

Blessed Sacrament Catholic Church

December 11th/December 12th 2021: Third Sunday of Advent



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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: 7:30 a.m. and 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: See Below

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.

COVID-19 RESPONSE, MASS & DEVOTIONS: We have an additional Sunday Latin Mass at 7:30, which is intended to aid in the social distancing, and will continue on a provisional basis.

COVID-19 RESPONSE, CONFESSIONS: Confessions have returned to the confessional. Confessions will be offered at 3:30-3:55 p.m. on Saturday and on Sunday at 7:00-7:25 a.m., 8:30-8:55 a.m., and 10:15-10:40 a.m.

NOTE ON CONFESSIONS: If there is a significant line for confession, Fr Booth might say part of the formula of absolution while the penitent recites the act of contrition. The full formula of absolution is always said, but the first part might be said softly during the act of contrition. Thus, you might only hear “and I absolve you from your sins, in the name of the Father, and of the Son, and of the Holy Spirit.”

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 Hazel Melendez, the sanctuary lamp will burn for the repose of her soul from December 12th to December 18th. The sanctuary lamp will burn for the repose of Edward Von Hagel, Jr. from December 19th until December 25th.

MORNING WITH MARY: The morning with Mary devotions have been canceled this month but will resume again 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 wrapped gift items back with the angel tag attached by Sunday, December 19th.

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Daniel Sessions, Charles Deering, Matthew Gubenski, Patrick DePew, Max Gallegos, John Gardiner, Andrew Vickery, John Paul Stepnowski, Collins Hess, Hunter Limbaugh, Francisco Rodriguez, Adam Sellers, and Dominic Rumore. May more good men to answer God’s call to the priesthood.

FIRST COMMUNION DATE: For 2022, First Communion is tentatively scheduled for Sunday, May 15th.

CONFIRMATION DATE: Our next confirmation is planned for Spring of 2023.

PARISH SUPPORT: The collection last week was \$14,194 and \$7,750 was donated to the Preservation Fund. Many thanks for your generosity.

2021 HIGH MASS SCHEDULE: The High Mass schedule for the 10:45 a.m. Mass is as follows: Every second, third, and fourth Sunday of the month excluding December 26th with the addition of Christmas (Sat, December 25th).

NOTE ON MASS INTENTIONS: There is about a six-month backlog on Mass Intentions. Thus, requested Mass dates cannot always be honored.

CHRISTMAS MASS SCHEDULE: On Christmas Eve, Friday December 24th, there will be an English Mass at 4:00 p.m. and a Latin Low Mass at 8:00 p.m. On Christmas Day, there will be a 9:00 a.m. English Mass and a 10:45 High Latin Mass.

A NOTE ON CHRISTMAS AND THE FOLLOWING SUNDAY: To satisfy the obligations to attend Mass on Christmas and on Sunday, December 26th, you must attend one of the Christmas Masses and one of the Sunday Masses. The Sunday Vigil Mass at 4:00 p.m. on December 25th does not count for both Christmas and Sunday.

MASS SCHEDULE AND INTENTIONS: (*Masses in the Rectory Chapel)

Sat, Dec 11:	6:15 a.m.	Special Intention for Grace Gagnon (by the Hahn Family)
	4:00 p.m.	† David Weaver (by James Hammon)
Sun, Dec 12:	7:30 a.m.	Special Intention for Andrew Rumore (by the Hahn Family)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Andrew Duryea (by the Hahns)
Mon, Dec 13:	*8:30 a.m.	Private Intention
Tues, Dec 14:	*8:30 a.m.	Special Intention for Ari Fogelman (by Paula Pinter)
Wed, Dec 15:	*7:00 a.m.	Special Intention for Beth Mathews (by Mary Claire Mathews)
	*8:30 a.m.	Special Intention for Tom Pinter (by Paula Pinter)
Thur, Dec 16:	*8:30 a.m.	Special Intention for the Jones Family (by Mary & Betty Mason)
Fri, Dec 17:	*7:00 a.m.	Special Intention for the Jones Family (by Mary & Betty Mason)
	*8:30 a.m.	† Tom Davis (by Mary & Betty Mason)
Sat, Dec 18:	4:00 p.m.	† Tom Davis (by Mary & Betty Mason)
Sun, Dec 19:	7:30 a.m.	Special Intention for Madeleine Hensel (by the Sampedros)
	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Maria Hand (by Sarah Catherine Rumore)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially William Hull, Gloria Archambault, James Bonner, Matthew Clune Sr., Ronnie Buchanan, Barbara Williams, Gail McMahan, Gracimo Ribeiro Bento, Sister Miracles, Bob Wiseman, Eve Moore, Aaron Minjares, Bill Dinan, Carol Brandley, Eddie Hunter, Lawrence Brandley, Don Williams, Roseanne Timpa, Pete Ransom, Jerry Joiner, Beryl Curtis, Nicole Copeland, Linda Cooper, Lee Dinan, Danny Rohling, Kay Dorion, Krissy Chism, William Scroggins, Lamar Smith, Paul Herrmann, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, George Dunham, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, and Stephanie Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m. Fourth Sunday of Advent	Micah 5:1-4, Heb 10:5-10, Lk 1:39-45
7:30 a.m. Fourth Sunday of Advent	1Cor 4:1-5, Lk 3:1-6
9:00 a.m. Fourth Sunday of Advent	Micah 5:1-4, Heb 10:5-10, Lk 1:39-45
10:45 a.m. Fourth Sunday of Advent	1Cor 4:1-5, Lk 3:1-6

Immaculate Conception

Mary remains a point of contention between the Church and the protestants. The Catholic Church insists, and has insisted from the very beginning, that Mary is the mother of Jesus, the incarnate Second Person of the Blessed Trinity. The Orthodox Churches – the Greek Orthodox Church, the Russian Orthodox Church, the Ukrainian Orthodox Church, etc. – also confess that Mary is the true human mother of Jesus. She, like all mothers, is the mother of a Person. It just so happens that she is uniquely the mother of a Divine Person. The Council of Ephesus in AD 431 definitively resolved Mary’s true status: she is the mother of God.

The common, but not entirely universal, protestant argument is that Mary is not the mother of God but the mother of Jesus’ human nature. In their way of thinking, Mary was just an instrument, no different from any other woman, through which Jesus took on our human nature. Thus, Mary in their perspective, is as much a sinner as every other woman, she is equally in need of being saved from her sins as Eve, Rachael, and Mary Magdalene. They are mistaken, of course, because she did not conceive, carry, give birth, hold, and feed an instance or an example of a human nature but a Person. Being a mother is not a function, it is a relationship. A mother cannot, nor can anyone else, have a relationship with a nature. Likewise, love, properly understood, can only be between persons.

But even if the protestants were not mistaken in this regard, even if they were right in thinking that Mary merely provided Jesus’ human nature, what must that nature have been? If Mary was no different than any other woman, then she would have handed on to Jesus a human nature no different from mine or yours. That is, she would have handed on a human nature tainted by original sin and destined for death and decay: Jesus’ death was voluntary and the body that Mary gave Him knew no decay in the tomb. Mary, and each one of us as well, cannot give what we do not have.

In his letter to the Romans, St Paul teaches that “*Therefore, just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned. For there is no distinction; all have sinned and are deprived of the glory of God*” (5:12, 3:22-23). If Mary was not immaculately conceived with no stain of original sin, then Jesus would also have been subject to the effects of original sin and He would have been deprived of the glory of God as a result. In other words, if Jesus gets His nature from Mary, and if Mary is under the curse of original sin, then Jesus could not be divine. He would have been alienated from the Father and the Holy Spirit the moment He assumed a fallen, sinful nature provided through a fallen, sinful human mother. That the Second Person could ever be alienated from the Father and the Holy Spirit, even for an instant in time, is an utter absurdity.

Thus, for the Word to become flesh and dwell among us, He had to take on a human nature untouched by any form of sin. Original sin makes us prone to commit sin and it means that we are not conceived or born into a relationship with God. None of us is a son or daughter of God by nature or birth. That was a grace lost for us by Adam and Eve. Before they fell through sin, they saw God with their eyes, they heard Him speak, and they walked in His presence. This intimacy with God was also lost for each one of us. So how could God the Son become human with a fallen nature supplied by a fallen mother and cease to see, hear, and walk with the Father? That would be an absurdity, a monstrosity even.

We must remember that all of the doctrines regarding Mary ultimately stem from non-negotiable doctrines about Jesus. Jesus can't save us from sin if He is estranged from the Father by original sin, Jesus can't save us from sin if He Himself is subject to sin, and Jesus can't be human and divine if He receives a fallen human nature from Mary. Again, Mary could not give to Jesus what she did not already have.

No matter how you look at it, it is absolutely essential that Mary was conceived immaculately for the sake of her Son Jesus and for the sake of our salvation.

- Fr Booth