

Blessed Sacrament Catholic Church

April 9th / April 10th 2022: Palm 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: 7:30 a.m. and 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: We have an additional Sunday Latin Mass at 7:30, which is intended to aid in the social distancing, and will continue on a provisional basis.

NOTE ON CONFESSIONS: If there is a significant line for confession, Fr Booth might say part of the formula of absolution while the penitent recites the act of contrition. The full formula of absolution is always said, but the first part might be said softly during the act of contrition. Thus, you might only hear “and I absolve you from your sins, in the name of the Father, and of the Son, and of the Holy Spirit.”

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 Betty Curtis, the sanctuary lamp will burn for the repose of her soul from April 10th to April 16th. The sanctuary lamp will burn for the repose of Eugene Mason from April 11th until April 23rd.

STATIONS OF THE CROSS: We will have Stations of the Cross at 2:30 p.m. on Good Friday, April 15th.

MORNING WITH MARY: Due to Holy Week, there will be no Morning with Mary on April 16th.

HOLY WEEK SCHEDULE: The bishop has not given permission for two Masses on Holy Thursday and two liturgies on Good Friday, which is what we have done in the past. This year we will have Holy Thursday Mass in Latin at 6:30 p.m., Good Friday liturgy in Latin at 3:00 p.m., and the Easter Vigil in English at 8:00 p.m.

THIRD SUNDAY POTLUCKS: There will not be a potluck following the 10:45 Mass on the third Sunday of April (Easter Sunday) or the third Sunday of May (First Communion).

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Daniel Sessions, Charles Deering, Matthew Gubenski, Patrick DePew, Max Gallegos, John Gardiner, Andrew Vickery, John Paul Stepnowski, Collins Hess, Hunter Limbaugh, Francisco Rodriguez, Adam Sellers, and Dominic Rumore. May more good men to answer God’s call to the priesthood.

2022 HIGH MASS SCHEDULE: The High Mass schedule for the 10:45 a.m. Mass is as follows: Every second, third, and fourth Sunday of the month excluding Palm Sunday (Sunday, April 10th) with the addition of Holy Thursday (Thursday, April 14th), Pentecost (Sunday, June 5th), Corpus Christi (Thursday, June 16th), Christ the King (Sunday, October 30th), All Saints (Tuesday, November 1st), and Immaculate Conception (Thursday, December 8th).

PARISH SUPPORT: The collection last week and the previous week was \$6066 and \$275 was donated to the Preservation Fund. Many thanks for your generosity.

FIRST COMMUNION DATE: For 2022, First Communion is scheduled for Sunday, May 15th. A there will be a rehearsal on Saturday, May 15th.

NOTE ON MASS INTENTIONS: There is about a seven-month backlog on Mass Intentions. Thus, requested Mass dates cannot always be honored.

HOLY WEEK SCHEDULE:

Holy Thursday: 5:30 p.m. Confessions until 6:25 p.m.
6:30 p.m. Latin High Mass of the Lord's Supper
Good Friday: 1:30 p.m. Confessions until 2:25 p.m.
2:30 p.m. Stations of the Cross
3:00 p.m. Latin Liturgy of the Lord's Passion
5:00 p.m. Confessions until 6:00 p.m.
Holy Saturday: 8:00 p.m. Easter Vigil Mass in English
Easter Sunday: 7:30 a.m. Easter Low Mass in Latin
9:00 a.m. Easter Mass in English
10:45 a.m. Easter High Mass in Latin

MASS SCHEDULE AND INTENTIONS: (*Masses in the Rectory Chapel)

Sat, Apr 8: 4:00 p.m. † Charlie Carruba (by Carolyn Mickel)
Sun, Apr 10: 7:30 a.m. Special Intention for the Mathews Family (by the Hall Family)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Mary Claire Mathews (by Alysa Tyler)
Mon, Apr 11: *8:30 a.m. Special Intention for Amanda Parker (by Monica Duvall)
Tues, Apr 12: *8:30 a.m. † David Lopez (by the Duvall Family)
Private Intention - *Chrism Mass at St Paul's*
Wed, Apr 13: *7:00 a.m. Special Intention for the Colicchio Family (by the Hall Family)
*8:30 a.m. Special Intention for Melisa Azevedo (by the Hall Family)
Thur, Apr 14: 6:30 p.m. Special Intention for Amanda Lang (by the Duvall Family)
Fri, Apr 15: 3:00 p.m. *Latin Liturgy of the Lord's Passion*
Sat, Apr 16: 8:00 p.m. † David Waligora (by Mary & Betty Mason)
Sun, Apr 17: 7:30 a.m. † David Waligora (by Mary & Betty Mason)
9:00 a.m. Pro Populo
10:45 a.m. Joy Martin (by the Donellan Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Josie Nickell, Gloria Archambault, James Bonner, Matthew Clune Sr., Ronnie Buchanan, Barbara Williams, Gail McMahon, Gracimo Ribeiro Bento, Bob Wiseman, Eve Moore, Aaron Minjares, Bill Dinan, Carol Brandley, Eddie Hunter, Lawrence Brandley, Pete Ransom, Jerry Joiner, Beryl Curtis, Nicole Copeland, Linda Cooper, Lee Dinan, Danny Rohling, Kay Dorion, Krissy Chism, William Scroggins, Lamar Smith, Paul Herrmann, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, George Dunham, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, and Stephanie 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 16:1-7
7:30 a.m. Easter Sunday 1Cor 5:7-8, 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, Lk 24:1-12

Our Conquering Hero

The Catholic Church has always placed great importance on the celebration of Palm Sunday. This became even more the case when industrialization and the resulting regimented work week prevented many of the faithful from attending the Holy Thursday and Good Friday liturgies, which until the 1950s usually happened during the work day. It makes little sense to celebrate Easter without having commemorated the critical events leading up to the Resurrection. Jesus rose from the dead after all, so skipping His death seems oddly out of place. Over the last few decades, some protestants, particularly non-liturgical protestants who do not follow the traditional Church calendar, are beginning to rediscover Palm Sunday and have increasingly returned to the practice of blessing and distributing palm leaves. Besides being regarded as too Catholic, one of the reasons they abandoned the practice of celebrating Palm Sunday is because palms trees and palm branches had lost their meaning over the centuries.

The ancient Jews regarded the palm tree as a sign of life. Not just any life, but the just man's life. For example, Psalm 92 tells us "*The just shall flourish like the palm tree, shall grow like a cedar of Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God.*" (Ps 92:13-14). Likewise, Psalm 128 assures the just man that "*Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table. Lo, thus shall the man be blessed who fears the Lord*" (Ps 128:3-4). Thus, the palm and olive trees came to represent not just life, but the life of the just.

For the Romans, the palm tree became a symbol of military conquest. It came to be that when a nation was conquered by the Romans, in addition to the usual spoils of war, the victorious general would return to Rome with a palm tree uprooted from that vanquished nation as a sign and token of his triumph. The people of Rome would also greet the conquering general with palm branches. Since the palm tree is not native to Italy, the palm branches waved by the people of Rome came from trees brought back and transplanted from the previous victories of the Roman Legions. In a certain way, the Roman palm trees signified the life of the Empire, the victories past and present pointing to future triumphs.

But what kind of triumph are the people of Jerusalem celebrating as Jesus enters the city? Yes, Jesus is a Conquering Hero, but He conquers not by spilling the blood of others. He conquers by letting His own Blood be spilled. He has not vanquished enemies that are human, but He has defeated the truest enemies of humans. In the shedding of His blood and the suffering He underwent, Jesus has overcome our two greatest enemies, sin and death.

Jesus triumphantly enters into Jerusalem but not on a warhorse or riding in a chariot nor does He have someone whispering in His ear like the triumphant Roman general. The accolades of the people could easily go to the head of a conquering general, so a man rode with the general whispering 'remember, you are mortal,' or in Latin, 'memento mori.' There was no man whispering to Jesus 'memento mori.' Jesus knows He is mortal in His human nature and it is through this mortality that He conquers. Jesus enters humbly on a beast of burden showing forth His humility and His righteousness. He will be unjustly condemned of unrighteousness by the unrighteous, and His suffering and death become the source of righteousness for us who are unrighteous. We, like our ancient counterparts in Jerusalem, shout to Jesus "*Hosanna! Blessed is He who comes in the name of the Lord!*" when it suits us, and almost in the same breath we can shout even louder "*Crucify Him! Crucify Him!*"

In faith, hope, and love we cry out "*Hosanna*" to Christ our King, and in our sinfulness we cry "*Crucify Him*" to the Lamb Who takes away the sins of the world. Jesus becomes our Conquering King only when He mounts the wood of the cross. The cross becomes our King's throne, it becomes our Great High Priest's altar, and it is the altar on which the sacrificial Lamb takes away the sins of the world.

The palm branches we accept on Palm Sunday symbolize Christ's victory but also our spiritual fickleness. They are green but they fade. They waver to and fro much like our faith. Thus, they represent a challenge to each of us, not to let our faith fade or waver, but to abide in His victory. This is a serious challenge. Why? 'Memento mori.'

- Fr Booth