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*Gury's Doctrine of the Jesuits [Father Gury, M. Paul Bert] on www.enganchecubano.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

In connection with that exhibition, a course of lectures was delivered by several gentlemen, on various subjects connected with the history of the fine arts. The introductory lecture was given by Mr. Salisbury, of New Haven, who has consented to its publication as an Article in the present number of this Quarterly. It is hoped that the desire which has been very generally expressed, that all the lectures of that course might appear in these pages, may yet be gratified. While the benefit and pleasure of the whole community, of course, have been a leading motive to this exhibition, we have earnestly desired and hoped that it might be a source of refined cultivation to the young gentlemen of the University, especially, conspiring with those other means of preparation for usefulness which they here so richly enjoy. Addressing myself, then, more particularly to the younger part of my audience, I shall endeavor to express, in a few words, what seems to me to be the fundamental conception of art. I can only hope to bring before your minds the essential idea of art, referring to all the fine arts at once, and to all varieties of artistic expression which any one of them includes; and must leave it to your own observation and reflection to expand my brief suggestions. Some persons speak and act as if the fine arts were but manifestations of subservience to sense, or, at best, the growth of a luxurious state of society, having no higher end than to amuse. The truth is, however, that they are the appropriate expression, and means of satisfaction, of a want deeply seated in human nature, which claims to be regarded and supplied in order to the highest culture. This natural source of all artistic effort is the tendency of the human mind to idealization. It is too commonly supposed, that the chief end of art is cunning imitation, that the best artist is he who most precisely copies the lineaments of nature. But God has not made this world of our abode without the animation of a divine spirit, a something infinite, a trace of Himself, which, if less palpable than the evidence of design, discoverable by research, appeals more directly to the deeper sensibilities of the soul. It is an echo of Michael Angelo Buonarroti. Unless this divine glory pervading nature is recognized, one perceives only outward form; and art, without such recognition, is a mere mechanical measurement of lines and angles. All true art is founded in the reality of nature, yet it deals with that which is not external. Ideal imaginings are essential to the fullest realization of an actual scene in nature. One may look upon the beauties of a landscape with the eye of sense, and enrich his mind by its varied forms of grace and grandeur, and its infinite play of colors; or he may take a deeper view, and, with the accomplished naturalist, tracing phenomena to their causes, may have new fields of delightful improvement opened before him, and find occasions to exclaim These are Thy glorious works, Parent of Good, which the unscientific observer altogether loses. But there is a view of nature yet farther reaching, though not analytic; and what thoughtful mind is unconscious of it, when, in the calm summer-evening, or in the stillness of a cloudless night, or with the freshness of dewy morning, emotions, aspirations, imaginations, reaching beyond all that is visibly real, though dependent upon it, take possession of the soul, and bear it upward to the unseen world? The latter is the true artist's view of nature, and it is in sympathy with and by the inspiration of such a view of nature, that all true works of art are produced. To this the landscape-painter owes all his inspiration. Nor is it less certain that no portrait of the human face, whether expressive of good qualities, or of bad, is worthy of a genuine artist, which does not, in a manner, glorify the individual; and that no historic scene is represented according to the requirements of art, unless it exhibits the event from a higher than the merely human point of view, as an act in the providence of God, so to speak, or with expressions of sentiment which interpret its divinely intended relations. Nor is architecture a fine art, except so far as its proportions, dimensions and ornaments partake of the elevating, transporting suggestiveness of nature. The same is true of landscape-gardening. For proof that all efforts of true art have this scope and bearing, I appeal to any one's experience in contemplating the works of master-artists. Their power is found to lie, not so much in what they present to the eye, or to the ear, as in the infinite chain of suggestions which they awaken, opening to the mind a world of thought and emotion which only the thread of association connects with present reality. Since, then, all productions of

true art may be said to denote aspirations after ideal perfection, there is in their influence something akin to Christianity; and though susceptibility to the impressions of art is not, of necessity, a truly religious feeling, and though it must be confessed with grief that not every great artist, even of Christian times, has felt the transforming power of that radiant Cross, which is so often made the artists center of light, yet it remains a significant fact that the greatest artists of the world have ever been most deeply moved with reverence for sacred truth. It is not to be denied that the appliances of art may be, and have been, made to minister to low appetites and lusts. But this is only an abuse, and no more due to the intrinsic nature of that impulse by which the artist is moved and controlled, than the so common abuse of the beauty, sublimity and lavish bounty in nature, to forgetfulness and a disowning of the God and Father of all, is a legitimate result of the attractiveness of this world of sense which surrounds us. Let us but be docile, humble children of our Heavenly Father, and then that endowment of our being which originates and necessitates the productions of art, like all His rich gifts, becomes a source of unmingled good. Nor yet have the developments of true art been limited to Christian times. To say this would be a contradiction of its fundamental idea. The spirit of artistic culture manifests itself to us as essentially one and the same, in all ages and climes, whether under the conditions of heathenism, or within reach of the influences of Christianity. In the effulgent majesty, superhuman power, and beautiful disdain of the Apollo *3elvidere*, as well as in the frightful contortions of the Laocoon, vainly struggling with destiny, we see expressions of that same ideality which gave shape to the works of Raphael and Michael Angelo, only less satisfying, and less adapted to all ages, in proportion to the imperfection of the religious light of the classic world. If these views have any force, it is manifest that to slight the fine arts is to neglect a most potent means of mental and moral culture, and a means especially adapted to us Americans, who, as a people, are so prone to be engrossed by actual, passing scenes and interests. We certainly do need this auxiliary to other influences in opposition to a groveling tendency, this aid to the cultivation of thoughts and sensibilities which reach beyond things present. Ideality, indeed, is not wanting among us. As regards vast schemes for material improvement, and a readiness to entertain even visionary suggestions relating to that end, we are sufficiently ideal, and prove ourselves to possess, in our national constitution of mind, no small measure of the essential ground of art. This endowment requires, in our case, however, especially, to be directed, elevated, and refined. What it is capable of producing, under culture, is shown by the works of artists whom we are proud to call our own, possessing characteristics which rank them with some of the brightest ornaments of the golden age and most genial clime of modern art. These general remarks may have detained me too long. Let me now rapidly indicate the course of the history of modern Italian art, previous to the time of Michael Angelo. Modern art had its birth in the Catacombs, where the early Christians cheered their faith with rudely drawn, but expressive, emblems of the new grounds of hope on which they rested, or of spiritual triumphs amid outward depression. With the establishment of Christianity as the religion of the State, the walls and recesses of the Catacombs, now hallowed by the memory of Sketch of the Life and York of [Oct. These hints respecting art in the Catacombs may be followed up by consulting Bosio's *J? Under Constantine*, also, the old Roman art of mosaic began to be applied to Christian themes in the rising churches. But these early efforts of Christian art, though here and there revealing to us, in their ruins, some touches of classic grace or dignity, are distinguished rather as attempts to express. Art had lost its ancient habit, from being long out of practice, and could not yet handle its new subjects with freedom. As Italy became depressed under the successors of Constantine, and at length sank into a state of dependence upon the eastern emperors, the Byzantine style of art prevailed, and from this low condition the arts did not arise, in Italy, until the Roman church reasserted Roman supremacy, and thus a new national life sprang up. Then, an infusion of Germanic elements, brought about by the Ostrogothic and Lombard conquests, first showed itself in Italian art, and a period of intermingling between Byzantine and Germanic tendencies began. There was greater freedom; new thoughts were expressed, for a livelier religious sentiment had taken the place of the torpor of past generations; and greater power in giving shape to thought was manifested. Such was the direction of the progress of art during the twelfth and thirteenth centuries, which is illustrated especially by the paintings of Guido of Siena, Cimabue, and Giotto. The cathedral of Pisa, and the whole group of buildings of which that forms the center, are an architectural

example of this stage of art. The fourteenth century witnessed a new development of artistic taste and habit, which has been described by Kugler as consisting in a more distinct expression of the artists own character; his simple aim, hitherto, having been faithfully to represent his chosen theme, losing himself. Two schools now arose: The Florentine school sought to express the varied griefs and joys of changeful life, with dramatic impressiveness, as is seen in Orcagnas Triumph of Death and Last Judgment, in the Campo Santo, and was manifestly inspired and guided by the genius of Dante. The Sienese school gave itself up to the simple utterance of meditative piety, as is illustrated by Angelicos frescos in the convent of San Marco at Florence. Another school, also, arose in Padua, where D'Avanzo made the first attempts at optical illusion in painting. In the fifteenth century, art was carried to a higher perfection than had ever before been attained. This farther advance is to be ascribed to a minute and diligent study of nature, which gave more living reality to the delineation of form. The most marked modification of artistic feeling during this same period originated with the Umbrian school, represented by Pietro Perugino, the first teacher of Raphael. It was a tendency to sentimentalism, due to the extravagance of religious fervor awakened by the Umbrian St. Before Michael Angelo and Raphael had appeared to raise art to her throne, it was Leonardo da Vinci, uniting truth to nature, graceful design and depth of sentiment, who did Sketch of the Life and Works of [Oct. But da Vinci, though born before either of those great masters, was rather their contemporary than their predecessor in art. This very imperfect historical sketch is based upon personal observations, made, however, with the aid of Kuglers Handbook of Painting, a book which I desire especially to recommend as richly instructive for the student of art, and therefore a most valuable companion in galleries. It remains for me to trace the artistic career of Michael Angelo, or, more properly, Michele Agnolo Buonarroti, noticing his principal works in the order of their production. I lay no claim to connoisseurship, and shall therefore attempt no technical criticisms. My habit has been to cultivate acquaintance with works of art by simply yielding myself up, in a trusting mood, to their influence. The best exposition of the genius of Michael Angelo, hitherto given to the world, is undoubtedly to be found in Harfords life of Michelangelo Buonarroti; with Translations of many of his Poems and letters, published at London in 1817, on which there are very interesting articles in the Edinburgh Review for October, 1817, and the London Quarterly for April, 1818. The work itself, I have not yet seen. Harford, I cannot pass it by without recognizing the great value and interest of its additions to our knowledge of Michael Angelo especially of those influences which the philosophical and religious movements of his time may be supposed to have exerted upon the formation of his character, and the development of his genius. The ancestral seat of the Buonarroti family was at Settignano, three miles only from Florence, where the infant Michael Angelo was put out to nurse with the wife of a worker in marble, of that village. In after years, when his friend Yasari was admiring his sculptures, he jocosely said: Why art thou surprised? His genius for art manifested itself at an early period, and irresistibly prevailed over the intention of his father that he should succeed him in the employments of civil life. Without his fathers knowledge he began to practice drawing, and, becoming acquainted with Granacci, a pupil of Domenico Ghirlandajo, he gained the countenance of the latter in the indulgence of his boyish passion. Ghirlandajo, convinced of his supereminent native ability as a draughtsman, at length made it known to his father. At this time, even in Italy, the occupation of an artist was considered to be beneath the dignity of a family of ancient respectability and noble connections, like that of the Buonarroti; and the father of Michael Angelo would, if he could, have quelled the impulse of nature in his son. But he was constrained to yield, and his boy, at the age of fourteen years, became an apprenticed pupil of Ghirlandajo, for the term of three years, receiving from the first a salary, which was to be increased each year an indication that Ghirlandajo expected to turn his powers to some account for himself. He could now freely follow his natural bent, and grew bold with success, until even his master began to be jealous of him. About this time Loreuzo de Medici, the Magnificent, was beginning to make those collections of ancient sculpture which were destined to exert so powerful an influence on modern art, and Michael Angelo, though he had not yet tried his hand in sculpture, was marked by Loreuzo as one of those who would be most likely to profit by the study of the antique. He accordingly enjoyed the privilege of free entrance to the palace of the Medici, in which the remains of Sketch of the Life and Works of [Oct. Here, seeing a fellow-student one day engaged in copying a piece of ancient sculpture, he suddenly became conscious of a power within him which

had not yet been revealed. Lorenzo encouraged him, and before long he had restored an antique Dancing Fawn by giving it a new head from his own fancy. This statue is still preserved in the Uffizi at Florence. Michael Angelos restoration entirely harmonizes with the spirit of the antique. Loreuzo now sought to secure the young artists entire devotion of his life to art. Michael Angelo, at this time fifteen or sixteen years old, became an inmate of the Medicean palace, with the promise of the emoluments of any official station which would satisfy his fathers pride; and during the two or three following years he produced several works in sculpture which are said to have already intimated his highest qualities as an artist. At this crisis in his career, death deprived him of his patron, the loss of whom could not be wholly made up to him by the continued favor of the Medicean family. But there was opened to him, while residing in the palace of the Medici after Loreuzos death, a source of instruction of which no earlier artist appears to have thought to avail himself. The prior of the convent of San Spirito, having received from Michael Angelo the gift of a crucifix in wood, sculptured by his hand, for the church of that convent ,gave him, in return, subjects for dissection from the hospital of the establishment. These were studied by Michael Angelo with enthusiasm, and materially aided him in acquiring his profound knowledge of the anatomy of the human body. Anatomical studies, in relation to the works of this master, and so to the history of modern art since his day, may be said to have taken the place of the gymnasias of the Greeks though the Greek artists had the great advantage of being able to study the forms and motions of living men. On the expulsion of the Medici from Florence in , Michael Angelo, now about twenty years of age, retired first to Yenice, and afterwards to Bologna; whence, after some- what more than a year, he returned to Florence. Being inquired of, Michael Augelo is said to have answered by improvising with his pen a colossal hand, of which an engraving has come down to ns. This rough sketch, showing wonderful mastery of drawing, was the occasion of his being called, for the first time, to Rome, the scene of the greatest achievements of his life. Peters, which represents the mother of our Lord bearing his dead body npon her lap. The London Quarterly speaks of it as follows: The inanimate state of the Say- iour s body gives it a tenderness and relaxation which con- trasts refreshingly with his usnal excess of vital development; while the featnres of the Yirgin have a pathos and solemn individuality which raises this head greatly above his con- ventional standard.

2: The Transcendent Art of Video Games | The Jesuit Post

*Gury's doctrine of the Jesuits [Paul Bert] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

I am a video gamer. I took some good-natured ribbing and still do! In spite of that, one of the things that attracts me to these games is the ability to enter into an otherworldly experience. Like any good work of the imagination, video games can draw us into new and fantastic places. So well can video games create new realities through design that the Museum of Modern Art in New York City now has an exhibit on video games. Video games are often products of great imagination, and video game developers even engage true artists in bringing them to life. Check out this collection of beautiful art in video games. Concept art is the foundation of many ambitious games, and the work of artists such as Jesse Van Dijk or Levi Hopkins is quite impressive. Even music is part of the imaginative engagement of video games. But, for me, the best is when a game, like any good art, calls us outside of ourselves into an engagement with the deeper realities of life. Recently, a very good Jesuit friend of mine sent me a link to this story about the religious themes in the game Panzer Dragoon Saga. The author argues that Panzer Dragoon Saga is an allegory that explains the Christian doctrine of the Trinity ummmâ€spoiler warning for this not-quite two-decade old game. Team Andromeda, the long-lost Sega Saturn developer, created an object lesson about the holy trinity in its revered role-playing game, Panzer Dragoon Saga. As the game explains in its closing moments, you fill the role of Holy Spirit. By shattering the fourth wall in a terrific, unsettling reveal at the tail end of the quest, Saga not only re-contextualizes everything that came before, but it also paints a full, meaningful portrait of the Holy Spirit in action. This is a fascinating approach, and what intrigues me about video games. Yes, it is so frustrating when, at their worst, the testosterone-fueled excesses of video games win out over these deeper themes. But at their best, they offer us a deeper reflection not only on our world, but on the transcendent and mystical. By drawing us into new imagined realities and allowing the player to have a relationship with these avatars, they are analogous to the great works of literature, of cinema, of music, and, yes, even fine art. Nothing in this article is intended as legal advice or to solicit or otherwise establish an attorney-client relationship.

3: Mission sui juris of Tajikistan, Tajikistan

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It has the largest population of Roman Catholic Hispanic illegal immigrants, welcomed in endless streams of higher and higher promises of benefits courtesy of the American taxpayer with current Governor Jerry Brown now making it even easier for illegals to receive taxpayer-funded healthcare. Ironically, it is these non-Americans who have voted California into the ultimate example of Catholic Communism. From confiscatory taxes to judges who confiscate private property on a whim to the crushing of private firearm ownership rights, California turns back the clock to tyrannical Medieval feudalism just as Rome wishes to do to us all. The purposeful mismatching of disparate peoples has been a method of control by the Elite over the masses for thousands of years. Those conquered Jews were forcibly mixed with pagans that were brought in from as far as Babylon [II Kings Their capital, Samaria, became synonymous with their new religion; a syncretistic mix of Judaism and paganism, much as Rome mixes Christianity and paganism. This forced intermingling, however, has met some resistance. In Italy, tens of thousands of citizens marched in protest of a massive forced influx of immigrants—mostly illegal—into their nation, bringing disease, terror risk and a destruction of their culture and national identity. Megacorporations and governments at all levels kowtow to Spanish-speaking aliens to insure they have no need to assimilate. While illegal drunk drivers are slaughtering Americans by the bushel, when they are exposed to the government, they receive perks to go out and kill again. Luis Enrique Monroy-Bracamonte had already been deported for possession and distribution of narcotics once before. He had returned and was using a different name. Gun rights have been particularly targeted. California gave America two of its five most recent Republican presidents. But the state party has fallen on hard times since the days of Nixon and Reagan. With the number of voters expressing no party preference rising fast, the party is in danger of slipping into third place in the state. No Republican holds statewide office in California, and the Democrats enjoy wide majorities in both chambers. A coalition of religious leaders including San Francisco Archbishop George Niederauer led some 10, protesters Sunday in demanding Congress enact more immigrant-friendly policies. Being part of the government machine that has patiently produced this ticking time bomb is also quite lucrative and many California government employees earn 6 figures. Certainly, the thing to do when sailing the Titanic is to throw as much coal into the boiler as you can. An extremely successful Jesuit-manipulated game has been working flawlessly in California: Schwarzenegger descends from a line of fascists; his father was also a good German Roman Catholic and a Nazi. Despite having committed opportunistic adultery with his housekeeper Mildred Baena fathering an out-of-wedlock son which destroyed his marriage to Maria Shriver of the Kennedy clan , being immoral or unethical does not put one at odds with Rome as can be attested to by the long line of pro-abortion, pro-homosexual, Catholic power players. Schwarzenegger was succeeded by another Roman Catholic: In , Jerry took over from another actor pretending to be Right of center: The man to change that in late was Ronald Reagan As Alberto Rivera predicted, he was facing the Washington Monument. Casey was appointed as campaign director. This flow of information only increased when the US established full diplomatic relations with the Vatican in

4: What You Get When You Put A Jesuit Back In The Governor's Mansion " Johnny Cirucci

Gury's Doctrine of the Jesuits by Father Gury, M Paul Bert starting at \$ Gury's Doctrine of the Jesuits has 4 available editions to buy at Alibris.

Yet Clement resisted all those importunities and menaces, and held firm, till, after a long and protracted investigation, his conscience was satisfied that the act he was called upon to perform was an act of supreme justice and of immense advantage to Christianity. Then, although he felt sure that he should forfeit his life, he decided upon sacrificing it to the fulfillment of a duty, which gives to the act a more imposing and solemn gravity. On the 23d July, he affixed his signature to the Brief, saying, in the very act of writing his name, "We sign our death"--Sottoscriviamo la nostra morte. We shall now lay before our readers a great part of this Brief, which we should wish them to attentively read and consider, because, as a Roman Catholic priest observes, "It is undoubtedly one of the most beautiful and honourable of the Roman Church; and so much so, that I dare assert that there is no ecclesiastical ordinance where shines more brightly the wisdom, the holiness, the moderation, and the true philosophy of the apostolic chair. It begins by pronouncing a high eulogium on the monastic orders, and on the good intentions of Loyola in founding that of the Jesuits. It then points out many of these orders which were abolished by different Popes. It recapitulates all the favours that the Holy See had bestowed on the Jesuits. The same word of reconciliation, this same ministry, is recommended to us by God in a particular manner. Ever since we were raised without any personal merit to the chair of St Peter, we have called these duties to mind day and night; we have had them without ceasing before our eyes; they are deeply engraven on our heart; and we labour to the utmost of our power to satisfy and to fulfill them. To this effect we implore without ceasing the protection and the aid of God, that he would inspire us and all his flock with counsels of peace, and open to us the road which leads to it. We know, besides, that we are established by the Divine Providence over kingdoms and nations, in order to pluck up, destroy, disperse, dissipate, plant, or nourish, as may best conduce to the right cultivation of the vineyard of Sabaoth, and to the preservation of the edifice of the Christian religion, of which Christ is the chief corner-stone. In consequence hereof, we have ever thought, and been constantly of opinion, that, as it is our duty carefully to plant and nourish whatever may conduce in any manner to the repose and tranquillity of the Christian republic, so the bond of mutual charity requires that we be equally ready and disposed to pluck up and destroy even the things which are most agreeable to us, and of which we cannot deprive ourselves without the highest regret and the most pungent sorrow. It was for this reason that the Apostolic See, which owes its lustre and support to these orders, has not only approved, but endowed them with many exemptions, privileges, and faculties, in order that they might be so much the more excited to the cultivation of piety and religion; to the direction of the manners of the people, both by their instructions and their examples; to the preservation and confirmation of the unity of the faith among the believers. But if, at any time, any of these religious orders did not cause these abundant fruits to prosper among the Christian people, did not produce those advantages which were hoped for at their institution; if at any time they seemed disposed rather to trouble than maintain the public tranquillity; the same Apostolic See, which had availed itself of its own authority to establish these orders, did not hesitate to reform them by new laws, to recall them to their primitive institution, or even totally to abolish them where it has seemed necessary. It then proceeds as follows: And, in order to attain more surely and happily so laudable a design, he consecrated himself rigorously to God, by an absolute vow of evangelical poverty, with which to bind the Society in general, and each individual in particular, except only the colleges in which polite literature and other branches of knowledge were to be taught, and which were allowed to possess property, but so that no part of their revenues could ever be applied to the use of the said Society in general. He desired likewise that the Pope should be acquainted with the heads of accusation laid against the Society, and confirmed by some of its own members remarkable for their learning and piety, and demanded that the Society should undergo an apostolic visitation. He confirmed all the privileges which had been granted by any of his predecessors to the Society, and particularly the power of expelling and dismissing any of its members, without any previous form of process, information, act, or delay; upon the sole view of the truth of the fact,

and the nature of the crime, from a sufficient motive, and a due regard of persons and circumstances. He ordained, and that under pain of excommunication, that all proceeds against the Society should be quashed, and that no person whatever should presume, directly or indirectly, to attack the institution, constitutions, or decrees of the said Society, or attempt in any manner whatever to make any changes therein. To each and every of the members only of the said Society, he permitted to expose and propose, either by themselves or by the legates and nuncios of the Holy See, to himself only, or the Popes his successors, whatever they should think proper to be added, modified, or changed in their institution. Page one quotes what is labelled as a Jesuit maxim--"Swear--for swear--and the truth deny" "Jura, perjura, veritatemque denga! In these decrees, it is plainly acknowledged that the dissensions and internal revolts of the said companions, together with the demands and appeals of strangers, had obliged the said companions assembled in congregation to enact the following statute, namely: But the said Society would prevent the effect of these precious goods, and expose them to the most imminent dangers, if it concerned itself with temporal matters, and which relate to political affairs and the administration of government; in consequence whereof, it has been wisely ordained by our superiors and ancients, that, confining ourselves to combat for the glory of God, we should not concern ourselves with matters foreign to our profession: To this end, and by the authority of the present decree of the said congregation, it is severely and strictly forbidden to all the members of the Society to interfere in any manner whatever in public affairs, even though they be thereto invited, or to deviate from the institute, through entreaty, persuasion, or any other motive whatever. The congregation recommends to the fathers-coadjutors, that they do propose and determine, with all diligence and speed, such further means as they may think necessary for remedying this abuse. Our other predecessors, Urban VII. Brownlee; in other places see also morals of the Jesuits, Jesuit casuistry, etc. Indeed this letter rather extorted than granted, to use the expression of Gregory X. But, that we might choose the wisest course in an affair of so much importance, we determined not to be precipitate, but to take sue time; not only to examine attentively, weigh carefully, and wisely debate, but also, by unceasing prayers, to ask of the Father of Lights his particular assistance under these circumstances; exhorting at the same time the faithful to co-operate with us by their prayers and good works in obtaining the needful succour. And we found that in the said Council nothing more was done with regard to the said Society, only to except it from the general decree, which ordained that in the other regular orders, those who had finished their novitiate, and were judged worthy of being admitted to the profession, should be admitted thereto; and that such as were not found worthy should be sent back from the monastery. The same Council declared, that it meant not to make any change or innovation in the government of the clerks of the Company of Jesus, that they might not be hindered from being useful to God and his Church, according to the intent of the pious institute approved by the Holy See. And with regard to those who have already been admitted, our will is, that they be not received to make profession of the simple, solemn, absolute vows, under penalty of nullity, and such other penalties as we shall ordain. Further, we do will, command, and ordain, that those who are now performing their novitiate be speedily, immediately, and actually sent back to their own homes; we do further forbid that those who have made profession of the first simple vows, but who are not yet admitted thereto under any pretext or title whatever; whether on account of the profession they have already made in the said Society, or by virtue of any privileges the said Society has obtained, contrary to the tenor of the decrees of the Council of Trent. And this the rather, as according to the privileges of the said Company, those who have only taken these first vows may be expelled the order upon motives left entirely to the prudence of the superiors, as circumstances require, and without any previous form of process. As to such of the companions as are already promoted to holy orders, we grant them permission to quit the houses and colleges of the Company, and to enter into any other regular order already approved by the Holy See. In which case, and supposing they have already professed the first vows, they are to perform the accustomed novitiate in the order into which they are to enter according to the prescription of the Council of Trent; but if they have taken all of the vows, then they shall perform only a novitiate of six months, we graciously dispensing with the rest. Or otherwise, we do permit them to live at large as secular priests and clerks, always under a perfect and absolute obedience to the jurisdiction of the ordinary of the diocese where they shall establish themselves. We do likewise ordain, that to such as shall embrace this last expedient, a convenient stipend be paid out of

the revenues of the house where they reside; regard being paid, in assigning the same, to the expenses to which the said house shall be exposed, as well as to the revenues it enjoyed. With regard to those who have made the last vows, and are promoted to holy orders, and who either through fear of not being able to subsist for want of a pension, or from the smallness thereof, or because they know not where to fix themselves, or, on account of age, infirmities, or other grave and lawful reasons, do not choose to quit the said colleges or houses, they shall be permitted to dwell therein, provided always that they exercise no ministry whatsoever in the said houses or colleges, and be entirely subject to the ordinary of the diocese; that they make no acquisitions whatever, according to the decree of the Council of Lyons, that they do not alienate the houses, possessions, or funds which they actually possess. It shall be lawful to unite in one or more houses the number of individuals that remain, nor shall others be substituted in the room of those who may die; so that the houses which become vacant may be converted to such pious uses as the circumstances of time and place shall require, in the conformity of the holy canons, and the intention of the founders, so as may best promote the divine worship, the salvation of souls, and the public good. And we leave it to the consciences of the bishops to see that this last article be strictly observed; exhorting them to have before their eyes the severe account which they must render to God of the flock committed to their charge, and the tremendous judgment with which the great Judge of the living and the dead doth threaten those who are invested with so high a character. In a word, the faculty of teaching youth shall neither be granted nor preserved but to those who seem inclined to maintain peace in the schools and tranquility in the world. Likewise we grant them the power which they had not before, of receiving alms for the celebration of the mass, and the full enjoyment of all the graces and favors from which they were heretofore precluded as regular clerks of the Company of Jesus. Our will and meaning is, that the suppression of the said Society, and of all its parts, shall have an immediate and instantaneous effect in the manner here above set forth; and that under pain of the greater excommunication, to be immediately incurred by whosoever shall presume to create the least impediment or obstacle, or delay in the execution of this our will: On the contrary, every one should exert his utmost endeavors to acquire that true and sincere wisdom of which St James speaks in his canonical epistle, ch. For all this notwithstanding, our will and pleasure is, that these our letters should for ever and to all eternity be valid, permanent, and efficacious, have and obtain their full force and effect, and be inviolably observed by all and every whom they do or may concern, now or hereafter, in any manner whatever. And though to render the abolition of these privileges legal they should have been cited word for word, and not comprised only in general clauses, yet for this time, and of our special motion, we do derogate from this usage and custom, declaring that all the tenor of the said privileges is, and is to be supposed, as fully expressed and abrogated as if they were cited word for word, and as if the usual form had been observed.

5: Juan de Atienza | Catholic Answers

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Appendix General Notes Revisions adopted by the E. The documents which formed the decretals were gathered by Gratian, who was teaching at the University of Bologna about the year His work was added to and re-edited by Pope Gregory IX in an edition issued in Pope Pius X authorized the codification in canon law in , and the resulting code became effective in In a Paris edition, dated , they occur in column John Murphy Company, th ed. This corruption did not, like other heresies, develop itself at once, for in that case it would have met with decided censure and rebuke: It must be traced to the idolatrous tendency of the human heart, and its propensity to serve the creature more than the creator How far they ever answered such a purpose is doubtful; but, even granting that this was the case for a time, it soon ceased to be so, and it was found that pictures and images brought into churches darkened rather than enlightened the minds of the ignorantâ€”degraded rather than exalted the devotion of the worshiper. Clark Education, , vol. The Sunday Law of Constantine. Country people, however, may freely attend to the cultivation of the fields, because it frequently happens that no other days are better adapted for planting the grain in the furrows or the vines in trenches. So that the advantage given by heavenly providence may not for the occasion of a short time perish. Review and Herald Publishing Assn. Before the Israelites entered the land of Canaan they sent twelve spies ahead to investigate. The spies were gone forty days, and upon their return the Hebrews, frightened at their report, refused to go up and occupy the promised land. The result was a sentence the Lord passed upon them: A similar method of computing future time is indicated through the prophet Ezekiel. Forty years of punishment for iniquities awaited the kingdom of Judah. The Lord said through the prophet: I have appointed thee each day for a year. Since the eleventh century it has been used as a powerful argument in favor of the papal claims, and consequently since the twelfth it has been the subject of a vigorous controversy. At the same time, by rendering it possible to regard the papacy as a middle term between the original and the medieval Roman Empire, and thus to form a theoretical basis of continuity for the reception of the Roman law in the Middle Ages, it has had no small influence upon secular history. Nicholas of Cusa was among the first to conclude that Constantine never made any such donation. Lorenza Valla in Italy gave a brilliant demonstration of its spuriousness in For example, Martin Luther at first accepted the decretals, but he soon said to Eck: As for the Catholics, they abandoned the defense of the authenticity of the document with Baronius, Ecclesiastical Annals, in Consult for the best text, K. Zeumer, in the Festgabe fur Rudolf von Gneist Berlin, Gregorovius, Rome in the Middle Ages, vol. The Pseudo-Isidorian Decretals are certain fictitious letters ascribed to early popes from Clement A. Thus his forgeries were less apparent when incorporated with genuine material. The falsity of the Pseudo-Isidorian fabrications is now incontestably admitted, being proved by internal evidence, investigation of the sources, the methods used, and the fact that this material was unknown before Historians agree that or is the most probable date for the completion of the collection, since the document is first cited in the Admonitio of the capitulary of Quiercy, in It is probable that they emanated from the aggressive new church party which formed in the ninth century at Rheims, France. The irrefutable proof of their falsity was conveyed by David Blondel, For the oldest and best manuscript, see P. Milman, Latin Christianity Vols. For an English translation see Frederic A. Thatcher and Edgar H. Thompson and Edgar N. Johnson, An Introduction to Medieval Europe, , pages Joseph Faa Di Bruno thus defines purgatory: Hagenbach, Compendium of the History of Doctrines T. Longmans, Green and Co. Lea Brothers and Co. The American Baptist Publication Society, , vol. Henry Holt and Company, , pp. Of the value of this historical sidelight Dr. Lea says in his opening paragraph: Eck and Silvester Prierias, Spain continued tranquilly to follow in the old and beaten path, and furnishes us with the incontestable official documents which enable us to examine the matter in the pure light of history. The Sabbath Among the Waldenses. There can be no question that this source indicates the observance of the seventh-day Sabbath. Waldensian Versions of the Bible. Lortsch,

Histoire de la Bible en France Paris, , ch. Dondaine, Archivum Fratrum Praedicatorum Gebhart, Mystics and Heretics Boston, ; G. Edict Against the Waldenses. For a full discussion of these see J. Yale University Press, , p. Yale University Press, , pp. Pratt Townsend, , vol. Blackie and son, , vol. Crocker and Brester, , vol. Frederick Publishing House, , p. The Religious Tract Society, , pp. The obedient religious accomplishes joyfully that which his superiors have confided to him for the general good, assured that thereby he corresponds truly with the divine will. Dupin, A Compendious History of the Church, cent. Campbell, The Jesuits, New York, Longmans, Green and Company, A Political and Military Study of its Establishment. Turberville, Medieval Heresy and the Inquisition London: Lockwood and Son, â€”a mediating view. Causes of the French Revolution. Efforts to Suppress and Destroy the Bible. We forbid them most severely to have the above books in the popular vernacular. Canons 14 and 2. This Council sat at the time of the crusade against the Albigenses. They know that the preaching and explanation of the Bible is absolutely forbidden to the lay members. Lortsch, Histoire de la Bible en France, , p. On December 8, , Pope Pius IX, in his encyclical Quanta cura, issued a syllabus of eighty errors under ten different headings. Under heading IV we find listed: Pests of this sort must be destroyed by all possible means. The Reign of Terror. Gershoy, The French Revolution ; G. It has been reprinted. Aulard, Christianity and the French Revolution London, , in which the account is carried through â€”an excellent study; W. Walsh, The Concordate of Chais de Sourcesol, Le Livre des Manifestes Avignon, , in which the author endeavored to ascertain the causes of the upheaval, and its religious significance, etc. The Masses and the Privileged Classes. Young, Travels in France. Gill, The Papal Drama, B. The Atrocities of the Reign of Terror. Thiers, History of the French Revolution, Vol. Mignet, History of the French Revolution, ch. Alison, History of Europe, , vol. The Circulation of the Scriptures. The various languages in which those four millions were written, including such bygone speech as the Moeso-Gothic of Ulfilas and the Anglo-Saxon of Bede, are set down as numbering about fifty. To this may be added over , Bibles or Scripture portions distributed by the British and Foreign Bible Society.

6: AFGHANISTAN Jesuits open school in Herat with government's blessing

This doctrine was taught by lawyers, protestants, yielded to by papists, before any Jesuit was whelped in rerum natura. Never learned man wrote of policy, till of late, but he held power of government, by the light of nature, must be radically and originally in a community.

Making allusion to the Congregatio de Auxiliis, the debate concerned the respective role of grace and free will, Molinists i. Jesuits claiming that an "efficacious grace" was not necessary to save man, but only a "sufficient grace" bestowed by God to all men, while Thomists claimed that the "sufficient grace," given to all men, had to be assisted by an "efficacious grace," bestowed only to the select few in accordance also with Augustinism. Pascal thus highlighted, in the Second Letter, that neo-Thomists and Jesuits were using the same term, "sufficient grace", with two different senses, for political reasons. Fourth Letter[edit] The Fourth Letter deals with the question of "actual grace," the Jesuits claiming that sin could only be committed if people had knowledge of the evil inherent to the planned action. On the one hand, God sheds abroad on the soul some measure of love, which gives it a bias toward the thing commanded; and on the other, a rebellious concupiscence solicits it in the opposite direction. God inspires the soul with a knowledge of its own weakness. God reveals the knowledge of the physician who can heal it. God inspires it with a desire to be healed. God inspires a desire to pray and solicit his assistance. Pascal replied, that this meant that all those whose "vices have got the better of their reason" and who indulge in "perpetual round of all sorts of pleasures", so long as they are ignorant of the immorality of their actions, were excused by this doctrine. Bauny thus quoted the Nicomachean Ethics, III, 1, alleging that a voluntary action needed knowledge of what was good or evil in it. Pascal replied, also quoting Aristotle he seemingly was the only one to use this argument in this debate, [6] that Aristotle spoke only of knowledge of the actual circumstances of the act, but not at all of the capacity to discriminate between good and evil "since Aristotle stated that one who was devoided of that capacity was not excused at all, but rather considered a vicious man. Casuistry[edit] The rest of the letters are mainly an attack on Jesuit casuistry. After Jean-Pierre Camus and Arnauld, Pascal attacked the Jesuit Antoine Sirmond, who had practically admitted the identity between natural virtues and Christian virtues. A number of these scandalous propositions were later condemned by Pope Innocent XI. In the latter, Pascal abstains himself from discussing the most scandalous Jesuit propositions, legitimizing tyrannicides and abortions. Port-Royal and Pascal argued that although the Pope had condemned these 5 Propositions as heretical, they were not to be found in Jansenius. Furthermore, they claimed that the Pope held authority only on matters of faith, and not on technical de facto matters. Reactions and legacy[edit] Further information: Formulary controversy The reaction to the Lettres provinciales was substantial. However, its publication was primarily via the underground press, and in Louis XIV banned the book and ordered it shredded and burned [citation needed]. Pascal himself had to enter clandestinity, living in cheap hostels. Nevertheless, the letters survived and influenced the prose of later French writers like Voltaire and Jean-Jacques Rousseau. They were first translated into Latin by Antoine Arnauld, and then into many other languages, including English in Les Provinciales, or the Mystery of Jesuitisme, discovered in certain letters written upon occasion of the present differences at Sorbonne between the jansenists and the molinists, London, Royston, by the Anglican theologian Henry Hammond, while in a polyglot translation in French, Latin, Spanish and Italian was published by Balthasar Winfelt. Here are our rules, taken from Fathers Layman, Vasquez, Sanchez, and the four-and-twenty worthies, in the words of Layman: Nay, I go further and say that there would be nothing unreasonable in his giving those who consult him a judgement held to be probable by some learned person, even though he should be satisfied in his own mind that it is absolutely false. Well, I am quite impatient to hear them. And thus the gentleman is guilty of no sin whatever; for in fact it cannot be called accepting a challenge at all, his intention being directed to other circumstances, and the acceptance of a challenge consisting in an express intention to fight, which we are supposing the gentleman never had. Escobar, accordingly, shows you how you may avoid usury by a simple shift of the intention. If the magician be ignorant of the diabolic art "si sit artis diabolicae ignarus" he is bound to restore:

7: Pope speaking ex-cathedra abolished Jesuits forever | Baptist Christian Forums

The Doctrine of the Jesuits, her such embarrassment, she remains purely passive, and from the bottom of her heart curses the sin. Ques. 1. Was Bertine obliged to.

Gratian, the "Father of Canon Law" The period of canonical history known as the Jus Novum "new law" or middle period covers the time from Gratian to the Council of Trent mid 16th century. In the year 529, there was no book that had attempted to summarize the whole body of canon law, to systematize it in whole or in part. Before Gratian there was no "jurisprudence of canon law" system of legal interpretation and principles. Gratian is the founder of canonical jurisprudence, which merits him the title "Father of Canon Law". After that it slowed down, except for the laws of local councils an area of canon law in need of scholarship, and secular laws supplemented. All these collections, with the *Decretum Gratiani*, are together referred to as the *Corpus Juris Canonici*. After the completion of the *Corpus Juris Canonici*, subsequent papal legislation was published in periodic volumes called *Bullaria*. In the thirteenth century, the Roman Church began to collect and organize its canon law, which after a millennium of development had become a complex and difficult system of interpretation and cross-referencing. These were addressed to the universities by papal letters at the beginning of each collection, and these texts became textbooks for aspiring canon lawyers. Jus Novissimum[edit] The third canonical period, known as the Jus Novissimum "newest law", stretches from the Council of Trent [23] to the promulgation of the Code of Canon Law which took legal effect in 1917. The pope occasionally amends the text of the codes. Many of these were difficult to reconcile with one another due to changes in circumstances and practice. The situation impelled Pope St. Pius X to order the creation of the first Code of Canon Law, a single volume of clearly stated laws. In its preparation, centuries of material was examined, scrutinized for authenticity by leading experts, and harmonized as much as possible with opposing canons and even other codes, from the Code of Justinian to the Napoleonic Code. When work finally began, almost two decades of study and discussion on drafts of the various sections were needed before Pope John Paul II could promulgate the revised edition, which came into force on 27 November 1983, [36] having been promulgated via the apostolic constitution *Sacrae Disciplinae Leges* of 25 January 1983. Containing canons, [37] it is the law currently binding on the Latin Church. This edition is referred to as the Code of Canon Law to distinguish it from the Code. Like the preceding edition, it applies to Roman Catholics of the Latin Church. Oriental canon law Oriental canon law is the law of the 23 Catholic sui juris particular churches of the Eastern Catholic tradition. Oriental canon law includes both the common tradition among all Eastern Catholic Churches, now chiefly contained in the Code of Canons of the Eastern Churches, as well as to the particular law proper to each individual sui juris particular Eastern Catholic Church. Originating with the canons of particular councils and the writings of the Eastern Church Fathers, oriental canon law developed in concert with Byzantine Roman laws, leading to the compilation of nomocanons. Oriental canon law is distinguished from Latin canon law, which developed along a separate line in the remnants of the Western Roman Empire under the direct influence of the Roman Pontiff, and is now chiefly codified in the Code of Canon Law. Nomocanon A nomocanon nomokanon is a collection of ecclesiastical law, consisting of the elements from both the civil law *nomoi* and the canon law *kanones*. Collections of this kind were found only in Eastern law. The Greek Church has two principal nomocanonical collections, the "Nomocanon of John Scholasticus" of the sixth century and the "Nomocanon in 14 titles", which dates from the reign of the Byzantine Emperor Heraclius r. The latter was long held in esteem and passed into the Russian Church, but it was by degrees supplanted by the "Nomocanon of Photios" in 863. Photius compiled systematically the canons of the East and amounts to a counterpart of Gratian in the West. His 2-part collection, a chronological collection of synodal canons and his nomocanon revision with updated civil laws became a classical source of ancient canon law for the Greek Church. The Code of Canons of the Eastern Churches, as it is called, differs from the Latin Code of Canon Law in matters where Eastern and Latin traditions diverge, such as terminology, discipline concerning hierarchical offices and administration of the sacraments. Jurisprudence of canon law[edit] Main article: Jurisprudence of canon law Portrayal of a meeting of the Roman Rota The institutions and practices of canon

GURYS DOCTRINE OF THE JESUITS pdf

law paralleled the legal development of much of Europe, and consequently both modern civil law and common law [40] [41] bear the influences of canon law. A law must be promulgated for it to have legal effect. Canonists have formulated interpretive rules of law for the magisterial non-legislatorial interpretation of canonical laws. Philosophy, theology, and fundamental theory of canon law Summa theologica, Pars secunda, prima pars. Because of its specialized nature, advanced degrees in civil law or theology are normal prerequisites for the study of canon law. Canon law as a field is called Canonistics. Canon law and Church office[edit] Under the Code of Canon Law , all seminary students are required to take courses in canon law.

8: Lettres provinciales - Wikipedia

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9: The Great Controversy " Ellen G. White Writings

Speaking from Kabul, Fr Giuseppe Moretti, in charge of the missio sui juris to the country, said that the new school was good news. "The high regards Jesuits enjoy in the field of education goes.

The house spirit (Karei) In search of the people : the intelligentsia in the 1905 Revolution The code of the city of Montgomery Cambridge Latin Course Unit 2 Pupils cards International political system For prisoners and our communities Introduction to structured programming with Pascal By force of instinct abigail reynolds Essentials of learning The Christmas Clue Slowing military change Gender and language in British literary criticism, 1660-1790 Assessment methods Theirs But to Do and Die Heat Transfer With Phase Change Mktg 8 lamb Shred smart program Green Feet (Keys to Reading) Saint Helena, little island 3:00 to 6:00 P.M. X-ray absorption and x-ray emission spectroscopy theory and applications Complete Directory to Prime Time Network TV Shows 1946-Present (Complete Directory to Prime Time Network The painter and his model Cesar Chavez (Rookie Biographies) The green mantle of Sri Lanka Nomination of Bill Lann Lee of California, to be Assistant Attorney General, U.S. Department of Justice Floras lame duck Dont Take My Grief Away From Me Samurai (Time Soldiers) Patrick Henrys Liberty or death speech Rough roads and rainbows What made pistachio nuts? Remarks on local plant names The Footsteps Of St. Peter; Being The Life And Times Of The Apostle Just for Fun and Family Time (Teachers Book: A Resource for Planning and Teaching, Invitations To Literay Pull the right levers for your situation The Sharpe Companion Ninth key meg cabot bud Security clearances for members of Congress and the Judiciary Studies in Middle English Forms and Meanings (Studies in English Medieval Language and Literature)