

# Christ the King Abbey

(Traditional Benedictines)

Cullman, Alabama

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

NINTH SUNDAY AFTER PENTECOST

August 2, 2009 – Green

Mass of Sunday comm St Alphonsus Liguori BCD

and St. Stephen Pope M Gl; Cr; Preface of Holy Trinity

Weekly Bulletin #1106

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

## THE POWER OF PRAYER

By

RICHARD GRÄF, CS.Sp. Part 4

1957

### (iii) The Blessed Eucharist and Prayer

The Blessed Eucharist is the most grace-abounding of the sacraments. In it we receive not any particular grace but the Author of grace, Christ himself who comes in person, in his divinity and humanity, body and soul, flesh and blood. Out of the great love he bore men he wished to enter into the closest union with them that can be imagined. Yet grace-abounding as the Holy Eucharist is, an external sharing in the sacrifice of the Mass and a physical reception of Holy Communion are not necessary for salvation. One can be sanctified apart from them. But who can reach his final end without prayer? **A man that ceases to pray and perseveres in that course is on the road to hell, according to St Alphonsus Liguori. Hence we can say that prayer is more important and more necessary to salvation than even the most grace-full sacrament.** Besides, through prayer we can be linked up spiritually with every Mass that is celebrated; through prayer we can communicate spiritually, not merely once a day but as often as we please. Prayer is in a sense a substitute for the Holy Eucharist, though not in the full sense in which it can substitute for baptism and confession. On the other hand, there is no substitute for prayer.

Prayer not only substitutes for the Holy Sacrifice and Holy Communion; it forms too the necessary condition if the Blessed Eucharist is to produce fruit a hundredfold. **There is no maturing of man's interior life without a solid life of prayer.** Our times are familiar with a series of religious movements, the Eucharistic, the Marian, the Liturgical—many movements, and yet perhaps not much forward movement after all! These movements are all good in themselves, particularly the Eucharistic one; yet no matter how good they may be, they will not fully achieve their purpose unless they are based on what is of chief importance, interior prayer. Had we a prayer movement then all other movements built on it would achieve their aim no matter what names we give them. **Through prayer we can obtain everything; without it practically nothing.** Even the Eucharistic movement, as facts show, has in some places proved a failure.

In this connection a further observation may be made. The commonplace, everyday routine cannot but have a levelling effect all round; it lays low the mountains and hills, as it were, fills up the valleys. We grow accustomed to what recurs every day; so that routine leaves us unaffected. It is hard to find a remedy to counteract this law of habit. When people attend a dramatic performance for the first time their attention is kept on the stretch for three hours and more. Were they, however, to attend this performance every day for a whole year, their sense of enjoyment would soon be changed for one of weariness. What riveted attention at first has now become commonplace; they are no longer interested in what is shown on the stage. In ordinary life this effect of routine often proves a blessing and spares us the dissipation of a good deal of nervous energy; we have not to adjust ourselves anew to each day; we are habituated to its demands. But unfortunately this law holds for the religious sphere, too, and can be a great disadvantage. None can muster such strength within his soul that will enable him, for example, to receive daily with the same enthusiasm as on the morning of his first Communion, or to celebrate as he did on the day of his first Mass. **(To be continued...)**