

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

SEXAGESIMA SUNDAY
 February 11, 1996 - - - Purple

Weekly Bulletin # 389

SEPTUAGESIMA

Continued from last week's Bulletin #388

After one has reached the conclusion that the Creator God really does exist, then one must come to a better understanding of What - or Who - the Creator God is, and he tries to reduce the Creator within the realm of description. But the creature is at a serious disadvantage in his effort to describe That which brought him to be. The disadvantage becomes even greater because he is trying to describe That which he has not ever seen or had direct contact with. The difference between the creature and the Creator cannot be measured: the One is without limits and is infinite, while the other is totally limited and is quite finite. For the finite to attempt to describe That which is infinite would be somewhat like trying to squeeze the entire ocean into a thimble - totally impossible. However, the creature can turn to the works of the Creator, and from His works come to a very reasonable idea of the like of the Maker of the works he sees, for the works he witnesses are simply wonderful to behold, and they all have such a reliable and comforting quality about them. From His works we conclude that the Maker must surely be of the greatest beauty, intelligence, strength, power, concern and more. His works must be of the greatest construction, and clearly demonstrate that the works of other gods who claim creator abilities are of a most inferior and inconstant nature, even though they can be quite dazzling to the beholder. Lucifer offered "beauty" in the eating of the apple, and the momentary dazzlement of the confused Adam, caused him to choose, and he turned away from the greater beauty to the lesser beauty. Adam loved God. Adam loved God very much. Lucifer did not say bad things about God to Adam. If he had, he would have lost Adam. He simply dazzled Adam, and Adam looked away to his own great detriment, and to the detriment of us all. Through sin man continues this process.

The unflinching hand of experience has taught man with unfailing accuracy that the promises of the gods - all gods other than the one true and eternal creator God - no matter how dazzling they may appear to be, are of very short duration, and do not have any reliable and comforting quality about them. Witness the dazzlement of Adam at the wonderful promises of Lucifer - he no sooner got the so-called gift he was assured of than he had to run quickly to put clothing upon himself. Witness, also, how in the very midst of the dazzlement of sin and sinful pleasure we always find discomfort, dejection, and every degree of deep depression. The promises of other gods never succeed in giving us the fulfillment of the desires of our hearts.. Their painted promises are like the beauty of the ocean which invites us to drink of its deadly beauty.

In simple terms, sin is a turning away from the greater beauty to a lesser beauty. The process must be reversed if man is to ever return to his intended friendship with his Creator. We have often spoken of CONVERSIO - a turning. We turned away from, now we must turn back to, and penance is the proper method to bring this about. But "sorrow" for having turned away is insufficient. Therefore the only kind of penitence which is worth anything is conversion: a complete turning back to. Not just conversion FROM, but conversion TO. The penitence which stops short of remorse is not a true conversion, it is not a complete turn. For remorse to be effective it must be supernatural; it must go on to trust. To turn one's back upon sin (the lesser beauty) is one thing, and it is, indeed, a good start, but it will not help the creature (man) for long unless he, man, turns his gaze altogether and once again upon the greater beauty - towards grace. The "conversio" must be complete, not partial.