



The Meditation

The Second Sunday After Easter

Good Shepherd Sunday

April 15th , A.D. 2018



The Good Shepherd

Artist unknown

The Collect for the Second Sunday in Easter

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that this inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same thy Son Jesus Christ our Lord. Amen.

Jesus says to us: *“I am the Good Shepherd. The Good shepherd giveth His life for the sheep.”* (St. John: Chap. 10, Vs. 11). Jesus, in describing Himself as The Good Shepherd of His Father’s flock, awoke moving echoes among His hearers, because God Himself had often spoken of Himself, through the mouth of the Prophets, as the Shepherd of Israel, His chosen flock. He was the shepherd who led his sheep into the grassy pastures and saw that they lacked for nothing, as written in the well-known Psalm 23. * God promised His people another Shepherd, the one true Son of David, in whom a marvelous new covenant would be concluded strengthening the link between Almighty God and His people.** This great and happy time arrived, and Jesus presented Himself as the Good Shepherd, the ideal and perfect Shepherd who came to bring an abundance of divine life.

“The Good Shepherd giveth His life for the sheep.” (St. John: Chap. 10, Vs. 11). That is why He came into this world. He is unlike the hirelings who flee when they see the wolf coming and let the predator carry away the sheep about which they have no real concern. The hireling is simply there for his wages and nothing more. We know, in Eastertide, with what love Jesus gave His life for His flock, and we are joyful in contemplating this great victory. In the early morning Office of **Vigils** today, the response in the *third Nocturn* goes: *“The Good Shepherd is risen, who laid down his life for the sheep, and vouchsafed to die for his flock. Alleluia, Alleluia, Alleluia.”* Every day we see His promises coming true: *“I know my sheep and am known of mine. As the Father knoweth me, even so, I know the Father.”* (St. John; Chap. 10, Vss 14 &15). We have the experience of His divine intimacy, which Jesus is not afraid to compare to His union with the Father, when we receive His Most Sacred Body in the Holy Eucharist, when we offer ourselves to Him in the meditation of prayer, or when we raise our souls towards Him in our daily work. No matter how little we may be able to comprehend the great supernatural realities, and the impact upon humanity of the Resurrection, we should be able to join with St. Paul in saying: *“I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me.”* (Galatians; Chap. 2, Vs. 20)

The Divine Shepherd calls all people of good will to this marvelous intimacy. We know, perhaps through our own wanderings in our life’s journey of faith, how kindly He goes about seeking His lost sheep, and how much He rejoices when He finds that sheep and brings it home mercifully on His shoulders. *** Let’s remember though, that His desire ‘to draw all men unto Him’ is universal: *“And other sheep I have which are not of this fold: them I must bring, and*

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they shall hear my voice, and there shall be one fold, and one Shepherd.” (St. John; Chap. 10, Vs. 16).

This vision of universal union is as yet only an aspiration for the greater part of humanity. Certain signs give hope that some of our separated brethren not only desire, but are actively proceeding along the path of Christian unity. Recent actions within some of the larger traditional Anglican jurisdictions have begun a process that is gaining a momentum and bodes well for the future.*** Such action bids our prayers for success. Surely, the ultimate goal of this segment of reunion is to one day be able to stand at the Holy Altar with *Peter* (The Holy See in Rome), and partake together in the Great Sacrifice of the Eucharist joyfully fulfilling our Lord’s desire that: *“They may all be one.” (St. John; Chap. 17, Vs. 21).* Such an occurrence may serve to show our other ‘*separated Christian brethren*’ that in Christ all things are indeed possible, and may be only a beginning of something great and wonderful. That *certainly* is worth our prayers! Nor should we fail to pray for all those millions who do not believe in Christ, as well as atheists and secularists, that they may receive the abundant rays of the Light of Christ. This is the *very minimum* in which the missionary spirit should animate all Christians: that they pray for those who know not Christ. It is something *every* Christian can do.

The image of the Good Shepherd is so attractive to us, and it has held an attraction for generations of Christians since the time when our ancestors in the Holy Catholic Faith painted it on the walls of the catacombs. Let’s go beyond this charming visual aspect for a moment and think about what is the duty of being *“faithful and genuine sheep”*, as erring sheep, formerly returned through baptism, to the Shepherd and Guardian of our souls *“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.” (I St. Peter; Chap. 2, Vs. 25)* We ought to each day repeat our obligation to make ourselves become like Him. The Apostle Peter tells us: *“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.” (I St. Peter; Chap. 2, Vs. 21).* He repeats to the first Christians the essential lesson which Lent and Easter must have thoroughly taught us: *“Who his own self bare out our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed.” (St. Peter; Chap. 2, Vs. 24).* We kiss those glorious wounds of our Saviour in spirit, but such homage is not enough; He demands from us a careful exchange with this *baptismal grace****** whose great splendor the Easter feast has helped us understand more completely. Let us open our hearts and accept the wounds of our Redeemer . . . whatever form they may take and let us accept them in the gladness of the new life of which they are a condition. It is through the humiliation of His Son that Almighty God has raised up the world which was sunk in sin, as the Collect for the Day states; He will unite us to His resurrection if we imitate His humiliations. With a new generosity. Let us offer for the whole Church and for Christian unity our own spiritual progress and apostolic activity, (which our prayers certainly constitute), which is asked of us, so that when the Prince of Shepherds appears, we may receive the unfading crown of glory.

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Meditation Notes:

*See also **Psalm 80**, as it also references God as Shepherd

**Ref: *Exodus: Chap. 34 also 31 to name just two.*

*****St. Luke; Chap. 15, Vss. 4-7:** *“What man of you, having an hundred sheep, if he lose one of them, doeth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say to you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”*

**** **Unity: To our subscribers who may not be aware of these events:** On October 2-6, 2017, a joint Synod was held in Atlanta, GA. Where the ArchBishops and delegates from **The Anglican Catholic Church, The Anglican Church in America, The Anglican Province of America, and the Diocese of the Holy Cross** met and signed a formal document of unity: *Comunio in Sacris*, in which these four jurisdictions, the largest of the Traditional ‘Continuing’ Anglican jurisdictions began the steps to reunion. The bishops are now working on the ‘nuts and bolts’ matters of unity such as polity, International jurisdictions, Education, Ecumenical relations, and so forth. This spring, the **‘G-4 Bishops’** as they are now called, will be meeting with the Polish National Catholic Church over common matters of interest and future steps towards inter-communion and possible unity. An exciting time indeed, as the Holy Spirit is just getting started! Pray for these efforts and our bishops!

***** **Baptismal grace:** As received by the newly-Baptized, and also by us when we renew our Baptismal vows at the **Easter Vigil Service** on Holy Saturday Eve.



Jesus the Good Shepherd

Fresco from the catacomb of Priscilla, Rome – c.2nd cent. A.D.

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Priory Kalendar

For the week of:

April 15th to April 22nd - A.D. 2018

In EASTER TIDE

Sunday, April 15th . . . Easter II - Good Shepherd Sunday

Monday, April 16th *feria in Eastertide*

Tuesday, April 17th . . . St. Stephen Harding; C. & Abt. O.C.O. - 12th cent. France

Wednesday, April 18th Patronage of St. Joseph

Thursday, April 19th . . . St. Alphege; Abp. O.S.B. - 10th cent. England

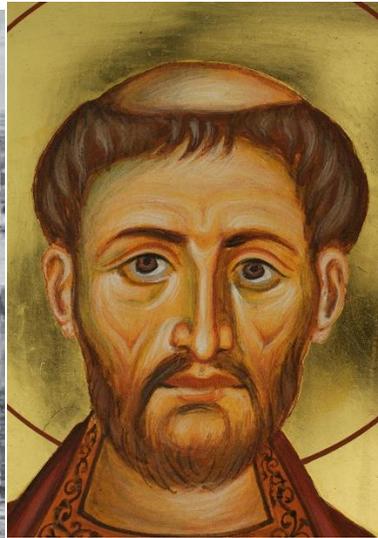
Friday, April 20th *feria in Eastertide.*

Saturday, April 21st . . . St. Anselm; Abp. C. & D. - O.S.B. - 11th cent. England

Sunday, April 22nd Third Sunday After Easter



April 17th
St. Stephen Harding



April 19th
St. Alphege



April 21st
St. Anselm

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 30th day after death or burial). Myr. = Martyr, N. = Nun, Obl. = Oblate, P. = Priest, Po. = Pope, Pr. = Prior, Prs. = Prioress, R. = Recluse, RM = Requien 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 5th 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.

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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.

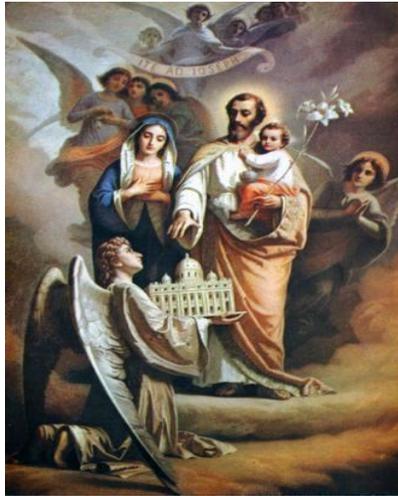
Fr. Kevin is available to hear confessions and give spiritual direction by appointment only. Please contact via email to make an appointment or to make us aware of your needs, concerns and intentions for our prayerful attention. It is our privilege to pray for you.



Feasts, Fasts, and Other Things

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

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The Patronage of St. Joseph.
April 18th

Pope Pius IX instituted a Mass of the patronage of St. Joseph on the Third Sunday After Easter in 1847, following the example of the Carmelite Order, who held St. Joseph as the patron of their order in 1621. The Mass of the Patronage of St. Joseph was later moved to the **Wednesday before the Third Sunday After Easter** following Pope Pius X's reforms in the Roman Breviary in 1913. On May 1st, 1955, Pope Pius XII established the **Feast of St. Joseph the Worker**.

The Solemnity of St. Joseph, celebrated on March 19th, highlights his role as husband to the Blessed Virgin Mary, and Foster-Father to Our Lord. The May 1st celebration serves as an example for us to imitate the good Carpenter in our work whatever form it may take. At the time of its promulgation in 1955, the May 1st feast of St. Joseph was also to offset the so-called "May day" celebrations prevalent in the then-communist countries. Certain Socialist groups still observe 'May-Day' as a celebration for the "proletariat", but Christians do far better to follow in the path of, and imitate St. Joseph, who as Husband, Foster-Father and Saint, glorified *all* labor as a greater end beyond this life and this world.

The Feast of St. Joseph as **Patron of the Holy Church** is still observed today in Traditional Roman Catholic and Traditional Anglican-Catholic calendars, and individual dioceses, parishes, and religious houses...we being happily included amongst this group. It has been relegated as a votive by the rest of the Church...much to the loss of the Church we believe. St. Joseph, as Patron of the Church Catholic, serves not only as a focus of prayer, (for St. Joseph is generous to intercessions), but this noble and Holy Man whose own lineage dates back to King David, stands as an example of strength, virtue, and stability...items most sorely needed in these confusing and sinful times where everything seems to be deemed 'relative' or based on some flawed form of 'consensus'.

Ite ad Joseph!

- ***Br. Chip***

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.

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Animal News

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



Mocha (staring at you here) and **Willow** are our two old Shetland ewe Sheep having just had their birthdays. Both of these sheep suffered abuse in their youth and still have the effects of that in the form of mental and physical handicaps but thanks to our animal angels, they are able to enjoy a relaxed, rhythmic life and good food and lots of love. They are looking forward to the

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arrival of 4 new, old and likewise handicapped Icelandic ewes. All have arthritis and one is blind. They will all be celebrating a “spa day” soon after arrival with shearing of their wool and “toe nails” trimmed then the “getting to know you” details will get worked out. We will keep you posted on their progress and pictures after they are sheared.

PAX

