

Blessed Sacrament Catholic Church

April 11th/April 12th 2019: Easter Sunday



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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: [See Below](#)

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.

COVID-19 RESPONSE, MASS & DEVOTIONS: Per the order of the Bishop, there shall be no public Masses at least until or perhaps after April 30th. Since Sunday Masses are not being offered publicly, there is no Sunday Mass obligation. All, however, are required to keep the Sabbath holy especially through prayers and devotions.

COVID-19 RESPONSE, CONFESSIONS: Until further notice, confessions will be done in the Church parking lot with Fr Booth in his car. Those wishing to confess can walk up individually maintaining a six-foot distance. Hours for confession will be from 9:00 a.m. until 11:00 a.m. on Saturdays and Sundays.

IN MEMORIAM: In memory of Maxine Olson, the sanctuary lamp will burn for the repose of her soul from April 12th to April 18th. The sanctuary lamp will burn for the repose of Chester Olson from April 19th until April 25th.

PARISH SUPPORT: The collection for last weekend was \$6070 and \$875 were given toward the Preservation Fund. Please feel free to mail your contributions in or save them up for when we return to having Mass.

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Daniel Sessions, Charles Deering, Doug Hess, Matthew Gubenski, Patrick DePew, Max Gallegos, and John Gardiner. Please pray for more good men to answer God's call to the priesthood.

DATE FOR FIRST COMMUNION: First Communion is currently scheduled for Sunday, May 3rd. Given the state of things, it will probably be postponed.

MASS SCHEDULE AND INTENTIONS: (All Private)

Sat, Apr 11: Special Intention for Allison & Charlie Rumore (by Peter Matthews)
Sun, Apr 12: Pro Populo
Mon, Apr 13: Special Intention for Randy & Stephanie LaBauve (by Mary Claire Matthews)
Tues, Apr 14: Special Intention for Paul Clemens (by Paul Philip Clemens)
Wed, Apr 15: Special Intention for the Larson Family (by Valori Clemens)
Thur, Apr 16: † Jeremy Noblitt (by Carolyn Mickel)
Fri, Apr 17: Special Intention for Deacon Terry & Rita Rumore (by the Hahn Family)
Sat, Apr 18: † Clair Murrell (by Mallorie Duvall)
Sun, Apr 19: Pro Populo

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Terry Rumore, Jr., Fr Raymond Dunmyer, Stephanie Burke, Daniel Burke, Lee Gaissert, Lawrence Brandley, Don Williams, Roseanne Timpa, Pete Ransom, Jerry Joiner, Natalie Karen Caraccilo, Beryl Curtis, Nicole Copeland, Laura Minjares, Linda Cooper, Lee Dinan, Mina Keasler, Isabella Auer, Levi Ray, John Minjares, Sr., Virginia Files, Danny Rohling, Kay Dorion, Krissy Chism, William Scroggins, Lamar Smith, Paul Herrmann, Debbie Zeller, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, George Dunham, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, Cindy Little, Stan Trawick, David Henning, Loretta Mara, Lillie Rumore, and Stephanie Perry.

A Sifted Hope

On the evening of what we now call Holy Thursday, the Apostles were greatly saddened by what Jesus had told them. Yet again Jesus conveyed to them that He would be betrayed and killed. To which St Peter responded, saying “*‘Even though I should have to die with you, I will not deny you.’ And all the disciples spoke likewise*” (Mt 26:35). Although Jesus foretold His being arrested and killed at least three times prior to the Last Supper, the Apostles really want little to do with Jesus’ prediction of His Passion other than to squabble over which of the them was the greatest or who would be enthroned on one side or the other of Jesus when He came into His Kingdom. But towards the end of the Last Supper, after having instituted the priesthood and the Eucharist, Jesus says “*‘Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers.’ He said to him, ‘Lord, I am prepared to go to prison and to die with you.’ But he replied, ‘I tell you, Peter, before the cock crows this day, you will deny three times that you know me’*” (Lk 22:31-34). Having been forewarned did not seem to help the Apostles rise to the occasion of the Lord being arrested, tried, tortured, and crucified. At His arrest, they all scattered despite their pledge to die with Jesus. At His trial, only Peter and John surreptitiously witness Jesus being unjustly condemned, with Peter failing to convince anyone that he was not a disciple of Jesus. And of the Twelve, only John has the fortitude to be with Jesus at His crucifixion. The youngest of the Apostles and a handful of women are the only ones strong enough to handle the very event that Jesus had foretold.

Does this represent a crisis of manhood? It might be easy to see it that way. But what would the true coward have done under the same circumstances? The coward would have put as much distance between himself and the condemned Jesus as quickly as possible. Such a man would not have let the darkness of night deter him from saving his own skin and he probably would kept going until he was well away from Jerusalem. Having seen that Judas was the betrayer, the cowardly man would have sought to find refuge in a place that was unknown to Judas. After all, none of the remaining Apostles could have known if they themselves had been betrayed as well or how thorough Judas might have been in his treacherous act of betrayal. Nor would the coward have worried about travelling too far on the sabbath. Being chided for breaking the sabbath was nothing compared to the fate that befell Jesus and seemed likely to befall His Apostles. A coward would even done his best to appear as anyone but a Galilean so as to deflect any hint that he was one of the Twelve Apostles. In fact, there was only one true coward among the Twelve. Judas, instead of having to face Jesus or the other Apostles chose instead to commit suicide. He might have figured that his sins were unforgiveable. He might have realized that he had rendered himself utterly friendless. Like all traitors, Judas hardly won the respect of the benefactors of his betrayal. Indeed, the chief priests saw Judas as nothing more than an untrustworthy but useful tool in their plot to be rid of Jesus. He certainly would not want to go back among the followers of Christ whom he had betrayed. Unlike many tormented by various mental issues, Judas is tormented by his conscience, a conscience that he could not escape no matter how many miles he put between himself and Jerusalem. So he got as far as possible from Jesus and the Apostles by ending his life.

Do the Apostles lack faith, does their scattering and shying away from the momentous events that befell Jesus suggest that they did not believe? Again, it might be easy to see it this way. Unquestionably there were many doubts that plagued the Apostles from the evening of Holy Thursday until Easter morning. They must have second-guessed their every action. Why did I fall asleep in the garden when Jesus needed me most? Why didn’t I insist on being arrested with Jesus? Why didn’t I speak up at His trial? Why didn’t I stop them from scourging Jesus? Why didn’t I scream ‘Jesus’ as the crowd shouted ‘Barabbas’ when Pilate offered to let one of them free? Why didn’t I see what Judas would do, why didn’t I see his treachery? Why do I just sit here feeling sorry for myself when it was Jesus who had to suffer and die? We all argued that each of us was the greatest, so where is that self-aggrandizement and bombast now? Indeed, the Eleven denied and failed their Lord, but the lack of faith was primarily in themselves.

Did the Apostles lack love? Didn't they just hear Jesus say at the Last Supper "*No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father*" (Jn 15:13-15)? Some friends the Apostles proved to be. Of all of His followers, it is likely that only His mother Mary would have opted to die in Jesus' place. Although her natural instincts as a mother would have impelled her to trade places with her Son on the cross, she knew that she could not do that. It was Jesus' hour and His death is an expression of His love for the Father, Mary, the Apostles, the disciples, and the whole of mankind. Jesus was showing them the essence of the greater love He has for us. However, it would be wrong to say that the remaining Apostles failed to love Jesus. They grieved and grieved copiously at His arrest, conviction, and crucifixion. Their love for Jesus, however, was primarily on a natural human level. They were not ready to love so much as to lay down their lives for Jesus or one another. That love would come, that love would be empowered by the Holy Spirit at Pentecost. Nevertheless, they did not prevent John from standing at the foot of the cross nor did they stand in the way of Mary and the other women being near their Lord as He died. These ten men could have certainly kept them away, but they must have sensed that it would have been unloving to keep Mary from her Son, to watch with Him even though they themselves failed to remain awake even an hour in the garden the night before.

Thus, the eleven Apostles were not outright cowards. They believed in Jesus even though their faith had been shaken. And they loved Him, although imperfectly. What was lacking most was their hope. They had heard Jesus say "*Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him over to the Gentiles who will mock him, spit upon him, scourge him, and put him to death, but after three days he will rise*" (Mk 10:33-34). Again, at the Last Supper He tells them "*A little while and you will no longer see me, and again a little while later and you will see me... Amen, amen, I say to you, you will weep and mourn, while the world rejoices; you will grieve, but your grief will become joy. When a woman is in labor, she is in anguish because her hour has arrived; but when she has given birth to a child, she no longer remembers the pain because of her joy that a child has been born into the world. So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you*" (Jn 16:16,20-22). Jesus promised that He would rise, He promised that the Apostles would see Him again. Where was their trust in His promise? Indeed, they had been sifted thoroughly and it was their hope in Jesus' promises that took it on the chin.

From the evening of Holy Thursday to Easter morning they suffered a truly dark 50 to 60 hours. We are facing a dark 50 or 60 days, give or take. Jesus was physically taken away from them, and He has been sacramentally taken away from us. We need to realize that we have the advantage of knowing that He is risen indeed. Our sorrow at what this pandemic has done to our devotion must be balanced by the hope (the well-founded expectation!) that this situation is merely temporary. For some of us, this will be our first absence from Easter Sunday in our lives. For others who strayed from the practice of the faith, having wandered in the past but having returned to the faith, will desire all the more to return to attending Mass. In our own way, we too are being sifted like the Apostles were.

Sifted as we are, the question remains whether or not we emerge from our quarantines stronger for having to brave this situation. Some will form a greater appreciation for the Mass and its absence will have made their hearts grow fonder. Others will simply return from the hiatus as if little had happened. Sadly, others will have grown accustomed to not going to church and will return only reluctantly or sporadically if at all. Surely we ought to see these times as a test of our hope. The Apostles were sifted for a little while and we are being sifted for a little while as well. Yes, we are being sifted, but having been sifted can refine us. The Apostles faced potential death. Yes, we are facing a different threat of death, death from an unseen assailant. Nevertheless, it is our hope that will get us through this calamity, and Jesus' resurrection is the source of our hope.

- Fr Booth