

Blessed Sacrament Catholic Church

November 30th/December 1st 2019: First Sunday of Advent



**1460 Pearson Avenue SW
Birmingham, Alabama 35211**

Phone: (205) 785-9840

E-mail: church@myblessedsacrament.org

Website: www.myblessedsacrament.org

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 Lois Pruitt, the sanctuary lamp will burn for the repose of her soul from December 1st to December 7th. The sanctuary lamp will burn for the repose of Angela and Dominick Montalbano from December 8th until December 14th.

WE HAVE SISTERS!: The Franciscan Poor of Jesus Christ sisters have finally arrived. Please welcome Sr Clare, Sr Liz, Sr Melony, and Sr Seraphiny. Bear with them as they begin to learn English and join the friars in their outreach to the homeless.

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 6th at 8:30 a.m. in the Rectory followed with Adoration and Benediction and a Latin Low Mass at 6:30 p.m. in the Church.

FIRST SATURDAY: First Saturday Mass will be offered in Latin at 8:30 a.m. on December 7th. Altar server training, choir practice, and Martha and Mary Altar Sodality will follow Mass.

IMMACULATE CONCEPTION: The Feast of the Immaculate Conception in English is celebrated on Monday, December 9th this year because the Second Sunday of Advent takes priority. Since this feast has been transferred, it is not a Holy Day of Obligation. For the Latin Mass, this feast is celebrated on Sunday, December 8th.

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).

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 \$3354 and \$180 were collected for the Preservation Fund. As always, many thanks for your generosity.

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.

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

Sat, Nov 30: 4:00 p.m. † Msgr Eugene O'Connor
Sun, Dec 1: 9:00 a.m. Pro Populo
10:45 a.m. † Stafford Juneau (by Richard and Barbara Juneau)
Mon, Dec 2 *8:30 a.m. Special Intention for Karen Johnson (by the Hahn Family)
Tues, Dec 3: *8:30 a.m. Special Intention for Michele Colafrancesco (by the Hahn Family)
Wed, Dec 4: *7:00 a.m. Special Intention for Abby DiPiazza (by the Sarah Catherine Rumore)
*8:30 a.m. Special Intention for Mrs. Catherine Hahn
Thur, Dec 5: *8:30 a.m. † Msgr Eugene O'Connor
Fri, Dec 6: *8:30 a.m. † Fr Lambert Greenan, OP
6:30 p.m. Special Intention for Helena Marie Ducote (by the Duvall Family)
Sat, Dec 7: 4:00 p.m. † Jeremy Noblitt (by the Bryant Family)
Sun, Dec 8: 9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Sharon Gagnon (by Grace Gagnon)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Don Williams, 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. Second Sunday of Advent Isa 11:1-10, Rom 15:4-9, Mt 3:1-12
9:00 a.m. Second Sunday of Advent Isa 11:1-10, Rom 15:4-9, Mt 3:1-12
10:45 a.m. Immaculate Conception Prov 8:22-35, Lk 1:26-28

Practical Aspects of Celibacy

The reality of martyrdom impelled the Church to see the practical wisdom of priestly celibacy. Nevertheless, in the absence of active persecution the imitation of Christ and the application of His teachings are certainly enough of an incentive for the discipline of celibacy. It must be stressed again that priestly celibacy is only a discipline and not a doctrine of the Church, a discipline that has served the Church quite well. Yet many will object that some of the Apostles were married. Yes, Matthew 8:14-15 and First Corinthians 9:5 both indicate this. But it is entirely possible that the martyrdom of up to ten married Apostles (Sts John and Paul remained unmarried, perhaps others were as well) taught the early Church the value of a celibate priesthood. Given the thorough brutality of the Romans, it is quite likely that the Apostles' wives and children were also targeted for torture and death.

Changing the focus to more recent times, some have suggested that allowing priests to marry would have prevented or greatly reduced the horrid abuse of children perpetrated by Catholic priests in the latter half of the 20th century. The argument suggests that a married man is much less likely to abuse children. This is not the case. Statistics show that fathers, stepfathers, and other close male relatives account for about 80% of child sexual abuse. In other words, marriage is not a cure for predatory or perverted behavior. In fact, the expectation that marriage would reduce child abuse makes no sense: why would a pedophile be satisfied with natural marital relations when he is unnaturally attracted to minors? Adult women are not the object of his appetite. Would we expect marriage to a woman to 'cure' a homosexual man of his unnatural attraction and immoral appetites? So how could we realistically expect a pedophile, especially a homosexual pedophile, to be deterred from abusing minors just because he is married to a woman?

There are other practical issues that would make a married priesthood impractical. First, we do have a married diaconate. We generally expect married deacons to have raised their kids to adulthood, which if applied to a married priesthood, would more or less mean delaying the ordination of married priests into their 50's and 60's. Thus, the duration of their ministries would be significantly shortened. We also wisely expect our married deacons to put their family obligations before their ministry. Thus, a married priest would be much less available than one who is celibate. The married protestant minister is often faced with the dilemma of choosing his flock or his family as his priority. This has increasingly caused problems in the family if the flock takes priority, and this is reflected in an above average divorce rate for protestant ministers in recent years. In any case, a married priesthood would likely result in less pastoral duration and availability than with the current celibate priesthood. Thus, we would need even more men, maybe twice as many, to answer the call to serve as married priests.

A married priesthood also poses a financial challenge relative to celibate priests. Priests in our diocese make about \$25,000 a year, which is much less than what would be needed to support a family. A living wage for a married priest, including additional health care costs for the family, would pose a significant financial burden to our parishes. While some of our parishes could easily afford the additional cost of employing a married priest, many parishes do not have the spare income to support such an additional expense. Some people might suggest the idea of having one salary for the celibate priests and another for the married priests. However, this would be illegal discrimination. Thus, all priests would have to be paid the current wage or a higher wage consistent with a realistic living wage for a family. The effect would be either the great discouragement of actually having married priests or the closure of many of our smaller parishes. Hardly a win-win proposition.

A married priesthood would make some parishes more or less desirable for the married priest. A married man is much more likely to want an assignment at Our Lady of Sorrows or St Mark's than to Our Lady of Fatima, St Barnabas, Blessed Sacrament, or our many rural parishes. Schools, safety, access to healthcare, and other factors would be a huge influence to a married priest. It is already a complicated process placing priests in parishes. Departing from celibacy would make it much worse. - Fr Booth