

Blessed Sacrament Catholic Church

April 13th/April 14th 2019: Palm Sunday



**1460 Pearson Avenue SW
Birmingham, Alabama 35211**

Phone: (205) 785-9840

E-mail: church@myblessedsacrament.org

Website: www.myblessedsacrament.org

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 Maxine Olson, the sanctuary lamp will burn for the repose of her soul from April 14th to April 20th. The sanctuary lamp will burn for the repose of Chester Olson from April 21st until April 27th.

STATIONS OF THE CROSS: We will have Stations at 2:30 p.m. on Good Friday, April 19th, which will not be followed by a Lenten potluck meal.

MORNING WITH MARY: Since Holy Saturday falls on the third Saturday, there will be no Morning with Mary devotions on April 20th.

THIRD SUNDAY: Since Easter falls on the third Sunday, there will be no potluck following the 10:45 a.m. Mass on April 21st.

ST ELIAS ANNUAL LEBANESE FOOD FESTIVAL: The 21st annual Lebanese Food and Cultural Festival will be Friday, April 26th and Saturday, April 27th 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

UNPLANNED MOVIE DEAL: Knights of Columbus Council #931 will reimburse the cost of their tickets for any high school or college-aged member of the parish that goes to see the movie, *Unplanned*. Just save your ticket stub to receive a cash refund from the Council.

2019 HIGH MASS SCHEDULE: 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).

DATE FOR FIRST COMMUNION: We are planning for First Communion on Sunday, May 26th 2019 at the 10:45 a.m. Mass. If you have a child that will be receiving First Communion, please contact Fr Booth. If you are not members of Blessed Sacrament, you must obtain the permission of your pastor for your child to receive First Communion here. Opportunities for first confessions will be offered prior to First Communion.

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

PARISH SUPPORT: The collection for last weekend was \$6493 and \$450 were collected for the Preservation Fund. Many thanks for your generosity.

HOLY WEEK SCHEDULE:

Holy Thursday:	5:00 p.m.	Latin High 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
	10:45 a.m.	Easter High Mass in Latin (No 3 rd Sunday Potluck)

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

Sat, Apr 13:	4:00 p.m.	† Bernard Romano (by Bill & Marian Dinan)
Sun, Apr 14:	9:00 a.m.	Special Intention for Kathryn Mahan (by Cathy Dinan)
	10:45 a.m.	Pro Populo
Mon, Apr 8	*8:30 a.m.	Special Intention for The Pohorelsky Family (by the Clemens Family)
Tues, Apr 9:	*8:30 a.m.	† Sal Theriot (by Helen Brandley)
	11:00 a.m.	Special Intention for Phil & Claire Clemens (by the Clemens Family)
Wed, Apr 10:	*7:00 a.m.	Special Intention for Linda Cooper (Lori Donellan)
	*8:30 a.m.	Special Intention for The Larson Family (by the Clemens Family)
Thur, Apr 11:	5:00 p.m.	Special Intention for Catherine Hahn (Lori Donellan)
	7:00 p.m.	† Brendan Clemens (by the Clemens Family)
Fri, Apr 12:	3:00 p.m.	<i>Latin Liturgy of the Lord's Passion</i>
	7:00 p.m.	<i>English Liturgy of the Lord's Passion</i>
Sat, Apr 13:	8:00 p.m.	† Rose Lee Mollica (by the Dinans)
Sun, Apr 14:	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Br. Simeon Gagnon (by the Rumores)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Kenneth Levesque, Kathryn Ransom Mahon, Levi Ray, 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, Fran Costanza, Christine Cover, Liz Bailey, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Anna Marie Madison, Kathleen Strawmeyer, Cindy Little, Stan Trawick, David Henning, Loretta Mara, Lillie Rumore, Jennie Sciro, Stephanie Perry, and Marcus Perry.

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, Lk 24:1-12
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

For Whom Did Jesus Die?

Jesus indeed died. That is a central truth of the faith. He died for our sins, accepting the punishment that we merited by our sins, both mortal and venial. This too is a central, non-negotiable principle of the faith. Jesus dying for our sins tells us the why of His crucifixion. But for whom did He suffer and die? That is a different question.

To answer this question, it is instructive to take a bit of a step back and look at what non-Christians think and teach about Jesus' death. The Jews have no definitive teaching on Jesus: He is not a part of their belief. Nevertheless, they would generally say that Jesus was a historical figure as much as Julius Caesar was, but not much more than that. They would deny that Jesus was a prophet, they would assert that Jesus was a false messiah, they would say that He definitely died, and they might even admit that Jesus died on the cross. Some Jews might see Him as a misguided rabbi, others as a heretic, and still others would discount Jesus as a man suffering from mental issues.

The muslim understanding is totally different. As far as they are concerned, Jesus was definitely a prophet and that He was the messiah, understood simply as the anointed one, but they would deny categorically that Jesus went to the cross and absolutely insist that He did not suffer or die. Most muslims believe that someone was indeed crucified on Good Friday, that the Romans and Jews thought that it was Jesus, but that someone else took His place. While it is not a universally held belief, many muslims think that Jesus made someone else, frequently thought to be Simon of Cyrene, appear to look just like Himself so that the Romans and Jews were convinced that Jesus was crucified. Others will say that someone who naturally looked like Jesus, frequently understood to be Thomas who was called Didymus (meaning twin), was crucified instead of Jesus. This assumes that Thomas closely resembled Jesus, but there is zero evidence of that: it is more likely that Thomas had this nickname before he met Jesus. In any case, almost all muslims will say that Jesus was assumed, but not ascended by His own power, into heaven like Elijah and never tasted death.

Thus, neither the Jews or the muslims can say that Jesus died for anyone, with the Jews thinking that He died like any other mere mortal, and the muslims insisting as a matter of faith that He did not die at all. This means that His death really has meaning for Christians alone. Thus, surely all or almost all Christians believe the very same thing about those for whom Jesus died. Sadly, there is a much wider spectrum of belief in this matter than there really ought to be.

For example, some fundamentalists would argue that Jesus died only for those who explicitly believed in Jesus while He was here on earth and for those who would later come to believe in Him. Those who predated Jesus' earthly life would have simply been out of luck no matter how pious and righteous they might have been. This would mean that no human, or virtually none, in heaven is older than about 2050 years. Too bad for Isaac, Isaiah, Jeremiah, David, and so forth.

Other Christians insist that Jesus died only for those who will be saved. This would mean that Jesus did not die for anyone who goes to hell. This belief stems from the teachings of John Calvin, who taught that Jesus suffered and died only for the elect and those who were predestined to hell would have no atonement for their sins. The thinking here is that if Jesus died for someone, then they certainly would be guaranteed a place in heaven.

This belief in limited atonement contradicts what the Scriptures teach (Heb 10:10, 1Jn 2:2, Rom 6:10, 2Pet 3:9, 1Tim 2:4, etc.). Hebrews 2:9 could not be clearer: "*But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.*" So why did Jesus die even for unrepentant sinners? Jesus suffered and died for their sins, and the unrepentant sinner will have to answer for His blood. Indeed, no one in hell can blame their plight on Jesus, no one suffering for eternity can say that their damnation came about because God withheld His mercy. No, the glory of salvation belongs to Christ alone but the shame of damnation belongs to man's folly alone.

- Fr Booth