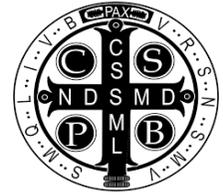


The MEDITATION



“ 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.

October 4th A.D. 2015
EIGHTEENTH SUNDAY AFTER TRINITY



St. Paul
From a fresco in Rome
Second half of the 13th century

The Epistle of Blessed Paul the Apostle: the First Letter to the Corinthians: Ch.1, Vss. 4 - 8

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

The 1928 Book of Common Prayer; Pages 214-215

The People's Anglican Missal: Page C 91

St. Joseph "Continuous" Sunday Missal (1958 ed.); Page 971

Our series of lessons from the Epistle of St. Paul to the Ephesians is interrupted today, and instead we're given a lesson from his First Epistle to the Corinthians. There's a reason for this break in liturgical continuity and it's this; the original Mass for today, in earlier times, was the Ordination Mass now found in the Missal for the Ember Saturday in September. This Ordination Mass did not take place in monasteries and other churches outside Rome and Italy, and so it became necessary to arrange for another Mass for use on this Sunday. This tradition was retained in the Sarum Use from which our English liturgy was taken, and so the tradition (and continuity) remains with us as a symbol of a once-United Church.

It would seem that the present Mass was originally used for the Dedication of the Church of St. Michael in Rome, on September 29th. It's not difficult to see that there are many parts of the Proper of that Mass which are particularly suitable for the Dedication of a Church. This is especially the case with the *Introit*, *Gradual*, and *Offertory* prayers (see ***the People's Anglican Missal*** (pgs. C-91 & C-92). The Church in its material structure is a symbol of the Heavenly Jerusalem, and in its spiritual character, its gifts are intended to enable us to attain that glorious end in the next world. This should give us that particular sense which the Church attaches to this passage from St. Paul's Letter to the Corinthians as chosen for today's Epistle.

St. Paul tells the Corinthian converts that he thanks Almighty God always for them, for the grace of God that has been bestowed on them in Christ Jesus, as in all things they have been enriched in Christ, in all utterance and knowledge. The Apostle is expressing his pleasure in other words, at the fact that the Corinthians had been endowed by God with many great spiritual gifts, including some of the special gifts bestowed upon the early Church, such as the gift of speaking in tongues; (so that the Gospel could be translated and shared with foreign visitors and residents in Corinth). Even more valuable, was their profound knowledge of the mysteries of the Christian Faith.

St. Paul continues, that the testimony or witness to Christ, that is, to the Christian Gospel, was confirmed or strengthened by the existence of such spiritual gifts amongst the Corinthians. These gifts and graces were fully capable of sustaining and supporting the Christian life of the Corinthians until the manifestation of Our Lord, Jesus Christ . . . that is, His coming in judgement, either at the moment of death or at the end of world. Finally, St. Paul says that just as the Christian faith has been confirmed by the spiritual gifts so greatly enjoyed by the Corinthians, in turn, Our Lord will no doubt confirm and strengthen them right to the end; that is, He will give them that grace of perseverance so that they will be without condemnation, *i.e.* blameless, in that great day of the coming of Our Lord Jesus Christ in judgement.

St. Paul's confidence, in this respect, can be explained in the next verse, which we add for the sake of completeness: "*God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*" – (*I Cor. Ch. 1, Vs. 9*). St. Paul has every reason to hope in confidence for this grace of final perseverance on the part of the Corinthians, because God,

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who has called them into fellowship and communion with Our Lord Jesus Christ, by incorporating them into His Mystical Body – the Holy Catholic Church, is faithful and trustworthy, and will doubtless continue to give them spiritual helps which are necessary, right to the end.

Such is this somewhat brief Epistle chosen by the Church for our consideration today. It's not difficult to see the lessons we may gather from it. First, we see how grateful we ought to be to Almighty God for our own spiritual blessings. We all have the invaluable grace of the True Faith, and of membership in our Lord's One, Holy, Catholic Church. Some of us owe this to our baptism, so carefully procured for us by our parents when we were just infants. Others owe it to the light and grace of conversion but, in either case, can it be said that we deserved this great blessing? There are others, who are perhaps far greater than we are and perhaps more worthy of such grace but, for some unknown reason, are deprived of it.

Let us never cease to thank Almighty God for the spiritual blessings and priveledges that we have received.

The *second lesson* we can learn ***is that of hope***. God has so greatly blessed us, so we can be sure that in the future, He will grant us all the graces necessary for our salvation. God will be faithful on His part . . . ***if*** we are faithful on ours. He will not, compell us to save our souls, and so long as we live in this world it will still be possible for us to fall away from grace. It's not a solid proposition as some of our evangelical brethren believe when they say: "Once saved, always saved." It's *always* going to be a work in progress.

If we remain faithful throughout our religious duties, not carrying them out in a merely mechanical manner, but renewing our spiritual fervor, and resisting all temptation to be slack then we can face the future with a calm and confident resolve, not in ourselves... but in God.

There's a sadder thought that needs to be considered. If instead, of remaining faithful and loyal to our baptismal vows and the graces received in Confirmation, we gradually become lukewarm and tepid in our religious life, if we allow the cares and pleasures of this world to gradually take hold and choke out the spitiual life of our souls . . . if, little by little we abandon the principles of our Catholic religion, and adopt those 'principles' of the world around us, then we have no right to be confident about our ultimate salvation. The possibility of our falling away, and of ultimately losing our souls, may become a very real possibility instead of merely a distant and theoretical one. We will distance ourselves from the Son of God so greatly, that in the time of our individual judgement, we could hear those dreaded words: "*I will profess unto them, I never knew you : depart from me.*" - (*Matt. Ch. 8, Vs. 23*). Pope Frances, in his recent visit to the United States, alluded to this thought more than once in his addresses to Americans. His tone was pastoral, yet firm. Conforming to the whims and concenses of the world, will not save souls. Conforming to Christ Jesus will. It's the *only* way.

It's quite significant that in this very Epistle to the Corinthians, which begins with such great praise of their spiritual gifts, St. Paul had to administer some very sharp rebukes on account of certain spiritual failings amongst the members of the same community. Indeed, at the near end of this Epistle to the Corinthians, St. Paul casts down an extreme pronouncement: "*If any man love not our Lord Jesus Christ, let him be Anathema.*" - (*I Cor. Ch. 16, Vs. 22*).

Each of us in this journey called life is merely making a preparation, for a blessing or a curse... The choice is left to each of us alone.

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Prayer for the day: I was glad when they said unto me: we will go into the House of the Lord.
Peace be within thy walls, and plenteousness within thy palaces. - *Psalm 122*
- *Gradual Psalm of the day-Trinity 18*

PRAYER FOR THE WEEK: Give peace, O Lord, unto them that wait for thee.
Introit verse for the Day – Trinity 18



Feasts, Fasts, and Other Things October 6th



St. Bruno, Abbot, Confessor and founder of the Carthusian Order

Bruno, was born in Cologne, Germany, around the year 1030. He was the founder of the religious order the Carthusians. Excepting St. Norbert, (founder of the *Norbertines*), he is the only German having the honor. His contemporaries called him “the light of the Church, the flower of the Clergy, the glory of Germany and France.” Early in his life, he was made a canon at Cologne and Rheims. Persecution by the archbishop of Rheims (an avaricious man), hastened Bruno’s resolve to enter a life of solitude. As often happens, Bruno’s example of holiness, clashed against the archbishop’s worldliness, and so Bruno ‘took to the woods’ (as they say here in Maine), and received a site in which to start a monastery on a site called *Chartreuse* (the color of the surrounding hills), near Grenoble, France.

Bruno not only built a monastery, he started an order, one of the strictest in the Church. They are called the *Carthusians* and they follow the Holy Rule of St. Benedict, but accord it a most austere interpretation. There is perpetual silence and complete abstinence from flesh-meat (only bread, legumes, and water are taken for nourishment). Bruno sought to revive the ancient eremitical way of life. His Order enjoys the distinction of never becoming unfaithful to the spirit of its founder, therefore never needing any reform.

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Their austere way of life has earned the Carthusians the title of: “the Marine Corps of Religious Orders”...only the tough need apply! Six years after initiating the foundation, Bruno was called to Rome by Pope Urban II as a personal counselor. He obediently complied, but with a heavy heart leaving his beloved foundation in order to serve the greater Church. Bruno started a second foundation at La Torre, in Campania (Italy) much like the one at Chartreuse. He became ill on September of 1101, and died at his second foundation-home on October 6, 1101 at the age of 71. It’s no secret that Carthusians often live to very old ages due to their austerities, hardiness, and simple diets. Spry 80 & 90 year old monks are common-place among Carthusian Charterhouses, as their monasteries are called.



A Carthusian’s Cell – Parkminster Charterhouse, England

St. Bruno founded an order which practices unbroken silence, unbroken fasting, and unbroken solitude. To Christians living in the world such practices are not for imitation, but for admiration and edification. However, the daily observances of the Carthusians should now and then, form some part of a Christian’s routine. No one is really able to enjoy the goods of the world reasonably without having learned the virtue of detachment from them. Temperance is actually a school for properly measured pleasure. No one is able to command wisely or prudently, if they have not learned to obey. No one is really able to speak properly and becomingly, until they have learned how to remain silent. No one is able to take food and drink in its proper measure, if they have not learned to fast. No one is able to appreciate perfect community and fellowship if they haven’t practiced solitude occasionally.



A Carthusian Community praying the Night office of Vigils - 2 a.m.

The spirit of the Carthusian could be briefly summed up this way: *“Seek a convenient time to attend to thyself and reflect upon the benefits of God to thee. Let curiosities alone. Read such matters as may produce compunction rather than to give occupation. If thou wilt withdraw from superfluous talking, and idle visiting, and from hearing new things and rumors, thou wilt find time sufficient and proper to spend*

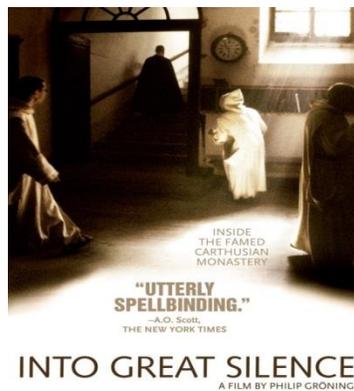
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in good meditations. The greatest saints shunned the company of men when they could, and chose rather to live unto God in secret. As often as I have been amongst men, said one, I have returned less a man.

This too we often experience when we talk long. It is easier to keep silence altogether than not to fall into excess seeking. It is easier to keep retired at home than to be enough upon one's guard abroad. He, therefore, who aims at inward and spiritual things must, with Jesus, turn aside from the crowd. No man can safely appear in public but he who loves seclusion. No man can safely speak but he who loves silence. No man can safely be a superior but he who hath learned how to obey well. No man can rejoice securely but he who hath the testimony of a good conscience within. Yet even the security of the saints was always full of the fear of God. But neither were they less careful and humble in themselves, because they shone with great virtues and grace, But the security of the wicked ariseth from their pride and presumption, and in the end turns to their own deception.

If thou could see all things at once before thee, it would be but an empty vision. Lift up thine eyes to God on high, and pray for thy sins and negligences. Leave vain things to vain people; look thou to those things which God hath commanded thee. Shut thy door upon thee and call to Jesus thy beloved. Stay with Him in thy cell ; for nowhere else shalt thou find so great a peace. If thou hadst never left it, nor hearkened to any rumors, thou wouldst have remained longer in happy peace. But the moment thou delightest to give ear to novelty, thou must suffer from thence disquietude of heart."

Excerpts from: ***The Imitation of Christ*** Book I, Ch. 20



This is a film that should not be missed by anyone who wishes to know more about Carthusian and contemplative Monastic life.

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

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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

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 October 4th to October 11th - A.D. 2015

In Trinity-Season

Sunday, October 4th . . . Eighteenth Sunday after Trinity. . . . *comm. St. Francis of Assisi; C. & founder Of the Franciscan Order. 12th cent.*

Monday, October 5th . . . St. Placidus and Companions, O.S.B. & Myr - 6th cent. Sicily

Tuesday, October 6th . . . St. Bruno: Ab. & founder of Carthusian Order - 11th cent. Germany/Italy

Wednesday, October 7th . . . Holy Rosary of the Blessed Virgin Mary

Thursday, October 8th . . . St. Brigit (Brigid, Birgitta): Q, W. & foundress of Bridgetine Order 14th cent. Sweden

Friday, October 9th . . . Sts. Denys (Dionysius), Rusticus, & Eliutherius; Myrs. 3rd cent. Gaul.

Saturday, October 10th . . . St. Paulinus of York; O.S.B. - Bp. & C. 7th cent.

Sunday, October 11th . . . Nineteenth Sunday After Trinity. . . . *comm. St. Ethelburga, Abs. O.S.B. Barking, England 8th cent.*

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

*Yet, I may love Thee, too, O Lord,
Almighty as Thou art,
For Thou hast stoop'd to ask of me,
The love of my poor heart.
Father of Jesus, Love's reward,
What rapture will it be,
Prostrate before Thy Throne to lie
And gaze and gaze on Thee!*

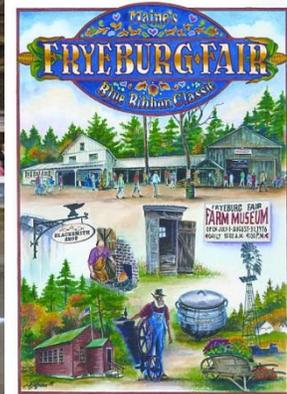
Fr. Faber - 19th cent.

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Animal & Priory News



Getting ready to receive a visitor at the Priory



SUPPORT YOUR LOCAL AGRICULTURAL FAIR!



P A X



