

# Christ the King Priory

(Traditional Benedictine Monasticism)

## A GROUP OF MEN WHO HOPE TO OBSERVE THE RULE EXACTLY AS ST. BENEDICT WROTE IT.

A monastery - priory - is the home of persons who have dedicated themselves to a life of prayer and sacrifice. Freely assembled, and under the guidance and direction of a superior, they live the Vows of Poverty, Chastity, and Obedience. Devoted to their holy Vocation, they readily turn away from the career-oriented atmosphere of the modern world.

The Priory of Christ the King in Cullman, Alabama is such a place. The members, though still few in number because the Foundation is in the early stages of development, are known as monks, and they have promised God that they will live according to the traditional Rule of the ancient and venerable Benedictine Order. Semi-cloistered and with primitive orientation, they prayerfully follow a course of spiritual development.

Living alongside, but not with, the modern world, the monks foster a filial devotion to the person of the Holy Father, the Pope, and by their teaching and example they hope that they shall aid in restoring the confidence of man in the Traditional Faith of the Holy Roman Catholic Church. Aided by the powerful Benedictine Rule, the Community of Christ the King will do its fair share in accepting the responsibility of keeping the Roman Catholic Church the venerable and traditional apostolic church that it has been from the days of its Divine Founder. Only the Traditional Faith can cope with the overwhelming problems of this generation. Consequently, the Priory stresses loyalty to the Holy Sacrifice of the Mass and adherence to the venerable teachings of holy Tradition.

"Ora et labora" - prayer and work - is the age-old Benedictine motto. The "Divine Office" is the official prayer of the Church, and is the monk's principal work. The Divine Office, chanted in choir, is essential to Benedictine Religious life. Together with the Holy Sacrifice of the Mass, the Divine Office is at the very center of Benedictine life: it is the "opus Dei" - the work of God. Benedictine living is a spirituality of work: man's work by labor and God's work by prayer. Through intimacy with nature in manual work, through the absorption of His Presence in the Mass, by "lectio divina" - holy reading - of His Word, by the singing of the Divine Office, plus a life in integral conformity with these observances, the entire person of the monk, body and soul, is gradually transformed in Christ.

The life of the monk unfolds itself along the day with the sound of the bell which calls him for the Divine Office of Prayer. St. Francis de Sales said: "The world was created for prayer." As St. Benedict ordered it: "Seven times a day and once each night the voices of the monks shall unite themselves in Chapel for Prayer." For the monks, the day begins at 3:30 in the morning.

In order to avoid any idleness, the life of the monk must include time for work, whether manual or intellectual. "For then they are truly monks" says St. Benedict, "if they live by the work of their hands."

During the morning hours the monks follow courses of Latin, Gregorian Chant, Holy Scripture, Traditional Liturgy, the History of the Benedictine Order, Psalms, Theology and, of course, the Holy Rule of St. Benedict. The rest of the day is dedicated to the different duties and needs of the Community. This includes a limited amount of farming.

When the day is done, the monks gather together one final time in the Chapel for Compline - evening prayer. As the last spoken words of the day are addressed to the Blessed Mother of God, the sound of the bell ushers in the Great Silence, which is not to be broken, and which lasts until after breakfast of the next day.

Everything done, the monks retire to their cells for a much merited sleep, and to prepare themselves for another day with God.

Traditionalist Catholic men who feel inclined to the holy vocation of a traditional Benedictine Monk are cordially invited and sincerely encouraged to join the Priory's Monastic Family.

And so nothing remains for me except to ask for the support of your generosity. In this way you will be taking up again the medieval tradition by which it once was the whole Christian people which built the monasteries and cathedrals. Every man brought his stone!

The prayers of our Monastic Community ask God that your generosity towards us may rebound first upon you in graces of personal sanctification, then that it may rebound on your families, your sick and your departed loved ones.

Please write to: Reverend Father Superior, O.S.B.  
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*"To Restore All Things In Christ"*