



*Frater Francis, O.S.B. and Frater Paul, O.S.B. moments before their ordination to the subdiaconate.*



*Bishop Robert McKenna, O.P. poses with Father Abbot Leonard, O.S.B.*

in the Company of Jesus and Mary. It is, therefore a major part of the whole spiritual life. Yet it is more than a mere theoretical analysis. The Rosary is alive, vivified by the continual presence of Jesus and Mary. Said while meditating on the mysteries — as it should be said — the Rosary is a daily rendezvous with Jesus and Mary. The mechanical repetition of the Hail Mary is but placing a garland of roses around its awesome Mysteries. The name “Rosary” is derived from the word “rose”. The repetition of the Hail Mary can also be looked upon as background music while the drama of the Mysteries is taking place in the mind. Such a rendezvous is of the greatest value to the individual person who wishes to lead the spiritual life, for it demonstrates his wholehearted desire to become like Jesus, and Mary — and Joseph.

## BENEDICTINE VOWS

Some have asked about the Vows that are taken at this Monastery of Christ the King. In actual fact, Benedictines take FIVE VOWS. *Obedience* which is, of course, basic to the life of a religious person; *Stability* which associates a monk to a PARTICULAR monastery — not transferable from monastery to monastery within a given province or area. This is particularly Benedictine in character; *Reformation of Life*. This is a most important vow in that it removes every possibility of reducing the other vows taken by the monk to mere intellectual disciplines. The other vows have little meaning if the monk does not have it *in his heart* to turn from evil and do good (*conversio*); Poverty and Chastity are also part of the monk’s promise to God.