

Blessed Sacrament Catholic Church

June 3rd/June 4th 2023: Holy Trinity



**1460 Pearson Avenue SW
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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.”

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: For Fr Bill Jones, the sanctuary lamp will burn for the repose of his soul from June 4th to June 10th. The sanctuary lamp will burn for the repose of Julia V. Bryant from June 11th until June 17th.

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

FEAST OF CORPUS CHRISTI: For the Latin Mass, the Feast of Corpus Christi occurs on Thursday, June 8th. For English, it occurs on Sunday, June 11th. Since the English Mass has been transferred to the following Sunday, Corpus Christi is not a Holy Day of Obligation. Nevertheless, we will have a Latin High Mass on Thursday, May 18th at 6:30 p.m.

DOMINICAN NUNS VOCATION RETREAT: The cloistered Dominican nuns in Marbury, Alabama invite young women age 16-26 to draw closer to Jesus and Mary and learn more about their hidden vocation at the heart of the Order of Preachers. The retreat will be from June 9th to June 11th. Visit: MarburyDominicanNuns.org/Vocation-Retreat-June23

WORLDWIDE MARRIAGE ENCOUNTER: “Come Drink the Water of Renewed Love.” Give your marriage the gift of attending a Worldwide Marriage Encounter Weekend – a weekend-long retreat focusing on each other, find deeper intimacy, rekindle your romance, and revitalize your marriage – and leave with a marriage that is refreshed and full of energy. From June 24th to 25th at John Carroll Catholic High School. Meals are provided but overnight accommodations are not. You can get more information or register online at www.wwme.org.

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.

PARISH SUPPORT: The collection last week was \$3796 and \$200 was donated to the Preservation Fund. Many thanks for your generosity.

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

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

- Sat, June 3: 8:30 a.m. Special Intention for the Andrew Hill Family (by the Donellan Family)
4:00 p.m. Special Intention for the Valencia Family (by the Donellan Family)
- Sun, June 4: 7:30 a.m. Special Intention for Lori Donellan (by the Donellan Family)
9:00 a.m. Pro Populo
10:45 a.m. Special Intention for Beth Mathews (by the Donellan Family)
- Mon, June 5: *8:30 a.m. Special Intention for Nevelyn Guevara (by Azuncena Guevara)
- Tues, June 6: *8:30 a.m. Special Intention for the Peter & Sharon Gagnon Family (by John & Lucrecia Hall)
- Wed, June 7: *8:30 a.m. † Therese Gagnon (by John & Lucrecia Hall)
- Thur, June 8: *8:30 a.m. Special Intention for Ava Duvall (by the Duvall Family)
6:30 p.m. Special Intention for Shane Henderson (by the Duvall Family)
- Fri, June 9: *8:30 a.m. † Julie Wang Kelly (by Kevin Kelly)
- Sat, June 10: 4:00 p.m. Special Intention for Clem and Alice Muck (by the Duvall Family)
- Sun, June 11: 7:30 a.m. Special Intention for Alexandra Erickson (by the Duvall Family)
9:00 a.m. Pro Populo
10:45 a.m. † Jame Danos (by Ed & Susan Fay)

PLEASE PRAY FOR THE SICK AND HOMEBOUND especially Paul Trussel, Paul Caruso, Madeline Sampedro, Jeff Brown, 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, Linda Cooper, Danny Rohling, Kay Dorion, Krissy Chism, Beverly Scroggins, 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

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| 4:00 p.m. Corpus Christi | Deut 8:2-3,14-16, 1Cor 10:16-17, Jn 6:51-58 |
| 7:30 a.m. Second Sunday after Pentecost | 1Jn 3:13-18., Lk 14:16-24 |
| 9:00 a.m. Corpus Christi | Deut 8:2-3,14-16, 1Cor 10:16-17, Jn 6:51-58 |
| 10:45 a.m. Second Sunday after Pentecost | 1Jn 3:13-18., Lk 14:16-24 |

Words Fail Us

The most Holy Trinity: a true and total mystery if there ever was one. The Trinity could not be a more fundamental reality and it could not be more incomprehensible. The Bible attests to God being a Trinity but does so only implicitly. We see an example of this in the formula for baptism taken from the Gospel of Matthew (Mt 28:19) 'I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit.' In this formula provided by Jesus as He ascended into heaven a grammatical error is made deliberately. It ought to read, according to correct grammar, as 'I baptize you in the Names of...' or as 'I baptize you in the Name of the Father, in the Name of the Son, and in the Name of the Holy Spirit.' Either of these two grammatically correct but theologically wrong formulations connote a separateness and independence between the Divine Persons that is not present in the Trinity. One could say 'in the names of Abraham, Isaac, and Jacob' or 'in the name of Abraham, in the name of Isaac, and in the name of Jacob,' but since these three patriarchs are independent and separate men you could not logically or theologically say 'in the name of Abraham and Isaac and Jacob.' Such is an absurdity.

Needless to say, the nature of God should be beyond our understanding. He is infinite, eternal, all-knowing, all-powerful, etc., all qualities we can name but not experience ourselves. For example, the universe is finite in extent, but as far as we are concerned being 90 billion lightyears across is much the same as infinite. The universe is not eternal, but with an age of about 14 billion years, it is essentially eternal on a human scale. The essence of the universe seems knowable, but that we can begin to describe – partially – only about 5% of the 'stuff' from which the universe is made is little different than saying that universe is unknowable. The power of the universe is again finite, but the power of a single star or a supernova dwarfs our understanding of what is powerful.

Since God, and therefore God's nature, is so far beyond our mental capacity we naturally gravitate to using analogies to describe the Trinity. One of the common analogies is that of the three phases of water: it can be a vapor, a solid, and a liquid. In fact the three phases of water can coexist indefinitely at the same time at a temperature just above freezing and at a very low pressure. Away from this specific temperature and pressure, only water and ice, ice and steam, water and steam, just water, just ice, or just steam can exist in a stable and enduring way. Besides being a nerdy analogy, this one fails because water can become ice or steam, but the Father cannot become the Son or the Holy Spirit nor can the Holy Spirit become the Father or the Son. While this analogy does capture the fact the Father and the Son and the Holy Spirit all have the same divinity just as water, ice, and steam are all the same substance of H₂O, it fails on so many other levels.

Another common analogy for the Trinity comes from things that have a three-ness about them. The cloverleaf is the most famous example, but others have used apples or some other fruit. Yes, the cloverleaf has three parts or lobes, and they are of the same substance, but we are comparing God to a thing. Likewise, one could describe a peach as the skin, the flesh, and the pit. The problem with these analogies is that the persons of God would be reduced being parts or components, as if the Father and the Son and the Holy Spirit somehow form a greater whole known as the Trinity. There is no greater whole than the Father, Son, and Holy Spirit.

There is also a tendency to associate each Person of the Trinity to a function. Often this comes from a 'politically correct' perspective, but some see it as an analogy. To avoid using masculine references such as He, Him, Father, and Son there are those who redefine the Father, Son, and Holy Spirit as the Creator, Redeemer, and Sanctifier. Can we say, for example, that creation was solely the domain of the Father? Absolutely not. The most bothersome problem with this redefinition of the Trinity would be the existence of God before anything was created, before anyone needed redemption, and before anyone needed sanctification. Defining God by these titles makes Him beholden to His own creation. Creation cannot exist apart from God, but saying God is the Creator, Redeemer, and Sanctifier implies that God cannot exist apart from creation. Absurd!

- Fr Booth