

# 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

NINTH SUNDAY AFTER PENTECOST

Weekly Bulletin #892

July 17, 2005 – Green

Mass of Sunday; GI; Cr; Pref. Trinity; Comm. St. Leo IV

## *OF MONASTICS*

*(Part 4 – Conclusion)*

The monastery is not a museum where very holy men and important and rare religious artifacts are safely kept in carefully guarded, climate controlled, dustproof quarters. Neither is the monastery an asylum where the misfits of the world can dwell in a carefree and provided for environment.

The monk works to forget the world, and since he is, as it were, hidden, he is forgotten (or at least ignored) by the world. Even so, the monk remains a powerful force in the world. The monk acts on the world simply by being a monk. Even though he may never leave his monastery; even though he may never speak a word to anyone of the outside world; even though he may never write a single line to anybody; even though he is closed off from the Babylon of the marketplace; with his face always turned toward the far away mountain, the monk, in his silence, is mysteriously very much involved in the common suffering and problems of the society of man. He cannot escape from them. Nor does he desire to close his eyes to the agonies of the streets of Babylon. In actual fact, even though he is not walking in the mire of the streets, the monk sees more clearly what is really taking place there. The more the monk contemplates the pure Face of his God, the more does the mire stand out to him, the more he realizes that he must help where help is needed. He knows therefore that he has a service to perform and that he is not exempt from rendering that service.

Even though he is quite removed from it all, safe within the walls of his monastery, the monk continues – he must continue – to fight the battles of his age and time, and today the battles are the fiercest ever encountered since the very beginning. The monk is a soldier of Christ, and he is appointed to fight the battles that confront both him and the rest of mankind from every side. He fights, but from within the sanctuary of his monastery, in silence and in obedient humility. He fights, but he does not argue, nor debate, nor lash out in any way at his opponent. The monk fights the battles on a spiritual front, in silence, by self-sacrifice and prayer, united with Christ on the Cross. The monk is at war with the powers of darkness, against the spirits of wickedness, yet he realizes only too well that the force of power that is necessary to fight the onslaught of evil must come from the Cross of Christ. The power comes from Him Who is eternal and Who is eternally nailed to the Cross. Only the Hand of Him Who is in charge can save man from utter collapse and loss of Faith. Debate and argument and proving are nothing more than the babblings of those who have nothing better to do. The history of the past forty years should be proof enough of the worthlessness of such an approach to any honest student of history. In his own way the monk is, by his holy Vows, nailed to that same Cross and for the selfsame eternal reason. The true monk is a man of prayer, everything he does is done in a spirit of prayer, and by his prayer he gives witness to what is Truth. The true monk does not spend any of his valuable time beating the wind with babbling words.

Does the world comprehend this WORK of the monk? – **NO!** The monastery must be a place where:

Serious men of real life

Give serious worship with real purpose

To a serious God with real existence!

The world of our time is in the midst of its worst confusion – not simply a confusion of tongues, but a complete confusion of thought. This confusion has reached the peak of the greatest crisis in history. Never before has there been such a total upheaval of the whole human race. Unbelievably tremendous forces are at work: spiritual, theological, political, economical, technological, medical, educational, cultural, sociological, and natural. Everything is in a state of shock. Everything is in disarray. Mankind stands face to face with a new barbarism, a barbarism never before encountered. A barbarism that is quite willing to destroy itself, even, in order to achieve its design, which is very well calculated – it is brilliant, full of commitment, deadly, and it has all the earmarks of an inspiration that comes from the final efforts of the prince of darkness.

There are those who continue to speak of a RESTORATION. These seem to think that man is capable of putting things back in their proper place once again. But is not man the one who has spawned such destruction wherever he has planted his foot? So long as he relies on his own human capabilities, is it any wonder that Divine capabilities are kept in