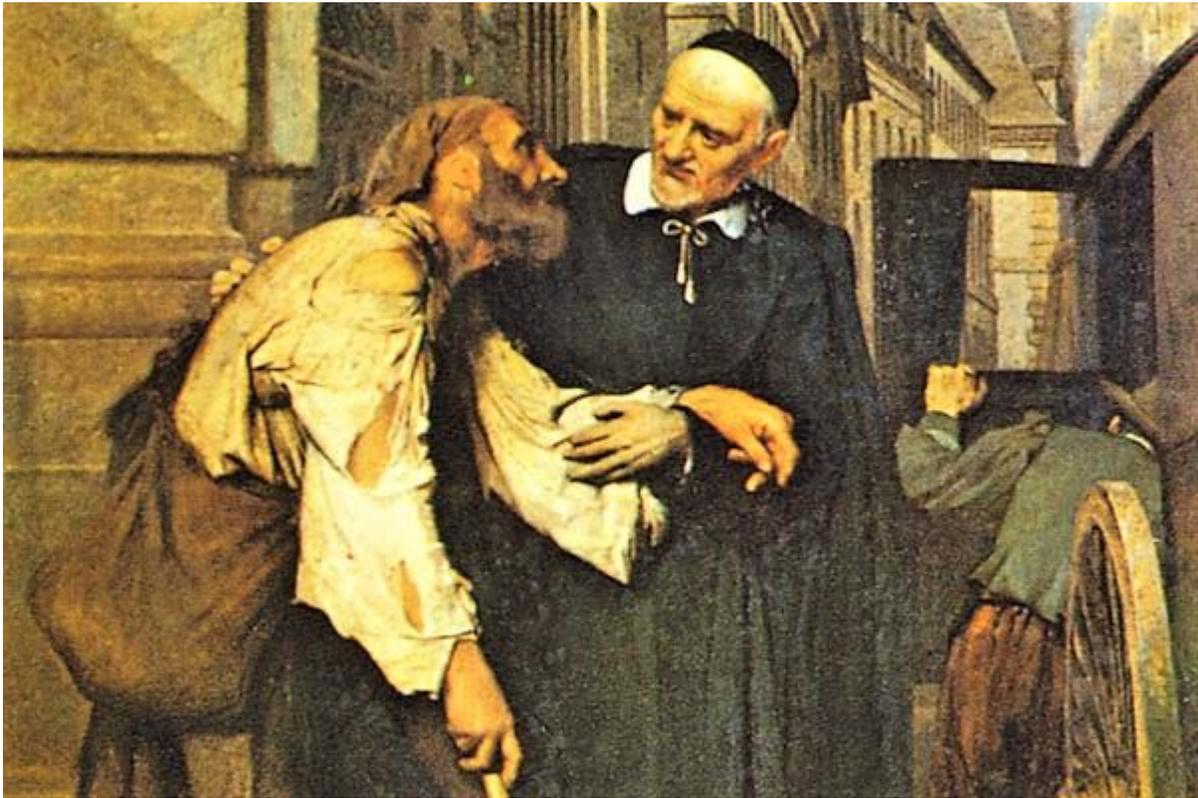




# The Meditation

## Ascension Sunday

MAY 13<sup>th</sup>, A.D. 2018



### Love Thy Neighbor

St. Vincent de Paul

*Artist unknown*

“happy is the man who is able to love all men alike.”

St. Maximus the Confessor – 7<sup>th</sup> cent.

## The Introit (Entrance Prayer) for the Sunday After the Ascension

**H**earken unto my voice, O Lord, when I cry unto thee, Alleluia: My heart hath talked of thee, Seek ye my face; Thy face, O Lord, will I seek: O hide not thou thy face from me. Alleluia, Alleluia. The Lord is my Light and salvation: whom then shall I fear? - Psalm 27

### Without love, we cannot know God

St. John, warned the faithful against false prophets who existed in their day. *“They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of God heareth not us. Hereby knoweth we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and everyone that loveth is born of God and knoweth God. He that loveth not, knoweth not God; for God is love.”* (1 St. John; Chap 4, Vss. 5-8.)

Love is God’s greatest commandment; *“everyone that loveth, is born of God, and knoweth God.”* (Ibid\* Vs. 7). The more knowledge we possess of God, the greater will be our love. Let us, in our daily prayers, include a petition to Blessed Mary, the Mother of fair love, that our own love may increase. It’s only right, that as children of God, we should go to the mother of His beloved Son, to Whom nothing is refused.

Love of God is the first and great commandment, the second, the love of our neighbor, is like unto it. St. John says in this same epistle: *“If a man boasts of loving God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”* (Ibid. Vs. 20). Our ‘brother’ is every human being in the world, without exception; therefore, our love must be as broad as the world is wide. We as Christians, must be willing to go the ends of the earth to save even just one soul if God wills it. If not, we can’t honestly say that we love God. God’s love embraces all mankind and so must ours. It was a difficult concept to grasp in St. John’s day, and is just as difficult today as well. Human nature changes very little despite our great advances in so many areas. That’s why we need God, for His love transcends our frail and faulty natures.

The person who has no love doesn’t know God, and the reason is that God is love, just as Saint John writes. The person who says they love God above all else, but has little or no love for their neighbor, lives a hollow and false life. A person who, in their *egocentric piety*, thinks they love God, but is impatient and intolerant – in a word, *uncharitable*, with those who

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they work with, live near, or come upon each day, is deceiving himself, and doesn't really love God. There's no room for excuses.

The reality that we all need to acknowledge is that our love is far from what it should be, and our love of our neighbor, in many cases does not meet their expectation of us as Christians. Are we to conclude from this that we don't know God well enough? He has made it so easy for us to know Him! St. Catherine of Siena writes: *"It is the nature of love, to love when it feels loved, and to love all things loved of its beloved. So when the soul has by degrees known the love of its Creator toward it, it loves Him, and, loving Him, loves all things whatsoever that God Himself loves."* \*\* St. Catherine is telling us that the action of loving, begets more love.

If God obliged us to know Him as He is, enthroned far beyond our sight in the power and glory of heaven, we might have a right to be discouraged, and perhaps even say: "He's beyond my reach." It's necessary for us to be infinite ourselves, to know the infinite God, but in His merciful love, He sent us His Son. We can come to know the Father better and better each day of our lives through Jesus Christ and in knowing Christ. There seems to be so much to learn, and if we knew it, how much better would our lives be! So how are we do deepen and widen our knowledge of Christ, and by Him, God the Father?

Reading and prayerfully meditating upon His Gospels in which we see Jesus portrayed by their inspired authors. We will, in doing this, understand and put into practice His thoughts and actions better, and we will, overall be influenced by them. We must continue to do this all our lives, for this is a task that will never be finished. Ascetics call this action the pursuit of perfection, and they have often written that this pursuit takes a lifetime. . . but what a quest it is! Just a few minutes out of every day disposed to reading short passages of the Gospels and meditating upon these passages, will take root and grow in our souls, and in time take root in our whole being...we will find that we can't get enough, and will look forward to our time with Jesus in His Word as well as our prayers.

Let us make a resolution to know our Blessed Lord better; then, loving Him better, we shall find ourselves being kinder and more loving to our neighbor. Let's make part of this resolution to attain a selfless love that doesn't think of either reward or punishment, but only to know God better, to love better. Then will our lives be as He has a right to expect of His children – interior and fully, all for Him. We shall work for His honor and glory. Whenever and for as long as He wills, bearing our crosses as He does, and as He teaches us to do in our meditations on the Gospels.

We may even say along with little St. Therese of Lisieux in her prayer to the Blessed Mother: *"Mother, I long to love Jesus with a pure and perfect love, but I am incapable of it. Love Him for me; tell Him often how I love Him. Embrace Him, first of all for yourself, and then in my name, with the motherly tenderness which gives such joy to your divine Child."*

If we are in any doubt . . . take it to Mary, what Son can refuse the requests of their Mother?!

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### Meditation Notes:

\**Ibid* = *Ibidem*: from the same place (source)

\*\***St. Catherine of Siena**: excerpt from: *Letter to Messer Ristoro Canigiani* (14<sup>th</sup> cent.)

## From the Sayings of the Desert Fathers:

A certain brother-monk asked the old *Abba*\* saying; “Tell me, Father, wherefore is it that the monks travail so hard in the discipline of the Rule and receive not such graces as did the ancient Fathers?”

And the old man said to the young brother: “Then was love so great that each man set his neighbor on high: but now hath love grown cold and the whole world is set in malice, and each one doth pull down his neighbor to the lowest ground...for this reason we come short of grace.”

\***Abba**: senior monk-priest.

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## Priory Kalendar

For the week of:  
May 13<sup>th</sup> to May 20<sup>th</sup> - A.D. 2018  
In Ascension Tide

**Sunday, May 13<sup>th</sup> . . . . . Ascension Sunday**

*Comm. St. Robert Bellermino; Card. Conf. & Doct. - 16/17<sup>th</sup> cent.*

**Monday, May 14<sup>th</sup> . . . . .** *in the Octave of the Ascension*

*Comm. St. Pachomius; Abt. - 3<sup>rd</sup> /4<sup>th</sup> cent. Egypt*

**Tuesday, May 15<sup>th</sup> . . . . .** *In the Octave of the Ascension*

*Comm. St. John Baptiste de la Salle; C. & founder -18<sup>th</sup> cent. France*

**Wednesday, May 16<sup>th</sup> . . . . .** *In the Octave of the Ascension*

*Comm. St. Ubald; B. C. - 12<sup>th</sup> cent. Italy*

**Thursday, May 17<sup>th</sup> . . . . .** *Octave Day of the Ascension*

*Comm. St. Paschal Baylon; C. O.F.M - 16<sup>th</sup> cent. Counter Reformation Apologist*

**Friday, May 18<sup>th</sup> . . . . . St. Venantius of Camerino; Myr. 3<sup>rd</sup> cent. Spain**

**Saturday, May 19<sup>th</sup> . . . St. Dunstan; Abp. Of Canterbury, OSB – 10<sup>th</sup> cent. . . . Vigil of Pentecost**

*Comm. St. Peter Celestine; Po. & C. O.S.B. - 13<sup>th</sup> cent.*

**Sunday, May 20<sup>th</sup> . . . . . WHITSUNDAY (Pentecost)**

*Comm. St. Bernardin of Siena; C. O.F.M. - 14<sup>th</sup>/15<sup>th</sup> cent.*





May 14<sup>th</sup>  
St. Pachomius



May 15<sup>th</sup>  
St. Jean Baptiste de la Salle



May 16<sup>th</sup>  
St. Dunstan

## KALENDAR KEY:

Abt. = 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/Commemorate, Dcn. = Deacon, Doct.  
= Doctor of the Church, Ev. = Evangelist, H. = Hermit, LBr. = Lay Brother, LSr. = Lay Sister,  
K. = King, Mat. = Matron, M. = Monk, **M.M. = Month's Mind ( Requiem for the recently  
departed on the 30<sup>th</sup> day after death or burial)**. Myr. = Martyr, N. = Nun, Obl. = Oblate, P. =  
Priest, Po. = Pope, Pr. = Prior, Prs. = Prioress, R. = Recluse, **RM = Requiem Mortuorum, ( Mass  
and Offices for the departed once a month as designated on Kalendar)**.  
SDcn. = Sub Deacon, Q. = Queen, Ven. = Venerable, Vir.=Virgin, W. = Widow.

**FASTING KEY: ..... A = Abstinence, F = Fast, F & A = Fast and Abstinence**

**RELIGIOUS ORDER ABBREVIATIONS:** 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 = Capuchin Order, O.P. = Order of Preachers (Dominicans also called 'Blackfriars'),  
O. Praem. = Order of Canons Regular (Norbertines), O.S.B. = Order of St. Benedict  
(Benedictines), O.Ss. S. = Bridgettines, O.S.U = Ursulines, O.C.O. = Order of the Cistercian  
Observance (Trappists/Trappistines), O.C.S.O. = Cistercian Order of the Strict Observance  
(Trappists/ Trappistines). Tert. = Tertiary (Third Order religious).

## About the Meditation and About Us

The Meditation is an online apostolate of **Our Lady of Seven Sorrows Priory** in Raymond, Maine, USA. We are an Anglican-Catholic Benedictine contemplative community that follows the Holy Rule of St. Benedict, the 5<sup>th</sup> century Father of Western Monasticism. We are resident within the Diocese of the Northeast (DNE), of the Anglican Church in America (ACA), a member of the worldwide Traditional Anglican Communion (TAC).

The Meditation is a weekly online offering that is sent out free of charge to anyone who desires to receive it. Subscribers may copy and pass along The Meditation to their families and friends, or send us their e-address (*with their permission*) to add to our subscription list so they may receive it directly from us. Each issue is sent out as a BCC (Blank Copy) in respect to subscriber privacy and online security.

To subscribe, contact us at: [klamarre@maine.rr.com](mailto:klamarre@maine.rr.com) To read past issues of the Meditation, please go to our website at: [www.ourladyofsorrows.org](http://www.ourladyofsorrows.org) and you can find them in the section marked "Meditations" on the homepage.

**PLEASE NOTE: In respect to our contemplative vocation and the animals in our rescue and rehab center, we do not have guest or bathroom facilities and do not regularly receive visitors.**

**Fr. Kevin is available to hear confessions and give spiritual direction by appointment only. Please contact via email to make an appointment or to make us aware of your needs, concerns and intentions for our prayerful attention. It is our privilege to pray for you.**



### Feasts, Fasts, and Other Things

By Br. A, Chip Munk, O.S.B.

St. Dunstan of Canterbury

May 19<sup>th</sup>

St. *Dunstan* was born in 924 near Glastonbury, in England. He was of noble birth and was educated by Irish monks and visiting clergy at Glastonbury. He served under his uncle, *Archbishop Aethelhelm of Canterbury*, and later in the court of *King Athelstan*, king of the English. The young pious Dunstan was unwittingly drawn into court intrigues, where he was accused of practicing magic, and was expelled from royal service. He took refuge with a kinsman, Elphege, the bishop of Winchester, who influenced Dunstan to become a monk and later ordained him.

Dunstan lived for a while as a hermit at Glastonbury, where he learned metalworking, calligraphy, illumination, and music. He resided at Glastonbury until he was recalled by *Athelstan's* successor, *Edmund I* and made one of his counsellors. Dunstan became abbot of Glastonbury Abbey around 943, and under his abbacy,

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Glastonbury became famous as an abbey school. *King Edmund I* was succeeded by *Eadred* as king of England, and Dunstan was again called out of the monastery to serve as chief minister of state for the king. He used this position to reconcile the Danish section of the kingdom with the rest of England, and eradicated heathenism, and instituted reforms affecting both the clergy and laity. He became a unifying force within the country and its people.

Abbot Dunstan seemed to have a flair of getting himself in trouble with English kings, and when *King Eadwig* succeeded *Eadred* in **955**, he and the newly crowned king quarrelled frequently. Dunstan was declared an outlaw by the hotheaded king and fled to Flanders (Belgium) on the Continent living at the Benedictine Abbey of Blandium as a guest abbot. He used his time wisely and studied the workings of Continental monasticism, which would serve as a chief source in re-structuring English monasticism when he returned to England in **957** when *King Edgar* recalled him. *Eadwig* died in **959**, and *Edgar* became sole king of the English. Dunstan was appointed archbishop of Canterbury. Intellectual activity flourished during this period, and Dunstan personally reformed and re-established several celebrated monasteries and sponsored missionary efforts to Scandinavia. He and another Benedictine bishop, Oswald, codified English monastic canons into the *Regulia Concordia*, a book that would regulate English monasteries up to the time of the Reformation.

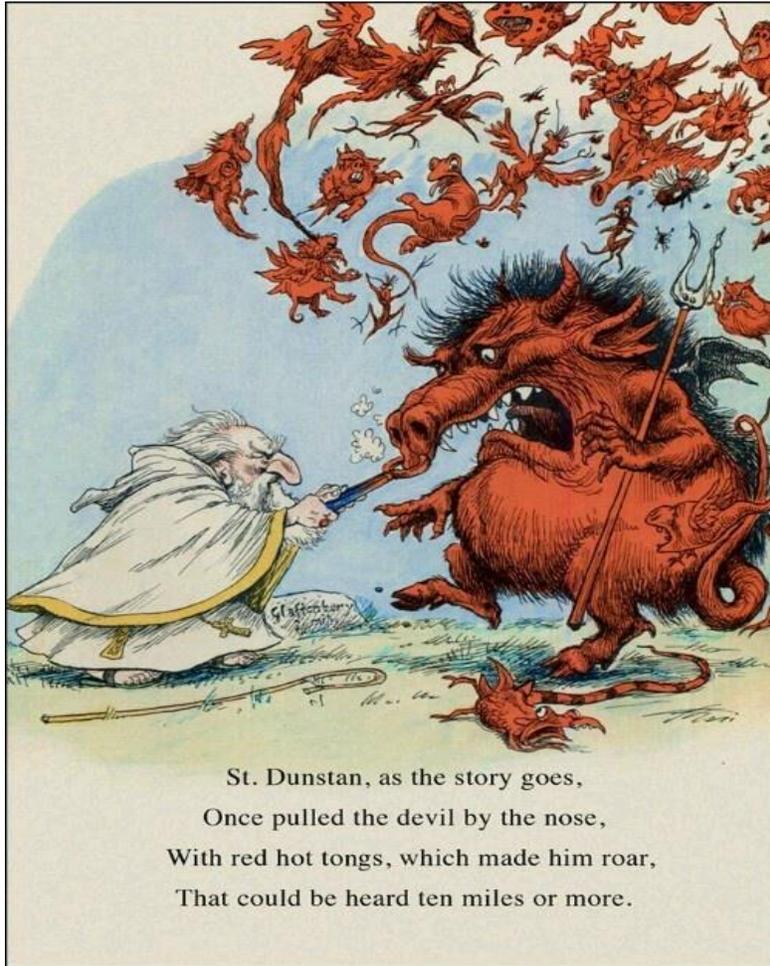
*King Edgar* died in **975** and Dunstan was able to secure the crown for Edgar's elder son, later known as *Edmund the Martyr*. *Edmund* was a good, fair, and pious king, but was murdered in **978**. He was succeeded by *Aethelred II*, who had little use for the archbishop, and Dunstan, now older and not wanting to have to pack up and flee to the Continent again, retired to Canterbury where he taught at the cathedral school and in his spare time concentrated on artistic work. Dunstan died in **988** at the venerable age of nearly 80, and many miracles were attributed to his intercession. There are also stories of his battles with the devil and demons, something most saints get plagued with. Dunstan always comes out on top, with his adversaries bruised, battered, and humiliated by this courageous servant of God. St. Dunstan is considered one of the great saints of the English people.



**Glastonbury Abbey today**



**Glastonbury Abbey Seal**



**Feasts, Fasts, and Other Things** *from:* **The Chipmunk's Nutshell Library** is presented by **Br. A. Chip Munk, O.S.B.** Br. Chip is our very academic monk of **Our Lady of Seven Sorrows Priory** in Raymond, Maine, USA.

## Animal News

*By Sr. Mary-Francis, O.S.B.*



*We have been celebrating birthdays galore around the farm. **Reily** turned 19 (our youngest equine!), and there has been a line of sheep birthdays too with **Freckles, Clover, Angie** and **Marley** all getting in the act. We make a point to celebrate each animal's special day because each day is a gift to these creatures, and each birthday is a milestone that would not have been realized under different circumstances. We are so grateful for our Animal Angels who make these birthdays possible.*

**For our Benefactors:**

*May it please Thee, O Lord, to reward with eternal life all those who do good to us for thy Name's sake. Amen.*

**PAX**



