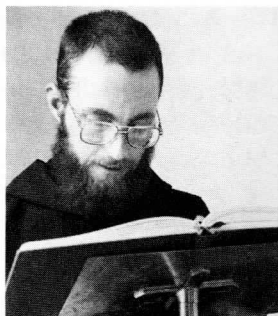


AND TIME AND CONDITION. Every care must be taken, however, that in the giving of good **EXAMPLE**, the Monk does not **FAIL** to **"SPEAK"** to the entangled mentality of the people amongst whom he lives. He should not attempt to **"speak out"** to the people of the present day in expression and custom proper to people of some earlier day cultural development, mentality, and priority.



Now comes the **"OPUS DEI"** (the Divine Office, with the Conventual Mass as the **CENTER PIECE**). The **"Opus Dei"** is the very heart of Monastic living. (At present, in our Monastery, it is not possible to observe this Holy Work with all of its usual solemnity and fullness. Without a Monastic Church such an observance is quite impossible.)



Even though the young Monk does not, at first, comprehend the Latin, this does not mean that his life as a Monk is thereby tarnished, or that his prayer life is defective. The **PROPER INTENTION** makes all the difference. The **"Opus Dei"** is the fervent

pleading of the Monk before the Throne of God. The result of one's pleading in the interior soul is often what might be termed a beautiful and wonderful experience of peace. At this point all seems peaceful



to the soul of the Monk, and he should not be disturbed by his lack of knowledge of the Latin language or the distractions consequent to that difficulty. The dominant element of this entire experience should be the warmth of the Love of God. This glowing warmth of love should never be affected by any human deficiencies common to man's weaknesses. Rather, these deficiencies should prompt one to understand more largely and completely that the Love of God surpasses every human expectation. The **"Opus Dei"** is the main

work, the main duty, the **MAIN PRIVILEGE** of the Monk. When the Monk raises his voice at the **"Opus Dei"** he joins the voices of **ALL** the Angels and Saints, and all **TOGETHER** make harmony before the **THRONE OF GOD!**