

should be made acceptable to anyone of any religious conviction. The entire reasoning behind all of this cannot but be classified as PHONY. Besides, this reasoning is in violation of all the support the Mass has enjoyed for two thousand years. Any honest, objective and accurate student of history simply cannot overlook this fact!

In order to preserve the validity of and the unquestionably certain essence of the Sacrifice of the Mass, a remnant few have pledged themselves to its protection, always with serious personal hardship. They are doing the best they can with the little they have left to work with. Monks and nuns, however, have always been in the better position to work at such problems, and many is the storm they have had to live through in their long history. The continuity usually found in well ordered monastic houses is quite helpful in such cases, and the dedication and spirit of sacrifice of the monastics is best suited to guarantee the continuation of any work they undertake. A quick glance at the page of history will tell one how the Benedictines have, from the very beginning, been engaged in the preservation of the Ideals of their Holy Religion. One might add, as well, to the preservation of art and culture. Western civilization has the Benedictine Monasteries to thank for the continuation and the preservation of the Religious Way to God. The enemy — the devil — is dedicated to the extinguishing of the spark of God's desire among men, and he seems to be doing a good job of it. Already, this was noted by Christ Himself. What is one to suppose Christ meant when He observed: "When the Son of Man comes, will He find, do you think, faith on the earth?" This is not a very comforting thought.

Argument, debate, proof, dialogue, very rarely bring about the conversion of anyone. Therefore, the monk separates himself from every debate and any hypothesis that cause him distraction of mind and restlessness of soul. He remains removed from any speech that might end up as a bewilderment in his interior life of prayer, contemplation and solitude. The monk is not running away from anything. He is, rather, running to the solitude which permits him the vision of the far away mountain. The eyes of the monk are not turned towards the battle fields in the plain; they gaze out upon the desert where Christ will once again appear at the right hand of the Father, coming in glory upon the clouds of heaven. The monastic horizon is clearly the horizon of the desert. And because the monk and the nun know that only good comes from the Hand of Him Who made all things well, the monk and the nun do not tune their ears to the storms in the city of Babylon, but understand that if they are to follow through with what they know, they must tune their ears to the silence of the far mountains on which the armies of God and the enemy confront one another in a mysterious battle. Unfortunately there are those who cannot understand that prayer is better than armies!