

# 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

First Sunday of each  
month only

St Pius V Chapel

Birmingham, Alabama

9:30 AM

Second, Fourth, and Fifth  
Sundays of each month only.

TWENTY-SECOND SUNDAY AFTER PENTECOST

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October 24, 2010 – Green

Mass of Sunday Gl Cr Preface Holy Trinity

## THE POWER OF PRAYER

RICHARD GRÄF, CS.Sp.

Part 45

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*Examples:*

Suppose an extensive gold mine is located beneath the entire area of a large city. In order to work it a gallery twenty feet in depth is dug, one day under the court house, the next day at the railway station; some succeeding day openings are made at a third place. Each time a different digging is made; the work proceeds and a trench twenty feet deep is opened on each occasion. Despite every effort the end is not in sight for the simple reason that the gold lies two hundred feet below the surface! Now, when we start at one place we must dig on and on even though we have but ten, five or even one foot a day to show for our pains. If we only persevere we are bound to strike gold some time.

Or a woodcarver wishes to make a statue of the Sacred Heart from a block of linden wood. He works for an entire week on it with exemplary zest and skill; the statue is assuming shape when, suddenly, he changes his mind. He decides to carve a statue of our Lady of Fatima instead, and works for a week on it, only to abandon that design also and start on a model of St Michael, the Archangel. And so it goes on, the artist changing his mind a dozen times over. Despite industry and technical skill all that remains to show for his pains is a heap of splinters. No; it is not enough to work with application and practiced ability; one must also persevere with one definite plan or design. So with prayer: it is not enough to pray and to pray well; we must pray with an end in view.

It is desirable that the subject chosen for communing with God should awaken a sense of familiarity and easy interchange. The person who has lived all his life in his native place feels at home there; he knows every street and lane and has not to ask people to show him the way about. Whereas he who is changing his domicile every week never feels at home anywhere. So the main thing in prayer is not to flit from subject to subject, like the butterfly sipping a little from each blossom, but to dwell on one definite theme: *Non multa sed multum*, not a great lot of things but a great deal of one. Our prayers should not be ranged one beside the other as separate units, so to speak, quite unrelated; they should be raised one upon the other and have some inner coherence. To-day's prayer should serve as a basis for to-morrow's, as yesterday's for to-day's.