

# **Blessed Sacrament Catholic Church**

**April 1<sup>st</sup>/April 2<sup>nd</sup> 2023: 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, Wednesday, and Friday**

**Latin Weekday Masses: 8:30 a.m. Tuesday and Thursday, 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: Saturday 3:30-3:55 p.m., Sunday 7:00-7:25, 8:30-8:55, and 10:15- 10:40 a.m.**

**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, to aid in social distancing, and continues 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.”

**ADDITIONAL NOTE ON CONFESSIONS:** Beginning in Lent we will begin using a new formula for absolution that reads: “God, the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself and **poured out** the Holy Spirit for the forgiveness of sins; through the ministry of the Church may God **grant** you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.” (Changes in Bold).

**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 David Waligora, the sanctuary lamp will burn for the repose of his soul from April 2<sup>nd</sup> to April 8<sup>th</sup>. The sanctuary lamp will burn for the repose of Tom Davis from April 9<sup>th</sup> until April 15<sup>th</sup>.

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

**PALM SUNDAY:** For the 7:30 a.m. Mass the abbreviated Gospel will be used, the palms will be previously blessed, and there will be no procession. Also, the 10:45 will be a Low Mass.

**CHRISM MASS:** Due to the Chrism Mass at the Cathedral, there will be no morning Mass at Blessed Sacrament on Tuesday, April 4<sup>th</sup>.

**FIRST FRIDAY:** Since Good Friday coincides with First Friday, there will be no First Friday devotions this month.

**STATIONS OF THE CROSS:** We will have Stations of the Cross on Good Friday, April 7<sup>th</sup> at 2:30 p.m.).

**FIRST COMMUNION DATE:** ~~Sunday, April 23<sup>rd</sup> is the date for First Communion.~~ Sunday, March 19<sup>th</sup> is the scheduled date for First Communion.

**PARISH SUPPORT:** The collection last week was \$5322 and \$575 was donated to the Preservation Fund. Many thanks for your generosity.

**PRAY FOR OUR SEMINARIANS:** Please pray for our seminarians: Deacon Daniel Sessions, Patrick DePew, Max Gallegos, John Gardiner, Collins Hess, John Paul Stepnowski, Andrew Vickery, Hunter Limbaugh, Adam Sellers, Francisco Rodriguez, Justin Brouillette, Cameron Huhlein, Patrick Letterle, Wilson Moin, and Dominic Rumore. May more good men to answer God’s call to the priesthood.

**NOTE ON MASS INTENTIONS:** There is about a 6-month backlog on Mass Intentions. Thus, requested Mass dates cannot always be honored.

**HOLY WEEK SCHEDULE:**

Thur, Apr 6: 5:30 p.m. Confessions  
6:30 p.m. Latin High Mass of the Lord's Supper  
Fri Apr 7: 1:30 p.m. Confessions  
2:30 p.m. Stations of the Cross  
3:00 p.m. Latin Liturgy of the Lord's Passion  
Sat, Apr 8 8:00 p.m. High Easter Vigil Mass in Latin  
Sun, Apr 9 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 1: 8:30 a.m. Special Intention for John Anthony Jimenez (by the Donellans)  
4:00 p.m. Special Intention for Peter & Sharon Gagnon (by the Donellans)  
Sun, Apr 2: 7:30 a.m. Special Intention for Philip Cook (by the Donellans)  
9:00 a.m. Pro Populo  
10:45 a.m. Special Intention for Jill Caudle (by the Donellans)  
Mon, Apr 3: \*8:30 a.m. Special Intention for Margaret Mary Hahn (by the Donellans)  
Tues, Apr 4: 10:30 a.m. Special Intention for Jennifer Rodrigues (by the Donellans) – *at St Paul's*  
Wed, Apr 5: \*8:30 a.m. Special Intention for Linda Cooper (by the Donellans)  
Thur, Apr 6: 6:30 p.m. † Mrs. Heaven (by the Hahns)  
Fri, Apr 7: 3:00 p.m. *Latin Liturgy of the Lord's Passion*  
Sat, Apr 8: 8:00 p.m. Special Intention for Carolyn Romano (by the Hahns)  
Sun, Apr 9: 9:00 a.m. Pro Populo  
10:45 a.m. Special Intention for Amanda Lang (by Monica Duvall)

**PLEASE PRAY FOR THE SICK AND HOMEBOUND** especially Jeff Brown, Debbie Trussell, Friar Pietro, Mary Simmons, Victoria Sanderson, Linda Henry, ShaKendria Hooks, Lisa DeKam Nicholls, Sam Montalbano, Gloria Archambault, Don Williams, 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, Wayne Little, Maria Morin, Andrea Little, Joseph Edwards, Fran Costanza, Christine Cover, Thatcher Kerzie, Malcolm Perry, Koslyn Chism, Kathleen Strawmeyer, and Stephanie Perry.

**NEXT WEEK'S MASS READINGS (no 7:30 a.m. Mass)**

8:00 p.m. Easter Vigil Gen 1:1-2:2, Exo 14:24-15:1, Isa 4:2-6, Deut 31:22-30, Col 3:1-4, Mt 28:1-7  
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

## *Worldly Thinking*

The crowds welcome Jesus into Jerusalem with great joy and enthusiasm. They hail Him as King. When Jesus rides in on a donkey He feeds this expectation of Him being the long awaited King, the desired Son of David, the longed-for Messiah. The people expected Him to be like David but even more so. If David slew Goliath, well Jesus has a bigger giant to fell. Defeating the Roman army would not just be a matter of killing their champion like David's victory over the Philistines through the death of Goliath. Killing a particular legionary, centurion, tribune, or prefect of the Roman army would not result in a victory. Jesus would have to defeat the entire legion of 5000 men stationed in Judea and then whatever reinforcements Rome might send. It is safe to say that the Romans were not that afraid of a Carpenter or even an army of 10,000 carpenters. The Romans could not have known nor the crowds in Jerusalem have suspected that Jesus could defeat 100 legions easily through the exercise of His own divine power. The Jewish people hailing Jesus as their King did assume, however, that God would fight on their behalf so that they could prevail even when profoundly outnumbered. While Jesus did come to fight on their behalf, He did not come among us to defeat the Roman army.

The crowds might have imagined the Messiah liberating them much the same way Moses freed their ancestors from Egyptian slavery. If Moses brought the mighty Egyptians to their knees through turning water into blood, sending a plague of frogs, inflicting upon them swarms of gnats and then flies, killing their livestock, raising boils on their skin, raining down hail, summoning swarms of locusts, cloaking them in darkness, and then killing their first born, they might have imagined that the Messiah would bring forth even greater, more devastating plagues upon the Romans. He could turn their wine into gall, He could have made all of their livestock rabid, He could have grubs devour their crops, He could vex them with asps and vipers, He could have unleashed the whole spectrum of bees, wasps, hornets, and mosquitoes to attack the Romans, He could have turned their first born into lepers, and so on. No doubt Jesus could have come up with a more creative and devastating set of plagues. The people would have been very confident in Jesus plaguing the Romans because He had cured lepers, given sight to the blind, mended the lame, and even raised the dead. The people welcoming Jesus as their new King could have assumed that if Moses led the people out of Egypt into the Promised Land, then the Messiah would find a way to drive the Romans out of the Promised Land. Jesus did not come to do this either.

The main problem people had in interpreting who Jesus was and what He came to do was to consider only worldly problems and remedies. The Pharisees think in worldly terms when assessing who Jesus is. At one point Jesus says to them “*‘Abraham your father rejoiced to see my day; he saw it and was glad.’ So the Jews said to him, ‘You are not yet fifty years old and you have seen Abraham?’*” (Jn 8:56-57). When Jesus asserts His divinity, they reject the claim and assume that He is blaspheming. Likewise, when Pilate interrogates Jesus, the matter of His kingship is brought up. “*‘Are you the King of the Jews?’ ... Jesus answered, ‘My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here.’ So Pilate said to him, ‘Then you are a king?’ Jesus answered, ‘You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.’ Pilate said to him, ‘What is truth?’*” (Jn 18:33, 36-38).

The truth of the matter is that the people of the time were confronted with the Truth incarnate. The truth of Jesus' ministry could not be denied except by ascribing His miracles to demonic power. The supernatural character of the things Jesus did could only be attributed to supernatural forces, divine or demonic. It is a stretch to say that hellish power would only do profoundly good things. In regards to his teaching, Jesus was either a true prophet like no other or He was tremendously clever charlatan. That no one could refute what Jesus taught should be evidence that He is hardly a deceiver. It should be little wonder then that the Sanhedrin can find no real evidence against Jesus even when they rely on false testimony and that Pilate declares Him innocent yet sends Jesus to death nevertheless. - Fr Booth