

Christ the King Abbey

(Traditional Benedictines)

(St Francis of Assisi Chapel)

Cullman, Alabama

Every Sunday:

6:00 AM and 10:00 AM

6:00 AM Daily

Holy Days of Obligation:

6:00 AM - 8:00 AM - 7:00 PM

Our Lady of Lourdes Chapel

Montgomery, Alabama

10:45 AM

Only on first Sunday
of each month

St Pius V Chapel
Birmingham, Alabama

9:30 AM

Every Sunday except
first Sunday of each month

NINETEENTH SUNDAY AFTER PENTECOST

Weekly Bulletin #902

September 25, 2005 – Green

Mass of Sunday; Gl; Cr; Pref. Trinity

Jesus, Mary, I Love You! Save Souls!

For those who want to believe, no argument is necessary.

For those who do not want to believe, no argument is possible.

(Part 7)

The recapturing of our lost sonship with God after having lost it by sin is indeed a mystery, marvelous beyond speaking. God in His infinite wisdom and resourcefulness can draw good from evil, and strange as it may sound, our sins have a mission of mercy to accomplish. Saint Paul says: “For those who love God everything that happens to them will somehow become a source of some good.” And Saint Augustine, commenting on the above words, adds: “Yes, everything, even their sins.” And this is true, because for people of good intention and proper will, their failings – their sins – will contribute to make them more humble and more prudent in the future, and in that way their sins may ultimately prove to be but blessings in disguise. Our unfortunate failings will teach us how to shun certain dangers, having learned where the dangers and our weaknesses are to be found. Through our sad own experiences we will also know how to divert others away from the pits into which we ourselves have fallen. In this way, the LIFE OF GRACE is spread from one son of God to another son of God. The LIFE OF GRACE, please take note, as we speak of it here, is to be distinguished from the State of Grace.

It is sad to note that the Life of Grace is not the lot of everyone. There are many who live only in the fringe areas of “sonship”. For them, falling into sin and going to confession afterwards is only a matter of legalism. They use the Sacrament of Penance only as a means of reestablishing legal eligibility for the benefits of “sonship”; they use the Sacrament of Penance only as a means to reinstate themselves in the State of Grace. Woe to him who is motivated by such persuasions. Woe to him who thinks that the foundation upon which the Kingdom of Heaven is built is but a book full of legalisms. Christ Himself said: “The letter kills!” The Sacrament of Penance simply must not be used only as a means to reestablish one’s legal relationship with God. True remorse of conscience, true determination to avoid sin in the future, true determination to stay clear of certain people, places, movies, books, TV programs, Internet sites, and other things that lead to sin may all be in the subliminal and ineffectual workings of the mind, but in most cases such sentiments are not found in the heart. If reinstatement to the love of God is merely a matter of legal importance, then such people as here described are correct in their approach. Easy to understand, also, that with such people, their concern – oftentimes quite weak – is that they will be legally upstanding at the moment of death. Such ones seem to forget the words of warning found in the Gospel of Saint Luke: “For with the same measure that you shall measure withal, it shall be measured to you again!” If love is not the motivating force in the heart of man, to speak of remorse and a firm purpose of amendment is a waste of time for him. He will live by his legalisms, and he will die in his legalisms!

Saint Jerome, explaining the paradoxical words of the Proverbs: “Even the just (saintly man) will fall seven times a day,” proposes to himself these questions: “If he is a saint, how does he fall seven times a day? And, if he falls so often, how can he still be called a saint?” And he solves the problem by saying: “A man is always entitled to be called a saint, provided he REPENTS and gets up after every one of his falls!” May we add a dimension which Saint Jerome surely takes for granted: if he repents from his heart, not just in his mind! And so we arrive at the logical conclusion that there are two genuine ways of being saintly and of pleasing our God of love: the first is not to sin, and the second is to always get up with true sorrow of heart and a stout and fervent purpose of amendment after each fall.

As we have said before: the Catholic Religion is not a set of rules. If in life we live by rules, duty, obligation, and legalisms, so in death we will be judged by the same standards. If, however, in life our inclinations and our way of life are determined by the love of God that resides continually in our hearts, then in death we will be met with and judged by Eternal Love! “For with the same measure that you shall measure withal, it shall be measured to you again!”