

TRADITIONAL CHAPELS IN ALABAMA

Our Lady of Lourdes
Roman Catholic Chapel
Montgomery, Alabama

St. Francis of Assisi
Roman Catholic Chapel
Cullman, Alabama

St. Pius V
Roman Catholic Chapel
Birmingham, Alabama

S C H E D U L E O F M A S S E S

10:30 A.M. - Rosary
10:45 A.M. - Mass
(ONLY on first Sunday
of each month)

6:00 A.M. - Mass
(EVERY SUNDAY)
12:30 P.M. - Mass
(EXCEPT on first
Sunday of each month)

9:10 A.M. - Rosary
9:30 A.M. - Mass
(EXCEPT on first
Sunday of each month)

THE SIXTH SUNDAY AFTER PENTECOST
July 16, 1995 - - - Green

Weekly Bulletin # 363

In order to go to God we must reflect God. In order to be holy we must allow God's holiness to work itself out in us. In order to see reality and truth we must have something in us of God's reality and truth. "They that worship the Father," says our Lord, "must worship in spirit and in truth." We must be real people, as God is a real God; we must be true as God is true. All the pull is the other way; the world wants us to be sham people, false and shallow. The world, which is most of the time concerned with unreality and untruth, never stops trying to force its ideas upon the believing soul. The believing soul has to put up a barrier of unbreakable faith or the unreal will lead off the mind. We here speak of the mentality of the world, and this is the creation of the people who live in it. The world as such - let us remember - is the creation of God.

By faith we come to have a deeper understanding of what truth really means. Faith is something much more than just not-a-lie. Faith is something much more than just not-a-heresy. Faith is something much more than just not-a-hypocrisy. The saints were true in the sense of being what God meant them to be. And because they were true they could see the world about them as it really is, as it is in God's sight. Truth is not only something which we can see (like a watch telling 'true' time or a set of scales giving a 'true' balance) but it is something which we see BY. In the light of God's truth we see truth. The world, however false its ideas and however shallow some of the people in it, makes true sense. This is because God made it, and it conforms to something in God's mind. It is a 'true' presentation.

Let us be aware that faith which sanctity asks for IS NOT AUTOMATIC. Faith is planted in our souls at Baptism but it has to be worked upon by responding to grace. The perfection of faith IS ASKED FOR; it is not mechanically extracted. Nothing is mechanical about sanctity. It all has to be willed, deliberately undertaken and developed. The grace to be holy is there - indeed - but its development depends on how generously we respond to it: - - ON HOW MUCH WE WANT TO RESPOND TO IT.

In this whole business of sanctity, the text which we need to keep most in mind is the one in which our Lord says that He is "the way and the truth and the life." There is no other way, no other truth, no other life. It is not as though He merely pointed out the way and then left us to stumble along it!:: HE IS IT! If we live in Christ we have found the way. Nor does He merely point to some vague, distant, hidden truth, and then leave us to break our brains trying to work it out!:: HE IS IT! If we live in Christ we have found the truth and our true selves. Nor is the life which He offers some sort of super-planetary, outer space life: it is the life He lived on earth among men (HIS HUMANITY!!!!) and still lives among us. The Divine Nature of Christ did not ever come to the assistance of His Human Nature. This is essential to remember when we speak of the example of Jesus Christ to us. It is because of this fact alone that we are able to share it, and to be instructed by His Human Nature. In this way He can become our very life. That is exactly what He is to the saints.

LORD, GRANT US MONKS! LORD, GRANT US HOLY MONKS!, LORD, GRANT US MANY HOLY MONKS!