

Blessed Sacrament Catholic Church

May 26th/May 27th 2018: Holy Trinity



**1460 Pearson Avenue SW
Birmingham, Alabama 35211
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Website: www.myblessedsacrament.org**

Pastor
Rev. Jim W. Booth

Religious Education
Ann Noblitt

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

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 Tevin Williams, the sanctuary lamp will burn for the repose of his soul from May 27th to June 2nd. The sanctuary lamp will burn for the repose of Fr Bill Jones from June 3rd until June 9th.

PLEASE NOTE: Please make all checks out to Blessed Sacrament, Blessed Sacrament Church, or words to that effect. This applies to second collections, Mass cards, religious goods, etc.

CORPUS CHRISTI: For the Latin Mass, Corpus Christi falls on Thursday, May 31st. There will be a High Latin Mass at 6:00 p.m. followed by a Eucharistic Procession.

FIRST FRIDAY: For First Friday on June 1st, we will have Adoration and Benediction following the 8:30 a.m. English Mass.

FIRST SATURDAY: First Saturday Mass will be offered in Latin at 8:30 a.m. on June 2nd. Since the priestly ordinations are later that morning, there will be no altar server training, choir practice, or Martha and Mary Altar Sodality after Mass.

PRIESTLY ORDINATIONS: Deacons Jonathan Howell and Brother Matthew Mary Bartow, M.F.V.A. will be ordained to the priesthood at the Cathedral of St Paul on Saturday, June 2nd at 11:00 a.m.

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

AVILA SUMMIT: The 1st annual Avila Summit will be held July 13-15th at the Shrine of the Most Blessed Sacrament in Hanceville and will feature keynote presentations by Cardinal Francis Arinze and Fr. Cassian Folsom. Other speakers include Dan Burke, Anthony Lilles, Pia de Solenni, and Christopher Carstens. This conference will focus on the saving power of liturgy and the interior life in our mission to restore, transform, and animate the culture. Receive 50% of your ticket price using code AL2018. Space limited to just 250 attendees. Register now or get more information at SpiritualDirection.com/Summit2018.

FACEBOOK: ‘Blessed Sacrament Catholic Church Birmingham, AL’ is the parish official Facebook page. If you have not joined, please do so that you can keep up with what is happening in the parish. It’s a wonderful way to communicate with other parishioners. It is a closed group so the privacy is secure.

2018 HIGH MASS DATES: Thursday, May 31st (Corpus Christi, Thursday 6:00 p.m.), Sunday, July 8th (Seventh Sunday After Pentecost), Wednesday, August 15th (Assumption, Wednesday 6:00 p.m.), Sunday, September 2nd (Fifteenth Sunday After Pentecost), Sunday, October 28th (Christ the King), Sunday, December 16th (Gaudete Sunday), Monday, December 24th (Christmas Eve, 8:00 p.m.).

PRAY FOR OUR SEMINARIANS: Please pray for our seminarians: Deacon Jonathan Howell, Justin Ward, Daniel Sessions, Charles Deering, Doug Hess, Juan Perez, and Luis Reyes. We need to fervently pray for those who are discerning a call to the priesthood. We will need 12-15 men to enter seminary by 2020 or we face the closing or consolidation of parishes.

PARISH SUPPORT: The collection for last weekend was \$4132 and \$515 was collected for the Preservation Fund. Many thanks for your generosity.

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

Sat, May 26:	4:00 p.m.	† Jim Wolbert (by the Sampedro Family)
Sun, May 27:	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Peter Magnolia Family (by Mary Jane Kelly)
Mon, May 28	*8:30 a.m.	† Jim Wolbert (by the Sampedro Family)
Tues, May 29:	*8:30 a.m.	Special Intention for Corelie Pohorelsky (by the Pohorelsky family)
Wed, May 30:	*7:00 a.m.	Special Intention for Charles and Allison Rumore & Family (by the Hahn Family)
	*8:30 a.m.	Special Intention for the Runge Family (by the Hahn Family)
Thur, May 31:	*8:30 a.m.	Special Intention for Mr. Rohling (by the Hahn Family)
	6:00 p.m.	Special Intention for Nathan Gagnon & Family (by Lena Donellan)
Fri, June 1:	*7:00 a.m.	Special Intention for Tracey Hart (by the Hahn Family)
	*8:30 a.m.	Special Intention for Dr. Hahn (by the Hahn Family)
Sat, June 2:	8:30 a.m.	† Sr Joseph Mary Powell, O.P. (by Lena Donellan)
	11:00 a.m.	For Vocations – <i>Mass at St Paul's</i>
	4:00 p.m.	Private Intention
Sun, June 3:	9:00 a.m.	Pro Populo
	10:45 a.m.	† Christopher Jaworowski (by Alan and Pam Olson)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Penny Vaughn, Patricia Durward, Krissy Chism, Pete Searcy, Sylvia McCarrick, William Scroggins, Lamar Smith, Fr Kevin McGrath, OSB, Johnny Young, Sharon Collier, Richard Collier, Paul Pac, Jacob Baker, Paul Herrmann, Debbie Zeller, Wayne Little, Maria Morin, Andrea Little, Darleen Schultz, Joseph Edwards, Fr Joseph Underwood, George Dunham, Rebecca Rice, Mike Hale, Kay Junk, Liz Pate, Fran Costanza, Christine Cover, Mary Thornton, 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.	Corpus Christi	Exo 24:3-8, Heb 9:11-15, Mk 14:12-16,22-26
9:00 a.m.	Corpus Christi	Exo 24:3-8, Heb 9:11-15, Mk 14:12-16,22-26
10:45 a.m.	Second Sunday after Pentecost	1Jn 3:13-18, Lk 14:16-24

The Holy Trinity

The Holy Trinity is one of the greatest mysteries. Strictly speaking, anything regarding God is by definition a mystery. Eternity is a concept that we can talk about but scarcely fathom because we are so bound to the passage of time. Omnipresence is something we can define easily but we can never achieve. Omniscience makes sense to us only because we can know, but totally unlimited knowledge is beyond us. Omnipotence is desirable to some because they can never have enough power, but we can never be anything near all-powerful. These, along with infinite holiness, infinite goodness, infinite justice, and infinite mercy are things we recognize as qualities belonging to God. The idea of being, presence, knowledge, power, holiness, goodness, justice, and mercy are quite understandable by mere creatures such as us. It is the infinite part, which only God possesses, that eludes us.

Indeed, the biggest nuclear weapon ever detonated, the Soviet Union's Czar Bomba, had a yield of 50 megatons of TNT, which is about 4,000 times more powerful than the bomb dropped on Hiroshima. This bomb might seem to be more or less infinitely powerful, but this pales in comparison to a category five hurricane, which releases between 10,000 and 15,000 megatons of energy (800,000 to 1,200,000 Hiroshima bombs) in the course of a single day. The sun, a middling star at best, puts out about 100 billion megatons of energy every second. In other words, the most powerful thing man has ever devised is not even a flea sneeze compared to the power of the weather or the sun. The combined power unleashed by mankind from the beginning of history to the end of time is of no consequence compared to the power unleashed by our galaxy or by the universe. So, what must be the power of God? Totally unimaginable, totally unfathomable, totally immeasurable.

As tough as getting our mind around God's infiniteness is, the greater mystery has nothing to do with the incomprehensibly huge or the absolutely perfect. Nor does this greater mystery have to do with a quality that we cannot see in ourselves. The greatest mystery has to do with God being a Trinity of Persons. As numbers go, three is hardly a difficult concept. Kids can usually count to at least ten by age four. Certainly by this age they have a functional understanding of personhood in that they identify themselves with the pronoun 'I' and they know that others are individuals. So, if a four-year old can fathom the concept of three and the concept of personhood, at least at an elementary level, how is it that the Holy Trinity is so difficult to understand?

Part of it is that we associate personal being in terms of essential unity. We have one body, one soul, one mind, one memory, etc. associated with our personhood. It is far more natural for us to imagine there being three gods with three minds, three wills, etc. as opposed to one God of three Persons sharing one nature. This is exactly what mankind did from the beginning, to imagine multiple gods. First, our most primitive understanding of the divine associated gods with impersonal forces more powerful than ourselves, such as the sea, storms, and volcanoes. Later, man imagined personal gods in control of such forces of nature, such as Neptune, Odin, and Vulcan. Man tended to make such gods far too human: capable of envy, pettiness, lust, and sin. Serious reflection on gods made in man's image eventually leads to the conclusion that there really can be only one God properly understood.

Several hundred years before Jesus, pagan philosophers had begun to recognize that there really could only be one God who is all-knowing, all-seeing, all-powerful, etc., a reality revealed much earlier to the Jews from the time of Abraham. Today, the belief in multiple gods is restricted primarily to Hinduism, Buddhism, and Mormonism while all other faiths besides Christianity that confess only one God reject the truth of the Trinity, insisting that the one God must be only one Person.

But why must God be only one Person? Insisting that God must be one Person is ultimately based on the reality that individual humans are but one person. But how is this any different than the anthropomorphic concepts that the Romans and Greeks placed on their gods, insisting that they were all too human? If it was wrong for the Romans and Greeks to think that gods married one another like we do, how can we insist that God must be one person like us?

- Fr Booth