

Christ the King Abbey

(Traditional Benedictines)

Cullman, Alabama

www.ChristTheKingAbbey.org

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

Saint Pius V Chapel

Birmingham, Alabama

9:30 AM

Every Sunday except
first Sunday of each month

Septuagesima Sunday

February 8, 2009 – Purple

Mass of Sunday Gl; Cr; Pref. Holy Trinity

Weekly Bulletin #1081

*O Lord, uphold us and
our absent brethren.*

Septuagesima Season

Let us change our garments for ashes and sackcloth; let us fast and lament before the Lord: plenteous in mercy is our God to forgive our sins (Joel)

Perhaps the most accurate thing that can be said about a true Catholic is that Catholic Life is a combination of **penance and prayer**. The approach to true Catholicity is the approach to CHARITY which is the parent of penance and prayer. Pursuit of the object loved means the rejection of all other possible loves; it means the **suppression** of every obstacle to the object that is loved. There cannot be two loves – “You cannot serve two masters, etc..” There can be only one love, and the love we here speak of manifests itself in the penance and prayer endured and offered by the lover.

Penance indicates discipline. Consequently, love without discipline (penance) would not be love at all, but license. Witness the attitude of today: no discipline; free love; total license; no restraint; no penance no prayer! Service without the suppression of other possible services would not be service at all, but only one or the other form of selfishness. Sacrifice and penance and discipline are the expression of love, service, selflessness. And there is no sacrifice where there is no suppression. The idea that suppression is wrong reflects the age and the society in which such an idea flourishes. Suppression is not wrong, and all one has to do is investigate the Law itself and see the way in which it is expressed: **thou shalt not** have strange gods before Me; **thou shalt not** kill; etc... Modern thought and teaching strongly criticizes the seeming “negativism” of this approach. Does not present day teaching take too much for granted when it promotes the advantages of the positive approach? Yes it does. What do the resulting facts of such a position indicate? How have modern Catholics reacted to such a mentality? (1) No more confessions. (2) A drastic drop in Mass attendance. (3) The wholesale closing of Catholic churches and schools. (4) Wholesale defections of men from the holy priesthood. (5) Wholesale defections of men and women from the holy religious life. (6) The practice of pre-marital sex as a “preparation” for marriage. (7) Unrestrained sex as a normal way of life. (8) Acceptance of abortion as a “solution” to difficult problems. (9) Acceptance of cremation as an alternative to a proper burial. (10) Acceptance of divorce/annulments as solutions to previous marriage “mistakes” and “immature marital judgments”

Did our Holy Martyrs die for such as this, or did they die because the love they had for their Redeemer was strong enough to lead them through whatever torture was in store for them! To say that human instincts need to be brought into the open is to assume that human instincts are good and can be left to express themselves in safety. **However good human instincts were before the fall of Adam and Eve, they are surely not uniformly good now.** If the noble instincts that once existed in mankind are to have their way, those that are not noble must be suppressed. If one is to be good, he must suppress all evil. If one is to please his God then one must not be tolerant of anything that is not of his God. To urge the claims of nature’s law is to point to only one of nature’s rulings: nature as a whole is not self-perfecting. Leave a field of corn to develop on its own and it will soon become a field of weeds. Leave a child to develop by itself, and it will soon become less than an animal. Leave a man to perfect himself **on his own terms, and he will develop into a uncontrollable and unrelenting monster.**

A good Catholic takes suppression in his stride not because he likes suppressing his instincts but because he loves God. He knows that here is one instinct which must at all costs be followed, so the suppression of all other instincts is automatically assumed. It is a mistake to think that a good Catholic man or woman is waging war on his senses for the sake of his or her aggression. He or she wages war for the sake of peace – the peace of Christ –

ONLY FOR THE SAKE OF PEACE IN CHRIST. □