



The Meditation

The Twelfth Sunday After Trinity

August 19th, A.D. 2018



The Sacrifice of Noah (1801)

Joseph Anton Koch (1768 - 1839)

Austrian Neoclassical painter

The Collect for the Twelfth Sunday After Trinity

Almighty and everlasting God, who art always more ready to hear than we are to pray, and art wont to give more than we either desire or deserve : pour down upon us the abundance of thy mercy ; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord, Who liveth and reigneth in the unity of the Holy Ghost, one God. Throughout all ages of ages. World without end. Amen.

Gratitude

How often are we grateful to Almighty God for all that he gives us? How often do we give Him humble and heartfelt thanks in our prayers? We may, after a little bit of thought, conclude that our gratitude to our Father in Heaven is something we all too often neglect.

Let's look in **St. Luke's Gospel; Chapter 17, Verses 11 to 19**. It's the account of the cleansing of the ten lepers. Yes, that's the Gospel for the *Fourteenth Sunday after Trinity* (two weeks from now!), but the account fits in so nicely with the Collect for today, it just shouldn't be passed up.

We learn, in St. Luke's account, from the leper (who returned to thank Jesus for healing him), not only what gratitude is, but also the form of thanksgiving most pleasing to our Divine Giver. As soon as the man (a Samaritan, by the way), knew that he was cured, "*turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks.*" (St. Luke; Chap. 17, Vss. 16 & 17). The man was a leper and so he stood far off when Jesus and His disciples entered Jerusalem, perhaps out of fear, certainly out of keeping the Law that ordered lepers to segregate themselves from the rest of the population. It's also possible, that the leper stood away from our Lord simply out of respect. Once cured, he realized the love of his Savior, and gained the courage to approach Him. '*One of them....came back praising God aloud.*' This man's thanksgiving is as a hymn of praise, an increase of love and confidence, in which he proclaims God's glory. What an example of gratitude!

'*One of them...came back*' - referring the benefit to the Benefactor. The miracle of mercy given to him, made him retrace his steps. He forgot where he had meant to go, and abandoned his own will. He allowed his nine companions to go on ahead to see the priests, himself lingering behind. He knew the priority – *gratitude*.

Sometimes, we may think it a waste of time to thank God. We reason that if God knows all things, He knows we are grateful, right? When we desire something of Him, we say long, detailed prayers, make novenas, offer our rosaries, and stand far off crying, as did the lepers. "*Master have mercy upon us!*" [1] Once we obtain the grace, we hurry off to enjoy it, not thinking about going back to say 'Thank you' and becoming closer to Him Who bestowed the grace. We might offer a "*Thanks be to God*" at Mass, or at a time convenient to us, providing we

even remember to do so. Generally, we forget and move along with our lives, making further plans, in the belief that our days and busy lives will continue on unabated. *Hmmm.*

What fools we can be sometimes! We like to believe that we are creatures of action, and there's no doubt there, for we are always on the move, busily doing, and seeking. Sadly, however, we aren't creatures of heart: for if we were, we'd certainly not begrudge the time it would take to return to God, who dwells in us, to renew our faith and hope, and to glorify His love which can do all things. We ought at least, to thank our Lord for the love which He has given to us, in the innumerable proofs that we can see every day. Perhaps one of the best places to start is when we rise every morning and just before bed every night...thanking our Lord God for another day of the greatest graces and miracle of all – *life*. Every day given to us is priceless and should *never* be taken for granted.

The Bible is full of examples of gratitude. The touching story of the Sunamite woman is well worth reading and meditating upon (*see Book II of Kings; Chapter 4. Verses 1-37*). She is a woman of few words, as shown by her answer to Elisha's question and prophecy, and later by her conversation with her husband, after the death of her son. Simple and discreet, she does not open her heart to the first person she meets. She won't speak of her grief until she finds herself in the presence of one who she believes can and will help her. When Elisha raised the dead child back to life, she thanked him, still in her own wordless way: "*And she came up...and went in, and fell at his feet, and bowed herself to the ground, took up her son, and went out.*" (*II Kings: Chap. 4, Vss. 36 & 37.*)

Then follows the story of Naaman, a captain of the army of the King of Syria [2] who set out on a journey with thirty talents of silver and six thousand gold pieces, and ten sets of clothing as payment to Elisha if he would heal him from his leprosy. Elisha however, when he had healed Naaman, took nothing for payment. Naaman said to Elisha: "*Have thy way, then, lord prophet, but grant me a gift instead. Let me take away with me part of the soil of Israel, as much as two mules can carry; my burnt-sacrifice, my offerings henceforward are for the Lord only, and for no alien god.*" (*II Kings; Chap. 5, Vs. 17*) [3] Naaman's thanksgiving was a sacrifice to the One God, and no other from then on.

The example of St. Peter's mother-in-law may be perhaps one of the most touching: "*And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered to them.*" (*St. Matthew; Chap. 8, Vss. 14 & 15*). The woman says nothing, instead, she manifests her thanksgiving by waiting on Jesus and His disciples, offering them all the best hospitality her home could give. Words to her, were insufficient. Her heart-felt gratitude came from her immediate actions...actions of love as she knew them.

The 19th century English poet Coventry Patmore [4] offers us a lovely piece of verse for us to ponder on the subject of gratitude. Thanksgiving for the moment itself is a simple and yet profound act, for the moment is all we have...the rest is all in the Hand of God:

*Yea, though I sin each day seven times seven,
 And dare not lift the fearfullest eye to heaven,
 Thanks must I give
 Because that seven times are not eight or nine,
 And that all my darkness is all mine,
 And that I live
 Within this oak-shade one more minute even,
 Hearing the winds their Maker magnify.*

Coventry Patmore- excerpt: Faint Yet Persuiving.

Jesus grants us favors as numerous as they are priceless every day. We can thank Him through wordless adoration of His almighty power through our offering of sacrifices large and small as demonstrations of our love, but most of all by living a life of faithful service to Him.

Meditation Notes:

[1] St. Luke; Chap. 17, Vs. 13

[2] II Kings; Chap. 5

[3] Passage Excerpted from: *The Holy Bible Translated from the Latin Vulgate (also called 'The Knox Bible', translated by Msgr. Ronald Knox), for better clarity.*

[4] **Coventry Kersey Dighton Patmore (1823 – 1896).** An English poet and critic. He is best known for his poem entitled: *The Angel in the House*, his narrative poem about an ideal happy marriage. The inspiration for the poem came from his wife Emily.



Jesus Heals the Ten Lepers (St. Luke; Ch. 17, Vss. 11-19) Illumination from the *Codex Aureus Epternaceus* The Echternach Gospel Book (folio 54r) : *Echternach Abbey, (1030-1050)* -Luxumburg.

Prory Kalendar

For the week of:
August 19th to August 26th - A.D. 2018
In Trinity Season

Sunday, August 19th . . . Thirteenth Sunday After Trinity

Comm. St. John Eudes; C. – 17th cent. France

Monday, August 20th . . . St. Bernard of Clairvaux; Abt. & Doct., O.S.B. Cist. – 12th cent.

Tuesday, August 21st . . . Pope St. Pius X; C. 19th/20th cent.

Comm. St. Jane Francis de Chantal; W. & Foundress of the Order of the Visitation – 16th/17th cent. France.

Wednesday, August 22nd . . . Octave Day of the Assumption

Thursday, August 23rd . . . Vigil of St. Bartholomew

Friday, August 24th . . . St. Bartholomew; Ap. & M. - 1st cent. Day of Abstinence

Saturday, August 25th . . . St. Louis IX; K. & C. - 13th cent. France

Sunday, August 26th . . . Thirteenth Sunday After Trinity



August 20th
St. Bernard of Clairvaux



August 21st
Pope St. Pius X



August 24th
St. Bartholomew

KALENDAR KEY:

Abt. = 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/Commemorate, Dcn. = Deacon, Doct. = Doctor of the Church, Ev. = Evangelist, H. = Hermit, LBr. = Lay Brother, LSr. = Lay Sister, K. = King, Mat. = Matron, M. = Monk, M.M. = Month's Mind (Requiem for the recently departed on the 30th day after death or burial). Myr. = Martyr, N. = Nun, Obl. = Oblate, P. = Priest, Po. = Pope, Pr. = Prior, Prs. = Prioress, R. = Recluse, RM = Requiem Mortuorum, (*Mass and Offices for the departed once a month as designated on Kalendar*). SDcn. = Sub Deacon, Q. = Queen, Ven. = Venerable, Vir.=Virgin, W. = Widow.

FASTING KEY: A = Abstinence, F = Fast, F & A = Fast and Abstinence

RELIGIOUS ORDER ABBREVIATIONS: 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 = Capuchin Order, O.P. = Order of Preachers (Dominicans also called 'Blackfriars'), O. Praem. = Order of Canons Regular (Norbertines), O.S.B. = Order of St. Benedict (Benedictines), O.Ss. S. = Bridgettines, O.S.U = Ursulines, O.C.O. = Order of the Cistercian Observance (Trappists/Trappistines), O.C.S.O. = Cistercian Order of the Strict Observance (Trappists/ Trappistines). Tert. = Tertiary (Third Order religious)

About the Meditation and About Us

The Meditation is an online apostolate of [Our Lady of Seven Sorrows Priory](#) in Raymond, Maine, USA. We are an Anglican-Catholic Benedictine contemplative community that follows the Holy Rule of St. Benedict, the 5th century Father of Western Monasticism. We are resident within the Diocese of the Northeast (DNE), of the Anglican Church in America (ACA), a member of the worldwide Traditional Anglican Communion (TAC).

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PLEASE NOTE: In respect to our contemplative vocation and the animals in our rescue and rehab center, we do not have guest or bathroom facilities and do not regularly receive visitors.

Fr. Kevin is available to hear confessions and give spiritual direction by appointment only. Please contact via email to make an appointment or to make us aware of your needs, concerns and intentions for our prayerful attention. It is our privilege to pray for you.

PLEASE CONSIDER REMEMBERING US IN YOUR ESTATE PLANNING

Contact Sr. Mary Francis, O.S.B. for more information via our email address

Animal News

By Sr. Mary Francis, O.S.B.

Janey – R.I.P.



We lost another dog this week from old age. **Janey** was full sister to **Nicholas** who died last year and mother to **Claire** who was her caretaker throughout her life. Janey was born totally deaf, partially blind and with a hole in her heart, resulting in a heart murmur of grand proportion and a cough whenever she would get excited sometimes coupled with fainting spells. Once again, the vet did not hold out much hope for life beyond a year but she happily

lived in her own little world and was close to 17 years old. She had become totally blind over the past few years but that didn't stop her from loving life. Dogs are the best teachers, especially the handicapped ones...no matter what life throws at you just smile, be happy, be *grateful* for the life you have, and keep on living life however you can figure out to do so.

Perhaps *gratitude* has something to do with *longevity*?

pax

