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Chapter 1 : Chapter XXII: Sanctification and Perseverance | Free Online Biblical Library

XVIII. ON THE PERFECTION WHICH IS NECESSARY TO HIM WHO SERVES GOD IN THE SPIRITUAL LIFE
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George Morelli You, therefore, must be perfect, as your heavenly Father is perfect Matthew 5: Some who are called to salvation through the vocation of marriage may consider it inferior to the monastic life. In part this attitude is shaped by descriptions that compare the monastic vocation to angelic life, particularly the abstinence from sexual relations. Departure from "the world" Married or Monastic? Marriage was considered to be a secondary vocation by spiritual writers of both East and West following St. The description arises from the central focus of monastic life: John Chrysostom matured into the great pastor he became, he too recommended monastic over married life. He wrote to his friend Theodore who was contemplating leaving monasticism, " it is no longer possible for thee to observe the right conditions of marriage. For if he who has been attached to a heavenly bridegroom deserts him " [http: After more experience and greater contact with godly people, especially the holy widow Oympias, we see a new recognition in St. In a letter to Oympias about the raising of children St. Never deem it an unnecessary thing that he should be a diligent hearer of the divine Scriptures. Never say, this is the business of monks. Am I making a monk of him? There is no need he should become a monk" i \[http: He wrote, "But you know how to dwell in great and populous cities as if they were uninhabited, spending the whole of your time in quietness and rest, and treading worldly ambitions under foot the perfect training which renders you insensible to any terror at the hands of any one, the power of standing on a rock in the midst of mighty billows of tribulation, and sailing in a calm with a favorable breeze when the sea is raging around you. John continued, "For such is the nature of afflictionâ€™ when it lays hold of a brave and noble soul, this is what it is wont to effect. And as the fire makes the piece of gold, when it is applied to it, of better proof: Harmony with Christ Continued Clearly St. John came to the point of view that whether a person is married or a monastic, both paths can lead to holiness. He wrote, "I shall therefore quote you examples from the saints of the ancient times. How many, who had wives to keep and children to bring up, were inferior in no respect But would you know why it was? It was for his hospitality, for his contempt of riches, for his chastened conduct. For what, tell me, is the duty of a philosopher \\[one committed to Christ\\]? Is it not to despise both riches and glory? Is it not to be above both envy and every other passion? Of all others, the children just about to enter into the world specially need them" \\[http: A practical example Would St. John feel at home in our world years later? Most likely he would â€™ and this does not speak well of us. It does, however, make his teachings all the more relevant. In his letter to Oympias, St. John spoke of the "court," by which he meant the ruling courts of Emperors and Empresses and their legates. We could replace the reference today with government leaders such as legislators or judges, or even business and cultural leaders. Most important, we can still apply the moral imperatives to the relationships we have with others. John wrote, Thus the more distinguished he is in the present life, so much the more he stands in need of this education. If he passes his life in courts, there are many Heathens, and philosophers, and persons puffed up with the glory of this life. It is like a place full of dropsical people. Such in some sort is the court. All are, as it were, puffed up, and in a state of inflammation. There is then every need of much discipline of this sort to those that are to mix in the present world, because such an one has a stronger temptation to sin than the other. And if you have a mind to understand it, he will further be a more useful person even in the world itself. For all will have a reverence for him from these words, when they see him in the fire without being burnt, and not desirous of power. But power he will then obtain, when he least desires it, and will be a still higher object of respect to the king; for it is not possible that such a character should be hid. John gives us a monastic ethos while living in the world â€™ a desert in the city so to speak. Paul, for example, was directed to venture into cities, " Rise and enter the city and you will be told what you are to do" Acts 9: In fact, in early Christianity, the first Churches were home churches, and although not properly a "Eucharistic assembly" Zizioulas, , it certainly is the center\\]\\(http://www.earlychristianwritings.com/text/chrysostom/monasticism.html\\)\]\(http://www.earlychristianwritings.com/text/chrysostom/monasticism.html\)](http://www.earlychristianwritings.com/text/chrysostom/monasticism.html)

of sanctification of a man and woman in blessed married and their children. A prayer that is read for the couple during the wedding service affirms the inherent importance and dignity of Christian parenting. This prayer reveals that the vocation of marriage and parenthood must be Christ-centered and thus marriage and parenting is God-ordained Morelli, , a,b. Marriage and The Domestic Church: John Chrysostom reveal that the ethos of the married and monastic vocations are similar in that both offer opportunities for sanctification, we can look to monasticism for guidelines on how to apply personal discipline in the world. Unknown to many however, is that St. John was asked by married couples how they could apply his teachings if they were not monks. He responded, Some people living carelessly in the world put a question to me: Speak evil of no one. Despise no one and carry no hate. Do not separate yourself from the church assemblies. Show compassion to the needy. Do not cause scandal to anyone. Stay away from the bed of another, and be satisfied with what your own wives can provide you. If you do all this you will not be far from the kingdom of heaven. In the introduction to the book Metropolitan Kallistos pointed out that people do not necessarily ascend the steps in order. The ladder is not to be taken literally; but sets "a standard and model for the whole Church. John Climacus "Of the Ladder" structured his instruction as a ladder that he called the "divine ascent. The pinnacle of the ascent is love. Love is what fills life with meaning because, as the Holy Scriptures teach us, "God is love" 1 John 4: When we strive for love, we strive for God, and we become aware of how God "fills all in all" St. John used the image of a ray of light to describe God. The ray God makes all things, light: One example is child bearing. A man and woman joined in blessed marriage become "one flesh" out of which a new person is created Morelli a,b. This example of creative love continues after the birth of the child. The parents are commissioned to bring the child into "Godliness" as the prayers of the marriage service exhort. This should also extend from the family "the domestic church" to all people to whom they come in contact, thereby fulfilling the commandment of Christ that we should love our neighbor as ourselves. This is accomplished through kenosis self-sacrifice, emptying oneself for the good and welfare of others. Prayer Another primary element is prayer. He told his disciples, "Our Father, who art in heaven " Jesus also told his disciples that, "Whatever you ask in my name, I will do it, that the Father may be glorified in the Son" John Prayer is a critical block in the foundation of the domestic church. Reflect on the words of Christ: Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock" Matthew 7: Prayer holds a family together. Prayer unifies people with God. A daily cycle of prayers can be performed including morning prayer, mealtime prayers, evening prayer, reading of the epistle and gospel of the day, as well as spiritual reading. Of course, all these practices are the "overflow" of sharing in the Eucharistic banquet on Sunday and Feast Days of the local parish. They have their origin to early Christian practice, " they devoted themselves to the breaking of bread and they sold their possessions and goods and distributed them to all, as any had need" Acts 2: Work Work too is an indispensable to creating the domestic church. We at least know about two works of the Holy Trinity. One is the active relationship of love that the three Persons of the Holy Trinity have among themselves. Another is the individual work of each Person of the Trinity " what we call in theological terms the Divine Economy. For example, the Father creates and upholds the creation. The work of the Son is to mediate the Father to the believer, and the believer to the Father " a work accomplished through His divine incarnation. He reveals the Father during his sojourn on earth where he worked as a carpenter in Nazareth c. The domestic church also must be engaged in work. The work of running a household " the cooking, cleaning, study, employment, etc. But love flows forth only where God is, and one must pray to come into the presence of God. John offered invaluable practical counsel, "Pray in all simplicity. The publican and the prodigal son were reconciled to God by a single utterance heartfelt thanksgiving should have first place in our book of prayer. Nevertheless silence must be cultivated. John taught that, "The lover of silence draws close to God.

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Chapter 2 : Buddhist Geeks by Personal Life Media on Apple Podcasts

This work of Aquinas, On the Perfection of the Spiritual Life has not yet been completely translated here (Chapters and 15 are complete). A complete translation was previously published under the title, "The Religious State, the Episcopate and the Priestly Office," but it is out of print.

In lieu of an abstract, here is a brief excerpt of the content: Jeremiah Hackett John M. Oxford University Press, The past sixty-five years have witnessed renewed scholarship on Meister Eckhart. The near completion of the great Stuttgart Edition of the German and Latin works has brought about very reputable interpretations of the sermons and treatises such as are found in the Lectura Eckhardi volumes. The publication of John M. Two thirds of the book does not deal with Eckhart on the will. It is a very helpful introduction to this concept in Aristotle, Augustine, and Aquinas. Still, it has one great virtue: Further, Eckhart was a creative reader of the texts of these three authorities. For most readers, Eckhart has been seen as the defender of the Albertinian Neo-Platonist teaching on the primacy of Intellect. It was specifically the doctrine of the image—the Son as the Image of the Father, the graced human being as united in distinction with God that caused theological difficulties for Eckhart. He presents a brief but comprehensive treatment of this topic together with a good example. This is a rich chapter, and it is closely connected with the Aristotelianism in Eckhart. Chapter 4 deals with Aquinas on Happiness and Will. This chapter deals with final perfection in the vision of God. Eckhart is interested in metaphysics as a guide to the moral life. Or one might call it an ontologization of ethics. Taken in itself, the human being apart from God is a mere Nothing. Connolly provides a deft account of two kinds of virtue and two kinds of graced existence in Eckhart. The matter can be put simply: The creature as creature is naked and a nothing; graced by God, detached from creaturely things, including ideas, the creature is united directly with the Godhead. There is a role for the virtues in Eckhart, but it is a preparatory one. The neat natural-supernatural distinction among the virtues as one finds in Aquinas is absent in Eckhart. Virtuous activity is no replacement for detachment. The doctrine of the Transcendentals is fundamental in Eckhart. For Eckhart the ground and being of God, by grace, is the ground and being of the soul. But the entire soul, especially

life of st. vincent ferrer. xviii. on the perfection which is necessary to him who serves god in the spiritual life xix. instructions on various subjects

October October 1 What a sad thing it is to see that most people never even bother to think about the reason for their existence, but live as if they believe themselves created only to build houses, plant trees, cultivate the garden, pile up wealth or do frivolous things. Consider your own past life. Say, "Lord, what was I thinking of when I was not thinking of You? Whom did I love when I was not loving You? I should have fed upon the truth, but I glutted myself with vanity and served the world instead of serving the truth. When he had a discussion with Protestants, he silently exorcized the demon that possessed them and invoked their guardian angels. When he was absent from his diocese, he entrusted it in a special way to the care of its guardian angel, and never forgot to greet the angels in various kingdoms, provinces and parishes which he visited. Even in his writings it can be seen how he recommended to his clients devotion to their angel. This will be doubly shameful for those to whom God has granted a long life. Soldiers who train before they go into battle always do better than those who go rushing around looking for their arms just before the battle begins. It is a good thing to leave this world little by little, withdrawing our love for creatures bit by bit. Trees which are bent over by the wind cannot be transplanted elsewhere because they have left their roots in the ground; so we creatures who are to be transplanted to the land of the living must little by little detach our affections from this world. Now to kiss the Savior is to obey Him, keep His commandments, do His will and follow His desires; in brief, to embrace Him with tender obedience and fidelity. Therefore, whenever we receive any spiritual consolation, on that very day we must be more diligent in doing good and humbling ourselves. With the same love with which God loves us. We must draw this love from the heart of the Eternal Father, so that it will be pure, firm, solid, constant and unchanging. In this way, even if something should happen that displeases us, our love will not grow less. I have tripped but now I must walk slowly, watching my steps. He speaks of his sufferings in a natural, pure and sincere way, without grumbling or exaggerating them. When you are sick, offer up all your grief, pain and weakness in a service to Our Lord, and beseech Him to join them to the torments He suffered for you. Desire to get well so that you may serve Him, but do not refuse to suffer so that you may obey Him and prepare for death, if that is His will, in order to praise Him and be happy with Him forever. A heart without preferences is equally ready for anything and everything, since it has no object for its will except the will of God. It does not place its love in the things God wills but in the will of God. How desirable is eternity, and how happy are those who long for it! Therefore, hold on tightly to the merciful hand of God, because He wants to take us all with Him. Let us be loving and humble of heart toward all, but particularly those closest to us; let us walk together in peace, supporting one another, without giving way in time of trials, and never losing heart. God will never abandon us unless we abandon Him first; therefore, let us hold His hand ever so tightly. When we love many things at the same time, the love we have for each is weak and very imperfect. So long as we live in this valley of tears, our capacity to love is very limited; therefore, we must not dissipate our love by spreading it over many objects, but keep it reserved for loving the supreme goodness of God. If we reflect on how we behaved when God was not with us, we will easily understand that what we do when He is with us is not the result of our own efforts. We will certainly be happy with what we have done, but we will give the glory to God. Certainly, if we place all our confidence in Divine Goodness, the Lord will not fail to grant whatever is necessary to persevere in His service. If you do this you will be very happy, because God will live in the center of your heart, which will remain totally at peace. If, however, it happens that you fail in this matter, do not lose heart, but immediately step back into line, just as if you had never fallen. Resolve to give Him, if He wants it, all that you hold most dear—those nearest to you, your eyes and even your life, because your heart must be prepared for all such sacrifices. However, as long as Divine Providence does not send you such great piercing afflictions, bear patiently the slight injuries, the little inconveniences, sickness, the

unwarranted demands of relatives - in short, all such little trials which, when they are accepted and embraced with love, are highly pleasing to the good God and are a means of storing up vast spiritual riches if only you use them well. Now, devotion is true spiritual sugar, for it removes bitterness from mortification and anything harmful from our consolations. It takes away discontent from the poor, care from the rich, grief from the oppressed, pride from the exalted, melancholy from the solitary, and dissipation from those who live in society. With equal benefit it serves as fire in winter and dew in summer, it fills us with a marvelous sweetness. Put up with all your defects. Being a good servant of God does not consist in living in the midst of consolations and delights, without any dislike or repugnance for the good. If that were the case, neither Saint Catherine of Siena nor others would have served the Lord worthily! To be a good servant of God means to have a great love for your neighbor; to have an inviolable resolution to follow the Divine Will; to have a deep humility and simplicity in trusting God and in being able to rise from your falls. It means having patience with yourself in your daily failings and peacefully tolerating your neighbor with all his or her imperfections. Such as my love has been for you, so must your love be for each other. The Lord always put others before Himself and still continues to do that, making Himself our food every time we receive Him in the Blessed Sacrament. In like manner He wants us to love others and even to prefer our neighbor to ourselves. *Spiritual Treatises IV; O.* Such times afford the opportunity of mortifying our self-love, loving our abjection and indeed our own crucifixion. How else can we prove our love if not by accepting these bitter and sorrowful happenings? How often have I referred to the stripping of ourselves, to be re clothed with Jesus Christ crucified? Then and only then will God dwell in our hearts. These judgments of God are incomprehensible. We cannot know or plumb His motives. The inscrutable ways in which God brings us to perfection cannot be discerned or recognized by His creatures. Who can penetrate the meaning, the understanding or the purpose of God? Who has ever gone to Him and rendered any service to Him? All of us should remain willingly in the ship in which we find ourselves, and so cross from this life into the next. True, often we have not been put there by the hand of God, but by man. Now, however, God wants us to remain there, and out of love for Him we should stay there willingly. Where our election is to a minor state, our submission to the Divine Will should be greater. Say often with all your heart, "Yes, my God, I want to be where I am because it has pleased You that this is so. Consider whether you have command of your heart or whether it has slipped into some disorderly passion of love, hatred, envy, covetousness, fear, uneasiness or joy. If you have gone astray, quietly bring your soul back to the presence of God, subjecting all your affections and desires to the obedience and direction of His Divine Will. Just as men who are afraid of losing a precious pearl hold it firmly in their hands, so we must keep a close watch on the precious pearl of our soul. They never lack anything conducive to a devout life. According to their condition, they thus advance in holiness. Now, if we do not resist grace, God will also supply us with opportune inspirations to live, to work and to progress in the spiritual life. We should practice it with our neighbor, but we should practice it still more with ourselves. Those who aspire to pure love of God have not as much need to practice patience with others as with themselves. To acquire perfection, one must not look for temptations but simply tolerate them with patience; humility is reinforced with this tolerance. We must face the truth: Who would not put up with him? Who would not tolerate his imperfections? Who would consider him crude or troublesome? But our neighbor is precisely there, in the sacred breast of the Savior, so worthy of being loved that the Divine Lover died for love for him. Then you must do so with greatest respect and esteem. This point is of such great importance for the perfection of our souls that I would willingly write these words with my blood. Should we not show our love for God? Jesus suffered so much for us amid repugnance and adversions! Should we not do the same in similar circumstances? It is necessary that the thorns of difficulties pierce our brain and the lance of contradictions pass through our hearts. We must also drink the gall and gulp down the vinegar, and chew upon absinth and the hemlock because He wants us to do so. It means to love Him with the totality of our love, loving other things little in comparison. So when our heart in meditation prepares itself to do all it can in the service of God, it works marvels and raises our actions to a degree of uncommon perfection. It is determined to serve the Lord and honor Him, to help our neighbor, to

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mortify our internal and external feelings and carry out other good resolutions. Now all this perfection, even though it is not in proportion to the greatness of God, is greater than the world and all human forces and exterior actions. Let us renounce such misguided liberty and subject our free will forever to the rule of heavenly love. If our souls should ever will to use their liberty against our resolutions to serve God eternally and without reserve, let us generously sacrifice this free will and make it die to itself so that it may live in God! So, too, with our souls: Bear in mind what I am about to tell you: Our imperfections will accompany us to the grave. We cannot walk without touching the ground; and if it true that we must not go to sleep or sit down and do nothing, it is also true that we must not try to fly without wings. Text taken from the book:

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Chapter 4 : Catholic Treasury | Abandonment to Divine Providence

So critically important is the virtue of humility in the spiritual life that without it, the other virtues cannot even be acquired, much less can they grow and flourish. Like charity, humility principally concerns love of God, and secondarily concerns love of our neighbor for God's sake.

She was an unassuming figure: Copenhagen in the s and s had crooked streets where carriages rarely went. Kierkegaard loved to walk them. In , Kierkegaard wrote, "I had real Christian satisfaction in the thought that, if there were no other, there was definitely one man in Copenhagen whom every poor person could freely accost and converse with on the street; that, if there were no other, there was one man who, whatever the society he most commonly frequented, did not shun contact with the poor, but greeted every maidservant he was acquainted with, every manservant, every common laborer. At the other end was the Royal Theatre where Fru Heiberg performed. He is said to have believed that his personal sins, perhaps indiscretions such as cursing the name of God in his youth [26] or impregnating Ane out of wedlock, necessitated this punishment. Though five of his seven children died before he did, both Kierkegaard and his brother Peter Christian Kierkegaard outlived him. And by the same token that no one who truly believed in the forgiveness of sin would live their own life as an objection against the existence of forgiveness. This fear of not finding forgiveness is devastating. Hold not our sins up against us but hold us up against our sins so that the thought of You when it wakens in our soul, and each time it wakens, should not remind us of what we have committed but of what You did forgive, not of how we went astray but of how You did save us! He went on to study theology at the University of Copenhagen. He was then twenty-three years old; he had something quite irregular in his entire form and had a strange coiffure. His hair rose almost six inches above his forehead into a tousled crest that gave him a strange, bewildered look. Ane died on 31 July , age 66, possibly from typhus. On 11 August, Kierkegaard wrote: I so deeply desired that he might have lived a few years more Right now I feel there is only one person E. Boesen with whom I can really talk about him. Lund was a good friend of Georg Brandes and Julius Lange. At lunch one day I overturned a salt-shaker. Passionate as he was and intense as he easily could become, he began to scold so severely that he even said that I was a prodigal and things like that. Then I made an objection, reminding him of an old episode in the family when my sister Nicoline had dropped a very expensive tureen and Father had not said a word but pretended it was nothing at all. Well, you see, it was such an expensive thing that no scolding was needed; she realized quite well that it was wrong, but precisely when it is a trifle there must be a scolding. The first English edition of the journals was edited by Alexander Dru in His question was whether or not one can have a spiritual confidant. He wrote the following in his Concluding Postscript: If such a relation is assumed, it actually means that the party has ceased to be spirit. The following passage, from 1 August , is perhaps his most oft-quoted aphorism and a key quote for existentialist studies: What matters is to find a purpose, to see what it really is that God wills that I shall do; the crucial thing is to find a truth which is truth for me, to find the idea for which I am willing to live and die. Not until a man has inwardly understood himself and then sees the course he is to take does his life gain peace and meaning; only then is he free of that irksome, sinister traveling companion "that irony of life, which manifests itself in the sphere of knowledge and invites true knowing to begin with a not-knowing Socrates just as God created the world from nothing. But in the waters of morality it is especially at home to those who still have not entered the tradewinds of virtue. Here it tumbles a person about in a horrible way, for a time lets him feel happy and content in his resolve to go ahead along the right path, then hurls him into the abyss of despair. Often it lulls a man to sleep with the thought, "After all, things cannot be otherwise," only to awaken him suddenly to a rigorous interrogation. Frequently it seems to let a veil of forgetfulness fall over the past, only to make every single trifle appear in a strong light again. Often when a person has concentrated on something, a minor external circumstance arises which destroys everything. As in the case of a man who, weary of life, is about to throw himself into the Thames and at the crucial moment is halted by the sting of a mosquito.

Frequently a person feels his very best when the illness is the worst, as in tuberculosis. In vain he tries to resist it but he has not sufficient strength, and it is no help to him that he has gone through the same thing many times; the kind of practice acquired in this way does not apply here. Abrupt changes in thought, repetitive writing, and unusual turns of phrase are some among the many tactics he used to throw readers off track. Consequently, there are many varying interpretations of his journals. Kierkegaard did not doubt the importance his journals would have in the future. In December , he wrote: Kierkegaard and Olsen met on 8 May and were instantly attracted to each other, but sometime around 11 August he had second thoughts. In his journals, Kierkegaard wrote idealistically about his love for her: You, sovereign queen of my heart, Regina, hidden in the deepest secrecy of my breast, in the fullness of my life-idea, there where it is just as far to heaven as to hell—unknown divinity! O, can I really believe the poets when they say that the first time one sees the beloved object he thinks he has seen her long before, that love like all knowledge is recollection, that love in the single individual also has its prophecies, its types, its myths, its Old Testament. Everywhere, in the face of every girl, I see features of your beauty He soon felt disillusioned about his prospects. He broke off the engagement on 11 August , though it is generally believed that the two were deeply in love. In his journals, Kierkegaard mentions his belief that his "melancholy" made him unsuitable for marriage, but his precise motive for ending the engagement remains unclear. The university panel considered it noteworthy and thoughtful, but too informal and witty for a serious academic thesis. Kierkegaard employed the same technique as a way to provide examples of indirect communication. In writing under various pseudonyms to express sometimes contradictory positions, Kierkegaard is sometimes criticized for playing with various viewpoints without ever committing to one in particular. He has been described by those opposing his writings as indeterminate in his standpoint as a writer, though he himself has testified to all his work deriving from a service to Christianity. *De omnibus dubitandum est* Latin: The book is basically an argument about faith and marriage with a short discourse at the end telling them they should stop arguing. *Eremita* thinks "B", a judge, makes the most sense. Kierkegaard stressed the "how" of Christianity as well as the "how" of book reading in his works rather than the "what". Swenson first translated the works in the s and titled them the *Edifying Discourses*; however, in , Howard V. Hong translated the works again but called them the *Upbuilding Discourses*. The discourse or conversation should be "upbuilding", which means one would build up the other person, or oneself, rather than tear down in order to build up. *Fear and Trembling* was published under the pseudonym *Johannes de Silentio*. He tries to see if the new science of psychology can help him understand himself. *Constantin Constantius*, who is the pseudonymous author of that book, is the psychologist. At the same time, he published *Three Upbuilding Discourses*, under his own name, which dealt specifically with how love can be used to hide things from yourself or others. Kierkegaard questioned whether an individual can know if something is a good gift from God or not and concludes by saying, "it does not depend, then, merely upon what one sees, but what one sees depends upon how one sees; all observation is not just a receiving, a discovering, but also a bringing forth, and insofar as it is that, how the observer himself is constituted is indeed decisive. Theologians, philosophers and historians were all engaged in debating about the existence of God. This is direct communication and Kierkegaard thinks this might be useful for theologians, philosophers, and historians associations but not at all useful for the "single individual" who is interested in becoming a Christian. Kierkegaard always wrote for "that single individual whom I with joy and gratitude call my reader" [83] The single individual must put what is understood to use or it will be lost. Reflection can take an individual only so far before the imagination begins to change the whole content of what was being thought about. Love is won by being exercised just as much as faith and patience are. He also wrote several more pseudonymous books in He used indirect communication in the first book and direct communication in the rest of them. His love for Regine was a disaster but it helped him because of his point of view. Then he turns from logic to ethics and finds that Hegelian philosophy is negative [90] [91] rather than positive. He always stressed deliberation and choice in his writings and wrote against comparison. To be clothed, then, means to be a human being—and therefore to be well clothed. Worldly worry is preoccupied with clothes and

dissimilarity of clothes. Should not the invitation to learn from the lilies be welcome to everyone just as the reminder is useful to him! Alas, those great, uplifting, simple thoughts, those first thoughts, are more and more forgotten, perhaps entirely forgotten in the weekday and worldly life of comparisons. The one human being compares himself with others, the one generation compares itself with the other, and thus the heaped up pile of comparisons overwhelms a person. As the ingenuity and busyness increase, there come to be more and more in each generation who slavishly work a whole lifetime far down in the low underground regions of comparisons. Indeed, just as miners never see the light of day, so these unhappy people never come to see the light: And up there in the higher regions of comparison, smiling vanity plays its false game and deceives the happy ones so that they receive no impression from those lofty, simple thoughts, those first thoughts. His sales were meager and he had no publicist or editor. He was writing in the dark, so to speak. Upon returning he published his Discourses of 1744 in one volume, Eighteen Upbuilding Discourses, 29 May and finished the first part of his authorship with Concluding Unscientific Postscript to the Philosophical Fragments which was a rewrite of Philosophical Fragments as well as an explanation of the first part of his authorship. In he further explained himself in his Journal. The task has occupied me totally, for it has occupied me religiously; I have understood the completion of this authorship as my duty, as a responsibility resting upon me. You can keep the secret to yourself also when you profess your faith with bold confidence, and when you lie weak on your sickbed and cannot move a limb when you cannot even move your tongue, you can still have the secret within you. But the originality of faith is related in turn to the originality of Christianity. Works of Love, , Hong p. He defined this as a "special type of religious conflict the Germans call *Anfechtung*" contesting or disputing. It should help the single individual to make a leap of faith , the faith that God is love and has a task for that very same single individual. The contradiction does not consist in his being different from everyone else but the contradiction is that he, with all his inwardness hidden within him, with this pregnancy of suffering and benediction in his inner being, looks just like all the others-and inwardness is indeed hidden simply by his looking exactly like others. Honor and praise be to the eternal: You are indistinguishable from anyone else among those whom you might wish to resemble, those who in the decision are with the good-they are all clothed alike, girdled about the loins with truth, clad in the armor of righteousness, wearing the helmet of salvation! But if the consciousness of guilt is the beginning, then the beginning of doubt is rendered impossible, and then the joy is that there is always a task. The joy, then, is that it is eternally certain that God is love; more specifically understood, the joy is that there is always a task.

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Chapter 5 : Logos (Christianity) - Wikipedia

page 1 of the way of salvation and of perfection (meditations, pious reflections, spiritual treatises) by st. alphonus de liguori, doctor of the church.

Sanctification and Perseverance The doctrine of justification naturally leads on to that of sanctification. The state of justification calls for a life of sanctification, consecrated to the service of God. Nature and Characteristics of Sanctification Sanctification may be defined as that gracious and continuous operation of the Holy Spirit by which, He purifies the sinner, renews his whole nature in the image of God, and enables him to perform good works. It differs from justification in that it takes place in the inner life of man, is not a legal but a recreative act, is usually a lengthy process, and never reaches perfection in this life. While it is very decidedly a supernatural work of God, the believer can and should co-operate in it by a diligent use of the means which God has placed at his disposal, II Cor. Sanctification does not consist in a mere drawing out of what is already given in regeneration, but serves to strengthen, to increase, and to fortify the new life. It consists of two parts: While it takes place in the heart of man, it naturally affects the whole life, Rom. The change in the inner man is bound to carry with it a change in the outer life. That man must co-operate in the work of sanctification follows from the repeated warnings against evils and temptations, Rom. The Imperfect Character of Sanctification in This Life While sanctification affects every part of man, yet the spiritual development of believers remains imperfect in this life. They must contend with sin as long as they live, I Kings 8: Their lives are characterized by a constant warfare between the flesh and the spirit, and even the best of them are still confessing sin, Job 9: This truth is denied by the so-called Perfectionists, who maintain that man can reach perfection in this life. They appeal to the fact that the Bible commands believers to be perfect, Matt. But the fact that we must strive for perfection does not prove that some are already perfect. Noah, Job, and Asa are called perfect, but history clearly proves that they were not without sin. And John evidently means either that the new man does not sin, or that believers do not live in sin. He himself says that, if we say that we have no sin, we deceive ourselves, and the truth is not in us. Sanctification and Good Works Sanctification naturally leads to a life of good works. These may be called the fruits of sanctification. Good works are not perfect works, but works that spring from the principle of love to God or faith in Him, Matt. Only they who are regenerated by the Spirit of God can perform such good works. This does not mean, however, that the unregenerate cannot do good in any sense of the word. In virtue of the common grace of God they can perform works that are in external conformity to the law and serve a laudable purpose; but their works are always radically defective, because they are divorced from the spiritual root of love to God, represent no real inner obedience to the law of God, and do not aim at the glory of God. In opposition to the Roman Catholics it should be maintained that the good works of believers are not meritorious, Luke As a matter of fact, however, the perseverance referred to is less an activity of believers than a work of God, in which believers must participate. Perseverance may be defined as that continuous operation of the Holy Spirit in the believer, by which the work of divine grace that is begun in the heart, is continued and brought to completion. This doctrine is clearly taught in Scripture, John And it is only when we believe in this perseverance of God that we can in this life attain to the assurance of salvation, Heb. Outside of Reformed circles this doctrine finds no favor. It is said to be contradicted by Scripture, which warns against apostasy, Heb. Such warnings and exhortations would seem to assume the possibility of falling away, and such cases would seem to prove it completely. But as a matter of fact the warnings and exhortations prove only that God works mediately and wants man to co-operate in the work of perseverance: Sanctification as a work of God: The mortification of the old man: The quickening of the new man: Sanctification incomplete in this life: The nature of good works: Behold, to obey is better than sacrifice, and to hearken than the fat of rams. Perseverance of the saints: Can you infer anything from the following passages as to the time of complete sanctification? What parts of man does sanctification affect according to Jer. What is sanctification, and how does it differ from justification? Is

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it a work of God or of man? Of what two parts does sanctification consists? What proof is there that it is incomplete in this life? Who deny this and on what ground? How can you answer them? What are good works in the strict sense of the word? In how far can the unregenerate perform good works? Are good works meritorious or not? Are we not taught that they are rewarded? In what sense are good works necessary? What is meant by the perseverance of the saints? How can this doctrine be proved?

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Chapter 6 : John Wesley (Boston Collaborative Encyclopedia of Western Theology)

"The supreme perfection of man in this life is to be so united to God that all his soul with all its faculties and powers are so gathered into the Lord God that he becomes one spirit with him, and remembers nothing except God, is aware of and recognises nothing but God, but with all his desires unified by the joy of love, he rests contentedly in the enjoyment of his Maker alone."

The Biblical idea of renewal and eschatological theodicy A. The Biblical form of immortality is not merely the survival of the soul, but life of the whole man in body and soul. But I reply, we have immortality at the very commencement for man, as he came from the hands of his Creator, was made for immortal life. Man in Eden was immortal. He was intended to live, not to die Such is the Christian hope, and such, Even the latest Babylonian and Assyrian records reveal nothing of a resurrection of the flesh, a doctrine so clearly set forth in Daniel and Isaiah Thus the matrix of the Biblical theology of life is already cast in the created constitution of man and the hope of a heavenly and gracious redemption from sin and death. There is a straight line from Eden and the Fall to the appearance of the last Adam and His redemptive work. Redemption-life must include the historic, space-time death, resurrection and Second Advent of Christ, as well as the impartation of benefits to sinful men in individual renewal and resurrection. The death and resurrection of Jesus Christ as the basis of redemption-life. For the present purpose it is convenient to refer to the inspired philosophy of history given in Hebrews 2. To that end, the majestic Son of God, crowned with glory and honor, tasted death for every man. Through death and the inseparable resurrection, He brought to nought him who had the power of death, and delivered those held in bondage. The palingenesia of the individual 1. Life as connected with regeneration. The death which is its opposite is a death in trespasses and sins. The Holy Spirit imparts life in the new birth John 3 ; 1 Cor He will also make alive our mortal bodies Rom 8: His work in the new birth admits one to the kingdom and His work in the resurrection and transformation of the living 1 Cor The two stadia of the kingdom correspond to the two stadia of life. They run parallel, and one is involved in the other. This kingdom relationship in life through the Spirit is also a relationship to the new covenant or promise Gal 4: The two stadia of life or the kingdom may also be thought of as present heirship because we are sons Gal 3: The transition from death to life in the Pauline epistles. The Pauline epistles show a special interest in the analysis of the transition from death to life in the individual experience. The elect are called and justified, and with logical certainty, will be glorified. Before faith came, Paul was under the curse and penalty of the law, being shut up unto faith as the only hope for a man in his helplessness and guilt. There are striking parallels to these details of Galatians 3 , in Romans 7 , if Romans 7 is read as the experience of a man under conviction, keenly recognizing the holiness of the law, and yet finding himself in bondage and without the liberating power of the Spirit of life. The whole concept seems to be drawn from the vivid application of the imagery of the access to the Tabernacle set forth in classical fullness in Hebrews First and Second Thessalonians lay emphasis on election, issuing in effectual calling, compactly stated in 2 Thessalonians 2: Palingenesia in the NT. This last-mentioned passage introduces the striking word, palingenesia, which is the organizing principle of the entire concept of redemption-life. The word occurs only here and at Matthew Each of these occurrences serves as an organizing center for the two stages of the restoration of life. In the Titus context 3: In the Matthew passage, the word refers to the time of resurrection and release of the creation from its groaning and will be further discussed below. If in Titus 3: Warfield, Biblical Doctrines, p. Johannine testimony to the transition from death to life. Johannine passages speak equally clearly of this momentous transition from death to life. Many of the personal confrontations of Christ with inquirers in the gospel of John portray vividly the immediate circumstances of the impartation of faith and life, and this moment is actually the climax or turning point of the story. In other instances the faith and assurance of believers are dramatically increased: The manifestation of life in good works. After the initial impartation of life and faith, the life and conduct of the believer come under close scrutiny in the Bible. It is constantly assumed that effectual calling will issue in

good works. This intense ethical concern with practical holiness and heart-conformity to the law of God is never blurred. The normal transition in the Pauline epistles is from a statement of doctrine to the ethical application and exhortation: The contrast of the works of the flesh and the fruit of the Spirit is clear in Galatians 5. This triumph is actualized by the Spirit Gal 5: The standard of ethical conduct is the law of God Gal 5: The liberating power of the Spirit operates so that the righteousness of the law may be fulfilled in those who walk according to the Spirit Rom 8: The present ethical manifestations of life by the enablement of the Spirit are constantly oriented toward a goal of perfection. The present progress and the consummation are thus expressed by Paul: Entire sanctification and perfection in holiness are eagerly anticipated at the Parousia of Christ 1 Thess 5: The ethical nature of the new life. The life imparted to man dead in trespasses and sins is ethical and holy in every sense. Death came because man had corrupted the holy character God had given. For the spirit of holiness to make His abode with men and lead them supernaturally to the triumphant issue envisioned in the Scripture, it was necessary that the Lamb of God should take away the sin of the world. The awesome spectacle of the Son of God bearing the sins of men surely shows that holiness is not compromised when God forgives the sinner. The blood of Christ purges the conscience from dead works and gives peace. The life thus righteously purchased and bestowed by the Holy Spirit manifests itself in a conflict with sin and a striving for holiness without which no man shall see the Lord Heb The resurrection is anticipated esp. Heaven is not simply eternal existence, but there will appear a shining perfection of all God intended man to be: The palingenesia of the individual in the OT. The question of the spiritual state and privileges of believers before the cross has been widely discussed. This statement represents the understanding of Bible-believing people. The principal point gained here is that a new birth is admittedly characteristic of the redeemed of all ages. Discussion may continue concerning the content of the faith of believers before the cross, their spiritual privileges, and the fullness of their relation to the Holy Spirit. If it be conceded that all believers are born anew, it prob. Paul finds the blessedness of justification in the experience of Abraham and David Rom 4 , quoting Gen Having reinforced the call to holiness of life 2 Cor 6: The OT has its own terminology for the renewal of the heart. Circumcision of the heart is required in Deuteronomy It is noteworthy in this latter passage that Jeremiah is rebuking his generation Heb 8: The implication is that Jeremiah was teaching and exhorting his self-righteous and rebellious generation. The rebuke lay in the fact that there would be a day in a glorious future when all would know the Lord, and the work of teaching and exhorting would no longer be necessary. The simple exegesis of the following vv. Hence the principal concern of the Biblical thought with eschatology and esp. The weightiest argument for the fullness of a supernatural renewal in OT believers is drawn from the efficacy of the cross of Christ. Whatever blessings of the goodness of God a sinful race has experienced, must come because of the cross of Christ. Because it is the one sacrifice which actually atones for sin, it is absolutely unique: If we grant that men in all ages have received countless blessings because of the one act of grace on Calvary, there is no reason why the Holy Spirit, because of the certainty that the atonement would be made, could not have applied its benefits in all ages from the beginning. The palingenesia of creation at the resurrection and the age to come 1. Life in the intermediate state. Although spiritual life is imparted to men in this life, physical death still comes. The Bible has its adequate assurance for the believer: The swift tableau which John gives of the souls beneath the altar Rev 6: Life as related to resurrection. Through resurrection or instantaneous transformation of the living at the Parousia 1 Cor Nor do they really solve the problem of death, the radical and unnatural rending apart of soul and body. The palingenesia, then, of the individual issues in the resurrection. At this point in the analysis, Romans 8: Paul here logically connects with the resurrection of believers the deliverance of the creation itself. Since man is connected with the creation through his physical body, it is appropriate that when the body is made immortal, the creation should be raised to share the same glory and liberty, and itself experience a palingenesia. The use of the word palingenesia in Matthew It is a time when the Son of man shall sit on the throne of His glory. This statement taken with Matthew His present session as contemplated in Psalm is a continuation or resumption of His sovereign rule.

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Chapter 7 : Christian anarchism - Wikiquote

Love is what fills life with meaning because, as the Holy Scriptures teach us, "God is love" (1 John). When we strive for love, we strive for God, and we become aware of how God "fills all in all".

Gives instruction how the soul is to behave with respect to the apprehensions of these two faculties, that it may come to union with God, according to the two faculties aforementioned, in perfect hope and charity. Of the delectable spiritual good things which can be distinctly apprehended by the will. Describes the kinds of these. We can reduce all the kinds of good which can distinctly cause joy to the will to four: Of these we shall speak in turn, each in its order; and first, of the motive kind -- namely, images and portraits of saints, oratories and ceremonies. As touching images and portraits, there may be much vanity and vain rejoicing in these. For, though they are most important for Divine worship and most necessary to move the will to devotion, as is shown by the approval given to them and the use made of them by our Mother Church for which reason it is always well that we should employ them, in order to awaken our lukewarmness, there are many persons who rejoice rather in the painting and decoration of them than in what they represent. The use of images has been ordained by the Church for two principal ends -- namely, that we may reverence the saints in them, and that the will may be moved and devotion to the saints awakened by them. When they serve this purpose they are beneficial and the use of them is necessary; and therefore we must choose those that are most true and lifelike, and that most move the will to devotion, and our eyes must ever be fixed upon this motive rather than upon the value and cunning of their workmanship and decoration. For, as I say, there are some who pay more attention to the cunning with which an image is made, and to its value, than to what it represents; and that interior devotion which they ought to direct spiritually to the saint whom they see not, forgetting the image at once, since it serves only as a motive, they squander upon the cunning and the decoration of its outward workmanship. In this way sense is pleased and delighted, and the love and rejoicing of the will remain there. This is a complete hindrance to true spirituality, which demands annihilation of the affections as to all particular things. This will become quite clear from the detestable custom which certain persons observe with regard to images in these our days. Holding not in abhorrence the vain trappings of the world, they adorn images with the garments which from time to time vain persons invent in order to satisfy their own pleasures and vanities. So they clothe images with garments reprehensible even in themselves, a kind of vanity which was, and is still, abhorrent to the saints whom the images represent. Herein, with their help, the devil succeeds in canonizing his vanities, by clothing the saints with them, not without causing them great displeasure. And in this way the honest and grave devotion of the soul, which rejects and spurns all vanity and every trace of it, becomes with them little more than a dressing of dolls; some persons use images merely as idols upon which they have set their rejoicing. And thus you will see certain persons who are never tired of adding one image to another, and wish them to be of this or that kind and workmanship, and to be placed in this or that manner, so as to be pleasing to sense; and they make little account of the devotion of the heart. They are as much attached to them as was Michas to his idols,[] or as was Laban;[] for the one ran out of his house crying aloud because they were being taken from him; and the other, having made a long journey and been very wroth because of them, disturbed all the household stuff of Jacob, in searching for them. The person who is truly devout sets his devotion principally upon that which is invisible; he needs few images and uses few, and chooses those that harmonize with the Divine rather than with the human, clothing them, and with them himself, in the garments of the world to come, and following its fashions rather than those of this world. Nor is his heart attached to the images that he uses; if they are taken from him, he grieves very little, for he seeks within himself the living image, which is Christ crucified, for Whose sake he even desires that all should be taken from him and he should have nothing. Even when the motives and means which lead him closest to God are taken from him, he remains in tranquility. For the soul is nearer perfection when it is tranquil and joyous, though it be deprived of these motives, than if it has possession of them together with desire and attachment. For, although it is good to

be pleased to have such images as assist the soul to greater devotion for which reason it is those which move it most that must always be chosen , yet it is something far removed from perfection to be so greatly attached to them as to possess them with attachment, so that, if they are taken away from the soul, it becomes sad. Let the soul be sure that, the more closely it is attached to an image or a motive, the less will its devotion and prayer mount to God. For, although it is true that, since some are more appropriate than others, and excite devotion more than others, it is well, for this reason alone, to be more affectioned to some than to others, as I have just now said, yet there must be none of the attachment and affection which I have described. Otherwise, that which has to sustain the spirit in its flight to God, in total forgetfulness, will be wholly occupied by sense, and the soul will be completely immersed in a delight afforded it by what are but instruments. These instruments I have to use, but solely in order to assist me in devotion; and, on account of my imperfection, they may well serve me as a hindrance, no less so than may affection and attachment to anything else. Yet no one style is better than another for the hearing of a prayer by God, for this depends upon the simple and true heart, which looks at no more than pleasing God, and, apart from the question of indulgences, cares no more for one rosary than for another. Our vain concupiscence is of such a nature and quality that it tries to establish itself in everything; and it is like the worm which destroys healthy wood, and works upon things both good and evil. For what else is your desire to have a rosary of cunning workmanship, and your wish that it shall be of one kind rather than of another, but the fixing of your rejoicing upon the instrument? It is like desiring to choose one image rather than another, and considering, not if it will better awaken Divine love within you, but only if it is more precious and more cunningly made. If you employed your desire and rejoicing solely in the love of God, you would care nothing for any of these considerations. It is most vexatious to see certain spiritual persons so greatly attached to the manner and workmanship of these instruments and motives, and to the curiosity and vain pleasure which they find in them:

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Chapter 8 : Life - Encyclopedia of The Bible - Bible Gateway

The Saint resumes the History of her Life "Aiming at Perfection" Means whereby it Of certain spiritual Graces she received in Toledo and Avila in the years

In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. We have forgotten that we ourselves are dust of the earth cf. Nothing in this world is indifferent to us 3. More than fifty years ago, with the world teetering on the brink of nuclear crisis, Pope Saint John XXIII wrote an Encyclical which not only rejected war but offered a proposal for peace. Now, faced as we are with global environmental deterioration, I wish to address every person living on this planet. In my Apostolic Exhortation *Evangelii Gaudium*, I wrote to all the members of the Church with the aim of encouraging ongoing missionary renewal. In this Encyclical, I would like to enter into dialogue with all people about our common home. Saint John Paul II became increasingly concerned about this issue. The social environment has also suffered damage. Both are ultimately due to the same evil: Man does not create himself. Outside the Catholic Church, other Churches and Christian communities and other religions as well have expressed deep concern and offered valuable reflections on issues which all of us find disturbing. To give just one striking example, I would mention the statements made by the beloved Ecumenical Patriarch Bartholomew, with whom we share the hope of full ecclesial communion. At the same time, Bartholomew has drawn attention to the ethical and spiritual roots of environmental problems, which require that we look for solutions not only in technology but in a change of humanity; otherwise we would be dealing merely with symptoms. I do not want to write this Encyclical without turning to that attractive and compelling figure, whose name I took as my guide and inspiration when I was elected Bishop of Rome. I believe that Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace. Francis helps us to see that an integral ecology calls for openness to categories which transcend the language of mathematics and biology, and take us to the heart of what it is to be human. Just as happens when we fall in love with someone, whenever he would gaze at the sun, the moon or the smallest of animals, he burst into song, drawing all other creatures into his praise. That is why he felt called to care for all that exists. If we approach nature and the environment without this openness to awe and wonder, if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs. By contrast, if we feel intimately united with all that exists, then sobriety and care will well up spontaneously. The poverty and austerity of Saint Francis were no mere veneer of asceticism, but something much more radical: What is more, Saint Francis, faithful to Scripture, invites us to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness. For this reason, Francis asked that part of the friary garden always be left untouched, so that wild flowers and herbs could grow there, and those who saw them could raise their minds to God, the Creator of such beauty. The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his

loving plan or repents of having created us. Humanity still has the ability to work together in building our common home. Here I want to recognize, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded. I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. The worldwide ecological movement has already made considerable progress and led to the establishment of numerous organizations committed to raising awareness of these challenges. Regrettably, many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity. As the bishops of Southern Africa have stated: I will begin by briefly reviewing several aspects of the present ecological crisis, with the aim of drawing on the results of the best scientific research available today, letting them touch us deeply and provide a concrete foundation for the ethical and spiritual itinerary that follows. I will then consider some principles drawn from the Judaeo-Christian tradition which can render our commitment to the environment more coherent. I will then attempt to get to the roots of the present situation, so as to consider not only its symptoms but also its deepest causes. This will help to provide an approach to ecology which respects our unique place as human beings in this world and our relationship to our surroundings. In light of this reflection, I will advance some broader proposals for dialogue and action which would involve each of us as individuals, and also affect international policy. Finally, convinced as I am that change is impossible without motivation and a process of education, I will offer some inspired guidelines for human development to be found in the treasure of Christian spiritual experience. Although each chapter will have its own subject and specific approach, it will also take up and re-examine important questions previously dealt with. This is particularly the case with a number of themes which will reappear as the Encyclical unfolds. As examples, I will point to the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology, the call to seek other ways of understanding the economy and progress, the value proper to each creature, the human meaning of ecology, the need for forthright and honest debate, the serious responsibility of international and local policy, the throwaway culture and the proposal of a new lifestyle. These questions will not be dealt with once and for all, but reframed and enriched again and again. Theological and philosophical reflections on the situation of humanity and the world can sound tiresome and abstract, unless they are grounded in a fresh analysis of our present situation, which is in many ways unprecedented in the history of humanity. So, before considering how faith brings new incentives and requirements with regard to the world of which we are a part, I will briefly turn to what is happening to our common home. Although change is part of the working of complex systems, the speed with which human activity has developed contrasts with the naturally slow pace of biological evolution. Moreover, the goals of this rapid and constant change are not necessarily geared to the common good or to integral and sustainable human development. Change is something desirable, yet it becomes a source of anxiety when it causes harm to the world and to the quality of life of much of humanity. Following a period of irrational confidence in progress and human abilities, some sectors of society are now adopting a more critical approach. We see increasing sensitivity to the environment and the need to protect nature, along with a growing concern, both genuine and distressing, for what is happening to our planet. Let us review, however cursorily, those questions which are troubling us today and which we can no longer sweep under the carpet. Our goal is not to amass information or to satisfy curiosity, but rather to become painfully aware, to dare to turn what is happening to the world into our own personal suffering and thus to discover what each of us can do about it. Exposure to atmospheric pollutants produces a broad spectrum of health hazards, especially for the poor, and causes

millions of premature deaths. People take sick, for example, from breathing high levels of smoke from fuels used in cooking or heating. There is also pollution that affects everyone, caused by transport, industrial fumes, substances which contribute to the acidification of soil and water, fertilizers, insecticides, fungicides, herbicides and agrottoxins in general. Technology, which, linked to business interests, is presented as the only way of solving these problems, in fact proves incapable of seeing the mysterious network of relations between things and so sometimes solves one problem only to create others. Account must also be taken of the pollution produced by residue, including dangerous waste present in different areas. Each year hundreds of millions of tons of waste are generated, much of it non-biodegradable, highly toxic and radioactive, from homes and businesses, from construction and demolition sites, from clinical, electronic and industrial sources. The earth, our home, is beginning to look more and more like an immense pile of filth. In many parts of the planet, the elderly lament that once beautiful landscapes are now covered with rubbish. Industrial waste and chemical products utilized in cities and agricultural areas can lead to bioaccumulation in the organisms of the local population, even when levels of toxins in those places are low. These problems are closely linked to a throwaway culture which affects the excluded just as it quickly reduces things to rubbish. To cite one example, most of the paper we produce is thrown away and not recycled. It is hard for us to accept that the way natural ecosystems work is exemplary: But our industrial system, at the end of its cycle of production and consumption, has not developed the capacity to absorb and reuse waste and by-products. We have not yet managed to adopt a circular model of production capable of preserving resources for present and future generations, while limiting as much as possible the use of non-renewable resources, moderating their consumption, maximizing their efficient use, reusing and recycling them. A serious consideration of this issue would be one way of counteracting the throwaway culture which affects the entire planet, but it must be said that only limited progress has been made in this regard.

Climate as a common good The climate is a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life. A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system. In recent decades this warming has been accompanied by a constant rise in the sea level and, it would appear, by an increase of extreme weather events, even if a scientifically determinable cause cannot be assigned to each particular phenomenon. Humanity is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it. The problem is aggravated by a model of development based on the intensive use of fossil fuels, which is at the heart of the worldwide energy system. Another determining factor has been an increase in changed uses of the soil, principally deforestation for agricultural purposes. Warming has effects on the carbon cycle. The melting in the polar ice caps and in high altitude plains can lead to the dangerous release of methane gas, while the decomposition of frozen organic material can further increase the emission of carbon dioxide. Things are made worse by the loss of tropical forests which would otherwise help to mitigate climate change. Carbon dioxide pollution increases the acidification of the oceans and compromises the marine food chain. If present trends continue, this century may well witness extraordinary climate change and an unprecedented destruction of ecosystems, with serious consequences for all of us. Climate change is a global problem with grave implications: It represents one of the principal challenges facing humanity in our day. Its worst impact will probably be felt by developing countries in coming decades. Many of the poor live in areas particularly affected by phenomena related to warming, and their means of subsistence are largely dependent on natural reserves and ecosystemic services such as agriculture, fishing and forestry. They have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited. For example, changes in climate, to which animals and plants cannot adapt, lead them to migrate; this in turn affects the livelihood of the poor, who are then forced to leave their homes, with great uncertainty for their future and that of their children. There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation. They are not recognized by international

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conventions as refugees; they bear the loss of the lives they have left behind, without enjoying any legal protection whatsoever.

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Chapter 9 : Guide for the Perplexed - Christian Classics Ethereal Library

blog.quintoapp.com is apparent that in the concept of "life" the Bible narrative is moving in the framework of the grand cosmic conceptions of creation, fall, redemption, and eschatological theodicy.

He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. The translation of last four words of John 1: However, neither translation accurately reflects the role of the article in this type of Greek construction. In this construct, involving an equative verb as well as a predicate nominative in the emphatic position, the article serves to distinguish subject "the Word" from the predicate "God". In such a construction, the predicate, being in the emphatic position, is not to be considered indefinite. Colwell observes, "A definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb. The absence of the article does not make the predicate indefinite or qualitative when it precedes the verb. Related translations have also been suggested, such as "what God was the Word also was. For a more complete chronological listing of English translations of John, see John 1: In it the Logos is spoken of as the name of Jesus, who at the Second Coming rides a white horse into the Battle of Armageddon wearing many crowns, and is identified as King of Kings, and Lord of Lords: I shall give you another testimony, my friends, from the Scriptures, that God begot before all creatures a Beginning, [who was] a certain rational power [proceeding] from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; [39] In his Dialogue with Trypho , Justin relates how Christians maintain that the Logos, And that this power which the prophetic word calls God. Since a Greek audience would accept this concept, his argument could concentrate on identifying this Logos with Jesus. And first, they taught us with one consent that God made all things out of nothing; for nothing was coeval with God: For he that is created is also needy; but he that is uncreated stands in need of nothing. God, then, having His own Word internal within His own bowels, begot Him, emitting Him along with His own wisdom before all things. He had this Word as a helper in the things that were created by Him, and by Him He made all things. Not as the poets and writers of myths talk of the sons of gods begotten from intercourse [with women], but as truth expounds, the Word, that always exists, residing within the heart of God. For before anything came into being He had Him as a counsellor, being His own mind and thought. But when God wished to make all that He determined on, He begot this Word, uttered, the first-born of all creation, not Himself being emptied of the Word [Reason], but having begotten Reason, and always conversing with His Reason. Because of their denial of the Roman gods, and their refusal to participate in sacrifices of the Imperial cult, Christians were suffering persecution as "atheists. As a part of this defense, he articulates the doctrine of the Logos, expressing the paradox of the Logos being both "the Son of God" as well as "God the Son," and of the Logos being both the Son of the Father as well as being one with the Father, [46] saying, Who, then, would not be astonished to hear men called atheists who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order? And, the Son being in the Father and the Father in the Son, in oneness and power of spirit, the understanding [Nous] and reason [Logos] of the Father is the Son of God. But if, in your surpassing intelligence, it occurs to you to inquire what is meant by the Son, I will state briefly that He is the first product of the Father, not as having been brought into existence for from the beginning, God, who is the eternal mind [Nous], had the Word in Himself, being from eternity rational [Logikos]; but inasmuch as He came forth to be the idea and energizing power of all material things, which lay like a nature without attributes, and an inactive earth, the grosser particles being mixed up with the lighter The Word of God, Son of God, Christ Jesus our Lord, who was manifested to the prophets according to the form of their prophesying and according to the method of the dispensation of the Father: Neither did it accept any of the Platonic beliefs that would have made Jesus something less than fully God and

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fully human at the same time. And the Logos became flesh and dwelt among us.