

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

SCHEDULE OF MASSES

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

6:00 A.M.
10:00 A.M.
Every Sunday
6:00 A.M.
7:00 P.M.
Holy Days

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

THE FIRST SUNDAY OF LENT

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Mass: Of Sunday; No Gl; Or (1) Sun. (2) A Cunctis (3) Living & Dead
(4) A Domo; Cr. Pref. of Lent

LENT

*"Between the porch and the altar, the priests, the Lord's ministers,
shall weep and shall say, Spare, O Lord, spare your people, and
shut not the mouths of those who sing to you."*

Joel 2:17



The man who loses his life in this world in order to find it again in Christ and in the next world has learned the principle of the spiritual life and of penance. He is allowing the seed to die so that it may begin to live. Such a man knows that self-indulgence cannot go hand in hand with living a Christ like life as a disciple of Christ lives. When discipleship is the main thing self-indulgence is dropped. This is only elementary reasoning. But before this significant decision is made, there is normally great conflict. There is conflict all along the line, because there is opposition from every sense and from every emotion. If the senses and emotions have been allowed their independence for years they will not readily come to heel at the command of a converted will. They have substituted their own particular gratifications for conscience over such a wide area that the reformed character will have to go back and UNLEARN all of the bad things that have been learned over the years.

Each appetite, whether physical or mental, has gathered strength in proportion as it has lived for itself. It has subtracted from the life of the whole, drawing to itself an energy which was meant to be distributed to others. The balance is consequently distributed. Thus an unregulated interest in food, for example, can make a man unfit for serious work or thought. It can be easily appreciated what havoc can be caused by the intemperate satisfaction of the grosser appetites. The result of all this is that some of the powers are stronger than they are meant to be, and others weaker. The strong rebel against the conversion of the whole, and the weak are too enfeebled to support the change. A drunkard finds it hard to turn to God in penitence not only because of the abiding pull towards drink but also because of the lack of pull towards any something other than drink. He has exhausted what were meant to be reserves.