

Blessed Sacrament Catholic Church

**December 25th/December 26th 2021: Holy Family (English)
Sunday in the Octave of Christmas (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 Jeremy Noblitt, the sanctuary lamp will burn for the repose of his soul from December 26th to January 1st. The sanctuary lamp will burn for the repose of Jack Schauer from January 2nd until January 8th.

JANUARY 1ST: January 1st is the Feast of Mary, Mother of God (English) and the Octave of the Nativity of the Lord (Latin), but is not a Holy Day of Obligation since it falls on a Saturday this year. There will be an English Mass at 4:00 p.m. on Friday, December 31st and a Latin Low Mass at 10:45 a.m. on Saturday, January 1st.

FIRST SATURDAY: Since First Saturday is January 1st, there will not be the normal First Saturday activities.

FIRST SUNDAY: Next Sunday is the first Sunday of the month. There will 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, Hunter Limbaugh, Francisco Rodriguez, Adam Sellers, and Dominic Rumore. May more good men to answer God’s call to the priesthood.

FIRST COMMUNION DATE: For 2022, First Communion is tentatively scheduled for Sunday, May 15th.

CONFIRMATION DATE: Our next confirmation is planned for Spring of 2023.

2022 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 Palm Sunday (Sunday, April 10th) with the addition of Holy Thursday (Thursday, April 14th), Pentecost (Sunday, May 5th), Corpus Christi (Thursday, May 16th), Christ the King (Sunday, October 30th), All Saints (Tuesday, November 1st), and Immaculate Conception (Thursday, December 8th).

PARISH SUPPORT: The collection last week was \$3844 and \$925 was donated to the Preservation Fund. Many thanks for your generosity.

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, Dec 25: 9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Mandy Waligora (by Mary & Betty Mason)
4:00 p.m. † Tasia Fifles (by Julie & Lynn Bryant)

Sun, Dec 26: 7:30 a.m. Special Intention for Mandy Waligora (by Mary & Betty Mason)
9:00 a.m. Pro Populo
10:45 a.m. † Hester Young (by the Juneau Family)

Mon, Dec 27: *8:30 a.m. † Amber Mason (by Mary & Betty Mason)

Tues, Dec 28: *8:30 a.m. † Amber Mason (by Mary & Betty Mason)

Wed, Dec 29: *7:00 a.m. Special Intention for Mary Beaumont (by the Duryea Family)
*8:30 a.m. Special Intention for Paul Philip Clemens (by the Duryea Family)

Thur, Dec 30: *8:30 a.m. Special Intention for William Gagnon (by the Duryea Family)

Fri, Dec 31: *7:00 a.m. Special Intention for Blaise Hahn (by the Duryea Family)
*8:30 a.m. Special Intention for Joseph Mathews (by the Duryea Family)
4:00 p.m. Special Intention for Theresa Thompson (by the Duryea Family)

Sat, Jan 1: 10:45 a.m. Special Intention for Maddie Duvall (by the Duvall Family)
4:00 p.m. Special Intention for Mary Shields (by Monica Duvall)

Sun, Jan 2: 7:30 a.m. Special Intention for Grace Gagnon (by Richard & Barbara Juneau)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Mary Margaret Rumore (by Richard & Barbara Juneau)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Fred Foster, William Hull, Gloria Archambault, 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. 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

Proper Place for Hope

Hope is one of the things that we often overlook. We underestimate the power and necessity of hope. This is especially true in good times. It is easy to overlook, underestimate, and even take for granted until hope has been taken from us. Generally speaking, hope does not simply vanish in an instant. This can happen, as when we get unexpected tragic news: the dreaded late night phone call telling us that a loved one is in the ICU clinging to life, the unexpected diagnosis of late stage cancer, a miscarriage, and so forth. As tough as these events are, we often rise to the occasion and carry on, our having been wounded or challenged is not the end of hope. As wounded as our hope might be, we tend to rebound over time and so does our hope. Mankind seems to have a knack for hope, a capacity that often goes unrecognized.

However, our hope can be vanquished in such a way that a rebound is next to impossible. This usually does not happen in an instant but requires time. The death of hope tends to happen slowly and in stages. We can even be complicit in hope's demise. Just as societies and cultures can be seduced into deeper and deeper moral decay – gambling will save our economy, contraception will improve our marriage, pornography is normal and harmless, we will improve our society by aborting unwanted babies, and other utter falsehoods – much the same happens regarding hope. We exchange something or choose to compromise ourselves for a goal that seems larger and better than what we are losing. One example is the surrender of individual freedom for the promise of greater security. In this sense, an inmate in solitary confinement is among the most secure men in the world. He has no fear of homelessness, no fear of the elements, no fear of going hungry, no fear of violence, no fear of financial ruin, no fear of inflation or unemployment, and no fear of his basic needs going unmet. That security, however, comes at an enormous cost to his freedom and dignity. No one in the right mind would regard solitary confinement's form of security as something to embrace at the loss of liberty. They might as well be in a coma.

The secure man in solitary confinement is secure from many threats and from all sorts of unpleasantness, but where does he place his hope? Does he hope that lunch might be meatloaf and potatoes? In a certain way, his only true hope is to be liberated from his confinement, to reclaim his sovereignty even at the loss of his security. A man, however, will slowly surrender some of his freedom in exchange for a degree of security. Solitary confinement is obviously an extreme example.

If offered a universal income that allowed a man to live in a reasonable way even if he chose not to work, many would opt out of work and let themselves become wards of the state. Free healthcare, free education, free college, free clothes, free food, free housing, free entertainment. Sounds enticing, but it is hope-destroying. Why? St Paul gives us insight: *"We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that sees for itself is not hope. For who hopes for what one sees? But if we hope for what we do not see, we wait with endurance"* (Rom 8:22-25).

The world will offer hope through meeting our worldly needs, hope to stave off all of the things that cause us to groan inwardly and outwardly. The world offers hope through what can be seen, tasted, touched, and otherwise obtained and enjoyed. Given enough access to all sorts of free goods and services, there will be the same hope as the man in solitary confinement, perhaps with the illusion of freedom and independence. He has security at the expense of liberty, mediocrity in exchange for excellence, obtainment in exchange for achievement, participation in exchange for accomplishment, contentment – perhaps – in exchange for hope. Ultimately, the world tries to supply what sin has robbed from us, often by multiplying sin upon sin, offering a faux paradise that becomes an approximation of hell. One needs to look to North Korea or Venezuela and various other workers' paradises for proof. No, the only thing worthy of our hope is the promise of eternal life that God offers in Jesus.

- Fr Booth