

Christ the King Abbey

(Traditional Benedictines)

(St Francis of Assisi Chapel)

Cullman, Alabama

Every Sunday:

6:00 AM and 10:00 AM

6:00 AM Daily

Holy Days of Obligation:

6:00 AM - 8:00 AM - 7:00 PM

Our Lady of Lourdes Chapel

Montgomery, Alabama

10:45 AM

Only on first Sunday
of each month

St Pius V Chapel

Birmingham, Alabama

9:30 AM

Every Sunday except
first Sunday of each month

FIFTH SUNDAY AFTER PENTECOST

Weekly Bulletin #888

June 19, 2005 – Green

Mass of Sunday; Gl; Cr; Pref. Trinity; Comm. Ss. Gervase and Protase

OF MONASTICS

A monk is a man who leaves everything in order to seek God alone. The monk seeks God alone because he has been called – by God Himself – to seek Him in a very special way. The monk is one who has been called by God to enter into a mysterious union – a most wonderful union with Him. God loves in such a way, and the monk so loves, that the mystery of union between the two begins very quietly. The union is unnoticed and unperceived as it takes shape in the soul of a young man who has been called to be a monk. No visible, no tangible sign is given, and this even for a long lifetime, yet all the while the Voice continues to call and to work in the soul of the monk. Circumstance, feeling, happenings, events, “gentle nudging”, can all be expressions of the Voice: a beautiful symphony that the ear does not hear. Not so much by any sound, nor by any visible word, but in the monk there is an indescribable activity that takes place in the vastness of his heart. There is a mysterious sensation of speech, as it were, of words: silent, strong, and powerful words such as God once spoke through the Prophet Osee: “I will espouse thee to Me in faith, and thou shalt know that I am the Lord.” It should now be understood that the soul of the monk, in the serious process of finding God, is becoming united to Him in a bond most intimate. It is a finding that begins here on earth, lasts a lifetime, and is completed in heaven. It is a glorious search. Whenever in his mind the monk wonders, he cries out to God to help him in his wonderings, and so he remains steadfast in his quest.

In this bond is a union of spirits – IN FAITH! Faith here means complete fidelity – the complete gift and complete abandonment of oneself. The monk places perfect trust in a God Who is hidden. Faith implies submission to the gentle but incomprehensible guidance of God’s infinite but hidden Spirit which manifests Itself in the words of the monk’s superior and becomes visible in the monk’s exercise of the all important virtue (and Vow) of obedience. Faith demands the renunciation of the monk’s own wishes, his own prudence, his own wisdom, and all of his own self, in order to live in and by the Almighty Spirit of his God and the love that he has for his God. So it is that the monk becomes entirely lost in Him Whom he loves, and everyday the monk seeks out more and better ways to become ever more lost in this bond of love. If love does not exist preeminently in the heart of the monk, he enters into a program of abject slavery, and misery follows him every step of the way.

The monk does not see God with the light of his eyes. He sees God only with the light in his heart. Such is life lived in union with One Whom one cannot see. It is to be hidden. It is to be nowhere. It is to be no one. The monk is unknown as the God Whom he loves is unknown. The monk is forgotten as God is forgotten. He is lost to the world just as God is lost to the world. To live in God is, for the monk, to live in God’s power. It is for the monk to reach from end to end of the universe in the might of God’s wisdom. No matter the difficulties, no matter the hardships of Holy Obedience, the monk, nothing undaunted, rules and forms all things in and with His God. The monk is the hidden instrument of God’s Divine action, he is the minister of His redemption, he is the channel of His mercy, and he is the messenger of His infinite love!

God looks out and about at His creation and says “It is all Mine!” The monk also looks out and about, and because of the faith that is in him, cries out, almost spontaneously, “It is all mine!”

The unbelieving man of the world, ever full of himself, thinks himself to be in possession of the power and the might and the fortune that goes with one of his station and importance in life. Little does he know of the unfailing power, the unfailing might, and the immeasurable fortune of him (NOT JUST OF A MONK!) who is in union with the God Who IS power and might and fortune. The monk stands as a confusement and a befuddlement to him whose inherent weaknesses and fears keep him chained to his “power”, his “might”, and his “fortune”! The monk is free! The unbeliever is not!

What is here said of the monk can with double emphasis be said of the REAL ANGELS of God – holy nuns! May God forever protect them for His Own sake, for their sake, and for our sake. Indeed! Indeed!

What is here said of the monk can with equal emphasis and proper application be said of the young man or young woman who may be thinking of a vocation to the Religious Life.