

## 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.  
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 FIFTH SUNDAY AFTER PENTECOST

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Mass: Of 5th. Sun; Gl; Or: Sun, St. Paulinus; A Domo; Credo; Pref. Trin.

Penance is to be judged more by what it gains than by what it renounces or gives up, and if it is forced by circumstances to drop this or that renunciation it is being invited by God to advance in the interior virtues of patience, obedience and humility. To think of penance as GIVING UP and not as GIVING is to look too much at the deprivations and not enough at Him from Whom the deprivations are made.

An important point, not to be overlooked in the consideration of penance, is one's use of TIME. Peoper use of one's time certainly enters in when practices of penance are under scrutiny. Even though all things must be done with prudence and well ordered descretion, we must never forget that life was given to man for the solitary purpose of achieving personal sanctification and salvation. Each man has been given a certain amount of time in which he can fulfill this purpose. Therefore, time is an element of the highest importance, and it must be used wisely and properly. Time should be used penitentially - which means that time must always be used primarily for the salvation of one's soul: in a proper balance of prayer, work and recreation. The penitential discipline does not discourage work or recretion. Certainly the penitential discipline encourages prayer and the things of God - more - than it discourages the things of the world.

As we look toward a nourishing atmosphere that should be found in monastic living around the home family circle, one might give consideration to some of the following:

Even on negative grounds the HABIT of playing cards, golf, soap operas, shopping, and all such like which takes a sizable slice out of the day or night should be strictly mortified! From the positive point of view the mind and body must be given something better than the merest margin for the exercise of religion. The man who plays longer than he works and prays has got his life on a false balance. When such a man goes to prayer his approach is liable to be as false as the proportions of his life are false. In prayer he will CONTINUE to be superficial, easily deterred, light-minded and hasty. His prayer will be just another game!

Think of the man who does not even play, but who is idle for long periods of time. Such a man will of necessity be correspondingly idle when he prays. Having no reserves he will soon find that his prayer is quite empty - just as he is empty. Taking its substance from the rest of his life, the prayer of the man who has nothing to do will be just a blank sheet of paper.

And the man who is busy-busy-busy, who is always indulging in debate, argumentation proving somethine to somebody, defending, researching, inevitably brings his restless mind and soul into his prayer. Anger, suspicion, disquietude, inferiority complex, superiority complex control every fiber of his mind and heart.. In prayer, such a man repeats meaningless words in a senseless repetition of useless pius formulas.

People who continue such a pattern in the use of their life's time must - - really must - - STOP! and they must be willing to take the advise needed to help them stop. Such a life must be understood to be quite detrimental to one's sanctification and salvation.

Next we shall consider work.