

# Christ the King Abbey

(Traditional Benedictines)  
(Formerly St Francis of Assisi Chapel)  
[www.christthekingabbey.org](http://www.christthekingabbey.org)

Our Lady of Lourdes Chapel  
Montgomery, Alabama  
10:45 AM  
Only on first Sunday  
of each month

Cullman, Alabama  
Every Sunday: 6:00 AM and 10:00 AM  
Daily: 6:00 AM  
Holy Days of Obligation:  
6:00 AM - 8:00 AM - 7:00 PM

St Pius V Chapel  
Birmingham, Alabama  
9:30 AM  
Every Sunday except  
first Sunday of each month

NINETEENTH SUNDAY AFTER PENTECOST

Weekly Bulletin #957

October 15, 2006 – Green

Mass of Sunday; Gl; Cr; Pref. Holy Trinity; comm. St. Theresa of Avila

## — *The Monk is a Man* —

The Benedictine Community does not exist for the sake of togetherness, but for the sake of support in the multitudes of hardships of the inward spiritual journey: for the search for God in the solitariness of the various monks. The monks are taught at the very beginning of their lives in a monastery that they cannot save each other by their learned words or works. The monks are taught to do what really matters in a spiritual monastery – they work together in the God given labor of creating the WORKPLACE of each other's salvation. Each monk strives to create the workplace for the salvation of all the other monks – all his brothers. The saving work will be done by God. In this way the Benedictine Community is grounded in God's power and love.

Some think that the program of monastic formation kills the personalities of the various monks. In fact it does not. Rather than kill, the monastic life develops the personality of each individual member. A Benedictine religious community is not a regiment of well carved out, well trimmed, well fashioned STICKS – giving dead service to a living God. Neither is such a community a regiment of mice – terrified by lawful authority. A proper monastic community is a family – where each member continues to be burdened with troublesome personal characteristics imposed by former circumstances and training. The monks are living and weak children who give living service to a living God.

Each and every night the Father Abbot blesses his family, as the family at the end of day altogether closes in upon its deep love of God. In a monastery where each and every member lives a life of humility and Holy Obedience, one can possess a morsel of heaven. As he enters the monastery the young man enters a vast anchorage – he walks into the immensity of blessedness.

The world of our time is in the midst of its worst confusion – not simply a confusion of tongues as at the time of the construction of the Tower of Babel, but a complete confusion of thought. Present day thought is completely scrambled! This confusion has reached its peak and has brought about the greatest crisis ever recorded in history. Never before has there been such a total upheaval of the entire human race. Unbelievably tremendous forces are at work: spiritual, theological, moral, political, economical, technological, medical, educational, cultural, sociological, and natural. Everything is in a state of shock. Everything is in complete 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 has all the earmarks of an inspiration that comes from the final efforts of the price of darkness.

Some individuals, or even groups of individuals – there are who work feverishly at their futile imaginings of a “religious restoration” – of a return of the Holy Catholic and traditional religion to the state it once enjoyed and which once predominated. At this point in history, at this point in the development of events, such individuals, are they not like the man who stands upon the shore, with outstretched arms, thinking to stop the waves? (“Antonio: you may as well go stand upon the beach and bid the main flood bate his usual height.” – THE MERCHANT OF VENICE) Whatever the restoration to take place will be achieved by the hand of our omnipotent God, Himself alone, that is, if He sees fit. NOT MAN! The monk wastes no time in this hopeless effort. The monk might spend time in preserving those elements of the holy Catholic and traditional religion of better days, which might still be within his reach, and by his silent commitment work to withstand the encroachment of modernism into Catholic belief and observance, but no more. The monk prays! The monk strives above all to preserve by his prayer and example the few remaining breaths of FAITH left to us in this present age – revivifying breaths of that FAITH which Christ will be looking for when He returns!

In every way the monk must remain above every human faction and disagreement, and by his silence does he defend that which is established as true and magisterial in his holy Faith. He will not tolerate and gives no quarter to anyone who deviates from any – even the least proclaimed – point of doctrine and belief of our Holy Religion. The monk never renounces his exclusively spiritual position. (Continued on page two)