

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 TWENTY-FIFTH SUNDAY AFTER PENTECOST Weekly Bulletin # 588
SIXTH SUNDAY AFTER EPIPHANY
November 14, 1999 - - - Green
Mass of Sunday Gl. Cr. Pref Trin

CATHOLIC EXPERIENCE - - PURITY OF INTENTION

NEXT SUNDAY will be the Last Sunday after Pentecost - the LAST Sunday after Pentecost for the present year - A.D. 1999 - - the LAST Sunday after Pentecost for the last time in the present 1000 years. Next Sunday is quite significant - not simply because it is a SPOT on the page of the history of mankind - it is not a matter of informational importance or curiosity. It is a matter of serious significance because it deals with each one's need to examine purpose. It deals with evaluation - God's evaluation concerning the condition of His creatures.

"A certain man said to Him: Lord, are they few that are saved?" (St. Luke). We, too, should like to know the answer to that question, but being what we usually are, we seek the answer more from curiosity than to our advantage. A far more important question for each of us ought to be: "WILL I BE SAVED - - LORD?"

Now, reaching eternal salvation demands sacrifices; therefore, the Son of God came amongst us, not to satisfy our curiosity, but to show us how to win salvation for ourselves, and so He made reply: "Strive to enter by the narrow gate: for many, I say to you, shall seek to enter and shall not be able. But when the Master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: Lord, open to us; and he, answering, shall say to you, I know you not, whence are you?"

Here the happiness of heaven is compared to a guest-house, and the difficulties which oppose those who try to enter are symbolized by the narrowness of the door. Those who do not make a great struggle to get in, will be left outside and when the door is closed they will be sent away as unknown strangers! Dare we ask: Why were such ones called - UNKNOWN STRANGERS? Dare we ask also, Is there any danger that we may be called - UNKNOWN STRANGERS - also? and for what reason?

Some of those who have been sent away do not keep the peace but persist in being allowed to enter. They resent being called "STRANGERS", for they argue: "We have eaten and drunk in Thy presence, and Thou hast taught us in the streets." Some who have been sent away might also observe, "Look at us, Lord, we have proclaimed Thy name in the streets,; we have fought long and hard for the return of Thy Kingdom. We have always been Thy friends. We are Thy compatriots - dear Lord. We have heard Thy words and have been treated familiarly by Thee. Should we have to remind Thee that we have always been willing and determined to fight in Thy behalf? Thou knowest that we stand ever ready to conquer all obstacles that confront Thee, Jesus! Thou knowest that we stand ready to fight - indeed, to conquer for Thee, Jesus!"

But what is the use of knowing the Son of God? Of what importance is it to be His compatriots and familiars, to have walked down the street with Him, to have followed anyone who cries out "Behold there He is, or here He comes. Look, rest assured He will manifest Himself at such and such a time and in such and such a place. Behold, come, believe that He will manifest Himself - you will be safe!" But, have such one - have we - practiced the doctrine which He taught? Have such ones - have we - ever made a real effort to CONQUER THE MULTITUDINOUS PROBLEMS THAT EXIST IN THEIR (OUR) INTERIOR LIVES? Have pride, impurity, self-love, selfishness, anger, envy, sloth, and all the rest - - have these ever been conquered? How intense has been their (our) effort to conquer these faults? Hence the reply will continue to be repeated: "I know not whence you are; depart from me, all ye workers of iniquity."

Some will still continue to persist: "Lord, Lord, have we not prophesied in Thy name? and cast out devils in Thy name? and done many miracles in Thy name?" These are they that have pretended to have acted in the name of Jesus; to have been His disciples and apostles; they have worked for Him; they have prophesied the great coming; they have been His foot-soldiers! Why should such as they be sent away? Surely there must be some mistake! And here comes the answer: "I never knew you: depart from me you that work iniquity."

HOW IS THAT POSSIBLE!?

"Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the Will of my Father Who is in heaven, he shall enter into the kingdom of heaven." If they are turned away, it is because they have not done the Will of the Father. Today, it is a mistaken conclusion of too many traditionalist people, that all that needs to be done to make the gift offering acceptable to the Father is to place the gift on the Altar of Tradition. NOT SO!

Certainly all traditionalist people - HOWEVER SPLINTERED THEY MAY BE AMONGST THEMSELVES - can be described as members of a spiritual society, and the society claims to have Jesus for its head. But for most traditionalist people the observance of their religious life is a purely personal, privately interpreted and EXTERNAL THING. It is quite true that most traditionalist people confess