

Christ the King Abbey

(Traditional Benedictines)

Our Lady of Lourdes Chapel
Montgomery Alabama
10:45 A.M.
Only on First Sunday
of each month

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.

St. Pius V Chapel
9:30 A.M.
Every Sunday except
First Sunday of each month

(St Francis of Assisi Chapel)

THE EIGHTH SUNDAY AFTER PENTECOST
TRANSFIGURATION OF OUR LORD

August 6, 2000 - - - White

Mass of Feast - Gl; Cr. Comm Sun. Pref Nativ.

Weekly Bulletin # 628

CATHOLIC LIFE EXPERIENCE - - HOLINESS OF LIFE

Part 1

When God created Man - when He created Adam and Eve - He created them in the state of innocence - and the virtues that He had in Himself He placed in them. He was very pleased with Adam and Eve. He was pleased with them because they reflected Himself back to him - as they were made in the image and likeness of God.. Adam and Eve enjoyed all the virtues in their perfection, they possessed all the virtues in their perfection. God was so pleased with Adam and Eve that He would, of an evening, come to visit with them and to speak with them. God enjoyed being with Adam and Eve. The Garden, too, was a source of pleasure to God. Adam and Eve also enjoyed the wonderful virtues that were in them, and they enjoyed the freedom that the virtues gave them. They were perfectly humble and meek, and pure, and honest and unselfish, and these virtues gave them the fullest amount of freedom. They did not know what lack of freedom was. They desired for nothing. Next to God and the Angels, they enjoyed the fullest degree of knowledge. The things they knew came clearly to them, and they did not have to struggle to accumulate information. They did not need information, for they saw all things with a clarity, unknown since their time. They knew no pain, nor suffering, nor sickness, nor poverty nor want. As a matter of fact they did not know what pain or suffering or sickness or poverty or want were. The Garden of Eden was the foyer of Heaven. However, there was, in the Garden of Eden, a Tree, and Adam and Eve were given strict instructions that they were never to eat of the fruit of that particular tree. No matter what, they were to obey that command. If ever they would eat of that Tree, they would come to know the difference between Good and Evil, and this would not be at all something for them to desire. We know the history of all that took place.

Adam and Eve did eat of the fruit of that certain Tree, and they did come to know the difference between Good and Evil, and they immediately became the losers of all the positively wonderful benefits they enjoyed, and they were driven out of the Garden of Eden. For the first time, they saw the looks of the place on the other side of the Gate to Eden's Garden, and they were seized with fear, uncertainty, suspicion, and the cold and the heat caused bitter pain. For the first time they looked upon themselves, and found it necessary to put clothes on themselves. Up to that moment they knew only Good and only the feelings that Good produced in them. Now, of a sudden and without warning, they knew Evil and the feelings that Evil produced in them. Not only was it alarming to them, it was too horrible to describe. They had lost out, they had lost absolutely everything that was worthwhile, they had lost the security and the delights and the plenty that was all around them in complete abundance. Now they had nothing, and fear and hunger and thirst and pain was gnawing at their innards. They had to hunt for their food, and work to find it, oftentimes in the face of serious danger. The friendly atmosphere of the Garden was no more, and all around them the atmosphere was full of foreboding, threat, danger and warning.

There are those today however, who, for reasons known only to themselves, classify all of what is said here as fable and pure myth, and work to destroy all credibility in it. At the same time, these same ones present quite fancy arguments against the Biblical account of Creation, and propagandize a doctrine concerning the origins of all things which is certainly in violation of truth and right reason. It cannot but be noted that in their "logic" they overlook how glibly they omit certain pertinent points in their syllogisms. Nevertheless, the uninformed and the unread fall victim to the works of such.