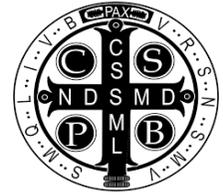


The Meditation



“ 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.

September 13th A.D. 2015
Fifteenth Sunday After Trinity



“bear ye one another’s burdens, and so fulfill the law of Christ” – Gal. Ch. 6, Vs. 2

A Photograph of French farmwomen pulling a plow to ready their fields for planting.

The men were all gone off to war, and their draft animals taken or killed.

1917 World War I France

The Epistle for the Day: St. Paul's Letter to the Galatians; Ch. 6

- 1 *Brethren, If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*
- 2 ***Bear ye one another's burdens, and so fulfil the law of Christ.***
- 3 *For if a man think himself to be something, when he is nothing, he deceiveth himself.*
- 4 *But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.*
- 5 *For every man shall bear his own burden.*
- 6 *Let him that is taught in the word communicate unto him that teacheth in all good things.*
- 7 ***Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.***
- 8 *For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*
- 9 *And let us not be weary of well doing ; for in due season we shall reap, if we faint not.*
- 10 ***As we therefore have opportunity, let us do good unto all men, especially unto them who are of the Household of faith.***
- 11 *Ye see how large a letter I have written unto you with mine own hand.*
- 12 *As many as desire to make a fair shew in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ.*
- 13 *For neither they themselves who are circumcised keep the law; but desire to have you circumcised that they may glory in your flesh.*
- 14 ***But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.***
- 15 *For in Christ Jesus there neither circumcision availeth any thing, nor uncircumcision, but a new creature.*
- 16 *And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God.*
- 17 *From henceforth, let no man trouble me: for I bear in my body the marks of the Lord Jesus.*
- 18 *Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.*

We do both St. Paul and ourselves a great disservice if we did not read *Chapter 6* of his *Letter to the Galatians* in its entirety for our meditation today. The reader will note some of the passages have been **bolded** and that's been done not only for emphasis, but also because these are passages that we see often in both our liturgy, and as teaching points in our Faith. They should be, like old friends to us.

St. Paul's exhortation to his readers in this chapter, to bear one another's burdens suggests a very useful subject for instruction. The heaviest and most grievous burden that we have to bear in this life is the burden of temptation and sin. We can lighten this burden for our brother or sister by helping them to avoid the temptation altogether. We can save our brethren in the first place from such temptations that might arise for them from *ourselves*: from our speech, our conduct, and if necessary, even our companionship. We are, to a large extent, our brother's (and sister's) keepers, and if through our words, actions, lack of prudence or self-control, *we* become an occasion of transgression to them . . . we shall one day have to answer for this grave disloyalty to our trust.

When the "brother" is not one of the ordinary faithful, but one towards whom we have special obligations, such as a child, an employee, someone we are mentoring, a pupil, or an inquirer to the Faith, etc. ; our obligation of helping them to avoid temptation is obviously very great. We have to help them by avoiding all that would scandalize or discourage them, (*i.e.* "thou shalt

3.

not... ”). We have to help these people *positively* by our words of encouragement, instruction, and exhortation, and most importantly, **by our own good examples**.

We must not indulge in any self-congratulation or a feeling of superiority should one of our brethren break down under their burden(s). We must certainly *not* display any contempt, nor give rein to sarcasm, but gently and kindly, remembering our *own* weaknesses (and potential for sinfulness), help them back to self-respect and courage. The measure that we give to our stumbling brothers and sisters will also be meted out to each of us one day as well. Remember that always!

There are so many other burdens, besides those of temptation, that our brothers and sisters have to bear. There are worries about health, business, relatives, finances, and hundreds of others. The world, flesh, and the devil, will provide worries enough throughout the course of every man and woman’s life. No one can avoid this.

We can, however, help to lighten these burdens by sympathy and kind words, and often by a little timely material aid. It’s amazing what even the smallest kindness will accomplish!

Sometimes it is *we* that constitute the greatest burden that our brethren have to bear – and self-complacency, vanity, and folly make it hard for us to know that such a burden exists. Self-examination, and knowledge and acceptance of our own faults and short-comings are the best backgrounds in which to exercise practical charity... as best we can. That’s especially so, when it is *we* who are a source of trouble to our own brethren.

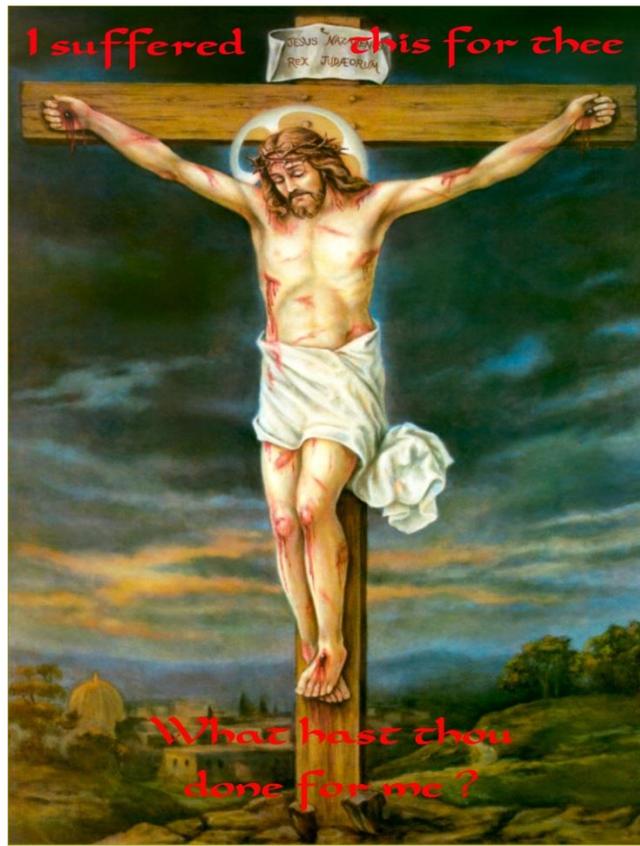
The great French Theologian and Bishop Jacques Benigne Bossuet ;(1627 – 1704), offers us a few words of sober reality to ponder:

“What a small thing is man, as indeed is everything that has an end. A time will come when this man, who appears to you to be so great, will not exist: a time...in which he will be nothing. No matter how long he lives, even though it be a thousand years, the end must come. He does not differ from those things which do not exist except in the fact of the time he did live on this earth . . . I came into this world under the law which proclaims that I must leave it ; I come to play my part, to appear like others, but afterwards it is necessary to disappear. I see others leave this life before me, and there will exist those who see me leave it before them – and finally all of us will fall into nothing . . . How small is the place I occupy in the volume of the years! I have only appeared to increase the number, but the play would have been put on equally well without me.”

Upon reading this, St. Paul’s words somehow take on a whole new urgency :
“While we have time, let us do good unto all men, especially unto them that are of the household of faith.” -Gal.; Ch. 6, Vs 10.

Prayer for the day: Grant us O Lord, loyalty of heart, that as we demand that others should be faithful to us, we also may be faithful to them; for Jesus Christ’s sake . Amen.

4.



PRAYER FOR THE WEEK: Lord God, make us watchful to benefit, and not to injure the minds and souls of those with whom we have to do this day; and give us grace, by word and influence and good example, to promote their happiness and their good ; through Jesus Christ our Lord. Amen.

from: 'Family Prayers' by Dean Vaughn

Gently deal with souls untaught. - St. Aidan.

O God of Patience and Consolation, be merciful unto our infirmities, and make us ever ready to consider the necessities of those around us; and when we are tempted by selfishness or pride, bestow Thy Grace, that we may, with gentleness, make allowance for the frailty of others.
Amen.



Feasts, Fasts, and Other Things

Our Lady of the Seven Sorrows

September 15th



*At the Cross her station keeping
Stood the mournful mother weeping
Close to Jesus to the last.*

Devotion to the Seven Sorrows of Mary have a definite Biblical origin in the prophetic words of the aged Simeon: “A sword (of sorrow) will pierce your very soul (St. Luke: Ch 2, Vs 35). Already the Fathers of the Church; Ephrem the Syrian in his Marian “*Lamentations*”, Ambrose, Augustine, and Bernard composed meditations upon the sorrows of the Mother of God. Pope Boniface IV, in Rome, ordered that the temple to all the gods (The Pantheon, which still stands today) be transformed into a church; in 610 he consecrated it in honor of Holy Mary and all the Saints, *St. Maria ad Martyres*. Thus, Mary became designated as Queen of Martyrs. Strictly speaking, however, devotion to the Seven Sorrows was begun by the Servite Fathers in 1233. St. Philip Benitius gave “the garment of Mary’s widowhood” (the name of the habit of the order) as a scapular for seculars, and thus originated the Brotherhood of the Sorrows of Mary.

Two feasts commemorating the Seven Sorrows began to be celebrated, during the seventeenth century, one on the Sorrowful Friday after **Passion Sunday**, the other on the third Sunday in September. The former was approved by Pope Benedict XIII in 1724, the latter by Pope Pius VII in 1814 (himself a Benedictine with strong Marian devotion) in memory of his return from imprisonment under the French Emperor Napoleon. Everyone is familiar with the glorious Sequence prayer *Stabat Mater* by Jacoponi da Todi, a Franciscan (d. 1306). The previous day’s feast; **The Exultation of the Holy Cross** on Sept.

6.

14th with its emphasis on Christ's kingship, is contrasted by this feast which concerns the human side of His sufferings. The liturgy stems from an entirely different spiritual mentality; the feast of the **Exultation** showed and praised the Cross as the sign of objective redemption; it unfurled, as it were, the *crux gemmanta*; the **jeweled Cross**.

The Feast of **Our Lady of Seven Sorrows**, sees the human, the suffering Christ, and it emphasizes Mary's role as a co-sufferer, her sufferings beginning shortly after He was born. These two feasts in honor of Christ's Cross, following so closely upon one another, clearly show two trends of Catholic Spirituality, that of ancient times, and that of the Middle Ages; trends which are often designated as *objective* and *subjective* spirituality. The former sees the Passion as the *beata passio* (*blessed suffering*), the latter as the *passio amara* (*bitter suffering and co-suffering*.)

The Feast of **Our Lady of Seven Sorrows**, occurring at the beginning of Autumn, affords us a chance to reconsider the meaning and importance of suffering in union with Christ. It is a first principle among *ascetics* that the closer a Christian stands to his Lord, the nearer he must be to the Cross. Mary, therefore was made to taste most deeply of Christ's sufferings, and that should be for us a great consolation. We need to be conscious then, that our spirituality include not only prayer, not only charitableness, not only the ordinary acts of Christian virtue, but sufferings bound up with the Cross of Christ and consecrated through the Mass.

It should be noted too, that this feast adds commentary to the Scripture readings of the past week. The problem of suffering, which is solved but not imperfectly in the *Book of Job*, is given a satisfactory answer in this day's feast.



The Seven Sorrows of the Blessed Virgin Mary

1. The Prophecy of Simeon – (*St. Luke; Ch. 2, Vss. 34 & 35*)
2. The Flight into Egypt – (*St. Matthew; Ch. 2, Vss. 13 & 14*)
3. The Loss of the Child Jesus in the Temple – (*St. Luke; Ch. 2, Vss. 43 – 45*)
4. The Meeting of Jesus and Mary on the Way of the Cross – (*St. Luke; Ch. 23, Vs. 27*)
5. The Crucifixion – (*St. John; Ch. 19, Vss. 25 – 27*)
6. The Taking Down of the Body of Jesus from the Cross – (*St. Mark; Ch. 15, Vss. 43 – 46*)
7. The Burial of Jesus – (*St. John; Ch. 19, Vss. 41 & 42*)



How the Blessed Mother Mary gave the Priory Her name and Her protection

In the early days of the formation of this community, its members resigned themselves to a period of prayer and discernment as to who the community should be dedicated to and patronage would be under. The answer came clearly in a phone call when we were offered a life size statue of *Our Lady of the Seven Sorrows*. A closed church was being cleaned out and the statue needed a new home, or would be disposed of. The phone call had no sooner ended when Br. Robert, the prior at the time jumped in his little Volkswagen and raced to the place where the statue was before it could be removed, and with some help covered it in a blanket and somehow fitted the Blessed Mother into the back of his car. It was brought, to the LaMarre Farm, which had just been offered by the family to serve as location of the Priory. The chapel building was in the early stages of construction and Our Lady was kept in a small grotto that had been set up in the house by Sr. Mary Francis. It would be about a year and a half before the statue could be moved into the chapel. Meanwhile, family prayers were said twice daily around this lovely antique statue.

This statue is estimated to be around 100 years old, and is built in the long gone quality of yesteryear. It retains almost all of its original beauty save for some cracks in the fingers that happened during the move. The statue stands today over an altar dedicated to **Our Lady of Seven Sorrows**, formerly belonging to and in memory of Fr. John Szala, a priest of this diocese and a Franciscan tertiary.

The community has been so very blessed over the years with many wonderful gifts, creatures, and events, all becoming a part of what is done here at the Priory. We firmly believe that it has been under the protection and favor of our Lady, Blessed Mary, ever-Virgin who knew and experiences so many sorrows that the work done here has helped to turn some of the present-days sorrows into joy. For that, we are and will be forever grateful.

Ave Maria ! Gratia plena!



Statue of Our Lady of the Seven Sorrows at the “Lady Altar” in the Priory Chapel

8.

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

The Meditation

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We welcome new subscribers! Please feel free to copy and pass on this meditation to anyone you feel might benefit from it.

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klamarre@maine.rr.com

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

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



St. Pius X Altar

Our Lady of Seven Sorrows Priory

Built by Fr. Kevin in the Summer of 2001

dedicated to the memory of his Father Albert L. LaMarre (1918 - 2001)

Photo taken August 2015 by Br. Raymond

CONFESSIONS HEARD



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

What 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).

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PRIORY KALENDAR

Week of September 13th to September 20th - A.D. 2015

In Trinity-tide

Sunday, September 13th Fifteenth Sunday After Trinity

Monday, September 14th Exaltation of the Holy Cross

Tuesday, September 15th Our Lady of Seven Sorrows - octave day of Nativity of B.V.M.*

Wednesday, September 16th . .St. Cyprian of Carthage; B. & Myr. - Ember days begin: F & A.

Thursday, September 17th . . .St. Hildegard of Bingen; V. & Abs. O.S.B. - 12th cent. Germany+

Friday, September 18th Ember Friday in September: Fast & Abstinence

Saturday, September 19th Theodore of Tarsus; B. & C. – anticipate Vigil of St. Matthew – Ember Sat.

Sunday, September 20th Sixteenth Sunday After Trinity

NOTES

***September 15th**: Feast of Our Lady of Seven Sorrows - Name -Day of our Priory - *a day of quiet prayer and recollection.*

+September 17th : is also the Feast of the Stigmata of St. Francis. (*St. Francis receives the Wounds of Christ*)

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

Animal & Priory News



Br. Chip at Tassel Top Park

Our little Br. Chip, when not engaged in his academic pursuits and daily chores at the Priory, likes to spend the day with Sr. Mary Francis at Tassel Top Park in Raymond, where she works as head park ranger. Br. Chip likes to wander around the park and make friends with the other wild creatures that populate this very popular place. Sr. Mary Francis; known at the park as “*Ranger Sue*” keeps plenty of snacks out for Br. Chip. Here he’s been caught by Fr. Kevin’s camera ‘chowing down’ at the end of a busy day of visiting in the park!

11.



The back-yard pasture at the Priory. This is the tenth year our hydrangeas are doing so well !



The recent hot and humid days around here have been more than enough for our Br. Sylvester...he can't find his "get up and go" and won't even begin to look for it until it cools off !

P A X