

Christ the King Abbey

(Tradition I 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

TENTH SUNDAY AFTER PENTECOST

August 17, 2003 -- Green

Mass of Sunday; GI; Cr; Pref. Trinity

Weekly Bulletin #790

Extreme Unction, Part Four

EXTREME UNCTION

VERSUS

ANOINTING OF THE SICK

Theologically speaking, we – as fully practicing Roman Catholic people, a people of God who are completely aware of our PURPOSE – must come to a totally clear understanding of the profound difference between what modern Catholic thinking and teaching advances concerning what it calls the “sacrament” of the anointing of the sick, and what the magisterial and well established Catholic teaching of the ages advances concerning one of the Seven Sacraments, namely, Extreme Unction. Since there is an essential difference in this matter, Catholics need, and indeed must have, the true teaching concerning this ALL IMPORTANT matter. The people of God must have a clear grasp of the function of the one as opposed to the function of the other, regardless of what is presented as doctrinally correct by those who promote the practice of the anointing of the sick. This question must be answered as objectively as possible.

The anointing of the sick is a practice brought into use in recent times in the New Order Catholic Church. There can be no question that the anointing of the sick is a very pious and wonderful custom, and there can be no question that it is a source of much consolation to those who present themselves for the reception of the anointing. Unfortunately, however, it simply cannot be looked upon as a “sacrament” in any strict meaning of the word. A sacrament is an outward sign instituted by Christ to give grace, and grace is applicable only to the soul. Even though Holy Oil is used in the anointing of the sick, it remains NO MORE than a very special blessing having the primary purpose of imparting healing to the body. It does not carry with it the graces ordinarily associated with the Seven Sacraments – it cannot. Even though there are elements in the anointing of the sick that express notice of the soul, its main focus is a plain and clear concern for the physical welfare of the body. It can be – and often is – administered to those having no more than the ordinary ailments and stresses which are part of everyday life. “Healing” is the focal word – healing both physical and spiritual. On the other hand, with the Sacrament of Extreme Unction, even though there are elements in its administration that express notice of the needs of the body, the main focus of concern is the spiritual condition of the soul at a time of the soul’s MOST LIFE-TIME CRITICAL NEED – the moment of death, the moment of the soul’s departure from the body. Sometimes, and perhaps only coincidentally, the healing of the body does take place when the Sacrament of Extreme Unction is administered, so, those in charge call for the priest as they entertain hope for the healing of the body. The purpose for calling the priest to come to the bedside of someone gravely ill is to prepare that person for the journey into eternity. However important is the blessing of a priest, at this time in the life of a soul, more than a blessing is demanded.

The main – the single all-embracing purpose of the Sacrament of Extreme Unction is the purifying of that soul of all its lifetime of sins and offences against Divine Justice and Mercy. At such a moment, the importance of the body comes to complete un-importance, and the importance of the soul becomes of supreme importance and concern. The central work of the Sacrament of Extreme Unction is to carry the soul safely from its state of corporeal imprisonment to a state of liberation and glorious entry to the Eternal Vision of the All-loving God. □

1. There will be NO Catechism class after Mass this morning.
2. Today we give honor to Mary-Caroline Cover (St. Pius V Chapel) as she receives her high school diploma for successfully completing her home school course of study. We are all truly proud of this young lady, as we are proud also of the dedicated and hard-working parents who taught her and give her good example, not only in her schooling, but equally well in the observance of her Holy Religion. May God bless her and her parents and sisters in every good way.
3. Wednesday, August 20, 2003, is the Feast of the great St. Bernard. It is also the feast day of our Frater Bernard. Please keep Frater Bernard in your special prayers on this day.
4. Friday, August 22, 2003, is the Feast of the Immaculate Heart of Mary. Especially in these most evil, Godless, and uncertain times, let us everyone turn to Our Lady – our Mother, thanking her for all she has done for us, her children, and asking her to continue to keep us all under her mantle. It is only through the Heart of Mary that we can gain access to the Heart of Jesus.
5. Please pray for all the Sick and Shut-Ins of our Chapels, especially remembering Manny Gomez and Joanie Christen. **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. 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. We must 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.
6. **MASSES FOR THE WEEK:** (Father Abbot Leonard's schedule only)

SUNDAY:	For the people of our Chapels
MONDAY:	Special intention Claudia Gehl
TUESDAY:	Special intention Maureen Swink
WEDNESDAY:	Deceased Miriam Roy
THURSDAY:	For the Poor Souls in Purgatory
FRIDAY:	Special intention Lauren Lehmann
SATURDAY:	Special intention Theresa Simmons



✠ IMPORTANT NOTICE ✠

CONFIRMATION

October 26, 2003

FEAST OF CHRIST THE KING

The Sacrament of Confirmation will be administered for those in regular attendance at our traditional Roman Catholic Chapels in Alabama, here in our Abbey Church on October 26, 2003. The matter of the reception of the Sacraments of Baptism and Confirmation (and Matrimony) remains the obligation and responsibility of the father and mother of the one to be administered to. The grandparents are not the responsible parties, nor are they the ones to make the arrangements, since they are not the ones responsible before God for the upbringing of the child. *It is most necessary and important that at least one of the PARENTS of the child to be Baptized or Confirmed regularly attend one of our Chapels.* For justifiable reasons, if the request for Baptism or Confirmation comes from elsewhere other than our own Chapels, then the PARENTS (*NOT* the grandparents) must submit a statement in writing from the priest in charge of the their traditional Chapel, stating that they - the parents - regularly attend the specified Chapel, and that he (the priest) is in agreement with the Sacrament being administered here at Christ the King Abbey in Alabama. If this cannot be verified, PLEASE DO NOT ASK.

Baptismal Certificates are necessary for the reception of Confirmation and must be presented BEFORE any arrangements are made. Unexpected arrivals should not expect to be admitted to the Sacrament of Confirmation.

In matters concerning the Sacrament of Matrimony, the same rules - with the necessary adjustments - apply and must be honored by everyone.

If the above rules cannot be honored, PLEASE DO NOT ASK.

“In the Latin Church Confirmation should not be conferred until about the seventh year, although it may be conferred sooner if the infant is in danger of death, or if its administration seems to the minister justified for good and serious reasons. No other situations are admitted for the administration of the sacrament at an age earlier than about seven. On the other hand, the bishop may not forbid the reception of the sacrament before the age of ten years.” (*The Administration of the Sacraments*, Nicholas Halligan, O.P., Chap. III, # 20)

The above direct quotation is from a reputable and accepted theologian. It is echoed by many other reputable and accepted theologians (including Henry Davis, S.J.; Heribert Jone, O.F.M. Cap., J.C.D.; and Dominic M. Prummer, O.P.) and should set our minds straight concerning the matter of age and lawful reception. However, it has always been the custom in our nation that the age of the child presented for Confirmation should be about twelve.



----- PLEASE CUT ON THE DOTTED LINE AND RETURN -----

REQUEST FOR THE SACRAMENT OF CONFIRMATION

Date _____

I _____ request the reception of the Sacrament of
(Please print)
Confirmation to be administered in Christ the King Abbey Church on Sunday, October 26, 2003.

If I have been baptized somewhere other than at one of Christ the King Abbey's Alabama Traditional Roman Catholic Chapels, then I now submit, together with this statement of request, my Baptismal Certificate from the place where I received the Sacrament of Baptism. This is most necessary, and if I fail to produce such a Certificate, I understand that I cannot be confirmed.

Signed: _____

THIS REQUEST MUST BE RECEIVED AT CHRIST THE KING ABBEY BEFORE OCTOBER 1, 2003
Mailing address: Christ the King Abbey, P.O. Box 1616, Cullman, AL 35056

PREPARATION FOR CONFIRMATION
FOR TRADITIONAL CHAPELS IN ALABAMA

PART III

**THE INCARNATION
AND REDEMPTION**

*DID GOD ABANDON MAN
AFTER ADAM FELL INTO SIN?*

God did not abandon man after Adam fell into sin, but promised to send into the world a Savior to free man from his sins and to reopen the gates of heaven.

*WHO IS THE SAVIOR OF ALL
MEN?*

The Savior of all men is Jesus Christ.

*WHAT IS THE CHIEF TEACHING
OF THE CATHOLIC CHURCH
ABOUT JESUS CHRIST?*

The chief teaching of the Catholic Church about Jesus Christ is that He is God made man.

WHY IS JESUS CHRIST GOD?

Jesus Christ is God because He is the only Son of God, having the same Divine nature as His Father.

WHY IS JESUS CHRIST MAN?

Jesus Christ is man because He is the Son of the Blessed Virgin Mary and has a body and soul like ours.

*IS JESUS CHRIST MORE THAN
ONE PERSON?*

No, Jesus Christ is only one person; and that Person is the second Person of the Blessed Trinity.

*HOW MANY NATURES HAS
JESUS CHRIST?*

Jesus Christ has two natures; the nature of God and the nature of man.

*WAS THE SON OF GOD ALWAYS
MAN?*

The Son of God was not always man, but became man at the time of the Incarnation.

*WHAT IS MEANT BY THE
INCARNATION?*

By the Incarnation is meant that the Son of God, retaining His Divine nature, took to Himself a human nature, that is, a body and soul like ours.

*HOW WAS THE SON OF GOD
MADE MAN?*

The Son of God was conceived and made man by the power of the Holy Ghost in the womb of the Blessed Virgin Mary.

*WHEN WAS THE SON OF GOD
CONCEIVED AND MADE MAN?*

The Son of God was conceived and made man on Annunciation Day, the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.

*IS ST. JOSEPH THE FATHER OF
JESUS CHRIST?*

Jesus Christ has no human father, but Saint Joseph was the spouse of the Blessed Virgin Mary and the guardian, or foster father, of Jesus Christ.

WHEN WAS CHRIST BORN?

Christ was born of the Blessed Virgin Mary on Christmas Day in Bethlehem more than nineteen hundred years ago.

*WHAT IS A SUPERNATURAL
MYSTERY?*

A supernatural mystery is a truth which we cannot fully understand, but which we firmly believe because we have God's word for it.

*WHAT IS MEANT BY THE
REDEMPTION?*

By the Redemption is meant that Jesus Christ, as the Redeemer of the whole human race, offered His sufferings and death to God as a fitting sacrifice in satisfaction for the sins of men and regained for them the right to be children of God and heirs of heaven.

PRAYERS

ACT OF FAITH

O my God, I firmly believe that Thou art one God in Three Divine Persons, Father, Son, and Holy Ghost; I believe that Thy Divine Son became man and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

ACT OF HOPE

O my God, relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

ACT OF CHARITY

O my God, I love Thee above all things, with my whole heart and soul because Thou art all good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me and ask pardon of all whom I have injured.

ACT OF CONTRITION

O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they have offended Thee, my God, Who art all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance and to amend my life. Amen.

CONFITEOR

I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles, Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles, Peter and Paul, and all the Saints, to pray to the Lord our God for me.