

Christ the King Abbey

(Traditional Benedictines)

(Formerly 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

FOURTEENTH SUNDAY AFTER PENTECOST

Weekly Bulletin #952

September 10, 2006 – Green

Mass of Sunday; Gl; Cr; Pref. Holy Trinity

The Spiritual Life of the Soul

The strongest wish and desire of the soul of man must be to give pleasure to God – not to itself. Most of us do not properly understand this. Nevertheless, we are obliged to know that the glory and love of God must be the sole occupation and preoccupation of every good and properly intentioned Catholic. Only the next life is what counts – not the present existence, and every act of man (properly understood) must be in preparation of the purpose for which he was created – to be with God for all eternity. The importance of the present existence becomes dwarfed when the future of man's eternal existence comes into view. The very desire to love God is – ITSELF – an act of real love, which pleases God greatly. This is the sum and substance of the interior spiritual life of the soul. It is the interior disposition of the soul that gives significance for good or for bad to absolutely everything it does throughout the day in the running of a normal day's business. It is the good will of a loving creature connecting with the good will of a loving God. It is the work of a soul in love. **God is gained by something we become rather than by the uncoordinated things which we do.**

The various prayers and sundry religious acts, even such an all-important act as attending daily Mass, helpful and necessary though they may be, remain without life-giving grace if there is not a corresponding interior change cooperating with our religious activity. It is imperative for everyone to understand this clearly. Only because of the drive given the soul by Faith, does the soul ever feel the thrill of the experience of its own transformation. The spiritual life is a genuine life! The spiritual life is a non-hypocritical and honest life! The spiritual life has to be a genuine life, otherwise is a completely unfulfilling false life. It is not a life given to running from this or that spiritual thing to the next one to be done. It has no need for such a spiritual frenzy. Besides, such nervous activity finally has to be curtailed in order to accomplish the various needs required by daily living. Such a life has little or no dignity about it. In such a life, everything keeps running into everything else that has to be done, with nothing being done properly.

Only in the properly formed spiritual soul can be found the momentous thrill of life. For such a soul, prayer is a major part of life. For such a soul prayer is part of the mechanism whereby one chains himself to his martyrdom of love whereby he strives to change himself to the image of our Blessed Savior. It is here that we find grace. Grace is the divinely given answer to man's striving after happiness. A man in the state of grace can actually feel a surge of the real life that is within him, a life straining impatiently after a fuller life and deeper happiness. The formula of a satisfying life is the transformation of self by the operation of grace, and then it is that the infinite riches of the mystery of God's inner being are placed in the very center of the heart of man.

Faith, therefore, is the ingredient that must be given full, correct, and precise nourishment, no matter the cost. However, Faith is not to be had simply for the asking. The nourishment of faith comes from the good works that come into play and which bring about its growth. Faith and good works interplay with each other, each giving nourishment and increase to the other. The Catholic Faith must be absolute or we will lose it!

As indicated above, our good works must be constructed on a foundation of a Faith pure and undefiled. Our spiritual life depends on the Faith handed down to us by our forefathers of yesteryear, and ever watchful, we must never give entrance to any contradiction to the teachings of the **Holy Magisterium of past millennia**. Our Faith must carefully and scrupulously adhere to the official magisterial instructions and teachings concerning all matters related to Catholic faith and morals, and not allow ourselves to be seduced by noisy novelties that come crashing all about us.

Any matter – serious or trivial – that causes a doubt of faith is always a “serious matter” and cannot be put aside as inconsequential. Any matter that is productive of a defective faith, a faith constructed on a put-together Catholicism is always a “serious matter.” It cannot be shunted aside with an “it really doesn't matter” attitude. **It really does matter** and the importance of this will be brought to our attention when it has become too late! The channels of grace are closed to defective believers of Truth. And just as the channels of grace are closed to pertinacious unbelievers outside the Catholic Fold of true Faith, the channels of grace are also closed to defective believers and those who persist in their pertinacity, who consider themselves inside the Catholic fold of the true Faith – amateur theologians and people with absolutely no theological training who go about, crusader like, spreading erroneous and false teachings which are contrary to our holy religion. *(Continued on page two)*