

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

FIFTH SUNDAY AFTER PENTECOST

Weekly Bulletin #837

July 4, 2004 – Green

Mass of Sunday; G; Cr; Pref. Trinity

IN THE DWELLING OF THE LORD

The following is an article found in an old, old, and wonderful periodical. So sadly we read its words, so eloquently written of that which once was, and is now gone, and all is in ruins:

“The Sacred Liturgy is Christ’s prayer in His church. For the last two thousand years the prayer of the Liturgy edified Christ’s faithful people.

The Sacred Liturgy is the expression of Christ’s love, it is His prayer in His Mystical Body, into which our own prayer is gathered up and integrated. The Liturgy is not subject, as our own prayer often is, to our moods and dispositions. It never fails, day after day, from the rising of the sun to its setting, in age after age, to adore God. The Liturgy gives adoration to God; it expresses sorrow for the sins of man and offers reparation; it gives praise and thanksgiving to God; it offers sacrifice; it petitions for peace. It is the perfect expression of every individual, the voice of the inarticulate lifted up in a hymn of love. At the same time it is the chorus of the whole human race made one in communion with Christ, in the person of Christ’s priest.

This supreme prayer is made by body and soul, and the part of the body is not merely an outward formality or symbol, it is integral. The priest, who represents all the people in the Liturgy, is consecrated to God – his hands in particular consecrated. Every movement, every gesture, every step he takes in the sanctuary (God’s Sanctuary), every word he utters, is preordained by Christ to be the most fitting expression of His prayer. Generations of men have learnt to make exactly the same grave, beautiful movements, to utter precisely the same unflinching, effective words, with the same solemn intonations. Every word, every movement is effective, every one is a bodily act, and the very changing of the bread and wine into the Body and Blood of Christ is accomplished, because Christ’s priest wills it so, by his certain movements and by his certain spoken words.

The priest at the altar is not asked to feel any sweetness, or to pass into and show some kind of ecstasy, or to actually weep for sin; he is not asked to express his own feeling of fervor; he is not asked to do what no man could do by himself, namely to sustain the sweetness of contact with Heaven; he is not asked to realize the horror of sin and experience the fullest felt sorrow for sin unceasingly. The priest is asked simply to put himself aside so that he might let Christ – in him – rejoice and have sorrow and pray the prayer. The Liturgy gathers up the experience of the whole world and places it at the very center of Christ’s prayer. The priest stands there at the altar as a Christ before God, and THE UNCHANGING NECESSITIES OF THE UNIVERSAL ADORATION OF ALL MANKIND PASS THROUGH HIM. The priest is asked only to surrender his will to Christ, lending his body to those slow, dignified, and beautiful acts, and his tongue to those marvelous and miraculous words.

The sacred words uttered by the priest at the altar gather up all our own actions and all of our words and thoughts that we experience with our minds and bodies and hearts and bring all to be joined with this prayer of Christ. With the priest at the head – leading – we enter the holy of holies and we offer Christ to God – we offer God to God – as the priest, with his poor consecrated hands of flesh and blood, offers to God Christ’s Flesh and Blood. In our participation in the Mass we offer SELF, and are literally made one with the Host.

The offering is total! The offering of SELF in this prayer, SELF which is at the heart of life and includes everything in our daily lives, so that from the altar everything we are, everything we wish, everything we do, is offered up and thereby radiated throughout the world we live in, giving the majesty of the liturgical action to our work and leisure, our eating and sleeping and speaking and moving. The offering gives to our simplest act the redeeming power of Christ’s Body and His death on the Cross. The offering makes of everything we do both a sacrifice to God and a communion with man. Then, not being troubled about the way we feel at the moment, what we may be concerned about in our attention and intention, we put into our kneeling and standing and sitting all the majesty, all the obedience, all the humility, all the submission, all the adoration, all the love, all the simplicity that we can. THAT IS ALL! →