

THE BENEDICTINE

VOCATION

Do not ever fail to remember to pray for good and solid vocations for our Benedictine Monastery and Convent. These vocations must be quite solid and founded on the ROCK of traditional Catholic Faith and religious life. Today can be found those who speak of vocation, but who, in reality are looking for a place of security and shelter, and a place where they feel they can *act out* what they imagine to be a religious vocation — a picture book life! When they come face to face with the awesome reality of the true religious life they leave — oftentimes disgruntled and full of criticism of the observance. Our institutes do not extend invitations to anyone who has a dual purpose for entering. The intention of the candidate must be pure, singular and it must involve a complete acceptance of the Rule proper for the Benedictine Order. The intention of the candidate must include an immolation of self — a willingness to CHANGE *self* and not the Rule of the House in order to accommodate the inclinations of self. Benedictine formation is somewhat lengthy, and is developed around the keeping of the Holy Vows — five in number — the Evangelical Counsels — the Vows of Poverty, Chastity, and Obedience, and the all important Vows peculiar to the Benedictine Vocation: Reformation of Life and Stability. Without the Vow of the Reformation of Life — the other vows have no meaning for the Benedictine. When this program is completed the Monk and Nun that have been formed become the main contributions of Christ the King Abbey and St. Joseph's Monastery to the Modern World at the beginning of the Third Millenium: stout hearted men and tireless women ready to show all mankind, by humble and constant example, how wonderful it is to serve the Lord God — Creator of all things. The strength of our institutes depends on the good quality of Benedictine living found there. It must be Benedictine — it cannot be a mixture of other types of religious lives, for then the institutes would be nothing more than boarding houses for those running away from whatever, and tailoring the Rule of the house to fit their inclinations. Benedictine Monasteries and Convents in the past snatched the Western World from the jaws of paganism and barbarism, and returned it to its religion, its art and its culture. This same challenge is facing true Benedictine Monks and Nuns of today, as we prepare ourselves for the coming of the Third Millennium, but the Benedictine Monks and Nuns who accept this formidable assignment must be of the same mold as that so carefully sculptured by St. Benedict and St. Scholastica. Nothing else will do!

