

Christ the King Abbey

(Traditional Benedictines)

(St Francis of Assisi Chapel)

www.christthekingabbey.org

Cullman, Alabama

Every Sunday: 6:00 AM and 10:00 AM

Daily: 6:00 AM

Holy Days of Obligation:

6:00 AM - 8:00 AM - 7:00 PM

Our Lady of Lourdes Chapel

Montgomery, Alabama

10:45 AM

Only on first Sunday

of each month

St Pius V Chapel

Birmingham, Alabama

9:30 AM

Every Sunday except

first Sunday of each month

QUINQUAGESIMA SUNDAY

February 26, 2006 – Purple

Mass of Sunday; no GI; Cr; Pref. Trinity

Weekly Bulletin #924

~ LENT ~

ASH WEDNESDAY

Remember

Man!

That

thou

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dust ...



... and

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thou

shalt

return!

OF MORTIFICATION

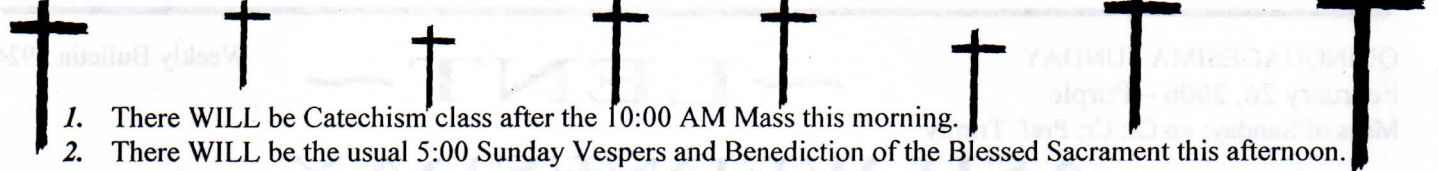
We cannot speak of sanctity as long as we place the need for personal comfort – personal convenience – personal pleasure – personal achievement – BEFORE – the importance of personal penance – personal mortification – personal reparation. It is only too true, and it must be profoundly understood, that penance, mortification, and reparation are each a chastisement. It is also true and also understood that our natural inclinations shy away from every form of chastisement and from even the slightest notion of discomfort or punishment of any form! The main interest and focus of our inclinations is the gratification of self. It is also true, BUT NOT AT ALL UNDERSTOOD, that our Lord said: “If any man would be perfect, let him deny himself, take up his cross daily, and follow Me.” Like it or not, the cross that Christ spoke of is in place and waiting for EVERYMAN, and EVERYMAN can in no way get out of carrying it – carry it he must, and carry it he will! To carry the cross that is assigned to us with love for Christ is sanctity, and sanctity equals perfection, and perfection equals sanctity. Reaching toward perfection – toward sanctity – is conducive to the achievement of a happiness and peace that is marvelous indeed. To carry the cross with hatred for it, or with bad love, bad obedience, bad charity, bad living – with deceit in our hearts, leads unflinching to a life of sadness and disturbance of mind and soul that is horrible indeed to bear!

We are not at all a mortified race, and our efforts at becoming mortified are quite perfunctory and listless. In general, mortification, penance, and reparation for sin are considered irrational. Such terms as these are unknown to most people today. But for those who do know and understand the serious meaning of penance, mortification, and reparation, how willing are they to mortify their desire for food and drink? How willing are they to mortify their demands for fun and pleasure and travel? How willing are they to mortify their cravings for a soft and cushy life? How willing are they to control their seeking after the false “security” of power and wealth? How willing are they to crush the

workings of self-will within themselves? How willing are they to practice true – Christ-like – charity toward their neighbor? And the list goes on and on!

The labor (and it is indeed labor) of mortification and penance and reparation is more than the mere endurance of tedium. The labor is more than a simple, half-hearted fight against lack of interest. The labor is more than something performed with superficial interest and devotedness. The labor is painful! the labor is enduring! The labor is committed! When the saints write about these things, they have great difficulty in convincing us that the martyrdom of the spirit is far more crucifying than the martyrdom of the flesh. If we do not have a proper and right love for and acceptance of the cross assigned to us – IT IS ALL FOR NOTHING!

If Jesus Christ was required by His Heavenly Father to undergo the torments of crucifixion, it would be elementary ignorance to think that we are somehow exempt – excused – from having to do the same!



1. There WILL be Catechism class after the 10:00 AM Mass this morning.
2. There WILL be the usual 5:00 Sunday Vespers and Benediction of the Blessed Sacrament this afternoon.
3. Tuesday, February 28, 2006, 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, March 1 2006, 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 (March 5, 2006). 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, March 2, 2006, is the first Thursday of March, with Holy Hour and Benediction of the Most Blessed Sacrament in the Abbey Church from 10:00 AM to 11:00 AM and from 3:30 PM to 4:30 PM.
8. Friday, March 3, 2006, is the First Friday of March, with Masses in the Abbey Church at 6:00 AM and 8:00 AM and all-day Adoration of the Most Blessed Sacrament from 10:00 AM until 6:00 PM.
9. **Also on Friday, March 3, 2006, 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.**
10. Saturday, March 4, 2006, is the First Saturday of March, with Masses in the Abbey Church at 6:00 AM and 8:00 AM.
11. Next Sunday, March 5, 2006, is the first Sunday of March. Therefore there will be NO Mass at Saint Pius V Chapel in Birmingham next Sunday. *There will be NO Catechism class next Sunday.*
12. **N.B.:** Let us all remember to make our Easter Duty this year: “All the faithful who have reached the age of their reason must sincerely confess their sins at least once a year. This confession need not be made during the Easter time, but because of the prescribed Easter Communion it is practical to make it at this time... All the faithful who have attained the use of their reason must receive Holy Communion at least once during the Easter season... The Easter season within which one must receive Holy Communion usually extends in the United States, from the First Sunday of Lent until Trinity Sunday.” (*Moral Theology*, Fr. Heribert Jone, 1961)
13. **EARLY NOTICE:** We will have **First Communion** for children during the 10:00 Mass on **Mother’s Day, Sunday, May 14, 2006**. Anyone with a child who is ready for this awesome and important privilege, please see Father Francis, who will examine each child on how well they understand their religion, especially Confession and Communion. First Confessions will be heard on the Sunday before Mother’s Day (May 7, 2006).
14. Attached to this Bulletin are the lists of Lenten Regulations and suggested Lenten Readings.
15. Please pray for all the Sick and Shut-ins of our Chapels. **LET US ALSO PRAY FOR EVERYONE.**
16. **MASSES FOR THE WEEK:** (Father Abbot Leonard’s schedule only)

SUNDAY:	For the People of our Chapels
MONDAY:	Special intention Marion Oldenburg
TUESDAY:	Deceased Edward Sautner
WEDNESDAY:	For the Members of our Religious Communities (Ash Wednesday)
THURSDAY:	Special intention Peggy Wink
FRIDAY:	Special intention of the Donor
SATURDAY:	Special intention Paul Roy Family

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, barring 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.

✠ CHRIST THE KING ABBEY ✠

SUGGESTED READINGS FROM SCRIPTURE FOR EACH DAY OF LENT

ASH WEDNESDAY:

Joel:	2: 12-19
Thursday:	Matt: 6: 16-21
Friday:	Isaias: 38: 1-6
Saturday:	Isaias: 58: 1-9
	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:	Heb: 9: 11-15
<i>(Statues covered in purple)</i>	John: 8: 46-59
Monday:	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
	Isaias: 53: 1-12
Sacred Passion:	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
	Exod: 12: 1-11
Sacred Passion:	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

