



Christ the King Monastery

(Traditional Benedictine Hermits)

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Masses: see announcements

Holy Days: see announcements



October 9, 2011 – Seventeenth Sunday after Pentecost
Mass of Sunday GI Cr Preface Holy Trinity

Bulletin #1212

Announcements:

- 1) Masses for the week are as follows:
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| Monday: | 10 AM |
| Wednesday: | 8 AM |
| Friday: | 9 AM |

There will be no Mass on Tuesday, Thursday or Saturday.

2) Sunday, October 16th Mass is only at 12 Noon.

3) Tuesday, October 11th, is the Feast of the Maternity of the Blessed Mother.

4) Wednesday, October 13th, is the Feast of Our Lady of Fatima. She requested so little of us; daily Rosary, modesty, penance, mortification, reparation for sin – nothing more than Our Lord, Himself, asks of us “pick up your cross daily, and come, follow Me.” We may ask of ourselves: “What am I doing to fulfill Our Lady’s requests?” Many times we look only upon modesty as what we should wear to church. The modesty which Our Lady asks is much deeper than that. Am I modest in dress not only in church but also at home, shopping, recreating; modesty is more than just clothing – are we modest in our looks, in our speech, in our comportment? Let us reflect more fully how “I” am observing modesty.

5) October is the Month of the Most Holy Rosary, again we are asked to pray our Rosary daily. Every evening at 7:20 the Rosary is prayed in this church, if you are unable to join in person, at least join in spirit and pray the Rosary where you are.

Three Fundamental Principles of the Spiritual Life

by Moritz Meschler, S. J.

Sloth

We now pass to the consideration of certain particular passions and emotions.

1. Sloth is a real heaviness of the soul and its faculties, which tends inordinately to rest and inactivity.

In the first place, there is sloth of the intellect. It consists in sluggishness of thought, in useless, vague occupation of the mind, in building castles in the air, in mere theorizing, in exaggerated, confused thought, in dissipation, in allowing our minds to remain asleep and drowsy, which is especially apt to happen at prayer-time.

The will, too, has its own kind of sloth, which consists of lazy and grumbling discontent because everything is not pleasant and comfortable, in irresolution with regard to duty, in perpetual procrastination, and in living without any plan, or definite determination and intention.

With regard to the body, sloth betrays itself by slowness, indolence and too much ease. The slothful man would rather stand than walk, rather sit than stand, rather lie than sit. Long sleep is the chief delight of the sluggard.

2. Sluggishness in spiritual things is to be overcome by earnest and frequent colloquies, by vocal prayer, reverent external behavior and change in our method of prayer. In all we do or suffer, we must, without excitement, strive for real activity of spirit. What must be done we must not delay to do. To do what is useless is nothing but another way of doing nothing. Let order rule in all our affairs, and conscientious loyalty in the fulfillment of our resolutions. An extremely effective means of combating sloth, whether spiritual or bodily, is the use of bodily penance and self-denial in general. It overcomes the heaviness of the flesh and gives joy to the soul.

3. There are many reasons why we should keep sloth at a distance.

It is the universal enemy of all mankind. To a certain extent it is inherent in everyone, because we all have a material nature. It exists even in the most active and vigorous, but in each according to his own special character, sometimes as sloth of the understanding, sometimes of the will, sometimes of the body. A phlegmatic temperament, melancholy, unrestrained fancy and imagination are only varieties of sloth.

Sloth is a cunning enemy too, a sweet slavery. It grows up with us, we are used to it, and have no need to seek it. It knows how to hide itself so as to be invisible. The sin of sloth is as it were a sin with no body; it almost persuades us to think it no sin at all; it does its work like a friendly pickpocket. Finally, sloth is a wicked and spiteful enemy. It paralyzes and weakens the whole spiritual life. When we fail and accomplish nothing, the blame may be safely laid on sloth. It blunts the mind and will; it depresses the spirit, keeps the flesh awake and clamorous, robs us of time and of incalculable merit and injures our spiritual life, such as meditation, particular examination of conscience and penitential exercises. It much resembles lukewarmness, that pest of the spiritual world, and is its double and ally. No one desires to be its prey – a sufficient reason to use every effort not to be so.