

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

SECOND SUNDAY OF LENT

February 20, 2005 – Purple

Mass of Sunday; No GI; Cr; Pref. Lent

Weekly Bulletin #871

THE HOLY SEASON OF LENT

"Between the porch and the altar, the priests, the Lord's ministers, shall weep and shall say, Spare, O Lord, spare your people, and shut not the mouths of those who sing to you." Joel 2:17



The man who loses his life in this world in order to find it again in Christ and in the next world has learned the principle of the spiritual life and of penance. He is allowing the seed to die so that it may begin to live. Such a man knows that self-indulgence cannot go hand in hand with living a Christ-like life as a disciple of Christ. When discipleship is the main focus of life, self-indulgence is eradicated. This is only elementary reasoning. But before this significant decision is made, there is normally great conflict. There is conflict all along the line, because there is opposition from every sense and from every emotion. If the senses and emotions have been allowed their independence they will not readily come to heel at a single command of a newly converted will. The senses and emotions will have substituted their own particular gratifications for conscience over such a wide area that the reformed person will have to go back and UNLEARN all of the bad habits and ways of living that have been learned over the years.

Each appetite, whether physical or mental, gathers strength in proportion as it lives for itself. It subtracts from the life of the whole, drawing to itself the energy which was meant to be distributed to others. The balance is consequently disturbed. Thus an unregulated interest in food, for example, can make a person unfit for serious work or thought. It can be easily appreciated what havoc can be caused by the intemperate satisfaction of the grosser appetites. The result of all this is that some of a person's powers are stronger than they are meant to be, while others are weaker. The strong rebel against the conversion of the whole, and the weak are too enfeebled to support the change. A drunkard finds it hard to turn to God in penitence not only because of the abiding pull towards drink but also because of the lack of pull towards something other than drink. He has exhausted what were meant to be reserves.