



# Christ the King Monastery

(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



THIRD SUNDAY AFTER EPIPHANY

January 23, 2011 – Green

Mass of Sunday Gl Cr comm. St Emerentiana Virgin M Preface Holy Trinity

Weekly Bulletin #1185

## THE POWER OF PRAYER

RICHARD GRÄF, CS.Sp.

1957

Part 52

### INTRODUCTION TO MENTAL PRAYER BY EXAMPLES

#### 2. Using other people's Material

In engaging in mental prayer it will be well to start talking to God in our own way. When we get no further with it we need not be troubled unnecessarily. As soon as the usual personal matter is exhausted we can take up the prepared matter. Many will have nothing personal at all to say and will have to start from the beginning with the subject they have prepared beforehand. We give some examples to illustrate in a concrete way how we can engage in intimate conversation with our Blessed Lord on the subject of his Passion. In the four gospels, in the many *Lives* of our Lord, we have material in rich abundance.

Having reached a vivid consciousness of the Saviour's presence, if we have nothing personal or nothing more of the personal to say, we talk in a simple intimate manner with Him about what we have read. Following the method already indicated, we should first work with the intellect upon the material, thinking it over and gradually penetrating its message so as to move the heart to elicit its proper acts. This thinking things over is not prayer; no vital contact has been made with the person we wish to address. But we can make such intellectual acts part of our prayer by associating our Lord with their performance instead of performing them by ourselves alone. There is question here, not of acquiring fresh information or of adding to our knowledge, but rather of remaining in living conscious touch with the Master by means of the simplest possible language in order gradually to arrive at a loving communion with Him.

Seeing, then, that acts of the mind or indeed of the (resolutions) are not the important thing speech with the Saviour need have no hard and fast object in view. Nor is it a matter of importance to work as speedily as we can through the four gospels or through one *Life of Christ* after another; we should keep at a single thought as long as it offers material for prayer. When this thought furnishes no further matter we pass quietly to the next. If the springs we tapped already yield new supplies we can return to the same thoughts again. In prayer we have not to follow a logical order as we would in a treatise; the psychological one suffices for our purpose.

Possibly in some such manner as follows we could commune with the Saviour about a text like this: "Lord, I am ready to go with Thee, both into prison and to death" (Luke 22, 33).

*Agony in the Garden:* "What a big promise the apostles made You, dear Saviour, in the Supper Room! When, however, You began Your agony in the garden of Gethsemane and asked them to sacrifice but one hour of their sleep—that really was not much—they failed. Not even for one hour could they watch and pray with You. That must have been a grievous disappointment. A sore trial they proved to be so often, these apostles. But I cannot afford to throw stones! I am no better than they, considering all the promises and avowals I have made You already. Many words and large promises, but deeds petty and mean! How often have I not disappointed Your expectations. No special reliance can be placed in me. I am certainly no pillar of iron or wall of brass for the weak (Jer. 1, 18). During this quarter of an hour at least I will try and stay with You and console You a little. I offer You my goodwill, uniting my prayer and expiation with those of all pious souls. I unite them with Your sufferings in the garden of Olives. And I beg You to offer them to your heavenly Father in my name. Bless my good intentions, O Jesus, and strengthen them so that performance may not lag too far behind promise"

Because of the fall of man and original sin, all supernatural gifts were gone. The body which had been the receptacle for man's God given soul became no longer fit to receive the graces which had been given to him in his original innocence. Man's now corruptible body and fallen soul were inevitably at war with each other even as both were estranged from God. That was the condition resulting from original sin.

Man was not created by God to live forever here below. Man was made for eternity. If, then, man is immortal (a condition that original sin did not alter) he should live, not by the passing things of time, but for that which will never die. Youth, wealth, wisdom, power, human glory, pleasure, all that is nothing. All things will end in this life. All things man has devised for his security, protection and advancement in his present condition are all of this earth and will always be earth-bound. At the end, all will come to an end with this life. God only will endure forever.

1. **EARLY NOTICE:** Anyone wishing to have **candles** blessed on Candlemas Day (Wednesday, February 2, 2011), should bring them in nicely decorated containers, WITH PROPER IDENTIFICATION, and place them in the vestibule of the Abbey Church **no later than the last Sunday of January (January 30, 2011).**
2. Tuesday January 25, is the feast of St Paul's Conversion. Let us pray to him for our conversion of the heart back to God.
3. Please pray for all the Sick and Shut-ins of our Chapels. LET US ALSO PRAY FOR EVERYONE. Let us pray for ALL the priests and religious men and women of the world. NO MAN, WOMAN, OR CHILD SHOULD BE LEFT OUT OF OUR PRAYER. God made all men to be with Him in heaven for all eternity, and this includes every human being on earth, regardless of station or condition or place. While Our Blessed Lord was hanging on the Cross He did not look around and pick and choose those for whom He was dying. He did not exclude a single member of the Human Race – even His enemies – from the wounded Love that came forth from Him during those momentous moments. Weak human nature and erroneous persuasions will prevent some from achieving the purpose intended for them by God, but that matter remains entirely between all such and God. Our only duty is to pray for **souls**. We make **no** judgments concerning such matters. If there is any sifting to be done, it is to be done by God, Himself alone. We are **NOT** the ones to do the sifting. Pray for all people who are in need. Please pray for Frank Nash