

Christ the King Abbey

(Traditional Benedictines)
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

FIFTH SUNDAY AFTER PENTECOST

June 27, 2010 – Green

Mass of Sunday Gl; Cr; Preface Holy Trinity

Weekly Bulletin #1154

THE POWER OF PRAYER

RICHARD GRÄF, CS.Sp.

Part 33

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Usually it is easier and apter to reach the Father through Christ than to make immediate contact with Him. If only indeed we were with Christ! He who is with Christ is also with the Father. The Son is the brightness of His Father's glory, the figure of His substance (Hebr. 1, 3). Where Christ is, there too the Father and the Holy Spirit are (2 Cor. 6, 16). "We will come to him and will make our abode with him" (John 14, 23). He says expressly: "He that seeth Me seeth the Father also" (14, 9), for He and the Father are one (10, 30). The Saviour as Man is not the goal, even in prayer. Here, too, He is but Mediator with the Father; we do not stop short at His Sacred Humanity but are led beyond it as a matter of course. He leads each soul in its own way to the Father, to the Holy Ghost, to the Most Holy Trinity.

More important than the theological reasons for directing our prayer to Christ (apart from special leading) is, it would appear, a psychological one. We mortals are not made for ethereal isolation but for companionship. "It is not good for man to be alone; let Us make him a help like unto himself" (Gen. 2, 18), "Woe to him that is alone," says Ecclesiastes (4, 10). We can do without many things, but not without a fellow being. "The man of depth, says Nietzsche, needs friends unless he have God with him." There is scarcely a sadder lament than that mentioned in the gospel: "I have no man" (John 5, 7); "I am alone in the world." Man is truly dependent on his fellow man if his growth is not to be stunted.

Men have caught sight of God's invisible nature as it is known through his creatures (Rom. 1, 20). All things are a mirror and an image of God. In the visible creation man is so *par excellence*. "Let us make man to Our image and likeness" (Gen. 1, 26). If God is love (1 John 4, 8) and we are His image, then love which is His greatest and most fundamental attribute (humanly speaking) must also be the first feature portrayed by man. The human heart needs an object outside itself if its love is to flower. And so Adam, despite the satiety he enjoyed in paradise, lacked a fit companion to share his love. He was solitary, alone; he had no fellow with whom to engage in familiar conversation. "But for Adam (despite the creation of irrational creatures) there was not found a helper like himself" (Gen. 2, 20).

Only the lover is impelled to magnanimous action. Through the love that inspires him he can develop to their fullest extent the latent powers within him; whereas with him who has no fit object on which to lavish his affections the finest talents lie fallow. The faculty to love, without an object to love, is rather a frustration. Only the absorbed lover or the fanatical hater yields to no mediocrity or compromise. Love alone incites us to pass beyond the calculations of our egotism and become unselfish. Those who have none to love are held fast in their own *ego*, whether they will it or no.