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OUR LADY OF GUADALUPE MONASTERY



BENEDICTINE TRADITION



FOUNDED in 1991, Our Lady of Guadalupe Monastery is the home of a new community of Benedictine monks. The secluded mountainous site, the silence of the surrounding nature, the austere beauty of the high-desert terrain all join together to bespeak the particular vocation of this monastic foundation: the Primacy of Contemplation, a return to the spirit of the monks of Christian antiquity who first established this

unique way of life for the honor and glory of God Alone, the spirit of our monastic fathers, whose lives constitute the faithful echo of Our Lord's words: Cannot you see that I must be about my Father's business... for I do always the things that are pleasing to Him.

SAINT Benedict fled the corruption of society and found refuge in the deserted mountain wilderness, in order to dedicate the rest of his life to the pleasure and service of God whose divine majesty had been grievously offended amidst the decadence of the collapsing Roman empire. From the tower of his first monastery he would compose his Holy Rule, most wondrous in its spirit of discretion and moderation, the synthesis of the Gospels, a treasure for all Christians to read and to wholeheartedly imitate.

POPE Pius IX, facing the ruins of Christendom of 19th century Europe, envisioned the great restoration of the Church through the revival of the great monastic Orders. He created a new branch of the Benedictines, to restore the Order to its pure and original form, specially dedicated to the Sacred Heart of Jesus and the Immaculate Heart of Mary with St. Margaret Mary Alacoque as Second Patroness.



AS Grace, Archbishop Marcel Lefebvre bequeathed to us the same vision of restoration: "Now is the time to do the impossible, to establish oases of the Faith, where the true spirit of the Church can be found. It is your duty to persevere in the true Faith. The impossible must be done to establish this Monastery..."



Without Monasteries, without religious consecrated to the continual praise of God, the Church will never be revived from the present crisis.

There must be more monasteries, more souls willing to devote their whole life to prayer and intercession."



SAINT Benedict is the Doctor of human nature, knowing the balance needed for lasting conversion. He calls the monastic way of life the School of the Lord's Service, where the austerity of the letter is supplanted by the largesse of the spirit, the law of charity. If there must needs be some strictness of discipline ... let it be understood that this is unto the preservation of Charity.

EVERY part of man is to be raised up, sanctified and perfected in grace. The fallen state of human nature is not to be cast away or condemned,

but rather restored and redeemed, both in body and soul, through Ora et Labora, prayer and work. The practice of the virtue of modestia, the ancient ideal of moderation and patience, makes up one of the great teachings of the Benedictine school. Everything in the monastery, from the architecture to the sacred liturgy is an uninterrupted teaching of which God makes use to communicate His grace and the gift of understanding.

THE Benedictine vision is one of the heart, seeing the longanimity, the long term, in the longer work of the practice of the spiritual life. The Rule of St. Benedict, which enshrines the spirit and the essence of all the Gospels, has been dictated by the Holy Ghost. Leaving out nothing for Christian living, both within and without the monastery walls, for religious and laity alike, the same spirit that has founded Christendom is also the same means unto its restoration in our present day. Let all things be so tempered and ordered that souls may be saved.





BENEDICTINES are contemplatives. Prayer is Elevatio mentis ad Deum, the elevation of the mind to God. In contemplation there must also be penance, a Passion, a Crucifixion, and in spirit a departure from this world, a Resurrection, an Ascension, an Assumption... contemplative prayer touches the Mystery of Faith.

There is but one prayer of contemplation, that of the Son who in an unceasing outpouring of charity ever contemplates and glorifies his Father. Holy Father, keep them in Thy name whom Thou hast given me, that they may be one, as We also are one. I in them and Thou in me, that they made be made perfect in one: and the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.

In union with this contemplation is the monk's continual prayer, in it is his entire life. For me to live, is Christ. Amen.

HANDED down to us by the monks of Christian antiquity, is the monastic use of time. Seven times during the day and once at night, the bells will call the Benedictine to the oratory for the Opus Dei, the Work of God, which divides each part of the day with prayer, the universal liturgical prayer of the Church, preparing or perpetuating the Holy Sacrifice of the Mass.

Let nothing be put before the Work of God, it is the essence of Benedictine life, the Laus Perennis, the unceasing praise of God.



NOT only in the highest and most sublime liturgical actions performed in the monastery church, but also in the most humble labors of the hands in the fields where in all things, at all times and in all places, the disciple of Christ is being formed by the masters of Nature and Grace. The spirit of contemplative prayer now becomes action. The monk seeks God not only in prayer but also in labor, which fills the remainder of the day beneath the watchful gaze of God, the Great Worker. My Father worketh until now; and I work. Fashioned in the divine image, man ought to imitate His Creator and follow the example of the Incarnate Word, the Filius fabri, the Son of the Carpenter. The end of man is God and labor remains one of the divinely imposed salutary conditions to reach the end. This doctrine of work ever teaches: manual labor gives peace to the conscience by the satisfaction of the divine precept—for it is one of the laws of human nature as we see in the book of Genesis—and it helps restore the nature of man, quiets the passions and subjects the body to reason.



closed fields, greenhouses and farm animals such as dairy and the supports for a vegetarian diet. Other works include bakery, iron forge, woodworking, leather craft, letterpress printing and other artisanal works which utilize the noble and natural materials made by God unto his greater glory. The Divine Order makes the work of prayer and the prayer of work the integrity of our life. As the living descendants of the Desert Fathers, the monks work in joyful obedience and silence, living out their days in the service of things divine, with soul and body working together in harmony and peace which is the tranquillity of order. For then are they truly monks, when they live by the labor of their hands.



Who is She that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in battle array. As the rainbow giving light in the bright clouds, and as the flower of roses in the days of Spring.

- from the Mass of Our Lady of Guadalupe

"Our vocation is a mirror of Mary's, it is truly virginal. She had no need to condemn the world; it was the world that broke its strength against her graciousness. So, too, with the contemplative. Our mission is not to judge men, but to live with God."



We want to embrace the spirit of the first religious of Christendom in a life poor, humble and mortified. The ancient Rule of St. Benedict proven by time and experience, makes our desire possible ...the most venerable of all rules by its wisdom and eminent holiness which shine

from its pages... In this century that does not pray, men of prayer are just as necessary as great preachers, like other Moses', they would raise their hands from the mountain and by the fervor of their prayers would bring down graces of conversion ...

We have placed our monastic family under the patronage of the Sacred Heart of Jesus and the Immaculate Heart of Mary, and to enter more deeply into the spirit of sacrifice and immolation of these divine Hearts, we profess a most special devotion to the Most Holy Sacrament of the Altar and to the Passion of Our Lord, mysteries which express the great thirst for expiation which burns in the Heart of our Divine Master.



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