

Blessed Sacrament Catholic Church

August 26th/August 27th 2023: 21st Sunday in Ordinary Time (English)
13th Sunday After Pentecost



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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, Wednesday, and Friday

Latin Weekday Masses: 8:30 a.m. Tuesday and Thursday, 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: Saturday 3:30-3:55 p.m., Sunday 7:00-7:25, 8:30-8:55, and 10:15-10:40 a.m.

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 a.m., to aid in social distancing, and continues on a provisional basis.

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: For Howard Von Hagel, the sanctuary lamp will burn for the repose of his soul from August 27th to September 2nd. The sanctuary lamp will burn for the repose of Jack Schauer from September 3rd until September 9th.

FIRST FRIDAY: We will have our First Friday English Mass on September 1st at 8:30 a.m. in the Rectory followed with Adoration and Benediction and a Latin Low Mass at 6:30 p.m. in the Church.

FIRST SATURDAY: First Saturday Mass will be offered in Latin at 8:30 a.m. on Sept 2nd. Altar server training and Martha and Mary Altar Sodality will follow Mass.

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

PRO-LIFE FUNDRAISER: The National Day of Service theme for American Heritage Girls this year is Respect Life. Therefore, Troop AL1128 is hosting a “baby shower” and donating all items to Her Choice on Saturday, September 16th, from 1:00 to 3:00 p.m., at the Our Lady of the Valley Social Hall. Items requested are: diapers (premie to size 6), new baby clothes (premie to 12 months), baby bottles, Similac, and baby hygiene products. Items can be dropped off on September 16th and 17th at the OLV church vestibles or brought to the baby shower. Drinks and cookies will be provided at the baby shower.

BINGO LUNCHEON: Everyone is invited to the St Elias Bingo Luncheon on Wednesday, September 27th, from 11:00 a.m. to 2:00 p.m. Tickets are \$15 and include a delicious Lebanese lunch and a free bingo card. They can be purchased at the door along with more bingo cards. Payment may be made by cash or check. Take-outs are available by calling ahead to (205) 837-5566. Free delivery will be made on orders of 10 or more lunches if they are called in on Monday or Tuesday (9/25 or 9/26). All proceeds will go to the orphanages in Lebanon who are in dire need of help. Call St. Elias as (205) 251-5057 for more information.

PARISH SUPPORT: The collection last week was \$17,195 and \$286 was given for the Preservation Fund. As always, many thanks for your generosity.

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Patrick DePew, Max Gallegos, John Gardiner, Collins Hess, John Paul Stepnowski, Andrew Vickery, Hunter Limbaugh, Adam Sellers, Francisco Rodriguez, Justin Brouillette, Cameron Huhlein, Patrick Letterle, Wilson Moin, Joshua Callahan, Michael Masny, Ross Gilliland, Franz Mercado, Thomas Rogers, Nick Smith, and Dominic Rumore. May more good men to answer God's call to the priesthood.

NOTE ON MASS INTENTIONS: There is about a 7-month backlog on Mass Intentions. Thus, requested Mass dates cannot always be honored.

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

Sat, Aug 26: 4:00 p.m. † Julia V. Bryant (by the Byant Family)
Sun, Aug 27: 7:30 a.m. † Jerry Bryant (by the Byant Family)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Dan & Stephanie Burke (by the Hahn Family)
Mon, Aug 28: *8:30 a.m. Special Intention for Jordan Burke (by the Hahn Family)
Tues, Aug 29: *8:30 a.m. Special Intention for Sr Melanie (by the Hahn Family)
Wed, Aug 30: *8:30 a.m. Special Intention for Sr Liz (by the Hahn Family)
Thur, Aug 31: *8:30 a.m. † Edward Penney (by Diane Penney)
Fri, Sept 1: *8:30 a.m. † Patricia Penney (by Diane Penney)
6:00 p.m. † Mildred McElligott (by Diane Penney)
Sat, Sept 2: 8:30 a.m. † David Tucker, Sr. (by Helen Brandley)
4:00 p.m. † Clement Muck, Jr. (by the Rumore Family)
Sun, Sept 3: 7:30 a.m. † Ryan Frazier (by the Rumore Family)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Sophie Henderson (by the Duval Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Fr Michael Adams, Mary Jerabek, Sr Maria Lucis, Debbie Booth, Deacon Walter Henderson, Paul Trussel, Paul Caruso, Jeff Brown, Mary Simmons, Linda Henry, ShaKendria Hooks, Lisa DeKam Nicholls, Gloria Archambault, Don Williams, Ronnie Buchanan, Barbara Williams, Gail McMahan, Gracimo Ribeiro Bento, Bob Wiseman, Eve Moore, Aaron Minjares, Bill Dinan, Carol Brandley, Eddie Hunter, Lawrence Brandley, Pete Ransom, Jerry Joiner, Beryl Curtis, Linda Cooper, Danny Rohling, Kay Dorion, Krissy Chism, Beverly Scroggins, William Scroggins, Lamar Smith, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, and Stephanie Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m. 22 nd Sunday of Ordinary Time	Jer 20:7-9, Rom 12:1-2, Mt 16:21-27
7:30 a.m. 14 th Sunday After Pentecost	Gal 5:16-24, Mt 6:24-33
9:00 a.m. 22 nd Sunday of Ordinary Time	Jer 20:7-9, Rom 12:1-2, Mt 16:21-27
10:45 a.m. 14 th Sunday After Pentecost	Gal 5:16-24, Mt 6:24-33

Of Frogs, Rats, and Roaches

In *All Quiet on the Western Front*, a novel and movie (1930, 1979, 2022) set during the First World War, the protagonist, Paul Baumer, finds himself trapped in no-man's-land between the German and French trenches. Taking shelter in a large bomb crater, he hopes to be able to rejoin his unit after the attack and counterattack run their courses. During the counterattack, a French soldier also takes refuge in the same bomb crater only to be stabbed several times by Baumer. Paul acted on training and on instinct for self preservation. The French soldier dies slowly and Paul is repulsed by the sight and sound of a dying man. His revulsion shifts to regret then to compassion. He is not able to put the Frenchman out of his misery but begins to tend his wounds. He dies soon after, and Paul discovers a photograph of the man's wife and daughter as well as his military identification. The dead man went from an enemy to an equal, a man that under different circumstances could have been Paul's friend.

It is generally very difficult for most people to take another's life. Doing so face to face is that much more difficult. No doubt Paul and every other soldier was able to shoot the enemy from 100, 50, or 25 yards away. It is a case of kill or be killed in a cause of war between nations. But when Paul and every other German soldier refers to the French as frogs or whatever other derogatory terms might have been in use, and the French calling the Germans boche, this is a common means to make it easier to take the lives of enemies. Paul could have shot someone from a long distance and killed an enemy in the process, but he stabs Gerard Duval, a typesetter, husband, and father. It is now personal, it is now all too personal. If every soldier was to know the name and family situation of the enemy he is about to kill, it would be that much more difficult to pull the trigger or thrust the knife.

It is unfortunately necessary for the military to rely upon an us versus them, good guys versus bad guys motif to overcome the basic human decency that Paul Baumer discovered in that bomb crater. Usually, the us versus them rhetoric does not go over the top to the point of dehumanization. The speech by General George Patton, that began with 'no [wretch] ever won a war by dying for his country. He won it by making the other poor dumb [wretch] die for his country,' makes it clear that enemy is not some sort of nonhuman creature. He is the same more or less as you, a man willing to die for his country.

When the verbiage goes a step further, it is then that trouble begins to mount. The Jews in Nazi Germany were called rats and later were regarded as rats. They were by legal decree declared as sub-human. In the Rwandan genocide of the 1990s, the Hutus literally regarded the Tutsis as cockroaches, a slur that began years prior as a metaphor but built over time into a real attitude, that murdering Tutsis was no more an issue than stomping on a bug. European Americans regarded Native Americans as savages, coming dangerously close to full dehumanization. A more clear example would be for slaves imported from Africa, who were not afforded any human rights but were legally regarded as mere property. The Japanese did medical experiments upon European prisoners of war, referring to them not by a name or by a number but labeling them as logs, as mere pieces of wood that a carpenter might cut up without any form of remorse. The list of examples is nearly endless and touches every culture and race because this has been the sad fate of mankind since the murder of Abel by Cain.

Rhetoric has been becoming more and more derogatory and continues to trend in the direction of dehumanization. So many people are certain of their moral superiority, that they are better educated and smarter than so many others, making it easy to cast aspersions on people who do not see the world the same way they do. We have had political candidates refer to half of our people as denizens of fly-over country, as rubes and halfwits, as semi-fascists, as deplorables, as white supremacists, and so on. This is language that leaves no room for listening, conversing, compromise, understanding, or tolerance. Why listen to or tolerate a semi-fascist? How could someone not be disgusted by a white supremacist? Why feel sorry for the death of a rat or even six million of them? Why regret killing a cockroach or even six hundred thousand of them?

-Fr Booth