

1: [www.enganchecubano.com](http://www.enganchecubano.com): Venerable Alexander the founder of the Monastery, of the "Unsleping

*LX. Of Priests who desire to dwell in the Monastery LXII. Of the Priests of the Monastery LXIII. Of the order of the Community Scanner Internet.*

Yet the awareness of our own eventual death is the very thing we should be thinking about, if we want to be prepared for Eternity. This love creates perfection and faultlessness, and when we think on our own death we become free to perform every task for God. Our fallen and imprisoned heart is liberated, and becomes inflamed with the love of God when we enter into a relationship with Him. This love of God engenders a love that permeates our very essence, allowing us to love every person and every creature. Our heart burns with love. This love turns chaos into harmony and it is Divine energy and Divine strength that transforms us into the being God intended us to be. We are His child, deified and made whole, and the chaos of our lives is turned into harmony. Food with Oil Great-martyr Parasceva of Iconium 3rd c. Venerable Stephen of St. Sabbas monastery, hymnographer Arsenius I of Srem, archbishop of Serbia Repose of Venerable Job of Pochaev Demetrius, metropolitan of Rostov New Hieromartyr John priest Arsenius of Cappadocia Venerable Nestor not the Chronicler of the Kiev Caves 14th c. Theophilus, fool-for-Christ of Kiev Hieromartyr Cyriacus, patriarch of Jerusalem , and his mother Martyr Anna. Venerable John the Chozebite, bishop of Caesarea in Palestine Hieromartyr Neophytus, bishop of Urnisi, Georgia Georgia. Firmilian, bishop of Caesareain Cappadocia, and Venerable Malchion, presbyter Febronia, daughter of Emperor Heraclius Athanasius I, patriarch of Constantinople Mt. Protection of the Mother of God Greek. The Scripture Readings John If anyone enters by Me, he will be saved, and will go in and out and find pasture. For you also suffered the same things from your own countrymen, just as they did from the Judeans, 15 who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men, 16 forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost. Longing to See Them 17 But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire. Is it not even you in the presence of our Lord Jesus Christ at His coming?

**2: The Good Heart: "Model of the Gospel's Perennial Youth"**

*Page: The Life of our most Holy Father St. Benedict: 4: The Prologue of our most Holy father Saint Benedict to His Rule.  
Chapter: I. Of the several kinds of monks.*

The subject will be treated here under the following heads: Beginnings at San Damiano; II. Rule of Ugolino; III. Definitive Rule of St. Francis and Blessed of the Order; IX. In the great Franciscan movement of the thirteenth century an important part was played by this order of religious women, which had its beginning in the convent of San Damiano, Assisi. Among the first to join her were several immediate relatives, including her sister Agnes, her mother, aunt, and niece. Thus was formed the nucleus of the new order. Clare became the counsellor of St. Francis and after his death remained the supreme exponent of the Franciscan ideal of poverty. At the outset St. Clare received from St. Francis. On behalf of the sisters, St. Clare petitioned Innocent III for the "privilege" of absolute poverty, not merely for the individual members but for the community as a whole. Clare", note ; II. In an event occurred which proved to be of first importance in the development of the new community. Francis, and soon became the confidant and adviser of the seraphic doctor in all things relating to the second Order "Analecta Franciscana", III, p. Concerning the manner of life of the religious who gathered in various places imitating the example of the community at San Damiano we have only the account given by Jacques de Vitry in and the letters of Ugolino to Honorius III in The former speaks of women who dwell in hospices in community life and support themselves by their own labour. Ugolino writes that many women have renounced the world and desired to establish monasteries where they would live in total poverty with no possessions except their houses. For this purpose estates were often donated, but the administration of these presented difficulties. The pope decided that Ugolino should accept these estates in the name of the Church and that the houses established thereon should be immediately subject to the pope. About Ugolino drew up a rule for these groups of women, taking the Rule of St. Benedict as a ground work, with severe regulations having, however, no distinctively Franciscan element in them. His first foundation was the monastery of Monticello near Florence This rule was soon adopted by the monasteries at Perugia, Siena, Gattajola, and elsewhere. There is no evidence that it was ever accepted at San Damiano. It is noteworthy that it does not raise the question of the ownership of property by the various monasteries. This was a point on which St. Francis and Ugolino did not agree. Clare secured in This conclusion, however, is unwarranted. The Lateran Council, a few years earlier, had decreed that new orders should adopt a rule already approved. The new order was not bound to the observance of the older rule, except in regard to the three customary vows. After the death of St. Francis and the elevation of Ugolino to the papal chair as Gregory IX , certain changes were introduced in the practical direction of conventual life. The pope offered to bestow possessions on the convent of San Damiano over which St. Clare firmly refused the offer and petitioned to be permitted to continue in the spirit of St. Francis. In response to this request, Gregory granted her 17 September, the "privilege of most high poverty", namely, "ut recipere possessiones a nullo compelli possitis". The convents of Perugia and Florence followed the example of San Damiano. Thus were laid the foundation of the two observances which obtain among the daughters of St. Francis. In Innocent IV, to secure unity of observance and peace of conscience for the sisters, modified the original rule in two points. In place of the reference to the Rule of St. Benedict he inserted a reference to the Rule of St. Francis, which, in the meantime, had been approved, and he embodied in the rule regulations covering certain changes already introduced in various convents by his predecessor or by himself. Thus, the direction of the communities of the order was placed in the hands of the general and provincial of the Franciscans. The sisters were directed to recite the Divine Office according to the custom of the Friars Minor. The regulations concerning silence and abstinence were modified. The length of novitiate was fixed at one year. The most notable change is to be found in the express permission granted to every convent to hold possessions, for the administration of which a prudent procurator was to be secured by each house. In the year the original rule underwent a final modification at the hands of Urban IV. On 18 October of that year the sovereign pontiff issued the rule which is in the most general observance among the Poor Clares and which has given the name "Urbanist" to a large division of the order. In a few particulars the new

regulations were less severe than in the rule of For instance, the abbess was empowered to dispense with the obligation of silence during certain hours of the day at her good pleasure. The sections of the rule are arranged in a new order and are divided into twenty-six chapters. For the most part the very words of the previous rule are employed. One important change must be noted. Urban IV withdrew from these officials practically all their authority over the Second Order and bestowed it on the cardinal protector. Clare had secured from innocent IV the confirmation of a new rule differing widely from the original rule drawn up by Ugolino, and modified by his successors on the papal throne. For forty years she had been the living rule from which the community at San Damiano had imbibed the spirit of St. The Bull "Solet annuere", 9 August, , confirming St. The new rule was soon adopted by other convents and forms the basis of the second grand division of the Poor Clares. It is an adaptation of the Franciscan Rule to the needs of the Second Order. Its twelve chapters correspond substantially to those of the Franciscan Rule, and in large sections there is a verbal agreement between the two rules. In a few instances it borrows regulations from the original rule and from the modified form of that rule published by Innocent IV. The most important characteristic of St. In this regulation the new rule clearly breathes the spirit of the seraphic founder. It is improbable, however, that St. Francis was the author of it or that it was approved by Gregory IX, as is sometimes asserted. With the data obtainable no categorical answer can be given to the question of authorship, though the compiler may well have been St. Clare was discovered in in a mantle of the saint which had been preserved, among other relics, at the monastery of St. Clare at Assisi Robinson, "Inventarium documentorum", While the rule was undergoing these various modifications, the order was rapidly spreading throughout Europe. At San Damiano, St. In permission was obtained from the Bishop of Perugia for the establishment of a monastery in that city. The following year Agnes founded at Florence a community which became the centre of numerous new foundations, namely, those at Venice, Mantua, and Padua. Monasteries of the order were soon to be found at Todi, Volterra, Foligno, and Beziers. The cities of Barcelona and Burgos became thriving communities. The first foundation in Belgium was effected at Bruges by Sister Ermentrude, who, after the death of St. Clare, displayed great zeal in spreading the order through Belgium and northern France. The earliest community in France, however, was planted at Reims in at the request of the archbishop of that see. The Royal Abbey at Longchamp, which enjoyed the patronage of Bl. Agnes was but one of the ladies of high rank who, attracted to the new order, put aside the vanities of their social position to embrace a life of poverty and seclusion from the world. For a century after the death of St. Clare comparatively few of the convents had adopted the Rule of Most of them had availed themselves of the permission to hold property in the name of the community. At the beginning of the fifteenth century, however, the spirit of utter poverty was revived through the instrumentality of St. Colette died who instituted the most vigorous reform the Second Order has ever experienced. Her desire to restore or introduce the practice of absolute poverty was put on a fair way to realization when, in , Benedict XIII appointed her reformer of the whole order and gave her the office of Abbess General over all convents she should establish or reform. Before her death she had founded 17 new monasteries, to which, in addition to the Rule of St. Clare, she gave constitutions and regulations of her own. These Constitutions of St. Colette her reform continued to spread and by the end of the fifteenth century reformed convents were to be found throughout France, Flanders, Brabant, Savoy, Spain, and Portugal. The number of sisters at that time exceeded 35, and they were everywhere commended by the austerity of their lives Pidoux, "Sainte Colette", p. From the year the spiritual direction of the Poor Clares, the Colettines not excepted, was given to the Observants. This was a return to the condition existing before the year , at which time the Friars Minor, under the leadership of St. The first quarter of the sixteenth century witnessed a widespread revival of the Urbanist Rule. Towards the end of the same century, though the religious wars had destroyed many monasteries, there were about six hundred houses in existence. Subsequently the order experienced a rapid growth and the external development of the Poor Clares appears to have reached its culmination about in monasteries with 34, sisters under the direction of the minister general.

**3: The Mask Of Anarchy Poem by Percy Bysshe Shelley - Poem Hunter**

*the via viae of st. benedict by bernard hayes, lx. of priests who may wish to dwell in the monastery 30o: of the priests of the monastery lxiii. of the.*

Indeed our familiarity with this version is such, that not only would most English Churchmen having occasion to quote a verse of a Psalm quote it as it stands in the Prayer-Book, but they would often be very much surprised if they were told that the very sense of the Bible Version was different. It would be no difficult task to quote a number of passages from the Bible Version of the Psalms which fail essentially in rhythm just because they are faithful to the original. Take for instance the following Ps. Because they have no changes, therefore they fear not God. But if this is the case, then in estimating a new translation, the object of which is avowedly to give as exactly as possible the sense of the original, justice requires that it should be compared with the language of the Authorized Version, not with that of the Prayer-Book. Thirdly, I have been censured for adhering too closely to the form of the Hebrew, both in its idiom and in the structure of the clauses. Perhaps I have gone too far in this direction. But before a question of this kind can be decided, it is important to lay down as clearly as possible to the mind what it is we aim at in a translation. The advantages of both are sufficiently known to all instructed persons, from masterly examples. Whatever may be thought of the difficulties in the way of this kind of translation, they are slight compared with those attending the other kind, as anybody who carefully studies the masterpieces in this way must perceive. The more rich, new, and striking these peculiarities are, the more arduous will the task become; for there is manifestly a boundary-line, difficult if not impossible to define, beyond which the most courageously faithful translator dares not venture, under pain of becoming unreadable. This must be mainly determined by the plasticity of his language, and by the taste of his fellow-countrymen. A German translator can effect, and may venture, more than an English; an English than a French;--and this, not only because his language is more full and pliant, but because Germans have less nationality, and can endure unusual forms of speech for the sake of gaining accurate insight into the characteristics of the literature of other countries. In the poetry of a people, more than in any other species of literature, form is of importance. Hence we find Mrs. Thus, for instance, the lines in the *Metamorphose der Pflanzen*: However, as I said, in revising my work I have somewhat modified my practice in this respect, and have contented myself on several occasions with putting the more literal rendering in a note. The change, he says, would be perfectly legitimate, if I were professing to make everything give way to verbal exactness. But as I allow other considerations to come in, he thinks that the perpetual recurrence of the Hebrew form of the word is in the highest degree strange and unpleasant. But of course it is still a question for consideration, whether there are sufficient grounds for the change. I think there are very cogent grounds, which the reviewer in his dislike of novelty, or his dislike of Puritanism, has entirely overlooked, I In the first place, our translators in their use of the word "Lord" make no distinction between two names, "Jehovah and "Adonai," perfectly distinct in Hebrew, and conveying different conceptions of God. Have we not adopted the Hebrew word Jehovah? It is no doubt a question how the word should be written when transferred to another language. Some of the Germans write "Jahveh," others "Jahaveh;" and Hupfeld, despairing of any certainty as to the vowels, retains merely the consonants and writes "Jhvh. Nor must it be forgotten that this Hebrew form is sometimes, though rarely, admitted by our translators, as is also the still less euphonious form, Jah. We shall not wish to efface a single character by which God helps us the better to trace His footsteps, but shall thankfully remember that He who "in many portions and in many manners spake to the fathers by the prophets, hath in these last days spoken to us in a Son. It appears to me a matter of real congratulation to the Church that such a revision has at length been seriously entertained by Convocation. I do not share the feelings of those who look upon any attempt to correct manifest errors with dislike and apprehension. Indeed the objectors have in this instance suffered their fears very grossly to exaggerate the evil against which they protest. Nothing surely can be more moderate, or more cautiously framed, than the language of the resolution adopted by the Southern Province in Convocation. They only advise that those passages in the Authorized Version should be amended "where plain and clear errors. Yet, even setting aside the distinct avowal of the

resolution to the contrary, scholars and men of taste and judgement are not likely to agree together to be guilty of any such ruthless demolition. The probability is that among those to whom the task of revision would be entrusted, there would be found many men whose veneration for our Authorized Version is quite as great, and quite as intelligent, as that of those who object to any alteration. Men of this kind would not be for rash and hasty corrections, or for trivial emendations. They would not suffer wanton injury to be done. They would religiously preserve the fine old diction, the mother idiom, the grace and the strength of the existing Version. These are too precious a heritage, they would feel, to be lightly sacrificed. Keeping close to the terms of the Resolution, they would only give a true rendering to passages which have undoubtedly been wrongly translated. With the overthrow of this assumption, all the other arguments against revision lose their force. It has been said, for instance, that the specimens of new translations which have lately appeared are not such as to hold out any prospect of improvement in the new Version. They may be more literal, but they are less idiomatic than the Authorized Translation. But it is one thing for an individual to put forth a translation which he believes gives the nearest and most literal rendering of a book; it is another thing to revise an existing translation. In the former case, the utmost liberty may be claimed in the latter, the work has its own obvious limitations. So, again, with regard to the objection that the new Version would not gain universal acceptance, as that of has done; this surely depends upon the manner of its execution. No doubt even those comparatively few and moderate corrections which alone are designed would at first be regarded with some suspicion, especially because, as the Bishop of St. But if learned men of all parties, Nonconformists as well as Churchmen, are associated in the revision, and if the revision is wisely and carefully made within the assigned limits, there seems no very obvious reason why the new book should not find acceptance gradually, and eventually supersede the old. If it did not, it would fall by its own demerits, and no amount of "authority" would ensure its success. The limitation of the revision to "plain and clear errors," does away also with the objection, of which so much has been made, that the faith of the ignorant would be unsettled if they were led to suppose that what they had been accustomed to receive as the word of God, was not the word of God. This is precisely the kind of argument which would have stopped the Reformation. And the objectors seem to forget that the mischief they apprehend is already done, when ministers of religion give, as they often do, corrections of the existing Version in their pulpits, and when designing men lay hold of manifest mistranslation as an instrument whereby to shake the faith of the multitude in the Bible. It has been argued that no essential doctrine would be affected by the change, and that therefore the change is not worth the risk which it entails. Those who rely most on this argument are the very last who ought to make it. For though it may be quite true that no doctrine of importance would be touched, yet holding, as they do, that "all Scripture is given by inspiration of God," they ought to hold that its exact sense is everywhere of importance. But I am not prepared to admit the allegation in all its breadth. There are passages in our Bible where great truths are at least grievously obscured by a wrong translation. Perhaps there is no more, remarkable prophecy in the Bible; yet it is worse than obscure as it stands in our Authorized Version. The sense given in the Authorized Version is even the exact opposite of the true sense. The prophecy ceases to be a prophecy at all. The prophet had been speaking of a thick darkness which should settle upon the land. Men in their perplexity, instead of seeking counsel of God and His Word viii. The inevitable result was a yet more terrible hopelessness.

**4: The Rule of St. Benedict | Benedictine | Chicago | Catholic Universities**

*The Holy Rule of St. Benedict by Chapter LX. Of Priests Who May Wish to Live in the Monastery If we desire to dwell in the tabernacle of His.*

De generibus Monachorum 16 II. Qualis esse debeat Abbas 20 III. De adhibendis ad consilium Fratibus 32 IV. Quae sint instrumenta bonorum operum 36 V. De Obedientia Discipulorum 46 VI. Quot Psalmi dicendi sunt in Nocturnis Horis 78 X. Qualiter aetatis tempore agatur Nocturna Laus 82 XI. Privatis diebus qualiter Matutini agantur 90 XIV. Of the several kinds of Monks 17 II. What kind of man the Abbot ought to be 21 III. Of calling the Brethren to Council 33 IV. What are the instruments of good works 37 V. Of the Obedience of Disciples 47 VI. Of the Divine Office at night-time 75 IX. How many Psalms are to be said in the Night Hours 79 X. Quo ordine Psalmi dicendi sunt XIX. De Disciplina psallendi XX. Qualis debeat esse modus Excommunicationis XXV. De iis, qui saepius correcti non emendantur XXIX. Si omnes debeant aequaliter necessaria accipere XXXV. De Mensura Ciborum XV. At what seasons "Alleluia" must be said 97 XVI. In what order the Psalms are to be said XIX. What the manner of Excommunication ought to be XXV. Of more grievous faults XXVI. Of those who, being often corrected, do not amend XXIX. Whether all ought equally to receive what is needful XL. De iis qui excommunicantur, quomodo satisfaciant XLV. De Quadragesimae Observatione L. De Fratibus qui longe ab Oratorio laborant, aut in via sunt LI. De Fratibus qui non satis longe proficiscuntur LII. De Hospitibus suscipiendis LIV. De vestimentis, et calceamentis Fratrum LVI. De Filiis nobilium vel pauperum, qui offeruntur LX. Of the Observance of Lent L. Of the Brethren who work at a distance from the Oratory, or are on a journey LI. Of the Brethren who do not go far off LII. Of the manner of entertaining Guests LIV. Ut in Monasterio non praesumat alter alterum defendere LXX. Ut non praesumat quisquam aliquem passim caedere aut excommunicare LXXI. Of the election of the Abbot LXV. That no one presume to defend another in the Monastery LXX. That no one presume to strike or excommunicate another LXXI. That the highest degree of perfection is not contained in this Rule Digitized by Google. Preface Includes bibliographica references.

**5: FathAphrahatDemon**

*But if a cleric, moved by the same desire, wisheth to join the monastery, let him too have a middle place, provided he promiseth to keep the Rule and personal stability". St Benedict, Abbot and father of Western monasticism, was not a priest or even a deacon.*

Of the Divine Office during the Night Chapter 9: Of the Manner of Reciting the Psalter Chapter Of Reverence at Prayer Chapter Of the Deans of the Monastery Chapter How the Monks Are to Sleep Chapter Of Excommunication for Faults Chapter Of Graver Faults Chapter Of the Tools and Goods of the Monastery Chapter Of the Weekly Servers in the Kitchen Chapter Of the Sick Brethren Chapter Of the Aged and Children Chapter Of the Weekly Reader Chapter Of the Quantity of Food Chapter Of the Quantity of Drink Chapter Of the Daily Work Chapter On the Keeping of Lent Chapter Of the Oratory of the Monastery Chapter Of the Reception of Guests Chapter Of the Clothing and the Footgear of the Brethren Chapter Of the Artists of the Monastery Chapter Of the Manner of Admitting Brethren Chapter Of the Priests of the Monastery Chapter Of the Order in the Monastery Chapter Of the Election of the Abbot Chapter Of the Prior of the Monastery Chapter Of the Porter of the Monastery Chapter Of This, that Not the Whole Observance of Righteousness is Laid Down in this Rule PROLOGUE Listen, O my son, to the precepts of thy master, and incline the ear of thy heart, and cheerfully receive and faithfully execute the admonitions of thy loving Father, that by the toil of obedience thou mayest return to Him from whom by the sloth of disobedience thou hast gone away. To thee, therefore, my speech is now directed, who, giving up thine own will, takest up the strong and most excellent arms of obedience, to do battle for Christ the Lord, the true King. In the first place, beg of Him by most earnest prayer, that He perfect whatever good thou dost begin, in order that He who hath been pleased to count us in the number of His children, need never be grieved at our evil deeds. For we ought at all times so to serve Him with the good things which He hath given us, that He may not, like an angry father, disinherit his children, nor, like a dread lord, enraged at our evil deeds, hand us over to everlasting punishment as most wicked servants, who would not follow Him to glory. Let us then rise at length, since the Scripture arouseth us, saying: And what doth He say? And the Lord seeking His workman in the multitude of the people, to whom He proclaimeth these words, saith again: If hearing this thou answerest, "I am he," God saith to thee: And when you shall have done these things, my eyes shall be upon you, and my ears unto your prayers. And before you shall call upon me I will say: What, dearest brethren, can be sweeter to us than this voice of the Lord inviting us? See, in His loving kindness, the Lord showeth us the way of life. Therefore, having our loins girt with faith and the performance of good works, let us walk His ways under the guidance of the Gospel, that we may be found worthy of seeing Him who hath called us to His kingdom of 1 Thes 2: If we desire to dwell in the tabernacle of His kingdom, we cannot reach it in any way, unless we run thither by good works. But let us ask the Lord with the Prophet, saying to Him: After this question, brethren, let us listen to the Lord answering and showing us the way to this tabernacle, saying: Thus also the Apostle Paul hath not taken to himself any credit for his preaching, saying: And again he saith: Hence, the Lord also saith in the Gospel: The Lord fulfilling these words waiteth for us from day to day, that we respond to His holy admonitions by our works. Therefore, our days are lengthened to a truce for the amendment of the misdeeds of our present life; as the Apostle saith: For the good Lord saith: Now, brethren, that we have asked the Lord who it is that shall dwell in His tabernacle, we have heard the conditions for dwelling there; and if we fulfil the duties of tenants, we shall be heirs of the kingdom of heaven. Our hearts and our bodies must, therefore, be ready to do battle under the biddings of holy obedience; and let us ask the Lord that He supply by the help of His grace what is impossible to us by nature. And if, flying from the pains of hell, we desire to reach life everlasting, then, while there is yet time, and we are still in the flesh, and are able during the present life to fulfil all these things, we must make haste to do now what will profit us forever. But even if, to correct vices or to preserve charity, sound reason dictateth anything that turneth out somewhat stringent, do not at once fly in dismay from the way of salvation, the beginning of which cannot but be narrow. The first kind is that of Cenobites, that is, the monastic, who live under a rule and an Abbot. The second kind is that of Anchorites, or

Hermits, that is, of those who, no longer in the first fervor of their conversion, but taught by long monastic practice and the help of many brethren, have already learned to fight against the devil; and going forth from the rank of their brethren well trained for single combat in the desert, they are able, with the help of God, to cope single-handed without the help of others, against the vices of the flesh and evil thoughts. But a third and most vile class of monks is that of Sarabaites, who have been tried by no rule under the hand of a master, as gold is tried in the fire of Prov. But the fourth class of monks is that called Landlopers, who keep going their whole life long from one province to another, staying three or four days at a time in different cells as guests. Always roving and never settled, they indulge their passions and the cravings of their appetite, and are in every way worse than the Sarabaites. It is better to pass all these over in silence than to speak of their most wretched life. Therefore, passing these over, let us go on with the help of God to lay down a rule for that most valiant kind of monks, the Cenobites. For he is believed to hold the place of Christ in the monastery, when he is called by his name, according to the saying of the Apostle: Therefore, the Abbot should never teach, prescribe, or command which God forbid anything contrary to the laws of the Lord; but his commands and teaching should be instilled like a leaven of divine justice into the minds of his disciples. Let the Abbot always bear in mind that he must give an account in the dread judgment of God of both his own teaching and of the obedience of his disciples. And let the Abbot know that whatever lack of profit the master of the house shall find in the sheep, will be laid to the blame of the shepherd. I have declared Thy truth and Thy salvation" Ps 39[40]: Then at length eternal death will be the crushing doom of the rebellious sheep under his charge. When, therefore, anyone taketh the name of Abbot he should govern his disciples by a twofold teaching; namely, he should show them all that is good and holy by his deeds more than by his words; explain the commandments of God to intelligent disciples by words, but show the divine precepts to the dull and simple by his works. And let him show by his actions, that whatever he teacheth his disciples as being contrary to the law of God must not be done, "lest perhaps when he hath preached to others, he himself should become a castaway" 1 Cor 9: But thou hast hated discipline, and hast cast My words behind thee" Ps 49[50]: Let him make no distinction of persons in the monastery. Let him not love one more than another, unless it be one whom he findeth more exemplary in good works and obedience. Let not a free-born be preferred to a freedman, unless there be some other reasonable cause. But if from a just reason the Abbot deemeth it proper to make such a distinction, he may do so in regard to the rank of anyone whomsoever; otherwise let everyone keep his own place; for whether bond or free, we are all one in Christ of Gal 3: We are distinguished with Him in this respect alone, if we are found to excel others in good works and in humility. Therefore, let him have equal charity for all, and impose a uniform discipline for all according to merit. For in his teaching the Abbot should always observe that principle of the Apostle in which he saith: He must sternly rebuke the undisciplined and restless; but he must exhort the obedient, meek, and patient to advance in virtue. But we charge him to rebuke and punish the negligent and haughty. Let him not shut his eyes to the sins of evil-doers; but on their first appearance let him do his utmost to cut them out from the root at once, mindful of the fate of Heli, the priest of Silo of 1 Sam 2: The well-disposed and those of good understanding, let him correct at the first and second admonition only with words; but let him chastise the wicked and the hard of heart, and the proud and disobedient at the very first offense with stripes and other bodily punishments, knowing that it is written: The Abbot ought always to remember what he is and what he is called, and to know that to whom much hath been entrusted, from him much will be required; and let him understand what a difficult and arduous task he assumeth in governing souls and accommodating himself to a variety of characters. Let him so adjust and adapt himself to everyone -- to one gentleness of speech, to another by reproofs, and to still another by entreaties, to each one according to his bent and understanding -- that he not only suffer no loss in his flock, but may rejoice in the increase of a worthy fold. Above all things, that the Abbot may not neglect or undervalue the welfare of the souls entrusted to him, let him not have too great a concern about fleeting, earthly, perishable things; but let him always consider that he hath undertaken the government of souls, of which he must give an account. And that he may not perhaps complain of the want of earthly means, let him remember what is written: And let him know that he who undertaketh the government of souls must prepare himself to give an account for them; and whatever the number of brethren he hath under his charge, let him be sure that on judgment day he will, without doubt,

have to give an account to the Lord for all these souls, in addition to that of his own. It is for this reason, however, we said that all should be called for counsel, because the Lord often revealeth to the younger what is best. But as it becometh disciples to obey their master, so also it becometh the master to dispose all things with prudence and justice. Therefore, let all follow the Rule as their guide in everything, and let no one rashly depart from it. Let no one in the monastery follow the bent of his own heart, and let no one dare to dispute insolently with his Abbot, either inside or outside the monastery. If any one dare to do so, let him be placed under the correction of the Rule. Let the Abbot himself, however, do everything in the fear of the Lord and out of reverence for the Rule, knowing that, beyond a doubt, he will have to give an account to God, the most just Judge, for all his rulings. If, however, matters of less importance, having to do with the welfare of the monastery, are to be treated of, let him use the counsel of the Seniors only, as it is written: Behold, these are the instruments of the spiritual art, which, if they have been applied without ceasing day and night and approved on judgment day, will merit for us from the Lord that reward which He hath promised: But the workshop in which we perform all these works with diligence is the enclosure of the monastery, and stability in the community. This becometh those who, on account of the holy subjection which they have promised, or of the fear of hell, or the glory of life everlasting, hold nothing dearer than Christ. As soon as anything hath been commanded by the Superior they permit no delay in the execution, as if the matter had been commanded by God Himself. Of these the Lord saith: And again He saith to the teachers: They, therefore, seize upon the narrow way whereof the Lord saith: Such as these truly live up to the maxim of the Lord in which He saith:

**6: Pope Pius XI - Wikipedia**

*of the daily manual labour lx. of priests who may wish to dwell in the monastery 30o lxii. of the priests of the monastery lxiii. of the order of the.*

The parents of the Virgin Mary, Saints Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God. When the Most Holy Virgin reached the age of three, the holy parents decided to fulfill their vow. They gathered together their relatives and acquaintances, and dressed the All-Pure Virgin in Her finest clothes. Singing sacred songs and with lighted candles in their hands, virgins escorted Her to the Temple. There the High Priest and several priests met the handmaiden of God. In the Temple, fifteen high steps led to the sanctuary, which only the priests and High Priest could enter. But just as they placed Her on the first step, strengthened by the power of God, She quickly went up the remaining steps and ascended to the highest one. Then the High Priest, through inspiration from above, led the Most Holy Virgin into the Holy of Holies, where only the High Priest entered once a year to offer a purifying sacrifice of blood. Therefore, all those present in the Temple were astonished at this most unusual occurrence. After entrusting their child to the Heavenly Father, Joachim and Anna returned home. The All-Holy Virgin remained in the quarters for virgins near the Temple. According to the testimony of Holy Scripture Exodus 38; 1 Kings 1: The earthly life of the Most Holy Theotokos from Her infancy until She was taken up to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. Indications that the Feast was observed in the first centuries of Christianity are found in the traditions of Palestinian Christians, which say that the holy Empress Helen May 21 built a church in honor of the Entry of the Most Holy Theotokos into the Temple. Saint Gregory of Nyssa, in the fourth century, also mentions this Feast. Therefore, the coeternal and identical Image of goodness, Preeternal, transcending all being, He Who is the preexisting and good Word of the Father, moved by His unutterable love for mankind and compassion for us, put on our image, that He might reclaim for Himself our nature which had been dragged down to uttermost Hades, so as to renew this corrupted nature and raise it to the heights of Heaven. For this purpose, He had to assume a flesh that was both new and ours, that He might refashion us from out of ourselves. Now He finds a Handmaiden perfectly suited to these needs, the supplier of Her own unsullied nature, the Ever-Virgin now hymned by us, and Whose miraculous Entrance into the Temple, into the Holy of Holies, we now celebrate. God predestined Her before the ages for the salvation and reclaiming of our kind. She was chosen, not just from the crowd, but from the ranks of the chosen of all ages, renowned for piety and understanding, and for their God-pleasing words and deeds. In the beginning, there was one who rose up against us: Many reasons impelled him to rise up against us, and there are many ways by which he enslaved our nature: In addition to all this, he also has within him the power of bringing death, which he himself engendered, being the first to fall away from true life. The author of evil was jealous of Adam, when he saw him being led from earth to Heaven, from which he was justly cast down. Filled with envy, he pounced upon Adam with a terrible ferocity, and even wished to clothe him with the garb of death. Envy is not only the begetter of hatred, but also of murder, which this truly man-hating serpent brought about in us. For he wanted to be master over the earth-born for the ruin of that which was created in the image and likeness of God. Since he was not bold enough to make a face to face attack, he resorted to cunning and deceit. This truly terrible and malicious plotter pretended to be a friend and useful adviser by assuming the physical form of a serpent, and stealthily took their position. By his God-opposing advice, he instills in man his own death-bearing power, like a venomous poison. If Adam had been sufficiently strong to keep the divine commandment, then he would have shown himself the vanquisher of his enemy, and withstood his deadly attack. But since he voluntarily gave in to sin, he was defeated and was made a sinner. Since he is the root of our race, he has produced us as death-bearing shoots. So, it was necessary for us, if he were to fight back against his defeat and to claim victory, to rid himself of the death-bearing venomous poison in his soul and body, and to absorb life, eternal and indestructible life. It was necessary for us to have a new root for our race, a new Adam, not just one Who would be sinless and invincible, but one Who also would be able to forgive sins and set free from punishment

those subject to it. And not only would He have life in Himself, but also the capacity to restore to life, so that He could grant to those who cleave to Him and are related to Him by race both life and the forgiveness of their sins, restoring to life not only those who came after Him, but also those who already had died before Him. Except for God, there is no one who is without sin, or life-creating, or able to remit sin. Therefore, the new Adam must be not only Man, but also God. He is at the same time life, wisdom, truth, love, and mercy, and every other good thing, so that He might renew the old Adam and restore him to life through mercy, wisdom and righteousness. These are the opposites of the things which the author of evil used to bring about our aging and death. As the slayer of mankind raised himself against us with envy and hatred, so the Source of life was lifted up [on the Cross] because of His immeasurable goodness and love for mankind. He intensely desired the salvation of His creature, i. And just as he achieved the conquest and the fall of mankind by means of injustice and cunning, by deceit and his trickery, so has the Liberator brought about the defeat of the author of evil, and the restoration of His own creature with truth, justice and wisdom. It was a deed of perfect justice that our nature, which was voluntarily enslaved and struck down, should again enter the struggle for victory and cast off its voluntary enslavement. Therefore, God deigned to receive our nature from us, hypostatically uniting with it in a marvelous way. But it was impossible to unite that Most High Nature, Whose purity is incomprehensible for human reason, to a sinful nature before it had been purified. Therefore, for the conception and birth of the Bestower of purity, a perfectly spotless and Most Pure Virgin was required. Today we celebrate the memory of those things that contributed, if only once, to the Incarnation. He alone was not brought forth in iniquity, nor was He conceived in sin, in contrast to what the Prophet David says concerning himself and every other man Ps. Even in what He assumes, He is perfectly pure and has no need to be cleansed Himself. But for our sake, He accepted purification, suffering, death and resurrection, that He might transmit them to us. She is above every fleshly defilement, and even above every impure thought. Her conceiving resulted not from fleshly lust, but by the overshadowing of the Most Holy Spirit. Such desire being utterly alien to Her, it is through prayer and spiritual readiness that She declared to the angel: So, in order to render the Virgin worthy of this sublime purpose, God marked this ever-virgin Daughter now praised by us, from before the ages, and from eternity, choosing Her from out of His elect. Turn your attention then, to where this choice began. From the sons of Adam God chose the wondrous Seth, who showed himself a living heaven through his becoming behavior, and through the beauty of his virtues. That is why he was chosen, and from whom the Virgin would blossom as the divinely fitting chariot of God. She was needed to give birth and to summon the earth-born to heavenly sonship. The name Seth signifies a rising or resurrection, or more specifically, it signifies the Lord, Who promises and gives immortal life to all who believe in Him. And how precisely exact is this parallel! Seth was born of Eve, as she herself said, in place of Abel, whom Cain killed through jealousy Gen. But Seth did not resurrect Abel, since he was only a type of the resurrection. But our Lord Jesus Christ resurrected Adam, since He is the very Life and the Resurrection of the earth-born, for whose sake the descendents of Seth are granted divine adoption through hope, and are called the children of God. It was because of this hope that they were called sons of God, as is evident from the one who was first called so, the successor in the choice. In this manner, the choice of the future Mother of God, beginning with the very sons of Adam and proceeding through all the generations of time, through the Providence of God, passes to the Prophet-king David and the successors of his kingdom and lineage. When the chosen time had come, then from the house and posterity of David, Joachim and Anna are chosen by God. Though they were childless, they were by their virtuous life and good disposition the finest of all those descended from the line of David. And when in prayer they besought God to deliver them from their childlessness, and promised to dedicate their child to God from its infancy. By God Himself, the Mother of God was proclaimed and given to them as a child, so that from such virtuous parents the all-virtuous child would be raised. So in this manner, chastity joined with prayer came to fruition by producing the Mother of virginity, giving birth in the flesh to Him Who was born of God the Father before the ages. Now, when Righteous Joachim and Anna saw that they had been granted their wish, and that the divine promise to them was realized in fact, then they on their part, as true lovers of God, hastened to fulfill their vow given to God as soon as the child had been weaned from milk. And She, being filled with Divine gifts even at such a tender age, She, rather than others, determined what was

being done over Her. In Her manner She showed that She was not so much presented into the Temple, but that She Herself entered into the service of God of her own accord, as if she had wings, striving towards this sacred and divine love. She considered it desirable and fitting that she should enter into the Temple and dwell in the Holy of Holies. Therefore, the High Priest, seeing that this child, more than anyone else, had divine grace within Her, wished to set Her within the Holy of Holies. He convinced everyone present to welcome this, since God had advanced it and approved it. Through His angel, God assisted the Virgin and sent Her mystical food, with which She was strengthened in nature, while in body She was brought to maturity and was made purer and more exalted than the angels, having the Heavenly spirits as servants. She was led into the Holy of Holies not just once, but was accepted by God to dwell there with Him during Her youth, so that through Her, the Heavenly Abodes might be opened and given for an eternal habitation to those who believe in Her miraculous birthgiving. So it is, and this is why She, from the beginning of time, was chosen from among the chosen. She Who is manifest as the Holy of Holies, Who has a body even purer than the spirits purified by virtue, is capable of receiving Today the Ever-Virgin Mary, like a Treasure of God, is stored in the Holy of Holies, so that in due time, as it later came to pass She would serve for the enrichment of, and an ornament for, all the world. We who understand the salvation begun for our sake through the Most Holy Virgin, give Her thanks and praise according to our ability. Now, brethren, let us remove ourselves from earthly to celestial things. Let us change our path from the flesh to the spirit. Let us change our desire from temporal things to those that endure. Let us scorn fleshly delights, which serve as allurements for the soul and soon pass away. Let us desire spiritual gifts, which remain undiminished. Let us turn our reason and our attention from earthly concerns and raise them to the inaccessible places of Heaven, to the Holy of Holies, where the Mother of God now resides. Therefore, in such manner our songs and prayers to Her will gain entry, and thus through her mediation, we shall be heirs of the everlasting blessings to come, through the grace and love for mankind of Him Who was born of Her for our sake, our Lord Jesus Christ, to Whom be glory, honor and worship, together with His Unoriginate Father and His Coeternal and Life-Creating Spirit, now and ever and unto ages of ages. Living in the capital, the center of Hellenistic knowledge, and possessed of a rare beauty and intellect, Catherine received an excellent education, studying the works of the greatest philosophers and teachers of antiquity. Young men from the most worthy families of the empire sought the hand of the beautiful Catherine, but she was not interested in any of them. She told her parents that she would enter into marriage only with someone who surpassed her in nobility, wealth, comeliness and wisdom. After listening to Catherine, the Elder said that he knew of a Youth who surpassed her in everything. His riches are given to all the nations of the world, yet they never diminish. His compassion is unequalled. She is a foolish pauper, and I cannot bear to look at her until she forsakes her impiety.

7: [www.enganchecubano.com](http://www.enganchecubano.com): Venerable Paul of Thebes

*About Abbot Tryphon. The Very. Rev. Abbot Tryphon All-Merciful Saviour Monastery on Vashon Island, Washington. The Monastery is under the omophore of The Most Rev. Archbishop Kyrill of San Francisco and Western America, of the Russian Orthodox Church Outside of Russia.*

WEY NIV that it might be fulfilled which was spoken through the prophet, saying, "I will open my mouth in parables; I will utter things hidden from the foundation of the world. When a flood arose, the stream broke against that house, and could not shake it, because it was founded on the rock. But let each man be careful how he builds on it. WEY 1 Timothy 3: For this is what the Church of the ever-living God is, and it is the pillar and foundation-stone of the truth. WEY YLT NIV Impress on those who are rich in the present age that they must not be haughty nor set their hopes on riches--that unstable foundation--but on God who provides us richly with all things for our enjoyment. WEY laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life. The heavens are the works of your hands. WEY or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself. Those who dwell on the earth and whose names have not been written in the book of life from the foundation of the world will marvel when they see that the beast was, and is not, and shall be present. With the loss of his firstborn shall he lay its foundation, and with the loss of his youngest son shall he set up its gates. The length by cubits after the first measure was sixty cubits, and the breadth twenty cubits. So the house of Yahweh was completed. YLT In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. See NAS They set the altar on its base; for fear was on them because of the peoples of the countries: All the people shouted with a great shout, when they praised Yahweh, because the foundation of the house of Yahweh was laid. Declare, if you have understanding. His foundation is in the holy mountains. Loving kindness and truth go before your face. Righteousness and justice are the foundation of his throne. The heavens are the work of your hands. Raze it even to its foundation! He who believes shall not act hastily. See NIV Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. His hands shall also finish it; and you will know that Yahweh of Armies has sent me to you. The word of Yahweh concerning Israel. Yahweh, who stretches out the heavens, and lays the foundation of the earth, and forms the spirit of man within him says:

**8: Manusmriti, Chapter 2 - Hindu Scriptures**

*After the death of his mentor Saint Cornelius, Saint Simon was, for a certain time, the companion of Saint Longinus (February 10), the founder of the Koryazhemsk monastery, and went with him to dwell in the wilderness.*

It listens to the sorrows of the world. That is why our society is so miserable Juana was drawn to God early on, around the age of 6, according to her diary: She was no "saint" personality-wise at first, displaying evidence of pride, vanity, self-centeredness, and stubbornness, some of it influenced by her many illnesses. She notes in her diary, which she kept until November, Juana was educated under the supervision of the Religious of the Sacred Heart. She was confirmed in and received First Communion the next year. Since that first embrace, Jesus did not let me go but took me for Himself. She speaks, in her diary, of the challenges of adolescence: Today I had such hunger that I ate all those I could and the ones that tasted best. It pains me to see that this is the way I am. With desires to be mischievous. Mad at the nuns. Without taste for prayer, because I encounter dryness in it. And Jesus told me today that it was because I was attached to creatures. I want to be loved by them. She had read the autobiography of St. The admiration between Juana and the Carmelite community was mutual. At the end of March Juana wrote to her father, who was away, asking his permission to enter the Carmelites. Three days later, he gave his permission despite his misgivings about the choice. On May 14, she wrote: Eight days of heaven. I want to be a pure host and continually sacrifice myself for priests and sinners. Her wish to "sacrifice myself" was certainly answered in the short time she remained alive, for she underwent immense suffering, not only physically, but interiorly: She was clothed in the Carmelite habit on October 14, receiving the white veil [see left photo above], and began her novitiate. Already at the beginning of , Teresa fell ill with typhoid fever. Early in March she predicted to her confessor, Fr. Avertano, that she would die within a month. On Holy Thursday, April 1, and most of Good Friday, April 2, she participated in choir, but because of a high fever she was sent to bed by the Novice Mistress. Her condition worsened over the next four days. Her mother arrived, and Teresa was given the Last Rites on April 6, and received Communion for the last time on April 7. With death imminent, Teresa was dispensed from the remaining time of her canonical novitiate and allowed to make her vows as a Carmelite the same day. The habit which Teresa is wearing was borrowed from Sister Carmel of St. Her funeral and initial burial in the monastery cemetery took place two days later, April In April, he declared her Blessed, and on March 21, he canonized Blessed Teresita, as the people of her country affectionately refer to her, a Saint of the Church. Teresa is the first Chilean to be declared a saint, as well as the first Discalced Carmelite nun outside the boundaries of Europe to be named a saint. Every year in October there is a traditional pilgrimage, attended by more than , people who come to venerate the Chilean saint. Teresa de Los Andes. This great spiritual center, through the simplicity of its buildings and the natural beauty of the place, reflects the virtues of Teresa of Los Andes: Teresa of the Andes possessed an enormous capacity to love and to be loved, joined with extraordinary intelligence. God allowed her to experience his presence. Knowing him, she loved him; and loving him, she bound herself totally to him, even in the midst of many interior trials. The Church holds her up as a preeminent model for children and young adults, particularly women:

**9: Talk:Lord Byron - Wikipedia**

*The road to Hell is paved with the bones of priests and monks, and the skulls of bishops are the lamp posts that light the path.*

And Joseph went up from Galilee to be enrolled with Mary his espoused wife, who was with child. Honour the Emperor [Caesar]. I appeal to Caesar. That is why devotion to the Holy Family is an antidote to some of the sillier notions that have crept into the Church in modern times, even among some of the most intelligent people. Because of the fall of Catholic states and kingdoms, the concomitant decline of lay power in Church and State, and the corresponding rise of the power of the clergy, there are numerous Catholics who now look upon the religious life as a kind of "quasi-clerical" state. Nothing could be further from the truth. A nun is a spiritual queen and mother, in imitation of our Lady. To consider that she is so, is to misunderstand her vocation entirely and to misunderstand the role of the laity in the Church completely. Our model should be the Holy Family who are the exemplars of the highest vocation and are indubitably the highest of those who dwell in heaven, our Lady being far and away above all others save God Himself. And need I remind any reader of this very obvious fact: Our Lady was not a cleric. Since she is a woman she could not be a cleric. Yet she is the highest in Heaven, after God. The Queen of Heaven with her Holy Child. In all heaven and earth there is no creature greater than she, not even the very Angels of God. She is the model of royal humility, religious perfection and maternal love. And she was a lay woman - not priest or cleric. Christ the Priest obeyed her as His mother. She is a model for all laity. But who would dare to suggest that she did not exemplify in her life the highest of all roles that any Catholic Christian can fulfil or that her vocation was not the highest or that her perfection was less than any other, save God Himself? No true Catholic would ever suggest such. Yet, she was no cleric. No - not at all. Yet she is the Queen of all priests, of all saints, of all martyrs, of all Christians without peer and without exception. See how God champions and prizes humility? Equally, there are few things as odious to God as a proud and arrogant clergy who abuse their sacred office and dignity to oppress and trouble the Christian people. Theirs will be the most awful place in hellfire - above even many an unbeliever and scoffer. For who could so scoff at God as wickedly as a proud cleric? So beware you bishops and prelates who trade on your office, who are faithless to your charge, who love to lord it over the people and to have the places of honour and the favour of the great at the expense of the humble Christian people. Yours will be the lowest place in Hell. They will be punished worse than the Pharisees! We do not need to look to the Old Testament Pharisees when we have so many of our own who love to be seen with the great of this world, the Hollywood stars, the politicians, the millionaires and to smile upon their vacuous and superficial opinions, to excuse their immoral lives and even, in some case, to share in the same! Christ Accused by the Pharisees. If our Lord condemned the bad Pharisees, how much the more will He condemn evil Christians and especially evil prelates and bishops who betray their office and re-crucify Christ by their faithlessness and desire to be seen with the mighty of the world. Theirs shall be the worst fate of all. Let us turn away from such boundless betrayal and re-crucifixion of Christ by those very souls whom He has appointed to such high office. Let us turn, instead, to the wonderful humility of the Blessed Virgin Mother of God. She was, and remains, a lay woman. Her role was the model both of all religious and of all mothers and of all queens. She exemplified the triple role of the Christian to perfection: She taught by her silence, she sanctified by her prayerful presence, and she governed by her meekness. Through her, God is telling us that this is the way to perfection. So, too, the mild and gentle St Joseph. He, like Mary, sprang from the royal race of King David and, according to tradition, was the rightful successor to the Kingship of Judah in the male line, just as Mary was, in the female line. But unlike our Lord, St Joseph, was not a priest, nor even a cleric. He came from, and headed, the Line of Judah which was the line of kings, not priests. Our Lady, too, came from the Line of Judah, not Levi. St Joseph, Prince of Judah and model of royal humility and paternal love They were, thus, both models of the laity not the clergy. It is to them that Christian kings and princes - and all lay Christian leaders - look as their model. In the ages of Faith, Christian kings and princes and lay leaders had their own proper sphere in the Church and in the State and all were ranged in hierarchy below them, both clerical and lay

alike. This was as our Lord willed it. There was to be a Spiritual sword, that of the clergy, and a Temporal sword, that of the laity, just as a man is both soul and body, spirit and flesh. If either is missing, the man is dead. So, too, Church and State. This is the meaning of the now so little-regarded Catholic teaching on the Social Kingship of Christ. In the best state, there is both temporal and spiritual in perfect harmony and marriage. That is why it is such an offensive doctrine to teach the separation of Church and State in a Catholic society. It would be like separating Christ from his holy parents and placing Him in the care of robbers, murderers and thieves. This is not, however, the merger of Church and State, as some falsely suppose. Each retains its proper sphere. The Emperor does not become a kind of super-priest any more than the Pope becomes a kind of super-king, though each will have some dominion over the estate of the other. Marriage joins in love, it does not submerge individuality and sexual difference. Indeed, if it did it would be no marriage. Just so with the marriage of Church and State: Instead, the Social Kingship of Christ entails a perfect and beautiful marriage between Church represented by womankind and State represented by mankind. It is rather, or should be, a perfect balance between the two spheres, between the temporal and the spiritual just as, in a man, there should be a perfect balance between the body and the soul. Ultimately, the spirit is higher than the flesh but without the flesh the man dies. So, too, the state - and that is our current condition in the modern age. We are governed by "dead" states. The model, ultimately, is not the Church and clergy alone, nor the Pope and Cardinals alone, nor the PP and his deacons alone. The ultimate model is that of the Holy Family: THAT is our model - not just the clergy, alone, with layman acting as no more than quasi-clergy at best. The laity have a distinct role and vocation of their own, as the Holy Family teaches us. They were also models of the religious life, a life which had already begun in Israel with the Essenes, a community of laity, not clergy. St Anna the Prophetess, the daughter of Phanuel, of the tribe of Aser. Married at age fourteen, widowed at twenty-one, she entered the Order of Widows of the Essenes and became a model of religious, waiting upon our Lady and her Holy Child when they came to the Temple in Jerusalem. She was certainly another model of the religious life. Those who think of religious as a kind of sub-member of a clerical caste wherein lies all power, spirituality and perfection are in danger of falling into the serious heresy of clericalism. A particularly clericalist analogy is that one still sometimes hears from a particular type of clericalist priest. It considers the Church as an army in which the bishops are generals, the clergy are officers, the religious are the NCOs and the laity are the foot soldiers. It is utterly false, untraditional and un-Catholic. It is also very modern. None of our ancestors in the ages of Faith would have even recognised such an un-Catholic view of the Church. They knew better since they could see that emperors, kings, dukes and lay Catholic leaders were no more the "footsoldiers" than were abbots, priors and religious superiors, merely the "NCOs" of the Church. In any case, in Christianity, we are all the servants of each other and should strive, not for the highest places, but rather for the places where we may be the humblest servant of all. Therein lies holiness and perfection. The Catholic model strikes a balance between the lay and the clerical, just as our Lord intended it, with a lay leadership on the one hand and a clerical leadership on the other. The fact that the spiritual "arm" of the clergy is overall higher than the temporal "arm" of the laity does not mean that emperors, kings, abbots and priors are somehow a lower vocation and intended to be purely and exclusively the servants of the clergy. On the contrary, emperors and kings expected obedience from the clergy within their domains and had very direct power over them and expected their loyalty and fealty. St Henry the Emperor, a model for Christian kings and emperors and lay leaders Likewise, abbots and priors expected the same of the clergy under their domain. It is also entirely false to suppose - as the majority of Catholics now do - that abbots and priors were all priests. In the original and traditional religious life they simply were not. Indeed, many of them were not major clerics at all and some were entirely lay. St Anthony, the father of ascetic monasticism, was a layman. St Benedict, the father of western monasticism, was neither priest nor deacon. St Francis of Assisi was not a priest but is thought to have been a deacon since he is depicted in the diaconal dalmatic in some portraits. Yet no-one can deny that these men were the appointed superiors of the religious communities and orders that they founded. Their inferiors, including the clergy, called them "Father". Indeed, it is a pity that the title "Father" has, in the English-speaking world, become fixedly associated with the office of priest.

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