

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

QUINQUAGESIMA SUNDAY

February 6, 2005 – Purple

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

Weekly Bulletin #869

QUINQUAGESIMA SUNDAY

ASH WEDNESDAY

Remember man that thou art dust, and unto dust thou shalt return

LENT

A time when
serious people, with serious intention give serious offering and worship
to a serious God!

The offering has to be of value ~ real value,

NOT

our usual abstinences which are of little worth and consequence.

The offering must be of self.

The offering must be the sacrificing of self and all of our
countless self-serving devices.

In so doing,

we do not offer that which we are not;
we do not offer that which we have not!

Made with solid commitment,
our offering, made in the honesty and purity and secrecy of our
hearts and minds and souls,
must be of our **nothingness** ~

of our total, complete, abject, and real nothingness!

Such is the only offering that a serious person with serious intention
can give to a serious God.

Nothing else will do!

If we nourish any hope of ever achieving serenity of heart,
peace of mind, and sanctity of soul,
there is no other way!





**FEAST OF
SAINT SCHOLASTICA**

Thursday, February 10, 2005

O illustrious and blessed St. Scholastica, our glorious Patroness, we, thy devoted children, prostrate ourselves before thee and salute thee as our beloved Mother and the faithful guardian and advocate of our Order. Surely you know what we and our efforts are about, and you know the extent of our commitment to the preservation of our holy and venerable Benedictine Order. Help us, dear St. Scholastica, and protect us as we struggle to remain faithful to our Order and to our Holy Catholic Religion.

We return thee thanks for the many favors and blessings we have received through thy intercession, and for thy continual care and protection of our Community; and with all the fervor of our hearts we testify our love and gratitude toward thee.

***Most Holy Father Benedict,
pray for us.***

***Most Holy Mother Scholastica,
pray for us.***

1. There will be NO Catechism class this morning.
2. The Saint Blaise Blessing of Throats will take place after each Mass today.
3. Tuesday, February 8, 2005, is **MARDI GRAS** – “Fat Tuesday.” Let us recognize the correct religious and meaningful purpose of this day. Mardi Gras has its roots in good Catholic tradition, and it is a day of good and proper celebration and prudent feasting. It is also the day that marks the beginning of the Holy Season of Lent. Let us not hesitate to enjoy Mardi Gras with a lovely family party, and let us make amends for all the brutalism that brutalist people have brought into Mardi Gras. Let us pray for all those who place dedicated emphasis on such brutalism.
4. Wednesday, February 9, 2005, is **ASH WEDNESDAY**. It is NOT A Holyday of Obligation, but it is a day of solemn fast and abstinence, which must be observed by all who are obliged to observe the fast and abstinence regulations. ASH WEDNESDAY IS A NO-NONSENSE DAY. With Mardi Gras now over, it is time to reflect and to do penance.
5. **MASSES IN THE ABBEY CHURCH ON ASH WEDNESDAY WILL BE AT 6:00 AM, 8:00 AM, AND 7:00 PM, WITH DISTRIBUTION OF ASHES AFTER EACH MASS.**
6. *Ashes will be distributed at all Masses next Sunday (February 13, 2005). The usual little packets of Blessed Ashes will be available at all the above Masses, and are to be taken home and used as sacramentals.*
7. Thursday, February 10, 2005, is the Feast of St. Scholastica. On that day please pray for the special welfare of St. Joseph’s Monastery and our beloved Sisters.
8. On Friday, February 11, 2005, the usual Friday evening Stations of the Cross during Lent begins, starting each Friday evening at 7:00 PM, followed by Benediction of the Most Blessed Sacrament.
9. This Friday is also the Feast of Our Lady of Lourdes (Roman Calendar).
10. Please pray for all the Sick and Shut-ins of our Chapels. **LET US ALSO PRAY FOR EVERYONE.**
11. **MASSES FOR THE WEEK: (Father Abbot Leonard’s schedule only)**

SUNDAY:	For the People of our Chapels
MONDAY:	Deceased Lois Nichols
TUESDAY:	For the Poor Souls in Purgatory
WEDNESDAY:	Welfare of our Monks and Nuns (Ash Wednesday)
THURSDAY:	Deceased Chancy Hang
FRIDAY:	Deceased Ralph Pawinski
SATURDAY:	Intention Marguerite McGill

✠ 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:

(Statues covered in purple)

Monday:	Heb:	9: 11-15
	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:

Sacred Passion:	Jer:	11: 18-20
	Mark:	14: 32-72
	Mark:	15: 1-46
Wednesday:	Isaias:	61: 11

Wednesday:

Sacred Passion:	Isaias:	63: 1-7
	Isaias:	53: 1-12
	Luke:	22: 1-71
	Luke:	23: 1-53

Holy Thursday:

	I Cor:	11: 20-32
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Good Friday:

	John:	13: 1-15
Sacred Passion:	Osee:	6: 1-6
	Exod:	12: 1-11
	John:	18: 1-40

Holy Saturday:

	John:	19: 1-42
	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.