

SUN 10.14.2018

Not available

MON 10.15.2018

## **Surrendering our will to God: a reading from the works of St. Teresa of Jesus. [1](#)**

We can promise easily enough to give up our will to someone else, but when it comes to the test we find it the most difficult thing in the world to do perfectly. But God knows what each of us is able to bear, and when he finds a valiant soul he does not hesitate to accomplish his will in that person.

So I want to warn you and make you understand what God's will is, so that you may realize with whom you are dealing (as the saying goes) and what the good Jesus is offering on your behalf to the Father. I want you to make sure you know what you are giving him when you say, "Your will be done." You are asking that God's will may be done in you; it is this and nothing else you are praying for. You need not be afraid he will give you wealth or pleasures or great honors or any earthly good things; his love for you it is not so weak as that. He sets a far greater value on your gift and desires to reward you generously, giving you his kingdom even in this life. Would you like to see how he treats people who make this petition without reserve? Ask his glorious Son, who made it genuinely and resolutely in the garden. Was not God's will accomplished in him through the trials, the sufferings, the insults and the persecutions he sent him until at last his life was ended on the cross? You see then what God gave to one he loved best of all, and that shows you what his will is. These things are his gifts in this world, and he gives them in proportion to his love for us. To those he loves most he gives more, to those less dear he gives less; his gifts are measured by the courage he sees we have and the love we bear his Majesty. Fervent love can suffer great deal for his sake, while lukewarmness will endure very little. I myself believe that love is the gauge of the crosses, great or small, that we are able to bear.

So if you have this love, think what you are doing. Do not let the promises you make to so great a Lord be no more than empty compliments, but brace yourselves to suffer whatever God wishes. Any other way of surrendering our will to him is like offering someone a precious stone, entreating him to accept it, and then holding onto it when he puts out his hand to take it. Such mockery is not for him who endured so much mockery for us. If for no other reason, it would be wrong to mock him in this way every time we say the Lord's Prayer. Let us give him once and for all the precious stone we have offered him so many times -- for he in fact first gave us the thing we now give back to the Father.

My whole aim in writing this is to encourage us to yield ourselves entirely to our creator, to submit our will to his, and to detach ourselves from created things. Since you understand how important this is I will say no more on the subject, but will explain to you why our good Master wishes us to make this petition. He knows very well how we shall benefit by fulfilling the promise we have made to his eternal Father, for in a very short time we shall find ourselves at our journey's end, drinking at the fountain of living water.

TUES 10.16.18

A Commentary on the Prophecies of Jeremiah by Theodoret of Cyr <sup>1</sup>

These things were fulfilled according to the type in the case of Zerubbabel and Jeshua, the son of Jozadak. However, this prophecy was not altogether fulfilled, for many would rise up against them – not only their neighbors but also later on the Macedonians and finally the Romans. But the prophecy proclaims the everlasting nature of grace. Therefore it is clear that these things were not fulfilled during their lifetimes but during the lifetimes of the apostles, for they alone had the gift of the Holy Spirit ... The Jews shamelessly endeavor to apply this to Zerubbabal. But they need to understand that he was no king – just a popular leader – and he was not called Jozadak. Neither is the meaning of the name appropriate to him, the word meaning “the Lord is our righteousness” or, in the Syriac rendering, “Lord, Make us righteous” – neither of which applies to Zerubbabel. Since, however, he was a type of Christ the Lord and brought back the captives from Babylon to Judah, just as the Lord transferred those enslaved by the devil to truth, anyone applying this to him in the manner of a type would do nothing beyond reason. It is necessary that we understand, however, that it is the Lord Jesus Christ, a descendant of David according to the flesh, who is proclaimed by the prophets as “the righteous dawn,” “the righteous king” and “the Lord of righteousness.”

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<sup>1</sup> Ancient Christian Commentary on Scripture – InterVarsity Press – Downers Grove, IL – 2009 – pg 166

WED 10.17.18

**ON THE NEED TO PERSEVERE IN OUR FAITH**, from a letter to the Ephesians by St Ignatius of Antioch<sup>1</sup>

The last epoch has arrived! Therefore let us exercise restraint and fear lest God's long-suffering should turn to our condemnation. Obviously, we must either fear the gathering storm of anger, or else cherish the present time of grace--one of the two; only let us be found in union with Christ Jesus so as to possess the true life. Apart from him, let nothing fascinate you. In union with him I carry about these chains of mine--spiritual pearls they are! May I be privileged through your prayer--in which I wish I may ever have a share--to wear them when I rise from the dead! Thus I shall be found in the ranks of the Christians of Ephesus, who have ever been of one mind with the Apostles through the power of Jesus Christ...

Make an effort then, to meet more frequently to celebrate God's Eucharist and to offer praise. For, when you meet frequently in the same place, the forces of Satan are overthrown, and his baneful influence is neutralized by the unanimity of your faith. Peace is a precious thing: it puts an end to every war waged by heavenly or earthly enemies.

Nothing of this escapes you; only persevere to the end in your faith in, and your love for, Jesus Christ. Here is the beginning and the end of life: faith is the beginning, "the end is love"; (1 Tim 1:5) and when the two blend perfectly with each other, they are God. Everything else that makes for right living is consequent upon these. No one who professes faith sins; no one who possesses love hates. "The tree is known by its fruit." (Mt 12:33) In like manner, those who profess to belong to Christ will be known as such by their conduct. Certainly, what matters now is not mere profession of faith, but whether one is found to be actuated by it to the end.

It is better to keep silence and be something than to talk and be nothing. Teaching is an excellent thing, provided the speaker practices what he teaches. Now, there is one Teacher who "spoke and it was done." (Ps 32:9) But even what he did silently is worthy of the Father. He who has made the words of Jesus really his own is able also to hear His silence. Thus he will be perfect: he will act through His speech and be understood through His silence. Nothing is hidden from the Lord; no, even our secrets reach him. Let us, then, do all things in the conviction that he dwells in us. Thus we shall be his temples and he will be our God within us. And this is the truth, and it will be made manifest before our eyes. Let us then, love him as he deserves.

**1Ancient Christian Fathers**, Vol I (Newman Press, 1946) pp. 64-66.

THUR 10.18.2018

**A reading about St. Luke the Evangelist, from the book of St. Jerome on ecclesiastical writers. <sup>1</sup>**

Luke, a physician from Antioch, who, as his writings show, was not ignorant of the Greek language, was a follower of the Apostle Paul and his companion on all his travels. he wrote the Gospel of which Paul says: *“We have sent also with him the brother, whose praise is in the Gospel, through all the churches.”* And to the Colossians, *“Luke, the beloved physician, greets you.”* Also to Timothy, *“Only Luke is with me.”*

Likewise, he published another wonderful volume which bears the title *Acts of the Apostles*. Its narratives continue up to the two years spent by Paul at Rome, that is, up to the fourth year of Nero’s reign. From it we learn that the book was composed in that city. Hence we are to relegate the journeys of Paul and Thecla and the complete tale of the lion’s baptism to the apocryphal writings. For how can it be that among all the rest of Paul’s deeds, Luke, the sole companion of the Apostle, should be ignorant of this alone?

Even Tertullian, who lived close to that time, tells us that a certain priest in Asia, an admirer of the Apostle Paul, when charged by John to be the author of the book, confessed that he had done it out of his love for Paul, and he had forthwith fallen dead on the spot. Certain ones suspect that as often as Paul says in his Epistles, *“according to my Gospel,”* he refers to Luke’s work.

That Luke had learned the Gospel not only from Paul, who had not been with our Lord in the flesh, but from the rest of the apostles, he himself declares at the beginning of his book, saying: *“those who were eyewitnesses and ministers of the word have handed them down to us.”* Consequently, he wrote the Gospel as he had heard it, while he composed the Acts of the Apostles according as he had himself seen. He lived eighty-four years, having no wife; he is buried at Constantinople, to which city, in the twentieth year of Constantine’s reign, his bones were transferred from Achaia, together with the remains of the Apostle Andrew.

<sup>1</sup>from *The Lessons of the Temporal Cycle and the Principal feasts of the Sanctoral Cycle According to the Monastic Breviary*, compiled and adapted for the Office of the Brothers of St. Meinrad’s Abbey, St. Meinrad, IN, 1943, pp. 483-484.

FRI 10.19.18

From the spiritual diaries of St John de Brebeuf, priest and martyr <sup>2</sup>

For two days now I have experienced a great desire to be a martyr and to endure all the torments the martyrs suffered.

Jesus, my Lord and Savior, what can I give you in return for all the favors you have conferred on me? I will take from your hand the cup of your sufferings and call on your name. I vow before your eternal Father and the Holy spirit, before your most holy Mother and her most chaste spouse, before the angels, apostles and martyrs, before my blessed fathers Saint Ignatius and Saint Francis Xavier – in truth I vow to you, Jesus my Savior, that as far as I have the strength I will never fail to accept the grace of martyrdom, if some day you in your infinite mercy should offer it to me, your most unworthy servant.

I bind myself in this way so that for the rest of my life I will have neither permission nor freedom to refuse opportunities of dying and shedding my blood for you, unless at a particular juncture I should consider it more suitable for your glory to act otherwise at that time. Further, I bind myself to this so that, on receiving the blow of death, I shall accept it from your hands with the fullest delight and joy of spirit. For this reason, my beloved Jesus, and because of the surging joy which moves me, here and now I offer my body and blood and life. May I die only for you, if you will grant me this grace, since you willingly died for me. Let me so live that you may grant me the gift of such a happy death. In this way, my God and Savior, I will take from your hand the cup of your sufferings and call on your name: Jesus, Jesus, Jesus!

My God, it grieves me greatly that you are not known, that in this savage wilderness all have not been converted to you, that sin has not been driven from it. My God, even if all the brutal tortures which prisoners in this region must endure should fall on me, I offer myself most willingly to them and I alone shall suffer them all.

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<sup>2</sup> The Liturgy of the Hours – vol. IV – Catholic Book Publishing Co – New York – 1975 – p 1503

SAT 10.20.18

From A Homily by St. Cyril of Alexandria <sup>1</sup>

Mary, Mother of God, we salute you. Precious vessel, worthy of the whole world's reverence, you are an ever-shining light, the crown of virginity, the symbol of orthodoxy, an indestructible temple, the place that held him whom no place can contain, mother and virgin. Because of you the holy gospels could say: *Blessed is he who comes in the name of the Lord.*

We salute you, for in your holy womb he, who is beyond all limitation, was confined. Because of you the holy Trinity is glorified and adored; the cross is called precious and is venerated throughout the world; the heavens exult; the angels and archangels make merry; demons are put to flight; the devil, that tempter, is thrust down from heaven; the fallen race of man is taken up on high; all creatures possessed by the madness of idolatry have attained knowledge of the truth; believers receive holy baptism; the oil of gladness is poured out; the Church is established throughout the world; pagans are brought to repentance.

What more is there to say? Because of you the light of the only-begotten Son of God has shone upon those who sat in darkness and in the shadow of death; prophets pronounced the word of God; the apostles preached salvation to the Gentiles; the dead are raised to life, and kings rule by the power of the holy Trinity.

Who can put Mary's high honor into words? She is both mother and virgin. I am overwhelmed by the wonder of this miracle. Of course no one could be prevented from living in the house he had built for himself, yet who would invite mockery by asking his own servant to become his mother?

Behold then the joy of the whole universe. Let the union of God and man in the Son of the Virgin Mary fill us with awe and adoration. Let us fear and worship the undivided Trinity as we sing the praise of the ever-virgin Mary, the holy temple of God, and of God himself, her Son and spotless Bridegroom. To him by glory for ever and ever. Amen.

<sup>1</sup>A Word in Season – vol. 1 – Exordium Books – 1981 – pg 152