Blessed Sacrament Catholic Church

November 7th/November 8th 2026: 32nd Sunday of Ordinary Time (English)
5th Supplemental 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, 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 the Daniel Welch, the sanctuary lamp will burn for the repose of his soul from November 8th to November 14th. The sanctuary lamp will burn for the repose of Julie Kelly from November 15th until November 21st.

OCIA CLASSES: Order of Christian Initiation of Adults (OCIA) classes will continue on Tuesday, November 10th at 6:00 p.m. in the rectory chapel.

THIRD SUNDAY: Next Sunday is the Third Sunday of the month. We will have vocations prayers and a potluck lunch following the 10:45 a.m. Mass.

MEN'S ROOM: The Men's room renovation is nearly complete.

THANKSGIVING FOOD DRIVE: We are collecting nonperishable food items, especially gluten-free foods, for a local food bank. There will be a table in the Parish Hall for the donations, which need to be received by the end of the 10:45 Mass on Sunday, November 22nd.

EWTN RELIGIOUS CATALOG CHRISTMAS SALE: The gift shop at EWTN, located at 5817 Old Leeds Road in Irondale, is holding a Christmas item sale on Thursday, November 12th from 9:00 a.m. to 7:00 p.m.; on Friday, November 13th from 8:00 a.m. to 5:00 p.m.; and on Saturday, November 14th from 8:00 a.m. to 3:00 p.m.

ELECTRONIC CONTRIBUTIONS: Blessed Sacrament will begin accepting electronic contributions in the upcoming months. It will be an on-line based system that will accept Visa, MasterCard, Discover, American Express, and ACH transfers.

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Hunter Limbaugh, Francisco Rodriguez, Justin Brouillette, Cameron Huhlein, Patrick Letterle, Wilson Moin, Joshua Callahan, Franz Mercado, Thomas Rogers, Benjamin Caruna, Maximilian Waldron, Fernando Casillas, Jorge Martinez, Jonathan Ruscoe, Nathan Mitchell, Nicholas Shovel, Axel Lopez, Fox Garon, Deacon Dominic Rumore, Matthew Gagnon, Friar Apollo, and Owen Sederstrand.

THE BISHOP'S ANNUAL APPEAL: You can mail your pledge card to the diocese or enter your annual pledge or recurring gift any time at catholiccharitiesbhm.org. Our pledge goal for this year is $30,885. As of November 6th, $22,400 have been pledged.

PRAY FOR OUR PARISHIONERS IN RELIGIOUS LIFE: Please pray for Sister María Josefa of the Divine Providence and Jessica Saville.

PARISH SUPPORT: The collection last week was $10,230 and $180 was given for the Preservation Fund. As always, many thanks for your generosity.

NOTE ON MASS INTENTIONS: The backlog of Mass Intentions has been greatly reduced. Multiple Mass Intention requests per week will again be accepted. The Mass Intentions for this week date from July 26th.

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

Sat, Nov 7:	8:30 a.m.	† All Souls Remembrance Mass Novena
	4:00 p.m.	† All Souls Remembrance Mass Novena
Sun, Nov 8:	7:30 a.m.	† All Souls Remembrance Mass Novena
	9:00 a.m.	Pro Populo
	10:45 a.m.	† All Souls Remembrance Mass Novena
Mon, Nov 9:	*8:30 a.m.	Special intention for Charles Anthony Rumore III (by the Andrew Rumore Family)
Tues, Nov 10:	*8:30 a.m.	Special intention for Fr Den Irwin (by Charlotte & Terry Rumore)
Wed, Nov 11:	*8:30 a.m.	† Pete Peterson (by the Jonathan Gagnon Family)
Thur, Nov 12:	*8:30 a.m.	Special intention for Rachel Aragon (by Amanda Lang)
Fri, Nov 13:	*8:30 a.m.	Special intention for Kaitlyn Ferino (by the Ferino Family)
Sat, Nov 14:	4:00 p.m.	† Julie Wang Kelly (by Kevin Kelly)
Sun, Nov 15:	7:30 a.m.	† Joseph Grant Kelly (by Kevin Kelly)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special intention for Maggie Strickland (by Amanda Lang)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially for James Cover, Dennis Taubitz, Suzanne Vickery, Casey Daniel, Kathy Newman, Daniel Flemming, George Sampedro, Jesse Hernandez, Jose Mariano Hernández Avila, Stan Hartdegen, Kent Graeve, Justin Meadows, Rachel Maxwell, John Minjares, Sr., Virginia Elmer, Pedro Antonio Triana, John Davis, Chorbishop Richard Saad, Deb Rankin, Paul Trussel, Paul Caruso, Mary Simmons, Linda Henry, Lisa DeKam Nicholls, Ronnie Buchanan, Barbara Williams, Bob Wiseman, Eve Moore, Carol Brandley, Eddie Hunter, Jerry Joiner, Beryl Curtis, Linda Cooper, Kay Dorion, Krissy Chism, Lamar Smith, Wayne Little, Andrea Little, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, and Stephanie Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m.	33rd Sunday of Ord Time	Prov 31:10-13,19-20,30-31, 1Thes 5:1-6, Mt 25:14-30
7:30 a.m.	6th Supplemental Sunday after Epiphany	1Thes 1:2-10, Mt 13:31-35
9:00 a.m.	33rd Sunday of Ord Time	Prov 31:10-13,19-20,30-31, 1Thes 5:1-6, Mt 25:14-30
10:45 a.m.	6th Supplemental Sunday after Epiphany	1Thes 1:2-10, Mt 13:31-35

We Know More About What Heaven Is Not Than What It Is

Having touched on what heaven will be like, trying to describe the indescribable, it can be argued that things beyond our comprehension are often best depicted in a negative way. It is easier to say definitively what heaven is not than to say definitively what heaven actually is. This is not to say that anything about heaven will be negative. It is an admission that positive statements about the indescribable will prove woefully inadequate. To say that heaven will be fantastically pleasant leaves room for the possibility that heaven will not be pleasant enough and ignores the possibility that there are forms of pleasantness that we have no experience of in this world. Likewise, the absence in heaven of some desirable things from this life becomes unfathomable because we are too bound up in earthly lives. For example, some men anticipate having seventy-two virgins in heaven without considering the reality that such a situation might be closer to hell for both the man and the women.

Jesus provides some insight in this regard when the Sadducees, in an attempt to deny the resurrection, ask about a hypothetical woman who was married to seven men in this life, having remarried another man after each of her husbands died. Jesus makes it clear that the woman will not have seven husbands in heaven: "*'At the resurrection when they arise whose wife will she be? For all seven had been married to her.' Jesus said to them, 'Are you not misled because you do not know the scriptures or the power of God? When they rise from the dead, they neither marry nor are given in marriage, but they are like the angels in heaven'*" (Mk 12:23-25). Jesus does not say we become angels. He is saying we will be like the angels in that there will be no procreation in heaven even after receiving our resurrected bodies. Thus, having seventy-two virgins will be much less exciting than anticipated, especially given that there is no change in eternity. Those virgins will remain virgins for ever and ever. A man with such fleshly expectations and ambitions as well as the Sadducee's misconception of the resurrection are based on thinking that is far too worldly and carnal.

It is thus safer to say that there will be no unpleasantness at all in heaven than to describe how pleasant it will be. The earthly strife between husband and wife, between parents and children, and between siblings will be absent. There will be no strife between a woman's seven former husbands, between a wife and any or all of her seven former husbands, or between seventy-two imagined virgin wives. All human relationships in heaven will be harmonious beyond our ability to imagine, but it is more accurate to say that there will be no discord. Likewise, there shall be no pain, no tears, no sorrow, no fear, no disputes, no division, no acrimony, no grudges, no toil, no fatigue, no want, or any other unpleasantness common to life in this fallen world. We normally accumulate unfortunate situations and conditions over time, often to the point that many begin to yearn for the eternal rest that Jesus promises. Experience, wisdom, and the ravages of time begin to make it clear that there is a better life to be had. St Paul was no stranger to discomfort and affliction associated with his evangelizing such that he longed for heaven, not out of despair but out of hope: "*For to me life is Christ, and death is gain. If I go on living in the flesh, that means fruitful labor for me. And I do not know which I shall choose. I am caught between the two. I long to depart this life and be with Christ, for that is far better. Yet that I remain in the flesh is more necessary for your benefit*" (Phil 1:21-24). He wrote this after almost thirty years of ministry, probably within a year or two of his martyrdom.

Could the young Paul, had he come to Christ as a younger man, long for departure from this world not having tasted pain, rejection, and affliction? After all, the perfectly healthy and fit twenty-year-old man will have a limited experience of life and therefore a limited understanding of pain and suffering. He looks forward to a perceived future that is more pleasant than unpleasant. After time passes, however, when the earthly pleasures are more in the past than in the future and unpleasantness looms more and more in the years to come, he begins to understand less what heaven is but more of what heaven is not. We must always understand, however, desiring heaven is not escapism but a recognition of where our true happiness and our true home lies.

- Fr Booth