

## 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 TWELFTH SUNDAY AFTER PENTECOST

Weekly Bulletin # 523

Aug st 23, 1998 - - - Green

Mass of Sunday - - Gl. Cr. Pref. Trin.

The end of mortification is not to hinder or stifle. Mortification is not meant to spoil or destroy nature. Contrary to what some may prefer to think, mortification is not a negative thing. Mortification is not a negative way of living. Rather, it might come as a surprise to modern man's way of evaluating things, mortification is something quite positive, that is if the point of view is correct. Mortification is a help to nature, as it helps nature fight the enemy. Mortification guards and guides and directs nature. It is a source of education and improvement. A source of strength, mortification readies and disposes nature to persevere in all that is good. Properly exercised mortification restores nature as far as possible to the purity, the justice and holiness of its first condition - the condition enjoyed by our First Parents before the fall.

The constraint and violence to oneself and the sense of uneasiness that accompany mortification are, then, NOT ENDS and can accomplish nothing in themselves.

Man is born, both in soul and body, FOR HAPPINESS and FOR JOY, not sorrow. Happiness was man's original condition, and it is only in consequence of sin that all is otherwise today. Sorrow is only an accompaniment, not a goal, but a state of transition to glorious conquest and peace.

Still more light is thrown upon the nature and importance of self-denial when we consider the place it holds in the building up of a virtuous character, and of whatever virtue it is a part. Strictly, it belongs to no individual or particular virtue. It is necessary wherever force and power must be exerted. It is allied more especially with temperance and fortitude when inordinate passion must be extinguished and restrained, or when some difficult undertaking demands decision, courage and perseverance. Self-denial demands no more than what we must be and indeed desire to be - no more than the trouble we must take to become reasonable, chaste, noble men and good Christians. Self-denial, actually demands less of a good Christian, than training demands of the athlete. The suffering and the pain and the endurance and the SELF-DENIAL demanded of the athlete far outweigh the mortification of one who is working to save his soul. The ambition and desire of the athlete causes every pain and sacrifice to be endurable, and this (as St. Paul says - for an earthly crown). Why, then, does the Christian consider the difficulties caused by mortification and self-denial so unbearable? (and this for an imperishable crown!)

1. Monday, August 24, 1998 is the Feast of St. Bartholomew, the Apostle.
2. Saturday, August 29, 1998 is the Feast of the Beheading of St. John the Baptist.
3. Please pray for the Sick and Shut-Ins of our Chapels, especially remembering Al Sachs and Frank Nash.

TRADITIONAL ROMAN CATHOLICS MUST BEWARE LEST THEY  
LOSE THE SUBSTANCE BY GRASPING AT THE SHADOWS.  
NEITHER MUST THEY PRESUME THAT THIS DANGER IS OUT  
OF THE QUESTION FOR TRADITIONAL ROMAN CATHOLICISM!