

## 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	6:00 A.M. and 10:00 A.M. Every Sunday	9:10 A.M. - Rosary
10:45 A.M. - Mass		9:30 A.M. - Mass
(ONLY on First Sunday of each month)	6:00 A.M. - 8:00 A.M. - 7:00 P.M. Holy Days	(EXCEPT on first Sunday of each month)

The FOURTH SUNDAY AFTER PENTECOST  
June 28, 1998 - - - Green  
Mass of Sunday, Gl. Cr. Pref Trinity

Weekly Bulletin # 515

If our prayer has no result, the fault is not God's but ours. There may be three reasons for this: either we are at fault ourselves, or we pray in a wrong manner, or we ask for the wrong things.

We must know what we are offering to God - we must not pray thoughtlessly, without attention, and with dissipated minds. The important point is, not WILLFULLY to be distracted, nor deliberately to suffer dissipation of spirit. (Example: one cannot pray properly while the television is on in the same room, or the record player, or the radio.) This is thoughtless prayer. How can God listen to us if we do not even listen to ourselves, and do not really what we are saying? The mind can only think of one thing at a time. If it is to focus its attention upon God, then God must be the thought of that moment, and any other thought must not be allowed to intrude. Two thoughts cannot exist parallel to each other at the same time. The human mind is not capable of such. If two thoughts could possibly exist parallel to each other at the same time, then there would be no need to speak against distractions. It can be no honor or joy to our Holy Guardian Angel to present such distracted prayer to God. Even for our own sakes we must avoid inattention, for wilful distraction at prayer is sin, and gains for us not grace, but punishment. But distractions that are not willful, but which happen against our will, do not rob us of merit or of satisfaction, or of the fulfillment or our petitions, but only of the enjoyment and sensible sweetness (consolation) of prayer.

In the second place, we must be earnest about our prayers, we must throw our hearts into them, IF WE ARE TO BE HEARD. We must pray zealously and with real desire; and such zeal does not consist in the multitude of the prayers we say, but in the part our will takes in them. ZEAL IS THE SOUL OF PRAYER. God listens to the heart, not to the lips.

In the third place, our prayer must be humble. We come to God as beggars, NOT AS CREDITORS; as sinners, not to strike a bargain on terms of equality. Much caution must be taken with those prayers or devotions which guarantee response for the prayers said. Such prayers or devotions seem to place God under obligation to us for having taken the time and the trouble to lift up our minds and hearts to Him. Humility is not necessarily the foundation upon which such prayers of "guarantee" are said - we expect from God - - - we are not trusting in God's divine providence and love.

The fourth important characteristic of prayer is trust and confidence. God, Himself, wills that we should pray, and wills to listen to us. We are His creatures and His children. We know far better than we the value of this claim of ours to be heard, we must remember that His Divine Mercy has the first and the decisive word. With regard to temporal favors, let us be on our guard against two mistakes: first, praying unconditionally for such favors, which under the circumstances may be hurtful to us; and secondly, imagining that it is altogether wrong to pray for them. It is quite alright to pray for temporal favors, provided that we include the Will and the Wisdom of God in the answer we receive.

The fifth mark of prayer is courage - and this we will discuss in the next Bulletin.