than the innocent accused man. The false dichotomy does much the same because it lets the accuser or the proposer of the false dichotomy ascribe words, beliefs, and/or actions, quite unjustly, to others.

In any case, we saw this with the efforts to legalize immoral marriage over the last 30 years. The common ploy was to say the opponents of immoral marriage were on the side of hatred while the proponents represented the ones holding the loving and caring position. They would claim that ‘of course it is loving to let two men or two women marry because they are in love.’ Any argument against, offered with true loving concern, is thus branded as unloving and hateful. ‘What about the fact that the suicide rate among practicing homosexuals is thirteen times higher than the general population?’ They would counter ‘that is only the case because haters like you make their lives difficult and won’t let them marry,’ which of course has nothing to do with the high suicide rate. Having cast the opponent of immoral marriage as a hater, a loving response concerning the health and wellbeing others is twisted into evidence, false evidence, of hatred. Now that the Supreme Court has foisted immoral marriage on us, we will still see that high suicide rate continue unabated as it has everywhere in the world.

The same sort of strategy has been employed to promote all of this gender identity silliness. To say that there are only two genders – a scientific fact beyond doubt – is supposedly a most hateful statement even though this reality is evident even to children. It is totally evident to children until an adult suggests otherwise even to the point of suggesting that their 5 or 6 year-old child ought to change genders. So now we have minors, generally considered to be incapable of making serious decisions with due thought and deliberation, choosing to undergo permanent and irreversible medical interventions so that John might identify as Jane or Jacqueline might now identify as Jack. Maybe John likes to read more than play football and maybe Jacqueline is something of a tomboy, but to say that these might be phases that will resolve over time is hateful, supposedly. To suggest that radical surgery and perpetual hormone treatment hardly points to a resolution of the issue again is a supposedly hateful and unwelcome fact. Even more unwelcome is the fact that post-operative suicide rates are about twenty times higher than normal, which will be seen as a hateful statement rather than evidence of politically correct motivated medical malpractice.

The false dichotomy has also been employed to say that all minorities are victims and all white people are racists but just don’t realize how racist they truly are. You are a victim or a white supremacist. People who oppose this ridiculous and sinister dichotomy demonstrate their white supremacy by the fact they disagree, even if they are minorities. Total sophistry. Total absurdity.

The list of issues where the false dichotomy is used to silence and demonize those who disagree seems endless. This ploy kills conversation, freedom of speech, and civil discourse. And of course one of the voices that they seek to silence, disparage, and demonize is that of the Church proclaiming the Gospel of Jesus Christ. Yes, clergy and laity alike have fallen for the false dichotomies preached by the secular forces in our culture. They have chosen to be liked and to seem relevant, but being liked by the world is to reject Jesus and to be relevant in the eyes of the worldly is to be irrelevant.

- Fr Booth