



# Christ the King Monastery

(Traditional Benedictine Hermits)

5060 County Road 1635

Cullman AL 35058

(256) 796-5515

www.christthekingabbey.org

Masses: see announcements

Holy Days: see announcements



January 29, 2012 – Fourth Sunday after Epiphany

Bulletin #1228

Mass of Sunday GI Cr Preface Holy Trinity

### Announcements:

- 1) Masses for the week are as follows:
- |           |          |
|-----------|----------|
| Monday:   | 9:00 AM  |
| Thursday: | 8:00 AM  |
| Friday:   | 11:00 AM |
| Saturday: | 8:00 AM  |
- 2) **Sunday, February 5<sup>th</sup> Mass is at 4:00 PM.**
- 3) Thursday, February 2<sup>nd</sup> is the Feast of the Purification of the Blessed Mother, also known as Candlemas Day.
- 4) Friday and Saturday of this week are the First Friday and First Saturday of February, Masses are as listed above.

## The Art of Living Joyfully

by Henry Brenner, O.S.B.

### Chapter I

The spirit of serenity shows self-control. Our Savior possessed this spirit—we are speaking of His human nature—in a marked degree. For Saint Mark tells us that Pilate wondered at his self-composure under accusation. "And Pilate again asked him, saying: 'Hast thou no answer to make? Behold how many things they accuse thee of.' But Jesus made no further answer, so that Pilate wondered."

One of the four cardinal virtues is temperance; and it is this virtue which forms the mainspring of serenity. In our modern age of haste and unrest, it is considered rather old-fashioned to advocate temperance in its true meaning of entire self-control. For we have become accustomed to the opposite—immoderate yielding to desires, unrestrained freedom of appetites and desires. Yet, if we stop to ponder seriously, we see that such freedom is like that of a runaway horse. It reminds us of the old story, which tells of a horse and his rider, galloping at full speed; a bystander, amazed at the wild sight, cried to the rider: "Where are you going?" The answer was: "Don't ask me; ask my horse." It was Raphael who depicted Temperance holding a horse's bridle.

Excessive worry, be it in regard to business, public affairs, housekeeping, legislation, or anything else, is like a devil forever goading us on to all sorts of foolish notions, outlandish resolves, and ridiculous deeds. Temperate zeal is always in place; but if it grows intemperate, it leads to error. Care about the present, past, or future, if it is moderate, makes us better and happier; but if immoderate, it plunges us into confusion and misery.

One of the greatest hindrances to the attainment of personal peace and self-control is to suppose that it is out of one's reach. We are inclined to say: "If things were only different, then I could be different; but the way they are, I have little hope." Let us remember, peace can be had in the midst of trouble, if we confide in God. We make the mistake of thinking that things have to change before we can change; whereas the truth is, if we ourselves could only change—from self-centeredness to divine confidence—then the exterior things would change—from miseries to delights, for they would be suffered and offered up to God in the spirit of true Christian resignation. Did not Saint Paul say: "Now we know that for those who love God all things work together unto good"? He makes no exception—"all things" is his promise.

Losses, real or feared, often disconcert us and are the cause of endless worry and misery as a consequence. How false a view of life! Losses are often our secret opportunities. Considered from one angle, the loss we suffer is indeed a misfortune; but from another angle, it is a blessing. The world lost Christ on Calvary; but thereby it gained salvation. "God knows best" is always the most reliable consoler in human set-backs. He knows how to give us something better!

Saint Augustine's definition of peace—"the tranquility of order"—remains the best solution of earth's difficulties. For, as Saint Paul says, "if God is for us, who is against us?" If our soul remains in good order with God, what harm can the alteration occurring in other things do to us? We ourselves do not change—we are in order, always resigned to God's will; if other things get out of order, they themselves change, but we remain unchanged. We therefore enjoy not only order, but the tranquility of order, which Saint Augustine calls "peace." And that tranquility solves all our problems—regularly and faithfully.