

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

SECOND SUNDAY AFTER SUNDAY

April 18, 2010 – White

Mass of Sunday GI; Cr; Preface of Easter

Weekly Bulletin #1144

THE POWER OF PRAYER Part 28

RICHARD GRÄF, CS.Sp.

FOR RELIGIOUS

Training in prayer, even in the case of religious, often leaves much to be desired. In convents for women, especially, a great deal of prayer is undertaken; detailed instruction is given during the postulancy on prayer and on methods and systems of prayer, but too little is said about a life of prayer. Method is made so much a part of meditation that one is led to believe that the essence of mental prayer consists precisely in a careful observance of a series of rules: if you keep these well you have meditated well! What is meant to serve as a stay, an introduction, is made into an end in itself, so that progress in prayer is rendered difficult and even impossible. The result in many cases is that religious who have spent some thirty years and more of fervent religious life meditate in exactly the same way as they did during their novitiate, even not so well, as they ruefully confess. Hence for many souls encouragement to break away from method acts as a tonic.

In not a few Religious Congregations the burden of vocal prayers of obligation, mostly to be said in common, is a heavy one. We do not object to vocal prayers as such; but criticism might be leveled at the many additions made over the years to the number of obligatory prayers. These "trimmings" constitute in themselves almost as heavy a burden as the original prayers. With the considerable active work religious have to face and the number of vocal prayers they have to say, it is difficult to find a moment in the day for silent, personal prayer. They have to rush their work in order to be in time for community prayer; and prayer has to be hurried so that work can be punctually resumed. So prayer is crowded by work and work by prayer. No wonder, then, that despite goodwill and the many graces to be had, one sees in these places so few signs of a really interior life; it has in fact little chance to develop owing to a lack of inner calm and recollection. Edel Quinn, an heroic legionary of our own time, once expressed surprise on visiting a convent that the nuns' order of time was so laden and that so little time was allotted to real prayer. She writes: "The Sisters' work is doubtless a prayer; but don't you think it a pity a religious Sister has so little time for real uninterrupted communion with God?" (*Edel Mary Quinn*, by Bishop Suenens, p. 44).

"What must I do, asked a nun once, in order to pray well? I would dearly love to do so." She was told she must attend first to the prayers of obligation, and when these vocal prayers were finished she should not impose any further ones on herself; but if time permitted, let her speak with our Lord as inclination and opportunity prompted. In surprise and unbelief she asked if that were prayer; and when assured that real prayer begins when the prayer book is shut to, she breathed a hearty *Deo gratias*, adding: "I would gladly have prayed so this long time but did not trust myself to do it, believing that such procedure was not prayer. Prayer, I thought, was only what you find in set texts and in prayer books." "If in the green wood they do these things, what shall be done in the dry?" (Luke 2: 31). □

TRUTH

The intellect of man was made for truth. Man naturally craves for truth. He yearns for certainty of knowledge. Doubt and uncertainty are among the bitterest trials of man on earth. The intellectual beatitude of man consists in the possession of perfect truth. This he will find in God alone!

The truth that most concerns man is that which pertains to his eternal destiny. This truth he must learn from his God and Creator. God alone, Who made us, knows the reason why He made us. He alone can tell us the destiny that awaits us. Some things, of course, God does not make known to us. But God has revealed His truth to us. He has founded His Church to teach His truth to us. When this truth comes to us through Divine Revelation and the ministry of the Church it is called dogma.

Dogma, then, is the defined truth that comes to us through the authority of God. It is the positive teaching of revealed religion. It is the sum total of all the truths which God teaches to man. Dogma is not opinion! It is not the teaching of human authority! It is not theory! Positive truth is not subject to debate.

He who knows the true meaning of dogma can never object to it. Dogma does not bind the mind; it frees it. It promotes the activity of the mind. It does not curtail the sphere of human reason. It simply describes the boundaries that separate truth from error. A church without dogma has no reason for its existence.

Christ said to the first ministers of His Church: "He that heareth you heareth Me; and he that despiseth you despiseth Me." The authority of the Church does not enslave the human mind. It opens to the mind the realms of divine truth. Dogma does not hinder progress in science, nor does it place restrictions to the works of mathematics. Mathematics bids us believe that two and two make four.

I am not free to believe that two and two make five. What would happen to the science of mathematics if everyone were free to apply his own whims to the solution of its problems? It would certainly become an absurdity. Much more can truly be said of religion! □

Father, I do believe! — help me in my unbelief!

1. There will be Catechism Class this morning.
2. Friday April 23, 2010 is the Feast of the Dedication of our Abbey Church. Please pray for God's protection.
3. We shall continue to remind you to do some spiritual reading DAILY. Find a good spiritual book and then obtain the approval of it from one of our priests. This reading must become a daily practice in your lives!
4. Please pray for all the Sick and Shut-ins of our Chapels. LET US ALSO PRAY FOR EVERYONE. Let us pray for ALL the priests and religious men and women of the world. NO MAN, WOMAN, OR CHILD SHOULD BE LEFT OUT OF OUR PRAYER
5. MASSES FOR THE WEEK: (Father Abbot Leonard's schedule only)

SUNDAY:	For the People of our Chapels
MONDAY:	Special Int. Vinita Kelley
TUESDAY:	For George Vespalic
WEDNESDAY:	Special Int. William and Kathy Maddux
THURSDAY:	For the Poor Souls in Purgatory
FRIDAY:	Anniv. of Dedication of Abbey Church
SATURDAY:	For Bishop Robert Fidelis McKenna OP Nameday

A Thought To Remember ...

Many souls think that love consists simply in saying: "My God I love Thee." No! No! No! Love is sweet, and love acts and moves because it loves, and everything that love does is done because it loves. Therefore, in our work, in our rest, in our prayer, in our consolations, in our distress, in our pain, in our sickness, in our humiliations, all these acts give constant proof of the quality of our love. The proof of our love is in the disposition in our action. If souls really understood this they would advance in perfection rapidly and become better associated with the Redemptive work of our Lord!