

Blessed Sacrament Catholic Church

January 26th/January 27th 2019: 3rd Sunday of Ordinary Time (English)

3rd Sunday after Epiphany (Latin)



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Birmingham, Alabama 35211**

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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: 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: 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 Tony Melendez, the sanctuary lamp will burn for the repose of her soul from January 20th to January 26th. The sanctuary lamp will burn for the repose of Austin Thomas, Jr. from February 3rd until February 9th.

SECOND COLLECTION: There will be a second collection next weekend for the Church in Latin America.

FIRST FRIDAY: We will have our First Friday English Mass on February 1st at 8:30 a.m. in the Rectory followed with Adoration and Benediction and a Latin Low Mass at 6:30 p.m. in the Church.

FIRST SATURDAY: First Saturday Mass will be offered in Latin at 8:30 a.m. on February 2nd. Altar server training, choir practice, and Martha and Mary Altar Sodality will follow Mass.

FIRST SUNDAY: Next Sunday is the first Sunday of the month. There will be coffee and donuts following the 9:00 Mass.

CONTRIBUTION ENVELOPES for 2019, arranged alphabetically, are in the vestibule at the back of the Church.

CONTRIBUTION STATEMENTS for 2018 have been mailed.

LASAGNA DINNER: Blessed Sacrament will be having our annual Lasagna Dinner following the 4:00 p.m. Mass on Saturday, February 23rd. Come one and come all to this homecoming event.

MARDI GRAS PARTY: Saint Patrick's Catholic Church in Adamsville will host their annual Mardi Gras party on Saturday, February 23rd from 6:00 to 10:00 p.m. There will be musical entertainment and dancing. St. Patrick's: 301 Shamrock Trail, Adamsville, (205) 798-5326. \$25.00 per person, restricted to adults only. Hosted by and benefitting St. Patrick's St. Vincent de Paul Conference. For tickets, please contact Pat Roden at patroden@yahoo.com

MARDI GRAS DINNER DANCE: We will have a dinner dance in the Parish Hall on Saturday, March 2nd 2019 following the 4:00 p.m. Mass. All are invited to dine and dance.

2019 HIGH MASS SCHEDULE: Sunday, February 10th (Fifth Sunday After Epiphany); Sunday, March 31st (Laetare Sunday); Thursday, April 18th (Holy Thursday); Sunday, April 21st (Easter); Sunday, May 26th (1st Communion); Sunday, June 9th (Pentecost); Thursday, June 20th (Corpus Christi); Thursday, August 15th (Assumption of BVM); Sunday, September 8th (Thirteenth Sunday After Pentecost); Sunday, October 27th (Christ the King); Sunday, December 8th (Immaculate Conception); Sunday, December 15th (Gaudete Sunday); and Tuesday, December 24th (Christmas Eve).

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Deacon Justin Ward, Daniel Sessions, Charles Deering, Doug Hess, Luis Reyes, Matthew Gubenski, and Cristian Padilla. We need to fervently pray for those who are discerning a call to the priesthood.

CONTACTING THE FRANCISCANS: the Franciscans of the Fraternity Poor of Jesus Christ, Friar Gabriel, Friar Rafael, and Friar Leticio, can be contacted at (205) 578-2988, on facebook @poorofjesuschristalabama, and via e-mail at franciscanspjcalabama@gmail.com

PARISH SUPPORT: The collection for last weekend was \$4186 and \$275 were collected for the Preservation Fund. Many thanks for your generosity.

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

Sat, Jan 26: 4:00 p.m. † Eugene Mason (by Betty and Mary Mason)
Sun, Jan 27: 9:00 a.m. Pro Populo
10:45 a.m. Special Intention for John Minares, Sr. (by John Minjares, Jr.)
Mon, Jan 28 *8:30 a.m. † Mildred Stephens (by the Rumore Family)
Tues, Jan 29: *8:30 a.m. † Ryan Trussell (by the Rumore Family)
Wed, Jan 30: *7:00 a.m. Special Intention for Laura, Rachel, & Sarah Minjares (by John Minjares, Jr.)
*8:30 a.m. Special Intention for Donald Nettleman (by the Bryant Family)
Thur, Jan 31: *8:30 a.m. † Sylvester Theriot (by Ann Noblitt & Ginny Daniel)
Fri, Feb 1: *8:30 a.m. † Pete Searcy (by Ann Noblitt & Ginny Daniel)
6:30 p.m. Special Intention for Our Next bishop
Sat, Feb 2: 8:30 a.m. Special Intention for Bill Donellan (by the Donellan Family)
4:00 p.m. † Neal Tallie (by Marian & Bill Dinan)
Sun, Feb 3: 9:00 a.m. Pro Populo
10:45 a.m. † Patricia Durward (by Alan & Pam Olson)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Levi Ray, Theresa Renna, Daniel Renna, John Minjares, Sr., Christopher Chism, Anthony Timpa, Virginia Files, Danny Rohling, Vinita Kelley, Penny Vaughn, Kay Dorion, Krissy Chism, Sylvia McCarrick, William Scroggins, Lamar Smith, Fr Kevin McGrath, OSB, Johnny Young, Paul Herrmann, Debbie Zeller, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, George Dunham, Kay Junk, Liz Pate, Fran Costanza, Christine Cover, 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

4:00 p.m. 4th Sunday in Ordinary Time Jer 1:4-5,17-19, 1Cor 12:31-13:13, Lk 4:21-30
9:00 a.m. 4th Sunday in Ordinary Time Jer 1:4-5,17-19, 1Cor 12:31-13:13, Lk 4:21-30
10:45 a.m. 4th Sunday After Epiphany Rom 13:8-10, Mt 8:23-27

Four Important Things (Continued)

So what is heaven like? Many people have their own ideas. As children we might have thought owning our own candy store would be akin to heaven. For some it would be their favorite vacation spot, or their perception of what their favorite vacation spot might ought to be. One woman in an RCIA class once insisted that heaven must have chocolate or she was not interested in going. She was quite adamant. Hearing this, a second woman chimed in that it would be a kind of chocolate where no matter how much you ate, you never got sick or gained weight. Responding to the same question, one man had his sights set on making babies with his wife for all eternity. Yet another woman is counting on her cat being in heaven otherwise there is no point in going.

All of these ideas are way off the mark because they are far too earth-bound. We might ask ourselves whether Jesus died to bring us candy, access to tropical beaches, chocolate, the companionship of a favorite pet, or even marital relations. None of these things have really been brought about or changed because of Jesus' suffering, death, and resurrection. No matter what good things we might experience here on earth they will not be the basis of our happiness in the world to come. Nor is it a matter of simply having more of some really good thing from this world. Some might imagine unhindered and unlimited chocolate (or any other good thing of this world) to be heavenly, but could such a thing sustain, fulfill, and entice for all eternity? Hardly.

St Paul makes this point in his first letter to the Corinthians: "*What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him*" (1Cor 2:9). In other words, the joys of heaven will surpass every good thing we experienced, we desired, and we imagined in this life. Heaven cannot even be described in terms that would satisfy our curiosity. It would be like trying to explain what bacon tastes like to a newborn baby: he would not have the intellectual capacity to understand what we told him nor would he have the experience of tasting solid food. Given a taste, a baby might even be repulsed by bacon.

But even if a baby had an adult intellect, how would we describe bacon to someone who has no other culinary experience besides nursing? The texture of bacon and the fact that it is solid and not liquid would be totally foreign. So would the crunchiness. The idea of crunchiness might even be scary to someone who has yet to get teeth for chewing. Bacon's saltiness, greasiness, smokiness, sweetness, pepperiness, maple-syrupiness, savoriness, etc. would be impossible to describe for someone who has never had solid food before. Describing heaven to even the smartest and holiest of people would be even more fruitless than trying to explain bacon to a baby.

Evidence of this can be seen in the Scriptures. The incomprehensible images used by St John in the book of Revelation are a hint to us of his inability to adequately and accurately describe his heavenly vision. Ezekiel and Isaiah also had heavenly visions that seem quite odd and even bizarre. For example, Ezekiel attempts to describe cherubim, saying "*Their entire bodies – backs, hands, and wings – and wheels were covered with eyes all around like the four wheels. Each living creature had four faces: the first a cherub, the second a human being, the third a lion, the fourth an eagle*" (Ez 10:12,14). Do they really have thousands of eyes and four faces? Given that an angel does not have a body, the answer is no. Ezekiel simply had no other means to describe what he saw.

Another example comes from the life of St Thomas Aquinas, who was probably the most astute and learned theologian ever. While he was offering Mass one day shortly before his death, he had a heavenly vision that shook him to the core. He described all of his theological insights and writings, as profound as they were, as nothing more than straw compared to what he had seen. He could not begin to describe what he had seen even though he might well have been the man best equipped to describe heaven.

What all this means is that we must understand heaven to be something beyond our experiences and beyond our ability to imagine. Having said that, why would we want to go? The answer is simple: to be with God. God alone satisfies what the human heart and soul yearns for.

- Fr Booth