

Blessed Sacrament Catholic Church

January 22nd/January 23rd 2022: 3rd Sunday of Ordinary Time (English)

3rd 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 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 Walter Roberts, the sanctuary lamp will burn for the repose of his soul from January 23rd to January 29th. The sanctuary lamp will burn for the repose of Maxine Olson from January 29th until February 5th.

ALL MEN INTERESTED IN A PRIESTLY VOCATION are invited by the Office of Vocations to a Priesthood Discernment Weekend for single men ages 18-40 years. It will be from Friday, February 18th to Sunday, February 20th at Casa Maria. To register or for more information, go to birminghamvocations.com

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.

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, June 5th), Corpus Christi (Thursday, June 16th), Christ the King (Sunday, October 30th), All Saints (Tuesday, November 1st), and Immaculate Conception (Thursday, December 8th).

CONTRIBUTION ENVELOPES for 2022, arranged alphabetically, are in the vestibule at the back of the Church.

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.

PARISH SUPPORT: The collection last week was \$7597 and \$275 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, Jan 22:	4:00 p.m.	Special Intention for Tom & Paula Pinter (by Tom & Paula Pinter)
Sun, Jan 23:	7:30 a.m.	Special Intention for Mary Beaumont (by the Donellan Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Paul Phillip Clemens (by the Donellan Family)
Mon, Jan 24:	*8:30 a.m.	Special Intention for Ava Duvall (by the Donellan Family)
Tues, Jan 25:	*8:30 a.m.	Special Intention for William Gagnon (by the Donellan Family)
Wed, Jan 26:	*7:00 a.m.	Special Intention for Blaise Hahn (by the Donellan Family)
	*8:30 a.m.	Special Intention for Maximillian Lang (by the Donellan Family)
Thur, Jan 27:	*8:30 a.m.	Special Intention for Joseph Mathews (by the Donellan Family)
Fri, Jan 28:	*7:00 a.m.	Special Intention for Theresa Thompson (by the Donellan Family)
	*8:30 a.m.	Special Intention for Zack & Alison Caudle (by the Donellan Family)
Sat, Jan 29:	4:00 p.m.	† Mary Cavanaugh (by the Juneau Family)
Sun, Jan 30:	7:30 a.m.	Special Intention for Fr Booth (by the Juneau Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Brendan Smith (by Sophie Duvall)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially James Cover, 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.	4 th Sunday of Ordinary Time	Jer 1:4-5,17-19, 1Cor 12:31-13:13, Lk 4:21-30
7:30 a.m.	4 th Sunday after Epiphany	Rom 13:8-10, Mt 8:23-27
9:00 a.m.	4 th Sunday of Ordinary Time	Jer 1:4-5,17-19, 1Cor 12:31-13:13, Lk 4:21-30
10:45 a.m.	4 th Sunday after Epiphany	Rom 13:8-10, Mt 8:23-27

The Choice of Unity

The importance of being united, especially in the face of adversity, is not a new concept or a particularly American idea. Jesus affirms the destructive power of division when He is falsely accused of being in league with satan. *“Every kingdom divided against itself will be laid waste, and no town or house divided against itself will stand”* (Mt 12:25). Jesus preached the importance of unity at all times, not just in adversity, at the Last Supper when praying to the Father: *“I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me”* (Jn 17:21-23). Unity preserves and, especially regarding the faith, brings more people under the Gospel. Christian unity witnesses to the love that God has for us.

The power of unity is not lost on those apart from or opposed to the faith. For example, the Communist Party of the Soviet Union’s slogan was ‘Workers of the world, unite!’ The communist party really meant this, they truly sought to have the entire population of the planet under communist rule, to have the entire human race living their a workers’ paradise. This desired unity was evident in the elections held for the legislative bodies of the Soviet Union. In the 1937 elections, for example, the communists received 99.3% of the votes with a voter participation of 98.6%. The 1946 elections were much the same: the communists got 99.2% of the vote with 99.7% voter participation. Similar results occurred in 1950, 1954, 1958, 1962, 1966, 1970, 1974, 1979, and 1984. In fact, the worst showing for the communist party was in 1946, with 99.2% of the vote. With such unity, surely the Soviets would have great success in spreading their ideology throughout the world and that they would be thriving today. Not so much. The Communist Party of the Soviet Union died in 1991 and so did their dream of ‘uniting’ every man, woman, and child in the world under their marxist banner.

Why didn’t unity work for the Soviets? Because their unity was a total sham, an utter fiction. While they claimed 99.94% of the vote in 1984, that vote, like all of the rest of their elections, was hardly free, that vote was hardly a measure of unity. It reflected a conform-or-else atmosphere of a totalitarian regime. The unity was forced and it was false. Everyone inside and outside the Soviet Union knew this to be true. That they got 99.2-99.94% of the vote with nearly 100% voter participation reflects the false unity that fear and coercion can achieve.

Jesus never advocated for forced unity or coercion in the Kingdom of God. Never. The Sovereign of sovereigns respects our dignity, He respects our free-will choice to reject the Gospel. We see this clearly in John Chapter 6, when as a result of His teaching on the importance of eating His Body and drinking His Blood, *“many of his disciples who were listening said, ‘This saying is hard; who can accept it?’ ... As a result of this, many of his disciples returned to their former way of life and no longer accompanied him”* (verses 60 and 66). Jesus did not threaten those who parted ways with Him even though He could have. Jesus did not coerce their return even though He certainly could have by the power of His divinity. Instead, He challenged the Apostles, saying *“Do you also want to leave?”*

Saying *“Do you also want to leave?”* was not and is not an invitation to leave. It is not a sign of indifference from Jesus. Given what Jesus did on the cross, we can hardly say that He is indifferent in any way, shape, or form. He died as much for those who *“returned to their former way of life and no longer accompanied him”* and for the Apostles who did not understand what He was teaching yet nonetheless confessed *“Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God”* (Jn 6:68-69). Jesus unified eleven of the twelve Apostles and He can unify us as well. They were hardly uniform as men, they were hardly the same. Faith in Jesus and obedience to His Gospel made them one. They chose to follow Jesus and they were one in Him. By faith, not force, and by fidelity, not uniformity were they one.

- Fr Booth