

Blessed Sacrament Catholic Church

December 9th/December 10th 2017: Second Sunday of Advent



**1460 Pearson Avenue SW
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Pastor
Rev. Jim W. Booth

Religious Education
Ann Noblitt

SACRAMENTS and LITURGY

English Saturday Vigil Mass: 4:00 p.m.

English Sunday Mass: 9:00 a.m.

Traditional Latin Sunday Mass: 10:45 a.m.

English Weekday Masses: 8:30 a.m. Monday to Friday

Latin Weekday Masses: 7:00 a.m. Wednesday and Friday

First Saturday Latin Mass: 8:30 a.m. with confessions beginning at 8:00 a.m.

Holy Day Mass: As Announced

Confessions: Thirty minutes before Saturday and Sunday Masses and by request

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.

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 Webb Dismukes, the sanctuary lamp will burn for the repose of his soul from December 10th to December 16th. The sanctuary lamp will burn for the repose of Eugene Mason from December 17th until December 23rd.

MEMORIAL SANCTUARY LAMP SIGN-UP SHEETS for 2018, 2019, and 2020 are at the religious goods counter in the vestibule at the back of the Church.

NO KOC MEETING: Our Knight of Columbus will not have their regular monthly meeting this coming Tuesday but will meet as usual in January.

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.

ADVENT ANGEL TREE: We have an Advent Angel Tree this year that will benefit a number of truly needy families in our local communality. Please bring the gift items back with the angel tag attached by next Sunday, December 17th.

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Deacon Jonathan Howell, Connor Chandler, Chris Green, Justin Ward, Daniel Sessions, Charles Deering, Doug Hess, Juan Perez, and Luis Reyes. We need to fervently pray for those who are discerning a call to the priesthood. We will need 12-15 men to enter seminary by 2020 or we face the closing or consolidation of parishes.

2017 HIGH MASS DATES: December 17th (Gaudete Sunday); Sunday, December 24th (Christmas Eve, 8:00 p.m.)

2018 TENTATIVE HIGH MASS DATES: Sunday, February 4th (Sexagesima Sunday), Sunday, March 11th (Laetare Sunday), Thursday, March 29th (Holy Thursday), Sunday, April 1st (Easter Sunday), Sunday, April 15th (First Communion, Second Sunday After Easter), Thursday, May 31st (Corpus Christi, Thursday 6:00 p.m.), Sunday, July 1st (Precious Blood), Wednesday, August 15th (Assumption, Wednesday 6:00 p.m.), Sunday, September 2nd (Fifteenth Sunday After Pentecost), Sunday, October 28th (Christ the King), Sunday, December 16th (Gaudete Sunday), Monday, December 24th (Christmas Eve, 8:00 p.m.).

A NOTE ABOUT CHRISTMAS: The year, Christmas lands on a Monday, which means that our Christmas Eve Masses will be on Sunday. Since every Sunday and Christmas are holy days of obligation, everyone must attend a Mass that counts for Sunday and one that counts for Christmas. This can be done by attending the vigil Mass on Saturday and any of the Masses for Christmas, a Mass on Sunday morning and any of the Christmas Masses, or by attending a Christmas Eve Mass (since it

occurs on Sunday) and a Christmas Day Mass. One cannot merely attend a Christmas Eve Mass and have it count for both Sunday and Christmas, however.

PARISH SUPPORT: The collection for last weekend was \$5461 and the Preservation Fund contributions totaled \$210. As always, many thanks for your generosity.

CHRISTMAS MASS SCHEDULE

Sun, Dec 24:	3:30 p.m.	Carols
	4:00 p.m.	Christmas Eve Mass in English
	7:30 p.m.	Carols
	8:00 p.m.	Christmas Eve High Mass in Latin
Mon, Dec 25:	9:00 a.m.	Christmas Day Mass in English
	10:45 a.m.	Christmas Day Low Mass in Latin

MASS SCHEDULE AND INTENTIONS: (*Mass in Rectory Chapel)

Mon, Dec 11:	*8:30 a.m.	† Mother Mary Gabriel Long, SsEW (by the Sister Servants of the Eternal Word)
Tues, Dec 12:	*8:30 a.m.	† Mother Mary Gabriel Long, SsEW (by the Sister Servants of the Eternal Word)
Wed, Dec 13:	*7:00 a.m.	† Pat Peckhan (by the Rumore Family)
	*8:30 a.m.	† Dorothy Sampedro (by the Sampedros)
Thur, Dec 14:	*8:30 a.m.	Special Intention for Owen Lear (by the Sampedros)
Fri, Dec 15:	*7:00 a.m.	Special Intention for Donna Bates (by the Sampedros)
	*8:30 a.m.	† Rebecca Morris (by Anne & Bob Crawford)
Sat, Dec 16:	4:00 p.m.	† Rebecca Morris (by Marian and Bill Dinan)
Sun, Dec 17:	9:00 a.m.	<i>Pro Populo</i>
	10:45 a.m.	Special Intention for Shannon Dunaway (by the Rumore Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially William Scroggins, Laura Minjares, John Minjares, Sr., Lamar Smith, Fr Kevin McGrath, OSB, Johnny Young, Sharon Collier, Richard Collier, Paul Pac, Jacob Baker, Paul Herrmann, Debbie Zeller, Peter Ransom, Wayne Little, Maria Morin, Andrea Little, Darleen Schultz, Joseph Edwards, Fr Joseph Underwood, George Dunham, Rebecca Rice, Mike Hale, Kay Junk, Liz Pate, Fran Costanza, Christine Cover, Mary Thornton, Liz Bailey, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Anna Marie Madison, Kathleen Strawmeyer, Cindy Little, Stan Trawick, David Henning, Bill Bankson, Bill Mara, Loretta Mara, Don Broseman, Lillie Rumore, Jennie Sciro, Stephanie Perry, Marcus Perry, Cynthia Daniel, and Jackie Modica.

NEXT WEEK'S MASS READINGS

4:00 p.m. Third Sunday of Advent	Isa 61:1-2,10-11, 1Thes 5:16-24, Jn 1:6-8,19-28
9:00 a.m. Third Sunday of Advent	Isa 61:1-2,10-11, 1Thes 5:16-24, Jn 1:6-8,19-28
10:45 a.m. Third Sunday of Advent	Phil 4:4-7, Jn 1:19-28

The Sacraments: Matrimony

As was discussed in last week's bulletin, marriage forms a conjugal union of man and wife that is neither intellectual nor emotional in nature but encompasses the entirety of both spouses. This applies for both natural marriages where one or both parties are unbaptized as well as for sacramental marriages between a man and a woman who are both baptized. Biblically, this is seen in Genesis where the natural marriage is established "*Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh*" (Gen 2:24) and this reality is reiterated by Jesus, Who testified "*Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder*" (Mt 19:4-6).

It is interesting to note that Jesus does not just reiterate the reality that God had instituted marriage between one man and one woman from the beginning of mankind, but He takes it a step further by saying something new, that God Himself joins husband and wife. From a natural perspective, man and wife are joined in a one-flesh union by their mutual consent. For a sacramental marriage, man and wife are joined by their consent and by the action of God, which is what Jesus means when He says "*What therefore God has joined together, let not man put asunder.*" This one addendum to what is said in Genesis demonstrates that Jesus raised marriage from a natural reality established by God at our creation to a supernatural reality otherwise known as the sacrament of marriage.

Thus, we can say that natural marriage and sacramental marriage are similar but also different. This is borne out in the Catechism, which states 'From a valid marriage arises a bond between the spouses which by its very nature is perpetual and exclusive; furthermore, in a Christian marriage the spouses are strengthened and, as it were, consecrated for the duties and the dignity of their state by a special sacrament' (CCC 1638). All valid marriages are by nature, not by man's law or cultural norm, formed by spousal consent, they are meant to be perpetual as in until death do they part, and they are meant to be exclusive.

This was not always understood or practiced in the Old Testament. For example, Jacob was married to Leah by her father Laban's deception, for Jacob had intended to marry her younger sister Rachel. Unknown to Jacob, Laban substituted Leah for Rachel. Since Jacob did not consent to marry Leah, no natural marriage would have been formed. Likewise, many of the patriarchs married several women in violation of the one-flesh exclusivity that God had instituted from the beginning. This was a pagan practice not endorsed or approved of by God, and the same is true of divorce. When Jesus says "*Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh,'*" He is responding to a question posed by the Pharisees about the valid reasons for a man to divorce his wife. It is as if the Pharisees overlooked what God revealed to the Prophet Malachi: "*Has not the one God made and sustained for us the spirit of life? And what does he desire? Godly offspring. So take heed to yourselves, and let none be faithless to the wife of his youth. For I hate divorce, says the Lord the God of Israel*" (Mal 2:15-16).

However, sacramental marriage differs from natural marriage in that, as a sacrament, it is an avenue of His grace for husband and wife. As CCC Paragraph 1638 states, God strengthens the spouses to live as husband and wife. More importantly, however, the sacrament of marriage consecrates man and wife 'for the duties and the dignity of their state.' Thus, as husband and wife, and as father and mother, they are consecrated, which means made holy and set aside for God's purposes. They are to act on God's behalf for their sanctification, the sanctification of their children, and for the sanctification of the wider culture. They are to be examples of God's love, witnessing (albeit imperfectly) this reality to their children so that they may be godly offspring and for the transformation of the world. - Fr Booth