

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

Birmingham, Alabama

9:30 A.M.

Every Sunday except

first Sunday of each month

TWENTY FIRST SUNDAY AFTER PENTECOST

Weekly Bulletin #853

October 24, 2004 – Green

Mass of Sunday; Gl; Cr; Pref. Trinity

LET NOT THE WINDS BLOW OUT THE LIGHT

(Part X)

Our presentation thus far has attempted to demonstrate that the deep roots of our age-old and glorious Catholic Religion are in soil that is parched for lack of faith. Now we must turn our attention to whatever ways remain possible for us to keep the roots of our religious heritage from dying out completely for lack of proper nourishment.

As has already been said, this study takes into consideration that the monastic life as lived in a monastery cannot be lived by lay people (who are forced to live in the inhospitable environment of the world and its market place). From the very beginning our remarks have been directed to those Faithful amongst the lay people of the world who have made a commitment to their God, and having made their commitment, they understand that they must at all costs stick to that commitment. The commitment to save one's soul must never give place to anything else.

Let us now begin our instruction as to the ways best suited to maintain the roots of our spiritual and religious life, and the place where those same roots can still find some nourishment – namely, the HOME.

The monastic life enforces the ideal Christian life. The religious communities (families) are the model for the Christian family. The Benedictine community, perhaps more than any other religious community, is best suited for such example and enforcement, as it is more closely structured on and around the family. The strength of the Benedictine community is brought about by the Vow of Stability which every Benedictine monk and nun takes. This is an essential vow, as it prevents the moving about of the religious, and insures the permanence and sameness of thought, teaching, and example. Stability extends structure and permanence to the family way of life. The Monastery is – it must be – a humble copy of the Holy House of Nazareth where stability and good example were paramount. In the Holy Family we see family life raised to its highest and noblest expression. It is the privileged work of the Benedictine monastery, sitting on the summit of the mountains, to give light to the “City of God” – especially in these days of darkness and confusion.

In the HOME, therefore, is where we must begin, the home being, at least in former times, the heart of the family. The first concern of St. Benedict was the setting aside of a place – a very special place – where the monks could express themselves with a minimum of distraction in prayer. In like manner, the first concern of the Children of God, whose concern is the salvation of their own immortal souls and the immortal souls of their loved ones, must be the setting aside of a place – a very special place – where they can come (either as a group or individually) to give expression to their love for the Uncreated Love Who gave life to themselves and their loved ones. If in the actual monastery the place for prayer is given special attention, so must it be that in our home the place for prayer must be given special attention. We here work to present an ideal, an ideal we hope can be reached. We realize that in many places the ideal cannot be attained. We therefore suggest that after doing the very best that can be achieved under the circumstances in which we find ourselves, we, undaunted and without fear, proceed with the strength of our well formed commitment.

Therefore let us quote from the Holy Rule of St. Benedict – Chapter 52, “Of the Oratory of the Monastery”:

“Let the Oratory be what it is called, and let nothing else be done or stored there. When the Work of God is finished, let all go out with the deepest silence, and let reverence be shown to God, that a Brother who perhaps desireth to pray especially by himself is not prevented by another's misconduct. But if perhaps another desireth to pray alone in private, let him enter with simplicity and pray, not with a loud voice, but with tears and fervor of heart. Therefore let him who doth not say his prayers in this way not be permitted to stay in the Oratory after the Work of God is finished, as we said, that another may not be disturbed.”

The spiritual need of so many of us warrants that we should have a place to go to in order to fulfill our spiritual needs. The absence of available proper places of true and orthodox Roman Catholic Religion indicates that all we have left to us are our homes and that we must turn to the haven of our homes to provide places where the family members can pray and not be disturbed or unduly distracted. A whole room is ideal and highly recommended. Many houses have a room that could be cleared out and turned into a small chapel. This might demand a bit of sacrifice, but the salvation of