

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 ELEVENTH SUNDAY AFTER PENTECOST
August 8, 1999 - - - Green
Mass of Sunday, Gl. Cr. Pref Trin.

Weekly Bulletin # 574

Catholic Experience – Of the Humanity of Christ Part II

Proper use of the imagination is important for anyone who wishes to make use of mental prayer - - which is, meditation. But souls, imperfectly guided - as many, especially today, even amongst traditionalist catholicism - usually are - can easily fall into the mistake of dealing with a purely imaginative and intellectual way with the mysteries of the Life of Christ - - (and OF THE LIFE AND WAYS OF THE HOLY MOTHER OF CHRIST ---- witness the countless unreliable visions and apparitions of Mary today). If we do not have a clear understanding of WHAT union with God means, and if we do not really desire union with the Divine God, we will surely over-emphasize the human and the exterior characteristics of the Person of the Saviour. This tendency is very pronounced among non-Catholic writers and spiritual leaders. This tendency is also very pronounced among many of our present day traditionalist catholic leadership and people. The over-use and the improperly guided use of the Catechism is another cause of serious problem. The Catechism is not a spiritual reading book. The Catechism is not a meditation book. The Catechism cannot give directions concerning the interior life.

It happens more times than not that souls think they are really seeking God when what they are actually seeking is their own perfection: the perfection of their own human qualities. What these souls are truly in search of in all of their own spiritual exercises is some sort of immunization against moral disaster, and feelings of comfort and serenity which result from such practices. They feel safe. Very frequently love of self, not the love of God, is the inspiration of the spiritual endeavour of too many devout Catholics. The fear of hell is oftentimes the motivating force behind many of our church going catholics. Loss of the heavenly "reward" is the reason for much of our spiritual work. There are many souls who practice spirituality conscientiously and they persuade themselves they are seeking union with God. More than anything else, these souls are looking out for themselves. The truth of the matter is that few souls are truly aspiring (as the saints have done) after union with God in any intimate form. Spiritual preachers and religious teachers relieve themselves of their responsibilities after they offer Sacred Scripture to the people to read, they stress the LAW; they tell the people what the people must do, but they fail to tell the people how to fulfill the requirements of the spiritual life. The people are told (in truth) that all of their answers are found in Scripture. The people are also advised to read holy books, and the people are told that in the reading of all such good books, they will receive all the nourishment they need for salvation. However, very few spiritual preachers and religious teachers give time to the training of souls as to how to read Scripture and holy books, and as a result, sincere Catholic souls often turn good sound Catholic practice into what could be classified as superstitious.

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