

# 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

9:30 A.M.

Every Sunday except

First Sunday of each month

The Second Sunday After the Epiphany

Weekly Bulletin # 652

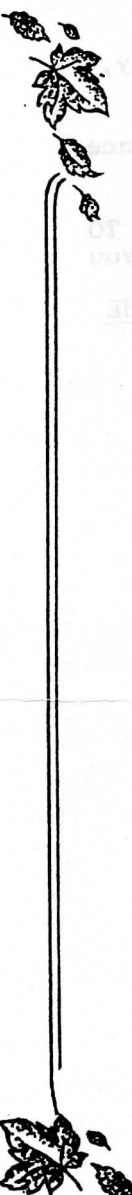
January 14, 2001 - - - Green

Mass of Sunday - G1; Cr; Com St. Hilary and St. Felix; Pref Trin.

Part I of the Discourse entitled: "In the Heart of Man" was presented in Bulletin # 639. Part II of the Discourse was never given. We return to the Discourse and for the convenience of all Part I is repeated in the current Bulletin. Part II will appear next week.

## IN THE HEART OF MAN

### Part 1



The creature receives everything he is from the one who created him. The creature we think of here is Man, and the creator we speak of here is God, Whose power has no limit. Everything that Man sees came from God. Everything that he has come from God. All things, big and small, the firmament and all that is in the firmament, the oceans, the mountains, the birds of the air, the lilies of the field, and all the beasts of the earth - all things have come from the Almighty Hand of God. God did not invent all things big and small. God did not make all things from substances that preexisted the moment of Creation. There were no substances - there was nothing - before the moment of Creation. ONLY GOD EXISTED BEFORE HE CREATED THE ANGELS AND LATER CREATED ALL THINGS THAT WERE MADE. Man - especially modern man - has a problem with this, mainly because man has a problem with the understanding of "NOTHING". "NOTHING" as used here means - - NO THING! and man finds it very difficult to comprehend how NO THING can become SOME THING. He tries to answer his problem with the very inadequate solution advanced by the people who believe in evolution.

Many descendants of Adam and Eve have had a problem with the fact of Creation. Today, even, teachers of catholicism cloak the fact of Creation with the elements of fancy and myth, and no longer teach our little children the fact of Original Sin and all of the subsequent FACTS that were the result of the original fall of man. This includes the FACT of our Redemption! As he placed one foot in front of the other on his journey away from the Garden, man developed a spirit of independence, thinking that his own efforts were enough to provide him with sufficient personal security, and safety. Less and less did man keep in mind that his personal security and his personal safety and his personal well-being all came from a force outside of himself. As time moved along, and man began to invent the tools that were of help to him, the emphasis on self dependence became more and more pronounced, to the extent that now the very mention of dependence on a Force outside of himself is profoundly abhorrent. Today man is completely dazzled by his many and impressive accomplishments and is overcome by his spectacular display of power. Having scraped the Truth of Scripture, blindly refusing to believe the accuracy of the Scriptural Texts, man and all of his spectacular accomplishments - - - still on his journey away from his origins in the Garden - - - is traveling with blinding speed to the moment of his final self-destructing invention: call it "accomplishment if you will".

The creature receives all from the Creator, and everything the creature has is given to him in all of the abundance of God's loving kindness. In return, God expects man - the creature - to be mindful of God's creation, and mindful, too, of God's purposes in His creation. God expects man to render back to Him all the things that are God's. Even though all things are for the use of man, man must nevertheless understand the proper attitude of detachment, and that, actually, nothing really belongs to him. Therefore, what God really expects in return from man is his filial and his totally devoted love. But what does this mean? Evidently a mere expression in the form of words is quite insufficient. Oftentimes the form of words remains rather meaningless.