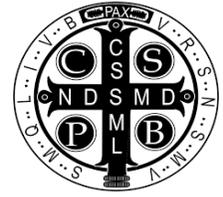
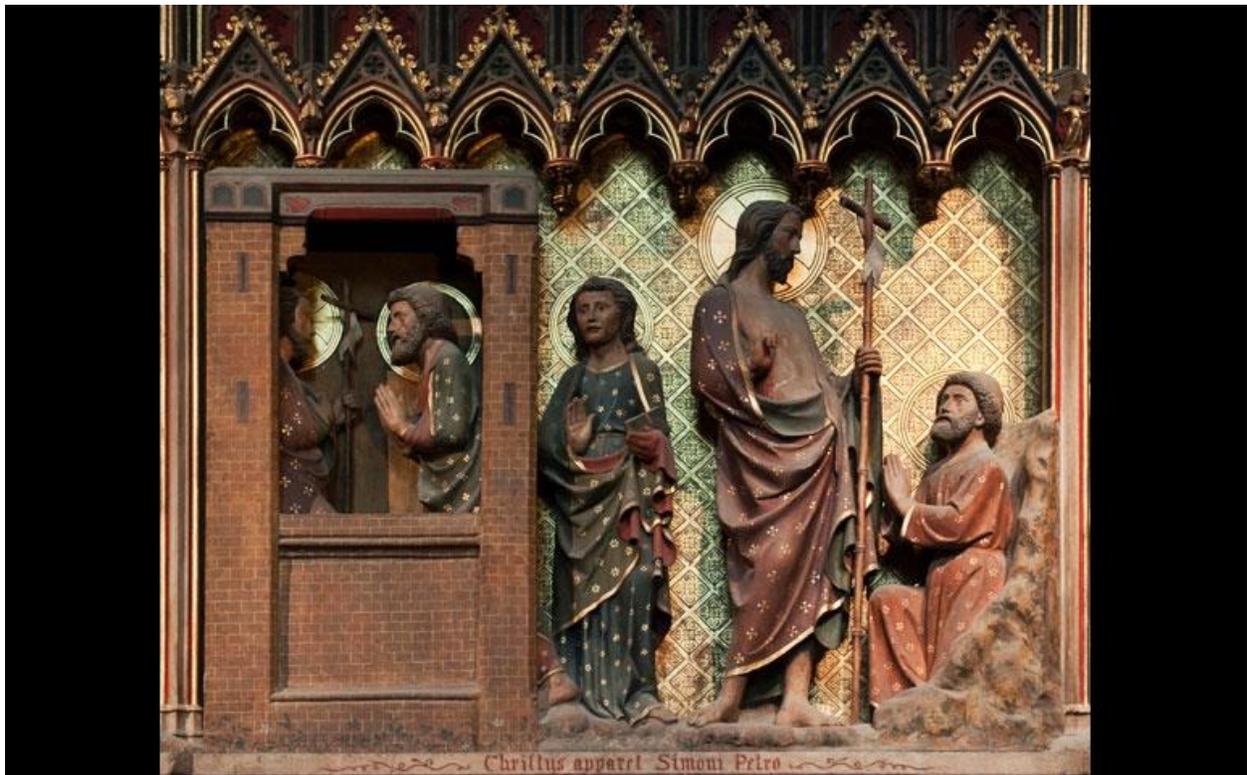


# The MEDITATION



*“ Thus says the Lord: Stand by the roads, and look, and ask for the ancient paths, where the good way is: and walk in it, and find rest for your souls.” - Jeremiah; Chapter 6, Verse 16.*

**August 16<sup>th</sup> A.D. 2015**  
**Eleventh Sunday After Trinity**



**The Risen Christ before Peter**  
*Notre Dame Cathedral, Paris, France*

2.

*The Epistle for the Day: St. Paul's 1<sup>st</sup> Letter to the Corinthians; Ch. 15, Vs. 1-11*

*Today's Epistle and Gospel can also be found in the following sources:*

**1928 Book of Common Prayer; Pages 204 - 205**

**The People's Anglican Missal; Pages C 71 & C 72**

**St. Joseph "Continuous" Sunday Missal (1958 ed.); Page 844**

**W**e can easily see that today's Epistle readily supplies us with material for an instruction on the evidence for the Resurrection of our Blessed Lord. Among the doubts which arose in the Church of Corinth, and which gave rise to Paul's epistle to them, was the one of the resurrection of the body – a theme of great interest in the early Church, and an idea so absurd from the pagan point of view. Even some of the early Christians of the day were inclined to be content with the immortality of the soul without thinking too much of the resurrection of the body. We can detect some preoccupation with this subject in most of all the writers up to the time of St. Augustine and St. John Chrysostom. Paul, in today's epistle puts this before the Christians of Corinth.

St. Paul's First letter to the Corinthians, Chapter fifteen, is where we have the most ancient written evidence of the truth of the Resurrection. The First Letter to the Corinthians was written, at about the latest in 54-56 A.D., and in Chapter 15, St. Paul merely summarizes the teaching on the Resurrection which he had put before the Corinthians six or seven years previously (*ie*: 51 or 52 A.D. ). He also presents his teaching on the Resurrection as a primary and essential section of the earliest Christian tradition. That tradition he had first received at Damascus, Syria immediately after his conversion; (Acts of the Apostles; Ch. 9, Vs. 1 - 22). This conversion can't be dated earlier than the year 35 A.D., a date not less than a few years after our Lord was crucified. The doctrine received by St. Paul was preached by the senior Apostles, who were witnesses to the events, and transmitted by them to the first disciples. Thus, the doctrine of the Resurrection, with its evidence, goes back to the very beginnings of Christianity. It's not a story that was gradually elaborated on. It was accepted by hundreds and thousands of people within a mere few months from the day in which the Resurrection itself took place.

In favor of the Resurrection stood not only the universally admitted fact of the empty tomb, (admitted by even Christ's bitterest foes), but a whole series of instances in which this same Jesus of Nazareth, Who had died on a Cross and been openly buried, showed Himself to His friends and His disciples, and conversed and ate with them on the very Day of His Resurrection! Many of these people who had seen the risen Christ were still alive when St. Paul wrote to the Corinthians, and could have been questioned about their experiences. The great mind of St. Paul had these first hand sources to refer to in the writing of his letters which spread the Good News!

St. Paul claims that he saw the risen Lord, and critics have argued that claim as St. Paul saw the Lord only in a vision, and yet equates his vision with the experiences of the others who had seen the risen Christ. We must regard the whole series of appearances described in *I Corinthians Ch. 15* as merely subjective or visionary experiences of those who beheld our Lord. It's much more reasonable however, and much more in harmony with both the Gospels and St. Paul to argue that, because the Apostles and the others who beheld the Lord really *did* see Him objectively, St. Paul's vision at Damascus was a real seeing of Christ as well. What better way to seal the conversion of a great mind and soul of one who had been a persecutor of Christians, than for the

### 3.

Christ Himself to actually appear before Paul and speak with him? With God, all things *are* possible!

St. Paul sets down calmly and deliberately what the primitive Church believed and could prove about the Resurrection in his writings to the Corinthians. There is no trace of literary exaggeration or of mere rhetoric or fantasy in what he writes. No testimony more sober and definite, more simply narrative, more adequately based, has ever been advanced for any fact of ancient history than that which St. Paul puts forward here, for the truth of that primary doctrine of Christianity, the Resurrection of our Lord

A commentary by St. John Chrysostom closes this meditation with a most interesting thought to ponder. . .

*The Resurrection and humility:* “Why did he (*Christ*) not appear to all of them all at once? First of all, to sow the seed of faith, because he who first saw him was convinced of the truth of the resurrection, went his way to announce to others, and through the hope of such a great miracle, the way of faith was opened to him before that vision. This is why all did not see him at once, nor did many see him at first, but only one, the captain of them all and the chief man among them, the most faithful one; indeed there was need for a most faithful soul to receive this vision for the first time. That is why he appeared to Peter (*Cephas*) first, because he who was first to confess Christ merited in justice to be the first witness. This was not the only reason; there was another ; because he had denied his Lord, Who wished to show him, by the abundance of his loving-kindness, that he had not been cast off.”

- *St. John Chrysostom - Commentary on Corinthians, Homily 38. 4-6*

**Prayer for the day:** Let God arise, and let his enemies be scattered – Psalm 68



An early symbol of the Resurrected Christ  
– Roman sarcophagus c. 355 A.D.

**PRAYER FOR THE WEEK:** O Lord, my God, I cried unto thee, and thou hast healed me. – *Psalm 30*

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## Feasts, Fasts, and Other Things

### St. Oswin of Diera, Northumbria

King, Martyr, and patron of our Chapel



Stained glass image of St. Oswin

**St. Oswin** (sometimes spelled: Oswine), is another one of our local Saints, that is, a saint venerated in a particular region or diocese. He was a prince and later king of Diera, a part of Northumbria in Northern England in the 7<sup>th</sup> century. He, like most royalty of the time, was educated by monks, one of them being St. Aidan, who became a good friend. He succeeded St. Oswald as ruler of Diera in 642. He reigned only nine years, but he is remembered as a good ruler to his people, hospitable to all who came to him, and like Oswald, very generous to the poor. Christian evangelization increased greatly during his reign. He is known more for being an able administrator than a warrior. Maintaining the peace in those days, was just as difficult as conducting a campaign of war, and special talent was needed.

He was murdered, in 651, by his jealous and ambitious cousin Oswy at Gilling in Yorkshire. He has been venerated as a Martyr since that time. His feast day set by the church is **August 20**.

We venerate St. Oswin as one of the patrons of our Priory chapel in that he continued the good works started by his cousin King Oswald: maintaining the Faith, living the Faith, and generosity to the unfortunate who came to his door. It is our sincerest hope that we are perpetuating these works here at the Priory in our own special way.

St. Oswin's day falls on the same day as the *Feast of St. Bernard*, **August 20<sup>th</sup>**. St. Bernard is a very important saint to us here as well, for as founding Father of the Cistercian Order, he is an integral part of the Benedictine family. Much of our customary and liturgy here at the Priory is derived from that of the Cistercians and we also have a very special friendship with a community of Cistercian monks in Spencer, MA.

5.



### **St. Bernard of Clairvaux**

*Founder of the Cistercian Order, Abbot, Doctor of the Church*

The Feast of St. Bernard was moved ahead (anticipated) to *August 18<sup>th</sup>*, and St. Oswin's Day kept at *August 20<sup>th</sup>* in order to give each saint their proper day. St. Oswin is one of our patrons, so this is considered a *Patronal Feast Day* in the language of the liturgy. Each saint's day gets a Vigil as well as their day of celebration.

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### **Pope St. Pius X**

*One of the patrons of our Altar*



**Feast day; August 21<sup>st</sup>**.(b.1835 - d. 1914) is another Saint who is dear to our community and whose feast day we observe. His given name was *Giuseppe Sarto*; translated from the Italian; *Joseph Taylor*, a humble name for a very humble man. One of his biographers summed his life up this way: “ *Thus there came to the chair of Peter a man of obscure birth, of no outstanding intellectual attainments, and with no experience of ecclesiastical diplomacy, but one who, if ever a man did, radiated goodness : a man of God who knew the unhappiness of the world and the hardships of life, and in the greatness of his heart wanted to comfort everybody.* ”

6.

St. Pius exerted an influence on some of the early members of our community. How, you might ask, considering this saintly pontiff passed away in 1914. Simple . . . because Pius *loved*: He loved the Church, the clergy, the people, and all in the world who struggled as it plunged itself towards a terrible war. Pius loved . . . just as his Master Jesus did. This is certainly something to be influenced by and emulate.

*August . . . what a busy month for Saints !* ☺

*Br Chip, O.S.B*



**Feasts, Fasts, and Other Things from : The Chipmunk's Nutshell Library**

Presented by Br. A. Chip Munk, O.S.B. A monk of Our Lady of Seven Sorrows Priory in Raymond, Maine, USA

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## The MEDITATION

is produced by the Benedictine Community of:

**Our Lady of Seven Sorrows Priory**

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**Raymond, Maine 04071**

This is a free on-line apostolate of our community to anyone who wishes to receive it.

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You can visit our *website* to view past editions of **The Meditation** at:

[www.ourladyofsevensorrows.org](http://www.ourladyofsevensorrows.org) and go to '*Meditation*' section of the site.

**PLEASE NOTE: Sunday Public Mass at the Priory Chapel commences at 9:00 a.m. followed by the Monastic Office of Terce.**

**PLEASE NOTE ALSO: There are No public restrooms so please plan accordingly**



## CONFESSIONS HEARD



*“Come unto me all ye that travail and are heavy-laden and I will refresh you.” – Matt. Ch. 11, Vs. 28*

**W**hat better place for a person to make themselves spiritually & sacramentally “*right with the Lord*” than in a monastic setting? Fr. Kevin is always happy to hear confessions and give spiritual direction at the Priory chapel. Below is the schedule when he is available during the day. We ask that you contact him to make an appointment so he can make himself available to you .

**Confession Times: Weekdays from 10:00 a.m. to 11:30 a.m. and from 2:30 p.m. to 4:00 p.m. – by appointment only. Sundays by appointment before Mass which begins at 9:00 a.m.**

To make an appointment, please contact Fr. Kevin via Email at: [klamarre @maine.rr.com](mailto:klamarre@maine.rr.com).

## PRIORY KALENDAR

**Week of August 16<sup>th</sup> to August 23<sup>rd</sup> - A.D. 2015**

### In Trinity-tide

**Sunday, August 16<sup>th</sup> . . . Eleventh Sunday After Trinity . . . comm. St. Joachim, father of the B.V.M.**

**Monday, August 17<sup>th</sup> . . . In the Octave of the Assumption of the B.V.M. . . . . . vigil of St. Bernard ( First Vespers)**

**Tuesday, August 18<sup>th</sup> . . . St. Bernard; Abt. & Founder of the Cistercian Order (Feast Transferred)**

**Wednesday, August 19<sup>th</sup> . . . Bl. Gueric of Igny; Cist. Abt. 12<sup>th</sup> cent. . . . . . Vigil of St. Oswin ( First Vespers)**

**Thursday, August 20<sup>th</sup> . . . St. Oswin: K. & Myr. Diera, Northumbria, England, 7<sup>th</sup> cent. (patron)**

**Friday, August 21<sup>st</sup> . . . . . St. Pius X; Po. & Conf. 20<sup>th</sup> cent. . . . . . In the Octave of the Assumption**

**Saturday, August 22<sup>nd</sup> . . . Octave Day of the Assumption of Blessed Virgin Mary. (Queenship of the Blessed Virgin Mary)**

**Sunday, August 23<sup>rd</sup> . . . . . Twelfth Sunday After Trinity**

**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, M. = Monk, **M.M. = Month's Mind ( 30 day requiem for the recently departed )**, Myr. = Martyr, N. – Nun, Obl. = Oblate, P. = Priest, P. or Po. = Pope, Pr. = Prior, Prs. = Prioress, R. = Recluse, **RM = Requiem Mortorum, ( monthly requiem of the departed )**, Q. = Queen, Ven. = Venerable, Vir. = Virgin, W. = Widow,

**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), O.S.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.

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



Holy Communion is the shortest and safest way to Heaven. There are others: innocence, but that is for little children; penance, but we are afraid of it; generous endurance of trials of life, but when they come we weep and ask to be. The surest, easiest, shortest way is the Eucharist.

(Pope Pius X)

## Animal News



### Hummingbirds on our porch!

We have tons of hummingbirds here at the farm! They love all of the jewel weed which grows on the inside of some of our fences. Jewel Weed has beautiful orange flowers with a little yellow which attracts these impressive little birds. It is not uncommon to count 25 to

9.



*Jewell Weed – Humming birds love it!*

**30 of these small treasures at a time. We are so blessed to be able to have these creatures come so close to us when we are outside. We are able to watch them feed as they “tank up” in preparation for their eventual migration. We wish them Godspeed!**

**P A X**