

Blessed Sacrament Catholic Church

Nov 2nd/Nov 3rd 2019: Thirty-first Sunday of Ordinary Time (English)

Twenty-first Sunday After Pentecost (Latin)



**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 Mary and Saverio Miranda, the sanctuary lamp will burn for the repose of their souls from November 3rd to November 9th. The sanctuary lamp will burn for the repose of Dickey Montalbano from November 10th until November 16th.

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

OUR LADY OF LOURDES 60th ANNIVERSARY: Our Lady of Lourdes will celebrate its diamond jubilee on Sunday, November 17th with a Mass at 3:00 p.m., followed by a reception in the Family Life Center. Bishop Baker will be the celebrant. All former and current parishioners are invited to attend. Please R.S.V.P. no later than November 12th by contacting Our Lady of Lourdes Parish at ololc@bham.rr.com or by calling the Church Office at 205-836-2274.

HER CHOICE FUNDRAISING BANQUET: The annual Her Choice Banquet will be held on Tuesday, November 19th at 7:00 p.m. at The Club (1 Robert S. Smith Drive). The special guest speaker will be Abby Johnson, who once worked for Planned Parenthood and whose conversion is chronicled in the recent movie *Unplanned*. Make your reservation now, consider hosting a table of eight or make a life-saving donation. Her Choice Birmingham Women's Center exists to help women facing a crisis pregnancy to choose life, and to help support them with that decision. Her Choice also offers post abortion recovery services. To confirm your participation, 205-447-8796 or hcbanquet@herchoicebirmingham.org

CATHOLIC CHARITIES: You should have received a Catholic Charities letter and a pledge card from the diocese. Our pledge goal this year is \$16,000. All money raised through this annual appeal remains within the diocese.

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

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Daniel Sessions, Charles Deering, Doug Hess, Luis Reyes, Matthew Gubenski, Patrick DePew, Max Gallegos, and John Gardiner.

PARISH HALL FRIDGE: The refrigerator in the Parish Hall kitchen died last week and all of its contents were spoiled.

PARISH SUPPORT: The collection for last weekend was \$4486 and \$300 were collected for the Preservation Fund. As always, many thanks for your generosity.

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

Sat, Nov 2:	8:30 a.m.	† Poor Souls
	4:00 p.m.	† JoAnn Milan Piazza (by James & Nida Hammond)
Sun, Nov 3:	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for John Anthony Jimenez (by the Donellan Family)
Mon, Nov 4	*8:30 a.m.	† Bruce Fassler (by Adrienne Price)
Tues, Nov 5:	*8:30 a.m.	Special Intention for Sr Ave Maria (by Monica Duvall)
Wed, Nov 6:	*7:00 a.m.	Special Intention for Mary Allison Jimenez (by the Donellan Family)
	*8:30 a.m.	Special Intention for the Jason Wolbert Family (by George & Madeline Sampetro)
Thur, Nov 7:	*8:30 a.m.	Special Intention for the David Anders Family (by George & Madeline Sampetro)
Fri, Nov 8:	7:00 a.m.	Special Intention for Zachary Archer (by the Donellan Family)
	8:30 a.m.	† Fr Lambert Greenan, OP
Sat, Nov 9:	4:00 p.m.	† Pete Lopresti, Sr. (by Lynn Bryant)
Sun, Nov 10:	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Patricia Reid (by the Hahn Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially 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, Fr Kevin McGrath, OSB, 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.	32 nd Sunday of Ordinary Time	2Macc 7:1-2,9-14, 2Thes 2:16-3:5, Lk 20:27-38
9:00 a.m.	32 nd Sunday of Ordinary Time	2Macc 7:1-2,9-14, 2Thes 2:16-3:5, Lk 20:27-38
10:45 a.m.	22 nd Sunday After Pentecost	Phil 1:6-11, Mt 22:15-21

Optional Celibacy on the Way?

There has been much talk of recent regarding the possibility of having married priests. This idea has been floated for many years and it was almost considered a done-deal by many priests and so-called Church pundits in the late 70s and early 80s. Not a few men entered seminary at that time more or less expecting that they would be able to be priests and later marry at some point in the near future.

It must be stated that clerical celibacy, the discipline of Roman Rite bishops, priests, and permanent deacons not already married at the time of ordination, is not a matter of faith and morals but a long-standing practice of the Church. In fact, while there is compelling evidence of a celibate clergy from the very inception of the Church (the original twelve Apostles and St Paul, for example), the practice of celibacy can be changed by the Church. Whether or not it comes to changing this long-standing practice of the Church, there are theological and practical reasons for celibacy.

From a theological point of view, it must be noted that the Jewish understanding of priesthood did not anticipate unmarried priests and levites. Strictly speaking, since Old Testament priesthood specifically flowed from ancestry traceable to Aaron, it was absolutely essential for Jewish priests to have sons so as to continue and sustain the ranks of priests from one generation to another. Total priestly celibacy would spell the end of the Jewish priesthood. Nevertheless, a Jewish priest was expected to maintain abstinence for the sake of ritual purity while he was serving at the altar, which is one reason why they took turns serving in the temple. We see this in the case of the priest Zechariah: *“Once when he was serving as priest in his division’s turn before God, according to the practice of the priestly service, he was chosen by lot to enter the sanctuary of the Lord to burn incense... Then, when his days of ministry were completed, he went home”* (Lk 1:8-9, 23). It was only after his temple service was complete that Zechariah returned home to his wife to conceive John the Baptist.

There never has been a tradition of Christian priests taking turns in serving at the altar. While the Jewish idea of ritual purity is not a New Testament concept, the Apostles and the earliest priests would have looked to the Old Testament for guidance on priestly behavior vis-à-vis marital relations. Further, Jesus hints at celibacy when He teaches *“Not all can accept this word, but only those to whom that is granted. Some are incapable of marriage because they were born so; some, because they were made so by others; some, because they have renounced marriage for the sake of the kingdom of heaven. Whoever can accept this ought to accept it”* (Mt 19:11-12). In other words, for some, celibacy is a choice made for the sake of the kingdom of heaven. What this means is that celibacy is hardly imposed upon the priest but is actively and freely chosen. To be able to do so, to be able to live celibately, is a gift. Does Jesus mean gift in the sense of talent or a special grace? That the renunciation of marriage is granted and it is for the sake of the kingdom of heaven strongly suggests that it is a special grace.

St Paul’s teaching makes it clearer that celibacy is a grace, a gift from God. In speaking of husband and wife abstaining from the marital embrace for a time for the sake of prayer, he goes on to say *“Indeed, I wish everyone to be as I am, but each has a particular gift from God, one of one kind and one of another”* (1Cor 7:7). In saying *“to be as I am”* Paul is talking about remaining unmarried. He goes on to say *“An unmarried man is anxious about the things of the Lord, how he may please the Lord. But a married man is anxious about the things of the world, how he may please his wife, and he is divided. An unmarried woman or a virgin is anxious about the things of the Lord, so that she may be holy in both body and spirit. A married woman, on the other hand, is anxious about the things of the world, how she may please her husband”* (1Cor 7:32-34).

Finally, the strongest argument for clerical celibacy is Jesus Himself. He chose to never marry so as to give Himself completely to His ministry and for the salvation of mankind. It is not as if He did so because He was worried about providing for a widow and children after his death (although ascending into heaven leaving a wife and children behind would present a troubling example). Jesus made sure that His mother was provided for after all.

- Fr Booth