

Blessed Sacrament Catholic Church

October 23rd/October 24th 2021: 30th Sunday of Ordinary Time (English)
22nd 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 Sam & Jennifer Buchanan, the sanctuary lamp will burn for the repose of their souls from October 24th to October 30th. The sanctuary lamp will burn for the repose of Dickey Montalbano from October 31st until November 6th.

REST IN PEACE: Jerry Bryant, brother of Julie, Lynn, and Chuck Bryant, passed away on October 20th. His funeral will be on Friday, October 29th at 11:00 a.m. Eternal rest grant unto him, O Lord and let perpetual light shine upon him. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

SECOND COLLECTION: There will be a second collection this weekend for the World Mission Sunday, supporting mission churches throughout the world.

FR BOOTH ON RETREAT: Fr Booth will be on retreat from Monday, October 25th through Friday, October 29th. There will be no daily Masses during this week.

ALL SAINTS DAY: All Saints Day is Monday, November 1st. Since this feast falls on a Monday, it is not a Holy Day of Obligation. There will be an English Mass at 8:30 a.m. in the Church and a Latin High Mass at 6:00 p.m.

ALL SOULS DAY: All Souls Day is Monday, November 2nd. There will be an English Mass at 8:30 a.m. in the Church and a Latin High Mass at 6:00 p.m.

HER CHOICE FUNDRAISING BANQUET: The annual Her Choice Banquet will be held on Tuesday, October 26th at 7:00 p.m. at The Club (1 Robert S. Smith Drive). The keynote speaker will be Patricia Sandoval, who was a former employee of Planned Parenthood. Make your reservation now, consider hosting a table of eight or make a life saving donation. Her Choice Birmingham Women's Center exists to help women facing a crisis pregnancy to choose life, and to help support them with that decision. Her Choice also offers post abortion recovery services. To confirm your participation, 205-447-8796 or hcbanquet@herchoicebirmingham.org

PARISH SUPPORT: The collection last week was \$5912 and \$2645 was donated to the Preservation Fund. Many thanks for your generosity.

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.

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 Christ the King (Sunday, October 31st), All Saints (Monday, November 1st), All Souls (Tuesday, November 2nd), Immaculate Conception (Wednesday, December 8th), and Christmas (Saturday, December 25th).

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

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

Sat, Oct 23 4:00 p.m. † Rick Phillips (by Mary & Betty Mason)
Sun, Oct 24: 7:30 a.m. † Philip Rumore (by the Hahns)
9:00 a.m. Pro Populo
10:45 a.m. † Patricia Marie Penny (by the Hahns)
Mon, Oct 25: Retreat † Sam & Marian Miranda (by Bill & Marian Dinan)
Tues, Oct 26: Retreat † Souls in Purgatory (by Jillian Wernke)
Wed, Oct 27: Retreat † Souls in Purgatory (by Jillian Wernke)
Thur, Oct 28: Retreat † Souls in Purgatory (by Jillian Wernke)
Fri, Oct 29: Retreat † Souls in Purgatory (by Jillian Wernke)
Sat, Oct 30 4:00 p.m. † Rick Phillips (by Mary & Betty Mason)
Sun, Oct 31: 7:30 a.m. † Terry Lynch (by Cathy Schauer)
9:00 a.m. Pro Populo
10:45 a.m. † Terry Lynch (by Cathy Schauer)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially William Hull, 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, Eve Moore, 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. 31 st Sunday in Ordinary Time	Deut 6:2-6, Heb 7:23-28, Mk 12:28-34
7:30 a.m. Christ the King	Col 1:12-20, Jn 18:33-37
9:00 a.m. 31 st Sunday in Ordinary Time	Deut 6:2-6, Heb 7:23-28, Mk 12:28-34
10:45 a.m. Christ the King	Col 1:12-20, Jn 18:33-37

Each According to His Need

The end of the fourth chapter of Acts reads as follows: *“The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need. Thus Joseph, also named by the apostles Barnabas (which is translated ‘son of encouragement’), a Levite, a Cypriot by birth, sold a piece of property that he owned, then brought the money and put it at the feet of the apostles”* (Acts 4:32-37).

To the ears of many, this sounds an awful lot like socialism. Since property did not seem to be owned in this early Christian community, that everything was held in common and not individually, this sounds like a resounding endorsement of the communistic form of socialism. National socialism (Nazism), on the other hand, permitted individuals to own capital but the state reserved the right to dictate how that capital might be used. A car maker might be forced to build military vehicles and airplane engines, or they might be left alone to pursue their own line of products. Under communism, the state owned, managed, and ran the means of production. This was supposed to lead to abundant resources being distributed according to need such that there would be none that are needy. It only resulted in the squandering of resources and almost everyone being needy, even desperately so.

Where did communism go wrong? Simply put, they did not account for human nature. We are by nature greedy, jealous, lazy, petty, and a whole flock of other vices. The idea of being equal scarcely survives long among such vices. Unity is also not a common human trait either. Left to ourselves, we are unlikely to be of one heart and mind. Communism, however, attempts to achieve unity of heart and mind by force or by uniting people against a common enemy. Neither force nor fostering enemies accords with the Gospel.

What makes that early Christian community in Jerusalem what it is, what makes it different, can be boiled down to two factors: Jesus and grace. Jesus is the unifying principle, He is the one possession truly held in common. If you have Jesus, your most fundamental need is fulfilled. Possessing Jesus likewise creates true equality that no humanly devised form of economy or type of government could bring forth. Only through Christ do we realize the source of our dignity, being made in the image and likeness of God, and recognize the depths of our need in that we are all sinners. The king and the stableboy are of equal dignity in God’s eyes and they are equally in need of salvation from their sins.

Grace, the great favor that was accorded to all, also made the unity of that early community possible. It is grace, with the help of the virtues, that assists us not to succumb to our vices, or when vices get the better of us, allows the offender and the offended to reconcile with one another, thus mending the wounds that sin imparts to the unity of the community. Lacking the reconciliation that is seldom possible without the divine assistance of grace, a community will soon become divided, perhaps even bitterly and irreconcilably so.

While the Jerusalem community in early days of the faith was united in mind and heart, that there was no one in need and that no one claimed to possess anything besides Christ, creating a unity and peace not possible by human effort or ingenuity, this form of living without material possessions is mentioned only in the fourth chapter of Acts. As a general and universal community of the faithful, it seems clear that this form of living proved impractical. No doubt, because of human failings, the possessionless community came apart and did not become universal, common, or even sporadic in the early Church. However, such communities do exist in the form of religious orders such as the Franciscans or the Benedictines. This radical form of living probably can be sustained with small groups where everyone knows one another and where the community truly strives to have but one possession, Jesus, and to be docile to the graces necessary to live in such a radical manner.

- Fr Booth