

**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 FIFTH SUNDAY AFTER PENTECOST

Weekly Bulletin # 568

June 27, 1999 - - - Green

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

In the past we learned that there is a great difference between a prayerful man and a man of prayer, and we learned how it is that a prayerful man can easily remain on the purely natural plain even while, externally, performing all of the right spiritual things. In the same manner, there is a great difference between charitable works and works done in charity. Works done in charity further the virtue which prompts them; they further the love of God as well as the love of others; they increase love of God. Charitable works are the works that are usually performed by the throng, and are performed for the natural reward and the natural acclaim they usually prompt in others. Since it is our hope and purpose to advance in the religious life, we should strive, first and foremost, to develop the virtue of charity. We can see development in the virtue, by the reaction of those around and about us. Those who are around us eventually reflect back to us our tolerance, our consideration for others, our gentleness, our helpfulness, our courteousness. The Christ-life in us should show itself to others (and to us in some measure) in our good manners - as well as in the more heroic and self-sacrificing virtues that we possess. When in a line-up with others with whom we live, where do we place ourselves? Where do we place our wants and desires? Without any show on our part, are we ready to step aside and let others step ahead of us? or do we find ways - usually quite ingenious ways - to work others over into changing their conveniences into better accord with our own conveniences? Do we find ourselves rearranging things around and about us so that they will turn out to be more suitable to our own personal arrangement of things? Do we use our physical ailments - - or our contrived physical ailments - to maneuver others into conformity? In the matter of eating, how tolerant are we of the tastes of others? Do we try to forge the tastes of others to be much like unto our own? Do we really comprehend what it is "to give" or "to bend" or do we have only a dictionary definition comprehension of such characteristics? Do we truly comprehend the spiritual demension of charity, or do we preach it and teach it until we reach the threshold of personal survival and personal convenience and preference?

Our prayer develops our charity, and our charity develops our prayer: and in a joint movement of love we mount to Love Itself - for God is Love! If our charity remains undeveloped, then it must follow that our prayer life, even though it has ALL the external forms of good and proper prayer, remains undeveloped, shallow and quite fruitless: "EVEN IF I SHOULD GIVE MY BODY UP TO BE BURNED, AND HAVE NOT CHARITY!!!" By charity of the spirit we serve one another, and serving one another we fulfill the law of Christ. St. Benedict says in The Holy Rule: "In honor we prevent one another."

The connection between charity and humility is extremely close. Oftentimes humility and charity actually work as one. If, in truth, one is charitable, he is, in truth, humble; and if, in truth, one is humble, he is, in truth, charitable, and thus, one is very much in union with Christ Who humbled Himself, becoming obedient unto death. The moment one fails in charity act acts arrogantly, full of self-will, demanding his rights and preferences, placing himself (in any way) before any other, he steps outside the humility of Christ and is therefore left to work out the consequences of his self-interest and self-opinion. He is left in his gnawing fear that - some day - he might meet up with his better!

If there is real virtue within ourselves, we should not have to force ourselves to acts of humility to prove our virtue; our true virtue of humility should make us choose (without even thinking upon it) to be hidden, ready to be humbled, happy to be neglected and forgotten. It should never occur to us to maneuver ourselves into position - any position. It is understood that in the world, the mad scramble for position and importance and money makes all talk of spiritual humility a matter of the highest foolishness. It is also true that all of us, in one way or another, are infected with the world's way of thinking. But we must make a decision. Are we to remain enslaved to the thinking of the world, or are we to follow the path of salvation? We must decide whether money is to be our guide, or popularity, or self-importance, or whether we shall let Grace operate in our souls. Our priorities will eventually dictate the course of action that we will take.