



'ORA ET LABORA'

# The Meditation

**Sunday after the Ascension - A.D. 2016**  
(May 8<sup>th</sup>)



**Ascension**  
From the Rabbula Gospel Book - c. 586  
Florence, Italy

## The Collect for the Sunday after the Ascension

**O** *GOD, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in Heaven; we beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the same Holy Ghost, one God, world without end. Amen.*

### Let God Be Glorified in All Things

Creatures that are not endowed with the ability to reason, glorify God by their existence and by their automatic obedience to the law of their nature. Creatures endowed with the ability to reason do not glorify Him by their existence only, but also by their voluntary acceptance of His law of love. The key word here is voluntary . . . for not all creatures that can reason (that's us humans), choose to accept the Almighty and His Laws. His Son, Jesus says to mankind: *"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."* ( *St. John; Ch. 15, Vs. 8*).

Christ gives perfect glory to His Father and whoever unites themselves to Him, forms part of the eternal Act of glorification and love of God, which is Jesus Christ. We are united to Him by the Holy Ghost, so let us pray for that Spirit, who is the power of God. All our actions should be for His glory, who is the Spirit of Jesus Himself.

The Apostle John, on the isle of Patmos, to whom it was given to contemplate the great glory of God, will be our guide this week by way of the Gospels. His lesson to us is this: *God is love, love is His glory, which we are called to share with Him; therefore, as his children we must practice the charity which glorifies Him.*

St. Peter says much the same: *"As every man hath received the gift, even so, minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."* ( *I Peter; Ch. 4, Vss. 10 & 11.*).

Whatever the difference is between each person's graces, their office, or their work, it is the same Spirit who works all things in everyone, and life itself is but the beginning of eternity. *"Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall reap corruption; but he that soweth to the Spirit shall reap life everlasting. And let us not be wary in well doing: for in due season we shall reap, if we faint not."* ( *Ephesians; Ch. 6, Vss. 7-9.* )

St. Paul gives us a definition of the charity that we must practice. He insists first on the necessity for each one to give themselves completely to their own tasks. The person who teaches, must devote themselves to teaching and so must those who preach. The person who gives alms must do it in all simplicity; the person who is in authority must be just and fair, and the one who performs works of mercy must do them joyfully.

### 3.

It's very important for us to understand that we must use the gifts that we have been given to serve one another and strangers as well. Our Charity must be fraternal, full of respect for others. We must be humble and not self-seeking. Our names should never be attached to the good works that we perform. We can only do this by the power of God; for it is His Spirit that gives life. Our own works by themselves serve as nothing at all. God is truly glorified in the measure in which His Spirit works in us. May we all join in saying with the great Apostle Paul: "*According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death.*" (Philippians; Ch. 1, Vs 20).

Let each one of us fulfill the tasks that God gives to us. We can honor God by doing those things which He asks of us and by employing ourselves for others using the gifts we individually possess. It can be most profoundly employed when we put these things into action by using His power and by the love that we have for Him. Prayer and reception of the Sacraments keep us fully connected to our heavenly source of love and strength.

***O Lord, grant that your Spirit may dwell in us, making of all that we do "the praise of thy glory": We will praise God by the example of our lives.***

The great 5<sup>th</sup> century Doctor of the Church, St. Augustine of Hippo wrote: "*Let us not neglect the praise of the Lord, praise of the words or praise of silence. Do we cease to praise God when we are absorbed by other duties of our state? Far from it! The tongue at best, praises Him for a time only; our life can praise Him always.*" (Commentaries on the Psalms)

St. Augustine also wrote that the singing of Psalms is not a matter for the voice only; and has an accompaniment by the harp and psaltery, instruments that are played by hand. He continues: "*It is not only your tongue that praises God; the works of your hands must be in tune with your voice. After a time, your tongue becomes silent; sing by your life, and your praise will never cease.*" Elsewhere he writes: "*When you play the kettle-drum or the cither (zither), your hands sing as well as your voice. When you sing 'Alleluia' you must also feed the hungry, clothe the naked, and house the stranger. Then it is not your voice only that resounds, your hands keep time and tune with it.*" (Ibid.)

Our Lord says of His Apostles: "*I have given unto them the words thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. . . and all mine are thine, and thine are mine ; and I am glorified in them.*" ( St. John; Ch. 17, Vss. 8 & 10).

***Christ is glorified when mankind believes in Him and surrenders itself to Him.***

The Spirit of Truth (Christ Himself being that Truth) continues to work here on earth. "*the Spirit of truth is come, he will guide you unto all truth . . . He shall glorify me : for he shall receive of mine, and he will show it to you. . . all things that the Father hath are mine . . . he shall take care of mine*" ( St. John: Ch 16, Vss. 13-15).

#### 4.

We honor Christ in the measure and manner in which we bring divine life to souls, and this makes them in turn, witnesses to the Truth. Anyone who bears witness surrenders to the Truth.

The Divine Spirit carries us into the heart of the Trinity, where the Spirit glorifies Christ and Christ glorifies the Father, as He did even during His life on earth, saying: *“Father, the hour is come; glorify thy Son, that thy Son may glorify thee . . . Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”* (St. John; Chap. 17, Vss. 1 & 5)

We can in a way, see the journey that a soul takes when it abandons itself to the Truth that is Christ. Utilizing the gifts that each of us is given to bring glory to the Father, we become a part of the universal message of Salvation. We are purified as we progress and become more perfect. We become, in the end, one within the Sacred Trinity as our perfection makes even more brilliant the perfect light that is God the Father. We will celebrate the arrival of the Holy Ghost upon the Apostles at Pentecost in a few days. What we possess today began for the Apostles and first believers who constituted the infant Church on that blessed day.

*O Blessed Lord, the great mystery of our share of the life of the Trinity and its infinite glory cannot be expressed. How right our Holy Mother Church is to have us pray: “May the glory of the Lord come upon us!” Our strength lies in our joy in the Lord Jesus; may we live forever in the glory of our mutual love!*

## From the Fathers of the Church

### St. John of the Cross

Spanish Carmelite Mystic of the 16<sup>th</sup> Century

#### **The Union of the soul with God.**

“From what has been said it becomes clear to some extent what we mean by the union of the soul with God . . . In order then to understand what is meant by this union whereof we are treating it must be known that God lives and dwells and is present substantially in every soul, even in that of the greatest sinner in the world. And this kind of union is ever existing between God and all creatures. . . . And so, when we speak of the union of the soul with God, we do not mean this substantial union which forever exists in all creatures, but the union and the transformation of the soul in God through love, which is not being wrought continually, but only when there exists that likeness which comes from love; we shall therefore term this union of likeness, even as that other union is called substantial or essential. The former is natural, the latter supernatural. And yet the latter comes to pass when the two wills – namely that of the soul and that of God – are conformed together in one, and there is naught in one which is repugnant to the other. And thus, when the

5.

soul rids itself entirely of that which is repugnant to the divine will and conforms not with it, it is transformed in God through love.”

“ This is to be understood of that which is repugnant, not only in action, but also in habit, so that not only do the voluntary acts of imperfection cease, but also in habit, so that not only do the voluntary acts of imperfection cease, but the habits of those imperfections, whatever they may be, are destroyed. . . . Wherefore, although it is true that God is ever in the soul, giving it and through his presence preserving within it its natural being, yet, he does not always communicate supernatural being to it. For this is only communicated by love and grace, which not all souls possess; and all those that possess it have it not in the same degree ; for some have attained more degrees of love, and some fewer. Wherefore God communicates himself most to that soul which has progressed farthest in love; namely, that has its will in closest conformity with the will of God . . . . The more completely a soul is wrapped up in creatures and in its own abilities, by habits and affection, the less preparation it has for such union; for it does not give God a complete opportunity to transform it supernaturally. The soul then needs only to strip itself of these natural dissimilarities and contrarities, so that God, who is communicating himself naturally to it, according to the course of nature, may communicate himself to it supernaturally by means of grace.”

- St. John of the Cross; excerpted from *The Ascent of Mount Carmel*; Book 2, Chapters 5 & 6.



**The Meditation** is an online apostolate of Our **Lady of Seven Sorrows Priory** in Raymond, Maine. We are an Anglo-Catholic Benedictine contemplative community that follows the Holy Rule of St. Benedict, the Fifth-century Father of Western monasticism. We are affiliated 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 on-line 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. Each edition is sent out as a BCC (Blank Copy) in respect to subscriber privacy. Contact us at : [klamarre@maine.rr.com](mailto:klamarre@maine.rr.com) to subscribe.

**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.**



The Holy Trinity – 1638  
 by  
 Giovanni Francesco Barbieri (1591 – 1666)  
 Italian Baroque painter

## Priory Kalendar

For the week of  
 May 8<sup>th</sup> to May 15<sup>th</sup> - A.D. 2016

### Ascension tide

**Sunday, May 8<sup>th</sup> . . . . . Sunday after the Ascension of our Lord**

Monday, May 9<sup>th</sup> . . . St. Gregory Nazianzus; *B. C. Doct. 4<sup>th</sup> cent. ...in the Oct. of the Ascension*

Tuesday, May 10<sup>th</sup> . . . St. Damien of Molokai; *C. 19<sup>th</sup> cent. Hawaii ..... in the Oct.*

Wednesday, May 11<sup>th</sup> . . *feria in the octave Ascension tide*

**Thursday, May 12<sup>th</sup> . . . Octave of the Ascension of our Lord**

Friday, May 13<sup>th</sup> . . . . . *feria in Ascension tide*

Saturday, May 14<sup>th</sup> . . . **vigil of Pentecost** .....*comm. St. Paschal I; Pope, OSB - 9<sup>th</sup> cent.*

**Sunday, May 15<sup>th</sup> . . . . . Whitsunday - Pentecost**

7.

## Animal News from the Priory



### Mocha and Nettie

Willow, who just turned nine, has finally got 2 new friends to keep her company. It has been a little bit of a rough introduction as often happens with sheep but they are now becoming friends and sharing food. The new sheep are Shetlands like Willow and are named Mocha (who is brown and 8 years old) and her daughter Nettie (who is 4 and black and white). Shetlands are a very nervous, skittish and shy breed of sheep and so are more likely to be abused or just killed when they get health or breeding issues etc. These 2 will live out their lives here now.



Willow



