

Blessed Sacrament Catholic Church

July 14th/July 15th 2018: Fifteenth Sunday in Ordinary Time (English)

Eighth Sunday after Pentecost (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 Marian Miranda, the sanctuary lamp will burn for the repose of her soul from July 15th to July 21st. The sanctuary lamp will burn for the repose of Beverly Grisham from July 22nd until July 28th.

THIRD SUNDAY: This Sunday is the Third Sunday of the month. We will have vocations prayers and a potluck lunch following the 10:45 a.m. Mass

MOTHER'S MORNING WITH MARY: Mothers are invited to a morning of devotion next 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.

HOMESCHOOL MASS: All Catholic Homeschoolers from the Diocese of Birmingham are invited to a Beginning of the Year Mass at the Cathedral of St Paul. Mark your calendars for the Mass to be celebrated on Thursday, September 6th at 10:00 a.m. Reception to follow; please bring a dish to share. Come join other Catholic homeschoolers to begin the school year in prayer and fellowship. For more information, please contact Susan Fay at staabhm@gmail.com

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: 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: Live Show Operator (part-time), Application Analyst (Religious Catalogue), Customer Service Representative (Religious Catalogue), On-Air Promotions Producer/Editor, Marketing Specialist, Assistant News Editor (NCR), Web Developer, Viewer Services Representative. Information on job requirements can be found at www.ewtn.com.

PARISH SUPPORT: The collection for last weekend was \$3591 and \$205 was collected for the Preservation Fund. Many thanks for your generosity.

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

- Sat, July 14: 4:00 p.m. † Patricia Smith (by Catherine & Patrick Runge)
Sun, July 15: 9:00 a.m. Pro Populo
10:45 a.m. † Ginny Neese (by Catherine & Patrick Runge)
Mon, July 16 *8:30 a.m. Special Intention for Blaise Hahn (by the Gagnon Family)
Tues, July 17: *8:30 a.m. Special Intention for Msgr Michael Sexton (by Deacon Terry & Rita Rumore)
Wed, July 18: *7:00 a.m. † Jim Beebe (by the Rumore Family)
*8:30 a.m. Special Intention for Julian Gossett (by Deacon Terry & Rita Rumore)
Thur, July 19: *8:30 a.m. Special Intention for Claudia Tombrello (by Deacon Terry & Rita Rumore)
Fri, July 20: *7:00 a.m. Special Intention for the Opus Christi Salvatoris Mundi (by the Botta Family)
*8:30 a.m. Special Intention for Carolyn Anzalone (by Deacon Terry & Rita Rumore)
Sat, July 21: 9:15 a.m. Special Intention for Charles & Allison Rumore (by Deacon Terry & Rita Rumore)
4:00 p.m. Special Intention for Joey Piroch (by the Botta Family)
Sun, July 22: 9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Fr Massimo Botta, FSSP (by the Botta Family)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Gerry McCahan, Danny Rohling, 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. Sixteenth Sunday in Ordinary Time Jer 23:1-6, Eph 2:13-18, Mk 6:30-34
9:00 a.m. Sixteenth Sunday in Ordinary Time Jer 23:1-6, Eph 2:13-18, Mk 6:30-34
10:45 a.m. Ninth Sunday after Pentecost 1Cor 10:6-13, Lk 19:41-47

God, The Ultimate Cause

So, it is the teaching of the Bible, and therefore the teaching of the Church, that God can be known from what He has made. As St Paul says, “*For what can be known about God is evident to [the gentiles], because God made it evident to them. Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made*” (Rom 1:19-20). But this does not mean that God can be fully known from creation. Strictly speaking, He cannot even be fully known from the Scriptures. The Bible gives us what we can know about God, or at least what He has chosen to reveal to us, and theologians can deduce further truths.

St Paul goes on to say “*As a result, they have no excuse*” (Rom 1:20), which could be applied as much to the ancient pagan who worshiped elements of the created world as to the modern agnostic and atheist who think the world created itself. But how can God be perceived from the natural world? Any number of ways have been proposed. St Thomas Aquinas proposed five of the most famous ways that the existence of God can be manifest to man apart from what He has revealed of Himself in the Bible.

One of the ways St Thomas proposed for knowing God from creation was from causation. By causation he means that where there is an effect – an apple falling from a tree – there must be a cause. We can see that the cause would be that the apple’s stem breaks so that it is no longer attached to the tree. It breaks because its weight exceeds the strength of the stem, and it has weight because of gravity. Without gravity, the apple would remain on the tree. We can see a chain of events here. The tree produces an apple that grows and eventually falls from the tree because of gravity. Without gravity, the apple does not fall. Without the tree, the apple is not formed. Without a seed, the tree does not sprout and grow, but the seed does not exist apart from a previous apple that fell from a previous tree. At some point, the type of tree that produces apples must have come into being, it must have been caused by something other than an apple tree. Here, the modern pagan claims that the apple tree we know today evolved from ye olde apple tree, which in turn evolved from the stone-age apple tree, which evolved from the saber-toothed apple tree, and so on. But at some point, there must have arisen a first apple tree and ultimately a first form of plant life. And before plant life, more primitive forms of life, but life itself must have been caused. The modern pagan response is that life just sort of happened. Somehow chemistry produced life, supposedly. But since chemistry cannot produce life – indeed life depends on chemistry but chemistry is not its cause – something must have caused life to exist.

When confronted with this problem of causality with regard to life, one famous atheist claimed that life as we know it was created by some form of advanced alien race. Perhaps a clever answer until one asks how that advanced alien race came into being. Obviously, something other than a previous advanced alien race must have created life. The same truth applies to the inanimate aspects of the universe as well. This first cause of creation must have the power to create, it must have an existence that does not depend upon another cause, it must exist apart from creation, and it must have pre-existed the entire created world. And since time is necessarily a part of the created world, this first cause must be outside of time, which means that it must be eternal. That first cause must therefore be God.

The modern, godless explanation claims that life just came into being all by itself, that life is an uncaused effect. The material world came to be, supposedly, in much the same way. Before time existed there was supposedly nothing and then suddenly the Big Bang happened without a cause to bring forth the universe as we know it. To get around the problem of causality, the argument goes that the Big Bang was not impossible but a very highly improbable event. But given enough time, even an event that is very highly improbable, so the argument goes, can become possible. And since there is infinite time preceding the very highly improbable Big Bang, it becomes likely. But this essentially gives time the power to create the material universe. But time is part of the material universe itself, which means that time could not have been responsible for creation or involved in any way. The mistake made here is insisting on causeless effects becoming possible because eternity is infinite time. This is a fundamental misunderstanding of eternity, which is not infinite time, but the total lack of time. Indeed, eternity means timelessness and the only thing that is timeless in and of itself is the Creator.

- Fr Booth