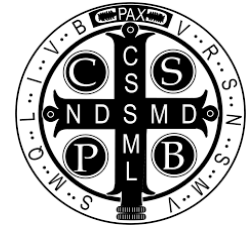


# The MEDITATION



*“ 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.*

**April 26<sup>th</sup>, A.D. 2015**  
**The 3<sup>rd</sup> Sunday After Easter**



*Christ Handing the Keys of the Church to St. Peter*  
*A fresco by Pietro Perugino – Sistine Chapel, Rome; 1481-3*

**The Epistle of the Day: 1<sup>st</sup> Epistle of St. Peter; Chapter 2, Verses 11 – 17.**

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

**The 1928 Book of Common Prayer: Page 173**

**The People's Anglican Missal: Pages C 17 & C 18**

**St. Joseph Continuous Sunday Missal (1958 ed.): Page 514**

## PRACTICAL CHRISTIANITY

**St.** Peter, in last Sunday's Epistle, urged Christian slaves to be loyal in the performance of their difficult duties, so the Christian name would be honored among the pagans who did not know Christ. It was also a message that translated itself to us, that we should offer ourselves as slaves to Jesus Christ . . . a slavery of love.

Today's Epistle is a continuation of sorts. It gives the apologetic value of upright conduct with particular emphasis, of loyal citizenship on the part of Christians. Christians were, in many parts of the vast Roman Empire, suspected of evil practices and of designs against the stability of the Roman state, when Peter wrote his first Epistle. Christianity was in its infancy, and to the logical and practical Roman mind, it was seen as merely an offshoot of Judaism. Roman philosophers admired the Jews for their belief in a single God, but were confounded that as a people, they were so quarrelsome amongst themselves and with those around them. Rome invested plenty of its resources in its attempts to keep the Jewish people pacified. To the Roman, Christians were seen as just one more sect coming from that troubled land, and were lumped into the whole culture and religion of the Jews. Christians had yet to prove themselves, and St. Peter knew this very well.

Christians have to prove themselves even today, to a world that is skeptical and even hostile to them. Given the ease of communication and distribution of information that exists today, Christians are examined on a scale that did not exist in St. Peter's time. Every person that calls themselves a *Christian* carries with them in a sense, the reputation of their Faith. We cannot permit, then, any discrepancy to exist between our profession of this Faith and its performance. *Our lives must be lived in holiness and with justice so that strangers to Christianity can see clearly how we glorify Almighty God and love one another!*

There are Catholic Christians who live as their faith prescribes, bring honor to the Church and glory to God, but what can be said of those Catholic Christians who go to Mass frequently, receive regularly the Sacraments, perhaps pray and know their Bible *but* deal dishonestly with their fellow humans, or give free rein to their passions, or associate themselves with those who would destroy the peace, stability, and order of civil society? They certainly won't "*put to silence the ignorance of foolish men*" They won't live as *slaves of God* but as people who, as St. Peter says: "*use their liberty for a cloak of maliciousness.*" Evil conduct by even just a few undoes the effect of the saintly living of the many, and degrades the Church in the eyes of non-believers.

### 3.

The religious and moral collapse of even one outstanding Christian causes injury beyond telling to the Faith . . . not merely among outsiders and enemies of Christianity, but even among our very own people!

We conclude this meditation with some very wise words from the pen of *St. Augustine of Hippo*:

“ When therefore a man lives according to man and not according to God, he is a devil . . . When therefore man lives according to himself he is living a lie, for God is his author and creator, who is certainly not the author and creator of a lie. Man was made upright that he might live according to Him that made him, that he might do God’s will, not on his own. Not to live as he was made to live is a lie. . . . So that to walk according to man and to be carnal are one and the same thing. Now, we have received, not the spirit of this world, but that which is of God; that we might know those things which are freely given us by God. Which things also, we speak, not in the words which are taught by man’s wisdom, but by that which the Holy Ghost teaches us.”  
( *St. Augustine of Hippo; The City of God; Ch. 9* )

**Prayer for the day:** *Say unto God, O how wonderful art thou in thy works, O Lord: through the greatness of thy power shall thine enemies be found liars unto thee. (Psalm 66)*



**PRAYER FOR THE WEEK:** *By all means use sometimes to be alone! Salute thyself!  
See what thy soul doth wear! - George Herbert*

## Feasts, Fasts, and Other Things

April 29<sup>th</sup> - St. Hugh of Cluny, O.S.B.  
1024 - 1109



An manuscript page showing Abbot Hugh with Henry IV (Holy Roman Emperor) and Queen Matilda of Tuscany

**H**ugh of Cluny was a most interesting Benedictine Saint. He was descended from the dukes of Burgundy, and was born at Semur, France in 1024. His father initially had a military career in mind for the youngster, but Hugh set his sights on the religious life instead. His uncle, Bishop Hugo of Auxerre saw to Hugh's education before entering the monastery. Hugh proved to be an outstanding scholar. He became a monk at sixteen, and was elected prior at twenty-four, and abbot of Cluny at twenty-five (1049). Hugh had bucked the trend by his youthful election to the abbacy. Previously, the tradition of electing an abbot there was to select from men who were monastic elders, experienced men who came from subject monasteries (daughter-houses), experienced in administration, often old diplomats who knew the politics of the European courts, and sometimes even royal men by birth. Hugh's election to abbot broke with this tradition. It's supposed that his personality and intellect were the things that stood him out for abbatial elevation.

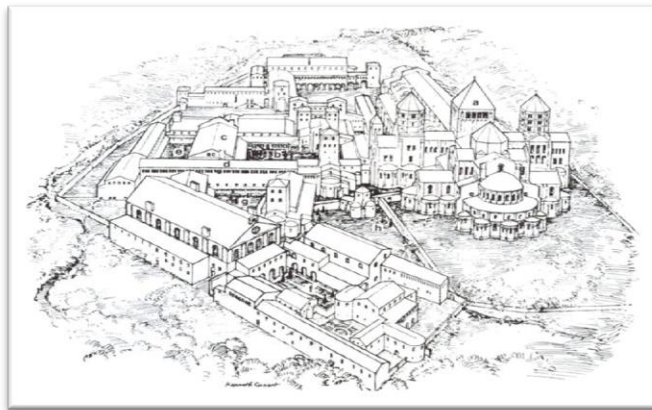
Hugh reigned the vast monastery of Cluny ably. His abilities were recognized by his peers and was highly recommended to Pope Leo IX who employed Hugh on several important missions, in which Hugh discharged with great distinction. The young Abbot was recognized as a very gifted statesman as well as an exemplary religious. Even during periods of royal or papal

5.

assignments, he lived the *Holy Rule of St. Benedict* to the letter and in austerity. It's important to note that in those times, monks, priors, and abbots were often used by nobles as well as the papal courts to discharge diplomatic duties or rule on politically sensitive matters. Who better, than holy men who had vowed their lives to seeking perfection in imitation of Christ? An ideal thought, but as in all ages, not always a perfect solution, for even professed religious were still men who carried the flaws natural to all humanity. Hugh served for many years as an able mediator between the Holy See in Rome and the court of the Holy Roman Emperor, no mean feat which could have easily swelled the head of a much lesser man than Hugh.

The Abbey of Cluny, under Hugh's rule, enjoyed an unparalleled prosperity and grew in numbers as well as importance. It had the largest church on the Continent which was consecrated by the Pope in 1095. Hugh introduced some reforms during his abbacy, and these "trickled down" to the dependent houses of Cluny, nearly 1,000 of them! There were already a few in England and Scotland, although not very large yet, and they most willingly obeyed the directives of their mother house in France.

Hugh served as abbot of Cluny for nearly 60 years... a record if ever there was one. He was elected when a young man and, as they say "grew old on the job" . . . a job very well done. He received a revelation during his private prayers in Lent of 1109, that the end was not far away. He washed the feet of all his brothers on Maundy Thursday during Holy Week of 1109 (around 1,000 monks in the abbey at the time!), officiated at Easter Sunday High Mass and died two days later, bidding his brothers farewell with the word *Benedicite*. He was canonized by Pope Calixtus II in 1121 and within the Benedictine order he is called *St. Hugh the Great*.



Cluny Abbey -France



Br. Chip, O.S.B.

Feasts, Fasts, and Other Things: from "The Chipmunks Nutshell Library" is presented by  
Br. A. Chip Monk, O.S.B. a munk of Our Lady of Seven Sorrows Priory in Raymond, Maine, USA.



**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 Resumes on May 3<sup>rd</sup>! ☺**  
**Mass 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**

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Week of April 26<sup>th</sup> to May 3<sup>rd</sup> - A.D. 2015

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**Sunday, April 26<sup>th</sup> . . . . . Third Sunday After Easter**

**Monday, April 27<sup>th</sup> . . . . . St. Peter Canisius, S.J. ; C. D. -16<sup>th</sup> cent. Holland**

**Tuesday, April 28<sup>th</sup> . . . . . St. Paul of the Cross; C. founder of Passionist Order. - 17<sup>th</sup> cent Italy**

**Wednesday, April 29<sup>th</sup> . . . . . Hugh the Great of Cluny, Ab. - O.S.B. - 12<sup>th</sup> cent. France**

**Thursday, April 30<sup>th</sup> . . . . . St. Catherine of Sienna, O.P. ; V. Doct. - 14<sup>th</sup> cent. Italy**

**Friday, May 1<sup>st</sup> . . . . . Sts. Phillip & James; Aps & Myr. 1<sup>st</sup> cent.**

**Saturday, May 2<sup>nd</sup> . . . . . St. Athanasius; Bp. & Doct. - 4<sup>th</sup> cent. Alexandria**

**Sunday, May 3<sup>rd</sup> . . . . . Fourth Sunday After Easter . . . comm. The Finding of the Holy Cross**

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**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 ( requiem for the departed )**, Myr. = Martyr, N. = Nun, Obl. = Oblate, P. = Priest, P. or Po. = Pope, Pr. = Prior, Prs. = Prioress, R. = Recluse, 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**

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## Animal News

This was a birthday week for us with *Willow* our sheep turning 5 and with a new haircut. She will be happier when we get some warmer weather but was so happy to get all her wool off. *Oliver*, our pinto Shetland pony turned 18. He is happy with the new farrier who trimmed his deformed feet beautifully so he can race with Sage. These animals are so different from when we first got them here, scared, skinny and unsociable. Today Willow will eat carrot tips from our hand and Oliver likes getting brushed now that he has learned that brushes are not tools of torture. Your kindness is what makes these turnarounds possible and insures these creatures a “happily ever after”



*Oliver*



P A X

