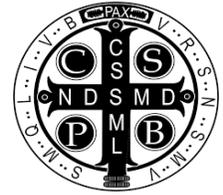
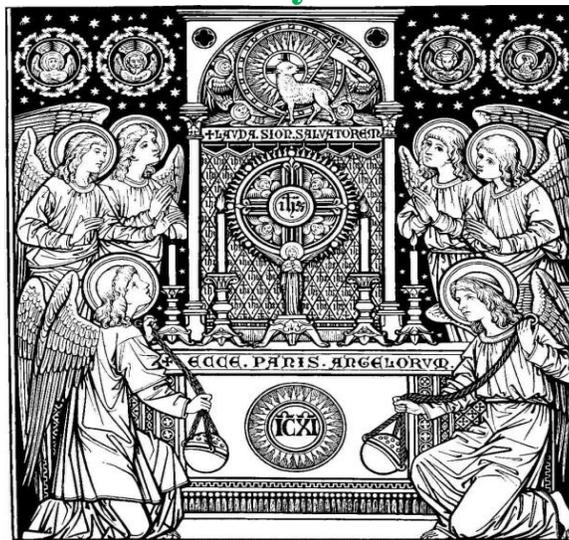


The MEDITATION



“ 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.

June 14th, A.D. 2015
Second Sunday After Trinity



2.

Painting; from the Gospel of the Day: Parable of the Great Banquet

By Cicely M. Parker

England - 1935

The Epistle for the Day; I St. John; Chap. 3, Vs 13 - 24

&

The Gospel for the Day; St. Luke; Chap. 14, Vs 16 - 24

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

1928 Book of Common Prayer; Pages 191-192

The People's Anglican Missal; Pages C57 & C58

St. Joseph "Continuous" Sunday Missal (1958 ed.); Pages 660-662

The Epistle and Gospel readings of today's Mass easily offer to us a great deal of material for both our reflections and aspirations. St. John continues last Sunday's Epistle on the love of neighbor, words we really can't get enough of considering how the times and the Tempter challenge us daily in our relations with our neighbor(s): *"He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down his life for us . . . My little children, let us not love in word, neither in tongue, but indeed and in truth."* (St. John: I, Ch. 16, Vs). Love is the proof of the grace that lies within each of us.

What was the reason our Lord told us the parable in today's Gospel? It was because He wanted to sum up in a single picture of God's work of redemption on man's behalf. He showed us the various means of grace; the Sacraments, Holy Mass, all that the Church has and gives us. The Kingdom of God, in short, may be likened to a magnificent table laden with a great bounty to which all mankind has been invited. In the Gospel account, We read, in the Gospel account, that among those asked to come, three groups can be distinguished: the citizens of the city, the city's poor, and strangers from outside the city.

We can recognize in this parable, to be more specific, the citizens of the city as the Jews. Christ first preached in Israel and to Israel, and invited His own kinsmen to acknowledge Him as the Messiah. The Pharisees, scribes, priests, and elders in particular should have led the way into the Kingdom, however, they did not. They wouldn't accept a poor Messiah, that is, one who would only bring them spiritual benefits. Jesus then turned toward the poor, those outcasts within Judaism, and went to Galilee, to herald the joyous news of Salvation; and indeed, the poor fishermen, the despised tax collector, the sinful Magdalen accepted His invitation, and became His followers. These are the lame and the crippled in the parable.

Yet, the spacious banquet halls of the Kingdom could hold many more. Jesus, therefore, sent the Apostles and their successors to those outside of the city, that is, the Gentiles, to invite them to attend the banquet. Joyfully they responded, becoming Christians, zealous children of God. Jesus indicated, by this parable, the rejection of the Jews, the calling of the humble in Israel, but especially the inclusion of non-Jews in the Kingdom of God.

3.

What are the lessons that the Church wishes to teach us by this parable? First, we should remember in a spirit of sincere gratitude that we belong to that third group. We have been called from paganism to the great banquet table of the Church. We are very fortunate to be sharers in the many means of sanctification. We should regard ourselves as “guests of God” and never take it for granted that we have been baptized as Christians. Second, our minds should be in love and charity within ourselves . . . and with our neighbor when we come to the Banquet. This is where the two recent Epistles of St. John are so compatible with this Gospel message.

It’s not without a purpose that our Blessed Lord emphasized the “great supper” in His Paradise. By this He shows us an understanding of the work of sanctification and the many spiritual treasures of the Church, but His thoughts must have rested on the Holy Eucharist – for no greater Banquet could He have prepared for us than His own Flesh and Blood! This Gospel is an ideal Gospel to have so close after the feast of Corpus Christi. The parable’s message becomes reality in the Mass. We are in church, the earthly home of our Heavenly Father, His banquet hall. Here we are truly guests of God. A table is set for us. Christ Himself is our Host, and the meal, a most Sacred one, is His own Body sacrificed in death. See, the whole work of our redemption is synthesized at the altar-table of Sacrifice!

Prayer for the day: *O Lord, My God, in Thee have I put my trust - Psalm 7*



PRAYER FOR THE WEEK:

To the Holy Trinity

God the Father, Maker of men; God the Son, born amongst men; God the Holy Spirit, sanctifying men; bless, preserve, and keep us, all whom we love, and all for whom we pray, now and for evermore

The Meditation is produced by the Benedictine Community of:

Our Lady of Seven Sorrows Priory
4 Shaw Road
Raymond, Maine 04071

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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.

PRIORY KALENDAR

Week of June 14th to June 21st - A.D. 2015

In Trinity-tide

Sunday, June 14th . . . **Second Sunday After Trinity** . . . *in the Octave of the Sacred Heart*
Monday, June 15th **St. Barnabas; Ap. 1st cent. (translated)** . . . *comm. Octave of Sacred Heart*
Tuesday, June 16th *in the Octave.*
Wednesday, June 17th *in the Octave.*
Thursday, June 18th *in the Octave..... comm Ephriam Syrus; M. & C. & D. 4th cent. Syria*
Friday, June 19th . . . **Octave Day of the Sacred Heart of Jesus**
Saturday, 20th *translation of St. Edward; K. & Myr. 10th cent. England*
Sunday, June 21st . . . **Third Sunday After Trinity** - - - *Summer Solstice : longest day of the year.*

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 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

Feasts, Fasts, and Other Things

This week's offering is by Br. Sylvester, O.S.B.

O Sacrum convivium !

A thought by Br. Sylvester A. Squirrel. O.S.B.

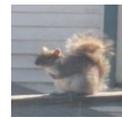
Grant, O Lord, that we who eat your Flesh and drink your Blood may live and dwell in you to all eternity!

A feast or banquet, in our Lord's time, as in ours, does not only mean the act of taking a meal together with others; it has another typical function. The host invites his or her friends to their table, thereby strengthening their friendship and setting a seal upon it, but also that they may become better friends with each other. A banquet helps to form unity not only between the host and guests, but also among the guests themselves.

An old saying goes: *My host's friends become my friends.*

Christ, at the last Supper, instituted his "*sacrum convivium*", His holy banquet. He also had in view, the second function of a meal taken in common. He was not only the Host, He was also the guest, whom He made one with Himself. He gave and still gives of Himself as food and drink, not to the body, but to the soul, which it brings spiritual nourishment and a reward of life, and with which it creates bonds which can never be broken. He permeates man's natural life, making it divine and eternal, satisfying the hunger of His guests with Himself and *in* Himself. Never before did any banquet create such an intimacy between Host and guests as this one does! Holy Communion is the new alliance with Almighty God, the perfect agreement between us, the closest bond with Him which we can form here upon earth!

"The Lord was my upholder, he brought me forth also into a place of liberty . . . I love Thee, O Lord, my strength!" (Psalm 18)



Br. Sylvester, O.S.B.

I am often surprised and humbled by the words of wisdom that emanate from this fraptious, ever-busy, and often harried little Squirrel. We are grateful that he has been so willing to fill in during Br. Chip's absence.

– Fr. k.l.l.+

Tree Down – part 2



Hey! whadda ya' doin' down there ?!



Panoramic photo taken by Fr. Kevin of the other top half of the spruce tree that was brought down by the wind this past Saturday.

This past Saturday the other half of the top of our big spruce came down. It was due to be taken down the following day, but an afternoon breeze (which we were hoping all week wouldn't come up!) rocked the remaining top half and it came down with a loud crack that both Fr. Kevin, Reily the pony, and Jack the cat heard! It first struck the corner of the garage roof, tearing off a large branch before it fell to the ground straddling the gate to Reily's paddock. Hearing the loud crack startled Reily (who is blind) enough that he bolted for the safety of the barn before the tree landed, and fortunately was not struck. The tree balancing evenly on the gate covered the entrance to the garage where the chain saw is kept, so Fr. Kevin had to crawl under to get to the door. He made short work of the tree cutting it up and removing it, while Reily stayed in the safety of the barn (the door was closed for his safety and protection from the noise). Fr. Kevin, afterward, put up the big ladder (*that he is not supposed to be on...!*) and removed the big branch on the roof by winching it off, and then inspected the roof. The tree hit the corner of the steel roofing where it was strongest and only a dent remains, so the integrity of the roof looks fine. The gate to Reily's paddock was sprung by the tree, however Fr. Kevin quickly repaired it after inspecting the roof. Again, we were very blessed, it could have been worse.

The following day, our longtime friend Darren Cole, an arborist by profession, came and took down the remaining 40 feet of the tree and carted the whole mess off. We are a little sad to see this tree come down, as we've watched it grow from a small perfect Christmas-type tree that was planted by the family of the previous owner of the home (in the late 1970's), to a towering spruce standing over 60+ feet tall. When we first moved here, the tree was still sufficiently of a size where we could adorn it with lights for Christmas, and how it did stand out in the neighborhood! Eventually it had a growth spurt that no longer allowed for this as it was too close

7.

to the power lines for sister to safely be on the ladder while putting on the lights and it was enjoyed for what it was, a beautiful towering natural work of God. It became the home for many birds and small creatures. It stood in some very good holding ground, but in the course of its growth, parted in two places about 2/3rd of the way up, creating a fork which would, in time, be a weak point. The recent flash storm that came up brought the wind from a direction and of a speed that finally exploited that weak point.

The whole tree is now gone, but we kept a 5 foot base on which a little grotto to St. Therese was made a few years ago. For the present, the top is graced with a lovely plant

To every living thing there is indeed a season. We thank the Good God from whom this beautiful natural gift was given to us and others to enjoy. *Deo Gratias !*



fr Kevin and Sr. Mary Francis

Animal News

The weather has been so strange this spring that most of the animals can't decide whether they should keep their winter coats or not. We are hoping, with the warmer weather coming, that they will complete their shedding and look like the spectacular creatures that they are.

P A X

