

## 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. and 10:00 A.M.  
Every Sunday

6:00 A.M. - 8:00 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 NINTH SUNDAY AFTER PENTECOST  
August 2, 1998 - - - Green  
Mass of Sunday - G. Cr. Pref Trinity

Weekly Bulletin # 520

THE FOLLOWING TRACT BY ST. VINCENT OF LERINS, BOTH BECAUSE OF  
INTEREST AND IMPORTANCE SHOULD PERMIT AN INTERRUPTION IN OUR  
USUAL DISCUSSIONS ON PRAYER AND SELF-DENIAL.

### AUTHORITY AND TRADITION VERSUS HERESY BY

St. Vincent of Lerins - - - - - A.D. 430

I have, therefore, continually given the greatest pains and diligence to inquiring, from the greatest possible number of men outstanding in holiness and in doctrine, how I can secure a kind of fixed and, as it were, general and guiding principle for distinguishing the true Catholic Faith from the degraded falsehoods of heresy. And the answer that I receive is always to this effect: that if I wish, or indeed if anyone wishes, to detect the deceits of heretics that arise and to avoid their snares and to keep healthy and sound in a healthy faith, we ought, with the Lord's help, to fortify our faith in a twofold manner, firstly, that is, by the authority of God's Law, then by the tradition of the Catholic Church.

Here, it may be, someone will ask, Since the canon of Scripture is complete, and is in itself abundantly sufficient, what need is there to join to it the interpretation of the Church? The answer is that because of the very depth of Scripture all men do not place one identical interpretation upon it. The statements of the same writer are explained by different men in different ways, so much so that it seems almost possible to extract from it as many opinions as there are men. Novatian expounds in one way, Sabellius in another, Donatus in another, Arius, Eunomius and Macedonius in another, Photinus, Apollinaris and Pricillian in another, Jovinian, Pelagius, and Caelestius in another, and latterly Nestorius in another. Therefore, because of the intricacies of error, which is so multi-form, there is great need for the laydown of a rule for the exposition of Prophets and Apostles in accordance with the standard of the interpretation of the Church Catholic.

Now in the Catholic Church itself we take the greatest care to hold THAT WHICH HAS BEEN BELIEVED EVERYWHERE, ALWAYS AND BY ALL.

That is truly and properly "Catholic", as is shown by the very force and meaning of the word, which comprehends everything almost universally. We shall hold to this rule if we follow universality (I.E. oecumenicity), antiquity, and consent. We shall follow unversality if we acknowledge that one Faith to be true which the whole Church throughout the world confesses; antiquity, if we in no wise depart from those interpretations which it is clear that our ancestors and fathers proclaimed; consent, if in antiquity itself we keep following the definitions and opinions of all, or certainly nearly all, bishops, and doctors alike.

. What then will the Catholic Christian Do, if a small part of the Church has cut itself off from the communion of the universal Faith? The answer is sure. He will prefer the healthiness of the whole body to the morbid and corrupt limb.

But what if some novel contagion try to infect the whole Church, and not merely a tiny part of it? Then he will take care to cleave to antiquity, which cannot now be led astray by any deceit of novelty.