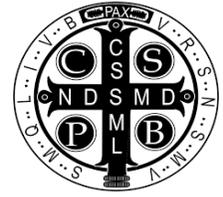


The MEDITATION



“ 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 18th A.D. 2015
Twentieth Sunday After Trinity



St. Paul writing his Letter to the Ephesians while a Prisoner in Rome.
From a 19th century woodcut

2.

The Epistle of Blessed Paul the Apostle Letter to the Ephesians: Ch.5 , Vss. 15 - 21

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

The 1928 Book of Common Prayer; Page 217

The People's Anglican Missal: Page C 94

St. Joseph "Continuous" Sunday Missal (1958 ed.); Page 1007

One of the themes suggested by the Epistle for today, is the great value of time. The span of one's lifetime is very precious in proportion to its brevity, because within this span the problem of preparing for eternal life must be solved. However long or short a person's life is destined to be, it is the *only time* that is given to acquire the holiness that fits one for heaven. The sincere and genuine Catholic Christian, looking on time in this light, will treat each moment as open to possibilities for eternity. We should remember our Lord's words, that we must work as long as it is day, for the night comes quickly when work can no longer be done (a clear allusion to life and death). We should use the time given to us wisely, just as a farmer uses every opportunity to find a profit when harvest time comes for their crops.

The first thing one ought to do is to give some contemplation on the idea of *Eternity* . Despite the human intellectual capacity to think and solve extremely complex problems, the abstract concept and dimension of what constitutes eternity, is something that may lie beyond the capacity of human reason. Most people give it only occasional thought. Some will try to understand it through theorems and equations, others will try to apply a mystical approach...but in the end, the extensiveness which makes up *Eternity*, is something that slips through every mind. It isn't any kind of folly on anyone's part to leave this whole matter to God...for He lives in Eternity, He created Eternity, He's the Central Part of Eternity.

Contemplating eternity, is a good way to get started on the road of humility!

An extract from *Psalms 89*, as taken from the version used in the current *Cistercian Psalter*, gives what is perhaps the best rendering, for the contemplation of eternity and our place in it:

O Lord, you have been our refuge
From one generation to the next.

Before the mountains were born
Or the Earth or the world brought forth, you are God, without beginning or end.

You turn men back into dust
And say: 'go back, sons of men'.

To your eyes a thousand years
Are like yesterday, come and gone,
No more than a watch in the night.

You sweep men away like a dream,
Like grass which springs up in the morning.

3.

In the morning it springs up and flowers:
By evening it withers and fades.

-

All our days pass away in your anger.
Our life is over like a sigh.

Our span is seventy years;
Or eighty for those who are strong.

And most of these are emptiness and pain.
They pass swiftly and are gone.

Who understands the power of your anger
And fears the strength of your fury?

Make us to know the shortness of our life
That we may gain wisdom of heart.

-

In the morning fill us with your love;
We shall exult and rejoice all our days.

Give us joy to balance our afflictions
For the years when we knew misfortune.

Show forth your work to your servants;
Let your glory shine on your children.

Let the favor of the Lord be upon us:
Give success to the work of our hands.

doxology

Give praise to the Father Almighty,
To his Son Jesus Christ the Lord,

To the Spirit who dwells in our hearts,
Both now and forever. Amen

The times in which we are living are really no different than those in which St. Paul wrote, when it comes to the subject of evil. Problems and difficulties may differ in form and content, but their effects remain the same. The temptations of the seductions of evil, lust, worldliness and other obstacles to religion, still plague the thinking and practicing Christian. The tendencies that obscure the mind of a faithful Christian and trouble their judgement are the same today as they were two thousand years ago. The 'hard wiring' of our human nature has not effectively

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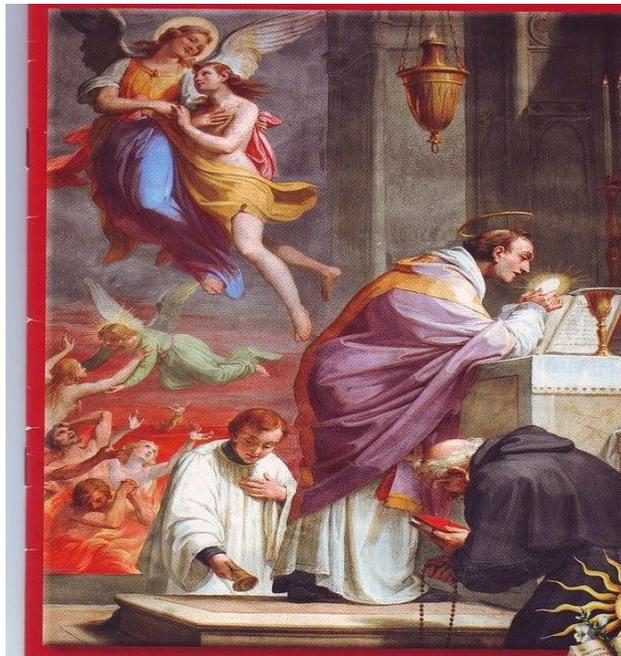
changed, so we certainly can hold every bit as relevant, the words of council and admonition that Saint Paul offers us.

Yet, in spite of the difficulties in our time, it is always possible and even *easy*, to know how we should make the best use of each moment. We can always seek God's will and follow it. We can ask, and we ought to ask ourselves, in every difficulty, in every temptation, in every moral problem, "What is it that God would have us do here and now?" We know the answer to that question almost every time we ask it.

We can make an inquiry if we don't know it in an exceptional case. Acting against the known will of God, is to use the precious time that is given to prepare us for life with God as a means of preparing for eternal death. Follow God's will when it is known is to buy up the time – to be prudent, to be filled with the Spirit and out of this will come joy in the Lord and a resulting spirit of constant thankfulness.

Awaking each day that God gives us with a grateful heart, helps each of us to sanctify the time we are given in this life...and puts us on the right foot in our individual journeys to eternity.

Prayer for the day: Blessed are those that are undefiled in the way: and walk in the law of the Lord. – *Psalm 119*



In the Eucharist lies our eternity

PRAYER FOR THE WEEK: The eyes of all wait upon thee, O Lord. – *Psalm 145*



Feasts, Fasts, and Other Things

October 22nd

The Anglican Martyrs of New Guinea – 1942



The European Theater, in the annals of the Second World War, often takes a greater stage, and present day society can be inclined to view the Pacific theater as almost something secondary. Not so...for in the size of operations alone, the Pacific War, in some ways, dwarfed the European conflict. However, suffering knows no dimensions, so any real comparison is neither right nor fair in any way. Just as the lessons learned from the War in Europe will hopefully prevent any future re-occurrence, so too, must it be in the Pacific. The story of the martyrdom of the Anglicans of New Guinea offers us lessons in perseverance, endurance, and complete trust in the love and protection of Almighty God.

These were Churchmen and Churchwomen who believed they could make a difference by bringing Jesus Christ to one of the most remote regions in the Pacific Ocean the Island of New Guinea. Missions from the Anglican, Roman Catholic and Lutheran Churches began to make inroads with the many tribes that inhabited New Guinea in the early 20th century. Head-hunting and cannibalism were still practiced by the indigenous peoples, when they arrived, and it would be no easy work for the missionaries to introduce Christ to them. Their success was slow but successful. There existed a viable missionary system in New Guinea, when the Second World War began, run by all three Churches who readily cooperated in their efforts. Their mutual love of Jesus Christ and the practical matter of limited supplies

6.

and missionaries was compulsion enough to make for a good working partnership, something that could still serve as an example today.

After the December 7, 1941 attacks by Japanese forces on Hawaii, the Philippines, and other central Asian sites, the impetus of the imperial Army and Navy went on unchecked for several months. Japanese forces, during this time, quickly overwhelmed a large portion of the Pacific and its islands, setting up bases, enslaving native populations, and imprisoning or annihilating any Europeans or Americans in their way. Military or civilian, it didn't matter, as the Japanese were just as obsessed with the notion of racial purity as their Nazi allies were in Europe. The brutalities and atrocities committed by Japanese forces were on easily on par with anything that either Hitler or Stalin did in Europe. Historians today, for some reason, leave this blatant fact out, despite the facts and overwhelming evidence to the contrary.

The advance of the Japanese armed forces throughout Southeast Asia in the latter part of 1941, threatened the peace and security of New Guinea. The capture of the port-city of Rabaul on January 23rd, 1942, brought the danger ever closer, and as the Anglican missionaries were working in the Northeast regions of Papua, it was realized that they would be the first to suffer. The missionaries, in the beginning, resolved to stay with their people, but it became clearly evident that the Japanese showed no mercy to the residents who were associated with these "white missions" as the Japanese called them, so the missionaries departed, not wishing to be the cause of any harm to their flocks. The population of Samari, the commercial and ecclesial center of Papua, some 250 miles east of Port Moresby, was evacuated, and columns of refugees headed for Port Moresby.

The Japanese ground forces advanced swiftly, but for a time the missionaries and their people were able to evade the advancing forces. However, by August of that year, the rapid advance of the Japanese brought many of the missionaries into the battle areas, and this became a time of great anxiety and persecution. Groups of missionaries, with their people, began to get separated in the dense jungle and were soon captured, and the captives were never seen again. Japanese units soon overwhelmed missionary settlements, and if no military value was discerned, the places were burned and the residents scattered, not before the missionaries were executed. The natives who still subscribed to pagan practices sought to ingratiate themselves with their new conquerors and turned in any missionaries or those associated to the Japanese, leaving few places for safety. Those who made it to Port Moresby, were evacuated to Australia along with fleeing British, New Zealanders, Australians and New Guineans.

By the end of 1942, ANZAC (Australian and New Zealand) forces began the long arduous campaign to force the Japanese out of New Guinea. By mid-1943 most of Papua was cleared and back in Allied hands, but it would take the remainder of the war to clear the Northern portion of New Guinea of Japanese. This campaign is little-known except by those involved, but it was vital in preventing a Japanese invasion of Australia and further southern expansion. As the Allies advanced, the Anglican Bishop of New Guinea was close behind, surveying every portion of the re-claimed territory in the hope of finding any survivors. He discovered that some of his missionaries had stayed with their missions, and in just about every case perished with their little flocks. Some of the names and faces in the photo above are of those who were known, but there were also many known only to God.

The Rev. E.C. Rowland in his short narrative; **FAITHFUL UNTO DEATH, *The Story of the New Guinea Martyrs***, leaves us with a very appropriate conclusion to the saga of these faithful Christian witnesses:

"Thus they died, faithful unto death. They who chose to remain with their flocks rather than desert them in their hour of danger. They were martyrs for the Christian Faith. Their deaths were not in vain. Their sacrifice inspired the Papuan Church, and it remained firm. Recovery after the war was rapid because of it. Had they deserted much of the work would have to begin all over again. But they were faithful unto death, and we honor them. Once again, the blood of the Martyrs became the seed of the Church."

7.

Collect of the New Guinea Martyrs

O Almighty God, who didst enable thy missionary and Papuan martyrs in New Guinea, in the day of sore trial and danger, to be faithful to their calling and to glorify thee by their deaths : we humbly beseech thee that, by the witness of these martyrs, thy whole Church may be enriched and strengthened for thy gathering into thy fold of thy children in all lands ; and that we thy servants, following the example of their steadfastness and courage, may labour the more fervently for the coming of thy kingdom, and may so faithfully serve thee here on earth that we may be joined with them hereafter in heaven. Through thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one god, world without end. Amen

To read **FAITHFUL UNTO DEATH** in its entirety, you can view it on the *Project Canterbury* Website .



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

The Meditation

is produced by the Benedictine Community of:
Our Lady of Seven Sorrows Priory
4 Shaw Road
Raymond, Maine 04071

This is a free on-line apostolate of our community to anyone who wishes to receive it.

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You can visit our *website* to view past editions of **The Meditation** at: www.ourladyofsevensorrows.org and go to '*Meditation*' section of the site.

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

Last Public Mass for this year will be held on November 29th

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).



Annual Novena of the Departed November 1st to 10th, 2015



The Faithful Departed

Dear Friends;

November is the month which our Holy Mother Church has set aside for the remembrance and prayers for the departed in a special manner. Praying for the peaceful repose of the departed is a *great spiritual work of mercy* that we, the living can and should do, and it is strongly encouraged as a part of our venerable Catholic tradition. This ancient tradition of remembering the dead continues here at Our Lady of Seven Sorrows Priory in Raymond, Maine. We remember the blessed dead throughout the church year; however, an urgent emphasis is placed on these prayers during this time. All unnecessary work ceases here at the Priory during this nine-day period so we can focus more time for prayer for the blessed departed.

All Saint's Day, November 1st, begins a nine-day period called a **Novena**, a time in which Masses and special prayers are said here at the Priory, on behalf of those departed, who cannot pray for themselves. We remember through prayer, in a particular way, those who have gone before us; our former monks, our families, benefactors, friends, and those known only to Almighty God. You too, can join us in this great work of mercy and charity.

I invite and encourage you, our dear and valued subscribers to our weekly Meditation, to enroll your departed loved ones and friends in this Novena of Masses and prayers, by contacting us here at the Priory. **You can do this via E-mail or by regular post ("snail-mail") with the names you would wish us to remember in Masses and prayer.** If you wish to send along a donation on behalf of your loved ones, it would be greatly appreciated and put to good use in providing supplies for our chapel in the way of altar-breads, Mass-wine, incense, and candles. Please note that a donation is not required in order for you to take part in the *Novena*.

Those whom you have enrolled will be solemnly remembered this November as the Masses and the very ancient and beautiful prayers of our Monastic Liturgy for the dead are offered. What better way than

Through the Holy Sacrifice of the Mass to beg our Lord's mercy and admission of the departed into His presence forever?

No greater honor, privilege, and responsibility can be given to a contemplative monk or nun than for someone to ask of them: "*Please pray for me.*"

- *Fr. Prior Kevin LaMarre, O.S.B.* +

NOVENA MASS followed by Prayers for the Departed: 10:00 a.m. – at the Priory Chapel every day of the Novena



PRIORY KALENDAR

Week of October 18th to October 25th - A.D. 2015

In Trinity-Season

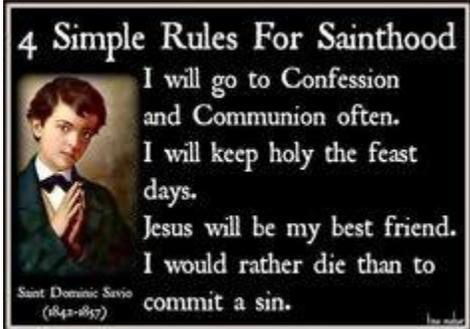
Sunday, October 18th . . . St. Luke; *Ev. & Myr. 1st cent. comm. 20th Sunday After Trinity*
Monday, October 19th . . . St. Frideswide; *Abs, O.S.B. Oxford, England, 8th cent.*
Tuesday, October 20th *Resumption of Trinity XX suggested for this day in daily Mass.*
Wednesday, October 21st . . St. Hilarion, *Ab. 4th cent. Egypt. - comm St. Ursula & Comp. V.V. & M.M. 4th cent.*
Thursday, October 22nd . . . Martyrs of New Guinea - 1942.
Friday, October 23rd . . . *RM –Requiem Mortorum : monthly requiem for the departed.*
Saturday, October 24th . . . St. Raphael - Archangel.
Sunday, October 25th . . . Feast of Christ the King...*comm. Trinity XXI & comm. Sts. Crispin & Crispinian; Myrs. 3rd cent. Gaul.*

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**



11.

Animal & Priory News

We are heading into winter with rising prices and empty coffers so we are humbly asking for your help in feeding the animals that are here to live out their lives. Any amount, large or small will help. We, and you, give these animals a chance at a life where they otherwise would have had none. These handicapped animals cannot be placed and must stay with us. Some can potentially live up to 40 years. Everyone knows someone, so if you cannot help, perhaps you may know an animal lover who would like to . These donations are tax deductible. Thank you and God bless you!



It's pumpkin time!

P A X

