

Jesus † Mary † Joseph
Chapter 22 - Compunction of Heart

Christ:

My child, how can any man abandon himself to the pleasures of this earthly life? Such people do not appreciate the miserable condition of their souls, nor the rapid passing away of this brief experience. They do not stop to think and to look beneath the surface of their daily activities. They laugh when they have many reasons to weep. Happy is he who can overcome the distractions which hinder him from straight thinking.

2. As for you, strive to develop within yourself a genuine compunction of heart. Compunction is a deep and lasting sorrow for your sins. It is not a gloomy or depressing sorrow, but an intelligent admission of your sins and a sincere determination to do something about them. Since compunction comes from a realization of how you have failed so good a God, it brings with it a readiness to accept anything from My Hand.

3. Compunction opens the way to many blessings and precious graces. When compunction fills your souls, the world will lose its magic attraction and will become more distasteful to you. Compunction will help you realize how quickly earthly joys pass away, while eternity goes on forever. You will see clearly that your sins have offended Me. One who has genuine compunction is honest enough to admit his sins, and is truly sorry for them. His sorrow is proved by his sincere efforts to be rid of his faults.

Think:

Compunction is a great grace by which God helps me to face the truth about my sins. It also helps me to prove my sorrow for my faults. By compunction, a man begins to attack his faults and to practice the opposite virtues. I can be sure of my sincere sorrow only when I have begun to do something about my faults. Compunction is a lasting sorrow because it is not an emotion, but rather an intelligent admission of facts. It shows me my faults, God's goodness, and my own need to change for the better. Then it helps me undertake the daily task of abandoning my faults and acquiring the opposite virtues.

Pray:

Lord, I want to live a cheerful life, but I do not want that kind of cheerfulness which refuses to admit the truth. I can admit my sins and still be cheerful, as long as I am doing my best to overcome and make up for these sins. I do not want any gift or talent which might make me proud, or worse in any way. Not everything that is high is holy; nor is every pleasant thing good. Good desires are not always unselfish. You, my Lord, are not always pleased with the things that we prize. It is far better to have compunction than to be able to talk about it. Grant me genuine compunction, so that I may hate my sins and daily fight against them. Amen.

November 18th
Saint Odon (or Eudes) of Cluny, Benedictine, Abbot of Cluny (†942)

On Christmas Eve of the year 877, a pious but childless Christian nobleman of Aquitaine implored Our Lord, by the fecundity of His Holy Mother and His Incarnation, to grant him a son. His prayer was heard; Odon was born, and his grateful father, in a prayer offered him — still an infant in his arms — to Saint Martin of Tours (†400) to be his spiritual son. Odon was later taught by a wise priest, then was placed in the court of the Count of Anjou and that of the Duke of Aquitaine. There he was influenced by the passions which reign in courts, and neglected his prayers to think only of games, hunting, and military pursuits. But God did not abandon him, and he was haunted in his dreams by the dangers of a disordered life. He prayed to the Blessed Virgin and begged Her one Christmas Eve to lead him on the narrow path of sanctity.

He was then sixteen years old, and the next day he fell ill with a sickness which increased and for three years kept him on the verge of death. When his father told him he had consecrated him to Saint Martin, Odon renewed this consecration and promised to enter into his service; suddenly then his headaches left him and he recovered from his illness.

He went to Tours to serve in the church of Saint Martin for a time. But when a hermitage was built nearby he retired there to devote himself to prayer and study, while continuing to visit the tomb of Saint Martin every night. He began to study the Scriptures and abandoned all pagan readings. Later he was inspired to enter the monastery of Baume in the diocese of Besançon, and there he received the habit from Saint Bernon, the abbot, in the year 909. He was charged with the instruction of novices and boarding students. When later he returned home on a visit to his parents, they were so touched by his words that despite their age they renounced the world and entered a monastery. When Odon returned to Baume he was ordained a priest.

When Saint Bernon, who had governed six monasteries, died, three of those were entrusted to Saint Odon; these were Cluny, newly founded in 910, Massay, and Deols. He resided in Cluny, of which he is often titled the Founder, because he organized and enlarged this new house. His reputation attracted a large number of vocations. His special care was for children; at that period the schools had taken refuge in the cathedrals and monasteries. He watched with gentleness over the habits, studies, and repose of these dear children. He personally taught them as well as the monks. The Rule of Saint Benedict, providing for the education of children as well as the formation of monks, was followed zealously. Many alms were given to the poor, without concern for the morrow. The charity of Cluny was so abundant that in one year food was distributed to more than seven thousand indigent persons.

Saint Odon visited Rome three times; there he reformed a monastery, and later in France he submitted several abbeys to the discipline of Cluny. These were organized into a federation under the sole abbot of Cluny, with great unity of statutes and regime. It was said that “from Benevent to the Atlantic Ocean, the most important monasteries of Italy and Gaul rejoiced in being under his commandment.” After celebrating the feast of Saint Martin at Tours in 942, Saint Odon fell ill; and having exhorted all the religious who had

come there to see him and learn how to be regular in their observance, he blessed them and gave up his soul to God. He was buried at Tours in the church of Saint Julian.

Source: Les Petits Bollandistes: Vies des Saints, by Msgr. Paul Guérin (Bloud et Barral: Paris, 1882), Vol. 13.

~*~*~ Today is also the Feast of the Dedication of the Basilicas of Saint Peter and of Saint Paul ~*~*~

Daily Thoughts and Prayers For Our Beloved Dead
Eighteenth Day

Your loved one, whom God has called to Himself, does not cease to cherish you. Purified in Purgatory, made more loving by union with God, he continues to be, with more light and strength, all that he was to you on earth.

Prayer: Our Father. 3 Hail Marys. Glory Be. De Profundis.

Mother of Mercy, thy power is so great that thy Divine Son will refuse thee nothing. Implore Him, therefore, to release from the pains of Purgatory, our parents, friends and benefactors, that they may join the Heavenly Chorus in praising Him and in interceding for us.

Ejaculation: O Mary, make me live in God, with God, and for God. (300 days).

De Profundis (Psalm 129)

- 1 Out of the depths I have cried to Thee, O Lord:
- 2 Lord, hear my voice. Let Thy ears be attentive to the voice of my supplication.
- 3 If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it.
- 4 For with Thee there is merciful forgiveness: and by reason of Thy law, I have waited for Thee, O Lord. My soul hath relied on His Word:
- 5 My soul hath hoped in the Lord.
- 6 From the morning watch even until night, let Israel hope in the Lord.
- 7 Because with the Lord there is mercy: and with Him plentiful redemption.
- 8 And He shall redeem Israel from all his iniquities.

Source: Douay Rheims Bible, Imp. 1899

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