

# **Blessed Sacrament Catholic Church**

**April 7<sup>th</sup>/April 8<sup>th</sup> 2018: Divine Mercy Sunday**



**1460 Pearson Avenue SW  
Birmingham, Alabama 35211  
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**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 8<sup>th</sup> to April 14<sup>th</sup>. The sanctuary lamp will burn for the repose of Maxine Olson from April 15<sup>th</sup> until April 21<sup>st</sup>.

**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.

**KOC MEETING:** Our Knight of Columbus will have their regular monthly meeting this coming Tuesday, April 10<sup>th</sup> in the parish hall. The social hour begins at 6:00 p.m. and the meeting will begin at 7:00 p.m.

**FIRST COMMUNION REHEARSAL** will be at 2:00 p.m. on Saturday, April 14<sup>th</sup>.

**THIRD SUNDAY:** Next Sunday First Communion at the 10:45 a.m. Mass. A reception will follow Mass.

**ST ELIAS ANNUAL LEBANESE FOOD FESTIVAL:** The 20<sup>th</sup> annual Lebanese Food and Cultural Festival will be Friday, April 13<sup>th</sup> and Saturday, April 14<sup>th</sup> 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](http://www.stelias.org/festival.htm). The event is at St Elias, located at 836 8<sup>th</sup> Street South in Birmingham.

**2018 HIGH MASS DATES:** Sunday, April 15<sup>th</sup> (First Communion, Second Sunday After Easter), Thursday, May 31<sup>st</sup> (Corpus Christi, Thursday 6:00 p.m.), ~~Sunday, July 1<sup>st</sup>~~ (To Be Rescheduled), Wednesday, August 15<sup>th</sup> (Assumption, Wednesday 6:00 p.m.), Sunday, September 2<sup>nd</sup> (Fifteenth Sunday After Pentecost), Sunday, October 28<sup>th</sup> (Christ the King), Sunday, December 16<sup>th</sup> (Gaudete Sunday), Monday, December 24<sup>th</sup> (Christmas Eve, 8:00 p.m.).

**PRAY FOR OUR SEMINARIANS:** Please pray for our seminarians: Deacon Jonathan Howell, Connor Chandler, Chris Green, Justin Ward, Daniel Sessions, Charles Deering, Doug Hess, Juan Perez, and Luis Reyes. We need to fervently pray for those who are discerning a call to the priesthood. We will need 12-15 men to enter seminary by 2020 or we face the closing or consolidation of parishes.

**PRIESTLY ORDINATIONS:** Deacons Jonathan Howell and Brother Matthew Mary Bartow, M.F.V.A. will be ordained to the priesthood at the Cathedral of St Paul on Saturday, June 2<sup>nd</sup> at 11:00 a.m.

**PARISH SUPPORT:** The collection for last weekend was \$6850 and \$845 was collected for the Preservation Fund. Many thanks for your generosity.

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

Sat, Apr 7: 8:30 a.m. † Nancy Donellan (by Scott Donellan)  
4:00 p.m. † Annie Diergo

Sun, Apr 8: 9:00 a.m. Pro Populo  
10:45 a.m. Special Intention for Bishop Foley  
4:00 p.m. † Annie Diergo – *Mass in Tuscaloosa*

Mon, Apr 9 \*8:30 a.m. † Annie Diergo

Tues, Apr 10: \*8:30 a.m. † Annie Diergo

Wed, Apr 11: \*7:00 a.m. Special Intention of Greyson Tyler (by Charles & Allison Rumore)  
\*8:30 a.m. Special Intention of Joseph Hall (by Charles & Allison Rumore)

Thur, Apr 12: \*8:30 a.m. Special Intention of Grace Whitcomb (by Charles & Allison Rumore)

Fri, Apr 13: \*7:00 a.m. Special Intention of Catarina Botta (by Charles & Allison Rumore)  
\*8:30 a.m. Special Intention of Joseph Elson (by Charles & Allison Rumore)

Sat, Apr 14: 4:00 p.m. † Annie Diergo

Sun, Apr 15: 9:00 a.m. Pro Populo  
10:45 a.m. † Nancy Donellan (by Scott Donellan)

**PLEASE PRAY FOR THE SICK AND HOMEBOUND** especially Pete Searcy, 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. Third Sunday of Easter	Acts 3:13-15,17-19, 1Jn 2:1-5, Lk 24:35-48
9:00 a.m. Third Sunday of Easter	Acts 3:13-15,17-19, 1Jn 2:1-5, Lk 24:35-48
10:45 a.m. Second Sunday After Easter	1Pet 2:21-25, Jn 10:11-16

## ***The Sacraments: The Eucharist***

Again, the Eucharist is the ‘the source and summit of the Christian life’ (CCC 1324). We get a sense of this from the preceding paragraph of the Catechism, which reads ‘At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us’ (CCC 1323). This represents a pretty comprehensive statement on the Eucharist.

One inescapable feature of this paragraph is that the Eucharist is a sacrifice. One of the most common objections to the Catholic teaching on the Eucharist arises from this concept. The argument is that the Eucharist could not be a sacrifice at all because that would mean that Jesus is being sacrificed over and over and over. One of the passages in Scripture they will cite to ‘prove’ that the Eucharist cannot be a sacrifice reads “*We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God*” (Rom 6:9-10). Or they will quote the following from St Peter’s First Epistle: “*For Christ also suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the spirit*” (1Pet 3:18). If Jesus dies no more and if He suffered only once for the salvation of souls, then to some it would seem absolutely inescapable that the Eucharist could not be a sacrifice.

But the argument that we continually re-sacrifice Jesus in the Mass does not do justice to this paragraph of the Catechism. In fact, this argument does violence to what the Catechism teaches. After all, it clearly says that Jesus gave us the Mass, and through the Mass the Eucharist, ‘in order to perpetuate the sacrifice of the cross throughout the ages.’ In other words, the Church does not teach nor has it ever taught that the Eucharist is a repeated sacrifice, which today would be offered nearly half a million times a day or about 180 billion times a year, but that it is the re-representation of the one unique sacrifice Jesus made nearly 2000 years ago. Instead of it being a repetition of Jesus’ death on the cross it is the perpetuation of the offering that Jesus made to the Father.

That the Eucharist is a re-representation of the sacrifice of Jesus and a perpetuation of it until the end of time is for the sake of the faithful, not because there was anything lacking in the sacrifice offered one for all by Jesus. No, there is no defect in the Eucharist at all, but the defect lies with mankind. One aspect of the defect is that we are bound up in the passage of time. None of us could physically be there at the Last Supper, at the Crucifixion, or at the Resurrection because none of us were born at that time. In fact, if the Eucharist were not a re-representation of what Jesus did for us, then the Twelve Apostles would be the only ones enjoy the fruits of Jesus’ sacrifice. They were the only ones to have partaken of what Jesus declared to be His Body and His Blood. This would suggest that salvation was possible for only twelve men and became a reality for only eleven of them. After all, Jesus emphatically taught that “*Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink*” (Jn 6:53-55). So, consuming Jesus’ Body and His Blood is a requirement for salvation since Jesus says “*Whoever eats my flesh and drinks my blood has eternal life*” and if that was physically possible only for the Twelve, then wouldn’t our faith be in vain?

That Jesus made the Eucharist a perpetual sacrifice explains exactly how we can partake of His Body and His Blood centuries later. Indeed, that Cleopas and the other disciple, absent from the Last Supper, could recognize Jesus in the breaking of the bread at Emmaus on the evening of Easter (Lk 24:30-35) is proof that the Eucharist is not confined to the limitations of either time or location. - Fr Booth