

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)
10:00 A.M. - Mass

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

THE THIRD SUNDAY AFTER THE EPIPHANY
January 21, 1996 - - - Green

Weekly Bulletin # 386

The rule of life for the Catholic who would live the fullness of his life is to seek Christ and to be united to Him, by daily prayer, by daily reading and reflection, by the frequent use of the sacraments, especially of the Most Blessed Eucharist, and Penance, and by doing the will of God. No higher program is necessary to reach sanctity. Anyone of whom it could be said at the end of his life - - "he did the will of God" - - is perfect.

And we must be clear about this; there is no other way of being perfect. All the exercises of religion we have mentioned - prayer, reading, the sacraments, daily Communion, the Sacrifice of the Mass - - however holy in themselves, are only means to an end. Their use and practice, however frequent and fervent, do not constitute holiness. They are a great help to holiness, but holiness itself is something quite different. Holiness is something which affects every moment of our life, something which is rooted in the depths of our being. It is a permanent union with God, a constant abiding in Christ by lovingly doing His will, ALWAYS AND IN ALL THINGS.

This alone will make our life fruitful. We see the saints praised for their great works; we are told of their great talents, their organizing ability, their keenness of intellect, their excellence of judgement, their literary skill, and their extensive learning. They are famous for their ingenuity, their originality, their initiative, their miracles, their apostolic success, their power over souls. In a word, they are presented to us as great men and women - and they truly are. And we are tempted to think that the possession or the achievement of such greatness, if it is not holiness itself, is at least an essential part of it. The truth is quite otherwise. In point of fact, while some of the saints had some of these things, yet none of these things is sanctity. For sanctity, as revealed to us by our Lord's teaching and EXAMPLE, is to live in union with Him by faith, by hope, by love, by humility, by obedience, by simplicity, and by complete abandonment to His will. It is important to consider the doing of the will of God from the point of view of daily practice.

1. Confessions are heard before Masses on Sunday, however, for the present this is possible only when Abbot Leonard is present to do so. Until such a time when the new priests receive permission to hear confession I beg you to be patient with this inconvenience.

Please be reminded that the Sacrament of Penance is not to be taken lightly. Who is it that is without sin? Who is it that does not need to plead forgiveness? Who is it that does not need the graces that surely flow from the reception of the Sacraments?

2. We always welcome our good Visitors, and we always pray that God will bless and protect them, and look after them while they are on their journey. We would respectfully point out to our Visitors that our monastery is bound to the observance of the Holy Sacrifice of the Mass solely according to the form ordained by the Council of Trent. The fact that it is said in the Latin language, has no bearing on the real reason why we are so protective of the Tridentine (Council of Trent) Mass. In all rites, ceremonies, and usages, the Monastery wishes to adhere without exception to the established forms of Holy Tradition, cherishing the ancient and venerable as fitting for the Divine Cult, and shunning novel and strange forms as alien to Catholic Tradition and unworthy in the expression of the Catholic Faith. At the same time, we are firmly committed to the avoidance of all attachment to those ancient rites and obsolete interpretations of the SENSUS CATHOLICUS, which, today in some places, are emphasized and are being practiced as orthodox and proper tradition.