

Blessed Sacrament Catholic Church

June 30th/July 1st 2018: Thirteenth Sunday in Ordinary Time (English)

Most Precious Blood of Jesus (Latin)



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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 James Mickel, the sanctuary lamp will burn for the repose of his soul from July 1st to July 7th. The sanctuary lamp will burn for the repose of Kathryn Mabee from July 8th until July 14th.

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

FIRST FRIDAY: For First Friday on July 6th, 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 July 7th. Altar server training, choir practice, and Martha and Mary Altar Sodality will follow Mass.

MOTHER'S MORNING WITH MARY: Beginning this July, there will be a monthly opportunity for mothers to come for adoration, confession, benediction, and Mass every third Saturday. Thus, on Saturday, July 21st adoration will begin at 8:30 a.m., there will be confession during adoration, followed benediction at about 9:10 a.m., and concluding with a Latin Mass at about 9:15 a.m.

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: 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 Justin Ward, Daniel Sessions, Charles Deering, Doug Hess, 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.

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.

EMPLOYMENT OPPORTUNITY: Combine your faith and career at EWTN. They are seeking to fill the following positions: Application Analyst (Religious Catalogue), Customer Service Representative (Religious Catalogue), Marketing Specialist, Web Developer, Viewer Services Representative, On-Air Promotions Producer/Editor, Broadcast Traffic Assistant, IT Support Technician. Information on job requirements can be found at www.ewtn.com.

PARISH SUPPORT: The collection for last weekend was \$5459, \$1460 was collected for the Preservation Fund, and \$813 was collected for the Mission Cooperative Appeal. Many thanks for your generosity.

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

Sat, June 30:	4:00 p.m.	Special Intention for Friar Leticio, pjc
Sun, July 1:	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Charlotte & Terry Rumore, Jr. (by Deacon Terry & Rita Rumore)
Mon, July 2	*8:30 a.m.	Special Intention for Michael Gagliano (by Deacon Terry & Rita Rumore)
Tues, July 3:	*8:30 a.m.	Special Intention for Joel Lindsay (by Deacon Terry & Rita Rumore)
Wed, July 4:	*7:00 a.m.	Special Intention for John Mark Rumore (by the Gagnon Family)
	*8:30 a.m.	† Jim Bebee (by the Hahn Family)
Thur, July 5:	*8:30 a.m.	Special Intention for Gerry McCann (by the Hahn Family)
Fri, July 6:	*7:00 a.m.	Special Intention for Mary Teresa Fernandes (by the Gagnon Family)
	*8:30 a.m.	Special Intention for Mara McNulty (by the Hahn Family)
Sat, July 7:	8:30 a.m.	Special Intention for Joes Piroch, Jr. (by the Sampedro Family)
	4:00 p.m.	Special Intention for Friar Leticio, pjc
Sun, July 8:	9:00 a.m.	Pro Populo
	10:45 a.m.	Special Intention for Gagnon Gagnon (by Grace Gagnon)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Fr Gerald Holloway, Friar Leticio pjc, Vinita Kelly, Penny Vaughn, Patricia Durward, Kay Dorion, Krissy Chism, Pete Searcy, Sylvia McCarrick, William Scroggins, Lamar Smith, Fr Kevin McGrath, OSB, Johnny Young, 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, Kay Junk, Liz Pate, Fran Costanza, Christine Cover, 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.	Fourteenth Sunday in Ordinary Time	Eze 2:2-5, 2Cor 12:7-10, Mk 6:1-6
9:00 a.m.	Fourteenth Sunday in Ordinary Time	Eze 2:2-5, 2Cor 12:7-10, Mk 6:1-6
10:45 a.m.	Seventh Sunday after Pentecost	Rom 6:19-23, Mt 7:15-21

God, Unknowable but Known

Back in the time of Vatican I, many other beliefs besides materialism were taking root in the minds of people. One of those beliefs was rationalism. Rationalism certainly sounds very much like a good thing: being irrational is generally an abandonment of what makes humans unique among the various creatures. But rationalism in this sense is the belief that reason is the only source of knowledge and the only way that things can be understood or explained. For example, a rationalist would deny the reality of miracles. To the rationalist, there is a reasonable and natural explanation for things that merely appear to be miraculous. From this point of view, the rationalist sees the unexplainable as something that could be explained naturally if we just had a greater knowledge and a deeper understanding of the world. Thus the rationalist would see Moses turning the Nile into blood as simply a red tide. The manna in the desert would be explained away as some form honeydew or lichen or other naturally occurring substance that, while seeming to be miraculous to the Jews, did not have a supernatural origin. The Resurrection of Jesus, in the mind of the rationalist, becomes a mass hallucination or a case of mistaken identity, that people only thought that Jesus had died on the cross or that they only thought that they had seen Him on Easter and the following days.

Thus, a rationalist would tend to explain away the spiritual and miraculous aspects of the Bible, coming up with natural explanations or declaring the unexplainable as being myth, which turns the Scriptures into mere literature. When seen with a rationalistic perspective, the Bible begins to appear like the mythology of the Norse, the Greeks, and the Romans, stories concocted to irrationally explain what is rationally explainable. Thus, Moses' encounter with the burning bush would be understood at the same level as the Greek myth of Prometheus stealing fire from the gods and giving it to mankind. Such rationalism was leading many people into agnosticism and atheism.

Agnosticism is the belief that there might be a god or some form of a supreme being that is utterly unknowable. Since such a supreme being is unknowable, most agnostics would say that it is possible for there to be a god of some sort and possible for there to be no divine being whatsoever. This same belief would extend to angels as well, that they might or might not exist, either way their existence or nonexistence is unknowable. This uncertainty about the existence of spiritual beings comes from the truth that man cannot measure or detect anything that is not part of the material world. The agnostic would honestly confess that the powers of man to observe, measure, and reason cannot extend past the material world to make a definitive pronouncement on the existence of anything spiritual.

This honesty is not found in the other form of belief that stems from rationalism. Atheism is the belief that there is no god or any spiritual beings because mankind has not and cannot measure or observe such realities. While the agnostic is correct in saying that the spiritual cannot be measured or sensed and therefore cannot be proven or disproven to exist, the atheist takes it a step further in fully embracing the error of materialism, which is the belief that the world consists of only that which can be touched, seen, or measured in one way or another. Oddly, the atheist, while claiming to be rational, is irrational in his denial of the existence of what cannot be seen or measured. Indeed, it is quite arrogant to proclaim something to be true that cannot be proven or disproven.

The advent of rationalistic agnosticism and atheism fostered a particular response from many Christians. In a certain way, the rationalism that led people away from God was met with an irrational response from people of faith that takes two forms. The first irrational response is that God can only be known from the Scriptures and that nothing can be known about Him from human reason or observation. This fits right into the protestant insistence on the Bible as the only source from which man can know about God. The other error in response to agnosticism and atheism was that we can reliably and certainly know God through human experience. In this sense, human experience – perceived miracles or a signs, personal emotions, etc. – can even take precedence over the clear teachings of the Scriptures. Given these reactions, the Church had to affirm that while we cannot know God in His totality, He can be known to a limited degree apart from the Bible and that God has revealed Himself to man in an objective way that is not subject to mere subjective human experience or subjective human interpretation.