

THE ANGEL OF PENITENCE, OR SHEPHERD, IS INTRODUCED IN VISION

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1: Shepherd Of Hermas | www.enganchecubano.com

Shepherd of Hermas (hermĀ´mĒ™s), Christian apocalyptic work, composed in Rome www.enganchecubano.com AD It is a collection of revelations given to Hermas, a devout Christian, by an angel (Shepherd) and is divided into three sections: Visions, Mandates, and Similitudes.

Some visions predate the Protestant Reformation , yet among Christian denominations, the Catholic Church has made more formal comments on visions of Jesus and the Virgin Mary. Author Michael Freze argues that Catholic practices such as Eucharistic adoration , rosary devotions and contemplative meditation with a focus on interior life facilitate visions and apparitions. The encyclical refers to the conversation between Jesus and Saint Margaret Mary several times. The Vatican biography of Saint Faustina Kowalska not only refers to her conversations with Jesus, but quotes some of these conversations. As a historical pattern, Vatican approval seems to have followed general acceptance of a vision by well over a century in most cases. According to Father Salvatore M. Perrella of the Mariunum Pontifical Institute in Rome, this is the 12th Marian apparition approved by the Holy See from a total of that have been studied through the centuries. Over the years, a number of people claiming to converse with Jesus for the sake of monetary gain have been exposed. A well-known example was the Charismatic Protestant televangelist Peter Popoff who often claimed to receive messages from God to heal people on stage. Popoff was debunked in when intercepted messages from his wife to a small radio receiver hidden in his ear were replayed on the Johnny Carson national television show. Reported Marian messages from Veronica Lueken were declared invalid by Bishop Francis Mugavero of the Roman Catholic Diocese of Brooklyn [10] and reports of Our Lady of Surbiton claiming that the Virgin Mary appeared every day under a pine tree in England were flatly rejected by the Vatican as a fraud. In December , during the reign of Pope Pius X the former Polish nun Feliksa Kozłowska became the first woman in history to be excommunicated by name as a heretic. Some visions of Jesus have simply been classified as hallucinations by the Church, while in a few cases the Church has chosen to remain silent on the authenticity of claimed visions. Despite the expected controversies, post-Ascension visions of Jesus and the Virgin Mary have, in fact, played a key role in the direction of the Catholic Church, e. Reported messages from Jesus have also influenced papal actions and encyclicals. Pope Leo XIII performed the requested consecration a few days after the death of Sister Mary and called it "the greatest act of my pontificate". Also Blessed Alexandrina of Balazar , in Portugal , reported many private apparitions, messages and prophecies received directly from Jesus and the Virgin Mary. Juan Diego was declared venerable in Pilgrimages[edit] Churches and sanctuaries built based on reported visions of Jesus and Mary attract many millions of pilgrims each year. Some of the reported visions of Jesus simply fade away by virtue of predictions that fail to materialize. On the other hand, some predictions based on visions continue to gather interest decades after they were made. Bishop Matthew Clark of the Roman Catholic Diocese of Rochester disallowed these messages at the time, but with the election of Pope Benedict XVI the debate about the validity of these messages seems to have been rendered moot. The teenagers reported truly gruesome sights such as rivers of blood and the visions were accompanied by intense reactions: Some today regard the visions as an ominous prediction of the Rwandan Genocide of , and particularly in that specific location in in which some of the teenagers died a decade after their vision. The apparitions were accepted by the local Roman Catholic bishop but have not been given final approval by the Holy Office. The Bible includes primarily pre-Ascension visions of Jesus, except for the vision of Christ by Saint Stephen just before his death Acts 7: However, in the following centuries, many saints reported visions of both Jesus and the Blessed Virgin Mary. In , while praying in the Church of San Damiano just outside Assisi , Saint Francis of Assisi reported a vision in which an image of Jesus came alive and told him: The Franciscans became a key force in the renewal of the reach of Christianity. During another vision in Saint Francis reportedly received the very first recorded case of stigmata. Starting in , Saint Juliana of Liege had visions of Christ which she kept a secret for almost 20 years. In these visions she was reportedly

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told to institute a solemn feast for the Blessed Sacrament as the Body of Christ. When she eventually reported her visions to her confessor, the information was relayed to the bishop. Simon Stock in , and given him the Carmelite habit, the Brown Scapular, with a promise that those who die wearing it will be saved. Also known as the Scapular of Our Lady of Mount Carmel , the brown scapular is perhaps the best known, and most widespread of all small scapulars. In , when she was 19 years old she reported her first vision of Jesus after which she started to tend to the sick and the poor. In she reported a vision in which she was commanded to abandon her life of solitude and to make an impact on the world. She corresponded with Pope Gregory XI and other people in authority, begging for peace and for the reformation of the clergy, writing over letters. Her arguments, and her trip to Avignon, eventually became instrumental in the decision of Pope Gregory XI to return the Avignon Papacy to Rome where she was summoned to live until her death. She is one of only three female Doctors of the Church. In , Saint Julian of Norwich was on her deathbed and had been given her last rites when she reported a series of visions of Jesus, followed by a sudden recovery. Her book mentions her illness and her recovery as she saw the shining image of Christ. The sixteen revelations start with the crown of thorns and proceed through the death of Jesus, ending with his resurrection and how Christ still dwells in the souls of those who love him. She is celebrated in the Anglican Church. Our Lady of Guadalupe. Today it remains a strong national and religious symbol in Mexico. For almost two years thereafter she reported similar visions. She stated that the Blessed Virgin had inspired and dictated passages in the book *Mystical City of God* as a biography of the Virgin Mary. The book *Mystical City of God* is still frequently studied in college and university programs of Spanish language and culture. However, the book which makes a number of somewhat unusual claims has remained controversial within the Roman Catholic church , having been banned and restored a number of times, and her process of beatification started in has not been completed. In December she reported that Jesus permitted her to rest her head upon his heart, and then disclosed to her the wonders of his love. This led her to the founding of the Devotion of the Sacred Heart. Initially, her life, actions, beliefs and writings became the subject of extreme scrutiny by the Catholic Church. However, she was eventually declared a saint in and the Feast of the Sacred Heart is now officially celebrated 19 days after Pentecost. At her profession as a Capuchin Poor Clare nun in , Saint Veronica Giuliani expressed a great desire to suffer in union with the crucified Jesus for the conversion of sinners. She reported a vision of Christ bearing his cross and of the chalice symbolizing the Passion of Christ. On Good Friday she received the five wounds of Christ as stigmata. She was bedridden as of and is said to have had visible stigmata which would reopen on Good Friday. She reported that since childhood she had visions in which she talked with Jesus. In the poet Clemens Brentano was inspired to visit her and began to write her visions in his words, with her approval. In , Joseph Smith, Jr. This led to a series of other manifestations through which he claimed to receive divine instruction, authority, and power to restore the true Church of Jesus Christ to the world. He also claimed to receive a vision of Jesus while in the Kirtland Temple on April 3, His record of the revelation has since become known as the 11th section of the Doctrine and Covenants. In Sister Marie of St Peter , a Carmelite nun in Tours , France reported visions of conversations with Jesus and the Virgin Mary in which she was urged to spread the devotion to the Holy Face of Jesus, in reparation for the many insults Jesus suffered in his Passion. This resulted in the Golden Arrow Prayer. In December , Ellen Gould Harmon later married name White , co-founder of the Seventh Day Adventist movement, while kneeling at a prayer meeting at the house of Mrs. Ellen felt the power of God come upon her and was soon lost to her surroundings. She experienced over one hundred visions which she published as broadside, letters, or incorporated into her religious writings. The Seventh-day Adventist Church, which by had 18 million modern world-wide followers, is based largely on her interpretations of Christian subjects found in her numerous writings. She was one of the most prolific American women of the nineteenth century, while founding numerous schools, hospitals, medical centers and universities. The Smithsonian Magazine has named her as one of the most significant Americans of all time. One day she reported a vision of a miraculous Lady who identified Herself as the Virgin Mary in subsequent visions. According to Saint Bernadette, the Lady held a string of Rosary beads and asked Saint Bernadette to

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drink water from the spring nearby and to request that the local priests build a chapel at that site of the visions. Eventually, a number of chapels and churches were built at Lourdes as the Sanctuary of Our Lady of Lourdes - which is now a major Catholic pilgrimage site. One of these churches, the Basilica of St. In Venerable Marie Martha Chambon began to report visions of Jesus telling her to contemplate the Holy Wounds , although it is said that she had received her first vision when only five years old. In Saint Gemma Galgani reported a vision of Jesus after which she experienced recurring stigmata. She reported the vision as follows: In an instant these flames came to touch my hands, my feet and my heart. The Congregation of Rites has so far refrained from making a decision on her stigmata. For a number of years he claimed to have experienced deep ecstasy along with his visions. In , while praying in the Church of Our Lady of Grace he reported ecstasy and visions which this time left him with permanent and visible stigmata, the five wounds of Christ. The stigmata remained visible on his hands and feet for the next fifty years. At that time, she claimed to have been given a vision of Christ himself showing his heart "slashed by the sins of mankind" and crossed by a deeper wound still, atheism. On 12 March , however, a decree of the Holy Office disavowed her revelations and stated that belief in the visions of Loublande could not be approved. He reported being deeply moved by the experience, and vowed to perform the Consecration of Russia as Lucia said Mary had asked. The Holy See has, at times, reversed its position on some visions. In Saint Faustina Kowalska reported visions of a conversation with Jesus when she was a Polish nun. This resulted in the Chaplet of Divine Mercy as a prayer and later an institution which was condemned by the Holy See in However, further investigation resulted in her beatification in and canonization in Her conversations with Jesus are recorded in her diary, published as "Divine Mercy in My Soul" - passages from which are at times quoted by the Vatican. Divine Mercy Sunday is now officially celebrated as the first Sunday after Easter. Further visions reportedly urged her to make a medal with the Holy Face. These pages became the basis of her book *The Poem of the Man God*. While the Index no longer exists, the then-Cardinal Joseph Ratzinger stated in a letter of January 31, that the condemnation still "retains its moral force", and the Congregation for the Doctrine of the Faith declared that the visions "cannot be considered supernatural in origin. For several decades, Sister Agnes Katsuko Sasagawa had encountered many health problems but her health reportedly improved after drinking water from Lourdes. After going totally deaf, she went to live with the nuns in the remote area of Yuzawadai, near the city of Akita. In she reported messages from the Virgin Mary, as well as stigmata.

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2: The Lost Apocrypha of the Old Testament/Index - Wikisource, the free online library

The other creatures, however, first existed in the Idea of God; next, they were made in the knowledge of the angels; and finally they began to subsist in themselves. When, therefore, Genesis says, "God said: Let it be, " this refers to the divine Mind.

These convey themes from the liturgical season, the feast days of titles or events in the life of Christ, the feast days and commemorations of the saints, or for Masses for particular circumstances e. The easiest way to determine the type of form the Mass will take will be the positioning of the priest and altar, and the language. Celebrations of the Extraordinary Form a. Pauline Mass are commonly conducted Versus populum and conducted in the local vernacular modern language of the country or in the language of ex-patriated foreign residents. Introit, Procession, and Introductory Rites[edit] The priest enters in procession into the nave with altar servers, and with a deacon if there is one. The deacon may carry the Evangelion Gospel book , which he will place on the altar ; and one altar server, called the crucifer , carries a processional cross at the front of the procession. Other servers may carry blessed candles, incense and a thurible. During this procession, ordinarily, the entrance chant or hymn is sung. The priest and other ordained ministers kiss the altar. Then, when the priest arrives at his chair, he leads the assembly in making the Sign of the Cross , saying: High altar of the Capuchin church in Ostend , Belgium. Then the priest invites those present to take part in the Act of Penitence , of which the Missal proposes three forms, the first of which is the Confiteor. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is usually executed by everyone, that is to say, with the people and the choir or cantor taking part in it. It is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character. It is also optional, in line with the perceived degree of solemnity of the occasion, at Ritual Masses such as those celebrated for Marriage "Nuptial Mass" , Confirmation or Religious Profession , at Masses on the Anniversary of Marriage or Religious Profession, and at Masses for Various Needs and Occasions. On other days there are only two. If there are three readings, the first is from the Old Testament a term wider than Hebrew Scriptures , since it includes the Deuterocanonical Books , or the Acts of the Apostles during Eastertide. The first reading is followed by a Responsorial Psalm , a complete Psalm or a sizeable portion of one. A cantor , choir or lector leads, and the congregation sings or recites a refrain. These may be used in place of the text corresponding to the reading whenever the Psalm is sung. The reader begins most reading with the introductory statement "a reading from the Book of The final reading and high point of the Liturgy of the Word is the proclamation of the Gospel. This is preceded by the singing of the Gospel Acclamation, typically an Alleluia with a verse of Scripture, which may be omitted if not sung. Alleluia is replaced during Lent by a different acclamation of praise. All stand while the Gospel is chanted or read by a deacon or, if none is available, by a priest. To conclude the Gospel reading, the priest or deacon proclaims: If a deacon is not present, the celebrating priest or a concelebrant, if there is one, proclaims it. Ordinarily the priest celebrant himself gives the homily, but he may entrust it to a concelebrating priest or to the deacon, but never to a lay person. In particular cases and for a just cause, a bishop or priest who is present but cannot concelebrate may give the homily. On days other than Sundays and Holy Days of Obligation, the homily, though not obligatory, is recommended. The priest begins it with a brief introduction, then a deacon, a cantor, or another lay person announces some intentions for prayer, to which the congregation responds with a short invocation such as "Lord hear our prayer. The linen corporal is spread over the center of the altar, and the Liturgy of the Eucharist begins with the ceremonial placing on it of bread and wine. These may be brought to the altar in a procession, especially if Mass is celebrated with a large congregation. The Eucharistic Prayer , "the centre and high point of the entire celebration", [29] then begins with a dialogue between priest and people. This dialogue opens with the normal liturgical greeting, "The Lord be with you", but in view of the special solemnity of the rite now beginning, the priest then exhorts the people: Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he

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who comes in the name of the Lord. Take this, all of you, and drink from it: Do this in memory of me. The tradition of raising the bread and wine high after the Consecration has its origin in the ad orientem celebration of the Mass, and is done so that the people may more readily see the Host. It is also customary on solemnities and other days for the altar servers to offer incense to the Host and chalice during the elevation. The priest then announces: The chalice is displayed to the people immediately after the consecration of the wine. The Eucharistic Prayer includes the Epiclesis which since early Christian times the Eastern churches have seen as the climax of the Consecration, praying that the Holy Spirit might transform the elements of bread and wine and thereby the people into one body in Christ. Intercessions for both the living and the souls in Purgatory follow. When there are priests concelebrating the Mass they join the main celebrant in the central prayers, up to the intercessions which they may divide among themselves. The Antiphon ends with an emphatic doxology for which the priest lifts high the paten with the Host and the deacon if there is one the chalice, and the priest proclaims of Christ that "through him, with him, in him, in the unity of the Holy spirit, all glory and honor is yours, Almighty Father, for ever and ever," to which the people sing or chant their great Amen. Both the doxology and Great Amen are preferably sung or chanted. This is in line with the Instruction on Music in the Liturgy which says: Therefore the active participation of the whole people, which is shown in singing, is to be carefully promoted. It should first of all include acclamations, responses to the greetings of the priest and ministers and to the prayers of litany form, and also antiphons and psalms, refrains or repeated responses, hymns and canticles.

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3: Project MUSE - The Shepherd of Hermas

Introduced by the fifth vision (this numbering is already ancient), twelve "commandments" (entolai, mandata) follow, forming a second stratum consisting of about twenty-five printed pages (vis 5- mand 12), that is to say.

Clarendon Press, i 1 When they were driven out from paradise, they made themselves a booth, and spent seven days mourning and lamenting in great grief. Then Eve said to Adam: Go, look for something for us to eat. Perchance the Lord God will look back and pity us and recall us to the place in which we were before. And Eve said to Adam: How is it possible that I should stretch forth my hand against my own flesh? Nay, let us arise and look for something for us to live on, that we fail not. And Adam said to Eve: But it is just and right that we lament before the sight of God who made us. Let us repent with a great penitence: Tell me, what sort of penitence am I to do? Let us not put too great a labour on ourselves, which we cannot endure, so that the Lord will not hearken to our prayers: My lord, how much penitence hast thou thought to do for I have brought trouble and anguish upon thee? For I will spend forty days fasting, but do thou arise and go to the river Tigris and lift up a stone and stand on it in the water up to thy neck in the deep of the river. And let no speech proceed out of thy mouth, since we are unworthy to address the Lord, for our lips are unclean from the unlawful and forbidden tree. But I will spend forty days in the water of Jordan, perchance the Lord God will take pity upon us. Likewise, Adam walked to the river Jordan and stood on a stone up to his neck in water. Not for themselves let them lament, but for me; for it is not they that have sinned, but I. Cease now from sorrow and moans. Why art thou anxious 3 and thy husband Adam? The Lord God hath heard your groaning and hath accepted your penitence, and all we angels have entreated on your behalf, and made supplication to the Lord; 4 and he hath sent me to bring you out of the water and give you the nourishment which you had in paradise, and for which you are crying 5 out. Now come out of the water and I will conduct you to the place where your victual hath been made ready. And when she had gone out, she fell on the earth and the devil raised her up and led her to Adam. And she cried out and said: Why dost thou attack us for no cause? What hast thou to do with us? What have we done to thee? Or why doth thy malice 3 assail us? Have we taken away thy glory and caused thee to be without honour? Why dost thou harry us, thou enemy and persecute us to the death in wickedness and envy? What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us? It is for thy sake that I have been hurled 2 from that place. When thou wast formed. I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made us worship thee in the sight of God; and God the Lord spake: I have made thee in our image and likeness. I will not worship an inferior and younger being than I. I am his senior in the Creation, before he was made was I already made. It is his duty to worship me. And 3 straightway we were overcome with grief, since we had been spoiled of so great glory. And we 4 were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be expelled through her doing from thy joy and luxury, as I have been driven out of my glory. Banish this Adversary far from me, who seeketh to destroy my soul, and give 2,3 me his glory which he himself hath lost. But Adam endured in his penance, standing for forty days on end in the water of Jordan. But I have erred and been led astray for I have not kept the commandment of God; and now banish me from the light of thy life and I will go to the sunsetting, 2 and there will I be, until I die. And she made there a booth, while she had in her womb offspring of three months old. And she said to herself: I implore you, ye luminaries of heaven, what time ye return to the east, bear a message to my lord Adam. Perchance, once more hath the serpent fought with her. And now entreat the Lord God on my behalf to 3 hearken unto thee and look upon me and free me from my awful pains. Since his prayers and intercessions are great, I have been sent that thou mayst receive our help. Rise up now, and 3 prepare thee to bear. And she bore a son and he was shining; and at once the babe rose up and ran and bore a blade of grass in his hands, and gave it to his mother, and his name was called Cain. And

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the Lord God sent divers seeds by Michael the archangel and gave to Adam and showed him how to work and till the ground, that they might have fruit by which they and all their generations might live. Therefore I have sorrow. Yet let us separate them from each other mutually, and let us make for each of them separate dwellings. And thereafter Adam knew his wife and he begat a son and called his name Seth. And they were increased over the face of the earth in their nations. When we were at prayer, there 3 came to me Michael the archangel, a messenger of God. And I saw a chariot like the wind and its wheels were fiery and I was caught up into the Paradise of righteousness, and I saw the Lord sitting and his face was flaming fire that could not be endured. And many thousands of angels were on the right and the left of that chariot. Yet thou didst listen to her and didst pass by My words. Cast me not out from Thy presence, me whom Thou didst form of the clay of the earth. Do not banish from Thy favour him whom Thou didst nourish. To Thee, the spiritual powers give honour and praise. Thou workest on the race of men the abundance of Thy mercy. And Michael held a rod in his hand, and he touched the waters, which were round about paradise, and they froze hard. Hearken, my son Seth, even to the rest of the secrets [and sacraments] that shall be, which were revealed to me, when I had eaten of the tree of the 3 knowledge, and knew and perceived what will come to pass in this age; [what God intends to do 4 to his creation of the race of men. The Lord will appear in a flame of fire and from the mouth of His majesty He will give commandments and statutes [from His mouth will proceed a two-edged sword] and they will sanctify Him in the house of the habitation of His majesty. And then they will build a house to the Lord their God in the land which He shall prepare for them and there they will transgress His statutes and their sanctuary will be burnt up and their land will be deserted and they 6 themselves will be dispersed; because they have kindled the wrath of God. And once more He will cause them to come back from their dispersion; and again they will build the house of God; 7 and in the last time the house of God will be exalted greater than of old. And once more iniquity will exceed righteousness. And thereafter God will dwell with men on earth [in visible form]; and then, righteousness will begin to shine. And the house of God will be honoured in the age and their enemies will no more be able to hurt the men, who are believing in God; and God will stir up for Himself a faithful people, whom He shall save for eternity, and the impious shall be punished 8 by God their king, the men who refused to love His law. Heaven and earth, nights and days, and all creatures shall obey Him, and not overstep His commandment. Men shall not change their 9 works, but they shall be changed from forsaking the law of the Lord. Therefore the Lord shall repel from Himself the wicked, and the just shall shine like the sun, in the sight of God. And 10 in that time, shall men be purified by water from their sins. But those who are unwilling to be purified by water shall be condemned. And happy shall the man be, who hath ruled his soul, when the Judgement shall come to pass and the greatness of God be seen among men and their deeds be inquired into by God the just judge. And they asked him saying: Tell me and I will go to the nearest gates of paradise and put dust on my head and throw myself down on the earth before the gates of paradise and lament and make entreaty to God with loud lamentation; perchance he will hearken to me and send his angel to bring me the fruit, for which thou hast longed. I am ignorant; but hide it not from us, but tell us about it. The hour came when the angels had ascended to worship in the sight of God; forthwith the adversary [the devil] found an opportunity while the angels were absent and the devil led your mother astray to eat of the 3 unlawful and forbidden tree. And she did eat and gave to me. These hath God appointed for chastisement. All these things hath the Lord sent to me and to all our race. I am in distress. So cruel are the pains with which I am beset. Perchance He will have pity upon you and send His angel across to the tree of His mercy, whence floweth the oil of life, and will give you a drop of it, to anoint me with it, that I may have rest from these pains, by which I am being consumed. And while they were walking, lo! And as soon as Eve saw it, she wept and said: I am accursed since I have not kept the commandment of God. Are not ye the objects of our rage? But now if I shall begin to reprove thee thou canst not bear it. Be silent, be dumb, shut thy mouth, accursed enemy of Truth, confounder and destroyer. Avaunt from the image of God till the day when the Lord God shall order thee to be brought to the ordeal. He Himself, the Son of God, when He comes will be baptized in the river of Jordan, and when He hath come out of the water of Jordan, then He will anoint from

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the 4 oil of mercy all that believe in Him.

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4: Life of Adam and Eve

Vision 5 and conditional promise of results for obedience and threat for disobedience (v. 7).³ Within the revelatory scene itself, the structure is also familiar: nonrecogni-

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. For us men and for our salvation, He came down from heaven; by the power of the Holy Spirit He became incarnate of the Virgin Mary and was made man. For our sake He was crucified under Pontius Pilate: He suffered death and was buried. On the third day He rose again in accordance with the scriptures; He ascended into heaven, and is seated at the right hand of the Father. He will come again in glory, to judge the living and the dead, and His kingdom will have no end. With the Father and the Son He is worshipped and glorified; He has spoken through the prophets. We believe in one, Holy, Catholic and Apostolic Church; for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. One of the forms below or other suitable forms may be used. This form may be used: Not all paragraphs need be used on every occasion: This response may be used before or after each paragraph. Lord in your mercy. Let us pray for the Church and for the world, and let us thank God for His goodness. Bless and guide our rulers; give wisdom to all in authority; and direct this and every nation in the ways of justice and of peace; that people may honour one another, and seek the common good. Give grace to us, our families and friends, and to all our neighbours; that we may serve Christ in one another, and love as He loves us. Comfort and heal all those who suffer in body, mind, or spirit Hear us as we remember, those who have died in the faith of Christ Rejoicing in the fellowship of N. Let us pray for the whole Church of God in Christ Jesus, and for all people according to their needs. O God, the Creator and Preserver of all mankind, we pray for people of every race, and in every kind of need: Especially we pray for Lord in Your mercy. We commend to Your Fatherly goodness, all who are anxious or distressed in mind or body; comfort and relieve them in their need; give them patience in their sufferings and bring good out of their troubles. Especially we pray for Merciful Father. Accept these prayers for the sake of your Son, our Saviour Jesus Christ. In the power of the Spirit and in union with Christ, let us pray to the Father. Hear our prayers, O Lord our God. Hear us, good Lord. Govern and direct Your holy Church, fill it with love and truth, and grant it that unity which is Your will. Hear us good Lord. Give us boldness to preach the gospel in all the world, and to make disciples of all the nations. Enlighten Your ministers with knowledge and understanding, that by their teachings and their lives they may proclaim Your word. Give Your people to hear and receive Your word, and to bring forth the fruit of the spirit. Bring into the way of truth all who have erred and are deceived. Strengthen those who stand; comfort and help the faint-hearted; raise up the fallen; and finally beat down satan under our feet. Guide the leaders of the nations into the ways of peace and justice. Bless Your servant the President of this nation and guide him with your heavenly wisdom. Bless the judges and magistrates and all who administer the law, that they may uphold justice, honesty and truth. Teach us to use the fruits of the earth to Your glory, and for the good of all mankind. Bless and keep all Your people. Help and comfort the lonely, the bereaved, and the oppressed All: Keep in safety those who travel, and all who are in danger. Heal the sick in body and mind, and provide for the homeless, the hungry and the destitute. Show Your pity on prisoners and refugees, and all who are in trouble. Forgive our enemies, persecutors, and slanderers, and turn their hearts. Hear us as we remember those who have died in the faith of Christ, both those who have confessed the faith and those whose faith is known to You alone, and grant us with them a share in Your eternal kingdom. Father, you hear those who pray in the name of Your Son, grant that what we have asked in faith we may obtain according to Your will; through Jesus Christ our Lord. For the peace that is from above, and for the salvation of our souls, let us pray to the Lord. For our bishops and other ministers especially N For the rulers of our country and all in authority, let us pray to the Lord. For the poor, the hungry, orphans and widows, and them that suffer persecution, let us pray to the Lord. For ourselves and all who confess the name of Christ, that we may show forth the excellencies of Him who called us out of darkness into His

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marvellous light, let us pray to the Lord. That, with all His servants who have served Him here and are now at rest, we may enter into fulness of His unending joy, let us pray to the Lord. Almighty God, the Fountain of all wisdom, who knows our necessities before we ask, and our ignorance in asking; we pray You to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Your Son Jesus Christ our Lord. OR e Two or more of the following prayers may be used in place of the litany. Be mindful, O Lord, of Your people present here before You, and of those who are absent through age, sickness or infirmity. Care for the infants, guide the young, support the aged, encourage the faint-hearted, gather the scattered, and bring back the wandering to Your fold. Travel with the voyagers, defend the widows, shield the orphans, deliver the captives, heal the sick. Succour all who are in tribulation, necessity or distress. Remember for good all those that love us, and those that hate us; and those that have desired us, unworthy as we are, to pray for them. And those whom we have forgotten, please O Lord, remember. For You are the Helper of the helpless, the Saviour of the lost, the Refuge of the wanderer, the Healer of the sick. Almighty and everlasting God, we praise You for all that You have done for us as a nation. Deepen the root of our national life in Your everlasting righteousness, let not Your blessings be withdrawn from us. Make us equal to our high trusts, reverent in the use of freedom, just in the exercise of power, and generous in the protection of the weak. Inspire the people who direct this local government, this state and this country, that they may guide us wisely and well; give insight and faithfulness to our legislators and judges both at the state and federal levels; and may our deepest trust ever be in You, the Lord of nations and the King of Kings; through Jesus Christ our Lord. Almighty God, who rules over all the kingdoms of the world, and do order them according to Your good pleasure: We give You hearty thanks that You have set Let Your wisdom be their guide and Your arm strengthen them, le truth and justice, holiness and righteousness, peace and charity, abound in their days; and direct all their counsels and endeavours to Your glory, and the welfare of Your people; through Jesus Christ our Lord. Almighty God, we pray You with Your gracious favour to behold our universities, colleges and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn, and grant that in humility of heart they may ever look to You, who are the Fountain of all wisdom through Jesus Christ our Lord. O God who has given all people work to do, help them to do it with all their might. Grant the spirit of wisdom and justice to all leaders of industry. Bless the men and women who work in offices and factories; strengthen those who labour at the docks and in the farms; take care of the miners and those whose work is dangerous; and help us all to follow in the steps of Him who worked as carpenter, even Jesus Christ our Lord. May increasing multitudes hear Your word, receive it, and live by it. May its power be seen more and more in the lives of them who believe. So work Your great work Almighty God, in this our country, and in this our generation, that the doubter may be convinced, the wavering established, the sinful converted and the gainsayer silenced; and grant that at the last, according to Your blessed word of Prophecy, the Lord may be King over all the earth, one Lord and His name one; through Jesus. Almighty God, You have given us grace at this time with one accord to make our common supplication to You, and You have promised that when two or three are gathered together in Your name You will grant their requests. Fulfil now, O Lord, the desires and petitions of Your servants, as may be most expedient for them, granting us in this world knowledge of Your truth, and in the world to come, life everlasting. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all evermore. The President says either the following or other suitable words: Christ is our peace. He has reconciled us to God; in one body by the cross. We are the body of Christ. In the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and build up our common life. He then says, The Peace of the Lord be always with you. And also with you. Let us offer one another a sign of peace. And all may exchange a sign of peace: African fraternal or traditional embrace or traditional handshake or double handclasp. A Hymn or lyrics or choruses with or without musical accompaniment and dancing may follow as the Bread and Wine are brought by the representatives of the congregation to the Deacon or President. The People stand as the offerings are presented and placed on the

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Holy Table. Ceremonial washing of hands may take place here. These words may be said as water is poured on the fingers. I wash my hands in innocence, O Lord, that I may go about Your altar and lift up the voice of thanksgiving. At the offering of the Bread.

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5: Who Is Abaddon/Apollyon (Destroyer)? - Here a little, there a little - Spirit Realm

The fifth, which is called a revelation rather than a vision in the oldest MS, introduced the shepherd who was to give Hermas the commandments and parables. At the end of the vision he was called the angel of repentance.

For the meaning of other pictures, see: A monumental work of Christian art, it was the largest single fresco mural painting of the 16th century, and took Michelangelo four years to complete. He accomplished it more than three decades after finishing his earlier cycle of Biblical art - the Genesis fresco - on the Sistine ceiling. It is considered to be the greatest masterpiece of religious art of the 16th century, and represents either the final late flourish of High Renaissance painting, or the first major example of Mannerist painting - the new style that superseded the classicism of the High Renaissance. The 16th century art theorist Giorgio Vasari considered Michelangelo to be an important source of inspiration for Mannerist artists for the rest of the century. Perhaps he was simply extending the biblical story of the Sistine Chapel frescoes which Michelangelo had last painted in, under the orders of Pope Julius II. The final solution reached by the painter to utilize the entire wall, without even a frame, radically changed the appearance of the Chapel, overriding the horizontal accent, which the continuous bands of windows and frescoes across this wall and others gave it, and introducing a strong vertical element. Michelangelo divided the composition into two tiers. In the celestial zone, Christ the Judge was flanked by the choirs of Apostles, angels, saints, martyrs and Patriarchs. Each obedient population, assembled in its designated place, performed its role with predictable emotion: The ranks were fixed and closed. Michelangelo conceived his Last Judgment as a swirl of bodies - male nudes and female nudes, in keeping with his humanist philosophy - around the dynamic centre of Christ, with every figure either in motion or tense with emotion. The area of the lunettes at the top is filled with the angels and the implements of the Passion the Cross and Pillar. Underneath, we see the densely massed ranks of the Elect. Further down, a zone marks the transition between those who are already among the Elect surrounding Christ and those who are rising or descending. The line continues across the fresco, where there is suddenly an unimpeded glimpse of blue sky. At the extreme right of this zone, Simon of Cyrene appears to place his cross on the ledge of the Entablature. The bottom zone of the wall features on the left graves being opened to release their occupants upwards towards Christ, and on the right Hell, where Charon the Boatman is ferrying the Damed across the River Styx to the underworld. Little Perspective - No Frame Some earlier painters, like Giotto, gave the illusion of depth to their Last Judgments by depicting choirs of similarly posed figures receding in perspective. Instead of using linear perspective, Michelangelo resorted to overlapping his figures in densely packed groups, forming chains to indicate the current of movement. As figures moved back in space they lose acuity, sometimes painted very thinly. Figures are cut off at the edges, as if to imply that we are seeing only a portion, and the scene continues in all directions, laterally and also below. Instead of giving a sense that all have their places here and no what they are, Michelangelo portrays the uncertainty of men and women being moved by a force outside of their control to a fate still unknown to them. When they discover their destinations, he shows their demonstrations of surprise, joy, or horror. They are given unaccustomed prominence because their inclusion makes clear that the final Resurrection shown lower down was made possible only by the sacrificial death of Christ and his Resurrection. He is set against a golden aureole, which also includes his mother who cleaves to his side. In earlier sketches Michelangelo had drawn Christ seated in the traditional manner, but in the painting he seems to be striding forward, perhaps rising to his feet. His stance reminds us of images of Christ at his Resurrection, bursting from the tomb. His raised arm should be understood rather as a gesture of command, setting in motion the events we see unfolding before us - the angels sound the trumpets, the dead are raised, after which they proceed to their appointed places, either rising to join Christ in Heaven or falling into the abyss of Hell. He displays the wounds on his hands and feet and side, reminding us that he is the Resurrected Christ and also of his suffering and at what cost this eternal life was won for us. The Virgin turns her head aside and folds her arms, as if to say that the time for her merciful

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intercession has passed. The golden light behind Christ, which Michelangelo went to the trouble of painting a secco in brilliant yellow pigments that he used nowhere else in the fresco, becomes the sun around which the whole event moves in an inevitable rotation. The Elect Surrounding Christ and the Virgin are crowds of saints, martyrs and others who have risen to paradise. A few have attributes from which we can identify them but most have not. We recognize St Lawrence with his grate and St Bartholomew with his knife and flayed skin, St Peter holding the keys of the Kingdom, St Andrew with his cross, St Sebastian holding up the arrows with which he was shot, St Blaise with his wool combs and St Catherine with her wheel. The Ascending From the lower left where the graves are giving up the dead, bodies are rising towards the elect. Some are taking flight, some are carried by angels, one pair grasping hold of a rosary is being hoisted by a muscular angel, apparently in a demonstration of the power of Faith. Further cardinal Virtues may be recognized in other figures. The Damned Opposite those on the left who are rising towards the Elect, are those on the right who are descending into Hell. Some are being battered down by angels thwarting their frantic attempts to ascend; some are cast down headlong while others are dragged by demons. According to Condivi, sinners are hauled down by the part of the body with which they sinned; the proud by their hair, the lascivious by their pudenda. In fact, many figures seem to be allegories of the Vices, some even with attributes, like the money purse signifying avarice. Charon In classical mythology, Charon is the boatman who ferries the damned across the River Styx or Acheron to the underworld. However, during the era of Catholic Counter-Reformation Art c. The Cave At the foot of The Last Judgment in the centre of the painting is the Cave, a black cavern filled with demons. Another figure is silhouetted by a fiery glow. It is unclear exactly what this cavern represents, although experts now believe it signifies Purgatory. It is only from Purgatory that one can escape, and the priest at the altar would know that his celebration of Mass was helping souls suffering in Purgatory. The Post-Reformation Council of Trent was quick to confirm the existence of Purgatory in the face of the Protestant claim that it was a cynical fraud designed to enrich the Church through the sale of indulgences. Hell In the lower right corner the tonality shifts abruptly. Thus the painter, following Dante, when he came to grapple with the demons and Damned at the entrance to Hell, needed a deeper palette than fresco can provide, with its technique of applying semi-transparent tones over a white ground. The untrammelled sky does not penetrate here; instead we see the murky waters of the River Styx and dingy figures barely distinguishable in the forbidden gloom. To obtain the sombre effect he sought, Michelangelo covered the white intonaco with a reddish-brown umber, then painted the mid-tones and lights on top. When Cesena hysterically complained to the Pope about this effrontery, the Pope is alleged to have replied that his hands were tied as his jurisdiction did not extend to Hell! These events were seen by many as an indication of divine wrath. According to this view, like Sodom and Gomorra, Rome had been overrun because it had become a place of decadence and sin, and The Last Judgment reflected the mood of penitence that followed these traumatic events. This may indeed have been the view of the Sack held by the Protestants, and may even have been the initial response of some Roman Catholics immediately following the event. Modern historians, however, agree that the Catholic Church recovered its self-esteem much more quickly. Pope Clement signed a peace treaty with Charles V, then in gave Michelangelo the commission for The Last Judgment and then in died. So it was the Farnese Pope, Paul III, who oversaw the work, and there is no evidence of overweening penitence in his personality. It became a kind of school of anatomy, the best place in Rome - or anywhere - to study the nude figure. Late in the 16th century the great Mannerist Annibale Carracci described the nudes in The Last Judgment - in contrast to the figures on the Sistine ceiling - as "too anatomical". Do not give a delicate woman the limbs and muscles of a man, the painter is told. The modelling of muscles should not be exaggerated.

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6: Liturgy of the Church of Nigeria (Anglican Communion)

The lamb (child) experiences the strength of the shepherd's (parent's) arms and the security of the shepherd's (parent's) love. It is one of those wonderful moments when both the one doing the carrying and the one being carried are blessed by the love that binds them together.

A noncanonical apocalypse of the Early Church. The writing called *The Shepherd* is the longest of all the writings classified among the Apostolic Fathers. It is considerably longer than any book of the NT. The author called himself Hermas. His style indicates either Jewish origin or acquaintance with Jewish lit. He was, or had been, a slave, and was not brought up by his parents. A revelation indicated that his wife was too careless in her speech. His children were apparently, at best, undisciplined. He had a country farm that he worked, but he was obviously not a man of great ability or talent. Date and place of origin. Hermas placed part of his life at least, at Rome, and some of his early visions occurred on the road to Cumae, an ancient Gr. The work has, then, a central Italian background. Hermas was instructed to write some of the words revealed to him in two little books and to give one to Clement and one to Grapte Vision II, iv. Clement was to send his book to the foreign cities, since that was his function. Presumably this Clement was the author of the first epistle of Clement, an officer of the church at Rome, considered by later writers from Irenaeus on, in the succession of Rom. Since Clement lived in Rome c. On the other hand, the Muratorian Canon c. Pius was a bishop in the decade beginning with the year These indications are not necessarily contradictory. *The Shepherd* may well have been written in parts over a considerable period of time, which seems more likely because of its content, style, and organization. *The Shepherd* is almost exclusively concerned with Christian living. Its purpose was to set forth in detail the Christian virtues, to indicate how the Christian should live and what he should avoid. A particular problem, referred to more than once, is the problem of sins committed after baptism. Can they be forgiven? The generally held view of sin in the 2nd cent. However, it was obvious that some did. Could they be granted forgiveness, if they repented? Hermas reverted to this again and again. In general, his answer was that God was graciously granting an opportunity for repentance and forgiveness at the time at which Hermas was writing. But there would be no such opportunities in the future. This would be the last occasion upon which the grace of God might be expected in such an instance. *The Shepherd* is divided into three sections of unequal length: References are to Visions, Mandates, and Similitudes. The first two are approximately of equal length, the third is much longer. The visions concerned the church. The basic form in which the church appeared is that of a tower in process of construction. Explanations were given by an old lady who also personified the church. Then came the old woman who personified the church. The tower, which is the church, was being built of stones, representing people. The officers—apostles, bishops, deacons, teachers—fitted easily. So did martyrs and the upright. Unbelievers and apostates were the stones that were cast away. There were seven women around the tower. They were daughters, one of the other, who represented the virtues faith, continence, simplicity, knowledge, innocence, reverence, and love. The old woman, the church, appeared first as old, then as middle aged, and finally, as young and beautiful as the faith of Hermas became stronger. The fourth vision is devoted to the great beast of persecution. The world was to be destroyed by blood and fire. The fifth, which is called a revelation rather than a vision in the oldest MS, introduced the shepherd who was to give Hermas the commandments and parables. At the end of the vision he was called the angel of repentance. The commandments were not organized according to any discernible plan or developing sequence. The unity of God was stressed in the first, the seventh exhorted concerning the fear of God; the fear of God, and warnings against grieving the Holy Spirit were mentioned in the tenth. The ethical principles of simplicity, reverence, and innocence were commended in the second, patience in the fifth, joy in the tenth. Christian conduct was discussed by the command in the third mandate to tell the truth, in the fourth, to reject adultery and fornication, and in the eighth, to be temperate in all living. Faith, an undivided heart, and the rejection of evil desire were commended in the sixth, ninth and twelfth commandments. The section came toward its close

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with the warning that if the commandments were not kept, salvation would be lost. On the other hand, resolution will make it easy to keep them. The parables are not a brilliant collection. They are a group of exhortations containing similes and metaphors and an occasional full story parable. The city in heaven and the city on earth were compared. The rich man is like a prolific vine that needs the support of the poor man, the elm tree, to be most useful. Budding trees are the righteous, dry trees the wicked. There is an elaborate parable of the willow tree as the law of God, with the distribution of branches from it to Christians and their varied development. There is a shepherd of luxury, clothed in yellow, and a shepherd of punishment, clothed in a white goatskin. The most extensive parable is the ninth, concerning the twelve mountains in Arcadia. They differed in color, formation, and vegetation, and represented different types of persons from good bishops and hospitable men on the one hand, to apostates and blasphemers on the other. The figure of the tower, as the church, appeared again, being constructed in stages. Hermas was not a theologian. His theological statements are confused. In the parable of the field, the master, the son, and the servant Similitudes V, the field was the world and the servant was said to be the Son of God V. Baptism was necessary for salvation. The apostles baptized those who had died before them that they might be saved IX. The tone of The Shepherd was that of ascetic living in general, though not to the strictest degree. The twelve maidens in Arcadia were faith, temperance, power, longsuffering, simplicity, guilelessness, holiness, joy, truth, understanding, concord, and love Similitudes IX. A second marriage after the death of a partner was permissible but is not as virtuous as remaining unmarried Mandates IV. The Shepherd was written in Gr. Athos contains most of the rest, and other incomplete texts on papyrus or parchment exist. There are two Lat. The Shepherd was considered an inspired book by Irenaeus, Origen, and by Tertullian in his earlier years. Robinson, Barnabas, Hermas and the Didache ; M. Whittaker, Der Hirt des Hermas ; R. Grant, The Apostolic Fathers, I See also Apostolic Fathers , esp.

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7: www.enganchecubano.com's Reflections: January

Catholic Art V Gallery () Angels Appearing before the Shepherds - Henry Ossawa Tanner Magdalene in Penitence - Jacopo Robusti Comin Tintoretto.

This is the question we have now to answer. A summary answer lies in the fact that it was precisely this threat which determined the Church to fix her constitution and lay down the limits beyond which no Church membership could be. She concentrated her forces, built fortifications, based herself on the past, interpreting and defining her past against the turmoil of new theologies. Thus it came to pass that those who had caused her most disquiet, and Marcion before all others, at the same time incited her to define her doctrine, to regulate her organization and to put forth the energy which broke their efforts. These early gnoses tended to complete rather than to reform or supplant the common teaching. A check upon excessive audacity in prophetic outpourings was found in the control which these prophet-teachers could exercise on each other. First Corinthians, the Didache and Hermas all give instructions on this head, which were soon found inadequate, but were not without temporary effect. Also I declare to you that no man, speaking by spirit of God, says: Any prophet, then, who in the course of his ecstasy utters a denial of Jesus, is inspired by the demon: In another passage xiv, the regulation of the outpouring is entrusted to the prophets themselves: As to the prophets, let two or three be the speakers, And let the rest pass judgment; But if revelation comes to another who is seated, let the first be silent; For you can all prophesy one after another, so that all may learn, and all be exhorted. In the Didache, after the prayers to be used in common at the Supper, we find the following direction x, 7: The Didache knows moreover of travelling apostles and of prophets who remain at home in one place. Travelling apostles who stay more than two days, in order to get more board and lodging, or ask for money, are to be reckoned false xi, , and this, not so much on account of their heresies, but on the moral ground that they are exploiting their hosts, though possibly heretical as well as rapacious. As to the sedentary prophets, their inspired outpourings are not to be lightly criticized, but conduct is to be the test for distinguishing the true prophet from the false. He alone is a true prophet who lives according to the Lord; who would not count him a false prophet who orders a sumptuous meal or demands money xi, ? The prophets of old had certain eccentricities, and a few such, analogous to theirs, and "in harmony with the cosmic mystery of the Church," may be tolerated in Christian prophets, provided they do not require others to imitate them xi, n. A highly enigmatic concession, at least for us, and sufficiently disturbing in itself; it cannot have been maintained for long. The ancient prophets are brought in only by way of a mitigating comparison. The reference is to some symbolic proceedings representing "the mystery," which is, one can hardly doubt, the mystic union of the Christ and "the Church. What the Didache had in mind must have been something less abominable, perhaps a symbolic marriage between an inspired couple, which may have been real, or an affair of continency on both sides. But we can see that the author of the Didache, while not daring to prohibit these eccentricities, is not quite at ease in the matter. But it was precisely to these elected administrators, who were also in charge of the arrangements for the Eucharist, that the future belonged. We shall meet them again. At the beginning of the second century, the recognized professors of prophecy, of inspired teaching, are still in the forefront of the Christian movement and pointing the way; but already it can be dimly foreseen that if ever Christian union should be disturbed these inspired doctors are likely to be the cause of disturbance and, equally, that if union is to be maintained the work of maintaining it will be done by the elected administrators. In this connexion the Shepherd of Hermas is most instructive. Hermas, too, is a prophet of the congregation like those to whom the citations from First Corinthians and the Didache have already introduced us. But his relation to what we have called the administration of the Church is no longer that in which we find the prophets of the Didache. In his Third Vision the Church makes him sit down on her left, with the presbyters behind him, the right being reserved for the martyrs Vision, iii, i. He himself seems to have thought, and with good reason, that the presbyter administrators might well have been seated in front of him. But the hierarchy as he conceived it, in

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the order of martyrs, prophets, presbyters, was not the order destined to prevail. In fact the presbyter-bishops are already in the front rank and are not going to let even the martyrs precede them. Here the presbyters have direct control over the prophet, insomuch that without their authority and mediate action the revelations of Hermas could not have seen the light either among the Christians of Rome or elsewhere. The next step to be taken, which we shall soon see, will be that those who preside over administration and worship will reserve to themselves the right to have their voices heard in the assemblies, especially when prophecy is raising a scandal. Here, then, in Rome we find a body of presbyters who, almost at the same time, authorize the prophecy of the Pastor and expel Valentinus and Marcion from the community, men whom our prophet would perhaps have treated with less severity. What did Hermas think about this body, and what was it in reality? According to what seems a trustworthy tradition Hermas was own brother to the bishop Pius. But Hermas speaks only of presbyters in general and never mentions the bishop, his brother. In speaking of presbyters in general he betrays no enthusiasm and seems to make no distinction between them and the bishops whom he places side by side with the deacons. It is true that the Church is here speaking as the Pastor or Angel of Penitence: Be not like the poisoners: Be careful, my children, or these divisions will be the end of you. Then set about forming one another so that I, joyously presenting you to the Father, may be able to account for you to the Lord. The Church and Hermas agree, not without reason, that they would be more worthy of their headship, if they were less covetous of power. It is clear that this presbyterial body already possessed considerable authority, and highly probable that it had a presiding bishop, [6] whose authority was not exercised independently of his colleagues. Bishops and priests, who allowed Hermas to speak the truth about them, are not likely to have been more exacting than he in the matter of pure theology. For the good Hermas is far from being a dogmatist in that department, and looks upon heresy more in pity than in anger. He is ready to die for the Lord Christ; but his Christology is strangely indecisive; unshakably firm on the unity of God, he is totally ignorant of any Christological definition. The figurative language used in his book causes him to avoid mentioning Jesus and Christ by name. But clearly he has not the faintest idea of the Logos and its incarnation. His Son of God is far superior to the archangels, but is inconsistently presented as their leader and the first of them Parable, ix, 4 ; elsewhere the Son seems to be identified with the Spirit v, 2, 5, 6. But let us not jump to the conclusion that Hermas here presents his Trinity composed of Eternal Father, Son-Spirit and a God-man; for the parable is so complicated and obscure that the "servant" pre-exists in the humanity of the Son, who is also active in the Vine v, 2, 6 ; from which it will be seen that the Christology of Hermas is simply amorphous and incoherent. The Roman presbyters, who were not scandalized by it, cannot have been any stricter in the definition of their own. There was however one point of doctrine on which they would allow no compromise. They expelled Marcion for attacking it. This was the unity of God. Hermas speaks of heretics, as he speaks of the presbyters, with freedom, but without a trace of passion ix, We can see clearly that the gnostics have not led him astray. He knows them well enough and could not fail to know many of them. He finds their doctors somewhat unintelligible, presumptuous, too pleased with themselves and priding themselves on being omniscient; the higher knowledge they claim seems to him mere nonsense; on the whole he judges them more fools than knaves. Some have repented of their follies and been taken back into the fold; those who stick to their nonsense will be destroyed by it. This seems to have been the attitude of the presbyters themselves in the excommunications of which Hermas speaks, and it would be thus that they judged Marcion and his like; gnosis was of no account and meant nothing to them, but in doctrine they held firm by the baptismal catechism, understood in the sense of the Didache, as Hermas also understood it. There can be no doubt that what shocked them in Marcion was his attack on the unity of God, which they would counterattack by simply asserting against the innovator the traditional apostolic teaching of the one only God, creator of the world, and the one only Christ, Jesus the Son of God, sent by the Father to save men from their sins and to instruct them in the way of righteousness. That this tradition was an existing force is beyond question. The gnostic teachers compelled the administrators of Church discipline to exert that force with resolution against their new theologies. The Roman presbyters found Justin orthodox and after their condemnation of Marcion, Justin

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pronounced his, denouncing the idea of a god superior to the creator of the world as an invention of demons. O Timothy, guard the deposit, shunning impious word-play and the antitheses of so-called gnosis, Professed by some, who err concerning the faith. This couplet, the closing note of the First to Timothy, is aimed directly at Marcion and must have been written under the immediate impression of his breach with the Church or, more probably, of his attempt to change the basis of Christian teaching. Against Marcion also the following profession of faith ii, is perhaps directed: God is one, one also the mediator between God and men, the man Christ Jesus, Who gave himself a ransom for all, as witnessed in his time. The following hymn or prophetic oracle belongs to the same class i Timothy iii, He was manifested in flesh, he was justified in spirit, he was seen of angels, He was preached among the Gentiles, he was believed in the world, he was taken up into glory. Who forbid to marry, which God has made to be taken with thanksgiving by believers and those who know the truth. But there is another passage i, where the target is not Marcion alone, but gnostics in general, with Valentinus as chief offender. Here are the instructions i Timothy i, 4: To keep clear of fables, and endless genealogies, which produce wranglings, rather than divine order in faith. But the goal of preaching is charity, coming out of pure heart, good conscience and true faith: Wherefrom some cut themselves off in their love of empty talk, Setting up as doctors of law, without knowing what they talk about, nor what they vouch for. True doctrine, according to them, is a simpler affair than what these windy word-mongers have to offer; what matters above all else is life according to God. In resisting the gnostic invasion, the defenders of the faith made continual appeal to apostolic tradition, not hesitating to represent their own denunciations of the new doctors as spoken by Paul, the "Paul," that is, of the First to Timothy vi, I charge you, before God, who gives life to all, And before Christ Jesus, who witnessed under Pontius Pilate the good confession, To keep intact and spotless the commandment until the epiphany of Lord Jesus Christ. The "commandment" is the apostolic catechesis and the equivalent of the "deposit" of vi, The mention of Pontius Pilate is not made for the sake of historical precision; it is a formula taken from a hymn or rhythmical confession connected with the ritual recitation of the passion story. In like strain speaks the "Paul" of the Epistle to Titus i, 9. Let the presbyter, he says, Stand by the pure word according to the doctrine, that he may be able to exhort in the genuine teaching, and hurl back the rebels. The context shows that the "rebels" against whom this was directed were not pagans, nor were they, strictly speaking, Jews. They were heretical debaters, with the turn for contentiousness characteristic of amateurs in theology. The author says that such people were extremely numerous in his time Titus i, The author of the First to Timothy will have it that the apostles foretold an outbreak of gnosis. The Epistle makes Paul speak as follows iv, i: But the Spirit says expressly that in the last days many will desert the faith, Taking up with lying spirits and with doctrines of demons, etc. The accusation of immorality is the daily bread of this polemic, and hardly worth consideration, especially when formulated in general terms. Spurious Peter drops a hint that a little caution will not be out of place in reading the letters of "our dear brother Paul, in which there are certain knotty points which, to their own ruin, ignorant and unsteady souls take wrongly along with other Scriptures," namely the Old Testament and the Gospel. Who can these be but Marcion and his followers? Almost contemporary with spurious Peter, we shall find Polycarp, [12] with an Epistle of John before him, attacking Marcion, as chief offender, in the following terms Philippians 7: Leave we then the futilities of that crowd and let us return to the teaching that was given us. Praescriptione Haereticorum of Tertullian which opposes the heretics by the argument of "prescription. The following passage in Chapter 19, marvellously true as a definition of Latin Christianity through the ages, gives the fundamental idea: Nam etsi non evaderet conlatio Scripturarum, ut utramque partem parem sisteret, ordo rerum desiderabat illud prius proponi, quod nunc solum disputandum est:

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8: Mass in the Catholic Church - Wikipedia

The Roman Rite Mass is the predominant form used in the Catholic Church and the focus of this article. introduced in following the Angels", the Dawn Mass.

From personal references it seems that Hermas had been a slave in Rome, was set free, married, and had a family, who because of his indulgence became apostate. He had been prosperous in business, but had lost his wealth and suffered in time of persecution. Some of these details, however, which are given in the first Vision, betray the influence of contemporary romantic literature. The Muratorian Canon states that Hermas was the brother of Pope pius i d. Hermas himself refers to a contemporary Clement of Rome Vis. A date of composition between and fits the period given by the Muratorian Canon, while internal evidence indicates that the work was written after a period of peace. The Shepherd is in three sections, and comprises five Visions Vis. In the first four Visions, Hermas sees the Church as an elderly matron who grows progressively younger as he carries out her orders. She bids him and his family repent, sends him to the Church authorities with a call to repentance and a warning of imminent persecution; and she shows him a vision of a tower, representing the Church, in process of being built. The different stones used in the building typify varieties of Christians, and stones rejected by the builders may ultimately be used, provided that they repent now, before the tower is finished. The fifth Vision is clearly intended as an introduction to what follows, for Hermas has a vision of the angel of repentance wearing shepherd dress; the angel dictates the 12 Mandates. The third to the sixth have some affinity with the Qumran Manual of Discipline iii. Hermas also commends such practices as cheerfulness, patience, continence, and fasting. In the Similitudes, Hermas continues to receive teaching from the angel, but in the form of parables and more visions, some of which are explained with much allegorical detail. The first five contain moral teaching, and the rest deal with penitence. The ninth Similitude repeats the building of the tower, first described in the third Vision, but with additional details and the important difference that there is a pause in the building to allow men more opportunity for penance. In the Vision, the time had been severely limited. The most striking and debatable feature of the Shepherd is the teaching about penance. Does Hermas represent a reaction against a current of rigorism that rejected the possibility of forgiveness for any post-Baptismal sin? Is it to counter this that he brings a celestial promise of an exceptional opportunity, referred to by some commentators as a time of jubilee, for penitence? Or is Hermas simply reflecting the penitential discipline current at the time? The first seems the more likely, for the author lays down no formula for reconciliation with the Church, though clearly inclusion within the Church is assumed to be a necessity for salvation. Hermas was more concerned with morals than with theology, and his Christological thinking is confused. He emphasizes that there is only one God Man. Christ is the rock on which the Church is built, the door through which all stones must be carried Sim. The Shepherd was regarded as quasi-canonical by St. At Rome, however, the Muratorian Canon expressly denied its inspiration while conceding its value for private reading. Jerome states that it was almost unknown in the West. Yet it is noteworthy that it followed the Epistle of Barnabas in the great 4th-century Codex Sinaiticus. The incomplete Greek text is based on the Sinaiticus to Man. The rest is known from two Latin versions and one Ethiopic. In this century some Coptic and Greek papyrus fragments and one tiny Persian fragment have been published, and a notable University of Michigan papyrus contains Sim. He is perhaps influenced by Greek literary models in his description of a woman bathing Vis. Attempts have been made to differentiate sources, strata, separate authors. The work is indeed diffuse and inconsistent, but that is in the nature of an apocalyptic. A unifying ethos of simple and rather narrow piety characterizes the whole. Loeb Classical Library; 13 2: Griechische Christliche Schriftsteller 48; Westminster, MD 1: New York 84

9: Paradise Lost: The Poem

The Church of Nigeria is likely the largest in the Anglican Communion in terms of membership. Nigeria was first evangelized by Anglican missionaries of the Church Missionary Society (CMS) in , and to this day maintains the evangelical character typical of areas where the CMS was active.

Clarendon Press, I When they were driven out from paradise, they made themselves a booth, and spent seven days mourning and lamenting in great grief. II But after seven days, they began to be hungry and started to look for victual to eat, and they found it not. Then Eve said to Adam: Go, look for something for us to eat. Perchance the Lord God will look back and pity us and recall us to the place in which we were before. And Eve said to Adam: How is it possible that I should stretch forth my hand against my own flesh? Nay, let us arise and look for something for us to live on, that we fail not. And Adam said to Eve: But it is just and right that we lament before the sight of God who made us. Let us repent with a great penitence: Tell me, what sort of penitence am I to do? Let us not put too great a labour on ourselves, which we cannot endure, so that the Lord will not hearken to our prayers: My lord, how much penitence hast thou thought to do for I have brought trouble and anguish upon thee? For I will spend forty days fasting, but do thou arise and go to the river Tigris and lift up a stone and stand on it in the water up to thy neck in the deep of the river. And let no speech proceed out of thy mouth, since we are unworthy to address the Lord, for our lips are unclean from the unlawful and forbidden tree. And do thou stand in the water of the river thirty-seven days. But I will spend forty days in the water of Jordan, perchance the Lord God will take pity upon us. Likewise, Adam walked to the river Jordan and stood on a stone up to his neck in water. Not for themselves let them lament, but for me; for it is not they that have sinned, but I. Cease now from sorrow and moans. Why art thou anxious and thy husband Adam? The Lord God hath heard your groaning and hath accepted your penitence, and all we angels have entreated on your behalf, and made supplication to the Lord; and he hath sent me to bring you out of the water and give you the nourishment which you had in paradise, and for which you are crying out. Now come out of the water and I will conduct you to the place where your victual hath been made ready. And when she had gone out, she fell on the earth and the devil raised her up and led her to Adam. But when Adam had seen her and the devil with her, he wept and cried aloud and said: How hast thou been again ensnared by our adversary, by whose means we have been estranged from our abode in paradise and spiritual joy? And she cried out and said: Why dost thou attack us for no cause? What hast thou to do with us? What have we done to thee? Or why doth thy malice assail us? Have we taken away thy glory and caused thee to be without honour? Why dost thou harry us, thou enemy and persecute us to the death in wickedness and envy? What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us? It is for thy sake that I have been hurled from that place. When thou wast formed, I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made us worship thee in the sight of God; and God the Lord spake: I have made thee in our image and likeness. I will not worship an inferior and younger being than I. I am his senior in the Creation, before he was made was I already made. It is his duty to worship me. And straight Away we were overcome with grief, since we had been spoiled of so great glory. And we were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be expelled through her doing from thy joy and luxury, as I have been driven out of my glory. Banish this Adversary far from me, who seeketh to destroy my soul, and give me his glory which he himself hath lost. But Adam endured in his penance, standing for forty days on end in the water of Jordan. But I have erred and been led astray for I have not kept the commandment of God; and now banish me from the light of thy life and I will go to the sunsetting, and there will I be, until I die. And she made there a booth, while she had in her womb offspring of three months old. XIX And when the time of her bearing approached, she began to be distressed with pains, and she cried aloud to the Lord and said: And she

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said to herself: I implore you, ye luminaries of heaven, what time ye return to the east, bear a message to my lord adam. Perchance, once more hath the serpent fought with her. And now entreat the Lord God on my behalf to hearken unto thee and look upon me and free me from my awful pains. Since his prayers and intercessions are great, I have been sent that thou mayst receive our help. Rise up now, and prepare thee to bear. And she bore a son and he was shining; and at once the babe rose up and ran and bore a blade of grass in his hands, and gave it to his mother, and his name was called Cain. And the Lord God sent divers seeds by Michael the archangel and gave to Adam and showed him how to work and till the ground, that they might have fruit by which they and all their generations might live. For thereafter Eve conceived and bare a son, whose name was Abel; and Cain and Abel used to stay together. Therefore I have sorrow. Yet let us separate them from each other mutually, and let us make for each of them separate dwellings. And thereafter, Cain slew Abel, but Adam was then one hundred and thirty years old, but Abel was slain when he was one hundred and twenty-two years. And thereafter Adam knew his wife and he begat a son and called his name Seth. And they were increased over the face of the earth in their nations. When we were at prayer, there came to me Michael the archangel, a messenger of God. And I saw a chariot like the wind and its wheels were fiery and I was caught up into the Paradise of righteousness, and I saw the Lord sitting and his face was flaming fire that could not be endured. And many thousands of angels were on the right and the left of that chariot. Yet thou didst listen to her and didst pass by My words. Cast me not out from Thy presence, me whom Thou didst form of the clay of the earth. Do not banish from Thy favour him whom Thou didst nourish. To Thee, the spiritual powers give honour and praise. Thou workest on the race of men the abundance of Thy mercy. And Michael held a rod in his hand, and he touched the waters, which were round about paradise, and they froze hard. XXIX And I went across, and Michael the archangel went across with me, and he led me back to the place whence he had caught me up. Hearken, my son Seth, even to the rest of the secrets [and sacraments] that shall be, which were revealed to me, when I had eaten of the tree of the knowledge, and knew and perceived what will come to pass in this age; what God intends to do to his creation of the race of men. The Lord will appear in a flame of fire and from the mouth of His majesty He will give commandments and statutes [from His mouth will proceed a two-edged sword] and they will sanctify Him in the house of the habitation of His majesty. And He will show them the marvellous place of His majesty. And then they will build a house to the Lord their God in the land which He shall prepare for them and there they will transgress His statutes and their sanctuary will be burnt up and their land will be deserted and they themselves will be dispersed; because they have kindled the wrath of God. And once more He will cause them to come back from their dispersion; and again they will build the house of God; and in the last time the house of God will be exalted greater than of old. And once more iniquity will exceed righteousness. And thereafter God will dwell with men on earth [in visible form]; and then, righteousness will begin to shine. And the house of God will be honoured in the age and their enemies will no more be able to hurt the men, who are believing in God; and God will stir up for Himself a faithful people, whom He shall save for eternity, and the impious shall be punished by God their king, the men who refused to love His law. Heaven and earth, nights and days, and all creatures shall obey Him, and not overstep His commandment. Men shall not change their works, but they shall be changed from forsaking the law of the Lord. Therefore the Lord shall repel from Himself the wicked, and the just shall shine like the sun, in the sight of God. And in that time, shall men be purified by water from their sins. But those who are unwilling to be purified by water shall be condemned. And happy shall the man be, who hath ruled his soul, when the Judgement shall come to pass and the greatness of God be seen among men and their deeds be inquired into by God the just judge. XXX After Adam was nine hundred and thirty years old, since he knew that his days were coming to an end, he said: And they asked him saying: Tell me and I will go to the nearest gates of paradise and put dust on my head and throw myself down on the earth before the gates of paradise and lament and make entreaty to God with loud lamentation; perchance he will hearken to me and send his angel to bring me the fruit, for which thou hast longed. I am ignorant; but hide it not from us, but tell us about it. The hour came when the angels had ascended to worship in the sight of God; forthwith the adversary [the devil]

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found an opportunity while the angels were absent and the devil led your mother astray to eat of the unlawful and forbidden tree. And she did eat and gave to me. These hath God appointed for chastisement. All these things hath the Lord sent to me and to all our race. I am in distress. So cruel are the pains with which I am beset.

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