

Blessed Sacrament Catholic Church

December 1st/December 2nd 2018: First Sunday of Advent



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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, 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: 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 Lois Pruitt, the sanctuary lamp will burn for the repose of her soul from December 2nd to December 8th. The sanctuary lamp will burn for the repose of Angela and Dominick Montalbano from December 9th until December 15th.

REST IN PEACE: David Bull, father of Allen Bull, passed away on Nov 24th and was laid to rest on Nov 29th. Eternal rest grant unto him, O Lord and let perpetual light shine upon him. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

REST IN PEACE: Kedra Curtis, niece of Margaret Byrd, passed away on November 30th. Eternal rest grant unto her, O Lord and let perpetual light shine upon her. May her soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

REST IN PEACE: Pete Searcy passed away on December 1st. Eternal rest grant unto him, O Lord and let perpetual light shine upon him. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

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

FIRST FRIDAY: We will have our First Friday English Mass on December 7th at 8:30 a.m. in the Rectory and a Latin Low Mass at 6:30 p.m. in the Church.

HEART OF ST JOHN VIANNEY: The relic of the incorrupt heart of St John Vianney, patron saint of priests and co-patron of our diocese, will be on display at St Paul's on Thursday, December 6th from 8:30 a.m. until 6:00 p.m. The nationwide tour of St John Vianney's heart is being sponsored by the Supreme Council of the Knights of Columbus in reparation for the sexual abuse and predation crimes of priests and bishops that have shaken the Church anew this year.

HOLY DAY OF OBLIGATION: Even though the Feast of the Immaculate Conception falls on a Saturday this year, it is a Holy Day of Obligation. We will have the following Mass schedule: 9:00 a.m. Mass in English and 10:45 a.m. in Latin on December 8th. The 6:30 p.m. First Friday Latin Mass will use the readings for St Ambrose while the 4:00 p.m. Mass on December 8th will use the readings for the Second Sunday of Advent. In order to satisfy the Holy Day and Sunday obligations, you can attend 1) either morning Mass on the 8th and the 4:00 p.m. vigil Mass on the 8th, 2) either morning Mass on the 8th and one of the Sunday morning Masses on the 9th, 3) the First Friday Mass at 6:30 p.m. on the 7th and either the 4:00 p.m. Mass on the 8th or a Sunday morning Masses on the 9th. The 4:00 p.m. Mass on the 8th can satisfy either the Holy Day or the Sunday obligation, but not both.

RORATE MASS: There will be a Latin High Mass, a Rorate Mass in honor of the Blessed Virgin, offered at the Cathedral of St Paul on Saturday, December 15th at 6:15 a.m. A Rorate Mass is a pre-dawn Mass illuminated only by candlelight symbolizing the spiritual darkness that prevailed prior to the advent of the Baby Jesus.

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 Sunday, December 16th.

ADVENT OUTREACH TO THE CATHOLIC CENTER OF CONCERN: All through the season of Advent we will collect non-perishable food items as well as other basic necessities such as toiletries, diapers, paper goods, and the like for the Catholic Center for Concern. Please help those in need have a better Christmas by meeting their most basic needs.

PARISH SUPPORT: The collection for last weekend was \$5666 and \$225 were collected for the Preservation Fund. Many thanks for your generosity.

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

Sat, Dec 1:	8:30 a.m.	Special Intention for Vocations
	4:00 p.m.	† Fr Joseph Underwood (by the Bryant Family)
Sun, Dec 2:	9:00 a.m.	Pro Populo
	10:45 a.m.	Private Intention
Mon, Dec 3	*8:30 a.m.	† Joe Donellan (by the Donellan Family)
Tues, Dec 4:	*8:30 a.m.	Special Intention for Lori Donellan (by the Donellan Family)
Wed, Dec 5:	*7:00 a.m.	Special Intention for the Runge Family (by the Donellan Family)
	*8:30 a.m.	† Sylvester Theriot (by Anne & Robert Crawford & Family)
Thur, Dec 6:	*8:30 a.m.	† Dee Joseph (by Anne & Robert Crawford & Family)
Fri, Dec 7:	*8:30 a.m.	Fr Angelus Shaughnessy (by the Hahn Family)
	6:30 p.m.	Special Intention for Our Next Bishop
Sat, Dec 8:	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Charlie Rumore (by Scott Donellan)
	4:00 p.m.	† Sylvester Theriot (by Bill & Marian Dinan)
Sun, Dec 9:	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Therese, Damian, & James Labauve (by Richard & Barbara Juneau)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Christopher Chism, Anthony Timpa, Jacob Baker, Virginia Files, Danny Rohling, Vinita Kelly, Penny Vaughn, Patricia Durward, Kay Dorion, Krissy Chism, Pete Searcy, Sylvia McCarrick, William Scroggins, Lamar Smith, Fr Kevin McGrath, OSB, Johnny Young, Paul Herrmann, Debbie Zeller, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, George Dunham, Rebecca Rice, Kay Junk, Liz Pate, Fran Costanza, Christine Cover, Liz Bailey, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Anna Marie Madison, Kathleen Strawmeyer, Cindy Little, Stan Trawick, David Henning, Bill Bankson, 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. Second Sunday of Advent
9:00 a.m. Second Sunday of Advent
10:45 a.m. Second Sunday of Advent

Bar 5:1-9, Phil 1:4-6,8-11, Lk 3:1-6
Bar 5:1-9, Phil 1:4-6,8-11, Lk 3:1-6
Rom 15:4-13, Mt 11:2-10

Four Important Things

One of the reasons why we all get guardian angels is that our guardian angels get what we often don't understand. They get, they understand, what is at stake in the spiritual battle that rages between the forces of good and evil as well as the battle that wages within ourselves between our higher aspirations and our fallen lower appetites. At the present, most people go through life worried more about today than anything else or worried about what tomorrow might bring. Some are caught up in the past, in the glory days of their youth or in the not-so-glorious days of their foolish and sinful past. But few people give much thought about eternity.

One reason for this is that eternity is merely a vague concept to us. We tend to see eternity as forever, as in a very long time. Even if we think of eternity as millions, billions, or even trillions of years, none of these incomprehensible spans of time can compare with eternity. Eternity might be likened to dividing a number by zero, which mathematically yields an answer of infinity. Our calculators, as infallible as they are, generally tell us that 5 divided by 0 is an Error. This is because the calculator does not understand infinity. The calculator does not understand infinity because the engineers that designed it really don't understand infinity. The engineers don't understand infinity because mathematicians who taught them generally do not understand it either. It is a mathematical concept that eludes full understanding just as eternity is a reality that eludes us as well.

Just because we cannot comprehend eternity does not mean we should ignore it. Our sixty, seventy, eighty, or even ninety years in this world seem like a long time until those years have gone passed us. It is then that we have a seemingly short time before we face eternity. In many ways it is easier to deal with the time that existed before we ourselves existed because history is generally seen as a progression of various human events that are comprehensible even though they occurred hundreds or thousands of years ago. War, the deliberate and systematic killing of enemies and destruction of their property, is much the same today as it was in the time of King David except that we can kill and destroy more efficiently. Going back further, many of the events that predate mankind are also comprehensible based on our experience of the forces of nature. Yet there was a point at which time began, before which there was nothing but an eternity of nothingness, an eternity where nothing but God existed. Likewise, there is a day out there for each one of us where the reckoning of time ceases to be measured by calendars and clocks such that all passage of time as we understand it ceases.

This eternity before anything was created and this eternity after our earthly lives end is almost impossible to understand. Again, that does not mean we should not think about and understand the eternity that lies before each of us. Or to put it another way, we might ought to consider how the things we say and do here and now, things we can certainly understand, have an effect on what eternity might mean for us. In other words, I may not fully understand what eternity is, but I can understand that one form of eternity certainly is infinitely much more desirable than another form of eternity.

Of course our entry into eternity is none other than our deaths and the infinitely preferable eternity is heaven and the infinitely undesirable eternity is hell. Our entry into either of these eternities is determined at our death through God's judgment of our lives. These four things – death, judgment, heaven, and hell – are often called the four last things and they are very appropriate to consider as we enter into the season of Advent.

Advent is often wrongly understood as a pre-Christmas celebration where we get more and more festive leading up to Christmas itself. Rightly understood, Advent is a season of preparation for the coming of the Lord Jesus. This coming is not just the nativity of Jesus but also the return, the second coming, of Jesus. We might even say that this return of Jesus takes two forms, our return to Jesus at the end of our lives and Jesus' return to this world at the end of time. Whether it is the first coming of Jesus celebrated at Christmas or His return, we can understand both as the Son leaving eternity and entering into time. Or if it is we who come to Him at the end of our lives, it is we who leave time and enter into eternity.