

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 SEVENTH SUNDAY AFTER PENTECOST
SOLEMNITY OF ST. BENEDICT - WHITE
July 11, 1999

Weekly Bulletin #570

Mass of St. Benedict - Gl. Cr. Comm Sun. Pref. St. Benedict



Happy St. Benedict's Day

The Mysteries of Christ's life are something more than mere historical events. If we consider these mysteries exclusively in their historical aspect, the life of Our Lord, as related to us by the Evangelists, will be to us much the same as would be the meagre record - historical record - of the acts and words of any other great and good man, whose fate excites our pity and whose heroism stirs our admiration.. It would be that and nothing more. But the incidents narrated by the Evangelists are something more than the lifeless facts of history. The narratives have a life-giving potency that do not and cannot belong to the ordinary contingent incidents committed to the pages of human records. They are not something transient, having no other reality than an aptitude to furnish materials on which to build up an argument or from which to construct a theory or dramatic presentation.

The events which make up the history of Christ's mortal life are much more than all this. Far from being "dead" facts they are a perpetually energising force in the world. They are, as it were, a typical and dramatic REPRESENTATION of the experiences that the christian soul must go through in the process of "divinisation". To be for us what it was for the Evangelists, the life of Christ must not be solely an external objective event which we contemplate or meditate upon, but an internal experience which we undergo. The phases of that life are to be reproduced in our own personal experiences if we are to be faithful to our christian vocation - - that is, if we are to correspond to God's designe in our regard and follow the spiritual path that He has traced out for us. This is the constant theme of St. Paul's teaching..

As the Church is ever re-enacting during all the ages (in the annual presentation of the Liturgy), the life story of her Divine Spouse - - undergoing in the Mystical Body what He suffered in His Natural Body, so it must be, too, in some measure, for every individual Christian that lives in real unity with Christ. It was thus that the saints understood the life of the Divine Master. They not merely contemplated the life of Christ - they lived it! This was the source of the immense sympathy they were capable of experiencing for Him in His different states in His life. They felt in a certain measure what He felt, and what is true of Our Lord's life considered as a whole must be true in no imperfect or limited matter of that which was the supreme and crowning mystery in that life - - namely (and among others) His Resurrection. The Resurrection cannot be looked upon merely as a fact in Christian history. It is and always has been a phase of living Christian experience, not only for us, but for all the Saints of earlier times. As is said of the Resurrection, the same should be said for all the other points in the life of Jesus Christ. The Birth of Christ is not just another fact of Christian history. Christ's life in Nazareth did not produce a series of events that are worth no more than honorable mention. The tragedy of the Passion, the terrific drama of Calvary, and all of the other events surrounding the life of Christ have always been able to yield fruitful results, it is true, but they have always imparted spiritual impulses when meditated upon, and were always the principal causes of sanctity.

The wonderful Scriptural readings of Advent - for ages - filled the Saints with a longing, and they waited for the great coming. They lived the expectation. The Advent narratives were not just so many parts of an interesting pageant. An empty pageant that was each year brought to the attention of the hearers. The Saints lived the expectation. It was not a matter of taking things out of storage and put in place to bring back to mind a particular historical moment - somewhat like putting the flag out on the Fourth of July, to remind us of the War of Independence. In their preparations before His Birth, the lives of the Saints were given further adjustment as they anxiously awaited the appointed moment. Their souls were filled with emotion and the intensity of their gladness they experienced was genuine and incomparable when they bent over the Manger and gazed on the Face of the newly born Babe. In their joy they overlook the wretched conditions of the stable. The concern of the Saints was great and serious during the three days the Boy Jesus was "lost", and they went about looking