

CUSTOMARY

MOUNT MICHAEL ABBEY

(Revision: Accepted by Chapter
February 29, 2016)

“Because of the diversity of local conditions, cultural, religious, and social, the monks of a new foundation shall draw up their own Customary, which must be approved by the abbot of the founding monastery. In addition to the specific norms prescribed by the abbot for all the monks of the founding monastery wherever they may be, the monks of the new foundation shall follow their own Customary.”

The Constitution and the Statutes of the Swiss-American Benedictine Congregation, Section F. Of the Founding and Suppression of Monasteries, S61.

December 2001
(Revision: July 2013)

1. Table of Contents

1. Table of Contents.....	Page	3
2. Organization.....	Page	5
A. Superiors		
B. Chapter Members		
C. Small Chapter		
D. Community Meetings		
E. Proxy Vote		
3. Officials.....	Page	6
4. Committees.....	Page	9
A. Finance Committee		
B. Liturgical Committee		
5. Prayer Life.....	Page	9
A. Conventual Mass		
B. Divine Office		
C. Lectio Divina		
D. Private Prayers		
E. Devotions		
6. Suffrages.....	Page	10
7. Monastic Asceticism.....	Page	11
A. Night Silence		
B. Day Silence		
C. Culpa		
D. Fasting and Abstinence		
E. Penance		
8. Work and Apostolates.....	Page	12
A. Inside the Abbey		
B. Outside the Abbey		
9. Formation.....	Page	12
A. Candidacy		
B. Postulancy		
C. Novitiate		
D. Juniorate		
E. Ongoing Formation		
10. Interior Life and Practicalities.....	Page	14
A. Monastic Cloister		
B. Monastic Rooms		
C. Monastic Refectory		
D. Monastic Clothing		
E. Monastic Courtesy		

- F. Monastic Recreation
- G. Jubilees
- H. Prudence
- I. Guests
- J. Money
- K. Gifts
- L. Season of Lent
- M. Duties
- N. Alcoholic Beverages
- O. Travel
- P. Beards and Hair
- Q. Vehicle Safety

11. Horarium.....

Page 19

2. Organization

A. Superiors

Abbot

i. The abbot holds the place of Christ in the monastery. As required by the Rule of Benedict and the Constitutions of the Swiss-American Congregation (cf. S11, C11), the abbot assumes the following duties and privileges.

a. The abbot is the spiritual father of the community. He is shepherd, teacher and pastor of souls in the community. The abbot is properly addressed by the title Abbot.

b. The abbot shall visit annually or as needed with each member of the community.

c. The abbot is steward of the patrimony of the abbey. He is the general administrator of the resources of the abbey. The abbot appoints all officials for the administration of the monastery.

d. The abbot convokes and chairs chapter meetings. In general, he is responsible for the agenda of chapter meetings. He posts the time and agenda of chapter meetings.

e. The abbot oversees the continuing education of the monks. The abbot gives conferences himself, and arranges for conferences by guest speakers. The abbot approves the studies of the monks, especially those studies which require a monk to be away from the abbey. The abbot presents candidates for ordination to the bishop. The abbot approves the selections for public reading.

f. The abbot oversees the formation program. He gives classes to the novices. He oversees the training and formation of the juniors.

g. The abbot bears ultimate responsibility for and is the final arbiter of the liturgical life of the community.

h. The abbot has the powers and faculties granted to major superiors.

i. The abbot oversees the care of the infirm.

ii. The abbot aids the development director in visits to benefactors whenever it seems appropriate to do so.

Prior

i. The prior is appointed by the abbot to assist him, especially to keep the community faithful to the vision of monastic life as lived by the community of Mount Michael.

ii. The prior shares the abbot's responsibilities for pastoral care of the monks, and assists the abbot in any way that the abbot requests. The prior meets with the abbot on a regular basis to provide dialog, information and support for the abbot.

iii. In the absence of the abbot, the prior assumes the duties of the abbot according to the Constitutions of the Swiss-American Congregation (C25) and according to the express wishes of the abbot.

iv. The prior notifies the relatives of the family in the event of the death of a member of the community. The prior also notifies expositi and other monasteries of the death of

the community member.

v. The prior shall see to the disposal of goods of a member of the community who dies.

vi. The prior is the secretary of the chapter and the secretary of the small council.

Sub-Prior

i. The sub-prior assumes the duties of the prior in the absence of the prior or in the event that the prior is unable to fulfill his duties.

ii. The sub-prior assumes the duties of the abbot in the event of the absence of both the abbot and the prior.

B. Chapter Members

Those monks who make up the chapter are specified by the Constitutions of the Swiss-American Congregation (C7). As indicated in the Constitutions (S6), a matter proposed by any capitular and approved by a majority of the council can be made a part of the agenda for a chapter meeting. Provision must be made to notify absent chapter members of chapter meetings and to enable them to vote by absentee ballot.

C. Abbot's Council

In accord with the directives of the Constitutions of the Swiss-American Congregation (C21, C22), the abbot's council consists of the Prior, the Sub-Prior and two members elected by the chapter for a term of one year. To be elected, a member of the chapter must receive a two-thirds majority on one of the first two ballots. If no one is elected after two ballots, a simple majority is sufficient to elect a chapter member to the abbot's council.

D. Community Meetings

To foster communication and to share responsibility, community meetings should be provided for on a regular basis.

E. Proxy Vote

A capitular unable to be present for a chapter vote may designate a proxy to cast a vote on his behalf, providing the absent capitular has been informed of the matter under consideration for vote; informs the proxy of his wishes; and informs the superior that he wishes the proxy to vote on his behalf. The capitular should provide written notice to the Abbot of the chosen proxy. (Addition to customary approved by chapter vote on April 13, 2008)

3. Officials of the Monastery

If circumstances warrant, some official positions may be assumed by someone other than a monk.

Archivist:

The archivist is to keep a chronicle for the monastery and to see to the preservation of the more important documents.

Business Manager:

The business manager is to oversee the financial operations of the monastery. He is to prepare budgets, collect income and authorize expenditures.

Choirmaster:

The choirmaster is to train the choir and the schola. He shall appoint the organists and shall prepare the daily liturgy for the Mass and the Office.

Custodian of the Cars:

The custodian of the cars is to see to the cleanliness and maintenance of the fleet and to arrange for needed repairs.

Custodian of Church Decorations:

The custodian of church decorations is to see to the proper decorating of the chapel according to the rank and season of the year. He is to work with the sacristan.

Custodian of the Monastery:

The custodian of the monastery is to see to the upkeep and needed repairs within the monastic enclosure. He is to see that common rooms are kept clean and orderly. The care of the monastic enclosure may be divided among community members.

Director of Public Relations:

The director of public relations acts as a liaison between the monastery and the public. The director shall see to development of resources for the monastery. The director shall be responsible to see that important events of the monastery are reported to the media. The director is responsible for the publication and distribution of the Michaelleen and other published materials such as brochures or booklets.

Farm Manager:

The farm manager is responsible for farming operations involving monastic land. He is responsible for the care of the equipment used for farming.

Gift Shop Manager:

The gift shop manager is to run the gift shop, order materials and oversee sales.

Groundskeeper:

The groundskeeper is to keep the exterior of the property clean and orderly. He shall direct those hired or assigned to tasks related to the grounds.

Guestmaster:

The guestmaster is to see that all guests are “received as Christ.” He is to arrange for the lodging of guests when needed. He is to keep the guest houses clean and in order.

Director of Health Services:

The director of health services is to see to the care of the sick and the infirm. He shall be responsible to procure needed medications and to arrange for appointments with doctors and

dentists as needed.

Intentionarius:

The intentionarius is to oversee, record and distribute the Mass intentions to the priests of the community.

Kitchenmaster:

The kitchenmaster is to oversee the operation of the kitchen, the planning of the menu, and the buying of food. He shall coordinate his activities with the business manager. The kitchenmaster should be attentive to the quality of meals, and aware of any special dietary needs of individual monks.

Librarian:

The librarian is to oversee the care of the books of the monastery, the neatness of the library, and to arrange for the acquisition of books.

Liturgist:

The liturgist is responsible for the preparation of the Office. The liturgist prepares with musicians the accompaniment for the Office and the Eucharist.

Master of Ceremonies:

The master of ceremonies is to see to the proper and reverent performance of the liturgy for the community on any occasion out of the ordinary.

Oblate Director:

The oblate director is to function as leader of the oblates. He conducts meetings of the oblates, arranges for oblate retreats and oblate outings. He assists the oblates in social works of charity such as helping at food kitchens.

Ordifex:

The ordifex prepares and publishes the directives for the weekly ORDO. The ordifex assigns the liturgical ministers for the Divine Office.

Sacristan:

The sacristan is to care for the sacred vessels of the altar and the vestments and other religious articles of the sacristy. He is to care for the cleanliness and good order of the chapel. He should work with the custodian of church decorations to see to the adequate adornment of the chapel, especially on feasts.

Treasurer:

The treasurer is to oversee the finances of the monastery. He is to work closely with the business manager.

Vestiarius:

The vestiarius is to see to the distribution of personal clothing, needed toiletries and bed linens for the monastery.

Vocation Director:

The vocation director is to foster vocations, especially by prayer and good example. He shall handle initial correspondence with and the screening of prospective vocations. He shall invite prospective vocations to the monastery to spend time to become acquainted with monastic life. With the director of public relations, he shall see to the publication of needed vocation brochures, newspaper ads, and presentations at schools and colleges. He belongs to the Omaha Archdiocesan Association for Consecrated Life.

4. Committees

A. The Finance Committee:

The finance committee will be responsible for planning and arranging the financial affairs of the community. The finance committee consists of the abbot, the treasurer and three elected members. The elected members serve three year terms which are staggered so that only one member is elected each year.

B. The Liturgical Committee:

The liturgical committee shall make suggestions and recommendations to improve the liturgical life of the community. The liturgical committee consists of the abbot, the liturgist, the choirmaster and other community members as appointed by the abbot.

5. Prayer Life

A. Community Eucharist:

- i. The community mass is always a sung mass. The measure of the celebration will follow the prescription of progressive solemnity for ferial days, memorials, feasts and solemnities.
- ii. All monks are to participate in the mass according to their participation in the priesthood of Jesus Christ unless validly hindered or excused by the abbot.
- iii. At concelebrated mass, only the voice of the principal celebrant is to be heard. Concelebrants are to recite the Eucharistic prayer in a subdued tone.

iv. All priests are to concelebrate unless validly hindered or excused by the abbot.

B. The Divine Office:

- i. The hebdomadarius leads prayers at office for a week, beginning with Saturday vespers. The assigned psalm leader intones the psalms for the Divine Office. The psalm leader reads the names of the deceased to be remembered at Midday Prayer. The psalm leader does the reading at Night Prayer. Posted readers are likewise responsible for the lessons from the Scriptures and the assigned readings at Divine Office for the week.
- ii. All the hours of the office have sung elements, normally the opening hymn and the New Testament canticle. A Marian hymn is sung at the end of night prayer. The psalms are also sung at vespers.
- iii. Vespers are assisted with ceremonies on Sundays and solemnities. Choir robes are worn at

vespers on Sundays and solemnities.

iv. On Sundays and solemnities the abbot gives the signal to begin celebration of the Divine Office.

v. The schola is used as needed to facilitate the singing, especially on important feasts.

vi. At the beginning of morning prayer, at the verse, “O Lord, open my lips,” each monk shall trace a small sign of the cross on the lips the first time the verse is intoned. At the other offices, when the verse, “O God, come to my assistance is intoned, each monk makes a normal sign of the cross, as is the case also before the Benedictus, the Magnificat, and the Nunc Dimittis. A bow is also made during the “Glory be” out of respect to the Trinity.

vii. When the signal is given to begin the office, all are to move up and fill in empty spaces.

viii. Anyone who is prevented on a regular basis from attending office should excuse himself to the abbot.

C. Lectio Divina:

i. During the day, each monk shall devote at least an hour to Lectio Divina. This time is devoted to meditation and mental prayer over an appropriate reading selection. During the time provided for this activity, a period of silence should pervade the monastery so that no one is disturbed.

ii. Anyone who cannot complete Lectio Divina at the assigned hour should make arrangements to do so at some other hour of the day.

D. Private Prayer:

i. An examination of conscience is made at the end of each day at the beginning of night prayer. At other times the examination of conscience is recommended so that one may render an account of himself and of his progress in virtue and of the lessening of his faults.

E. Devotions:

i. The monks are invited to prayer for vocations each week after the hour of night prayer.

ii. Each Sunday at evening meals, a prayer for vocations is addressed to the patron of the monastery, St. Michael the Archangel.

iii. Every year, there will be a retreat for the community for a period covering five days. The retreat is normally scheduled at the end of the school year. A monk may, with the permission of the abbot, make a private retreat if it is deemed necessary.

iv. Recommended to the prayer life of each monk are the devotions approved by the Church:

6. Suffrages

i. Each monk is entitled to proper funeral Mass and burial in our monastic cemetery. In addition to the prescriptions in the Constitutions of the Swiss-American Congregation (S58), each monk will offer the holy sacrifice of the Mass, according to his own participation in the priesthood of Jesus Christ, three times for each member of the community who dies. In addition, there will be the daily remembrance at the noon day prayer for seven straight days and on each anniversary.

ii. In compliance with the prescriptions of the Constitutions, once a month or twelve times a year each monk offers a Mass according to his participation in the priesthood of Jesus Christ for all the deceased monks of the Swiss-American congregation.

iii. Upon notification of the death of an oblate, the Intentionarius will see that a Mass is offered for the repose of the soul of the deceased oblate.

7. Monastic Asceticism

A. Night Silence:

Night silence begins at 10:30 pm each night and ends after morning prayer. The discipline of silence is a gift that the monks give one another for rest and for developing one's relationship with God. Any speaking should be done by way of exception. Noise that might disturb others should cease after 10:30 pm. Permission for activities after 10:30 pm should be sought from the appropriate superior.

B. Day Silence:

The day silence is observed as the normal spirit in the monastery. Because monks ought to have a zeal for silence at all times, monks should strive to have a calm disposition. Day silence tries to eliminate all unnecessary noise and loud speaking. Special care and thoughtfulness should be given while conversing with guests. A reverential silence is to be kept always in chapel, unless speaking is necessary. Even then it should be done in a low voice. Silence is also to be observed at meals when there is reading.

C. Culpa:

Culpa is the individual practice of a monk who acknowledges to the abbot his failures in external monastic discipline. This is beneficial for monastic asceticism and each monk is encouraged to do so before his superior. There is also a monk's obligation toward fraternal correction for the good of another. When necessary, this correction is to be given in a spirit of genuine love and concern.

D. Fasting and Abstinence:

The practice of fasting and abstinence is determined according to Sacrosanctum Consilium #12 and the Apostolic Constitution on Fast and Abstinence issued by Pope Paul VI. Fasting by all, unless health or age determines otherwise, shall be observed on Ash Wednesday and Good Friday. Fridays outside of Easter season and Fridays which are not feast days should be treated as penitential days. Abstinence is encouraged for the monks on these days. Additional forms of self-denial are encouraged during the season of Lent. Personal fasting is always to be moderate according to one's own strength. If a monk is unable to fast because of health or age, he should perform other acts of penance.

E. Sacrament of Reconciliation

For monks, the sacrament of reconciliation is an integral part of spiritual formation. Each monk is to have a regular confessor. The monk is free to choose any priest he wishes, not necessarily a member of the community.

8. Work and Apostolates

A. Inside the Abbey:

- i. It is the responsibility of the abbot to assign various monks to the many duties that are required to keep the abbey operating in a clean, efficient, fiscally sound manner.
- ii. The proper maintenance of the goods and property of the abbey is the responsibility of the entire community. Each member of the abbey is responsible in a corporate sense to care for the goods and possessions of the community.
- iii. Each monk is responsible for his own room, which is subject to periodic inspection by the abbot. All are to cooperate in keeping the common rooms neat and in order.
- iv. Retreats and days of recollection will be fostered in order that those in the area might benefit spiritually from what the abbey has to offer, especially during Advent and Lent.
- v. Hospitality is a Benedictine charism. Hospitality is to be shown to all who come to the abbey. This hospitality takes effort and patience, but should be done in a manner which is Christ-like yet not disruptive to the monastic observance. The Guestmaster is responsible for overseeing all activities dealing with guests.
- v. Because meals are an essential element of monastic life, monks should not habitually excuse themselves from meals.

B. Outside the Abbey

- i. As the need may arise and the abbot sees fit, pastoral assistance may be provided by the priests of the abbey. Such assistance includes regular weekly assignments, emergency substitution, or substitution for a brother priest who may be over-worked. The abbot will decide on each request and situation.
- ii. A monk may be assigned to some form of pastoral duty outside of the abbey for a longer period of time. The abbot shall see that such a monk so assigned is able to return to the abbey to stay in contact with the community. The monk assigned outside temporarily shall follow the diocesan regulations as to the management of property and funds. He shall give the abbot an accurate account of his personal income and expenditures.
- iii. Requests for retreats or days of recollection outside the abbey will be considered and granted if deemed appropriate by the abbot.

9. Formation

When an individual becomes serious about joining a monastery and elects to pursue a monastic vocation at Mount Michael Abbey, three basic steps will be required.

- 1) The first step is to begin visiting the monastery as a vocation guest in order to become acquainted with members of the monastic community, with its monastic observance, and with its apostolates. This stage will last a full year for someone who is not already familiar with Mount Michael Abbey.
- 2) If interest remains after the period of visitation, the next step is to be interviewed by the vocation committee, which consists of five monks, to discern if our lifestyle will help the individual grow closer to God.

- 3) If the individual and vocation committee discern that entrance into the monastery would be appropriate, then the third step consists of finishing up the necessary requirements for entrance into the candidacy program: application, criminal background check, physical exam, psychological and psychiatric evaluations—which include behavioral assessment, chemical dependency assessment, and pathological assessments. The candidate should also take part in a safe environment training program.

The vocation committee shall consist of the Abbot, Prior, Novicemaster, and two other capitular monks.

A. Candidacy

- i. The candidate should be of at least 21 years of age to live in the monastery. An upper limit for the age of a candidate should be 40-45 years of age. Exceptions to the latter can be made at the discretion of the vocation committee.
- ii. Men being considered for the candidacy shall be interviewed by the vocation director, the novicemaster and the abbot before being accepted.
- iii. No candidate shall be considered until he has finished at least a high school education.
- iv. The period of candidacy shall last three months and with the abbot's discretion may be slightly extended but should not exceed more than a total of six months.
- v. The vocation director is responsible for the candidate during his candidacy.
- vi. The candidate shall live in the formation area of the monastery
- vii. Normally the candidate will be involved in some work of the monastery.

B. Postulancy:

- i. Postulants are distinguished from candidates by an express intention to enter the novitiate.
- ii. At the vocation director's recommendation, candidates who remain interested in a monastic vocation at the end of their candidacy will be admitted to the postulancy.
- iii. An appropriate length of time for the postulancy would be from six months to a year. The abbot may in consultation with the novicemaster prolong the time of postulancy until the postulant proves himself ready for the novitiate. In any case, the combined period of candidacy and postulancy shall not exceed more than one and a half years.
- iv. The novicemaster is responsible for the postulant during his postulancy.
- v. Normally the postulant will be engaged in some work of the abbey.

C. Novitiate:

- i. Only those who have completed the postulancy and who meet the requirements of Church law and the norms of the Constitutions of the Swiss-American Congregation (S10.1,#1,S38,S39, C28,S60) may be admitted to the novitiate.
- ii. The novitiate will accord with the Code of Canon Law and the constitutions of the Swiss-American congregation.
- iii. The novicemaster meets with all in formation for an evaluation of their adapting to monastic life. A report is to be made to the novicemaster by all in formation at intervals deemed appropriate by the novicemaster.
- iv. Each novice should meet monthly with a spiritual director.
- v. The novicemaster shall make regular reports to the abbot on the progress of novices.

- vi. Novices are expected to maintain their health insurance until entrance to profession.
- vii. Before profession, the novice should make a living will and assign power of attorney.

D. Juniorate:

- i. After completion of novitiate, a novice may make temporary profession for three years.
- ii. The juniorate will accord with the Code of Canon Law and the Constitutions of the Swiss-American Congregation (C34,S43,C35).
- iii. Before solemn profession, the monk is to make out a will, valid in civil law, in which he disposes of all he possesses as he chooses.
- iv. Before profession, a novice may submit a name to the abbot, and if deemed appropriate, the monk will be known by this new name in religion from the time of profession onward.
- v. A junior monk retains his monies and possessions until solemn profession, although he is not free to use them during his juniorate.
- vi. A regular report is to be given to the Junior master by all in formation. The junior master meets with all in formation to discuss their continuing progress in monastic life.
- vii. Each junior monk should meet monthly with a spiritual director.
- viii. The junior master will make regular reports to the abbot on the progress of juniors.

E. Ongoing Formation

- i. Each monk should have a spiritual director. The spiritual director need not be a monk.
- ii. Monks are expected to grow intellectually and spiritually by taking advantage of special classes, training programs and workshops.
- iii. Each monk is entitled to a sabbatical. Particulars about a sabbatical are to be made by the monk with guidance from and approval of the small chapter.

F. Departure or Dismissal

- i. Should a monk be dispensed from solemn vows or be in the process of incardination, he will be given a sum of money sufficient to help him with the transition to life outside the monastery. At the current time, that sum is \$5000. He will also be retained on the health insurance policy of the community for some period of time until he can reasonably have been expected to provide for his own insurance.
- ii. Should a monk be dispensed from simple vows, he will be given a sum of money sufficient to help him with the transition to life outside the monastery. At the current time, no sum is set. He will also be retained on the health insurance policy of the community for some period of time until he can reasonably have been expected to provide for his own insurance.

10. Interior Life and Practicalities

A. Monastic Cloister:

The monastic cloister consists of the abbey building, except for the first floor of the west wing, the common recreation area, the kitchen and the laundry room. Outsiders are not permitted in the monastic cloister without permission of the appropriate superior.

B. Monastic Rooms:

- i. Monastic rooms should be a place into which we may retire to seek God. They should be

furnished in such a way as to be pleasant, attractive and uplifting to the spirit. The rooms should be kept uncluttered and neat.

ii. Normally anyone who is not a member of the community is excluded from monastic rooms.

iii. No major remodeling of the physical structure of a room should be done without the permission of the appropriate superior.

iv. Radios, media players, computers and televisions are permissible, but should be played so as not to disturb others at any time of day.

C. Monastic Refectory:

i. Meals are a continuation of the fellowship found in the Eucharistic banquet. The demeanor of monks in the refectory should reflect this principle. Formal meals begin with traditional monastic meal prayers. At meals at which there is reading, the meal will also conclude with a traditional monastic meal prayer.

ii. The evening meal.

a. The evening meal is eaten in silence with appropriate reading. The reading includes the martyrology, the Ordo, the Rule of Benedict, namesdays at the beginning of the week, and a selection assigned by the abbot. During the season of Lent, selections from the Constitutions of the Swiss-American Congregation and from the Customary should also be read.

b. On occasions, the superior may allow speaking at the evening meal.

c. Monks are expected to remain for the entire meal.

d. Dessert is served after the bell to complete the reading.

e. Guests may be invited to share the community meal. Arrangements can be made with the guest master for a meal outside the monastic refectory.

iii. At the Sunday evening meal, there is a blessing for the waiter for the week. There is also a blessing for the outgoing waiter.

iv. During the season of Lent and during retreat, breakfast is eaten in silence.

v. The dress proper for meals is the same as that which is appropriate for prayers.

vi. The hours of the meals are determined by the horarium of the monastery.

vii. The table waiter is to see that the tables and carts in the refectory are ready for the meals each day. The table waiter is also responsible to see tables are cleaned after meals, and that all kitchen utensils are returned to the kitchen for cleaning. Each monk in turn is assigned to be table the week unless other duties exclude him from this responsibility.

viii. Every monk is expected to attend meals since eating together is an important part of community life. Frequent or prolonged absence should be explained to the abbot.

ix. Meals should be simple but substantial, neither being too extravagant nor inadequate.

x. Special dietary needs for the sake of health should be discussed with the kitchen master.

D. Monastic Clothing:

i. Our normal clothing is the habit or black suit and collar for those ordained, black suit and tie and for those not ordained. In the summer, the habit or black pants and white shirt is the norm for all.

ii. Clothing appropriate to the labor involved is acceptable at times other than the Eucharist, prayers and meals. At noon day prayer, the monks may wear clothes appropriate to the labor in which they are engaged. However shorts are never appropriate for prayers or meals.

iii. If a monk has need of clothes or shoes, he should approach the vestiarius.

E. Monastic Courtesy

- i. In formal situations or when those other than monks are present, the proper title is always used when addressing one another, that is, “Father” or “Brother”. An abbot is called “Abbot”. In informal situations inside the monastery, use of first names only may be appropriate.
- ii. A monk must always strive to use language that is charitable, correct and unaffected.
- iii. Good table manners are to be shown in the monastic refectory at all times.
- iv. For reasons of poverty and good health, monks should not use tobacco or drugs.
- v. Drugs taken for reasons of health should be prescribed by a monk’s doctor.
- vi. All buildings in the school and abbey are tobacco free.
- vii. All monastic vehicles are tobacco free.

F. Monastic Recreation

- i. All professed monks shall receive an annual two week vacation. The abbot should be given ample notification of the time, nature and place of vacation.
- ii. In addition to this annual vacation, professed monks may take some days together in small groups, perhaps in visiting other communities, or even in a more relaxed setting. A visit with family may be made at any time with the permission of the abbot as a particular occasion may demand, for example, a wedding or funeral.
- iv. In the daily horarium, recreation time is set aside. Special attention is to be given to common recreation on Wednesday during and after the evening meal and on Sunday during and after the evening meal. Monks should not excuse themselves from common recreation.
- v. Appropriate exercise for physical and mental health is encouraged for all.
- vi. Common outings for the community may be arranged on certain occasions.
- vii. A monk should use discretion in his choice of entertainment, whether in public at shows or movies or in private such as choice of television programming.

G. Jubilees:

- i. The twenty-fifth, the fiftieth, the sixtieth and the seventieth monastic and priestly jubilees are celebrated at Thanksgiving.

H. Prudence

- i. Monks need to exercise prudence in discussing internal affairs of the community with those who are not monks.
- ii. Monks need to exercise prudence in relationships outside the community. This will help preclude the monk from turning to those outside to satisfy the needs of relationship through excessive contact. Healthy relationships are to be fostered within the community, and no one should be excluded.

I. Guests:

If a monk receives guests, he should notify the abbot and the guestmaster. Those in formation should receive the permission of the appropriate superior to have guests.

J. Money

- i. In accordance with monastic poverty, monks should possess neither money nor personal credit cards.
- ii. Abbey bank accounts require two signatures.
- iii. When need arises or for personal purchases, the monk should approach the abbot for money. After money is received, the monk should give an account of expenditures. Each monk is entitled to \$500 a year for recreational spending. Beyond this amount, the monk must provide explanation for further need.
- iv. Purchases associated with the operation and maintenance of the abbey made by monks within the normal responsibilities of their job or position must be cleared via the normal budgetary operation of the finance office.
- v. All money received by a monk should be given to the abbot.
- vi. If use of a credit card is needed, a monk should approach the abbot for a credit card.

K. Gifts:

Any monk who receives a singular gift needs permission from the abbot to accept the gift.

L. Season of Lent:

- i. The season of Lent has a monastic character. Monks are encouraged to perform extra practices of prayer, fasting and charity during Lent.
- ii. On Ash Wednesday, each monk submits a Bona Opera which is burned for distribution of ashes.

M. Duties:

Duties are assigned by the abbot or by those whom he delegates to do so. These duties include pastoral assignments, assignment of the daily presider at the celebration of the Eucharist, assignment of the weekly reader and the waiter for the monastic refectory, assignment for the washing of dishes, assignment of the use of cars, the posting of schedules and weekly house cleaning assignments.

N. Alcoholic Beverages:

- i. Though total abstinence from alcoholic beverages is still to be admired and encouraged, at least let everyone endorse St. Benedict's principle and be convinced that moderation is necessary and that only the foolish and immature will give themselves to excess.
- ii. Alcoholic beverages should not be kept in monastic rooms.

O. Travel:

- i. All travel off monastic grounds or the school campus requires the abbot's permission. If the abbot or a superior is unavailable, the monk should leave a note that he has traveled away from the abbey.
- ii. When a monk is to be gone for a lengthy span of time, or if a journey entails a great distance, the monk shall receive a special blessing from the abbot before his departure and after his return.

P. Beards and Hair:

Beards and hair should be neat and well trimmed.

Q. Driver and Vehicle Safety

i. Policy

- a. Driver safety is expected of all operators of monastic vehicles.
- b. Each driver is expected to report any issue with a monastic vehicle to the abbot.

ii. Safety Procedures

- a. Each driver must have a valid driver license.
- b. Drivers will comply with all laws, ordinances, and regulations and will operate vehicles courteously and defensively.
- c. No one should drive when illness, fatigue, injury, alcohol, medication or drugs impair judgment and the ability to drive.
- d. Drivers and passengers will wear safety restraints at all times.
- e. Drivers of age 75 and older must complete a driver safety course every three years. A certificate of completion is to be submitted to the business office.
- f. Any accident involving another vehicle, a person or an object off campus must be reported to the police immediately. An accident report must be completed and submitted to the business office.

iii. Drivers with Frequent Accidents

- a. A driver requires evaluation if, within a two year period, the driver has had two at-fault accidents.
- b. A driver requires evaluation if, within a two year period, the driver has had three moving violations.

iv. Safety Procedures

- a. A driver with frequent accidents may be required by the business office to complete one or more of the following:
 - 1. A proficiency road test by a licensed driving school.
 - 2. A defensive driving course.
 - 3. A medical assessment by a health care provider, who includes in the assessment an evaluation of the effects of medication taken by the driver.
 - 4. An assessment of the driver at an approved facility.
- b. The business office will make a recommendation concerning the driver's continuing operation of a vehicle.

v. Drivers at Risk for Accidents

- a. A driver of age 85 and older will be required to have his driving evaluated.
- b. A driver who may have impaired driving ability because of chronic illness, use of a medication, an injury, or temporary or chronic fatigue will be required to have his driving evaluated.

vi. Procedures

- a. A driver over the age of 85 will be required to have a road proficiency test every two years.

- b. A driver with a medical issue will be required to have a road proficiency test every two years.

11. Horarium

Sunday

7:00 am	Morning Praise
7:30 am	Light Breakfast
9:30 am	Community Eucharist
11:00am	Midday Prayer
11:10 am	Brunch
5:15 pm	Evening Prayer
5:45 pm	Community Recreation with Dinner
7:00 pm	Night Prayer
10:30 pm	Night Silence

Monday through Friday

6:30 am	Morning Praise
7:15 am	Community Eucharist
8:00 am	Breakfast
11:45 am	Midday Prayer
11:55 am	Lunch
4:30 pm	Lectio Divina
5:15 pm	Evening Prayer
6:00 pm	Dinner*
7:00 pm	Night Prayer
10:30 pm	Night Silence

*Wednesday Evening

5:40 pm	Community Recreation with Dinner
7:00 pm	Night Prayer

Saturday

8:00 am	Morning Praise and Community Eucharist
9:00 am	Light Breakfast
11:45 am	Midday Prayer
11:55 am	Lunch
4:30 pm	Lectio Divina
5:15 pm	Evening Prayer
5:40 pm	Dinner
7:00 pm	Night Prayer
10:30 pm	Night Silence