

Homily for Third Sunday after Easter, Usus Antiquior  
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1. Collect

- a. O God, Who to those that go astray do show the light of Your truth, that they may return to the path of justice: grant that all who are enrolled in the Christian faith may both spurn all that is hostile to that name and follow after what is fitting to it.
  - i. Deus, qui errántibus, ut in viam possint redíre iustítiae, veritátis tuæ lumen osténdis: da cunctis, qui christiána professióne censéntur, et illa respúere, quæ huic inimíca sunt nómini; et ea, quæ sunt apta, sectári.

2. Epistle I Peter 2:11-19

- a. Refrain from carnal (fleshly desires), which war against the soul
  - i. Disorder of the soul due to Original Sin, must be reordered through ascetical practice (interior life) so as to reflect the proper hierarchy of the word.
    - 1. This is done through obedience and humility
- b. Be you subject therefore to every human creature for God's sake
  - i. In submitting to the will of God and those he has put over us, i.e. all men good and wicked alike,
  - ii. In submission to the order God has established in man and creation we glorify the wisdom and will of God and order ourselves to him and no other
  - iii. No plan B Dan Crenshaw - prudent planning yes, but not living in the second choice

3. Gospel Jn 16:16-22

- a. We have sorrow at suffering and pain that is connected to taking up our cross, because to do so is unpleasant, but the final goal is joy, a joy that leaves nothing desired.
  - i. Woman in labor, joy of her child - has more children

4. Take away - Acedia

- a. Akedia in greek - lack of care, i.e. a lack of care given to one's own spiritual life
  - i. Desoaltions associated with it
    - 1. Temporal - everything seems to take longer
    - 2. Spatial - hemmed in and need to get out or change my routine, because it is, well, routine
- b. 5 principle manifestations
  - i. Interior instability - I need to move, change scenery, I will weven justify this with going to 'serve God' elsewhere, though
    - 1. Remedy - perseverance - physical stability supports stability fo the heart

- a. Rather than doing multiple devotions in different places throughout the day, perhaps I set aside a particular period of time which cannot be changed or moved.
  - ii. Exaggerated Concern for One's Health
    - 1. Naps, snacks, me time, time to unwind, social media, gluttony of food, drink, overt savoring of food and drink,
      - a. Instant gratification - no one will die if they put off one of these things for a short period of time.
    - 2. Perseverance in the task undertaken. This denial puts the passions in their place and forces the individual to rely on God to make it through, an hour or so later, the temptation has passed.
  - iii. Aversion to Manual Labor
    - 1. Labor saving, laziness, procrastination
      - a. Fortitude Dan Crenshaw - plan A vs Plan B
    - 2. Fortitude to follow the schedule or prudently accomplish the task at hand
  - iv. Neglect in observing the rule
    - 1. Fulfilling the minimum due to our station in life
      - a. Catholic school is sufficient, prayed at meal times, punched the clock, a lack of mindfulness of our heavenly end throughout the day
    - 2. Submission to the guides and rules over one's station in life
      - a. Make your children saints - effort
      - b. Be the best engineer you can be and accomplish your work in a timely way
      - c. Love one's enemies - minimum forgiveness and prayer for those who have wronged me, ideal - prayer and fasting for the eternal salvation joyful reception of persecution that you can offer it for their salvation
  - v. General discouragement
    - 1. The soul due to thoughts of sloth that have persisted, has become weak by the miseries of afflicting it (created by the lack of concern for the interior life); fatigue sets in, hope diminishes and plan B becomes the ideal instead of plan A.
- c. Five Remedies
  - i. Tears -
    - 1. acknowledgement that one needs to be saved, and cannot do it alone.
      - a. Little child who needs help
      - b. "I want to be saved, but my thoughts do not let me go." St. Anthony of the Desert
    - 2. Water that falls on hard rock - erosion - soil - life springing up
      - a. Makes the heart sensitive and docile to the Lord
    - 3. Prayer and Work -

- a. “Perseverance is the cure for acedia, along with execution of all tasks with great attention [and fear of God]. Set a measure for yourself in every work and do not let up until you have completed it.” Evagrius
  - b. Greatest of Saints advice is always
    - i. Ora et Labora - Benedict
    - ii. Opus Dei
    - iii. Therese of Lisieux - Little Way - Small works with Great Love of God(prayer)
4. Antirrhetic Method - COntradiction
- a. Confronting the temptation of acedia with scriptural words to the contrary
    - i. “When evil thoughts come into one’s heart, dash them against Christ immediately.” St. Benedict in his Rule
    - ii. “O daughter of Babylon, you devastator! ... Happy shall he be who takes your little ones and dashes them against the rock!” Psalm 137:8-9
      - 1. Babylon is the city of the devil, the rock is Christ. The little ones are wicked thoughts that have just come in, and to dash them is to throw them to Christ immediately.
      - 2. “O God, come to my assistance; O Lord, make haste to help me.” Psalm 69 and the beginning of every hour in the Breviary/Liturgy of the Hours
5. Meditation on Death
- a. “Keep death daily before one’s eyes” St. Benedict in his Rule
    - i. Why am I living here and practicing my faith? To what end is all of this suffering, death, joy and life?
      - 1. This helps to fight against self-love and reliance upon the self - egoism - narcissism
    - ii. The thought of death gives meaning to the passing of time, restores a linear orientation, gives time sense - direction and signification
  - ii. In all things perseverance
    - 1. Plan A and never live for plan B
      - a. Prudently prepare and work in toto for plan A and if for some reason beyond your control it fails, then plan be is the next step.

- i. If you assume failure and look for when you can change to the easier or secondary plan, then you will not push yourself to fulfill the primary plan
2. Our primary plan is to be saints, acedia leads us to say that showing up at mass on Sunday and praying once in a while is sufficient, the minimum. What is the pain after not fulfilling the minimum to call ourselves Catholic and to have a possibility of heaven? It is Hell.