

# Blessed Sacrament Catholic Church

November 23<sup>rd</sup>/November 24<sup>th</sup> 2024: Christ the King (English)  
24<sup>th</sup> 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, 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. To join Blessed Sacrament, please pick up a parish census form in the vestibule at the back of the church.

**IN MEMORIAM:** For Audra and Reid Wilson, the sanctuary lamp will burn for the repose of their souls from November 24<sup>th</sup> to November 30<sup>th</sup>. The sanctuary lamp will burn for the repose of Lois Pruitt from December 1<sup>st</sup> until December 6<sup>th</sup>.

**FIRST SUNDAY:** Next Sunday is the first Sunday of the month. Instead of coffee and donuts there will be a potluck brunch following the 9:00 Mass.

**IMMACULATE CONCEPTION:** December 8<sup>th</sup> falls on a Sunday this year. In the English Mass, the Solemnity of the Immaculate Conception is transferred to Monday, December 9<sup>th</sup>. For the Latin Mass, the Immaculate Conception remains on Sunday, December 8<sup>th</sup>. There is confusion this year because the Vatican has declared that the Immaculate conception, even when moved to a Monday, remains a Holy Day of obligation. It is unclear how this will play out, so stay tuned.

**CATHOLIC CHARITIES:** The Bishop’s Annual Appeal continues. You can return you pledge card or pledge via catholiccharitiesbhm.org. The donations remain in the diocese, supporting charitable outreach and several diocesan offices. Our goal for this year is \$28,000. So far, Blessed Sacrament has pledged \$25,410, which is about 91% of our goal.

**PERPETUAL ADORATION:** Our Lady of Sorrows in Homewood is inviting people to come and adore our Lord in the Eucharist. They have had 24/7/365 Eucharistic Adoration for over 30 years. If you are interested in adoring Jesus in the Eucharist, please contact Bo Lovell at (205) 965-3041.

**PARISH SUPPORT:** The collection last week was \$6231 and \$100 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, Benjamin Caruna, Matthew Pickard, Maximilian Waldron, Dominic Rumore, Matthew Gagnon, and Friar Apollo.

**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, Nov 23:	4:00 p.m.	Special intention for John Schnur (by the Schnur Family)
Sun, Nov 24:	7:30 a.m.	Special intention for John Schnur (by the Schnur Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special intention for John Schnur (by the Schnur Family)
Mon, Nov 25	*8:30 a.m.	Special intention for John Schnur (by the Schnur Family)
Tues, Nov 26:	*8:30 a.m.	Special intention for Elisa Schnur (by the Schnur Family)
Wed, Nov 27:	*8:30 a.m.	Special intention for Elisa Schnur (by the Schnur Family)
Thur, Nov 28:	*8:30 a.m.	Special intention for Matthew Schnur (by the Schnur Family)
Fri, Nov 29:	*8:30 a.m.	Special intention for Elizabeth Schnur (by the Schnur Family)
Sat, Nov 30:	4:00 p.m.	Special intention for Philip Schnur (by the Schnur Family)
Sun, Dec 1:	7:30 a.m.	Special intention for Father Anthony Ritter (by the Duvall Family)
	9:00 a.m.	† Joe C. Zito (by Phillip Mangina)
	10:45 a.m.	Pro Populo

**PLEASE PRAY FOR THE SICK AND HOMEBOUND** especially Stan Hartdegen, Kent Graeve, Phillip McCarty, Justin Meadows, Rachel Maxwell, John Minjares, Sr., Virginia Elmer, Diane Norton, Pedro Antonio Triana, John Davis, Chorbishop Richard Saad, Deb Rankin, Debbie Booth, Paul Trussel, Paul Caruso, Jeff Brown, Mary Simmons, Linda Henry, Lisa DeKam Nicholls, Ronnie Buchanan, Barbara Williams, Bob Wiseman, Eve Moore, 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, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, and Stephanie Perry.

**NEXT WEEK'S MASS READINGS**

4:00 p.m. First Sunday of Advent	Jer 33:14-16, 1Thes 3:12-4:2, Lk 21:25-28,34-36
7:30 a.m. First Sunday of Advent	Rom 13:11-14, Lk 21:25-33
9:00 a.m. First Sunday of Advent	Jer 33:14-16, 1Thes 3:12-4:2, Lk 21:25-28,34-36
10:45 a.m. First Sunday of Advent	Rom 13:11-14, Lk 21:25-33

## *Christ Our King*

Jesus is hardly the typical king we know or imagine from history. Granted, our image of the typical European king is skewed by Hollywood and by fairy tales. We imagine grand opulence and luxury. This might have been the case for some kings, but it was hardly the norm. Yes, the king lived better, dressed better, ate better, and was sheltered better than the peasantry, but the gulf between the ruler and the ruled was narrower than many think. Kings often lived much like the people. For example, the Versailles Palace was the home of French kings from 1623 until 1830, but did not have indoor plumbing until 1768. No doubt that indoor plumbing was only for the king and others of high rank, not for the commoner. Similarly, the king – no matter the era, nation, or degree of power – died much like the peasants did. This is pretty much the same today, that death is the great equalizer of people irrespective of whatever dignities are enjoyed or denied in life.

But Jesus is a different sort of King. He had no palace. In a certain way the Temple would have been the closest thing to a palace or castle, but He never used it as such. Instead He declared that *“My house shall be called a house of prayer for all peoples”* (Mk 11:17). Nor did Jesus maintain a home in either Bethlehem or in Nazareth. Yes, He would have inherited Joseph’s home, but it is unclear from the Gospels if that home in Nazareth was sold to someone else or if the Virgin Mary continued to live there during Jesus’ ministry. It is clear, however, that Mary did not return to Nazareth once she was entrusted into the care of John the Apostle. Instead of having a home or a palace or a castle of His own, Jesus tended to use Peter’s house in Capharnaum more as a base of operations than a true home.

Jesus really had no royal clothing or accouterments associated with being a king. His clothing was utterly normal for a peasant from Galilee. Nothing about His vesture or appearance was extraordinary. The prophet Isaiah described the Messiah’s appearance as follows: *“He had no majestic bearing to catch our eye, no beauty to draw us to him”* (Isa 53:2). The only time Jesus looked the part of a king was when He was clothed in a robe, crowned with thorns, and given a reed as a scepter. Of course all of these were foisted upon Him for the sake of mocking and humiliating Jesus.

Jesus’ behavior was also anything but royal in nature. He took no air of superiority or of entitlement common to those that wield power over people. He hardly allowed anyone to serve Him, with the exceptions being having His feet anointed and having them bathed with tears. One was done as an act of devotion by Mary of Bethany (Martha’s sister) and one of repentance and sorrow perhaps done by Mary Magdalene. Otherwise, Jesus served others with His teaching and His miracles. His miracles were done more for the sake of demonstrating the coming of the Kingdom of God and Jesus frequently instructed the beneficiaries of His miracles to remain quiet and not publicize what Jesus had done. Jesus did not want notoriety or fame, but was certainly receptive to gratitude, as in the case of the ten lepers. The only overtly royal act on Jesus’ part was His riding into Jerusalem on a donkey on Palm Sunday. Here He accepted the accolades of the people, *“Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel”* (Jn 12:13). This offends the Pharisees to the point that they challenge Jesus to rebuke the people for their exclamations. Jesus, however, replies *“I tell you, if they keep silent, the stones will cry out!”* (Lk 19:40).

And the act that seemed least regal, at least in the eyes of the world, was Jesus’ enthronement on the cross. This was an ignoble death, as dishonorable and as shameful a death as was possible. From the Roman perspective, crucifixion was for the worst of criminals among non-citizens. From the Jewish perspective, it was more than shameful: *“Christ ransomed us from the curse of the law by becoming a curse for us, for it is written, ‘Cursed be everyone who hangs on a tree’”* (Gal 3:13).

So, Jesus lived less like a worldly king even though He has an eternal and infinite domain. He is most unlike any other king with regard to His death. A worldly king dies just like everyone else. Jesus our King of kings does not die like anyone else. No, He dies for everyone else. - Fr Booth