

Christ the King Abbey

(Traditional Benedictines)

(St Francis of Assisi Chapel)

Cullman Alabama

Every Sunday

6:00 A.M. and 10:00 A.M.

6:00 A.M. Daily

Holy Days

6:00 A.M.; 8:00 A.M.; 7:00 P.M.

Rejoice

Our Lady of Lourdes Chapel

Montgomery Alabama

10:45 A.M.

Only on First Sunday
of each month

St. Pius V Chapel

9:30 A.M.

Birmingham

Every Sunday except
First Sunday of each month

Rejoice

THE THIRD SUNDAY IN ADVENT - GAUDETE

December 16, 2001 - - - ROSE - - Purple

Mass of Sunday; No Gl. Cr. Pref Trin.

Weekly Bulletin # 700

ADVENT

December 17



Wisdom

O Wisdom who camest out of the mouth of the Most High, reaching from end to end ordering all things mightily and sweetly: come and teach us the way of prudence!



Rejoice

December 18



Adonai

O Adonai and Leader of the house of Israel, who didst appear to Moses in the flame of the burning bush, and didst give unto him the law on Sinai: come and with an outstretched arm redeem us!

Rejoice

December 19



Root of Jesse

O Root of Jesse who standest for an ensign of the people, before whom kings shall keep silence, and unto whom the gentiles shall make their supplication: come to deliver us and tarry not!

December 20



Key of David

O Key of David and Scepter of the house of Israel, who openest and no man shutteth, who shuttest and no man openeth: come and bring forth from his prison-house the captive that sitteth in darkness and in the shadow of death.



Rejoice

The Great



**Antiphons
of**

Christmas

These antiphons, together with the Magnificat Canticle, are chanted solemnly at Vespers each day as noted.

Each day, at the supper meal, we should pray the prayer assigned for that day, as each day takes us a prayer closer to the Christmas celebration.

December 21



Dawn

O Dawn of the East, brightness of the light eternal, and Sun of Justice, come and enlighten them that sit in darkness and the shadow of death.

December 22



King

O King of the Gentiles and the desired of them, Thou cornerstone that makest both one, come and deliver man, whom Thou didst form out of the dust of the earth.

Rejoice

December 23



Emmanuel

O Emmanuel our King and Lawgiver, the expected of the nations and their Savior, come to save us, O Lord our God.

“Do away with self-will and there will be no hell”

St Bernard

Third Sunday in Advent - Gaudete Sunday



ALL: The Lamb descends from heaven above,
to pardon sin with freest love; *
For such indulgent mercy shewn,
With tearful joy our thanks we own.

Priest: Rejoice in the Lord always; again I say, rejoice. Let
your modesty be known to all men; for the Lord is nigh. Be
nothing solicitous; but in everything by prayer let your
requests be made known to God.

Priest: (V) Thou, O Lord, that sittest upon the Cherubim, stir up
Thy might, and come.

People: (R) Give ear, O Thou that leadest Joseph like a sheep.

Priest: (V) Glory be to the Father, and the Son and the Holy Ghost.

People: (R) As it was in the beginning, is now and ever shall
be world without end. Amen.

Priest: LET US PRAY: Grant us, we beseech Thee, O Lord, that the
coming solemnity of our redemption may both bring us
help for our present life, and bestow on us the rewards
of everlasting blessedness. Through Christ our Lord.

Amen.

(PRIEST LIGHTS THIRD CANDLE)



7. Because so many children will be missing, there will
be NO CATECHISM CLASS TODAY AFTER MASS.
8. Do not forget to include, with your usual Advent Customs
and devotions, the recitation of the PRAYERS that are
are part of the GREAT "O" ANTI-PHONS. The best time to
pray these prayers might well be when the Family is all
around the supper table. The elder Member of the Family
leads the prayer. This is done before the Advent reading.
9. PLEASE KEEP THIS BULLETIN FOR FUTURE REFERENCE AND STUDY.

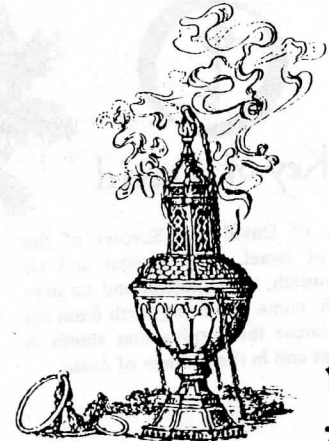


If we keep the Vision in our hearts and minds,

we need have no fear about

our customary

*Christmas preparations --
they will be in proper focus!*



"It must not be imagined that any great progress in devotion will be made
by employing a great number of exercises, which, though commendable in
themselves, yet by ill management may perhaps only serve to perplex the
mind, increase self-love and unsteadiness, and consequently open a gate
to the illusions of the devil."

THE SPIRITUAL COMBAT



The Faith Crisis in the Roman Catholic Church
cannot bear the continuing burden of
DEFECTIVE RELIGIOUS THINKING

1. CHRISTMAS SCHEDULE OF MASSES:
Abbey Church: 12:00 Midnight
(No Confessions before Mass)
10:00 A.M.

NOTE WELL - NO 6:00 A.M. Mass
in the Abbey Church.

ST. PIUS V Chapel - Birmingham
9:00 A.M.

2. NEW YEARS DAY: CIRCUMCISION
Abbey Church Only

Masses: 6:00 A.M. and 10:00 A.M.

3. Marie Henderson will bring Baby
JESUS into the Church at Midnight
and will place Him in the Manger.
4. Please pray for the Sick and Shut-
Ins of our Chapels, especially re-
membering Manny Gomez & Miriam Roy.
5. Wednesday, Friday and Saturday
of this Week are the Winter
Ember Days and Days of Fast and
Abstinence. At the FULL Meal of
Wednesday and Saturday, meat may
eaten.

6. MASSES FOR THE WEEK:

(Abbot Leonard's Schedule)

SUNDAY: For the People

MONDAY: Dec. Mary Morris

TUESDAY: Welfare Edmund Larkin Fam.

WEDNESDAY: For the Poor Souls

THURSDAY: Dec. Kathryn Adams

FRIDAY: For Josephine Taglieri

SATURDAY: Dec. Isaac Soileau



Of Contemplation and the Workings of the Contemplative Spirit in the Interior Life of the Soul

The contents of these two pages must be read with utmost care and concentration. Even though the message found here is directed primarily at the monk and the nun, it is no less applicable to every conscientious Christian Man and Woman of God who seeks after perfection ~ ~ to every Man and Woman desirous of developing a Catholic Tone of Life which leads to perfection and to sanctity.

We must completely put aside all of the troublesome theological technicalities which, today, are being shoved out as important to the function of Traditional Catholicism. Important for what? The salvation of our immortal souls? All such information may be helpful, but it remains as a non-essential as far as the salvation of the soul is concerned. Of all of God's creatures, Satan is foremost in the knowledge of Sacred Scripture! Of all of God's creatures Satan is very well familiar with all the theological technicalities that have ever been discussed or put into print, yet has Satan been made holy by all of his knowledge? And so it is with all of us. It is better for us to live the love of God than to define it with every possible accuracy.

Therefore prayer ought to be short and pure, except it be perchance extended by the inspiration of divine grace. But let prayer made in common always be short; and at the signal given by the superior, let all rise together.

(Holy Rule Chap XX)

The flexibility of Benedictine spirituality is nowhere shown better than here. The whole matter depends upon "the inspiration of divine grace." One brother is not to feel inferior if grace does not prompt him to protracted devotions; nor is the brother who believes that he is being called to spend longer in prayer to feel superior. The point is that when they are required by the custom of the monastery to pray together, they should be made by the superior to start and finish at the same time. The period allotted for prayer in common should be short for two reasons: first, because allowance should be made for the weaker rather than for the stronger constitution and attraction; second, because the more interior the exercise, the more liberty must be allowed to the soul in the performance.

The mental prayer that is practiced for so long at a time as to be a weariness must inevitably end up sterile and wasteful. Those who cannot manage longer at prayer than the minimum fixed by the rules of their congregation have ample opportunity of compensating in one way or another. Prayer is not confined, after all, to the time spent in the act of formally addressing God from a kneeling position.

St John Chrysostom says how a soul should be as ready to pray in the marketplace as in the oratory, when sitting among friends as when attending services in church. The interior cry of love can still go up to God, he says, when there are no doves for the sacrifice, when there is neither wood nor fire nor knife nor altar. The soul itself is the altar and the sacrifice and the Temple.

If the monk cannot have unceasingly upon his lips the syllables of prayer, St Pachomius would have him practice prayer in his heart "while going from his cell to the oratory, from the oratory to his cell, while fulfilling an office; before, during and after work in the open, and even while lying awake in bed."

In the last analysis what God wants of the monk is what he wanted of Abraham – that he should "walk before me, and be perfect." The contemplative life, the Benedictine vocation, can mean nothing more nor less than this.

The Holy Rule (Commentary)
by Fr Hubert Van-Zeller OSB

Reverence at Prayer

There must be a conscious effort on the part of the soul to pray with humility, reverence, and compunction. It then becomes the work of grace to see to it that these separate depositions are swallowed up in charity. All virtues are one in charity; charity reproduces itself in all the virtues. There must be signs to prove the authenticity of the workings of grace within the soul. And when we examine them, these signs turn out to be exactly the qualities which St Benedict wants to see in a monk. But as we look further into the matter we must conclude that these signs turn out to be the same qualities which must be found in every sincere child of God.

Without reverence there is nothing to verify the soul's desire; without humility there is no proof that the soul will except the will of God when it reveals itself; without compunction the vice of presumption would be hard to distinguish from the virtue of perfect trust. To lack any one of these dispositions demanded by St Benedict would be to put prayer on an uneven, indeed a false, foundation. Each one of them plays an essential part in the interior life.

it should be worthy of note that the disposition of humility and the disposition of reverence and the disposition of compunction are all woefully missing in the prayer climate of the new order catholicism. Sad to say, this attitude of mind is a fungus which permeates the very air we All breathe. Every precaution must be taken to protect ourselves and our children from the evil effects of this sickness.

What good does it do to speak learnedly about the Trinity if, lacking humility, you displease the Trinity? Indeed it is not learning that makes a man holy and just, but a virtuous life makes him pleasing to God. I would rather feel contrition than know how to define it. For what would it profit us to know the whole Bible by heart and the principles of all the philosophers if we live without grace and the love of God? Vanity of vanities and all is vanity, except to love God and serve Him alone.

(From the Imitation of Christ)

OF THE SPIRITUAL EXERCISES

Some have asked about the SPIRITUAL EXERCISES OF ST. IGNATIUS. Perhaps a word would be in order. Taken from "Guidance for Religious", by Father Gerald Kelly, S.J. (1956) pages 9 & 10.

"As usual, Catholic asceticism is in perfect agreement with the soundest psychology. For instance, the purpose of Saint Ignatius' SPIRITUAL EXERCISES is, in his own words, to enable one to come to a decision without being influenced by inordinate attachments. The exercises themselves are very long, and made in their entirety, take approximately thirty days; but it should not be forgotten that they were planned primarily to help one choose one's vocation. This is a momentous decision, and it should consume much time. The lesson of the exercises once learned, however, is supposed to be applied all through life in due proportion, so that every practical decision should be made on principle and independently of excessive likes and dislikes. The underlying principle is the same for small things and for great things - God's Will. To make all one's choices according to that standard is to be Christlike, is to be a saint, is to be mature."

Taken from "The Spiritual Letters of Dom John Chapman, O.S.B." (1935) Abbot of Downside - England.

"There are different systems of training, of course, and nothing could be more opposed than the Benedictine and Jesuit methods, for instance; but they are for different vocations of different temperaments and different work."

A word from Abbot Leonard, O.S.B.

The Spiritual Exercises are undoubtedly good in themselves - if used for the purpose for which they were intended by St. Ignatius, himself. The Spiritual Exercises do not focus their attention on the formation of the INTERIOR LIFE OF THE SOUL - indirectly, perhaps, but not directly. The Exercises are intended to help one make up his mind about his vocation in life. Benedictine Spirituality focuses its ENTIRE attention on the development of the Interior Life of the Soul - for that reason the words of Abbot Chapman, O.S.B. are so well spoken. Both spiritualities are good - - but their purposes are different.

The Spiritual Conflict And Conquest

By Dom J. Castaniza, OSB

"No one can be at all acquainted with the old-fashioned Benedictine School of spiritual writers, without perceiving and admiring the beautiful liberty of spirit which pervades and possesses their whole mind. It is just what we should expect from an Order of such matured traditions. It were well if we had more reprints and translations of these traditions. St. Gertrude is a fair specimen of them. She is thoroughly Benedictine! There are whole treatises of the spiritual life which people in the world read through, and feel quite honestly that the method proposed to them is a bondage which it would be a simple indiscretion for them to attempt. Their lack of understanding of the spiritual life blockades all their progress in the spiritual life. The Benedictine spirituality that we very much speak of gives a spirit of breath, it gives a spirit of liberty - - indeed it is the Catholic Spirit, and it has always been essentially the badge of the old Benedictine ascetics."

(Quote from Father Faber in "All FOR JESUS")

We must never lose hope! Loss of hope is the penalty those must suffer, who do nothing to overcome the obstacle that confronts them.