

Blessed Sacrament Catholic Church

November 23rd/November 24th 2019: Christ the King (English)

Twenty-fourth 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: 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 Ellen Daniel, the sanctuary lamp will burn for the repose of her soul from November 24th to November 30th. The sanctuary lamp will burn for the repose of Lois Pruitt from December 1st until December 7th.

REST IN PEACE: Fr Kevin McGrath, OSB, a priest of St Bernard's monastery in Cullman, passed away on November 23rd. His funeral will be at 10:30 a.m. on Wednesday, November 27th at St Bernard's. 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: Next Sunday is the first Sunday of the month. There will be coffee and donuts following the 9:00 Mass.

COAT DRIVE: The parish will have its annual Coat Drive for the Catholic Center of Concern through Sunday, December 8th. The collection point is at the rear of the Church by the stairs.

2019 HIGH MASS SCHEDULE: Sunday, December 8th (Immaculate Conception); Sunday, December 15th (Gaudete Sunday); and Tuesday, December 24th (Christmas Eve).

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Daniel Sessions, Charles Deering, Doug Hess, Matthew Gubenski, Patrick DePew, Max Gallegos, and John Gardiner. Please pray for more good men to answer God's call to the priesthood.

PARISH HALL FRIDGE: The refrigerator in the Parish Hall kitchen has been resurrected: rumors of its death were greatly exaggerated. Given that it is over 30 years old, perhaps 120 in fridge years, it probably cannot be relied upon for long-term storage. The fridge and freezer in the storage room should be used for any long-term storage.

EMPLOYMENT OPPORTUNITY: Combine your faith and career at EWTN. They are searching to fill the following positions: custodian, groundskeeper, IT support technician, gift shop sales associate (temporary, part-time), fulfillment center associate (temporary), on-air graphic designer, viewer services representative (bilingual), customer service representative. Information on job requirements can be found at www.ewtn.com. Please email cover letter, salary requirements & resume to humanresources@ewtn.com

PARISH SUPPORT: The collection for last weekend was \$5915, \$230 were collected for the Preservation Fund, and \$906 were collected for the parochial school scholarship program. As always, many thanks for your generosity.

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

Sat, Nov 23: 4:00 p.m. Special Intention for Jonathan Zauch (by Sarah Catherine Rumore)
Sun, Nov 24: 9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Charlie Matthews (by Richard and Barbara Juneau)
Mon, Nov 25 *8:30 a.m. Special Intention for Mickey Johnson (by Richard and Barbara Juneau)
Tues, Nov 26: *8:30 a.m. † Annie Mills (by the Hahn Family)
Wed, Nov 27: *7:00 a.m. Special Intention for Miriam Tate (by the Rumore Family)
*8:30 a.m. Special Intention for Natalie Johnson (by the Hahn Family)
Thur, Nov 28: *8:30 a.m. Special Intention for Mary Jo Fernandes (by the Hahn Family)
Fri, Nov 29: *7:00 a.m. Special Intention for Stephen Rumore (by the Hahn Family)
*8:30 a.m. † Fr Lambert Greenan, OP
Sat, Nov 30: 4:00 p.m. † Msgr Eugene O'Connor
Sun, Dec 31: 9:00 a.m. Pro Populo
10:45 a.m. † Stafford Juneau (by Richard and Barbara Juneau)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Don Williams, Carolyn Sertell, Roseanne Timpa, Pete Ransom, Fr Frank Milienewicz, Jerry Joiner, Natalie Karen Caraccilo, Beryl Curtis, Nicole Copeland, Laura Minjares, Linda Cooper, Lee Dinan, Mina Keasler, Isabella Auer, Levi Ray, John Minjares, Sr., Christopher Chism, Anthony Timpa, Virginia Files, Danny Rohling, Kay Dorion, Krissy Chism, William Scroggins, Lamar Smith, Paul Herrmann, Debbie Zeller, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, George Dunham, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Anna Marie Madison, Kathleen Strawmeyer, Cindy Little, Stan Trawick, David Henning, Loretta Mara, Lillie Rumore, Jennie Sciro, Stephanie Perry, and Marcus Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m. First Sunday of Advent
9:00 a.m. First Sunday of Advent
10:45 a.m. First Sunday of Advent

Isa 2:1-5, Rom 13:11-14, Mt 24:37-44
Isa 2:1-5, Rom 13:11-14, Mt 24:37-44
Rom 13:11-14, Lk 21:25-33

Back to Celibacy

The main theological reason for priestly celibacy stems from Jesus Himself. Jesus chose to give Himself totally and freely for the salvation of mankind. Could He really do this if He had already given Himself totally and freely to a wife? Likewise, the disposition of His wife and children would have been problematic to say the least. Could Jesus have given Himself freely and totally to a wife if He was to ascend into heaven forty days after His resurrection? How could the Ascension have been seen as anything other than abandonment? After the Ascension, how could we expect husband and wife to remain together until-death-do-they-part if the resurrected, living Jesus chose to part from His wife? Could Jesus be the Bridegroom and could the Church be His bride if He had an earthly wife? Of equal concern would be any children fathered by God the Son. Would they be true man and true God too? Would there be God the Grandson? The problems of a married Jesus seem to be endless.

Like Jesus, priests are also called to give themselves totally and freely to their ministry. They offer the sacrifice of the Mass and their lives are meant to be sacrificial as well. Part of that sacrifice is choosing to forgo family life for the sake of the Kingdom. We see this in the Apostles, as St Peter, who said to Jesus *“We have given up our possessions and followed you”* (Lk 18:28), to which Jesus responds *“Amen, I say to you, there is no one who has given up house or wife or brothers or parents or children for the sake of the kingdom of God who will not receive back an overabundant return in this present age and eternal life in the age to come”* (Lk 18:29-30). Did Jesus mean that men can abandon their wives and children for the sake of the Kingdom, or did He mean giving up wife and children by not getting married in the first place? The latter is clearly what Jesus intended.

But what about St Paul’s teaching in the letter to Timothy and Titus? He writes *“Therefore, a bishop must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach, not a drunkard, not aggressive, but gentle, not contentious, not a lover of money. He must manage his own household well, keeping his children under control with perfect dignity; for if a man does not know how to manage his own household, how can he take care of the church of God? ... Deacons may be married only once and must manage their children and their households well”* (1Tim 3:3-5,12). *“For this reason I left you in Crete so that you might set right what remains to be done and appoint presbyters [priests] in every town, as I directed you, on condition that a man be blameless, married only once, with believing children who are not accused of licentiousness or rebellious”* (Titus 1:5-6). Some people wrongly assume that this makes marriage and fatherhood a requirement for the clergy. No, this is more of a concession to the situation in the earliest years of the Church where very few people were ‘cradle Catholics’ but answered the call to faith as adults. There would also be some who were Jewish, most likely married, priests that might have been drawn to Christian priesthood.

So did they carry out their ministries with wives and children? Not exactly. Those men who were married at the time of their call to the priesthood were expected to have raised their children to adulthood so that supporting or protecting minor children would not be a distraction from priestly service. Indeed, how could St Paul’s requirements for a deacon, priest, or bishop be fulfilled if the children had not already achieved adulthood? How could a candidate for ordination be properly assessed if he had young children and perhaps more on the way?

The early Church tended to select only unmarried men like Timothy and Titus to serve as celibate priests or family men who were free from the responsibilities of rearing dependent children. If a married man were free of minor children, even then he’d be expected to separate from his wife – with her consent – to live a celibate life as a priest. They were still married, but the wife would willingly enter the order of widows, an early form of religious life, allowing her husband to give himself freely to priestly ministry. This made complete sense in the presence of persecution. The Romans would always attack the head (the deacon, priest, bishop, or pope) in order to destroy the body, the Church. Without priestly celibacy, embracing such a sacrifice would have proved quite difficult.

- Fr Booth