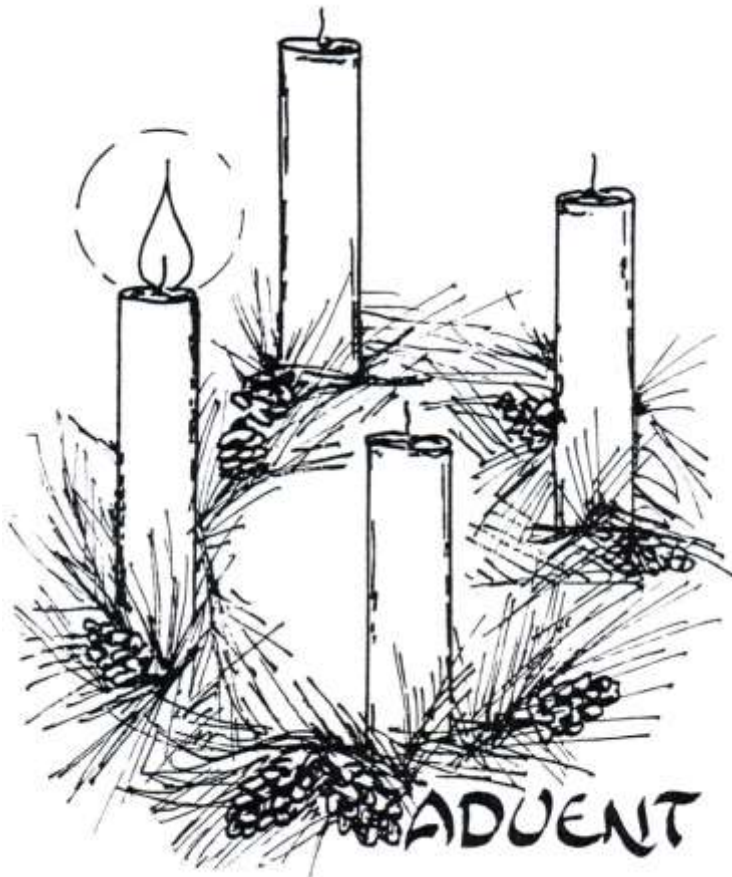


Blessed Sacrament Church

"I am the Living Bread come down from Heaven. If any man eats of this Bread, he shall live forever; and the Bread I will give, is My Flesh." John 6:51-52



FIRST SUNDAY OF ADVENT

"There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord."

Isaiah 11:1-2

Perpetual Adoration of the Most Blessed Sacrament takes place in the side chapel twenty-four hours a day, every day. All are welcome to come and worship and adore our Eucharistic Lord.

"Could you not watch one hour with Me?" Matthew 26:40

SCHEDULE OF MASSES

LORD'S DAY: Saturday: 4:00 p.m.
Sunday: 8:00 and 10:30 a.m.
HOLIDAYS: Vigil: 6:00 p.m.
Holyday: 9:00 a.m.
WEEKDAYS: 9:00 a.m.
SATURDAYS: First Saturdays only: 8:00 a.m.

SACRAMENT OF RECONCILIATION:

Saturday 2:45 to 3:30 p.m. and by appointment

BAPTISM: As part of the preparation process an interview with the Pastor and two instructional sessions are required. Please contact Laurie at 774-2918.

ENGAGED COUPLES: Arrangements for your marriage must be made at least nine months in advance of the marriage date.

NEW PARISHIONERS: We welcome you and ask that you register at the Rectory. We want to know and serve you! We hope that you will favor your parish with your prayers, your presence and your talents.

Pastor

Rev. Timothy J. Campoli

Church

221 Federal Street
Greenfield, MA 01301
blessedsacramentgreenfieldma.org

Rectory

182 High Street
Greenfield, MA 01301
(413) 773-3311

Deacons

Deacon John Leary
(413) 219-2734 (C)
deaconjohnleary@gmail.com

Deacon George Nolan
(413) 523-3394
gnolan5366@gmail.com

Director of Religious Education

Laurie Tilton
774-2918
lltilton2@gmail.com

Organist

Choir Director
Stephen Glover
772-0532

Alternatives Pregnancy Ctr.

Pregnancy Tests, Counseling, Support
Post Abortion Support
(413) 774-6010

Calvary Cemetery

Wisdom Way
Greenfield
773-3311

Hispanic Ministry

Sr. Caritina Olmos, M.P.S.
413-777-5115
Sr. Rosa Torres, M.P.S.
413-459-7052

Natural Family Planning

Ed & Suzi Cottrill
413-772-6062



Weekend of December 9 & 10

Extraordinary Ministers of Holy Communion:

Saturday, December 9

4:00	Deacon George Nolan	Brian Luippold
	Winston LaBelle	Kathy Burrows
	Kerry Semaski	Cynn timer Erho
	Bill Randall	Francis Campbell
	Hannah Lively	

Sunday, December 10

8:00	Deacon George Nolan	Liza O'Neil
	Ginger Baird	Kevin O'Neil, Jr.
	Kevin O'Neil	
10:30	Deacon George Nolan	Judy Lapointe
	Mary Jane Bardwell	Bob O'Connor
	Joyce Thibodo	Suzanne Hunter
	Bob Page	Wayne Cottrill

Poet's Seat Nursing Home:

Sunday, December 10 Deacon George and Lisa Nolan

Lectors / Cantors:

Sat., Dec. 9	4:00	Jason Semaski / Betsy Grybko
Sun., Dec. 10	8:00	Michael Motisi / Jackie Jurewicz
	10:30	Wayne Cottrill / Brenda Hill



Saturday, December 9

4:00 Leo Martinez, Jason Semaski

Sunday, December 10

8:00 Alex Bacigalupo, James Staelens
10:30 Michael Pierce, Sean Pierce

Sunday and Energy Collection (11/26/17)....
No. Sunday/Energy Envelopes Submitted

SATURDAY, DECEMBER 2ND (Fr. Campoli)

4:00 Theresa L. Letourneau (18th Anniv.) – by Family

SUNDAY, DECEMBER 3RD – First Sunday of Advent
(Fr. Lisowski)

8:00 Clarence Stafford – by Fritz Family

10:30 Kathleen Lancto – by Family

2:00 Advent Penance Service at Holy Trinity Church

MONDAY, DECEMBER 4TH – St. John Damascene (Fr. Reardon)

9:00 Living Bishops, Priests and Deacons of the Diocese

TUESDAY, DECEMBER 5TH (Deacon Rabbitt)

9:00 Kersavage – Toomey Families

WEDNESDAY, DECEMBER 6TH – St. Nicholas (Deacon Culliton)

9:00 Lillian Zak, Doris Boulanger, Raymone Leveille –
by Jane Fay

THURSDAY, DECEMBER 7TH – St. Ambrose (Msgr. Yargeau)

9:00 Special intention for William J. Ahearn – by Family

*6:00 Beverly Small – by Dave & Helen Shea Murphy

FRIDAY, DEC. 8TH – The Immaculate Conception of the
Blessed Virgin Mary (Deacon Leary)

Holy Day of Obligation

*9:00 James J. Costello – by Jackie Jurewicz

SATURDAY, DECEMBER 9TH – St. Juan Diego Cuahtlatotzin
(Fr. Roach)

4:00 Campbell and Clark Families – by Family

SUNDAY, DECEMBER 10TH – Second Sunday of Advent

8:00 Ann LaFleur – by Family (Deacon Bucci)

10:30 Larry Gagnon – by Wife and Sons

REMINDER: ♦ Please join with us in praying the **Rosary** before each daily Mass at 8:15 a.m., before the 4:00 p.m. Saturday Mass and 8:00 a.m. Sunday Mass.

♦ **Confessions** after each weekend Mass.

♦ The **Chaplet of Divine Mercy** will be recited Fridays at 3:00 p.m. in the Adoration Chapel. All are invited to come and pray with us.

♦ Blessed Sacrament has a **Prayer Chain** which is available for anyone. Simply contact Marie Boynton at 413-772-5858 or memeboynton@comcast with your petition.

♦ **Sponsor Certificates** - Many parishes require certificates of sponsorship for Godparents and Confirmation Sponsors. These will be issued only to those who are confirmed adult Catholics, registered in the parish, regular participants at Mass, validly married in the Church (*if applicable*) and providing for the religious education of their own children (*if applicable*).

Requiescat In Pace

Charles E. Danielski

The Sanctuary Candle will burn this week in memory/honor: The Jeffrey Galica Family – from Doug & Joni Gilhooly Parsons

The Adoration Chapel Candles will burn this week in memory/honor of:

- 1.) Joseph & Yvonne Togneri – from Eva & Phil Babits
2.) Health and Blessings for Douglas Parsons – from wife, Joni Gilhooly
3.) Deceased members of the McCarthy & Tracy Families – from Dan and Monica McCarthy
4.) Health and Blessings for Douglas Parsons – from wife, Joni Gilhooly

Advent Wreath Prayers for Home for the First Sunday of Advent

The first day the wreath is in the home, the leader may say:

Leader: As our nights grow longer and our days grow short, we look on these earthly signs-light and green branches-and remember God's promise to our world: Christ, our Light and our Hope, will come. Listen to the words of Isaiah the prophet: "The people that walked in darkness have seen a great light; on those who lived in a land as dark as death a light has dawned. You have increased their joy and given them gladness; they rejoice in your presence as those who rejoice at harvest, as warriors exult when dividing spoil." Is. 9:1-2

Then all pray:

O God we rejoice as we remember the promise of your Son. As the light from this candle, may the blessing of Christ come upon us, brightening our way and guiding us by his truth. May Christ our Savior bring light into the darkness of our world, and to us, as we wait for his coming. We ask this through Christ our Lord. Amen.

THE FIRST SUNDAY OF ADVENT: HOPE

Leader: Today is the first Sunday of Advent, the Sunday in which we recall the hope we have in Christ. The prophets of Israel all spoke of the coming of Christ, of how a savior would be born, a king in the line of David. They spoke of how he would rule the world wisely and bless all nations.

VOICE: As followers of Christ, we await his return. We light this candle to remember that as he came to us as humbly in the manger at Bethlehem and gave light to the world, so he is coming again in power to deliver his people. We light this candle to remind us to be alert and to watch for His return.

(Light Advent Candle One - Purple)

Leader: Let us pray - Loving God, we thank you for the hope you give us. Help us prepare our hearts for the Lord's coming. Bless our worship. Help us live holy and righteous lives. We ask it in the name of the one born in Bethlehem, Jesus our Lord. Amen.

Holy Hour for Nonbelievers We will have a Holy Hour on Saturday, December 2nd in the evening from 7:00-8:00 p.m. in the Adoration Chapel to pray for nonbelievers. We encourage and invite everyone to come.



Holy Day of Obligation

Friday, December 8th is the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, Patronal Feast Day of the United States of America, and a Holy Day of Obligation. Masses for the Holy Day are: Blessed Sacrament Church: Thursday, Dec. 7th at 6:00 p.m. and Friday, Dec. 8th at 9:00 a.m. and at Holy Trinity Church on Friday, Dec. 8th at 12:05 p.m. and 5:30 p.m.

ALTERNATIVES Gifts for the Manger

As we remember the Infant Jesus in the Manger, please remember the women in unplanned pregnancies and their babies who are made in the image of Jesus. The generous parishioners of Blessed Sacrament are again sponsoring "Gifts for the Manger" to support the work of ALTERNATIVES Pregnancy Center. A list of items needed by the mothers, babies, or by the office staff to do their work is next to the manger. Choose a gift from the list, wrap it up in any kind of pretty paper, and place it in the manger. These gifts will help ALTERNATIVES continue to be a presence in Franklin and Hampshire Counties, reaching out to women who are lonely, afraid, desperate, and in need of emotional and material support. Please pray every day for these mothers, babies and staff of ALTERNATIVES. Thank you!

Children's Hour of Adoration

The guided children's hour of adoration is held on the first Thursday of every month at 4:00 p.m. Join us on December 7th. For more information, call Virginia Christi at 624-3467.

K of C Refundable Bottle and Can Drive

The Knights of Columbus in Greenfield are having a refundable bottle and can drive to help support the different programs with which the Knights are involved. Drop off your clean bottles and cans at the rear entrance of the church in the barrel or at 18 Shattuck Street in Greenfield. Please call Jerry Ethier at 522-3283 or Jay Dillon at 772-6158 for pick-up.

Knights of Columbus Council #133 Meetings 3rd Thursday, 7:00 p.m. Fr. Casey Hall, Holy Trinity Church



We are looking for new members. If interested, please contact Jason Semaski (413-626-3378) or Jay Dillon (413-773-3678).

18th Annual Festival of Lessons and Carols

On Saturday, December 16th at the Cathedral of St. Michael the Archangel, The Cathedral Choir of Boys & Adults will be accompanied by strings, hand bells and the mighty cathedral organ. Highlights of the service will include the Gloria and Et in Terra Pax from a rarely heard Gloria by Vivaldi, the Benedictus of Sir John Elgar, and the Nunc Dimittis of Herbert Howells. The service consists of nine scripture readings of the season paired with congregational choral anthems. The service begins in darkness and as the story of the nativity progresses the candles and lights of the cathedral are lit. For further information contact the Office of Worship at worship@diospringfield.org, or by calling (413) 452-0839.

Thunderbird Tickets Available to Benefit Puerto Rico

Pick up a flier at the entrance of the church or go to www.iobserve.org to get your \$15 tickets for Saturday, Dec. 9th 7:05PM.

fact that the angel replaces Mary's name in the greeting with "full of grace" was anything but common. This would be analogous to me speaking to one of our tech guys at Catholic Answers and saying, "Hello, he who fixes computers." In Hebrew culture, names and name changes tell us something permanent about the character and calling of the one named. Just recall the name changes of Abram to Abraham (from "father" to "father of the multitudes") in Genesis 17:5, Saray to Sarah ("my princess" to "princess"), in Genesis 17:15 and Jacob to Israel ("supplanter" to "he who prevails with God") in Genesis 32:28.

In each case, the names reveal something permanent about the one named. Abraham and Sarah transition from being a "father" and "princess" of one family to being "father" and "princess" or "mother" of the entire people of God (see Rom. 4:1-18; Is. 51:1-2). They become patriarch and matriarch of God's people forever. Jacob/Israel becomes the patriarch whose name, "he who prevails with God," continues forever in the Church, which is called "the Israel of God" (Gal. 6:16). The People of God will forever "prevail with God" in the image of the patriarch Jacob.

What's in a name? According to Scripture, quite a lot.

St. Luke uses the perfect passive participle, *kekaritomene*, as his "name" for Mary. This word literally means "she who has been graced" in a completed sense. This verbal adjective, "graced," is not just describing a simple past action. Greek has another tense for that. The perfect tense is used to indicate that an action has been completed in the past resulting in a present state of being. "Full of grace" is Mary's name. So what does it tell us about Mary? Well, the average Christian is not completed in grace and in a permanent sense (see Phil. 3:8-12). But according to the angel, Mary is. You and I sin, not because of grace, but because of a lack of grace, or a lack of our cooperation with grace, in our lives. This greeting of the angel is one clue into the unique character and calling of the Mother of God. Only Mary is given the name "full of grace" and in the perfect tense, indicating that this permanent state of Mary was completed.

Ark of the (New) Covenant

The Old Testament Ark of the Covenant was a true icon of the sacred. Because it contained the presence of God symbolized by three types of the coming Messiah—the manna, the Ten Commandments, and Aaron's rod—it had to be pure and untouched by sinful man (see 2 Sam. 6:1-9 and Ex. 25:10ff; Num. 4:15).

In the New Testament, the new Ark is not an inanimate object, but a person: the Blessed Mother. How much more pure would the new Ark be when we consider the old ark was a mere "shadow" in relation to it (see Heb. 10:1)? This image of Mary as the Ark of the Covenant is an indicator that Mary would fittingly be free from all contagion of sin to be a worthy vessel to bear God in her womb. And most importantly, just as the Old Covenant Ark was pristine from the moment it was constructed with explicit divine instructions in Exodus 25, so would Mary be pure from the moment of her conception. God, in a sense, prepared his own dwelling place in both the Old and New Testaments.

1. The Ark of the Covenant contained three "types" of Jesus inside: manna, Aaron's rod, and the Ten Commandments. In Hebrew, commandment (*dabar*) can be translated "word." Compare: Mary carried the fulfillment of all these types in her body. Jesus is the "true [manna] from heaven" (John 6:32), the

true "High Priest" (Heb. 3:1), and "the word made flesh" (John 1:14).

2. The glory cloud (Hebrew *Anan*) was representative of the Holy Spirit, and it "overshadowed" the Ark when Moses consecrated it in Ex. 40:32-33. The Greek word for "overshadow" found in the Septuagint is a form of *episkiasei*. Compare: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God" (Luke 1:35). The Greek word for "overshadow" is *episkiasei*.

3. David "leapt and danced" before the Ark when it was being carried into Jerusalem in procession in 2 Sam. 6:14-16. Compare: As soon as Elizabeth heard the sound of Mary's salutation, John the Baptist "leaped for joy" in her womb (cf. Luke 1:41-44).

4. After a manifestation of the power of God working through the Ark, David exclaims, "How can the Ark of the Lord come unto me?" Compare: After the revelation to Elizabeth about the true calling of Mary, who was carrying God in her womb, Elizabeth exclaims, "Why is this granted me, that the mother of my Lord should come to me?" (Luke 1:43)

5. The Ark of the Lord "remained in the house of Obededom . . . three months" in 2 Sam. 6:11. Compare: "Mary remained with [Elizabeth] for about three months" (Luke 1:56).

The New Eve

It is important for us to recall that New Covenant fulfillments are always more glorious and more perfect than their Old Testament types, which are "but a shadow of the good things to come" in the New Covenant (Heb. 10:1). With this in mind, let us consider the revelation of Mary as the "New Eve." After the fall of Adam and Eve in Genesis 3, God promised the advent of another "woman" in Genesis 3:15, or a "New Eve" who would oppose Lucifer, and whose "seed" would crush his head. This "woman" and "her seed" would reverse the curse, so to speak, that the original "man" and "woman" had brought upon humanity through their disobedience.

It is most significant here to note "Adam" and "Eve" are revealed simply as "the man" and "the woman" before the woman's name was changed to "Eve" (Hebrew, "mother of the living") after the fall (see Gen. 2:21ff). When we then look at the New Covenant, Jesus is explicitly referred to as the "last Adam," or the "New Adam" in 1 Cor. 15:45. And Jesus himself indicates that Mary is the prophetic "woman" or "New Eve" of Genesis 3:15 when he refers to his mother as "woman" in John 2:4 and 19:26. Moreover, St. John refers to Mary as "woman" eight times in Revelation 12. As the first Eve brought death to all of her children through disobedience and heeding the words of the ancient serpent, the devil, the "New Eve" of Revelation 12 brings life and salvation to all of her children through her obedience. The same "serpent" who deceived the original woman of Genesis is revealed, in Revelation 12, to fail in his attempt to overcome this new woman. The New Eve overcomes the serpent and as a result, "The serpent is angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God, and bear testimony to Jesus" (Rev. 12:17).

If Mary is the New Eve and New Testament fulfillments are always more glorious than their Old Testament antecedents, it would be unthinkable for Mary to be conceived in sin. If she were, she would be inferior to Eve who was created in a perfect state, free from all sin. - www.catholic.com

Hail Mary, Conceived Without Sin

Tim Staples

Romans 3:23 says, "All have sinned and fallen short of the glory of God." First John 1:8 adds, "If any man says he has no sin he is a liar and the truth is not in him." These texts could not be clearer for millions of Protestants: "How could anyone believe Mary was free from all sin in light of these Scripture passages? What's more, Mary herself said, 'My soul rejoices in God my savior' in Luke 1:47. She clearly understood herself to be a sinner if she admits to needing a savior."

The Catholic Answer

Not a few Protestants are surprised to discover the Catholic Church actually agrees that Mary was "saved." Indeed, Mary needed a savior! However, Mary was "saved" from sin in a most sublime manner. She was given the grace to be "saved" completely from sin so that she never committed even the slightest transgression. Protestants tend to emphasize God's "salvation" almost exclusively to the forgiveness of sins actually committed. However, Sacred Scripture indicates that salvation can also refer to man being protected from sinning before the fact:

Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. (Jude 24-25)

Six hundred years ago, the great Franciscan theologian Duns Scotus explained that falling into sin could be likened to a man approaching unaware a deep ditch. If he falls into the ditch, he needs someone to lower a rope and save him. But if someone were to warn him of the danger ahead, preventing the man from falling into the ditch at all, he would be saved from falling in the first place. Likewise, Mary was saved from sin by receiving the grace to be preserved from it. But she was still saved.

All Have Sinned Except . . .

But what about "all have sinned" (Rom. 3:23) and "if any man says he has no sin he is a liar and the truth is not in him" (1 John 1:8)? Wouldn't "all" and "any man" include Mary? On the surface, this sounds reasonable. But this way of thinking carried to its logical conclusion would list Jesus Christ in the company of sinners as well. No faithful Christian would dare say that. Yet no Christian can deny the plain texts of Scripture declaring Christ's full humanity either. Thus, to take 1 John 1:8 in a strict, literal sense would apply "any man" to Jesus as well.

The truth is Jesus Christ was an exception to Romans 3:23 and 1 John 1:8. And the Bible tells us he was in Hebrews 4:15: "Christ was tempted in all points even as we are and yet he was without sin." The question now is: Are there any other exceptions to this rule? Yes—millions of them.

Both Romans 3:23 and 1 John 1:9 deal with personal rather than original sin. (Romans 5 deals with original sin.) And there

are two exceptions to that general biblical norm as well. But for now, we will simply deal with Romans 3:23 and 1 John 1:8. First John 1:8 obviously refers to personal sin because in the very next verse, John tells us, "If we confess our sins, he is faithful and just to forgive us our sins . . ." We do not confess original sin; we confess personal sins.

The context of Romans 3:23 makes clear that it too refers to personal sin:

None is righteous, no, not one; no one understands, no one seeks for God. All have turned aside, together they have gone wrong; no one does good, not even one. Their throat is an open grave. They use their tongues to deceive. The venom of asps is under their lips. Their mouth is full of curses and bitterness. (Rom. 3:10-14)

Original sin is not something we do; it is something we've inherited. Romans chapter three deals with personal sin because it speaks of sins committed by the sinner. With this in mind, consider this: Has a baby in the womb or a child of two ever committed a personal sin? No. To sin a person has to know the act he is about to perform is sinful while freely engaging his will in carrying it out. Without the proper faculties to enable them to sin, children before the age of accountability and anyone who does not have the use of his intellect and will cannot sin. So, there are and have been millions of exceptions to Romans 3:23 and 1 John 1:8.

Still, how do we know Mary is an exception to the norm of "all have sinned?" And more specifically, is there biblical support for this claim? Yes, there is much biblical support.

The Name Says it All

And [the angel Gabriel] came to [Mary] and said, "Hail, full of grace, the Lord is with you!" But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God." (Luke 1:28-30)

Many Protestants will insist this text to be little more than a common greeting of the Archangel Gabriel to Mary. "What does this have to do with Mary being without sin?" Yet, the truth is, according to Mary herself, this was no common greeting. The text reveals Mary to have been "greatly troubled at the saying and considered in her mind *what sort of greeting this might be*" (Luke 1:29, emphasis added). What was it about this greeting that was so uncommon for Mary to react this way? We can consider at least two key aspects.

First, according to biblical scholars (as well as Pope John Paul II), the angel did more than simply greet Mary. The angel actually communicated a new name or title to her. (cf. *Redemptoris Mater*, 8, 9). In Greek, the greeting was *kaire*, *kekaritomene*, or "Hail, full of grace." Generally speaking, when one greeted another with *kaire*, a name or title would be found in the immediate context. "Hail, king of the Jews" in John 19:3 and "Claudias Lysias, to his Excellency the governor Felix, greeting" (Acts 23:26) are two biblical examples of this. The

