

Blessed Sacrament Catholic Church

March 24th/March 25th 2018: Palm Sunday



**1460 Pearson Avenue SW
Birmingham, Alabama 35211
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Website: www.myblessedsacrament.org**

Pastor
Rev. Jim W. Booth

Religious Education
Ann Noblitt

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

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 Walter Roberts, the sanctuary lamp will burn for the repose of his soul from April 8th to April 14th. The sanctuary lamp will burn for the repose of Maxine Olson from April 15th until April 21st.

MEMORIAL SANCTUARY LAMP SIGN-UP SHEETS for 2018, 2019, and 2020 are at the religious goods counter in the vestibule at the back of the Church.

NO MORNING MASSES will be celebrated on Thursday, March 29th and Friday, March 30th due to Holy Week.

STATIONS OF THE CROSS: We will have Stations of the Cross on Good Friday, March 30th at 2:30 p.m. but there will be no Lenten potluck meal following.

FIRST SUNDAY: Since Sunday, April 1st is Easter, there will be no coffee and donuts following the 9:00 a.m. Mass.

ST ELIAS ANNUAL LEBANESE FOOD FESTIVAL: The 20th annual Lebanese Food and Cultural Festival will be Friday, April 13th and Saturday, April 14th from 10:00 a.m. to 9:00 p.m. A wide variety of traditional Lebanese entrees and desserts will be sold. Admission is free. For more details see www.stelias.org/festival.htm

SEMINARY COME-AND-SEE: The diocese is offering a Seminary Weekend for men 16-25 years of age from April 13th to April 15th. Father Altonji, Assistant Vocations Director, will travel with the men to the Pontifical College Josephinum in Columbus, Ohio, where they will experience seminary life, and attend the Diaconate Ordination of Justin Ward. Bishop Baker, Father Rick Chennault, and all of our diocesan seminarians will also be at the seminary that weekend. This would be a great opportunity for men who are discerning Priesthood to talk with Bishop Baker, our Priests in the Vocations Office, and our seminarians about Priesthood and seminary life, as well as witness a diaconate ordination. There is no cost to attend, but registration is required. The registration deadline is March 28th.

2018 HIGH MASS DATES: Thursday, March 29th (Holy Thursday), Sunday, April 1st (Easter Sunday), Sunday, April 15th (First Communion, Second Sunday After Easter), Thursday, May 31st (Corpus Christi, Thursday 6:00 p.m.), Sunday, July 1st (Precious Blood), Wednesday, August 15th (Assumption, Wednesday 6:00 p.m.), Sunday, September 2nd (Fifteenth Sunday After Pentecost), Sunday, October 28th (Christ the King), Sunday, December 16th (Gaudete Sunday), Monday, December 24th (Christmas Eve, 8:00 p.m.).

PARISH SUPPORT: The collection for last weekend was \$5981 and \$265 was collected for the Preservation Fund. Many thanks for your generosity.

HOLY WEEK SCHEDULE:

Holy Thursday: 5:00 p.m. Latin Mass of the Lord's Supper
7:00 p.m. English Mass of the Lord's Supper, adoration until 9:00 p.m.

Good Friday: 1:30 p.m. Confessions until 2:25 p.m.
2:30 p.m. Stations of the Cross (No Potluck)
3:00 p.m. Latin Liturgy of the Lord's Passion
6:00 p.m. Confessions until 6:45 p.m.
7:00 p.m. English Liturgy of the Lord's Passion

Holy Saturday: 8:00 p.m. Easter Vigil Mass in English

Easter Sunday: 9:00 a.m. Easter Mass in English (No Coffee & Donuts)
10:45 a.m. Easter High Mass in Latin

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

Sat, Mar 24: 4:00 p.m. Special Intention for Gloria Archambault (by Lynn Bryant)

Sun, Mar 25: 9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Wendy Donellan (by Mary Donellan)

Mon, Mar 26 *8:30 a.m. Private Intention

Tues, Mar 27: *8:30 a.m. † Fr J. Peter Sheehan
11:00 a.m. Special Intention for Bishop David Foley (by Richard & Barbara Juneau) - Chrism Mass at St Paul's

Wed, Mar 28: *7:00 a.m. Special Intention for Eli Donellan (by Scott & Lori Donellan)
*8:30 a.m. † Fr J. Peter Sheehan

Thur, Mar 29: 5:00 p.m. Special Intention for Lena Donellan (by Scott & Lori Donellan)
7:00 p.m. † Fr J. Peter Sheehan

Fri, Mar 30: 3:00 p.m. *Latin Liturgy of the Lord's Passion*
7:00 p.m. *English Liturgy of the Lord's Passion*

Sat, Mar 31: 8:00 p.m. Special Intention for Jack O'Dell (by Bill and Marian Dinan)

Sun, Apr 1: 9:00 a.m. Pro Populo
10:45 a.m. † Bryan Seese (by Alan and Pam Olson)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Bishop David Foley, Sylvia McCarrick, William Scroggins, Lamar Smith, Fr Kevin McGrath, OSB, Johnny Young, Sharon Collier, Richard Collier, Paul Pac, Jacob Baker, Paul Herrmann, Debbie Zeller, Wayne Little, Maria Morin, Andrea Little, Darleen Schultz, Joseph Edwards, Fr Joseph Underwood, George Dunham, Rebecca Rice, Mike Hale, Kay Junk, Liz Pate, Fran Costanza, Christine Cover, Mary Thornton, Liz Bailey, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Anna Marie Madison, Kathleen Strawmeyer, Cindy Little, Stan Trawick, David Henning, Bill Bankson, Loretta Mara, Don Broseman, Lillie Rumore, Jennie Sciro, Stephanie Perry, Marcus Perry, Cynthia Daniel, and Jackie Modica.

NEXT WEEK'S MASS READINGS

8:00 p.m. Easter Vigil Gen 1:1-2:2, Ex 14:15-15:1, Isa 55:1-11, Rom 6:3-11, Mk 16:1-7
9:00 a.m. Easter Sunday Acts 10:34,37-43, Col 3:1-4, Jn 20:1-9
10:45 a.m. Easter Sunday 1Cor 5:7-8, Mk 16:1-7

The Sacraments: The Eucharist

The Eucharist is absolutely central to the Christian faith whether we know it or not, whether we like it or not, and whether we fully appreciate it or not. It is central to the faith to the extent that the cross is central. There is no Eucharist, there is no Mass, without the cross. In the same way, the Eucharist is as central to the faith as the Resurrection. There is no Eucharist, there is no Mass, without the Resurrection. We can even take it a step further and say that the Eucharist is as central to the faith as Jesus Himself is central to the faith. These statements, especially the last one, might offend some, especially those who do not understand the Eucharist. But if we know – by faith and by trusting what Jesus said – that the Eucharist *is* Jesus, then none of this is shocking at all.

Therefore, the Church does not hesitate to say that ‘The Eucharist is the source and summit of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch [Passover]’ (CCC 1324). If the Eucharist is a mere symbol as many would like to think or if it merely represents the fellowship of a shared meal, then we could hardly say that the Eucharist is central to the faith let alone the ‘source and summit of the Christian life.’ If Communion could be reduced to a common meal or even a memorial meal, its significance would not be much greater than singing a hymn, being greeted at the church door, or making it out of the church parking lot unscathed. In fact, claiming our favorite pew or making it to the restaurant in time to be seated without waiting for a table would be a greater grace than a symbolic meal, a shared meal, or even a meal of remembrance.

One sign that the Eucharist is the source and summit of the Christian life is that the Apostles gathered on the Lord’s Day, Sunday, the first day of the week to celebrate the Eucharist. They did not end the week with remembering God, but began the week by not only remembering Him, but also actually receiving Him in the Eucharist. The sabbath of the Old Testament, the seventh day, was oriented toward sharing in the rest that God observed after having created the world. The Christian sabbath, the first day of the week, is geared toward participating in the deepest mysteries of our faith: the incarnation, birth, suffering, death, resurrection, and ascension of Jesus. Remembering the creation of light, the stars, the plants, and so forth is just that, remembering. But the worthy reception of Jesus in the Eucharist is to participate spiritually and mystically in the very events that wrought our salvation from sin, death, and eternal damnation. Observing the sabbath of the Old Testament had no power to bring one to the moment when God said “*Let there be light*” or when He said “*Let us make man in our own image.*” Worthy participation in the Mass and reception of the Eucharist, however, allows us to participate with the multitude saying “*Crucify Him, crucify Him,*” to hear Jesus say “*Father, forgive them for they know not what they do,*” and to say along with St Thomas “*My Lord and my God.*” The Eucharist has such power because it is Jesus. Jesus, being God, is all-powerful and can transcend time and space to make us spiritually present in His life, most especially in the events of Holy Week.

But without this fundamental understanding of the Eucharist, that it is indeed Jesus Himself under the appearances of mere bread and wine, it is easy to trivialize Holy Communion and the Mass as well. Perhaps this is why so many people today skip Mass altogether finding something else to do that they believe to be more fulfilling and more important. Perhaps this is why so many of those who do attend the Mass receive Jesus casually without a thought of the power contained therein. Perhaps this is why the Church has lost two, going on three generations of the faithful. Indeed, all of us are sinners and we all shout out “*Crucify Him, crucify Him*” every time we reject His love by sinning. But unless we truly recognize our unworthiness and repent of having rejected His love, is He likely to say of us “*Father, forgive them for they know not what they do*”? But unless we truly recognize Jesus in the Eucharist and come to Him with a clear conscience and an unhardened heart, will we truly be able to say “*My Lord and my God*”?
- Fr Booth