



The Meditation

Low Sunday - A.D. 2016

The First Sunday After Easter



Christ Appearing to His Mother – 1442
From the Miraflores Altarpiece (a triptych) – Berlin
Rogier de la Pasture (Rogier van der weyden) : (1400 – 1464) Early Netherlandish Painter

The Collect for Low Sunday

Almighty Father, Who hast given thine only Son to die for our sins, and to rise again for our justification ; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth ; through the merits of the same thy Son Jesus Christ our Lord. Amen.

Easter in daily life

We will pray, in today's Collect, and in the following week: "*Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy son Jesus Christ our Lord.*"

By the grace of God, risen again in Jesus Christ, and called to a supernatural life in Him, we must now and always live and work as becomes one who is also risen from the dead. St. Paul writes: "*If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.*" (Collosians: Ch. 3, Vss. 1 & 2). And: "*Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*" (Romans; Ch. 6, Vs. 11). This should be the way of living for all who have been newly baptized and received into the Church and for "cradle Christians" as well! What a profound sense of rebirth the newly baptized and received Christian must be feeling, and so should the Christian who was born into the Church, for in Easter, we are reminded in an overwhelming proclamation from the Church! We...along with Christ...live again!

Low Sunday is the official ending of the Easter Feast. The period of **Easter-tide** continues right up to **Ascension Day**. The *First Sunday After Easter* in the liturgical calendar, also called *Low Sunday*, has still another name: '*Dominica in albis*'. The newly baptized, on the eve of this day, (Easter Saturday), laid aside the white garments that they wore at baptism (the garments being a symbol of newborn innocence), and appeared to the assembly of the parish as adult Christians, wearing their ordinary clothes. The paschal and baptismal feasts are over, and they once again take up their individual daily rounds of work and the cares of life, difficulties and struggles. It will be a different life, now. It will be a *life of faith*, as children of God and of His Light, as followers of the crucified and risen Lord. We too, are symbolically restored in their baptism, and the annual celebration of Christ's Resurrection.

Christ is risen and we are risen with Him. Jesus has conquered death and risen from the grave, thus completing His work of salvation. He brought our own deaths to naught by his death, and by His resurrection, gives us life. **The Proper Preface of the Mass for Easter** has a significant meaning for all Christians: "*It is meet and right, and our bounden duty, that we should at all times and at all places, give thanks unto thee, O Lord, Holy, Father Almighty, Everlasting God. But chiefly we are bound to praise Thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by His death hath destroyed death, and by His rising to life again hath restoreth to us everlasting life.*"

3.

We are risen again in Christ. St. Paul instructs us: *“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”* (Romans; Ch. 6, Vss. 11 & 12). St. Bonaventure wrote also: *“Christ, Head and Exemplar of our resurrection, rose again to give to us, his members, the assurance of our own. It would be against nature that a head should rise alone, without its members.”* (In res. Dom. Collection. Serm. 51, 1X, 274A). We are one body with Christ ; we became His members in Baptism, and we share in all the phases of His life. Again, St. Paul writes; *“You know well enough that we who were taken up into Christ by baptism have been taken up, all of us, into his death. In our baptism, we have been buried with him, died like him, that so, just as Christ was raised up by his Father’s power from the dead, we too might live and move in a new kind of existence.”* (Romans; Ch. 6, Vss. 3 & 4 - taken from the Latin Vulgate for clarity.)

We live with Christ holding fast to the days of the Easter Feast. We sacrifice ourselves, deny ourselves, rule over our natural desires and reject those desires which would destroy. We accept the Cross, carry it patiently and live without stain, according to the duties of our state as Children of Christ. We must make our lives a real proof of our resurrection, without which that of Christ would be incomplete.

The beautiful Sequence hymn *Victimae Paschali* was chanted at the priory chapel at the glorious Mass of the Resurrection on Easter Day this year. Its words beautifully declare the spirit of this great Feast:

*Christians to the Paschal Victim offer your thankful praises.
The Lamb the sheep redeemeth:
Christ by sin undefileth, reconcileth sinners to the Father.
Death and life joined together in that conflict stupendous :
The King of life who died deathless reigneth.
Declare to us, Mary, the vision of thy journey.
“I saw the tomb of Christ living :
And likewise the glory of the Risen :
Bright Angels attesting, the shroud and napkin resting.
Yea. Christ my hope is arisen :
To Galilee he now goes before you.”
Christ indeed from death is risen, so we know most surely;
O King and Conqueror, grant us mercy.
Amen. Alleluia, Alleluia, Alleluia.*

Every day that we live, should be lived as Easter Day!

From the Fathers of the Church

St. Augustine of Hippo

From a Sermon on the Feast

“ That life is one which only those can understand who experience it, and only those can experience it who believe. If you ask me to show you what god has promised I cannot do so; but you have just heard that they are blessed who do not see, but who believe. Do you wish to see that life? I also. Let us then all believe together and we shall see it together Would it be right that Christ should have to come down and show us his wounds in order that we might believe?

Mercy:

I do not think you could complain were God to choose the best of his creation and make you a present of it. Yet what he does give you is not any created thing, but that which is his own, that you may rejoice in it.

And do you think that it is through any merit of yours? If you want to see them look at your sins and hear the sentence . . . Forget them, lest they terrify you, or better still, keep them in mind that your pride may not let you forget this mercy. . .

Be merciful because our sins are very great. There is no other peace, no other road by which we may attain to God and be reconciled with him whom we have offended with such danger to ourselves. One day we shall find ourselves before him and would to God that on this day our works may speak for us in such a way that they overcome our sins. That which is greater shall carry away the prize ; if it is sin, punishments ; if good works, rest.

Alms deeds:

The Church knows two kinds of mercy, one which costs neither money nor work, and the other which does. The former . . . consists in pardoning anyone who has offended us, and to give this alms we have but one treasure – our heart.

Think how God is more generous than we are, because you pardon a man who has offended against another man, while he pardons you who have sinned against God . . . In the second kind of alms you give a little bread and he gives you salvation ; you give a cup of water and he puts to your lips the chalice of wisdom. Is there any comparison between what is given and what is received?”

(Serm. 259 – De fide Rerum quae non videntur)

Christ doth Conquer, Christ doth Reign, Christ doth rule the Universe!

- *From the Sarum Antiphonal - 12th cent. England*

The Meditation is an on-line apostolate of Our Lady of Seven Sorrows Priory in Raymond, Maine. We are Anglo-Catholic Benedictine contemplative community that follows the Holy Rule of St. Benedict, the Father of Western monasticism. We are affiliated within the Diocese of the Northeast of the Anglican Church in America (ACA), a member of the worldwide Traditional Anglican Communion.

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In respect to our contemplative vocation and the animals in our rescue and rehab center, we do not have guest facilities and do not receive visitors during the winter months.

Visit our Webpage at: www.ourladyofsevensorrows.org

Priory Kalendar

For the week of April 3rd to April 10th 2016

In Easter tide

Sunday, April 3rdFirst Sunday after Easter – Low Sunday – Dominica in Albis
 Monday, April 4th St. Isidore of Seville: *B.C.D. 7th cent. Spain*
 Tuesday, April 5th St. Benedict ; *Ab. & founder of Benedictine Order - transferred from Mar. 21*
 Wednesday, April 6th . . . St. Gabriel - Archangel*Transferred from March 24*
 Thursday, April 7th Annunciation of the Blessed Virgin Mary...*Transferred from March 25*
 Friday, April 8th St. John of Damascus: *C. & D. 8th cent.....Transferred from March 27*
 Saturday, April 9thSaturday of the Blessed Virgin – Office & Mass.....*Comm. Bl. John Keble*
 Sunday April 10th .. Second Sunday After Easter – Good Shepherd/Divine Mercy Sunday

KALENDAR KEY

Ab. = Abbot, Abs. = Abbess, Abp. = Archbishop, Anc. = Anchorite, Ancs. = anchoress, Ap. = Apostle, Bl. = Blessed, Br. = Brother, Bp. = Bishop, Card. = Cardinal, C. or Conf. = Confessor, Comm. = Commemoration, Dcn. = Deacon, Doct. = Doctor of the Church, Ev. = Evangelist, H. = Hermit, LBr. = Laybrother, LSr. = Laysister, K. = King, Mat. = Matron, M. = Monk, **M.M. = Month's Mind (30 day requiem for the recently departed)**, Myr. = Martyr, N. – Nun, Obl. = Oblate, P. = Priest, Po. = Pope, Pr. = Prior, Prs. = Prioress, R. = Recluse, **RM = Requiem Mortorum, (monthly requiem of the departed)**, Q. = Queen, Ven. = Venerable, Vir. = Virgin, W. = Widow.

FASTING Key: **A = Abstinence, F = Fast, F & A = Fast and Abstinence**

RELIGIOUS ORDERS: C.O. = Congregation of the Oratory –Oratorians, C.P = Congregation of the Passion – Passionists, C.S.J. = Congregation of the Society of Jesus – Jesuits, Er. Cam. = Camaldolese Hermits, F.P.O. = Franciscans of the Primitive Observance, O. Car. = Carmelite Order, O. Cart. = Carthusian Order, O.C.D. = Order of Discalced Friars = Carmelites, O.F.A. = Augustinian Order, O.F.M. = Order of Friars Minor – Franciscans, O.F.M. Cap. = Capuchins, O.P. = Order of Preachers = Dominicans (Blackfriars), O. Praem. = Order of Canons Regular – Norbertines (White Monks), OS.B. = Order of St. Benedict – Benedictines, O.S.U = Ursulines, O.C.O. = Order of the Cistercian Observance – Trappists, O.C.S.O. = Cistercian Order of the Strict Observance = Trappists.



Feasts, Fasts, and Other Things



APRIL 9TH (TRANSFERRED FROM MARCH 29TH)

BLESSED JOHN KEBLE, PRIEST

1792 - 1866

Fr. John Keble stands as one of the giants and “founding fathers” of the Oxford Movement in 19th century England along with John Henry Newman, and Edward Pusey. His famous sermon on “*National Apostasy*” given in 1833, ignited the first impulse to the *Oxford Movement*, also called the “*Tractarian Movement*” due to the many tracts, or short bulletins written to educate the Anglican faithful about reclaiming the Catholic elements and theology of the Church that had slowly been lost or abandoned over time. His greatest contribution to the Oxford Movement was a work entitled *The Christian Year*, a work in which 95 editions of this devotional were released during his life and a further 14 after his death.

Keble became a shining light within the Oxford Movement, but unlike Newman and others, did not follow into the Roman Catholic Church. He remained for the rest of his life an Anglican parish priest, living in humble service to the souls entrusted to him, and continuing to exercise the great gifts of writing that he had been given. He is also credited with authoring biographies, as well as many poems and hymns.

Anglo-Catholics of today hold Fr. Keble dear for his efforts, spiritual and literary gifts, and courage in which he used to re-awaken and return lost elements of Catholicism to the English Church.

Old St. Paul’s Parish in Portland, Maine was one of the first parishes in the American Church to embrace the Anglo- Catholic elements of the Oxford scholars, as early as the 1830’s under Fr. Petrus Ten Broeck, and more profoundly in the early 1880’s, under Fr. Arthur W. Little, rector of St. Paul’s and author of: **Reasons for Being a Churchman**. St. Paul’s remains today, a direct inheritor of the legacy Fr. Keble left to the Church.



Br. Chip visits with a friend at Easter

Feasts, Fasts, and Other Things: from: **The Chipmunks Nutshell Library**
is presented by Br. A. Chip Monk, O.S.B. A monk of Our Lady of Seven Sorrows Priory in Raymond, Maine,
USA

7.

Animal News from the Priory

Same sheep . . . Different Day!



Spring has sprung and this past Wednesday was shearing day. Our wonderful shearer, Jeff Birchstead came by and in a matter of minutes took off Willows snowsuit for the season. It usually takes about a day for Willow to get used to her lack of wool but once she does she bounces around like the weight of the world has been lifted from her. Wouldn't it be amazing if it were as easy for humans? We have her fleece here if anyone is interested in it. HAPPY SPRING!

8.



Siesta and “Hang Time” !

Oliver, Joseph and Sundance getting their tans upgraded in the sun and taking a load off weary, old, bones. This is one of their favorite things to do!



