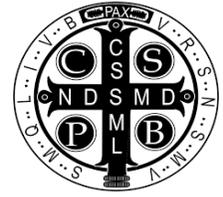


# The MEDITATION



*“ 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.*

**July 12<sup>th</sup> A.D. 2015**  
**Sixth Sunday After Trinity**



**The Baptism of Christ - 1640**  
*by Francesco Albani ( 1578 – 1660 )*  
*Italian Baroque painter*

2.

*The Epistle for the Day: St. Paul's Letter to the Romans; Ch. 6, Vss. 3 - 11*

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

**1928 Book of Common Prayer; Page 197**

**The People's Anglican Missal; Page C-64**

**St. Joseph "Continuous" Sunday Missal (1958 ed.); Page 753**

**T**he Epistle for today can offer several themes on which to meditate; the most immediate idea being that of the *mystic union* of the Christian with Christ. This subject can't be covered in a brief Sunday Meditation such as this, but today's Epistle will concentrate nicely on one of the aspects of the mystic union – *the sinlessness which it supposes and demands in the Christian*.

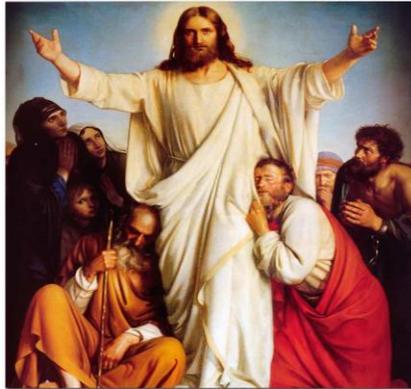
We die to sin in Baptism; our body of sin (inherited from Adam) is destroyed. Our "old man" is crucified, and we are freed from the bonds of sin. There is no place for contact with sin in the newness of life to which we rise from Baptism: the new life is to be lived with Christ and completely for God. The dead can sin no more, and we are dead to sin. The Christian must aim then, at excluding from their life, every contact and interaction with sin

The Christian's death to sin does not imply the death of sin itself. There remains a source of weakness, even in the regeneration and the "new creation" of grace. It is a disorderly appetite, if you will, which no matter how chastened, subdued, and even dormant, is still liable to answer the calling of sin. The Christian life, for this reason, is always and will always be a combat in which the final victory is uncertain, and during which unceasing watchfulness is indispensable. It's only by incessant vigilance that we can maintain our unity with Christ, and become more and more blended with Him, so as to "walk ever with Him in a new life."

Today's Epistle harkens us back to thoughts of Easter blessings. We were all plunged into the likeness of Christ's death through Baptism. We became new, walking in the newness of life. We died to sin only to live for God! All these Paschal blessings refresh us today by means of the Holy Eucharist. Give some thought today to the Introit Chant. Notice the spirit of trust and confidence that it heralds. We are God's "anointed" (in Baptism), God's "people", God's "inheritance". The consciousness of being God's own elect, of having Him as our "Shepherd", places this soul-stirring prayer upon our lips. Yes, "*The Lord is the strength of his people, and he is the wholesome defense of the Anointed: O Lord, save thy people, and give thy blessing unto thine inheritance; feed them and set them up forever.*" (Psalm 28).

**Christ doth conquer – Christ doth reign – Christ doth rule the universe!**

3.



In Christ we are made new.

**Prayer for the day:** O Lord thou art the Savior of them which put their trust in thee.  
- *Psalm 17*



**PRAYER FOR THE WEEK:** Christ shall give thee light. - *Ephesians; Ch. 5, Vs. 14*

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It is not enough to weep for my sins,  
'Tis but one step to Heaven;  
When I am kind to others, then  
I know myself forgiven.

- Fr. Fredrick William Faber  
*19<sup>th</sup> century English priest*



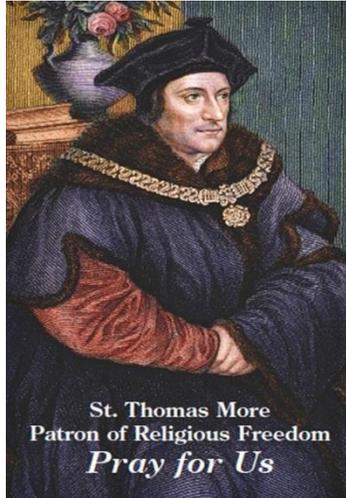
Full Moon – June 2015 – Raymond, Maine

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4.

## Feasts and Fasts

# St. Thomas More – A Man for All Seasons, a Saint for our Time



*It was sadly noticed that the editor(s) of the Kalender that is used here in the Diocese of the Northeast did not include the observance of the Feast of the martyrdom of Saints Sir Thomas More and Bishop John Fisher (on July 9<sup>th</sup> in the English Kalendar). It can only be hoped that was an oversight, for these two saints have a very prominent place in the life and worship of all Catholics. We present for your edification a recent commentary given by Bishop Charles Chaput of Philadelphia on July 6<sup>th</sup>. His words are much more thought-provoking than anything we can offer, but well worthy of great consideration, especially at this tumultuous time - Fr. k.l.l. +*

*“Thomas More is more important at this moment than at any moment since his death, even perhaps the great moment of his dying; but he is not quite so important as he will be in about a hundred years’ time. He may come to be counted the greatest Englishman, or at least the greatest historical character in English history. For he was above all things historic; he represented at once a type, a turning point and an ultimate destiny. If there had not happened to be that particular man at the particular moment, the whole of history would have been different.”*  
- G. K. Chesterton, 1929

Catholics celebrate the feast of St. Thomas More, the great English Statesman and martyr, on June 22. But the actual date of his execution was 480 years ago today, July 6, in 1535. Henry VIII had him beheaded two weeks after the judicial murder of his friend and bishop of Rochester, St. John Fisher. Both men died for refusing to accept the king's debasement of marriage in divorcing his wife, Catherine of Aragon, and adulterously “marrying” Anne Boleyn – who later followed them both to the execution block.

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## 5.

The difference in their deaths, of course, is telling. More and Fisher died for principle and kept their integrity. Boleyn was simply disposed of.

It's easy to sentimentalize More's life. Robert Bolt's great play, *A Man for All Seasons* – later a wonderful film – captures much of the saint's humanity, intellect and warmth. But he was also a tough public official in a bitterly conflicted time alien to the modern counterpart. More did *not* die, as Bolt suggests, for the sovereignty of personal conscience. That idea would have been foreign to him.

Rather, More died for the sovereignty of Christian truth as taught by the Catholic Church, which he saw as accessible to *all persons* and obligating *all consciences*. In that, he very much remains a saint for our times.

Others have already done a good job of deconstructing the Supreme Court's June 26 *Obergefell v. Hodges* forcing "gay marriage" onto the nation. Legally incoherent and impressive in its abuse of judicial power, it will have huge implications for the way Americans live their lives.

Anyone who wonders what "marriage equality" really means need only watch the fallout in our laws, courts and public policies over the next decade. Persons innocent enough to imagine that the Church might be allowed to continue her social mission without growing government interference will have an unhappy encounter with reality.

Christians have a privileged calling to respect the God-given dignity of all persons, including those with same-sex attraction. That's fundamental to Christian love and justice. We are accountable to God for the way we treat others.

But Christians also have a duty to think clearly, and to live, teach, and *work for* the truth about the nature of human sexuality, the purpose of marriage and the integrity of the family. No court ruling can change that. And the last thing we need from *religious* – including Catholic – *leaders* in the face of this profoundly flawed Supreme Court decision is weakness and ambiguity.

Half a century ago, Pope John XXIII wrote a powerful text on the nature of peace. In his 1963 encyclical *Pacem in Terris* (Peace on Earth), he stressed that "peace on earth – which man throughout the ages has so longed for and sought after – *can never be established, never guaranteed, except by the diligent observance of the divinely established order.*" (PT, 1; emphasis added).

We need to consider his words carefully. No political power can change the nature of marriage or rework the meaning of family. No lobbying campaign, no president, no lawmakers and no judges can redraw the blueprint laid down by God for the well-being of the children He loves. If men and women want peace, there's only one way to have it – by seeking and living the truth. And the truth is, as Pope John told us more than five decades ago, is this:

*"The family, founded upon marriage freely contracted, one and indissoluble, must be regarded as the natural, primary cell of human society. The interests of the family, therefore, must be taken very specially into consideration in social and economic affairs, as well as in the*

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6.

*spheres of faith and morals. For all of these have to do with strengthening the family and assisting it in the fulfillment of its mission.” ( PT, 16).*

We cannot care for the family by trying to redefine its meaning. We cannot provide for the family by undercutting the privileged place in our culture of a woman and a man made one flesh in marriage.

Nations that ignore these truths – no matter what their intentions- are laying the cornerstone of war and suffering. And this is not what God seeks for anyone.

It’s a good day, July 6 to remember Thomas More and his witness. In the years ahead, may God give us a portion of his integrity, courage, and perseverance. We’ll need it.

Bp.Charles Chaput - from Zenitnews articles 45328

***St. Thomas was a man who knew where he stood with both God and his fellow man. He was a man of firm principles who did his duty for king and country. But when his earthly king sought to bend the Church to his own selfish desire to “re-define marriage”, St. Thomas “held fast” with his Heavenly King and stood firm. He gave his life for his faith. It’s hard to say whether we will be one day called to give our lives for our faith as St. Thomas did. Things have yet to fully play themselves out. Suffice it to say that we are called daily to witness to that Faith to a world that is rapidly changing its outlook on what is moral and right and what is just and good. As true Christians we have a duty to remain faithful and loyal to the Truth. . . just as St. Thomas More did. He’s truly a man for ALL seasons!***

*“When the Son of God deigned to become man, the word of the Savior of the human race restored to its primal splendor the marriage bond of man and wife which human passions had degraded from its noble founding. He elevated it to a great sacrament by His union with His spouse the Church, our mother, made fruitful by His Divine Blood in which we are reborn through the word of faith and the saving waters. And to those who believe in His Name it gives the power of becoming the children of God: “ who were born, not of blood, nor of the will of the flesh, nor the will of man, but of God.” (St. John Chap. I, Vs. 12-13)*

*Excerpt from: Letters to Newlyweds - Pope Pius XII – January 15, 1941.*

***Fr. k.l.l. +***

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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.**

## PRIORY KALENDAR

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Week of July 12<sup>th</sup> to July 19<sup>th</sup> - A.D. 2015

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### In Trinity-tide

Sunday July 12<sup>th</sup> . . . . . Sixth Sunday After Trinity

Monday, July 13<sup>th</sup> . . . . St. Silas ( Silvanus); Myr. 1<sup>st</sup> cent. – companion of St. Paul

Tuesday, July 14<sup>th</sup> . . . St. Bonaventure; B.C.D. OFM, 13<sup>th</sup> cent. Italy.

Wednesday, 15<sup>th</sup> . . . . Translation of St. Swithun; B.C. 9<sup>th</sup> cent. England

Thursday, July 16<sup>th</sup> . . . Our Lady of Mount Carmel . . Translation of St. Osmund; B.C. 11<sup>th</sup> cent. Eng.

Friday, July 17<sup>th</sup> . . . . St. Alexius; C. 4<sup>th</sup> cent. Edessa ( holiness in poverty & obscurity)

Saturday, July 18<sup>th</sup> . . . St. Bruno of Segni: Abt. OSB, Bp. C 12<sup>th</sup> cent. Italy. (Note 1) & (Note2).

Sunday, July 19<sup>th</sup> . . . . Seventh Sunday After Trinity. . . comm. St. Vincent de Paul; C. 17<sup>th</sup> cent.

**Note(s):** July 18<sup>th</sup> - St Bruno of Segni - A Bishop who staunchly defended the *doctrine of the Real Presence* against erroneous teachings of the time. Learned and saintly, he worked tirelessly as Bishop. He entered the monastery at Monte Casino in 1102 and five years later was elected abbot. Frequently offered honors as cardinal and even *papabile*, he immediately declined them. A story exists that he went and hid in a cave to wait for these proposals to “blow over”! He was author of several works on scripture and dogma. He died peacefully in 1123.

July 18<sup>th</sup> - Blessed Alanus – a Benedictine monk of Sassovivo, Italy. Possessed of much learning, piety, and humility, also declined honors and lived in a cave for a number of years until his death in 1313. Visited by many who wished to learn from his example. Died in 1313.

*Seems that there must be lots of caves in Italy, or is that just the method of choice there if one wants to disappear for awhile?! Br. Chip.*

**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

## Animal News



A 'Selfie' of Fr. Kevin with Jack

Jack is becoming more and more comfortable and secure here. This polydactyl hunter is keeping the chipmunks and others from eating all of the tomatoes on our porch, container garden. He sometimes sits in the chair without a human and sleeps with one eye open, on guard for tomato thieves and ready to dispatch them in a moment's notice. He takes his job very seriously and we are grateful for his service and devotion to us. These are the kind of animals that are always welcomed here and with your help, we are able to provide a safe, loving and permanent home to these wayward creatures. Thank you!

P A X