

## 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)

SUNDAY AFTER ASCENSION

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Mass of Sunday - Gl. Cr. Pref. Ascension

## Next Sunday Is

## *Pentecost Sunday*

A man may say 'I choose God', and imagine that from that moment on the Holy Spirit is going to take over. A man may say within himself, 'I have made the Nine Fridays. I have made the First Saturdays. I say the Bridgetine Prayers faithfully. I never miss the Rosary - and all of the rest. Surely this shows that I have made my choice!' From that moment on, that man is likely to imagine that God takes over; that no further effort is necessary and that there is nothing more that he need do or is even expected to do: HE IS SAVED! He has a guaranteed passport to heaven!!!

When a man says 'I choose God' he MUST understand that he must want God to be praised in every creature, in every happening, in every place, in every pleasure, in every success and in every failure, and he must desire this at every moment of every day and every night. When a man says 'I choose God' he must understand that he places everything that concerns himself entirely subject to God. He chooses to know what God lets him know; he chooses to suffer what God wants him to suffer. He chooses to accept whatever - no matter what it is - God lets him have for the running of his spiritual and physical life.

Throng of people - throngs of good people otherwise - say this kind of thing every day. They read 'Choose God' in their prayer-books. They say it on the way to church. They say it on their way home from work. But for most of them, the words are hardly more than a mantra - a sacred formula believed to invoke the divinity; a formula having a magical quality about it. Very few people really mean what they say. If they meant what they were saying and were faithful to what their words signify - they would all be saints. Remember - only saints enter heaven! But what happens to the rest of the people ?? Does one dare answer this question?

When a saint says 'I choose God' he is really saying 'I am not going to choose any more; my happiness consists in letting God choose.' 'My will is to do the will of Him Who made me. I live, now not I, but Christ lives in me. I choose, now not I, but Christ chooses for me. I have chosen to be identified with the choice God has made for me.'

Is this a shrinking from responsibility? Is this a running away from life - with life' decisions and crises and commitments and obligations and life's razor-edged loyalties? Do people think thusly when they leave the world to enter a monastery or a convent? NOT QUITE! Such thinking is a shrinking form of selfishness. Such thinking fails to realize that we are all still obligated to deal with the realities of life according to the plan prepared by God Himself! Nobody is exempt - argue however much you wish to argue. Upright men and women are not running away from anything! They are running toward something! And once a man has FULLY COMMITTED himself to the choice of God, he does not have to worry very much any more about the choice he made which denies him the usual pleasures of creatures and things and money and power! However, the choice he made in no way immobilizes him in such a way that he will not move until he sees a clear SIGN!!

It is not enough to say 'I choose God' and then sit and hope for the best. We must go on meaning it. We must go on living it. We must go on doing it. For one reason or another we can go on for years choosing the recognized symbols of God's will (the Nine Fridays, the First Saturdays, the Holy Water, the highly indulgenced prayers, the "guaranteed" prayers and all the rest) but in the very last analysis fail to choose God HIMSELF as we ought. We must go beyond symbols, but symbols are pushed at us as being at the core of religious life - especially today, and especially in most traditionalist centers. When the reality of God is placed before us as THE true and only Reality - which it is - THAT IS WHAT THE THRONGS OF PEOPLE RUN AWAY FROM!-- even good traditionalist church going people. The Reality of God frightens people, especially those caught up in the unreality which surrounds them. The Reality of God is a threat to the unreality of the throngs. It is only the love of God and the love for God that we should have in us - IN ALL OF OUR VERY BEING - that will make us deny ourselves and drive us to running away from the unreality that surrounds us and overwhelms us.

'I choose God' has got to be more than a simple formula to be clutched at in moments of emergency - in moments of sickness or death or depression or disappointments or failures. Only when in dire straits do we turn to God. Choosing God has to be more - much, much more. It must be the instinctive - the enduring - movement of the soul towards the Creator and the works that come from His hand. 'I choose God' reaches out to every created effect - EVERYTHING!! 'I choose God reaches out to every experience, every emotion, every thought - EVERYTHING!

What is said here does not mean that one must go about all the day long and every day thinking of God and always considering Him. It might well be that our work circumstances might be such that God reaches our thoughts and our consciousness but rarely during the day. This is possible, and it is not unusual. It is not a sign weakness on our part. One need not worry about it, provided it is involuntary.

SO LONG AS GOD CAN READ IN OUR HEARTS: "I CHOOSE YOU, MY GOD, BEFORE ALL THINGS - - all else will be keep in proper perspective. God searches the HEART OF MAN - only - THE HEART OF MAN