

Blessed Sacrament Catholic Church

January 17th/January 18th: 2nd Sunday of Ordinary Time (English)
2nd Sunday After Epiphany (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: 7:30 a.m. and 10:45 a.m.

English Weekday Masses: 8:30 a.m. Monday, Wednesday, and Friday

Latin Weekday Masses: 8:30 a.m. Tuesday and Thursday, 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: Saturday 3:30-3:55 p.m., Sunday 7:00-7:25, 8:30-8:55, and 10:15-10:40 a.m.

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 a.m., to aid in social distancing, and continues on a provisional basis.

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. To join Blessed Sacrament, please pick up a parish census form in the vestibule at the back of the church.

NOTICE ON CHECKS: Please make out all checks to Blessed Sacrament or Blessed Sacrament Church.

IN MEMORIAM: For Maxine Olson, the sanctuary lamp will burn for the repose of her soul from January 18th to January 24th. The sanctuary lamp will burn for the repose of Chester Olson from January 25th until January 31st.

THIRD SUNDAY: This Sunday is the Third Sunday of the month. We will have vocations prayers and a social following the 10:45 a.m. Mass.

CONTRIBUTION ENVELOPES FOR 2026: Contribution envelopes are located in the back vestibule. If yours are not there, let Fr Booth know.

FIRST COMMUNION: First Communion is scheduled for Laetare Sunday, March 15th at the 10:45 a.m. Mass.

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Deacon John Paul Stepnowski, Deacon Andrew Vickery, John Gardiner, Collins Hess, Hunter Limbaugh, Francisco Rodriguez, Justin Brouillette, Cameron Huhlein, Patrick Letterle, Wilson Moin, Joshua Callahan, Franz Mercado, Thomas Rogers, Nick Smith, Benjamin Caruna, Matthew Pickard, Maximilian Waldron, Fernando Casillas, Jack Lyons, Jorge Martinez, Jonathan Ruscoe, Dominic Rumore, Matthew Gagnon, Friar Apollo, and Owen Sederstrand.

CATHOLIC CHARITIES: You should have received a Pledge Card in the mail, if not you also can enter your annual pledge or recurring gift any time at catholiccharitiesbhm.org. Our pledge goal for this year is \$29,000. As of January 16th, we have \$24,075 pledged.

PARISH SUPPORT: The collection last week was \$5326 and \$320 was given for the Preservation Fund. As always, many thanks for your generosity.

NOTE ON MASS INTENTIONS: There is large backlog on Mass Intentions. Therefore, until further notice, Mass Intentions will only be accepted on a one Mass per family per week basis. No exceptions. The Mass Intentions for this week date from April 13th.

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

Sat, Jan 17:	9:15 a.m. † Grace Hill (by Richard & Barbara Juneau)
	4:00 p.m. † Marsha Zahumensky (by Monica Duvall)
Sun, Jan 18:	7:30 a.m. † Michael Kaiser Harmon (by Monica Duvall)
	9:00 a.m. Pro Populo
	10:45 a.m. † Marion Clark (by Monica Duvall)
Mon, Jan 19:	*8:30 a.m. † Charlie Garrett (by Monica Duvall)
Tues, Jan 20:	*8:30 a.m. Special intention for Felicity Henderson (by the Duvall Family)
Wed, Jan 21:	*8:30 a.m. Special intention for Alex Ruiz (by the Duvall Family)
Thur, Jan 22:	*8:30 a.m. Special intention for Patti Champion (by Monica Duvall)
Fri, Jan 23:	*8:30 a.m. Special intention for David Muck, Sr. (by the Duvall Family)
Sat, Jan 24:	4:00 p.m. Special intention for Sandy Somarakis (by the Duvall Family)
Sun, Jan 25:	7:30 a.m. Special intention for Laura Ducote (by the Duvall Family)
	9:00 a.m. Pro Populo
	10:45 a.m. Special intention for Michelle Smith (by Monica Duvall)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially for Don Williams, Mary Lynne Williams, Kathy Newman, Daniel Flemming, Fr Timothy Gahan, George Sampedro, Jesse Hernandez, Jose Mariano Hernández Avila, Stan Hartdegen, Kent Graeve, Justin Meadows, Rachel Maxwell, John Minjares, Sr., Virginia Elmer, Pedro Antonio Triana, John Davis, Chorbishop Richard Saad, Deb Rankin, Paul Trussel, Paul Caruso, Jeff Brown, Mary Simmons, Linda Henry, Lisa DeKam Nicholls, Ronnie Buchanan, Barbara Williams, Bob Wiseman, Eve Moore, Carol Brandley, Eddie Hunter, Pete Ransom, Jerry Joiner, Beryl Curtis, Linda Cooper, Kay Dorion, Krissy Chism, Lamar Smith, Wayne Little, Andrea Little, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, and Stephanie Perry.

NEXT WEEK'S MASS READINGS

4:00 p.m. 3 rd Sunday of Ordinary Time
7:30 a.m. 3 rd Sunday After Epiphany
9:00 a.m. 3 rd Sunday of Ordinary Time
10:45 a.m. 3 rd Sunday After Epiphany

Isa 8:23-9:3, 1Cor 1:10-13,17, Mt 4:12-23
Rom 12:16-21, Mt 8:1-13
Isa 8:23-9:3, 1Cor 1:10-13,17, Mt 4:12-23
Rom 12:16-21, Mt 8:1-13

Wedding Feast of Cana, Jesus' First Miracle

Jesus, Mary, and the disciples – the Church – were invited to the wedding held at Cana. We have no idea who was getting married, and it does not matter. The Holy Spirit, speaking through John the evangelist, is making the point that the meaning of this episode is not about a specific wedding with a specific bride and groom. Had we been told that this marriage was between someone named Jacob and Sarah we might think of this as a specific event that had meaning for that couple. We might wonder just who Jacob and Sarah were and how Jesus, Mary, and the disciples fit into their lives. With regard to the miracle, we would be tempted to think that Jesus had merely done a favor for Jacob and Sarah, sparing them the embarrassment of running out of wine at their wedding feast.

It also might seem to us that this first miracle performed by Jesus was just that, His first miracle amongst thousands of other miracles. Compared to curing a leper, restoring sight to the blind, driving out demons, or raising someone from the dead, changing water into wine seems almost trivial. It is not the magnitude of the miracle or the couple that makes the wedding feast at Cana significant. One point of significance is that Jesus, Mary, and the disciples were invited to the wedding. Where would that couple be if Mary was not there to intercede on their behalf? Where would they be if Jesus had not been there?

Many people today do not bother to invite Jesus to their weddings and they exclude the modern-day disciples – the Church – as well. They will get married by a civil authority of some sort. They will get married at the beach, in a garden, in a historic house, in someone's backyard, at the Elvis Chapel, or have a fairytale wedding at Disney World. God and His Church are left out of the equation. Others will get married in a church just to follow the rules or to make their parents happy. Jesus, Mary, and the disciples might be invited to the wedding, reluctantly, but they might not be invited into the marriage itself. Jesus and Mary might make cameo appearances but not much more.

Some couples not only invite Jesus, Mary, and the disciples to their wedding but also into their marriages. These would be couples that have saved themselves for marriage, that have not fallen for the false promises of our contracepting culture, and who make a point to pray individually, as a couple, and as a family. If we consider the rare case today of the couple that saves themselves for marriage, we would find something that would confound modern society. Those who wait until marriage have a divorce rate that is less than 5%. Compared to those who do not save themselves and to those who live in sin prior to marriage, this is a shockingly low divorce rate. Those who do not wait until marriage, if they bother to marry at all, have a 41% divorce rate and those who cohabit have a 75% divorce rate.

Likewise, those who contracept or rely on sterilization to avoid pregnancy have a divorce rate today of just over 50%. Those who do not use contraceptives have a divorce rate again of less than 5%. With regard to prayer, praying regularly as a couple reduces the likelihood of divorce by about 35%. No reliable statistics exist on the effect of personal prayer and prayer as a family on the divorce rate, but it is very likely to reduce the probability of divorce even further. Sadly, divorce has increased by 100% over the last 50 years and by 400% over the last century. None of this should be surprising given that we have seen increasing fornication, increasing cohabitation, increasing contraception, decreasing prayer both publicly and privately, and dwindling church attendance especially since the 1960s.

The more Jesus, Mary, and the Church are excluded from the lives of husbands and wives, the more suffering we will experience as individuals and as a society. The good news is that it is not too late to invite Jesus, Mary, and the Church into any marriage. It is not too late for any couple to heed Mary's very wise advice: Do whatever Jesus tells you.

This is true not only for marriages but also for every aspect of our lives. If we do whatever Jesus would have us do and refrain from all that He would have us avoid, we would be much better off. Inviting Jesus, Mary, and the Church into our lives will not eliminate every problem we have, but it will certainly help us cope with the crosses we all face. Without the divine assistance of Jesus, without the intercession of Mary, and without the sacramental support that comes through the Church we all face an embarrassment greater than running out of wine: the embarrassment of failing to become saints.

-Fr Booth