

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

ELEVENTH SUNDAY AFTER PENTECOST

Weekly Bulletin #1160

August 8, 2010 – Green

Mass of Sunday Gl; Cr; comm. St Cyriacus M Preface Holy Trinity

THE POWER OF PRAYER

RICHARD GRÄF, CS.Sp.

Part 37

1957

“My God and Creator, have pity on me in my anguish. The throes of childbirth are nothing compared to the sorrow and trouble it costs to enable children to attain full stature as men! If it please Thee, my God, let me labor and suffer so that all my children be worthy of Thee and become such as Thou wouldst have them to be” God is ready at all times to listen to us; He is ever waiting for us. “The Master is come and calleth for thee” (John 11, 28). “Behold He shall neither slumber nor sleep, that keepeth Israel” (Ps. 120, 4).

One should speak with an intimate friend on the subject one likes best. God accommodates Himself to us; He has regard for us as a mother has for her child, a friend for his friend. It would be an admirable thing if we could pray in complete accord with the spirit of the church year, rejoicing with the Saviour at Easter, mourning with Him on Good Friday (Rom. 12, 15). But the path along which God leads us does not always correspond with the course of the Church year. Men die too on Easter Sunday and on Christmas Day; on Good Friday others experience over-whelming joy. There is no need, then, for us to make the sequence of liturgical events sequence in the material for prayer. “We can and should proceed from events appropriate to the situation in which we find ourselves at the moment. We are not compelled to do violence to ourselves; if we feel so inclined we can make the Stations of the Cross on Easter Sunday as well.

“A certain nun used to make the Stations every day of the year, on Christmas Day even and on Easter Sunday. This got on the nerves of a convent chaplain. After High Mass on Easter morning there she was again, making the Stations as on any other day! When he met her later on in the corridor he asked why was she celebrating Good Friday on Easter Sunday. ‘Are you not happy about the Resurrection?’ He meant the question to be a friendly but pointed one. For a moment the Sister looked at him as if she wished to say: Come! that is after all a private matter of my own! However, what she did say was: ‘Father, I have two sick wards to look after today, Easter Sunday though it be. My patients hang on their crosses every day of the year; two of them are likely to have their Good Friday today. The chaplain, abashed, felt sorry for himself!’”

For beginners a difficulty crops up not infrequently. Conducting a conversation is a two-sided affair; now one, now another, tells what he has to say. But prayer is a one-sided conversation, a one-sided dialogue. God keeps silent. He is often a charge on us, this silent God. If He would only talk! In conversation with our fellow men we usually do not object to our partner's silence. On the contrary, many are glad when they can monopolize the conversation. It is a listener they look for rather than one who joins in. “My Father worketh until now” (John 5, 17); He works in us too. If we were more disinterested we should experience something of His action within us. “He who will hear God's whisper, says Eckehart, must first silence all other voices.” As long as we have not reached that far we shall have to look for matter for our prayer.