

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

FIFTEENTH SUNDAY AFTER PENTECOST

September 13, 2009 – Green

Mass of Sunday Gl; Cr; Preface of Holy Trinity

Weekly Bulletin #1112

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

THE POWER OF PRAYER

By

RICHARD GRÄF, CS.Sp. Part 10

1957

Beginners at prayer will not, of course, immediately reach a sense of familiarity with Christ. They will first have to seek Him. Here, if ever, Christ's words are to the point: "Ask, and it shall be given you; seek and you shall find; knock and it shall be opened to you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11, 9). In company with Mary, His mother, and with Mary Magdalen, we too will set out and seek Jesus (Matt. 12, 47; 28, 5). And then in His company we can go to the Father. In order to make progress in prayer one must have an attentive ear for the inspirations of grace. One has to make an effort to reach an alertness to perceive the gentle breath of the Holy Spirit. If this Spirit animating us within directs our words when we are confronted with governors and magistrates (Luke 12, 12), He will surely do as much when we stand before God in prayer. We will speak what we are prompted to say in that hour. It is not we that speak, but the Holy Ghost (Mark 13,).

2. Community Prayer

In order to grasp the full implications of prayer and rate it at its proper value we must take notice of an important fact. Through baptism not merely the life of the individual Christian, but the life of the Christian body as well, has been united with the Transfigured and Glorified Christ. We are Christ's Body; we have been baptized into a single Body by the power of a single Spirit (1 Cor. 12, 27, 13). Christ is the Head of this mystical Body; it is in Him that we are filled (Col, 2, 10). To this Body belongs not only the Church militant but also the Church suffering and the Church triumphant. He who prays with Christ is through Him united and made one with the prayer of the "three-fold" Church.

We are all one in Christ (Rom. 10, 12). We have everything in common, especially "the spiritual gifts" (Rom. 15, 27). What belongs to one belongs to all. We are members of a great, well-to-do family. To this family belong brethren in all three states who are mighty at prayer. Through Christ my prayer is theirs and their prayer is mine. Of itself *our* prayer is limited and restricted. If one considers the prayer of the individuals as such, great differences will be evident. One will be of the value, say, of five units, another of five hundred, another actually of five hundred thousand. When we pray with Christ in unison with the universal Church our prayer has an incalculable value, for Christ is Leader of this powerful triple choir of praying souls. He is our Advocate to plead our cause before the Father (1 John 2, 1); "He is able also to save for ever them that come to God by Him; always living to make intercession for us" (Hebr. 7, 25). An infinitely large sum cannot increase by additions of five or five hundred or five hundred thousand. We need not fret, then, if our prayer represents the value of five units; when we pray with the community our prayer attains an indefinitely high value.

SPECIAL NOTE:

These lines must be understood and applied in the light of the present and existing conditions which prevail in the Roman Catholic Church in its TOTALITY. Keep in mind that the contents of this volumn were influenced by the Roman Catholic atmosphere and teaching that prevailed prior to publication date of 1957