

# Christ the King Abbey

(Traditional Benedictines)

[www.christthekingabbey.org](http://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

SAINT JAMES THE APOSTLES

Weekly Bulletin #1158

*Ninth Sunday after Pentecost*

July 25, 2010 – Red

Mass of St. James G1; Cr; comm. Sunday, Preface Apostles

## THE POWER OF PRAYER

RICHARD GRÄF, CS.Sp.

Part 36

1957

When we pray by ourselves, it will be well to start first with personal prayer. We should speak to God as present mood suggests, treating with Him of what presses on the soul at the moment or of what moves and engages our affections. We should pray about the things that draw our attention away from God so quickly and become distractions. In this way, firstly, we are spared the effort of improvising a necessary link with the text of the prayer: it is there already. Further, what draws us away from God is made to serve as the very mode to attain contact with Him. What we have to say should be said in our own words. Why take the roundabout way of a prayer book if it is unnecessary? Each of us generally understands how to treat of his own affairs. There may be some people, poorly endowed, who have no eye for figures, let us say; but all can use their mother tongue if only they have an element of intelligence. They can give an account of themselves, can talk, can make lament, can ask and beg. Who in such circumstances falls back on a book? Or on texts learnt by heart?

Speech of man with man is a spontaneous procedure normally; it is the offspring begotten of the actual moment. Animated generally, it decks itself with the ready expressions and features of prevailing mood and situation. Speech with God, which is what prayer is, has in large measure been shorn of its character of spontaneity. It has become a recital, a rehearsal, a dictation. Is God not a living God, a living personal Friend? None is so close to us as He. "In Him we live and move and have our being" (Acts 17, 28). None should be on terms of closer intimacy with us than He. "I will not now call you servants . . . But I have called you friends" (John 15, 15). Our Blessed Lord has told us expressly that we may call God our Father (Matt. 23, 9), that we are consequently His children (1 Thess. 5, 5; 1 John 3, 2). On Easter morning He spoke to Mary Magdalen: "I ascend to My Father and to your Father, to My God and your God" (John 20, 17). If God is His Father and ours, then Christ is our Brother too; He is the firstborn amongst many brethren (Rom. 8, 29). Speech between brothers or friends, or between betrothed couples especially, is not always carried on in set, finely-articulated formulae!

Many of us have for years been saying the very same morning and evening prayers, invariably the same formula. We can recite it, possibly, in an utterly mechanical way, so much has it become part of routine. We have said these prayers over and over, but how? Not for a moment, perhaps, have we been conscious that we were talking to God, that it was our morning or evening prayers we were reciting. The same formula, whether the day be exultant in joy or sunk in sorrow, whether it be Christmas or Good Friday or Easter, whether death has diminished the family circle or birth added to it. All the stirring and moving events in our lives, exhilarating joys and numbing sorrows, pass by without leaving a variant in our daily life of prayer. With many, prayer which should take its colouring from the events of life proceeds in an unvarying, unrelated way. No; prayer should show a correspondence to life's variety. Change should evoke change to maintain reality. We should lay before God our life as we have to live it, as we have to live it to-day, at this very hour and moment. Life and prayer should form a unity; both are meant to lead us to God, to unite us ever more closely to Him. "My beloved to me, and I to Him" (Cant. 2, 16). In prayer we should allow our hearts rather than our minds to speak. "It is written, I will destroy the wisdom of the wise, and the prudence of the prudent I will reject" (1 Cor. 1, 19)

However, it is not in "pious" talk alone that we have to indulge when speaking to God, our Father, or to the Redeemer, our Friend, our Brother and Lover. Such talk is not always possible, least of all to beginners. We cannot shed our worldliness, to speak, when we enter the church, leaving it to wait for us outside. God cannot be imposed upon in that fashion. He knows how it stands with us in reality and what our interior dispositions are. "Lord, thou hast proved me and known me; Thou hast known my sitting down and my rising up. Thou hast understood my thoughts afar off; my path and my line thou hast searched out. And Thou hast foreseen all my ways; for there is no speech in my tongue - Behold, O Lord, Thou hast known all things, the last and those of old; Thou hast formed me and hast laid Thy hand upon me" (Ps. 138, 1.) "Thou knowest the heart of all the children of men" (3 Kings 8, 39); what can they do to Thee, O Watcher of men? (Job 7, 20). Of the Savior we read that He had knowledge of all men and did not need assurances about any man, "for He knew what was in man" (John 2, 25). We need impose no constraint on ourselves in God's presence; all that we can tell Him becomes and is prayer.

*Indeed, each new day presents us with new dangers, new worries, new concerns, new fears new agitations. In spite of all that however, we must never - ever - give in to discouragement. Those of us, who are faithful and honest and loving children of our most loving Father, Jesus Christ, have nothing to really fear, provided we are faithful to our life of prayer and love. If we are weak in prayer, let us quickly and resolutely turn directly to our Divine Father, and with prayer as our intention beg His help and protection and safety. We must be people of prayer. As long as we pray, we will have hope..*

1. There will be Catechism classes after 10:00 AM Mass this morning.
2. Today is the Feast of St. Christopher, martyr. The Blessing of Automobiles will take place after the 9:30 Mass at St. Pius V Chapel, Birmingham, and after the 10:00 Mass at Christ the King Abbey. The blessing will take place at Our Lady of Lourdes Chapel, Montgomery, after Mass on Sunday, August 1, 2010.
3. Monday, July 26, 2010, in the Benedictine calendar is the beautiful feast of Ss. Joachim and Anne, parents of the Most Blessed Virgin Mary. As they were so capable of teaching and guiding their very holy little girl, Mary, so will they be capable of teaching and guiding us. Let us pray fervently to them and ask that they guard over us as we plod through the countless vicissitudes that daily confront us.
4. CHRIST THE KING CHAPEL PICNIC Sunday, August 1, 2010. The place of the picnic will be at the same place as where the last picnic took place. It will be a "pot luck" picnic lunch. Everyone is welcome. Even if you have nothing to bring to the picnic - come anyway no one is excused.
5. **Beginning with the Month of September 2010, the THIRD SUNDAY OF ANY MONTH, Mass will not take place at St. Pius V Chapel in Birmingham, which means that there will not, henceforth, be Mass in St. Pius V Chapel on the First and Third Sundays of any Month.**
6. Please pray for all the Sick and Shut-ins of our Chapels. LET US ALSO PRAY FOR EVERYONE.
7. MASSES FOR THE WEEK: (Father Abbot Leonard's schedule only)
 

SUNDAY:	For the People of our Chapels
MONDAY:	Special Int. Geraldine Tobia
TUESDAY:	Special Int. Paul Cahill
WEDNESDAY:	Special Int. Patricia Jones
THURSDAY:	Dec. Stanley Drozd
FRIDAY:	For the Poor Souls in Purgatory
SATURDAY:	Dec. Alexander Salillas

### *A Thought To Remember ...*

**A kinder man than our Blessed Lord and Father, Jesus, never lived, but He had no patience with self-esteem, and He destroyed it, ripped it from you not so much, by what He said or did but by being Himself. As long as a shred of self-esteem remains in us, we cannot say that we love God!**