

Christ the King Abbey

(Traditional Benedictines)

www.christthekingabbey.org

Cullman, Alabama

Every Sunday: 6:00 AM and 10:00 AM

Daily: 6:00 AM

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

Third Sunday after Epiphany
January 24, 2010 – Green
Mass of Sunday GI; Cr; comm St Timothy Preface Holy Trinity

Weekly Bulletin #1132
*O Lord, uphold us and our
absent brethren.*

THE POWER OF PRAYER

By

RICHARD GRÄF, CS.Sp. Part 22
1957

With great generosity, then, we should abandon ourselves, absolutely to the divine will. Dying thus to self we are rewarded a hundredfold. And it is in prayer that we are paid so richly. Submission to God's will makes the light of faith grow increasingly brighter within; and when we come to pray we experience the reality of divine love. When Christ, the Day Star, rises in our hearts (2 Pet. 1, 19), in these hearts of ours that hunger for light and joy, He will illumine them in such measure as to inflame them with love and draw them mightily to Himself. Even faintly to touch God with one's heart, says St Augustine, is great blessedness. God is the life (1 John 5, 20); He is come that we may possess it superabundantly. That life is meant to flow out unceasingly upon the world, and yet here we are pining away in the desert! "My soul is as earth without water" (Ps. 142, 6). Prayer it is that will enrich us with fuller understanding of the mystery of God (Col. 2, 2). "They shall be inebriated with the plenty of Thy house" (Ps. 35, 9).

If in the natural order genuine love is pure unalloyed happiness, it should in the supernatural order also be capable of filling our hearts with happiness. In the struggle to reach the nobler life no theory avails: life has to be pitted against life if the higher, grander ideal of living is to rise superior over the lower. How, for example, could we overcome the strong allurements of passion if we had not a stronger, more comprehensive attachment with which to dispel them? Experience of life offers countless proofs that mind and will are in the long run quite powerless against the force of love. Why then do we not take literally Christ's great commandment: "Thou shalt love the Lord thy God with thy whole heart"? We are content with the least, the lowest grade of love, that of the will. And yet our wills cannot hold us for the space of three Our Fathers in the presence of the Person we address in prayer. Our Blessed Lord asks for our whole heart, the whole man. As it is, we have diluted the strong wine of our love for God to such a degree that there remains scarcely any more love, only a little goodwill. That makes the Christian life no easier: or if it does, it is only for the moment. In the long run things are harder.

He who refuses to take love seriously cannot take Christian faith seriously either. Without love everything is reduced to a level of compulsion, of hard and uphill constraint. In love there is a lofty buoyant strain, an element of exuberant joy. "Blood of Christ inebriate me, intoxicate me"! Wherein lies the thrust, the penetrative force of Christianity? Faith that works by love is the dynamic force which triumphs over the world (1 John 5, 4). Only we must always return in prayer to drink from the spring whose water is life (Apoc. 21, 6). "God is incomprehensible, incalculable in His glory and majesty. He who has experienced God is bathed in the sunlight of life and can never leave his side". He is rooted and founded in faith and in love (Eph. 3, 17). His house is built upon rock (Matt. 7, 24); nothing can confound Him. But how will the man who lives in the dark, upon whom the sun of life has not yet arisen, be able to enlighten others? How will streams of living water flow out from him upon the world if his broken cistern does not contain enough water even to slake his own thirst? How make his Christian faith capable of attracting others if he himself has scarcely tasted of the "heavenly powers"? Our Blessed Lord presents himself before us, inviting; we have only to come to him. He who within himself experiences naught of Christ has failed the test.



LET US ALL BE WARNED.

Next Sunday is Septuagesima Sunday, and marks the beginning of the penitential season of the year. During the Lenten Season, we are instructed to bring back to mind our awesome duty to attend to our personal holiness of life. For every created man personal holiness — sanctification — must be each one's main concern. Therefore, if there be holiness in us, what need have we to dread death? Only those who have failed to achieve holiness of life, who are WITHOUT HOLINESS, have reason to fear death — a dreadful day, indeed, for all such.

For one to be of proper disposition, one must have clearly in mind what God WANTS of HIM. Such a one must not listen to the objections raised by others in criticism of his spiritual life. This concern must be brushed away. Let us look only to ourselves when it comes to the matter of our own personal holiness. How other people respond to their CALL TO HOLINESS IS SIMPLY NOT ANY OF OUR BUSINESS except that we pray for them. Our obligation is to look after OUR OWN ANSWER to the CALL to Holiness. It is not our business to make guesses as to what others are doing about their call. We must not wait to respond to God's grace and call. St. Augustine prayed: "Lord, make me holy — but not just yet." St Augustine was taking a very great risk, to be sure. One can, like St Augustine, go on saying "not yet, Lord" for so long a time that one forgets what God expects of him. In the same way one can go on saying, "I cannot do this!" for so long a time that one finally begins to believe that all such is really impossible. Then, of course, such a one will cease to feel the urge and the need to be holy, and for him the flow of grace stops! — putting an end to every thought of doing the Will of God.

Seriously speaking, — Man was made for God!

Seriously speaking, — Man is obliged to obey the Will of God.

Seriously speaking, — The salvation of one's immortal soul must be given the upper most importance in the life of that one.

Seriously speaking, — What could be more important than to think about one's eternal dwelling place?

Seriously speaking, — How many there are who give this no thought whatsoever?



On January 21, 2010 — the Feast of St. Agnes — Father Michael Sautner OSB celebrated the Twentieth Anniversary of his Vows as a Benedictine Monk. Let us all pray for Father Michael OSB.

This anniversary is a clear demonstration of true monastic example — an example of stability of mind and heart; an example of solid conviction and determined intention of life; an example of understanding the "Vows of Stability, Conversion of Life, and Obedience"

His Total Conversio.



1. There will be Catechism class after 10:00 AM Mass this morning.
2. If you want candles blessed on Candlemas Day, February 2, 2010, please bring them nicely wrapped with your name upon them by Sunday January 31, 2010.
3. Please, in your charity, continue to remember the dead and injured victims of the Earthquake in Haiti.
4. Please pray for all the Sick and Shut-ins of our Chapels. LET US ALSO PRAY FOR EVERYONE. It is not for us to determine who to leave out of this prayer.
5. MASSES FOR THE WEEK: (Father Abbot Leonard's schedule only)

SUNDAY:	For the People of our Chapels
MONDAY:	Dec. Brother John Collins O.C.S.O. (3)
TUESDAY:	Special Int. Father Michael 20 th Anniv of Vows
WEDNESDAY:	For the Poor Souls
THURSDAY:	Special Int. Mary Sue Gately
FRIDAY:	Dec. Jewel Cassie Lynn
SATURDAY:	Special Int. Patricia Jones

A Thought To Remember ...

The Value Of The Heroic Act

If a man devotes his life to working either directly or indirectly for the salvation of souls, and reaches such a degree of detachment from self that, without neglecting his own perfection, he leaves to others the satisfactory value of all his actions, prayers, and sufferings, that man draws down abundant graces on the world and he himself reaches a high degree of sanctity, far higher than he would have attained had he sought only his own advancement.