

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)

SEPTUAGESIMA SUNDAY

Weekly Bulletin #547

January 31, 1999 - - - Purple

Mass of Sunday - Cr. Pref Trinity (Benedicamus Domino)

SEPTUAGESIMA

CATHOLIC LIFE EXPERIENCE -- HUMILITY

Humility is the foundation upon which all Catholic Life Experience rests. It is the virtue of the Saints. It is the virtue that MUST be acquired before anyone can achieve sanctity. Without humility, it is safe to say, every act we perform is a complete waste of time and energy. The absence of humility equals the presence of pride, and pride literally destroys every fragment of supernatural life. Humility is a difficult virtue, and is misunderstood more often and more completely than any other virtue. Because it leads a man to give place to others - to prefer others to himself; because it leads a man to deny himself for the love of God, humility is frequently identified with some form of weakness of character. It is considered to be an unmanly virtue - prissy and probably even effeminate. This is most unfortunate. Such feelings about the all important virtue brings discredit to the total understanding of the virtue. Too many of us find it difficult NOT to be influenced and affected by thinking of this kind, and in our hearts we harbor fear and distrust that humility is, after all, not a proper virtue for a strong man or a strong woman - probably more suited for the "strange" life lived by monks and nuns in monasteries and convents. If a man is somewhat timid or even a trifle weak or unfirm, we conclude that humility has probably affected his character. Timidity is a natural defect, it has nothing to do with humility. Timidity is a weakness of character. Humility is a strength of character. The practice of humility requires considerable strength of character and stamina. Our conviction of our own personal nothingness and unworthiness has nothing to do with our own natural sense of inferiority. HUMILITY IS PRIMARILY CONCERNED WITH GOD, NOT WITH OURSELVES! It is based on the greatness of God, not on our own feelings about ourselves. When concern with our own personal image enters in, then our consideration turns to the opposite of humility - PRIDE - which is the destruction of all virtue in man!

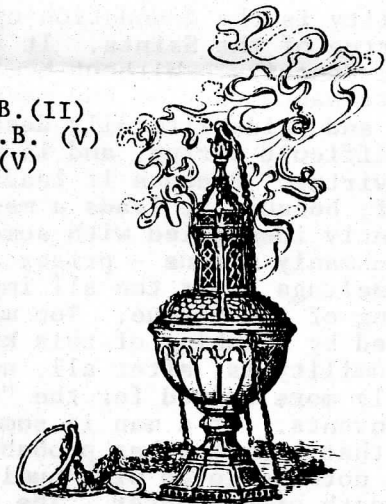
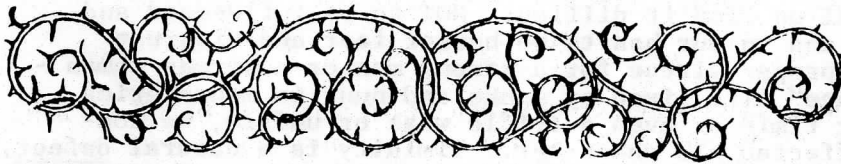
An inferiority complex has nothing to do with humility. Such a complex consists essentially in an unconscious flight from the repressed idea of one's inferiority. It is, therefore, involuntary and is most likely due to some suffering in childhood, an over-strict education or the like. In one's own mind, compensation for such a feeling of inferiority, sometimes manifests itself in an over-aggressiveness, or in a haughty and eccentric behaviour, or an overbearing appearance. There are times when an over-indulgent attitude can become evident. In every case, the behavior is a manufactured and compensating behavior, and a serious example of inability to face reality. Whether this inability is conscious or otherwise makes no essential difference - in either case it is a flight from reality. HUMILITY IS A SUPERNATURAL VIRTUE, AND CONSISTS IN FACING REALITY. IT CONSISTS IN FACING THE GREAT REALITY OF GOD AND OUR PLACE IN RELATION WITH HIM.

If a man (or woman) is temperamentally quick to action, vivacious, eager, capable, intelligent, industrious, and naturally gifted, he or she cannot help being aware of that fact - at least to some extent. When others notice outstanding abilities they usually render praise. To deny the presence of superior talents is not a virtue. It is foolishness. To boast of superior ability, of course, is wrong. Some persons are naturally gifted, and nothing dismays them, they are ready to undertake anything. It does not follow that they are wanting in humility. In fact, they may be very humble,

CANDLEMAS DAY

1. TUESDAY - FEBRUARY 2, 1999 IS CANDLEMAS DAY - THE FEAST OF THE PURIFICATION OF OUR MOST BLESSED MOTHER. It is the Day of the Mass of the Candles. The Feast of the Purification marks the end of the Christmas Season - (even though, this year, Septuagesima Sunday comes before February 2.)
2. Next Sunday is the First Sunday of February. Therefore, there will be no 9:30 A.M. Mass at St. Pius V Chapel in Birmingham.
3. Please pray for all the Sick and Shut-Ins of our Chapels, especially remembering Al Sachs, Mrs. Iva Roy and Josephine Spano.
4. Friday of this week is First Friday of February, and Saturday of this week is First Saturday of February. Therefore, Mass in the Abbey Church will be at 6:00 A.M. and 8:00 A.M. each day.
5. TODAY IS SEPTUAGESIMA SUNDAY! - the first day of an important period of time. Any Catholic worthy of the name, must reach a clear understanding of what kind of life a Catholic worthy of the name must live, and PRAYER should, indeed, it must be the pillar of strength in such a life. We do not here, mean a life filled and surrounded with all sorts of PRAYERS, but a life that has the composition of PRAYER in it. Prayer is the LIFTING UP of our minds and hearts to God - it is a constant thing, and because it is a constant thing, prayer affects the quality of everything we do, and raises everything we do from the natural level to the SUPERNATURAL LEVEL, which alone is pleasing to God. During Septuagesima, we should work to improve our prayer life.
6. MASSES FOR THE WEEK (Abbot Leonard's Schedule Only)

SUNDAY:	For the People of the Chapels
MONDAY:	For the Poor Souls
TUESDAY:	Dec. Joe Lilly
WEDNESDAY:	Dec. Father Paschal Ferlisi, O.S.B. (II)
THURSDAY:	Dec. Rt. Rev. Hilary Dreaper, O.S.B. (V)
FRIDAY:	Dec. Father Paul Koehler, O.S.B. (V)
SATURDAY:	Special Int. Paul Roy Family



indeed. They might very well realize that their talents and capabilities are God's gifts and that they owe everything to Him. Humility does not demand that such gifts (from God) should remain unused. They must be used for the greater glory of God. Humility does not call for self-depreciation. It does not consist in a low opinion of oneself. AS LONG AS ONE CONTINUES TO THINK BADLY OF ONESELF, ONE IS CONTINUING TO FOCUS ONE'S ATTENTION ON SELF. Humility is essentially a matter of forgetting one's self. It must NOT be judged on externals - - in ourselves or in others. There is only one certain test of the virtue of humility, and that is HUMILIATION. The acceptance of humiliation alone shows the depth and reality of our humility.

Humility is of all virtues the MOST VIRILE AND MATURE. It implies a capability to see ourselves as we really are, and in acting according to the way we see ourselves. When we see need for change, we are quick to do something about it. The weak character, the immature character, the self-conscious character, the over indulgent character has little in common with the truly humble man or woman, even though humility seems present.

Humility could be defined as a practical conscious awareness of the Divine. Whenever we meet with God or His Action - - whether in Himself, or in the events of our lives, or in our family members, or in our neighbor - anywhere and everywhere, or when we meet anyone at all - we humble ourselves, we bow down and we adore! The essential act of humility is to render homage to God, to acknowledge our subjection to Him and to give Him all glory. It is essential to the practice of this virtue that whenever we meet with God, or His action, WE ADORE - - HOWEVER VEILED OR HIDDEN THE APPEARANCES, OR HOWEVER PAINFUL OR CONTRARY TO OUR INSTINCTS AND SELF-INTERESTS!!!

Such is the attitude we MUST have if we have any intention - at all - of performing any act of mortification. Our Intention must be genuine. Our Humility must be genuine. Otherwise every act of mortification we perform will be of NO VALUE!!! And all will be a waste.

LENT

ALL OUR PRAYERS MUST BE ORIENTED AROUND THE CRUCIFIX BECAUSE THEIR VIRTUE COMES FROM THE SACRED PASSION, WHICH IS THE VERY FOUNDATION, THE SOURCE, THE ROOT OF OUR OWN PRIVATE PRAYERS AND THOSE OF THE WHOLE CHURCH.

(SPECIAL NOTE) All statements of observance and discipline which, from time to time, appear in the "Weekly Bulletin" of the Traditional Chapels in Alabama, have an official quality about them. They should not be viewed as private priestly opinions, nor should they be looked upon as resulting from any statement of preference of any individual or any group of individuals. Every statement concerning Catholic observance or Catholic discipline printed in the "Weekly Bulletin" is the result of research and careful study, and is as accurate a statement as can be made, so that the delicate norms of Holy Tradition can be preserved, and the confusing principles of modern theological teachings be rendered ineffective. **ACCURACY MUST ALWAYS BE THE UNDERLYING CHARACTERISTIC OF THE TRADITIONAL POSITION.** The promotion of personal likes or dislikes serves only the purpose of reducing, or completely destroying, credibility in official Traditional teaching. The "Weekly Bulletin" follows as safe a guide as is possible or available at the present time. Therefore, special care is taken not to impose rules which bind Catholics more seriously in disciplinary matters than those which the Church **HERSELF** imposes. **GOD GIVES THE ORDERS THAT PENANCE MUST BE DONE!** **The Church has the right and the authority to specify how and what.** We must not presume to make the laws more binding than what the Church does, and no individual has the right to oblige under serious sin when the Church does not. The Church has the right to change disciplinary laws She has made, **AS LONG AS THE CHANGE IS NOT AGAINST THE TEACHING AND THE WILL OF CHRIST.** **Former practices of penance are MOST meritorious and STRONGLY recommended, but they CANNOT BE IMPOSED UNDER PAIN OF SIN, if the Church says otherwise.** **EVERY individual is encouraged to follow the former discipline of Lent.** Therefore, baring excess and being guided by the norms of discretion and prudence we set forth the current Lenten Regulations.

FAST

In keeping with the obligation of doing special penance in reparation for our many sins, the Church obliges us to fast on certain days throughout the year. All persons over twenty-one and under fifty-nine years of age are bound by the Law of Fast - unless their health or the nature of their work prevents them. This means that on a fast day they may have only one principal, or full meal and two smaller meals. They may eat meat at the principal meal, except on days of complete abstinence. At the two smaller meals (which when taken together should not equal the principle meal in quantity) they may not have meat. Eating between meals is not permitted, but liquids, including milk and fruit juices, may be taken at any time of a fast day. In former times this law was binding under sin. **Even though the Church has relaxed this law, it is very strongly recommended, that the daily fast be carefully observed as in former times.** **THE COMPLETE DISREGARD OF THE PRINCIPLE OF FAST SIMPLY CANNOT BE WITHOUT SERIOUS SIN!!!**

ABSTINENCE

The customary discipline concerning **ABSTINENCE** is that **NO MEAT** be eaten on all Wednesdays and all Fridays of Lent. This was the **LAW**, and it was binding under sin. The Church has relaxed this law, and **SERIOUS OBLIGATION (SIN) NOW EXISTS ONLY ON ASH WEDNESDAY AND GOOD FRIDAY.** Fridays during Lent should be days of **SPECIAL EFFORT** with regards to penance and sacrifice. **IT IS VERY STRONGLY RECOMMENDED THAT THE PRACTICE OF ABSTINENCE BE CAREFULLY OBSERVED AS IN FORMER TIMES.** Such an observance means: **NO MEAT OR ANY DISH IN THE PREPARATION OF WHICH MEAT ENTERS.** It must be noted that under the present dispensation it cannot be properly said that a person commits serious sin when not observing the Regulations of Abstinence, but as above, **THE COMPLETE DISREGARD OF THE PRINCIPLE OF ABSTINENCE SIMPLY CANNOT BE WITHOUT SERIOUS SIN!!!**

EVERY TRADITIONALIST PRIEST, BROTHER, SISTER OR LAY-PERSON HAS THE VERY GRAVE OBLIGATION OF GIVING A GOOD EXAMPLE TO ALL THOSE CATHOLICS WHO HAVE DEVELOPED A COMPLETE DISREGARD FOR THE PRINCIPLES OF FAST AND ABSTINENCE.

✠ CHRIST THE KING MONASTERY ✠

SUGGESTED READINGS FROM SCRIPTURE FOR EACH DAY OF LENT: (Traditional Chapels in Alabama)

<u>ASH WEDNESDAY:</u>	Joel:	2:12-19
	Matt:	6:16-21
Thursday:	Isiah:	38:1-6
Friday:	Isiah:	58:1-9
Saturday:	Isiah:	58:9-14

FIRST WEEK OF LENT: - - - -

Sunday:	II Cor:	6:1-10
	Matt:	4:1-11
Monday:	Ezech:	34:11-16
Tuesday:	Isiah:	55:6-11
Wednesday:	Exod:	24:12-18
<u>EMBER DAY:</u>	III Kings:	19:3-8
Thursday:	Ezech:	18:1-9
Friday:		
<u>EMBER DAY:</u>	Ezech:	18:20-28
Saturday:	Duet:	26:12-19
<u>EMBER DAY:</u>	Duet:	11:22-25
	II Mach:	1:23-27
	Ecclus:	36:1-10
	Dan:	3:47-56

SECOND WEEK OF LENT - - - -

Sunday:	I Thess:	4:1-7
	Matt:	17:1-9
Monday:	Dan:	9:15-19
Tuesday:	III Kings:	17:8-16
Wednesday:	Esth:	13:8-11 :15-7
Thursday:	Jer:	17:5-10
Friday:	Gen:	37:6-22
Saturday:	Gen:	27:6-40

THIRD WEEK OF LENT: - - - -

Sunday:	Eph:	5:1-9
	Luke:	11:14-28
Monday:	IV Kings:	5:1-15
Tuesday:	IV Kings:	4:1-7
Wednesday:	Exod:	20:12-24
Thursday:	Jer:	7:1-7
Friday:	Num:	20:1-3:6-13
Saturday:	Dan:	13:1-62

FOURTH WEEK OF LENT: - - - -

Sunday:	Gal:	4:22-31
<u>LAETARE SUNDAY:</u>	John:	6:1-15
Monday:	III Kings:	3:16-28
Tuesday:	Exod:	32:7-14
Wednesday:	Ezech:	36:23-28
	Isiah:	1:16-19
Thursday:	IV Kings:	4:25-38
Friday:	III Kings:	17:17-24
Saturday:	Isiah:	49:8-15

FIFTH WEEK OF LENT: - - - -

Sunday:	Heb:	9:11-15
<u>PASSION SUNDAY:</u>	John:	8:46-59
<u>Statues Covered in Purple</u>		
Monday:	Jon:	3:1-10
	John:	7:32-39
Tuesday:	Dan:	14:27-42
	John:	7:1-15
Wednesday:	Lev:	19:1-25
	John:	10:22-38
Thursday:	Dan:	3:25-45
	Luke:	7:36-50
Friday:	Jer:	17:13-18
	John:	11:47-54
Saturday:	Jer:	18:18-23
	John:	12:10-36

HOLY WEEK

<u>PALM SUNDAY:</u>	Matt:	21:1-9
	Phil:	2:5-11

SACRED PASSION

Matt:	26:36-75
	27:1-66

Monday:	Isiah:	50:5-10
	John:	12:1-9
Tuesday:	Jer:	11:18-20

SACRED PASSION

Mark:	14:32-72
	15:1-46

Wednesday:	Isiah:	61:11
		63:1-7
	Isiah:	53:1-12

SACRED PASSION

Luke:	22:1-71
	23:1-53

HOLY THURSDAY:

I Cor:	11:20-32
John:	13:1-15

GOOD FRIDAY:

Osee:	6:1-6
Exod:	12:1-11

SACRED PASSION

John:	18:1-40
	19:1-42

HOLY SATURDAY:

Gen:	1:1-31
	2:1-2
Exod:	14:24-31
	15:1
Isiah:	4:2-6
Duet:	31:22-30
Matt:	28:1-7