

**February 9th , A.D. 2014**  
**The Fifth Sunday After Epiphany**

**Meditation**

*The Holy Gospel according to St. Matthew; Chapter 13, Verses 24 – 30.*

**( 1928 Book of Common Prayer, Page 116 )**  
**( The People's Anglican Missal, Page A 49 – A 50 )**  
**( St. Joseph's Continuous Sunday Missal, Page 251 – 252 )**



**The Parable of the Sower , by Abel Grimer, Flemish 1596**

*“ The heathen shall fear thy Name, O Lord : and all the kings of the earth thy majesty.” - (Psalm 102)*  
*“The Lord is King, the earth may be glad thereof : yea the multitude of the isles may be glad thereof. Alleluia.”*  
*- ( Psalm 97 )*

## 2.)

**Gospel Meditation Summary: Jesus tells us the parable about the weeds growing alongside the good grain until harvest-time.**

*“ Each mindful plant has't to make good  
The hope and promise of his bud.  
Seed-time's not all : there should be harvest too.”*

*-Richard Crashaw, 17<sup>th</sup> cent.*

### **GOOD AND BAD SEED**

In the Gospel account for today, Our Blessed Lord says that the Kingdom of Heaven is like a farmer who sows good seed in his field. Then while he and his hired-men are asleep, the owner's enemy comes and sows tares (weeds) among the wheat and goes away. When the seed springs up and brings forth fruit, the weeds also appear.

The hired-men ask the farmer, “ Sir, didn't you sow good seed in your field? How then does it have weeds?” He answers, “An enemy has done this.” His men then ask, “ Do you want us to pick the weeds?” “No”, the farmer replies, “ Lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest; and at harvest-time I'll tell the reapers: gather up the weeds first, and bind them into bundles to burn; but gather the wheat into my barn.” Had this not been from the Holy Gospel, one might think that the farmer was of good old New England stock using his “Yankee wisdom” to solve the problem !

It isn't very hard to identify the various personages in this parable. The Kingdom of Heaven is the Church, and in likening it to a field, Jesus indicated to us that His Church is a living, growing organism ( like in today's Epistle, St. Paul calls it a living *body* to which we are all called). It is growing towards the harvest when the good grain will be gathered up into the barns and the bad weeds thrown into the fire and burned.

In the Church there are good Christians, and bad ones. It has not always been so. The initial planting was good , but then the enemy, ( the world, the flesh, and *especially*, the devil) comes and sows the bad seed, to say nothing of corrupting the good. Our Lord ( the farmer), does not wish the weeds to be gathered up immediately perhaps for two reasons: first, that the good wheat might be injured in such a rooting out, and second, because His Grace can always change the bad grain into good. Christ will *never force* people to convert to Him, but as long as they still live, there is always the chance that they will respond to His unconditional love and be saved.

Reasons as relevant today as they were 2,000 years ago when first spoken.

### **UNTIL THE HARVEST**

Such is the world ... and the Church - good grain and bad weeds. It sometimes shocks many people who do not understand God's gift of *free will*, ( sometimes called *human freedom* )... but it is the kind of Church in which Christ finds Himself most at home. Having come to mankind, as He admits, not to save the just, but the sinners as well. This resonates in the Priest's *Secret Prayer* in the Mass for today:

*“ Accept, O Lord, we pray thee, this sacrifice which we offer unto thee for the propitiation of our sins : that we, which have gone astray may by reason of our frailty, may be pardoned by thy mercy and guided by thy power.”* Remember, when the priest offers these prayers, he is offering them not just for

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himself ( for he knows he is also a sinner) ... but for all mankind!

We know that God has planted each of us in the field of His Church ... the field of Life. We also know that for each of us a harvest-day will come, a day known only to the Harvester. The Father and the Son know us *better than we know ourselves*. (“ *Before I formed thee...I knew thee.*” -Jer. Ch. 1, Vs. 5). Our conditions are known completely to Them, therefore, our desires are known...the desire to have Them work Their Wills within us, the desire to perfect us, the desire to bring forth good fruit from us. BUT, we do well to recall what Jesus said: “ *Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.*” ( Matt. Ch. 7, Vs.21 ). Wishful thinking does not produce much genuine spirituality, action on our part will ... it's all a matter of choice.

O, Lord Jesus, protect us and guard us all unto the end. Let your Word dwell in us abundantly, and let it take root and bear fruit in more and more perfect union of Your Mind and ours. Above all, in this day's Mass and in every Mass, let Your word inspire us to that total gift of self that alone guarantees a good harvest both for the individual soul and for the Church as a whole. Lord, grant that whatever we do in word or in work, we may do all in Your holy Name, giving thanks to God the Father through You.

**Prayer for the Day: Gather the wheat into My Barn.**



“ *But while men slept, his enemy came and sowed tares among the wheat.*” - ( Matt. Ch. 13, Vs. )  
***The Parable of the Sower – from an old print.***

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4.)

*O comrade bold of toil and pain !  
Thy trial how severe,  
When sever'd first by prison's chain  
From thy loved labor-sphere!*

*Say, did impatience first impel  
Thy Heaven-sent bond to break?  
Or couldst thou bear its hindrance well,  
Loitering for Jesu's sake?*

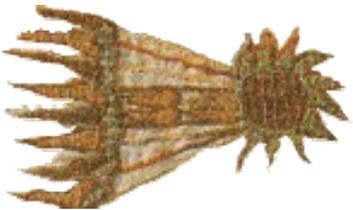
*Oh, might we know ! For sore we feel  
The languor of delay,  
When sickness lets our fainter zeal,  
Or foes block up our way.*

*Lord ! Who Thy thousand years doest wait  
To work the thousandth part  
Of Thy vast plan, for us create  
With zeal, a patient heart !*

- Card. John Henry Newman, 19<sup>th</sup> Century

### **A Prayer for the Week**

*O Lord my God, patience is very necessary for me, for I perceive that many things in this life do fall out as we would not. Give me strength to resist, patience to endure, and constancy to persevere. Amen.*

— — — — —  
**amen** 



*from the Bayeux Tapestry, (Normandy - 11<sup>th</sup> cent.)*

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## Feasts, Fasts, and Other Things

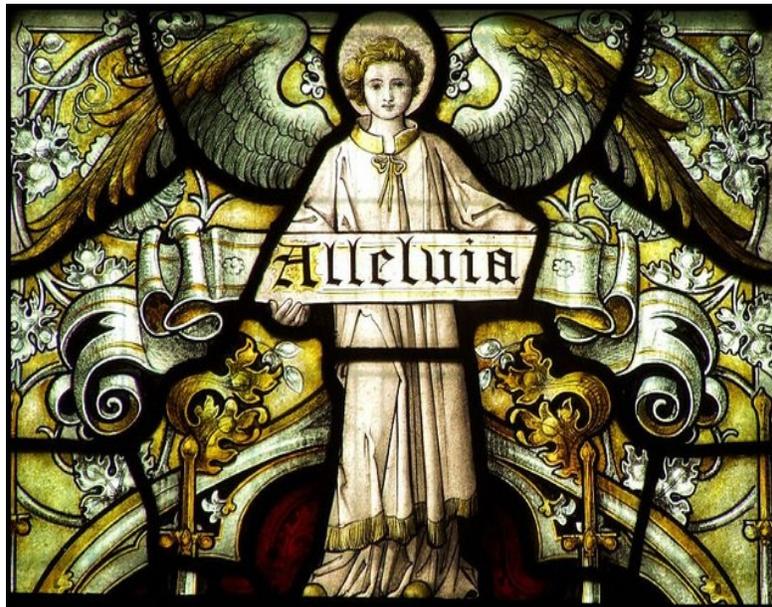
*Br. Chip, O.S.B.*



*Br. Raymond, O.S.B.*



*Br. Chip is off this week spending a few days in the hermitage. He asked Br. Raymond to fill in for him while he's away. Br. Ray, while an excellent messenger and lookout at the priory, sadly and by his own admission, is a terrible procrastinator. When the deadline for this week's meditation went by he 'scavenged' an article to go in. Although most relevant to the season, it is a 'borrowed' work. Perhaps, next time, Br. Raymond! - Fr. Kevin +*



### [Farewell to the “ALLELUIA”](#)

**On** Saturday before *Septuagesima Sunday* ( The Third Sunday before Lent), the ancient and hallowed exclamation of joy and praise in the Christian liturgy is officially discontinued in the Western Church to signify the approach of the solemn season of Lent. According to a regulation of Pope Alexander II ( 1073 ), the *Alleluia* is sung twice after the prayers of the Divine Office ( [Note A.](#)), and not heard again until the solemn vigil service of Easter, when it once more is used as a glorious proclamation of Easter joy. The Greek Church, however still retains the Alleluia even in Lent.

## 6.)

What is meant by “*Alleluia*”? The expression comes from the Hebrew *Hallelu – Yah*, and means “Praise Yahweh (God).” But even in the Old Testament it had already lost its literal meaning and had become a cry of joy. In the Book of Tobias (Tobit) we read: “*In the streets Alleluia is sung.*” (*Tob. Ch. 13, Vs. 18*). In this sense, the first Christians received the word and used it as a song of joy, of heaven, and of resurrection. It is imbedded in the oldest strata of the liturgy; centuries pass, and it still rises from the lips of Christians, and will continue to be sung until the end of time, and then forever in the heavenly Jerusalem. The seer of the Apocalypse heard the triumphant song of “*Alleluia resounding as the rushing of many waters, as the rolling of a mighty thunder.*” (*Rev. Ch. 19, Vs. 6*). (Note B.)

From Jerusalem, the custom of using the Alleluia spread with the expanding Church into all nations. It is interesting to note that nowhere and at no time was any effort made to translate it into the vernacular ( the common tongue), as St. Isidor of Seville mentioned in his writings. He explains it by the reverence for the hallowed traditions of the Apostolic Church.

In addition to the official liturgy, as early as the third century, the christian writer Tertullian said in his treatise on prayer, the faithful of his time used to insert many alleluias in their private devotions. St. Jerome praised the pious farmers and tradesmen who used to sing in their toil, and the mothers who taught their babies to pronounce alleluia before any other word.

In the Roman Empire the Alleluia became the favorite prayerful song of oarsmen and navigators. St. Augustine ( 430 ) alluded to this custom, saying, “ Let the Alleluia be on our sweet rowing-song!” And some year later, the Roman poet and bishop Sidonius Appolinaris ( 480 ) described how the river banks and shores of Gaul resounded with the Alleluia song of the rowing boatmen. Even Roman soldiers fighting against pagan barbarians used it as a battle cry and war song. St. Bede the Venerable ( 735 ), in his history of England, reported such an “*Alleluia Victory*” in a battle won by Christian Welsh, under St. Germanus over pagan Saxon pirates and Picts in 429 A.D.

Finally, the expression “ *Alleluia, The Lord is risen* “ became the general greeting of Christians in early Medieval times on the Feast of the Resurrection ( Easter Day). Apart from these popular usages the Alleluia has at all times found its primary and most meaningful application in the official liturgy. In the early centuries, The Roman Church used it only during Easter Time, but it soon spread over the rest of the ecclesiastical year, except of, course during Lent. In many places it was sung at funerals and burial Masses as an expression of the conviction that for a true Christian the day of death was actually the birthday of eternal life...a day of joy.

The *Depositio* ( discontinuance ) of the Alleluia on the eve of Septuagesima assumed in Medieval times a solemn and emotional note of saying farewell to the beloved song. Despite the fact that Pope Alexander II had ordered a very simple and somber way of “deposing” the Alleluia, a variety of farewell customs prevailed in many countries up to the sixteenth century. They were inspired by the sentiment which Bishop William Duranti in 1296 voiced in his commentaries on the Divine Office: “ *We part from the Alleluia as from a beloved friend, whom we embrace many times and kiss, before we leave them.*”

The liturgical office on the eve of Septuagesima was performed in many churches with a special solemnity, and alleluias were freely inserted in the sacred texts, even to the number of twenty-eight final alleluias in the Church of Auxerre (France). This custom also inspired some tender poems which were sung or recited during *Vespers* in honor of the sacred word. The best known of these hymns is, *Alleluia, dulce carmen* ( *Alleluia, song of Gladness*), composed by an unknown author in the tenth century. It was translated into English by John Mason Neale in 1866 and can today be found in the

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**1940 Hymnal** of the Episcopal Church ( Hymn # 54). ( *NB*: This Hymnal is one of the Hymnals used by approbation in many of the **Continuing Anglican Churches – The Anglican Church in America**, being one.) Here is a translation from the Latin text:

*Alleluia, hymn of sweetness,  
Hallowed word, eternal song.  
Alleluia, praise and prayer  
Offered by the angel's throng,  
Ringing through the realm of Glory,  
Ever new and ever-strong.*

*Alleluia, now no longer  
will be heard on earth below.  
Alleluia, sin and sorrow Interrupt thy glorious flow;  
Lent is come and we, the sinners,  
Humbly must our penance show.*

*Hear, O God, the plea of mercy,  
Father, Son, and Holy Ghost:  
Through a blessed Easter help us  
So to live that, last and most,  
We may sing the Alleluia  
Evermore in Heaven's host.*

In some French Churches the custom developed in ancient times of allowing the congregation to take part in the celebration of the quasi-liturgical farewell ceremony. The clergy abstained from any role in this popular service. Choirboys officiated in their stead at what was called the “*Burial of the Alleluia*” performed the Saturday afternoon before Septuagesima Sunday. We find a description of it in the fifteenth-century statute book of the Church of Toul:

*“ On the Saturday before Septuagesima Sunday all choir boys in the sacristy during the prayers of None, to prepare for the burial of the Alleluia, after the last “ Benedicamus Domino ” [ i.e., at the end of None ], march in procession, with crosses, tapers, holy water and censers; and they carry a coffin, as in a funeral. Thus they proceed through the aisle, moaning and mourning, until they reach the cloister. There they bury the coffin ; they sprinkle it with holy water and incense it ; whereupon they return to the sacristy by the same way. ”*

In Paris, a straw figure bearing in golden letters the inscription “Alleluia” was carried out of the choir at the end of the service and burned in the church yard.

Similar customs also made their way over to England where they took on local flavor.

With the exception of these quaint aberrations, however, the farewell to alleluia in most countries was an appropriate addition to the official ceremonies of the liturgy. The special texts; ( hymns, responsories, & antiphons) used on that occasion were taken mostly from Holy Scripture, and are filled with pious sentiments of devotion, like the following unusual personification collected from a farewell service of the Mozarabic liturgy of Spain in the ninth or tenth century:

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*Stay with us today, Alleluia,  
And tomorrow thou shalt part.  
When tomorrow rises,  
Thou shalt go thy way.*

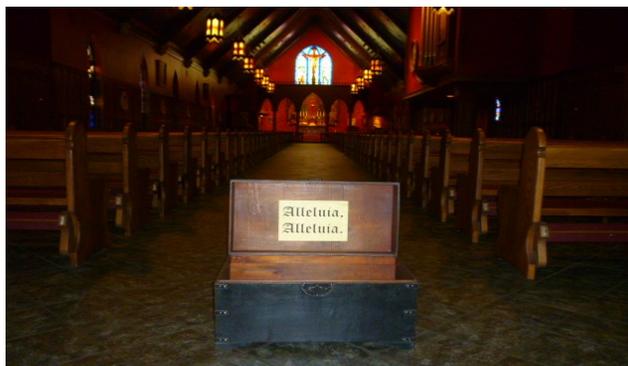
*Alleluia, alleluia, May the Lord be thy custodian, Alleluia.*

*And the angel of the Lord accompany thee.  
May the Lord keep thee alive  
And protect thee from every evil.  
Alleluia, Alleluia.*

*The mountains and hills shall rejoice, Alleluia,  
While they await thy glory.  
Thou goest, Alleluia, may thy way be blessed,  
Until thou shalt return with joy.*

*Alleluia, alleluia, alleluia.*

Thus the Alleluia is sung for the last time and is not heard again until it suddenly bursts into glory during the Mass of the Easter Vigil. No one who has witnessed it will ever forget the deep emotions of peace and Easter joy that surge up in the hearts and show on the faces of the faithful when the celebrant of the Mass on Holy Saturday Evening intones this sacred word, repeating it three times, as a jubilant herald of the Resurrection of Christ. And Christian Churches all over the world include the Alleluia in all their Easter services in praise of the Risen Lord. This word also inspired Handel's familiar "Hallelujah Chorus" in his oratorio *The Messiah* in 1742.



The casket for ' *The Burial of the Alleluia*' at Our Lady of Atonement Parish, San Antonio, Texas. USA

excerpted from: *The Easter Book, Chapter 2 : "Farewell to Alleluia"* by Fr. Francis X. Weiser, S.J.  
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**Note A.** - In some monasteries the last of the Alleluias are chanted at the conclusion of the office of None on Saturday before LXX ( Septuagesima), or at First Vespers that same day in anticipation of Sunday. Secular parishes often perform the ceremony at the primary Mass of Septuagesima Sunday.

**Note B.** - This paragraph was excerpted from; *The Church's Year of Grace, by Dr. Pius Parsch, O.S.B. Vol. 2, pg. 5*

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*The ceremony for the “Farewell to the Alleluia” at St. Oswald's of Northumbria Oratory at Our Lady of Seven Sorrows Priory is rather simple. At the conclusion of the Office of None on the Saturday before Septuagesima, a few moments of silence are kept and then the verse from the Mozarabic liturgy is chanted: “ The mountains and hills shall rejoice...etc. “ At the last Alleluia, a small parchment with “Alleliua” written on it is carried to the High Altar where it is placed into the reliquary that is built into the altar. It will remain there until the Easter vigil when it is taken out to help ignite the Paschal Flame. Upon the internment into the reliquary, the Altar colors are changed for the Pre-Lent Season from green to Violet to be ready for the Office of First Vespers of Septuagesima Sunday which follows.*

**Feasts, Fasts, and Other Things;** from **“The Chipmunks Nutshell Library”**  
**Normally presented by Br. A. Chip Monk, O.S.B. A munk of Our Lady of Seven Sorrows Priory, in Raymond, Maine.**

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**Our Lady of Seven Sorrows Priory**  
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**Raymond, Maine 04071**

**PLEASE NOTE: PUBLIC SUNDAY MASSES WILL RESUME IN THE SPRING.**  
**CONVENTUAL MASSES ONLY FOR THE WINTER.**

### KALENDAR

Holy days and Saints days for the week of **February 9<sup>th</sup>** to **February 16<sup>th</sup>**, A.D. 2014 as observed at the Priory.



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**Sunday, February 9<sup>th</sup> ...The 5<sup>th</sup> Sunday After Epiphany** *comm. St. Cyril of Alexandria, Bp. Conf. & Doct.*  
**Monday, February 10<sup>th</sup> ....St. Scholastica, Abbess & sister to our Holy Father St. Benedict.** ( 5<sup>th</sup> cent.).  
**Tuesday, February 11<sup>th</sup> ....Comm. St. Benedict of Aniane (France) – early Benedictine reformer of the Rule.** ( 8<sup>th</sup> cent.)  
**Wednesday, February 12<sup>th</sup> ...St. Benedict Biscop, Ab. OSB – founder of Jarrow Priory – England,** ( 7<sup>th</sup> cent.)  
**Thursday, February 13<sup>th</sup> .....St. Kentegern., (AKA- Mungo), Bp. of Glasgow, Scotland,** ( 6<sup>th</sup> cent. )  
**Friday, February 14<sup>th</sup> ..... St. Valentine, P. Myr. ( 3<sup>rd</sup>. Cent. )**  
**Saturday, February 15<sup>th</sup> . . Farewell to the “ALLEUIA “ at First Vespers today.**  
**Sunday, February 16<sup>th</sup>... Septuagesima ( LXX ) - “ Pre-Lenten Season” begins today.**

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10.)

**KEY:** *Ab.* = Abbot, *Ap.* = Apostle, *Bp.* = Bishop, *C. or Conf.* = Confessor, *Dcn.* = Deacon, *Doct.* = Doctor of the Church, *M.* = Monk, *Myr.* = Martyr, *P=* Priest *Po.* = Pope, *Vir.* = Virgin,

## MISCELLENEA:

**THE ANIMALS:** We are always looking for benefactors to help us with the upkeep of the animals in our care. We are grateful for our animal angels as are our animals. If you would like to help, or know of someone who would. please send your donation to the address above marked “For the animals” Thank you !



**A Winter Scene with the Flight into Egypt – by Abel Grimer, Flemish, c. 1600.**

*Abel Grimmer is noted for painting many rural scenes of his day, giving us a glimpse into early 17<sup>th</sup> century life. We will feature more of his works from time to time for our viewers to enjoy. Fr. k.l.l. +*

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