

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.

Our Lady of Lourdes Chapel

Montgomery, Alabama

10:45 A.M.

Only on first Sunday
of each month

St Pius V Chapel

Birmingham, Alabama

9:30 A.M.

Every Sunday except
first Sunday of each month

SEXAGESIMA SUNDAY

February 23, 2003 -- Purple

Mass of Sunday: No GI; Cr; Pref Trinity; comm. St. Peter Damien

Weekly Bulletin #765

SEPTUAGESIMA

- On the Keeping of Lent -

The recommended and properly sought after atmosphere of the Season of Lent is an atmosphere which promotes fasting, sacrifice, penance, mortification, and reparation. Proper, indeed are such practices - and in fact are required of anyone who lives the spiritual life, and all such practices are certainly praiseworthy in anyone. However, important as such acts are in themselves, they must be practiced with a correspondingly correct mental attitude. If the mental attitude is based on vanity, all good acts remain the servants of vanity and fail to fulfill the wishes of the Divine Will. Lent is not a period of time set aside for all good Christians to scourge themselves - for lack of anything better to do. Lent is not a period of time when it is good for one to feel, and be, uncomfortable and hungry. Such an attitude is wrong and is NOT in any way the foundational REASON for Lent. In themselves, acts of penance do not make one holy. Prayers added on to the usual observances, in themselves, do not raise the soul up to greater heights, and all the rest. In actual fact, left to themselves, all such acts can easily be the result of a burning pride. Spiritual pride is a dread disease. It is a humble attitude of mind in one that brings holiness to a soul, while contrariwise an un-humble (proud) attitude of mind brings upon one the corruption of hell.

When we look to the saints for example, we must be careful to study what the really important part is about them. We must be very careful to note that the sanctity of the saints was not due to their fierce mortifications. Rather, their fierce mortifications were the result of their sanctity. The really important part concerning sanctity is the GIVING of oneself to God - of surrendering oneself to God, and STAYING surrendered. This requires COMMITMENT - a COMMITMENT that is stable, determined, and continuous. Such a commitment is not like the moon - different every time one looks at it. Such a commitment must be as constant as the daystar, which points out a reliable direction. The fierce penances of the saints were taken up by them, under the inspiration of Divine Grace, to show God that SOFT LIVING WAS NOT WHAT THEY WANTED. The only concern of all saints (today's saints as well as yesterday's saints) is to show God the degree of their love for Him ("No greater love doth a man have...").

The quality of the love of a saint for God can best be demonstrated by the saint's desire to share in the sufferings of Christ - TOGETHER with Christ, and since the saint realizes that Christ died for the sins of ALL mankind by offering reparation to God for ALL the sins of ALL mankind, the saint wishes to make additional reparation for the sins of ALL mankind. Love and atonement are the foundation stones of the saint's act of fasting, mortification, penance, and all the rest. It must be clearly comprehended that it is not by fasting and mortification alone that the saints thought they could travel unerringly the road to sanctity. This point needs stressing since it seems that there is an element in traditionalist ranks that promotes severe living through empty externalisms as an almost absolute way to sanctity. Such an approach is Jansenistic and greatly harms the entire point of the spiritual life. Love cannot be crammed into shape. Love is not the result of force. Forced love, like a virus, spreads rot over the entire work of the interior life. Such love does not lead to sanctity. IF LOVE IS NOT THE RESULT OF TOTAL FREEDOM OF ACTION AND DESIRE IT PROFITS US NOTHING!

Saints love the Lord so much that they feel uncomfortable following a way of life un-similar to that which He followed. If and when the good things of God's creation are put aside by the saints, all such things are put aside, NOT because the saints looks upon them as evil (for they are good and must be looked upon as good mainly because God made them and when He looked upon them He saw that they were good), but because the absolute goodness and beauty of God is so much more attractive to the saint than even the beautiful things created by God. Therefore the saints look away from creatures and look only toward God. This is like the child who puts aside its toys when it suddenly comes into the presence of its mother or father who had been absent for a period of time. The greater love MAKES the love of lesser things FADE OUT. The more one loves God, the more like straw do mere created things begin to look like.

1. Today is Sexagesima Sunday, and points out to us that our approach to Lent is to be taken ever more seriously. As should be known by all, the request for mortification, penance, fasting, prayer, and reparation is a serious one and must be taken up in a serious way by serious people. The path of indifferentism is the path to hell. At the same time the path of homespun rigorism is a parallel path to hell. The proper climate of Catholic life and living has fallen into the hands of both the liberalists (many Modernists) and the rigorists (many Traditionalists), and so many of the well-meaning and faithful people of God are befuddled as to what is right and what is wrong. As an obvious consequence, we find unsuspecting souls burning votive lights before the idols of the liberalists, and we find improperly instructed souls burning votive lights before the idols of a misconstrued traditionalist Catholicism. And misfortune of all misfortunes, SOULS ARE BEING LOST ON ALL SIDES. And to add to this misfortune, the volatile conditions that exist in the world today add to the general confusion. As was said here once before, in former times when man tried to take matters into his own hands, he was struck with CONFUSION OF LANGUAGE. Today, both the liberalists and the rigorists are trying to take matters into their own hands and are trying - as they say - to produce a life of utter wonder and greatness. It cannot be at all doubted that man is now suffering an even worse punishment than our brothers of former times: CONFUSION OF THOUGHT.

Over and over again we stress here the importance of the proper formation of the interior life of the soul, without which every thing good that is performed will be so deformed that it will be rendered displeasing to God, and detrimental to our final destiny. Today, gallons and gallons of ink are being used in the never-ending polemical argumentation and screed that is literally drowning every thinking soul. Hardly a drop of ink is being used to help any conscientious soul seeking its way to sanctity. There is something quite wrong with this approach, and it does seem to be under the direction of the evil one. Therefore, let us use the instructions that have come to us from the hands of the masters of true Catholicism - the Saints of God - and let us put into practice their good example. More of this will appear in next week's Bulletin. In the meantime, let us prepare ourselves mentally for the hearing of St. Paul's great Epistle on CHARITY, which will be read next Sunday.

2. The usual "rules and regulations" concerning Lent and fasting, as well as the Lenten readings, are attached to today's Bulletin.
3. Tomorrow is the Feast of St. Matthias the Apostle.
4. Next Saturday, March 1, 2003, is the First Saturday of March. Masses in the Abbey Church are at the usual times of 6:00 AM and 8:00 AM.
5. Next Sunday, March 2, 2003, is the First Sunday of March, and therefore there will be no Mass at St. Pius V Chapel in Birmingham on that day.
6. Mardi Gras (Fat Tuesday) is, of long standing, a religious type of celebration - the last celebration until the end of Lent. Everyone knows of the abuses that now surround the occasion, but the custom itself is certainly one that can be observed with all of the happiness and family fun that can be brought together. It is a celebration, and it is not wrong to celebrate - but always keeping the religious significance in mind. Therefore may everyone have a wonderful, peaceful, and happy Mardi Gras.
7. Masses on Ash Wednesday, March 5, 2003, in the Abbey Church will be at 6:00 AM, 8:00 AM, and 7:00 PM.
8. The usual Lenten Stations of the Cross in the Abbey Church, followed by Benediction of the Most Blessed Sacrament, begin at 7:00 PM on each Friday of Lent, starting with the first Friday after Ash Wednesday.
9. There will be Catechism class after the 10:00 AM Mass today.
10. Please pray for all the Sick and Shut-Ins of our Chapels, especially remembering Manny Gomez. Pray, also, for all the sick and needy, the suffering and hungry, the oppressed of the world. Pray for all the children of the world. Pray earnestly for all Priests! PRAY FOR THE PRIESTHOOD! Pray for all sinners! Pray that Almighty God will soon put an end to all the confusion, chaos, and out-and-out evil so rampant in the world today.
11. MASSES FOR THE WEEK: (Father Abbot Leonard's schedule only)

SUNDAY:	For the people of our Chapels
MONDAY:	Special intention Alan Olson Family
TUESDAY:	For Mickey Foster
WEDNESDAY:	For Walter (liv.) and Lillian (dec.) Kotylo
THURSDAY:	For Sidney F. Tate, Jr.
FRIDAY:	In thanksgiving, Brenner Family
SATURDAY:	Special intention Paul Roy Family



✠ CHRIST THE KING MONASTERY ✠

SUGGESTED READINGS FROM SCRIPTURE FOR EACH DAY OF LENT: (Traditional Chapels in Alabama)

ASH WEDNESDAY: Joel: 2:12-19
Matt: 6:16-21
Thursday: Isiah: 38:1-6
Friday: Isiah: 58:1-9
Saturday: Isiah: 58:9-14

FIRST WEEK OF LENT: - - - -
Sunday: II Cor: 6:1-10
Matt: 4:1-11
Monday: Ezech: 34:11-16
Tuesday: Isiah: 55:6-11
Wednesday: Exod: 24:12-18
EMBER DAY: III Kings: 19:3-8
Thursday: Ezech: 18:1-9
Friday:
EMBER DAY: Ezech: 18:20-28
Saturday: Duet: 26:12-19
EMBER DAY: Duet: 11:22-25
II Mach: 1:23-27
Ecclus: 36:1-10
Dan: 3:47-56

SECOND WEEK OF LENT - - - -
Sunday: I Thess: 4:1-7
Matt: 17:1-9
Monday: Dan: 9:15-19
Tuesday: III Kings: 17:8-16
Wednesday: Esth: 13:8-11
:15-7
Thursday: Jer: 17:5-10
Friday: Gen: 37:6-22
Saturday: Gen: 27:6-40

THIRD WEEK OF LENT: - - - -
Sunday: Eph: 5:1-9
Luke: 11:14-28
Monday: IV Kings: 5:1-15
Tuesday: IV Kings: 4:1-7
Wednesday: Exod: 20:12-24
Thursday: Jer: 7:1-7
Friday: Num: 20:1-3:6-13
Saturday: Dan: 13:1-62

FOURTH WEEK OF LENT: - - - -
Sunday: Gal: 4:22-31
LAETARE SUNDAY: John: 6:1-15
Monday: III Kings: 3:16-28
Tuesday: Exod: 32:7-14
Wednesday: Ezech: 36:23-28
Isiah: 1:16-19
Thursday: IV Kings: 4:25-38
Friday: III Kings: 17:17-24
Saturday: Isiah: 49:8-15

FIFTH WEEK OF LENT: - - - -
Sunday: Heb: 9:11-15

PASSION SUNDAY: John: 8:46-59
Statues Covered in Purple
Monday: Jon: 3:1-10
John: 7:32-39
Tuesday: Dan: 14:27-42
John: 7:1-15
Wednesday: Lev: 19:1-25
John: 10:22-38
Thursday: Dan: 3:25-45
Luke: 7:36-50
Friday: Jer: 17:13-18
John: 11:47-54
Saturday: Jer: 18:18-23
John: 12:10-36

HOLY WEEK

PALM SUNDAY: Matt: 21:1-9
Phil: 2:5-11

SACRED PASSION

Matt: 26:36-75
27:1-66

Monday: Isiah: 50:5-10
John: 12:1-9
Tuesday: Jer: 11:18-20

SACRED PASSION

Mark: 14:32-72
15:1-46

Wednesday: Isiah: 61:11
63:1-7
Isiah 53:1-12

SACRED PASSION

Luke: 22:1-71
23:1-53

HOLY THURSDAY: I Cor: 11:20-32
John: 13:1-15

GOOD FRIDAY: Osee: 6:1-6
Exod: 12:1-11

SACRED PASSION

John: 18:1-40
19:1-42

HOLY SATURDAY: Gen: 1:1-31
2:1-2
Exod: 14:24-31
15:1
Isiah: 4:2-6
Duet: 31:22-30
Matt: 28:1-7

LENT

ALL OUR PRAYERS MUST BE ORIENTED AROUND THE CRUCIFIX BECAUSE THEIR VIRTUE COMES FROM THE SACRED PASSION, WHICH IS THE VERY FOUNDATION, THE SOURCE, THE ROOT OF OUR OWN PRIVATE PRAYERS AND THOSE OF THE WHOLE CHURCH.

(SPECIAL NOTE) All statements of observance and discipline which, from time to time, appear in the "Weekly Bulletin" of the Traditional Chapels in Alabama, have an official quality about them. They should not be viewed as private priestly opinions, nor should they be looked upon as resulting from any statement of preference of any individual or any group of individuals. Every statement concerning Catholic observance or Catholic discipline printed in the "Weekly Bulletin" is the result of research and careful study, and is as accurate a statement as can be made, so that the delicate norms of Holy Tradition can be preserved, and the confusing principles of modern theological teachings be rendered ineffective. **ACCURACY MUST ALWAYS BE THE UNDERLYING CHARACTERISTIC OF THE TRADITIONAL POSITION.** The promotion of personal likes or dislikes serves only the purpose of reducing, or completely destroying, credibility in official Traditional teaching. The "Weekly Bulletin" follows as safe a guide as is possible or available at the present time. Therefore, special care is taken not to impose rules which bind Catholics more seriously in disciplinary matters than those which the Church **HERSELF** imposes. **GOD GIVES THE ORDERS THAT PENANCE MUST BE DONE! The Church has the right and the authority to specify how and what.** We must not presume to make the laws more binding than what the Church does, and no individual has the right to oblige under serious sin when the Church does not. The Church has the right to change disciplinary laws She has made, **AS LONG AS THE CHANGE IS NOT AGAINST THE TEACHING AND THE WILL OF CHRIST.** **Former practices of penance are MOST meritorious and STRONGLY recommended, but they CANNOT BE IMPOSED UNDER PAIN OF SIN, if the Church says otherwise.** **EVERY individual is encouraged to follow the former discipline of Lent.** Therefore, baring excess and being guided by the norms of discretion and prudence we set forth the current Lenten Regulations.

FAST

In keeping with the obligation of doing special penance in reparation for our many sins, the Church obliges us to fast on certain days throughout the year. All persons over twenty-one and under fifty-nine years of age are bound by the Law of Fast - unless their health or the nature of their work prevents them. This means that on a fast day they may have only one principal, or full meal and two smaller meals. They may eat meat at the principal meal, except on days of complete abstinence. At the two smaller meals (which when taken together should not equal the principle meal in quantity) they may not have meat. Eating between meals is not permitted, but liquids, including milk and fruit juices, may be taken at any time of a fast day. In former times this law was binding under sin. **Even though the Church has relaxed this law, it is very strongly recommended, that the daily fast be carefully observed as in former times.** **THE COMPLETE DISREGARD OF THE PRINCIPLE OF FAST SIMPLY CANNOT BE WITHOUT SERIOUS SIN!!!**

ABSTINENCE

The customary discipline concerning **ABSTINENCE** is that **NO MEAT** be eaten on all Wednesdays and all Fridays of Lent. This was the **LAW**, and it was binding under sin. The Church has relaxed this law, and **SERIOUS OBLIGATION (SIN) NOW EXISTS ONLY ON ASH WEDNESDAY AND GOOD FRIDAY.** Fridays during Lent should be days of **SPECIAL EFFORT** with regards to penance and sacrifice. **IT IS VERY STRONGLY RECOMMENDED THAT THE PRACTICE OF ABSTINENCE BE CAREFULLY OBSERVED AS IN FORMER TIMES.** Such an observance means: **NO MEAT OR ANY DISH IN THE PREPARATION OF WHICH MEAT ENTERS.** It must be noted that under the present dispensation it cannot be properly said that a person commits serious sin when not observing the Regulations of Abstinence, but as above, **THE COMPLETE DISREGARD OF THE PRINCIPLE OF ABSTINENCE SIMPLY CANNOT BE WITHOUT SERIOUS SIN!!!**

EVERY TRADITIONALIST PRIEST, BROTHER, SISTER OR LAY-PERSON HAS THE VERY GRAVE OBLIGATION OF GIVING A GOOD EXAMPLE TO ALL THOSE CATHOLICS WHO HAVE DEVELOPED A COMPLETE DISREGARD FOR THE PRINCIPLES OF FAST AND ABSTINENCE.