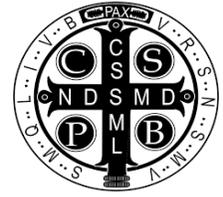


The MEDITATION



“ 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 30th A.D. 2015
Thirteenth Sunday After Trinity



John the Baptist Preaching (1486-90)

Painting by

Domenico Ghirlandaio (1449 – 1494) Early Italian Renaissance Painter.

2.

The Epistle for the Day: St. Paul's Letter to the Galatians; Ch. 3, Vs. 16-22.

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

1928 Book of Common Prayer; Pages 207-208

The People's Anglican Missal; Page C 75

St. Joseph "Continuous" Sunday Missal (1958 ed.); Page 881

Today's Epistle very naturally suggests an instruction on the relationship between Christians and Jews. St. Paul, in writing to the Galatians, was dealing with a practical problem. The Galatians had allowed themselves to be deceived by some of the Jewish preachers who, half-converted only, tried to persuade the people that the way to Christ was through the Jewish faith, that is to say, that all should submit to circumcision and take part in the Jewish rites and practices. It's not difficult to see how dangerous such things would be in the early history of the Church, because the Law was nothing but a shadow of the Gospel, and ceased to have any binding force once the Gospel had been preached by Christ. There are still important points for us to consider in today's Epistle nevertheless. Let us see what they are.

The Epistle reminds us that the character and the special work of Christ were clearly announced two thousand years before the Incarnation to the Patriarch Abraham, and that the whole course of Jewish history was ordered by reference to the coming of the promised Messiah.

The Epistle also reminds us of the true relationship between Judaism and Christianity. The institutions of Judaism were intended to serve as a preparation for the coming of Christ, and were to be repealed when He appeared. Salvation was not to be dependent on the established usages of a single people, nor to be imparted in view of membership in any particular race or nation; it was promised to the Seed and through the seed of Abraham, but the true Seeds of Abraham were not to be merely his racial descendants, but *all those who should accept*, as he accepted, by faith the promised Messiah. The "Seed" of Abraham which the Promise primarily made reference to, was to be, in a true sense, bodily genuine to the descendants of Abraham (*compare to: Hebrews Chap. 7*), but there was to be added to, and mysteriously united with, the "Seed" an uncountable multitude from every race and climate –whose inner bond of union would be the acceptance of Jesus as the promised Saviour, and the practical attitude which would logically follow from that acceptance. Neither race nor bloodlines nor country has anything whatsoever to do with justification and salvation, but *only* faith in Jesus Christ and the fulfillment of His will.

The Pharisees boasted of their racial origin, but John the Baptist reminded them that God could raise up sons to Abraham from the very rocks of the desert, (*St. Matthew; Chap. 3, Vs.9*) showing that the way of ones' approach to God could not be through the narrow portals of nationalism or racial particulars, but *only through the doing of God's will*.

The Law of which the Jews were so proud was given to them to prepare them for Christ. It would bring home to them the sense of their own frailty and weakness, and intensify their consciousness of sin, and thus beget in them an intense longing for the salvation which the Messiah would bring. The Law was given, therefore in view of transgressions and sin.

Jesus, in His great oblation on the Cross fulfilled that law, calling all; saints *and* sinners unto Him.

3.

Prayer for the day: Look O Lord, upon the covenant and forget not the congregation of the poor ...
Be not unmindful of the voices of them that seek thee. - *Psalm 74.*



John the Baptist Preaching 1732-3
Painting by Giovanni Battista Tiepollo (1696 – 1770)
Italian Rococo painter

PRAYER FOR THE WEEK: O Lord, thou hast been our refuge:
from one generation to another. - *Psalm 90*

Prayer of St. Basil for Animal Friends

O God, grant us a deeper sense of companionship with all living things, our little brothers and sisters to whom Thou hast given this earth as home, in common with us. We remorsefully recall that in the past we have acted high-handedly and cruelly in exercising our domain over them. Thus the voice of the earth which should have risen to Thee in song, is become a groan of travail. May we understand that all these creatures live not only for us, but for themselves and for Thee, and that they love the sweetness of life even as we do, and serve Thee better in their way than we do in ours. Amen.

- *From a 14th century English Missal*



Feasts, Fasts, and Other Things

August 30th - St. Rose of Lima

First Saint of the Americas



St. Rose of Lima (1586 – 1617)

St. Rose of Lima was a Spanish colonist born in Lima, Peru who became known for both her life of severe asceticism and her cure of the poor of the city through her own private efforts. She was a lay member of the Dominican Order (*tertiary*), and was the first person born in the Americas to be canonized by the Catholic church.

She was born *Isabel Flores y de Oliva* in the city of Lima. Her father *Gaspar Flores* was a professional Spanish soldier and her mother *Maria de Oliva* a creole from Lima. She displayed a great piety and holiness from her earliest years of life. She formally took the name of '*Rose*' at her Confirmation. She was drawn to and began to emulate the life of St. Catherine of Sienna, as a young girl, fasting, praying, and living simply. Annoyed when called beautiful and bothered by suitors, she cut off her hair and lived unkempt in order to be ignored. She professed a life of Perpetual Virginity when she came of age (20), and dedicated herself to her Lord Jesus Christ by becoming a Dominican Tertiary, as her father had forbidden her to become a nun. She agreed to live at home turning her room into a monastic cell. She began to live the life of a contemplative nun all but in name. Rose spent much of her day in prayer and venerating the Blessed Sacrament, in addition to living an austere life. She made lace and grew flowers to sell to contribute to the family income. She used any excess funds to buy food and medicines for the poor. She began to gain a reputation for sanctity and holiness. Indeed, the *little Rose of Lima* had become a contemplative monastic by her living.

Rose lived her contemplative vocation for eleven years, dying at the young age of 31. Her austere practices no doubt contributed to her early death. Her funeral was held in the Cathedral of Lima and was packed to overflowing with clergy and prominent Spanish delegates in attendance, along with Rose's beloved poor people. She was beatified on May 10, 1667 by

5.

Pope Clement IX and canonized on April 12, 1671 by Pope Clement X . . . the first Catholic in the Americas to be declared a Saint. Pope Eneeritus Benedict XVI has a special devotion to her.

St. Rose of Lima is the patroness of the Americas, and to the indigenous peoples of the Americas, especially the Indians of Peru. She is also secondary patroness of the Phillipines. She serves as patron saint of gardners & florists.

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 munk of Our Lady of Seven Sorrows Priory in Raymond, Maine, USA

The Meditation

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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

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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).

PRIORY KALENDAR

Week of August 30^t to September 6th - A.D. 2015

In Trinity-tide

Sunday, August 30th . . Thirteenth Sunday After Trinity. . . comm. St. Rose of Lima: V. 16th cent.
First Saint of the Americas.

Monday, August 31st St. Aidan; Bp. & C. 7th cent. Northumbria, England

Tuesday, September 1st St. Giles; Ab. OSB - 8th cent. France & England

Wednesday, September 2nd St. Stephen of Hungary; K. & C. Patron of the Magyars -11th cent.

Thursday, September 3rd comm St. Gregory the Great; Monk O.S.B., Po. & Doct. 6th - cent. (See Note)

Friday, September 4th *feria*

Saturday, September 5th Saturday of the Blessed Virgin Mary: Mass and Offices of the BVM

Sunday, September 6th Fourteenth Sunday After Trinity

NOTES

September 3rd, St. Gregory the Great: St. Gregory is another one of our saints who is honored twice a year.

The Roman Martyrology and the Benedictine Martyrology honor him on March 12th. Should his day fall in Lent, it is transferred and given observance to September 3rd. Otherwise, it is commemorated on Sept. 3rd as it is held that was the day in which he ascended the throne of Peter in Rome. Gregory's works are numerous, and it was fitting that he was given the title "the Great". His life is well worth reading about, as are all of our blessed saints, for we might find some element(s) from their lives we could emulate and grow in holiness, too.

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 Canners 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

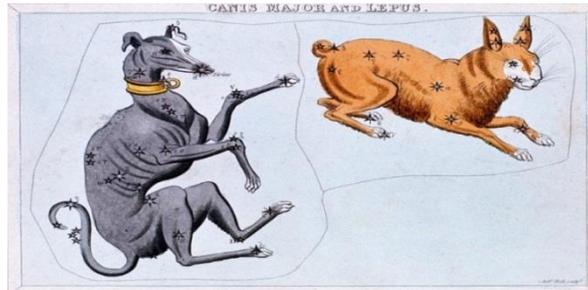
Animal News**The Dog Days of Summer**

They affect squirrels, too!

The folk-legend persists, in certain parts of Maine, that the "Dog Days of Summer" are so named because of the repressive heat that comes to this part of the world in July and August, and that dogs, because of their thick fur coats become very irritable and even crazy . . . ! Children were told to stay clear of wandering dogs at these times . . . well, leash laws nowadays have ended that concern, but is this really true, about dogs, that is? Let's take a brief look and then we'll see how 'dog days' affect use here at the Priory.

8.

The *Old Farmer's Almanac* says: “ The phrase ‘Dog Days’ conjures up the hottest, most sultry days of summer, coinciding with the rising at sunrise, of **Sirius**, the Dog Star (*see picture below*) in the constellation of *Canis Major*. ” The Greek poet Hesiod (750 - 650 B.C.) referred in his writings, to the heat of late summer that the Greeks believed was actually brought on by the appearance of Sirius, a star in the constellation later named by the Romans as *Canis Major*. It's noted that the Greeks possessed elaborate lore associated with Sirius' first appearance in the morning skies during the final days of July and early August. They believed this event indicated the arrival of the sweltering heat of late summer and was associated with heat, fire, and even fevers.



This antique print shows *Canis Major* (The Big Dog) chasing *Lepus* (the Hare) The bright star **Sirius** is located on the tip of the Dog's nose.

Homer in his famous *Illiad*, references the association of “Orion's Dog” (**Sirius**) with oncoming heat, fevers and evil in his description of Achilles toward the city of Troy:

*Sirius rises late in the dark, liquid sky
On summer nights, star of stars,
Orion's Dog they call it, brightest
Of all, but an evil portent. Bringing heat
And fevers to suffering humanity.*



An early morning Summer sky showing Sirius rising just before the Sun heralds the start of “Dog Days”.

The Romans gave name to these days as **dies caniculares** (days of the dog star). The Dog Days, in Ancient Rome, ran from July 24th through August 24th. Most tourists today avoid visiting the Eternal City during the summer months for it is a terribly hot and uncomfortable place to visit. Even the Holy Father takes a vacation out into the country where it is cooler! Many European countries today still use the same designation for the Dog Days as the Romans did.

The Old Farmer's Almanac in America, lists the traditional period of the Dog Days as the 40 days beginning on July 23 and ending on August 11th, also coinciding with the ancient rising of Sirius at sunrise. These are the days also of the least amount of rainfall in the Northern Hemisphere. Interestingly, Dog Days are listed in the Anglican

9.

1552 Book of Common Prayer, the *Lectionary* of the **1559 Book of Common Prayer**, and reference is made in the *lectionary* of the **1611 King James Bible** which lists the Dog Days as beginning on *July 6th* and ending on *Sept. 5th*. There is no further mention of the Dog Days in later Prayer Books. It would appear that the later timing of Dog Days in the King James Bible (July 6 – Sept 5) was a harbinger of the changes we are experiencing in the climates of today, so perhaps the time frame for future Dog Days will have to be adjusted by those in charge of making such “official” designations! I hope it’s not the Ground Hog !

So, the name of *Dog Days* has little to do with overheated canines, other than the large hot “Dog Star” taking precedence in the early morning sky. We can chuckle thinking that not so long ago children were admonished by their worried mom’s not to pat or get too close to neighboring dogs during this time of the year in order that they not aggravate the already aggravated pooches! Makes you wonder what other silly things the kids were told...?!

Here at the Priory, the dogs have no idea about Dog Days, for they live in the comfort of an air-conditioned room! The Majority of them do have thick coats which would make them very hot very quickly if they were kept outside. Other than “potty breaks”, most stay inside, as over the years, Sr. Mary-Francis has taught almost all of them to go on piddle-pads . . .making things easier for all and also busting the myth that only cats can do such things! Take that, Garfield!

It’s usually about this time every year our dearly beloved brother *Sylvester* attempts his annual ritual of trying to fly. His cousins who are real flying squirrels, like to “pull ol’ Sylvester’s chain” now and again, so our intrepid little brother gives it a go every year to see if the “flying magic” has finally come to him! He used to try his abilities by jumping off the roof of the house, and landed in the bushes every time! He was ordered to stop that not only for his own well-being but he was landing in Sr. Mary-Francis’ flowers and plants!

Undaunted, *Br. Sylvester* figured what he needed was more height, so every year he tries out a taller tree, and he always meets with the same results: once he jumps clear of the branch . . . he spreads his non-existent wings . . . and . . . heads rapidly downward! He usually has something soft waiting for him on the ground, to his credit. No injuries - other than to his pride . . . so far.

When the Dog Days arrive here at the Priory, everyone begins to get a little edgy, for we all know that *Br. Sly* will once again attempt to take to the sky. Now that fireworks and sky rockets are now legal here in the state of Maine, *Fr. Kevin* figured out what direction the next stage of this “experimentation” with flight might take and admonished *Br. Sylvester* that when going to town, he must go with a “buddy” . . . removing the possibility of this plucky little squirrel bringing home some aeronautic contraband!

The point was made, at a recent chapter meeting of the community, that there is a fun park in Windham where they have what amounts to as flying trapeze. A contraption in which the *victim*, I mean, rider; harnesses themselves in, and is swung back and forth out over the park! It’s flying without interference from gravity! No one in Chapter volunteered to try this thing out, but we all came to an agreement that there was one among us who would be very happy to perform his annual aerobatics in the relative safety of that form of flight. Now, to convince our little brother to try this method of flight before he jumps out of another and even taller tree!

Dog Days . . . they still affect God’s Creatures . . . in some very *strange* ways!

Br. Raymond, O.S.B.



*(Yes, friends , he’s wearing sunglasses! . . . too cool for school!
What a crowd we have living here!) - Fr. Kevin +*

P A X

