

# 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

Second Sunday after Epiphany

January 17, 2010 – Green

Mass of Sunday GI; Cr; comm St Anthony Abbot Preface Holy Trinity

Weekly Bulletin #1130

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

## THE POWER OF PRAYER

By

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1957

Part 21

Burning and shining lights are all too few among us. How can we enlighten others if we have no light within, if we diffuse no heat even, not to speak of light? How arouse a genuine longing for the faith we hold if we ourselves are not inspired by it, if our lives are no better than those of others? Many know their faith only as something hard and oppressive; they are insensible to its warming qualities. Cold within, they have but a chilling effect on outsiders. "As long as the heir is a child he differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed by the father" (Gal. 4, 1). Through Christ we are sons by adoption; we are slaves no longer but sons.

How few really adult Christians are to be found in our midst! What a sorry, unconvincing figure is cut by many a follower of Christ! No wonder then that in not a few places more lapse from among us than are attracted to join our ranks, and many without the fold live a fuller, a more sincere and upright life than many of ourselves.


How is it that such a number of Christians no longer feel proud of their faith and are so insensitive to the joyful tidings of redemption? The reason is they lack the resolute spirit of sacrifice, the spirit of integral Catholicism. They make too many compromises. "How long do you halt between two sides? If the Lord be God, follow Him; but if Baal, then follow him" (3 Kings 8, 21). The chief cause of this half-loyalty lies in our neglect of mental prayer. "Come!" invites our Blessed Lord. While He follows sinners through desert and over mountain He expects us to come to Him, to God's pay-office which is prayer. Prayer, according to the Fathers, is a key to the divine treasury. In prayer God answers our petitions; at prayer we meet Him and He meets us. "Draw nigh to God and He will draw nigh to you" (James 4, 8). Come and savor! He who neglects interior prayer will have scarcely any relish for the beauty and glory of his faith.

Are we not assured by Christ, "Peace I leave with you, My peace I give unto you; not as the world giveth do I give unto you" (John 14, 27)? He gives us *His* peace; through *His* joy, His supernatural joy, the measure of our joy will be filled (John 15, 11; 16, 24). Are these assurances mere empty words? Surely Christ meant what He said, and peace and joy are things within the range of our appreciation. If thus far we have tasted nothing of the sweetness of the Lord nor of His peace and joy we have ourselves to blame. "Come"! The way of prayer is open to all comers. The Lord is ready to bestow the riches of His treasure on every man. "Come to Me all you that labor and are burdened; I will refresh you" (Matt. 11, 28).


"Come"! Prayer enables us to understand God's gifts to us (1 Cor. 2, 12) and "to comprehend with all the saints what is the breadth and length and height and depth, to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God" (Eph. 3, 18.). "Thou didst call and cry to me and burst open my deafness; thou didst send forth thy beams and shine upon me and scatter my blindness; thou didst breathe fragrance and I drew in breath and pant for thee; I tasted and now hunger and thirst; thou didst touch me and I burned for thy peace" (St Augustine, *Confessions* x, 27).

After Moses had speech with God on Mount Sinai his face shone with such an unearthly radiance that for a time he had to wear a veil because the Jews could not bear to look on such brightness (Exod. 34, 34.). What light and splendor should we not radiate after communing with God in prayer! "We know how that sentence of death (inflicted by the written law) engraved in writing upon stone was promulgated to men in a dazzling cloud, so that the people of Israel could not look Moses in the face for the brightness of it, although that brightness soon passed away. How much more dazzling, then, must be the brightness in which the spiritual law is promulgated to them! If there is a splendor in the proclamation of our guilt, there must be more splendor yet in the promulgation of our acquittal; and indeed what once seemed resplendent seems by comparison resplendent no longer, so much does the greater splendor outshine it. What passed away passed in a flash of glory; what remains remains instead in a blaze of glory" (2 Cor. 3, 7).

If we could only learn how to pray properly we would soon notice that the service of the spirit is, in truth, attended with glory. "Faith, hope and charity animate all the powers of the soul, reason as well as the emotions". St Augustine observes: "At the soul's summit is found a hidden sense, a sensitivity, which enables us to feel things rather than know them, touch rather than understand them." And in her *Interior Castle* St Teresa writes: "What God effects in the soul surpasses all joys and delights of earth... Earthly joys touch in a sense only the surface of the body, while the others penetrate the marrow... They produce in the soul such forgetfulness of self and of all things besides that it takes notice of naught else and can give utterance to naught but the joy dwelling within." He who approaches the Savior in prayer will be filled with his peace and his joy beyond understanding.



## Pride



"To become humble, the first move is to assume the infallible certainty that you are proud. Pride infests your thoughts, desires, and smallest acts; its roots are embedded in the most hidden fibers of your human nature. Anyone who looks upon such a statement as this as an exaggeration will never be cured of pride. We must constantly disavow before God the thousand unjustifiable ambitions which we consciously, or unconsciously, harbor in the secret places of our souls. We should ask pardon for our foolish pretensions and thank God for not abandoning us to the pride of our own hearts. We should frequently ask light to see ourselves as we are; strength to love our abjection; and courage to allow ourselves to be treated according to our deserts. Louis Veillot, on seeing a worm crawling at his feet, exclaimed: 'I thank You, My God, for not crushing me with Your feet: me, this crawling worm.' The better a soul knows herself, the more she despises and lowers herself; and the more she humbles herself, the more God raises her up to Himself.

'The humble man never approaches God without a sentiment of his own absolute personal misery; he shuns all ideas of self-esteem, as he would the bite of a serpent. Neither does he hold to his own opinion, but willingly yields to that of others to whom he is condescending and indulgent. He never speaks in a bitter and imperious manner. The humble of heart show constant serenity and calmness of countenance and are always accessible, especially to the lowly. The humble man, aware of his limitations, does not meddle in other people's business; he does not judge nor contradict without necessity. Ever ready to render a service, especially at his own expense, his ambition is to serve all, and to occupy the last and lowest place. Oh! How rapidly the humble soul advances in virtue, because she goes by the way of spiritual childhood! Choice graces from the Heart of Jesus flow abundantly upon her like the mountain torrents which water the valleys and make them fertile in good things and lovely to behold. Oh, Jesus! I wish to live in humility. I am nothing; I have nothing; I can do nothing: my sins are my only possession. I am the poor leper, covered with the ulcers of pride, You alone can cure me. But even though I am poverty itself, I feel within me intense desires to rise towards You, and in spite of my misery I have unlimited confidence in Your power. I want to be the little child whom You love and take into Your divine arms and press to Your Sacred Heart. I want to be the meek and gentle dove who settles itself upon Your powerful wings. O Divine Eagle! Bear me away, very high, into the regions of love!"

1. There will be Catechism class after 10:00 AM Mass this morning.
2. Please, in your charity, remember the dead and injured victims of the Earthquake that took place in Haiti just a few days ago.
3. Today is the Second Sunday after Epiphany and is the 17<sup>th</sup> day of January. Be Mindful that two weeks from today – January 31, 2010 is Septuagesima Sunday. Let us begin, even now, to give serious thought to the atmosphere of Holy Lent which is soon to follow. Need we be reminded to give serious thought to a more intense living of the Spiritual life?
4. Wednesday, January 20, 2010 is the Feast of St. Sebastian and is the Name day of our Father Prior Sebastian. Please remember with your best prayers Father Prior on that day.
5. Please pray for all the Sick and Shut-ins of our Chapels. **LET US ALSO PRAY FOR EVERYONE.**  
It is not for us to determine who to leave out of this prayer.
6. If you want candles blessed on Candlemas Day, February 2, 2010, please bring them nicely wrapped with your name upon them by Sunday January 31, 2010.
7. **MASSES FOR THE WEEK:** (Father Abbot Leonard's schedule only)
  - SUNDAY: For the People of our Chapels
  - MONDAY: Dec. Brother John Collins O.C.S.O. (2)
  - TUESDAY: For the Poor Souls
  - WEDNESDAY: Special Int. Father Sebastian, OSB Nameday
  - THURSDAY: Dec. Stephen Holup
  - FRIDAY: Dec. Father Fabian Hoffman OSB Anniv
  - SATURDAY: The Earthquake dead and injured in Haiti

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

#### **For the Peace of Christ**

O most Sacred, most loving Heart of Jesus, Thou Art concealed in the Holy Eucharist, and Thou bearest for us still. Now as then Thou sayest, "With desire I have desired." I worship Thee, then, with all my best love and awe, with my fervent affection, with my most subdued, most resolved will. O make my heart beat with Thy Heart. Purify it of all that is earthly, all that is proud and sensual, all that is hard and cruel, of all perversity, of all disorder, of all deadness. So fill it with Thee, that neither the events of the day nor the circumstances of the time may have power to ruffle it; but that in Thy love and Thy fear it may have peace. *Cardinal Newman*