

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

FOURTH SUNDAY AFTER EPIPHANY

February 1, 2004 – Green

Mass of Sunday; GI; Cr; Pref. Trinity; comm. St. Ignatius

Weekly Bulletin #815

Development of Virtue

(Part 2 – repeated)

For Virtue to have any true and genuine virtuousness about it; if it is to have any value about it; if it is to have the worth demanded by the entire process of *CONVERSIO*; if it is to have any quality about it – the quality looked for by God in His infinite justice, it has to be forged in the heart and it must be brought into shape by the fires of Love, Charity, and Humility that burn only in the furnace which is fixed in the center of the heart of man. The materials needed for the structure of Virtue cannot be produced in the mind. If Virtue is the doing of the mind, it will remain no more than a determination set in motion by a mental resolution, and goes no farther than the agreement mentioned above (in Part 1). The best that can be derived from this agreement is the consoling feeling that results from the awareness that the terms of the agreement are obediently adhered to. Unfortunately, such an arrangement arrived at by man and his God gives poor proof of the worth of his desire for sanctity. As already noted, Virtue does not reside in the performance of calculated virtuous acts. Real Virtue resides only in the heart and receives its life-giving breath from the fire that burns within the heart.

It is important to keep in mind also that Virtue is not the end result acquired by a meticulous following of a set of rules – rules guiding one's every step on the road through life. As has been said before, *CATHOLICITY IS NOT A SET OF RULES*. Good Catholic life, if it is based on love, if it is formed by love, if it is sustained by love, if it is believed in because of love, will unavoidably generate freedom. True love generates freedom. When true love is absent, then it is that everything – absolutely everything in life – becomes bound with the heavy chains of slavery. If love is not free and freely given, then it is not love – *IT IS SLAVERY*. At the same time, however, the development of Virtue, for it to be of any lasting profit, must be guided by gentle hands and be the result of wise, compassionate, and consistent discipline, which, when once learned will never be forgotten or put away as unnecessary. It is the disciplined and virtuous soul who, whenever confronted with temptation or any other contrary problem, is best able to arrive at the correct solution. At such events, it becomes unnecessary for the soul to consult the "RULE BOOK" to find out what to do. The disciplined and virtuous soul will know best what to do.

If we truly want to become Saints of God, we have to work for sanctity, and it is up to us to go a-seeking after the avenues that lead to sanctity. We are the ones that have to do the work of learning. It is not up to God to go chasing after us, removing dangerous obstacles along the way of life. The work is not God's to do. It is for us to do! And we are the ones who must learn how to avoid the dangerous obstacles along the way of our life. God desires sanctity for us, but sanctity is not a free gift from God given willy-nilly simply for the asking.

Let us learn from the workings of an ordinary high school Biology laboratory. In the laboratory, if one wishes to give growth to a certain culture, then that one must see to it that the medium (environment) conducive to the proper and healthy growth of the desired culture is provided. If the medium is defective, the culture will be defective also and will most probably die. The same – the very same – is true with Virtue. Virtue is, after all, a gift, but in order for Virtue to flourish in us, *IT IS UP TO US TO PROVIDE A MEDIUM CONDUCIVE TO THE GROWTH AND DEVELOPMENT OF VIRTUE!* And this means work – hard, conscientious work!

Let us also look at the alcoholic. This poor man has much to teach us, and only he knows how horrendous the task is for alcoholism to be brought under control (it is never conquered)! Before anything and before everything, the alcoholic *MUST FALL ON HIS KNEES*, and in the honest privacy of his heart, ACKNOWLEDGE TO HIMSELF that he *IS A DRUNK!* And this is an admission of the most profound proportion. Until this take place, there can be no hope for a cure. After admission comes prayer – his prayer – and all the rest that demonstrates total dependence on God. It is understood that there must be someone to stand by him, and with watchful eyes give him guidance and support when guidance and support are needed. (Continued on back)

In the case of Humility – in the case of every Virtue – the very same procedure is essential. If, at the very beginning, an honest and profound admission of pride, or anger, or gluttony, or impurity, or etc., is not made with firmness of spirit, then no hope for help should be expected. Such an attitude is presumptive and does not bring down Divine assistance. The admission must be genuine! It must be sincere! It must be honest! NEVER must it be feigned or pretended, the result of bluffing or play acting. The admission must be private! It must be personal! It must be spiritual! THE ADMISSION MUST BE SIGNED IN BLOOD – OUR BLOOD! And the signed statement must be placed forthwith in the Hand of the Divine Son. (To be continued)

SUGGESTED READINGS FROM SCRIPTURE FOR EACH DAY OF THE SEPTUAGESIMA SEASON

<u>SEPTUAGESIMA</u>	<u>SEXAGESIMA</u>	<u>QUINQUAGESIMA</u>
<p><i>Sunday:</i> Gen. 1: 1-26 Matt. 20: 1-16</p> <p><i>Monday:</i> Gen. 1: 27-31; 2: 1-10</p> <p><i>Tuesday:</i> Gen. 2: 15-24</p> <p><i>Wednesday:</i> Gen. 3: 1-20</p> <p><i>Thursday:</i> Gen. 4: 1-16</p> <p><i>Friday:</i> Gen. 4: 17-26; 5: 1-5</p> <p><i>Saturday:</i> Gen. 5: 15-31</p>	<p><i>Sunday:</i> Gen. 5: 31; 6: 1-15 Luke 8: 4-15</p> <p><i>Monday:</i> Gen. 7: 1-5, 10-14, 17</p> <p><i>Tuesday:</i> Gen. 8: 1-13</p> <p><i>Wednesday:</i> Gen. 8: 15-22; 9: 1-6</p> <p><i>Thursday:</i> Gen. 9: 12-15, 20-29</p> <p><i>Friday:</i> Gen. 10: 1-6; 11: 1-8</p> <p><i>Saturday:</i> Gen 11: 10-30</p>	<p><i>Sunday:</i> Gen. 12: 1-19 Luke 18: 31-43</p> <p><i>Monday:</i> Gen. 13: 1-16</p> <p><i>Tuesday:</i> Gen. 14: 8-20</p>

- There will be NO Catechism class in Cullman this morning.
- Tomorrow, February 2, 2004, is the Feast of the Purification of Our Lady. Candles will be blessed before Mass tomorrow morning.
- Tuesday, February 3, 2004, is The Feast of St. Blaise. The St. Blaise Blessing of Throats will take place after Mass on that day and after all Masses next Sunday.
- Thursday, February 5, 2004, is the first Thursday of February, with Holy Hours in the Abbey Church from 10:00 AM to 11:00 AM and 3:30 PM to 4:30 PM.
- Friday, February 6, 2004, and Saturday, February 7, 2004 is the First Friday and the First Saturday of February, with Masses in the Abbey Church on both days at 6:00 AM and 8:00 AM.
- Next Sunday, February 8, 2004, is Septuagesima Sunday and the beginning of the Septuagesima Season. Above is a list of suggested readings for this most important time of preparing for the Lenten Season.
- On pages 3 and 4 of this Bulletin are the Lenten regulations and the suggested readings for the Season of Lent. We strongly recommend that everyone observe these regulations and readings with all the seriousness due to this most holy season.
- Please pray for all the Sick and Shut-ins of our Chapels, especially remembering Manny Gomez, Edward Sautner (our Father Michael's father), and Salvatore Riccardi (Maria Morin's father). **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.
- MASSES FOR THE WEEK: (Father Abbot Leonard's schedule only)**
 - SUNDAY: For the People of our Chapels
 - MONDAY: Deceased Reverend Father Godfrey Burkhardt, O.S.B.
 - TUESDAY: Deceased Linda Birringer
 - WEDNESDAY: Deceased Mary Clare Rice
 - THURSDAY: Deceased David Swann
 - FRIDAY: Deceased Nuncio Camillo
 - SATURDAY: Special intention Paul Roy Family

SEPTUAGESIMA IS A SERIOUS TIME –

When Serious Men – with Serious Intention – give Serious Worship – to a Serious God!
PRAYER – – – PENANCE – – – MORTIFICATION

✠ CHRIST THE KING ABBEY ✠

SUGGESTED READINGS FROM SCRIPTURE FOR EACH DAY OF LENT

ASH WEDNESDAY:

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

FIRST WEEK OF LENT:

Sunday:	II Cor:	6: 1-10
	Matt:	4: 1-11
Monday:	Ezech:	34: 11-16
Tuesday:	Isaias:	55: 6-11
Ember Wednesday:	Exod:	24: 12-18
	III Kings:	19: 3-8
Thursday:	Ezech:	18: 1-9
Ember Friday:	Ezech:	18: 20-28
Ember Saturday:	Deut:	26: 12-19
	Deut:	11: 22-25
	II Mach:	1: 23-27
	Eccles:	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
	Esth:	13: 15-17
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
	Num:	20: 6-13
Saturday:	Dan:	13: 1-62

FOURTH WEEK OF LENT:

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

FIFTH WEEK OF LENT:

Passion Sunday: <i>(Statues covered in purple)</i>	Heb:	9: 11-15
Monday:	John:	8: 46-59
	Jonas:	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
	Matt:	27: 1-66
Monday:	Isaias:	50: 5-10
	John:	12: 1-9
Tuesday:	Jer:	11: 18-20
Sacred Passion:	Mark:	14: 32-72
	Mark:	15: 1-46
Wednesday:	Isaias:	61: 11
	Isaias:	63: 1-7
Sacred Passion:	Isaias:	53: 1-12
	Luke:	22: 1-71
	Luke:	23: 1-53
Holy Thursday:	I Cor:	11: 20-32
	John:	13: 1-15
Good Friday:	Osee:	6: 1-6
Sacred Passion:	Exod:	12: 1-11
	John:	18: 1-40
	John:	19: 1-42
Holy Saturday:	Gen:	1: 1-31
	Gen:	2: 1-2
	Exod:	14: 24-31
	Exod:	15: 1
	Isaias:	4: 2-6
	Deut:	31: 22-30
	Matt:	28: 1-7



LENT

Why do we observe Lent? The basic reason is that during the Lenten Season the Cross looms as the most significant factor of our salvation. It brings before us vividly the picture of the sacrifice and suffering of the Innocent One – Christ – offering Himself on the Cross for you and for me and for all mankind.

Lent also provides a period of evaluation to stop and ask, “What is happening to me as a person?” “Am I becoming hard, envious, inconsiderate, crude, impressed with my own importance?” Unless we take a serious inventory of ourselves, we can easily drift into such a pattern of living. Lent also provides a period of spiritual nourishment. How easily the well runs dry! Jesus said: “Come unto Me and I will refresh you.”

During Lent the Church calls her children: Come, receive the Sacrament of Penance, make a good Confession, hear the Word of God in the Lenten sermons, pray, partake of the heavenly Bread of Life in Holy Communion, and be refreshed.

Lent means “Spring,” a new birth, a fresh start. The path of the Christian in the earthly pilgrimage is either a steady incline or decline. Each time we start “up” represents a new beginning. While rededication is by no means confined to the six weeks of Lent, the Church wisely realizes that it is helpful to have a definite time each year to re-assert our allegiance to Christ. True, the leaves of Spring may last only until Fall, but each Spring they do blossom forth and each year the tree grows stronger.

All of our prayer must be oriented around the Crucifix, because its virtue comes from the Sacred Passion, which is the very foundation, the source, the root of our own prayer and that of the whole Church.

The statements of observance and discipline which appear in the “Weekly Bulletin” of Christ the King Abbey should not be viewed as private opinions, nor should they be looked upon as resulting from any statement of preference of any individual or group of individuals. The statements concerning Catholic observance or discipline printed in the “Weekly Bulletin” are as accurate as can be made, so that the once observed norms of Holy Tradition can be preserved, and the confusing principles of modern theological teachings can be rendered ineffective. Accuracy must be the underlying characteristic of Traditional Catholics. The promotion of personal likes and dislikes serves only the purpose of reducing, if not completely destroying, credibility in official Traditional Catholic 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 strictly 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 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 sin when the Church does not. The Church has the right to change the 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 strongly 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 following 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 the age of twenty-one and under fifty-nine 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 (full) meal and two lighter meals. They may eat meat at the principal meal except on days of complete abstinence. At the two smaller meals (which together should not equal the quantity of the principle meal), meat may not be eaten. Eating between meals is not permitted, but liquids, including milk and fruit juices, may be taken at any time on 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 observed as in former times. The complete disregard of the principle of fast cannot be without sin.

ABSTINENCE

The customary law of the Church concerning abstinence was that no meat be eaten on all Fridays of Lent, and this law was binding under sin. The Church has relaxed this law, and serious obligation now exists only on Ash Wednesday and Good Friday. Fridays during Lent should be days of special effort with regard to penance and sacrifice. However, it is again strongly recommended that the practice of abstinence be observed as in former times. Such an observance means that no meat or any dish containing meat products may be served. It must be noted that under the present dispensation it cannot be properly said that a person commits serious sin when not observing the Laws of Abstinence, but, as above, the complete disregard of the principle of Abstinence cannot be without sin.

Every Traditional Catholic has the grave obligation of giving a good example to those Catholics who have developed a complete disregard for the principles of fast and abstinence and the proper observance of Lent.