

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

FIFTH SUNDAY AFTER PENTECOST

Weekly Bulletin #1154

June 27, 2010 – Green

Mass of Sunday GI; Cr; Preface Holy Trinity

THE POWER OF PRAYER

RICHARD GRÄF, CS.Sp.

Part 33

1957

Usually it is easier and apter to reach the Father through Christ than to make immediate contact with Him. If only indeed we were with Christ! He who is with Christ is also with the Father. The Son is the brightness of His Father's glory, the figure of His substance (Hebr. 1, 3). Where Christ is, there too the Father and the Holy Spirit are (2 Cor. 6, 16). "We will come to him and will make our abode with him" (John 14, 23). He says expressly: "He that seeth Me seeth the Father also" (14, 9), for He and the Father are one (10, 30). The Saviour as Man is not the goal, even in prayer. Here, too, He is but Mediator with the Father; we do not stop short at His Sacred Humanity but are led beyond it as a matter of course. He leads each soul in its own way to the Father, to the Holy Ghost, to the Most Holy Trinity.

More important than the theological reasons for directing our prayer to Christ (apart from special leading) is, it would appear, a psychological one. We mortals are not made for ethereal isolation but for companionship. "It is not good for man to be alone; let Us make him a help like unto himself" (Gen. 2, 18), "Woe to him that is alone," says Ecclesiastes (4, 10). We can do without many things, but not without a fellow being. "The man of depth, says Nietzsche, needs friends unless he have God with him." There is scarcely a sadder lament than that mentioned in the gospel: "I have no man" (John 5, 7); "I am alone in the world." Man is truly dependent on his fellow man if his growth is not to be stunted.

Men have caught sight of God's invisible nature as it is known through his creatures (Rom. 1, 20). All things are a mirror and an image of God. In the visible creation man is so *par excellence*. "Let us make man to Our image and likeness" (Gen. 1, 26). If God is love (1 John 4, 8) and we are His image, then love which is His greatest and most fundamental attribute (humanly speaking) must also be the first feature portrayed by man. The human heart needs an object outside itself if its love is to flower. And so Adam, despite the satiety he enjoyed in paradise, lacked a fit companion to share his love. He was solitary, alone; he had no fellow with whom to engage in familiar conversation. "But for Adam (despite the creation of irrational creatures) there was not found a helper like himself" (Gen. 2, 20).

Only the lover is impelled to magnanimous action. Through the love that inspires him he can develop to their fullest extent the latent powers within him; whereas with him who has no fit object on which to lavish his affections the finest talents lie fallow. The faculty to love, without an object to love, is rather a frustration. Only the absorbed lover or the fanatical hater yields to no mediocrity or compromise. Love alone incites us to pass beyond the calculations of our egotism and become unselfish. Those who have none to love are held fast in their own *ego*, whether they will it or no.

THE HOLY SACRIFICE OF THE MASS

The Sacrifice of the Mass actually starts with the opening prayers of the Canon. The uncovering of the Chalice by the Celebrant indicates that preparations for the Offertory are about to begin. From the very start of the Canon there are two dominant themes in the action of the Mass: (1) GIVING TO GOD and (2) RECEIVING FROM GOD. The gifts that we give are ourselves and the Crucified Christ; the gifts that we receive are the Body and Blood of Christ. By giving bread, which is the very marrow of the earth, and by giving wine, which is its very blood, we are giving the two substances which have most traditionally nourished us, and thereby we are equivalently giving ourselves.

The ancient and unchanging sequence of the Canon Prayers contains the heart of the Mass, namely, the Consecration. Through the words and the Action of the Canon, the celebrant accomplishes the great work of the Mass: the bringing of Christ, Himself, down on our altars that we may offer Him to God - - - in the Mass we offer God to God! Our gifts of bread and wine, representing ourselves, are transformed (*transubstantiated*) into the Body and Blood of Christ. Then the celebrant offers Christ, and ourselves in union with Christ, to God.

Communion follows the Consecration, for throughout the Universe, the sacrament follows the sacrifice. Before the food we eat can become the sacrament which nourishes us, it must, first be sacrificed, that is, plucked up from its roots, and then admitted to the knife and the purging fire. By receiving Holy Communion, after the sacrifice of the Mass, we come to realize, in the truest sense of the word, that we live by what we slay. For Christ on the Cross is the victim slain by our sins. Through His merciful power we live by His death. In Holy Communion the celebrant and the people have consumed the Divine Victim offered to God in sacrifice. And thus it is now completed, for Christ, the Light of the world, has been sacrificed, and because of His sacrifice we have life in us.

1. There will be Catechism class today after the 10:00 A.M. Mass.
2. Today is the Feast of Our Lady of Perpetual Help, let us go unto our Blessed Mother and ask her for all the help and God's graces we need in these serious times we live in.
3. Tuesday, June 29, 2010 is the Feast of Saints Peter and Paul. Saint Peter and Saint Paul are the Founding Fathers of our Holy Church. Therefore, it can be assumed that they have the greatest interest in the welfare of that Holy Church and are the best suited to do something about the crushed state of affairs which have evolved in that Church over the past several decades. It is most important that we, by our prayers to them, present the seriousness of the matter, and expect from them, in the Name of the Crucified Christ, that they do something about it!
4. Thursday, July 1, 2010 is the Feast of The Most Precious Blood of Jesus. Another occasion for special prayer. Let us beg our Blessed Lord to cleanse our sins away from us and to fill our souls with His saving grace.
5. Friday, July 2, 2010 is the beautiful Feast of the Visitation of our Blessed Mother. On that day the unborn John the Baptist met with his Cousin, the unborn Jesus, and John leapt for joy in his mother's womb.
6. The Novena in Honor of Our Most Holy Father Benedict begins Tuesday, July 2, 2010. Please join the monks and nuns in solemn prayer to Saint Benedict. During these our times, we certainly need the protection of Saint Benedict.
7. Thursday is the First Thursday of July. Holy Hour and Adoration of the Most Blessed Sacrament in the Abbey Church from 10:00 AM to 11:00 AM and 3:30 PM to 4:30 PM.
8. Friday is the First Friday of July, with Masses in the Abbey Church at 6:00 AM and 8:00 AM, and all-day Adoration of the Most Blessed Sacrament from 10:00 AM until 5:00 PM
9. Saturday, July 3, 2010, is the First Saturday of July, with Masses in the Abbey Church at 6:00 AM and 8:00 AM.
10. Please pray for all the Sick and Shut-ins of our Chapels. LET US ALSO PRAY FOR EVERYONE.
11. July 4, First Sunday of July, there will be Mass at Our Lady of Lourdes Chapel, Montgomery; there is no Mass that Sunday at St. Pius V Chapel, Birmingham.
12. MASSES FOR THE WEEK: (Father Abbot Leonard's schedule only)

SUNDAY:	For the People of our Chapels	THURSDAY:	Dec. Marguerite McGill
MONDAY:	Dec. Robert Calderon	FRIDAY:	For the Poor Souls
TUESDAY:	Welfare of our Monastery and Convent	SATURDAY:	Special Int. Paul Roy Family
WEDNESDAY:	For the Poor Souls		

A Thought To Remember ...

All important actions should be preceded and vivified by prayer, for only in prayer can a soul obtain the strength needed in life's difficulties. In prayer God will communicate Himself. He will counsel and inspire, even if His actions be unfelt. To find Him, however, the soul must enforce silence on all the disturbances which constantly tend to stifle the inspirations of grace — **And Keep The Soul From Finding God.**