

# 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 of Lent  
March 7, 2010 – Purple  
Mass of Sunday no Gl; Cr; Preface of Lent

Weekly Bulletin #1138

## THE POWER OF PRAYER Part 26

RICHARD GRÄF, CS.Sp.

For the laity.

A few samples of children's efforts at prayer may be given. Little three-year old Wolfgang visits our Lord in the church regularly with his mother when out shopping. Ready to leave he kneels quickly on a bench and takes leave of the Saviour . . . "Of the Holy Ghost. Amen. Dear God, bless papa and mamma also. I will be back shortly. Mamma too will be back shortly and darling aunt too. Of the Holy Ghost. Amen." One of his night prayers: it was during the war, his father was a soldier on the eastern front. Uncle B. is a neighbour. "Of the Holy Ghost. Amen. Dear God, bless papa and uncle B. also; send papa good comrade. Make papa bring with him bike and motor bike for Wolfgang, and a whole lot of little buckets and shovels." Another night prayer: the father had returned on leave and wished before returning to the army to make a fairly long journey to visit relatives. The mother thought it would be too costly; she got worked up and wished to make it clear by voice and gesture that the journey was not feasible. The father, a quiet man, let the storm pass over without a word. Wolfgang witnessed the scene; that night he knelt in his cot and prayed: "Of the Holy Ghost. Amen, Dear God, help daddy; mamma chekey (cheeky) with him. Of the Holy Ghost. Amen."

A young lady teacher abroad gave German lessons to the little daughter of a noble family. The child was extremely intelligent but had not yet begun school though she had been admitted to Holy Communion at a comparatively early age. The mother accompanied her regularly to the altar. This day the little one showed no signs of finishing her thanksgiving; and though the mother told her it was time for them to be going, she pleaded for a few extra moments. The mother waited and then gave her another sign it was time to get home, but the child excused herself again. "What had you to say to Our Lord to-day that you kept me so long?" asked the mother when they were in the open. "Mamma" the child replied, "you know the lovely German story of Red Ridinghood the teacher told me yesterday, I had of course to tell it quickly to Jesus to-day."

As the children grow older their speech and conversation with the Saviour assume naturally a different form. Little Pete, seven years of age, reports to *his* spiritual Father on how he prays:

"I say to Jesus: I will be good at my books each day; I have to be, seeing that I receive You each day into my heart. But I am not yet able for all my lessons; I still make mistakes in spelling. I will be careful, so that You can see the progress I am making. I love You, dear Jesus, with my whole heart... At home I am not too bold, though daddy is often angry with me because at meals I get up without leave and because I quarrel with Otilie. I should be punished for this, but so far have not been and I hope I won't be . . ." Or:

"Dear Jesus, I love You evermore. I love Your Mother too. But I don't know if You love me. I still have so many faults. I don't always obey when told not to quarrel with Otilie but to leave her alone. We have once actually come to blows; I won't behave like that again, I promise, dear Saviour. I am as lazy as a marmot, and often sulk when it comes to learning my verbs. I contradict nurse, and am self-willed when told to eat my soup or fish. But I will do my best to improve, holy Jesus, so that You may be glad when You see how I go to Holy Communion each morning." At Mass he prays: "Holy Jesus, grant that I grow up big and sensible; keep and bless daddy and mammy, Hans and Otilie and all the others."

At night he says the Rosary for his father's conversion, adding after each mystery: "Dear Jesus, convert daddy." At the end of the Rosary he prays: "My Jesus, let me die rather than commit a mortal sin." When he has to leave the church at the end of a visit, he says: "Holy Jesus, I would like to stay longer with You, but I have to learn my lessons. I won't forget You and will work for You. The priest says that we pray when we work, provided we work for You." A short time before his death his father asked him what he was talking to God about: "About you," he whispered.

1. There will be Catechism class today after the 10:00 AM Mass.
2. There will be an Oblate meeting after the 10:00 AM Mass this morning.
3. **Next Sunday is the second Sunday of March. Daylight Saving Time begins next Sunday morning. Turn clocks FORWARD one hour. In the Spring, "you spring forward."**
4. March 12, 2010, is the Feast of St. Gregory the Great, a Benedictine saint.
5. Passion Sunday is March 21, this year; because of this, the Feast of St. Benedict is transferred to Monday, March 22, 2010, and the Novena in Honor of St. Benedict will begin March 13, 2010.
6. **Stations of the Cross and Benediction of the Blessed Sacrament every Friday night of Lent at 7:00 PM.**
7. Please pray for all the Sick and Shut-ins of our Chapels. Pray also for the injured and the dead victims of the earthquakes that have recently taken place.
8. **MASSES FOR THE WEEK: (Father Abbot Leonard's schedule only)**

SUNDAY:	For the People of our Chapels
MONDAY:	For Bishop Robert McKenna OP
TUESDAY:	Dec. William Youngblood
WEDNESDAY:	Special Int. Alfred and Aurora Krebsbach
THURSDAY:	For the Poor Souls in Purgatory
FRIDAY:	Dec. Brother John Collins OCSO
SATURDAY:	Dec. Rama Coomaraswamy



As we speak of penance, we must also speak of joy. When we speak of joy in religion we do not speak of the spontaneous up rush of delight at the appearance of something wonderful in our lives. The joy we speak of here is the joy which our Lord tells us we must cultivate when we do penance, which we may even have to assume in order to hide our feelings of melancholy. We must show washed and shining faces when we fast, indicating to the world that penance is not such a terrible burden as it is made out to be and that if only people went in for it more they would find they need lose nothing of their happiness.

Penance does not have to be advertised as a universal healer. But it does have to be preached. Preaching penance by word of mouth is not everybody's call, but preaching it by the good humor which is known to accompany it may well be the call of many more than in fact respond to the summons of penance. Looked at from the opposite angle, nothing could be more putting-off to those who are setting out on the way of the spirit than to note the sour and sullen aspect of those who have presumably been practicing prayer and penance for years. May God deliver us from SAD SAINTS. In today's good and true Church, unfortunately, we find a goodly number of people who demonstrate the kind of sadness we here speak against there is a hardness in the eyes of too many of our practicing Catholic people. This is not appropriate for one who is a chosen one of God. In the Traditional Church of yesteryear, the more people practiced penance, the greater seemed to be the joy and peace reflected in their eyes!!!

"Offer to God," the Cure of Ars used to say to the sisters who worked for him "only what you can offer gladly." This injunction admits of more than one interpretation, but a meaning which cannot be denied to the words is that the penances which are beyond a JOYOUS rendering had better not be attempted at all. If my generosity is not equal to showing gladness in sacrifice, even if the gladness is forced, my generosity is not of the kind that can profitably offer voluntary penance. Better in such a case that I acknowledge the fact, make an act of humility, and look about for expressions of service and love which are within my more limited range.

*A Thought To Remember ...*

**The fact that renders hell so terrible is that the damned are constantly and continuously constrained to gnaw and chew and tug forever at the one realization that they have lost GOD FOREVER.**