

## XX HOW THE CHURCH DESIRES THAT HER CLERGY SHOULD BE WELL VERSED IN HOLY SCRIPTURE 218 pdf

### 1: The Holy Cross Missal ()

*XX How the Church desires that her clergy should be well versed in holy Scripture XXI How useful holy Scripture is to the priest L The respect which those.*

Joy Forrest 1 Comment For more than fifteen years, it seemed as though my life was a revolving door to crisis. As a victim of domestic violence, I found myself helpless to overcome the physical abuse and intimidation that occurred regularly in my home. Over the years, frequent marital counseling sessions with Christian counselors and pastors failed to stop the violence. In fact, it only continued to escalate in intensity until fleeing for safety became the only option. Unfortunately, my story is not a rarity in our increasingly violent society, and sadly, statistics suggest that the problem is equally prevalent among Christian families. Twenty-five year police veteran, Detective Sergeant Don Stewart, has made a career of studying the problem of domestic violence. As a Christian, he laments that far too few pastors take the time to familiarize themselves with this troubling topic. Perhaps many pastors do not recognize the issue, because it thrives in shame and secrecy. I have met women who were strangled, stabbed, forced to drink poison, kicked, and punched. I have heard stories of unbelievable intimidation by abusers. One woman watched her husband cut the head off of her dog, and another opened her car door to find her car filled with poisonous snakes. Several perpetrators threatened violence or sexual assault against their own children. Many of these women were Christians, and were doubly grieved because their churches offered little or no support. Although, preservation of marriages is the ideal, a thorough examination of scripture might indicate a more important objective for those counseling the abused. While religious leaders insisted on the letter of the law, Jesus always chose individuals over ordinances. How much more valuable then is a man than a sheep! If the church is to be salt and light to an unbelieving world, can we do it by esteeming broken covenants over His hurting children? Would unbelievers be attracted to a God who expects His children to endure horrific abuses? Jesus said that even evil earthly fathers know how to give good gifts to their children. Would an earthly father just stand back and watch someone beat his daughter unconscious? There are no easy solutions for the problem of domestic violence, but that does not mean the church can remain silent and expect worldly shelters to handle it. Pastors and church leaders must take the initiative to learn how to effectively minister to those held captive by violence. Understanding the Dynamics of Domestic Violence Domestic violence occurs within every socioeconomic group and every race. Every year, in America approximately women are murdered by their spouses, former spouses, or partners. Every year over , incidents of domestic violence are documented in America, with thousands more going unreported. In fact, many experts have suggested that unbalanced teaching on biblical submission and headship can actually worsen the problem for some women. Experts have identified common behaviors among most abusive men that range from economic abuse, to isolating the victim, to physical battering. He may make her feel sorry for him, make her responsible for all of his problems, or make her feel she deserves the abuse. When mental coercion fails, he often resorts to verbal denigration, threats, or intimidation. He might block her exit from a room, or destroy her property in an effort to get his way. If these tactics do not work, he soon directs his violence towards her. Perhaps this is the reason a large number of women in violent relationships do not even identify themselves as battered. In most violent marriages, the abuse comes in cycles. However, many couples never admit to the physical abuse, and may merely indicate that he has anger issues. In such instances, it is likely that the abuser will only attend a few sessions to appease the victim, and quickly drop out as the cycle of violence escalates. The challenge for those who would help an abused wife is to get her to tell the truth before serious physical harm is done, remembering that domestic violence escalates over time, and it thrives on secrecy. In most cases, this will involve something that might seem contrary to scripture- separation from the marriage. Perhaps this explains the reluctance of many pastors to deal with domestic violence, and the myriad of complaints by victims that their pastors seemed more concerned about their marriages than their lives. There are multiple positions on the length a separation between abuser and victim should last, but most

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recommend a minimum of one year. George Scipione has indicated that the couple should not be reconciled until there is some guarantee that the abuser will be held accountable, and the victim feels safe. If it becomes necessary for her to obtain a protective order, or go to court, those helping should recognize how intimidating this may be for her and volunteer to go with her. Statistics reveal that the danger for a woman increases significantly once she leaves the abuser. While many believers are quick to condemn these institutions, they have been on the front lines saving lives for decades while the church has been largely absent. The problem with these programs is that they have historically focused on helping the woman by discouraging reconciliation. Their main priority is safety, and they are experts in providing it. They assist women with filing protective orders, transportation for job searches, medical treatment, and more. In addition, their experience in the field can help determine the lethality of an abuser. Anyone interested in beginning a domestic violence ministry could learn a great deal from these centers. Most shelters accept volunteers, and many would appreciate having someone who could provide scriptural counsel their Christian clients this was certainly the case in the shelter where I worked. Perhaps, rather than completely disregarding these institutions as bastions of feminism, the church should view them as mission fields full of broken women in need of a Savior. This can be particularly challenging since many batterers are masters of manipulation. Biblical counselors, David Powlison, Paul Tripp, and Edward Welch believe that biblical confrontation and accountability is the best way to treat abusive men. In the case of abusers, this may be a challenge, but it is not impossible. Throughout the Old Testament, God used consequences to discipline and correct His children. Such women live with constant fear of man, and must be taught to replace that fear with a holy fear of the Lord. She needs to learn that allowing sinful behavior to continue is not the most loving response to her husband, and that separation could very well be a catalyst to motivate change. Like their husbands, most Christian women who live with abuse have distorted interpretations of a godly marriage. Offering Hope If both the victim and the abuser are willing to lay aside their idolatries and make God the center of their lives, their marriage can possibly be redeemed. However, counselors working with these couples must be aware of the high recidivism rate among abusers. The counselor should also help the wife devise a safety plan in case the violence returns. As His followers, we are called to share that hope with others. I wrote this article about 10 years for a counseling class in seminary, and while I agree with the basic concepts, I need to add an extra warning here. For a plan of reconciliation to possibly work, you must include experts who are versed on the dynamics of abuse. Trying to handle this issue with regular counseling is counter productive! Please contact us at Called to Peace Ministries if you need more information on where to turn for help.

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### 2: Holy Ghost - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

*term indicating age and maturity. This term was also used by the Jews to designate the person who was known as the "ruler" of the synagogue. In the Greek-speaking world of the New Testament, the term "bishop" was used as the equivalent.*

Why should you know about him? If this faithful Christian leader were alive today, would he support the any of the Protestant , Roman Catholic , Eastern Orthodox churches or instead be part of a group like the Continuing Church of God? This article will try to help answer those questions and more. In addition to using the commonly known ancient sources, this article also including information found in the discovery of the Harris Fragments, which many who have heard of Polycarp are unfamiliar with. This article contains materials that will shock some, so please be like the Bereans of old and "search the scriptures" and valid historical sources to demonstrate what if what is stated here is true cf. Here is a link to a YouTube video sermon you can watch about him titled: Why Christians should know more about him. Here is a link to a free online book on Christian history titled Continuing History of the Church of God. Background on Polycarp Based upon information related to when he apparently died and certain ancient records, it appears that Polycarp was born around 52 A. His name is Greek, hence he is believed to have been a Gentile. From the records of history, we know that Polycarp lived, and later was martyred, in Asia Minor. This area, at the time, was basically an area dominated by Greeks and Greek speakers. Irenaeus of Lyon c. For when I was a boy, I saw you in lower Asia with Polycarp, moving in splendor in the royal court, and endeavoring to gain his approbation. I remember the events of that time more clearly than those of recent years. For what boys learn, growing with their mind, becomes joined with it; so that I am able to describe the very place in which the blessed Polycarp sat as he discoursed, and his goings out and his comings in, and the manner of his life, and his physical appearance, and his discourses to the people, and the accounts which he gave of his intercourse with John and with the others who had seen the Lord. These things being told me by the mercy of God, I listened to them attentively, noting them down, not on paper, but in my heart. And I am able to bear witness before God that if that blessed and apostolic presbyter had heard any such thing, he would have cried out, and stopped his ears, and as was his custom, would have exclaimed, O good God, unto what times have you spared me that I should endure these things? And he would have fled from the place where, sitting or standing, he had heard such words. And this can be shown plainly from the letters which he sent, either to the neighboring churches for their confirmation, or to some of the brethren, admonishing and exhorting them. The History of the Church. Book V, Chapter XX, verses Digireads, Stilwel KS , p. Polycarp wrote several letters, yet sadly, we only have one and part of another now. Papias was a Church of God leader who lived in the late first century until apparently the early second century A. Statements from Papias tie the Apostle John to Polycarp: Now testimony is borne to these things in writing by Papias, an ancient man, who was a hearer of John, and a friend of Polycarp, in the fourth of his books. Polycarp was a disciple of the Apostle John. He led the Churches of God, in at least the Asia Minor area, for decades in the second century. Polycarp himself lived until his was martyred around A. Although the Church of Rome and Eastern Orthodox consider him to be a saint, as this article will help prove, he held doctrines much more consistent with those of the Continuing Church of God. Polycarp was not a traditional Greco-Roman leader, but a Church of God leader. Polycarp is also unique among any claimed to be a direct successor to any of the apostles: Polycarp is the only possible second century direct apostolic successor considered by any church I am aware that there is preserved at least one letter that was written to him while he was alive and there are at least three such letters. Polycarp is the only possible direct apostolic successor considered by any church I am aware that to have any document written about him within a few weeks of his death. There was also a letter written about his martyrdom by the Smyrnaeans which gives some insight into him. Polycarp is discussed in writing by such early writers as Ignatius who write an entire letter to him circa A. Irenaeus who claimed Polycarp was faithful circa A. Tertullian who claimed that the true

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Christian church could be traced through him circa A. Eusebius who wrote that Polycarp was faithful to the apostolic traditions circa A. Here is some of what Ignatius wrote: Stand firm, like an anvilâ€¦Grace will beâ€¦alwaysâ€¦with Polycarp Ignatius. See that you all follow the bishop, even as Jesus Christ does the Father, and the presbytery as you would the apostles Letter to the Smyrnaeans, Chapters 1,8. Translated by Alexander Roberts and James Donaldson. From Ante-Nicene Fathers, Vol. Christian Literature Publishing Co. Revised and edited for New Advent by Kevin Knight. Letter to the Magnesians, Chapter Letter to the Ephesians, Chapter Unlike many in the early Church of God, Polycarp has several mentions in letters in surviving literature while he was alive. He also had several mentions in early literature after his death. Since the Apostles would have believed the Bible, the laying on of hands would have been their teaching Acts 6: The Apostle Philip, along with the Apostle John, likely ordained and anointed Polycarp of Smyrna as Polycarp was from Asia Minor and was appointed by more than one apostle. Irenaeus , considered to be a saint by Church of Rome and Eastern Orthodox , claimed to have met Polycarp and recorded this about Polycarp c. But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrnaâ€¦always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time There is also a very powerful Epistle of Polycarp written to the Philippians, from which those who choose to do so, and are anxious about their salvation, can learn the character of his faith, and the preaching of the truth Irenaeus. Notice also that Irenaeus is claiming that there was a list of men who have succeeded Polycarp until the late 2nd century and that they held to the teaching of the apostles. There is simply no reliable record of such transfer occurring in Rome or the other so-called "sees" of the Eastern Orthodox. Notice that we have from this early Roman Catholic source that Polycarp and his successors in Asia Minor at least until the time that Irenaeus wrote this, around A. Another Look at Ephesus, Smyrna, and Rome. This is also later maybe 20 years later essentially confirmed by Tertullian: Anyhow the heresies are at best novelties, and have no continuity with the teaching of Christ. Perhaps some heretics may claim Apostolic antiquity: Let them publish the origins of their churches and unroll the catalogue of their bishops till now from the Apostles or from some bishop appointed by the Apostles, as the Smyrnaeans count from Polycarp and John, and the Romans from Clement and Peter; let heretics invent something to match this Tertullian. Liber de praescriptione haereticorum. Transcribed by Lucy Tobin. Nihil Obstat, July 1, It is probable that Tertullian was aware of bishops of Rome prior to Clement as Irenaeus wrote prior to him , as well as bishops of Smyrna prior to Polycarp, but that Tertullian felt that the apostolic succession could only have gone through Polycarp who he listed first or Clement. Specifically the Catholic Church teaches: Among the writings of the Fathers, the following are the principal works which bear on the doctrine of the Church: Transcribed by Douglas J. Nihil Obstat, November 1, Thus Catholics themselves must recognize the importance of these statements by Tertullian as well as Irenaeus --there were two churches with proper apostolic claims as far as he was concerned. Interestingly, although he is not in the list of Bishops of Rome since he was not Roman, that is logical , Polycarp is mentioned in the article on titled Hierarchy of the Early Church in The Catholic Encyclopedia: Mention of Bishops by Polycrates In a synodal letter written by Polycrates of Ephesus about the year this bishop, sixty-five years of age, speaks of seven of his relatives who had been bishops before him. Hierarchy of the Early Church. Nihil Obstat, June 1, It should also be noted that Polycrates also included bishops from Ephesus and elsewhere in that list. After a synod in , the Greek Orthodox recognized a patriarch of Ephesus and that group put out the following list: Timothy of the Seventy ? Onesimus of the Seventy 80? Apostle and Evangelist St. John The Theologian 65? Polycarp of Smyrna ? Thraseas of Eumenia 6. Sagarius of Laodicea 7. Papius of Smyrna 8. Melito I of Sardis 9. Polycrates of Ephesus While it is true that there was apostolic succession from the Apostle John and including all of those leaders, the Greek Orthodox are misleading all by trying to hint that they are the true successors of these leaders--it is only groups like the Continuing Church of God that have the same teaching of those leaders--the Greek Orthodox do not. It should also be noted that I put

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together a list of all the above from the Apostle John to Apollonius in , with similar dates, showing how the true Christian Church, now best represented by the Continuing Church of God had apostolic succession from the Apostle John I did NOT get this from the Greek Orthodox. This information was also part of a booklet in see Continuing History of the Church of God. Nazarene Books, , p. As we would start with the Apostle John, we would call the list of successors Smyrnaeans, partially because of the time that Polycarp arose in prominence. Even The Catholic Encyclopedia recognize that the Smyrnaeans were a faithful church: Christianity was preached to the inhabitants at an early date. As early as the year 93, there existed a Christian community directed by a bishop for whom St.

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### 3: priests Â« cookiecumbstoliveby

*() The most famous scholastic theologian who taught at the University of Paris; Like Aristotle's works of how world and human life are results of a divine plan, he tried to prove existence of God, human reason has the potential to understand existence which led to an open approach to human reason in faith.*

Posted on September 24, by billrandles And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: But recently it seems to me that for those around me, the trials are of a particular intensity and seem to be focused upon the tearing apart of families and the putting to the proof of the faith of children who have been raised in highly conscientious christian homes. I have asked the Father in heaven for wisdom and I believe He reminded me of this scripture as an answer. What we are experiencing is the end times sifting of the faith of our families, especially our children. Jesus told us that this pressure upon families would be one of the evils to endure as a consequence of the last days before He returns, This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; 2 Timothy 3: These parents are stunned that seemingly devout and compliant children are defecting in various degrees from the spirituality that the family had raised them in. What we are going through is what Peter went through, on the night Jesus was betrayed. The events leading up to and including the crucifixion, foreshadow the last days and the tribulation that we must partly endure. Satan has been allowed to sift us. That element must be sifted out of us, but this trial is admittedly painful and bewildering. A good many of us who have been christians through the last twenty years and have raised children as Christians, have done so almost believing that our committment to alternative education , Homeschooling, Christian school , and discipline, Proverbs, spanking, correction and training would guarantee the salvation of our children. Although such things are certainly Biblical and greatly beneficial, and can even tend towards the ultimate acceptance by our children of the grace of God revealed in Jesus the Saviour and Lord; they are certainly no substitute for Salvation. Salvation is of the grace of God alone. Our homeschooled, highly disciplined, creation believing, counter culturally raised children , are still sinners in need of the Saviour. Unless they are born again, they are only well-behaved, highly educated, well spoken, Bible versed sinners. There are so many ways our children, even in the best of spiritual circumstances are being appealed to by the world and seduced by the Spirit of the Age! The only true refuge from the world for our families is the Lord himself. Simon was so sure He was ready to go down fighting for the Lord, even if all else deny Him! This had to be exposed in Simon, He had to be put into a position that brought this out! God allowed Satan to expose Him so that He would truly turn to Jesus and be saved. So it is with the homes and families of many of us going through serious personal tests. Children who were formerly compliant are telling off parents, willfully defying them, casting off respect, reverence, love and committment that they might follow their own lusts. Satan has requested it and God is allowing this sifting. But Jesus is praying for us that our faith not fail us. He wants us to know that He cares for us and our children. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Jesus has allowed this exposure for their salvation. There are promises from God for our children to plead before the throne in the time of sifting, such as, Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: Many will fall, many parents hearts will be broken before its over, but these children will come back stronger than ever one day, and be used to strengthen and refresh the brothers. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end:

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### 4: Protestantism - Wikipedia

*During this centenary of those apparitions, we consider some perennial questions related to private revelation that pertain not only to Fátima but also to the other Church-approved appearances of Jesus and Mary, as well as how we may respond to what happened at the Cova da Iria a century ago.*

The Latin word *sola* means "alone", "only", or "single". The use of the phrases as summaries of teaching emerged over time during the Reformation, based on the overarching principle of *sola scriptura* by scripture alone. This idea contains the four main doctrines on the Bible: The necessity and inerrancy were well-established ideas, garnering little criticism, though they later came under debate from outside during the Enlightenment. The most contentious idea at the time though was the notion that anyone could simply pick up the Bible and learn enough to gain salvation. The second main principle, *sola fide* by faith alone, states that faith in Christ is sufficient alone for eternal salvation. Though argued from scripture, and hence logically consequent to *sola scriptura*, this is the guiding principle of the work of Luther and the later reformers. The other *solas*, as statements, emerged later, but the thinking they represent was also part of the early Reformation. Catholics, on the other hand, maintained the traditional understanding of Judaism on these questions, and appealed to the universal consensus of Christian tradition. The reformers posited that salvation is a gift of God i. Glory to God alone All glory is due to God alone since salvation is accomplished solely through his will and action—“not only the gift of the all-sufficient atonement of Jesus on the cross but also the gift of faith in that atonement, created in the heart of the believer by the Holy Spirit. The reformers believed that human beings—“even saints canonized by the Catholic Church, the popes, and the ecclesiastical hierarchy—“are not worthy of the glory. The Protestant movement began to diverge into several distinct branches in the mid-to-late 16th century. One of the central points of divergence was controversy over the Eucharist. Early Protestants rejected the Roman Catholic dogma of transubstantiation, which teaches that the bread and wine used in the sacrificial rite of the Mass lose their natural substance by being transformed into the body, blood, soul, and divinity of Christ. They disagreed with one another concerning the presence of Christ and his body and blood in Holy Communion. This is often referred to as dynamic presence. Anglicans refuse to define the Presence preferring to leave it a mystery. The Prayer Books describe the bread and wine as outward and visible sign of an inward and spiritual grace which is the Body and Blood of Christ. However, the words of their liturgies suggest that one can hold to a belief in the Real Presence and Spiritual and Sacramental Present at the same time. Perhaps the best way to see it is that the Anglican view incorporates all three of the above positions and the Roman and Orthodox. Perhaps the closest that one can get to pinning down an Anglican view they are notorious for refusing to so are the words of St. John of Damascus, "the bread and wine are visible symbols of a spiritual reality.

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### 5: Thomas Aquinas - Wikipedia

*Unless they are born again, they are only well-behaved, highly educated, well spoken, Bible versed sinners. There are so many ways our children, even in the best of spiritual circumstances are being appealed to by the world and seduced by the Spirit of the Age!*

The sole path to salvation of mankind [i] is the faith in the Holy Trinity, the work and the teaching of our Lord Jesus Christ, and their continuance within His Body, the Holy Church. Christ is the only true Light [ii]; there are no other lights to illuminate us, nor any other names that can save us: All other beliefs, all religions that ignore and do not confess Christ "having come in the flesh" [iv], are human manufacturings and works of the Devil, [v] which do not lead to the true knowledge of God and rebirth through divine Baptism, but instead, mislead men and lead them to perdition. As Christians who believe in the Holy Trinity, we do not have the same God as any other religion, nor with the so-called monotheistic religions, Judaism and Mohammedanism, which do not believe in the Holy Trinity. For two thousand years, the Christ-founded and Holy Spirit-guided Church has remained stable and unshakeable in the salvific Truth that was taught by Christ, delivered by the Holy Apostles and preserved by the Holy Fathers. She did not buckle under the cruel persecutions by the Judeans initially and later by idolaters during the first three centuries; She brought forth a host of martyrs and came out victorious, thus proving Her divine origin. As Saint John the Chrysostom beautifully expressed it: Following the cessation of the persecutions and the triumph of the Church over Her external enemies - in other words, the Judeans and the idolaters - the internal enemies of the Church began to multiply and strengthen. A variety of heresies began to appear, which endeavoured to overthrow and adulterate the delivered faith so that the faithful would become confused, and their trust in the truth of the Gospel and traditions be debilitated. In outlining the ecclesiastic state of affairs that the prevalence for over 40 years - even administratively - that the heresy of Arius had created, Saint Basil the Great says: Whatever happened to the external enemies - religions - also happened to the internal ones - heresies. Through major and enlightened Holy Fathers, the Church demarcated and entrenched the Orthodox faith with decisions by Local and Ecumenical Synods Councils in the cases of specific, dubious teachings, but with the agreement of all the Fathers Consensus Patrum , on all the matters of the Faith. We are therefore safe, when we follow the Holy Fathers and do not move the boundaries that they had set. Consequently, the basic positions of our Confession are the following: We maintain, irremovably and without alteration, everything that the Synods and the Fathers have instituted. We accept everything that they accept and condemn everything that they condemn; we furthermore avoid communication with those who innovate on matters of the Faith. We neither add, nor remove, any teaching, nor do we alter it. Upon announcing its decisions against the Iconoclasts to the clergy of Constantinople, the 7th Ecumenical Synod wrote: Along with the Holy Fathers and the Synods, we too reject and anathematize all the heresies that appeared during the historical course of the Church. Of the old heresies that have survived to this day, we condemn Arianism still surviving, in the pseudo-Witnesses of Jehovah and Monophysitism - the extreme form of Eutychius and the more moderate form of Sevirus and Dioscorus - according to the decisions of the 4th Ecumenical Synod of Chalcedon and the Christological teaching of major Holy Fathers and Teachers such as Saint Maximus the Confessor, Saint John of Damascus, Photios the Great and the hymns of our worship. We proclaim that Papism is the womb of heresies and fallacies. The entire chorus of Fathers, both in Synods and individually, regard Papism as a heresy because apart from the Filioque, it produced a host of other fallacies, such as the primacy and the infallibility of the Pope, the unleavened bread host , the fires of Purgatory, the immaculate conception of the Theotokos, created Grace, the purchasing of absolution indulgences Contemporary Papism has deviated even further than medieval Papism from the teaching of the Church, to the extent that it no longer comprises a continuance of the ancient Church of the West. It has introduced a swarm of new exaggerations in its "Mariology", such as the teaching that the Theotokos is a parallel redeemer corredemptrix of the human race. It has reinforced the "Charismatic Movement" of

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Pentecostal supposedly Spirit-centered groups. It has adopted further innovations to Divine Worship, such as dances and musical instruments. It has shortened and essentially ruined the Divine Liturgy. In the area of Ecumenism it has set down the bases for the Pan-religion with its 2nd Vatican Council, by recognizing "spiritual life" in the people of other religions. Dogmatic minimalism has led it to a minimizing of moral prerequisites, on account of the bond between dogma and morality, the result of which was the moral failures of leading clergymen and an increase in moral deviations such as homosexuality and pedophilia among clergymen [x]. By continuing to support "Unia" - that caricature of Orthodoxy with which it victimizes and proselytizes faithful - Papism is sabotaging the Dialogue and is contradicting its supposedly sincere intentions for union. Generally speaking, there has been a radical change in Papism and a turn towards Protestantism after the 2nd Vatican Council, and even an adopting of various "spiritual" movements of the "New Age". According to Saint Simeon of Thessaloniki, the Mystagogue, Papism caused more damage to the Church than all the heresies and schisms put together. We Orthodox have communion with the pre-Schism Popes and we commemorate many Popes as saints. The post-Schism popes are heretics; they have ceased to be successors to the throne of Rome; they no longer have Apostolic succession, because they no longer have the faith of the Apostles and the Fathers. On account of their blasphemy against the Holy Spirit with their teaching of the Filioque, they forfeited the presence of the Holy Spirit and therefore everything of theirs is deprived of Grace. Not one of their sacraments is valid, according to Saint Simeon. The same things apply to an even greater degree to Protestantism, which as the offspring of Papism has inherited many heresies, but has also added many more; It has rejected Tradition, accepting only the Holy Bible Sola Scriptura which it however misinterprets; it has abolished Priesthood as a specialized sacramental Grace, as well as the veneration of Saints and of holy icons; it has vilified the Person of the Holy Mother Theotokos; it has rejected Monasticism; of the Holy Sacraments, it accepts only Baptism and the Divine Eucharist, albeit altering in them also the teaching and the praxis of the Church; it teaches absolute predestination Calvinism and vindication only through faith. Furthermore, its more "progressive" sector has introduced Priesthood for women and marriage between homosexuals - who they even accept into the Priesthood. But above all, it lacks ecclesiology, because the notion of Church as perceived by the Orthodox Tradition is nonexistent to them. The only way that our communion with heretics can be restored is if they renounce their fallacy and repent, so that there may be a true union and peace: For the incorporation of heretics into the Church, canonical precision requires that they be accepted through Baptism. Their previous "baptism", performed outside the Church without the triple immersion and emersion of the one being baptized in specially sanctified water, and performed by a non-Orthodox priest, is in no way a baptism. It lacks the Grace of the Holy Spirit Who does not remain within schisms and heresies and as such, we have nothing in common that unites us, as Basil the Great points out: That is why the new attempt by Ecumenists to project the position that we have a common baptism with heretics is unfounded and hanging in mid-air, as is their assertion that it is possible to support the unity of the Church with this nonexistent baptismal unity, which supposedly exists wherever a baptism may exist [xiii]. In the Church however, one enters and becomes Her member, not with just any baptism, but only with the one, uniformly performed Baptism, officiated by Priests who have received the Priesthood of the Church. For as long as heretics continue to remain in their fallacy, we avoid communion with them, especially in common prayer. The holy canons in their entirety prohibit not only common officiating and in-temple common praying, but even ordinary prayers in private quarters. Whosoever loves, reveals the truth and does not leave the other in a falsehood; otherwise, any love and agreement with him would only be counterfeit and false. There is such a thing as a good war and a bad peace. And Saint John the Chrysostom recommends: And elsewhere, he recommends with emphasis: This stance of the Fathers was also adopted by the major defender and confessor of the Orthodox faith against the Latins, Saint Mark of Ephesus, who concluded his own Confession of Faith in Florence with the following words: Therefore, am I to disregard them all, and follow those who under the pretense of a manufactured peace strive for union? Those, who have counterfeited the sacred and divine Symbol Creed and who introduced the Son as the second cause of the Holy Spirit? Up until the beginnings of

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the 20th century, the Church has steadfastly and immutably maintained a rejective and condemnatory stance towards all heresies, as clearly formulated in the Synodicon of Orthodoxy which is recited on the Sunday of Orthodoxy. Heresies and heretics are anathematized, each one separately; furthermore, in order to ensure that not one of them has been left out of the anathema, there is a general anathema at the end of the text: Now developed, taught and imposed by Patriarchs and bishops is the new dogma regarding the Church, a new ecclesiology. According to this, no Church is entitled to demand for itself exclusively the character of a catholic and true Church. Instead, each one of them is a piece, a part, and not the entire Church; they all together comprise the Church. All the boundaries that the Fathers had set have been torn down; there is no longer a dividing line between heresy and Church, between truth and fallacy. The condemnations and the anathemas of the Synods are no longer valid and should be stricken from liturgical books. We are now lodged in the "World Council of Churches" and have essentially betrayed - even just with our accession to participate - our ecclesiastic self-awareness. This inter-Christian syncretism has now expanded into an inter-religion syncretism, which equates all other religions to the unique, God-revealed, through Christ reverence for God, the knowledge of God and the Christ-like way of life. Consequently, it is not only the dogma of the One, Holy, Catholic and Apostolic Church in relation to heresies that is being attacked, but also the fundamental dogma worldwide of the one and only Revelation and salvation of mankind through Jesus Christ in relation to the religions of the world. It is the worst imaginable fallacy, the biggest heresy of all ages. We believe and confess that only in Christ is there a possibility for salvation. The religions of the world and the heresies all lead to perdition. She alone has remained faithful to the Gospel, the Synods and the Fathers, and consequently She alone represents the true catholic Church of Christ. According to the blessed Elder Justin Popovitch, Ecumenism is a common name for the pseudo-churches of Western Europe; their common name is actually "pan-heresy" [xix]. This pan-heresy has been accepted by many Orthodox patriarchs, archbishops, bishops, clergymen, monks and laity. Our stance, per the Conciliar canonical decisions and per the example of the Saints, is obvious. Each one must now undertake his own responsibilities. There are of course collective responsibilities also, and chiefly in the ecumenistic conscience of our Hierarchs and Theologians, towards the Orthodox corpus and their individual flocks. To them, we declare with a fear of God and with love that this stance of theirs and their openings towards all Ecumenistic activities are condemnable from every aspect, because: We are therefore declaring that, for the aforementioned reasons, those who are moving within this Ecumenist irresponsibility, whichever rank they may be holding within the Ecclesiastic Organization, are opposed to the tradition of our Saints and consequently opposed to them. This is the reason that their stance must be condemned and rejected, by the entirety of the Hierarchs and the faithful People. Whosoever of the clergy, monks, nuns and the laity desires to participate in this small deposition of Orthodox confession may declare it, by writing: It has been signed and will be signed by many more: Ioasaph Makris, Holy Monastery of Meteora. Nektarios Ziombolas, Military Priest Archim. Athanasios Minas, Loutraki Korinthias. Anastasios Semertzidis, Hierarchal Commissioner of the Kastoria eparchy. Constantinos Andreopoulos, Holy Monastery Florinis. Vasilios Christidis, Holy Monastery Attikis. Haralambos Nalpadidis, Holy Monastery Florinis. Priest Dionysios tatsis, Educator, Konitsa. Priest Peter Hirs, Petrokerasa, Halkidiki. Priest George Vasilakis, Lyon, France. Priest Triantafyllos Xeros, Thessaloniki. Presvytera Maria Tsiplakaki, Vathilakkos, Kozani. Priest Miltiadis Karagiannis, Kefalohori Imathias. Photios, Spiritual Director, St. Paroh Mihai Solomon, Parohia Sf. Readers can see the constantly updated list of signatures in Greek, here: And this is what you have heard regarding the antichrist: Cosmas of Aetolia, of I. This I realized as being true, divine, heavenly, correct, perfect, both by my word and by your word: Epistle regarding blessedness 5, in D. We assure that there is one baptism, exactly as there is one body and one Spirit, one hope in our calling, one Lord, one Faith, one God and Father to all of us see Ephes.

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### 6: Paul and Civil Obedience in Romans | [www.enganchecubano.com](http://www.enganchecubano.com)

*The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had, a short time previous to this our meeting, come to labor with her; but having spent some time with her without being able to persuade her against us, he endeavored to have her.*

Teaching is included in her task of saving souls. Primarily she was instituted to dispense the means of salvation, and to teach the truths which are necessary to salvation. These truths are spiritual and moral, and her catechumenal schools were instituted for the purpose of teaching them. Nevertheless, they enter into her work by force of circumstance, when, namely, the Christian youth cannot attain a knowledge of them without incurring grave danger to faith or morals. Religion being the supreme co-ordinating principle in education, as it is in life, if the so-called secular branches of knowledge are taught without reference to religion, the Church feels that an educational mistake is being made, that the "one thing necessary" is being excluded, to the detriment of education itself. Therefore she assumes the task of teaching the secular branches in such a way that religion is the centralizing, unifying, and vitalizing force in the educational process. Whenever there is positive and immediate danger of loss of faith, the Church cannot allow her children to run the risk of perversion; whenever religion is left out of the curriculum, she tries to supply the defect. In both cases she establishes under her own control schools which are called Catholic and which, in the vicissitudes of historical development or from the particular circumstances of their foundation, scope, or maintenance, are specifically known as catechetical schools, monastic schools, cathedral schools, chantry schools, guild schools, parochial schools, etc. Catechetical schools These flourished about the middle of the second century of the Christian era. They were brought into existence by the conflict of Christianity with pagan philosophy. They were, consequently, academies of higher learning. Out of them grew the first great schools of theological controversy and also the schools for the special training of the clergy, although there were, almost from the beginning, schools attached to the household of the bishops episcopal schools where clerics were trained, We have reason to believe that in some instances, as in the catechetical school of Protogenes at Edessa about, not only the higher branches but also the elementary branches were taught in the catechetical schools. Schools of this type became more numerous as time went on. In the Council of Vaison the priests of Gaul are commanded to take boys into their household and teach them to read "the Psalms, and the Holy Scripture and to instruct them in the Law of God". From these sprang the parochial schools of medieval and modern times. As the conflict between Christianity and pagan philosophy gave rise to the catechetical schools, so the more general struggle between Christian and pagan standards of life gave rise to other provisions on the part of the Church for safeguarding the faith of Christian children. In the first centuries great stress was laid on the importance of home education, and this task was committed in a special manner to Christian mothers. It is sufficient to mention the Christian matrons Macrina, Emmelia, Nonna, Anthusa, Monica, and Paula, mothers of saints and scholars, to show how successfully the home under the direction of the Christian mother was made to counteract the influence of pagan schools. There were also private schools for Christian youth, taught by Christians, for instance the school at Imola, taught by Cassian. Monastic schools Monasticism as an institution was a protest against the corrupt pagan standards of living which had begun to influence not only the public life of Christians but also their private and domestic life. Even in the fourth century, St. John Chrysostom testifies to the decline of fervour in the Christian family, and contends that it is no longer possible for children to obtain proper religious and moral training in their own homes. It was part of the purpose of monasticism to meet this need and to supply not only to the members of the religious orders but also to children committed to the care of the cloister the moral religious, and intellectual culture which could not be obtained elsewhere without lowering the Christian standard of life. At the same time episcopal schools, though instituted primarily for the education of clerical candidates, did not decline to admit secular scholars, especially after the State schools of the empire had fallen into decay. The explicit enactment of the Council of

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Vaison in this matter is important because it refers to a similar custom already prevailing in Italy. It remains true, however, that although the episcopal and presbyteral parochial schools thus contributed to the education of the laity, the chief portion of the burden of lay education in the early Middle Ages was borne by the monasteries. The earliest monastic legislation does not clearly define the organization of the "internal" and "external" schools. Nevertheless, it recognizes the existence in the monastery of children who were to be educated, not for the cloister, but for the world. On the Continent also the education of the laity, "gentle and simple", fell to the lot of the monks. It is difficult to say when the distinction between the "internal" school *schola claustrii* and the "external" *schola canonica*, s. We find it in St. Gall, Fulda and Reichenau in the ninth and tenth centuries. In the internal school the pupils were novices, future members of the order, some of whom were offered up *oblats* by their parents at a tender age. In the external school were the children of the neighbouring villagers and the sons of the nobility; many of the references to this class of pupils in the monastic code lay stress on the obligation to treat all with equal justice, not taking account of their rank in life. There was a similar custom in regard to the reception of young girls in the convents, as appears from several enactments of Bishop St. The curriculum of studies in the monastic schools comprised the trivium and quadrivium, that is to say, grammar, rhetoric, dialectic, arithmetic, geometry, astronomy, and the theory of music. Besides, the monks cultivated the science and art of healing; they devoted attention to agriculture, building, and the decorative arts. They took pains to transcribe the Classics as well as the distinctly ecclesiastical works that had come down to them; and in doing this they developed the art of penmanship and that of illumination to a high degree of perfection. They were annalists also, noting down year by year the important events not only in the life of their own community but also in the Church at large and in the political world. Finally, by example and precept they dignified manual labour, which in pagan Rome was despised as fit only for slaves. By the end of the ninth century, however, the usual name for the head of the school was *scholasticus*. His assistants were called *seniores*. The method of teaching was influenced largely by the scarcity of books and the need of handing down without diminution the heritage of the past. When, at Tours, the external school was frequented by a number of wealthy pupils, whose voluntary gifts to the monastery put the poorer students in a position of apparent inferiority, the bishop of that see, Amalric, gave a generous donation to the monks to be used in the maintenance of poor students. The external school had by this time become a recognized institution, which the sons of the farmers in the neighbourhood of the monasteries frequented not by privilege but by a right freely acknowledged. We know that before the end of the ninth century both boys and girls attended the schools attached to the parish churches in the Diocese of Soissons. As time went on the establishment and maintenance of schools by the Church was made a matter of express canonical enactment. No document could be more explicit than the Decree of the Third Council of Lateran.

**Cathedral schools** The cathedral schools sprang from the episcopal schools which, as has been said, existed from a very early time for the training of clerics. Chrodegang, Bishop of Metz, is said to be the founder of medieval cathedral schools, but only in the sense that he organized the clergy of his cathedral church into a community, and ordained that they undertake the conduct and management of the school attached to their church. In the cities and towns where there was no cathedral, the canons of the local church were organized after the manner of the cathedral clergy, and conducted a "canonicate" school. In both institutions there came to be distinguished; 1 the elementary school *schola minor* where reading, writing, psalmody, etc. The method employed in the cathedral schools was identical with that of the monastic schools.

**Chantry schools** The chantry schools were similar in character to the cathedral and canonicate schools. Indeed, they may be said to be a specific kind of canonicate schools. The chantry was a foundation with endowment, the proceeds of which went to one or more priests carrying the obligation of singing or saying Mass at stated times, or daily, for the soul of the endower, or for the souls of persons named by him. It was part of the duty of the incumbents of a chantry foundation to "teach gratis the poor who asked it humbly for the love of God".

**Guild schools, hospital schools, and city schools** The last beginning with the thirteenth century, shared the work of education with the cloister, cathedral, and chantry schools. The guilds and hospitals were ecclesiastical

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foundations, were guided by clerics, and engaged in the work of education under the direction of the Church. The city schools at first met with opposition from the teachers in the monastic and cathedral foundations, although they also were under the control of ecclesiastics. Kehrein in his "History of Education" see bibliography mentions a Decree of Alexander III which prohibits any abbot from preventing any magister or scholasticus from taking charge of a school in the city or suburb "since knowledge is a gift of God and talent is free". Towards the end of the Middle Ages the task of the ecclesiastical teacher became so important that communities of clerics were founded for the express purpose of devoting their lives to the duties of elementary education. That these various provisions for the education not only of the clergy but also of the laity--monastic schools, cathedral schools, canonicate schools, chantry schools, guild schools, hospital schools, city schools, and special educational institutions--met the educational needs of the times, and were adequate as far as the circumstances of the times would allow, is the verdict of all historians who view without prejudice the educational career of the Catholic Church. Allain see bibliography has told the story of primary education in France; Ravelet see bibliography has gone over the whole question of primary education in medieval times; Leach has told part of the story see bibliography as far as pre-Reformation England is concerned. It is impossible to give more than a summary statement of the facts which these writers have accumulated. Those facts, however, justify the assertion that, far from opposing or neglecting the education of the masses, the Catholic Church in medieval times provided generously for their instruction in the elementary branches, as well as in the department of higher studies, whenever and wherever the political, social, and economic conditions were not so adverse as to thwart her educational efforts. Both the particular and the general councils of the Church, imperial capitularies, and episcopal and papal decrees show that bishops and popes, while concerned primarily for the education of future members of the clerical body in the sacred sciences, were also at pains to encourage and promote the education of the laity. A Carolingian capitulary enjoins "that everyone should send his son to study letters, and that the child should remain at school with all diligence until he became well instructed in learning". The Council of Rome, held in , directs the bishops of the Universal Church to establish "in every episcopal residence [in universis episcopiiis] among the populations subject to them, and in all places where there is such need" masters and teachers to teach "literary studies and the seven liberal arts". These and similar documents lay stress on the obligation which rests on the parents and godparents to see to the education of children committed to their care. By the middle of the ninth century the distinction between external and internal monastic schools being clearly recognized, and parish schools having become a regular diocesan institution, the testimonies in favour of popular education under the auspices of the Church become clearer. In the tenth century, in spite of the disturbed conditions in the political world, learning flourished in the great monasteries, such as that of St. Maximin Trier, and in the cathedral schools, such as those of Reims and Lyons. The greatest teachers of that time, Bruno of Cologne and Gerbert of Aurillac Pope Sylvester II, taught not only the sacred but also the profane sciences. That, as historians have pointed out, the references to popular and elementary education in the local councils of the Church have not always been preserved, is explained by the fact that elementary Church schools were now an established fact. Ecclesiastical authority intervened only whenever some abuse called for remedial legislation. Thus, the decree of the Third Council of Lateran already referred to n. III aimed at abolishing the custom of exacting fees for instruction in the cathedral schools. There were, naturally, details of arrangement to be determined, such as salary of teachers and supervision or personal instruction on the part of the pastor. These were provided in decrees, such as that of the Diocesan Synod of St. The history of education in England before the Reformation is the story of the efforts made in monastic, cathedral, chantry, and parish schools for the education of the laity as well as of the clergy. In the narrative of the suppression and confiscation of these foundations Leach see bibliography gives abundant documentary evidence to justify his assertion that "Grammar schools, instead of being comparatively modern, post-Reformation inventions, are among our most ancient institutions, some of them far older than the Lord Mayor of London or the House of Commons" p. He estimates the number of grammar schools before the reign of Edward VI to have been "close on two hundred", and these he considers to be

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merely "the survivors of a much larger host which have been lost in the storms of the past, and drowned in the seas of destruction" *ibid.* There were, he maintains, not only schools connected with the cathedral churches, monasteries, collegiate churches, hospitals, guilds, and chantries, but also independent schools, in one of which "an old man was paid thirteen shillings and fourpence by the Mayor, to teach young children their A B C" p. Lincoln, Chichester, and Wells were the principal cathedral schools. At Evesham, Cirencester, and Lewes were the principal monastery schools at the eve of the Reformation, while at Oxford, Cambridge, Eton, and elsewhere were thirty-one college schools of grammar before the reign of Edward VI. The number of schools in proportion to the population of the country was relatively very great, and as far as it is possible for us now to judge the attendance, that, too, must have been relatively large. He quotes documents for the foundation of schools in , , , and cites in many instances papal approval and confirmation of educational establishments in the twelfth century. He is convinced that these institutions were intended not merely for clerics but also for young laymen *ibid.* The educational institutions founded and supported by the Church in France, Germany, Italy, and other parts of Europe before the Reformation have, in part, been mentioned in the general account of monastic and cathedral schools. Specht see bibliography has produced documentary evidence to show the extent to which laywomen were educated in the convent schools of the ninth and the following centuries; he has also shown that daughters of noble families were, as a rule, educated by private teachers who, for the most part, were clergymen. The assertion so frequently made that, during the Middle Ages, learning was considered out of place in a layman, that even elementary knowledge of letters was a prerogative of the clergy, is not sustained by a careful examination of historical records. It is true that there are passages in the popular literature of the Middle Ages in which the ignorant layman, who is well versed in the art of warfare and in the usages of polite society, affects to despise learning and to regard it as a monkish or ecclesiastical accomplishment. A prince, whenever he can succeed in escaping from the tumult of public affairs and from [the confusion of] constant warfare, ought to devote himself to the study of books" P. The number of distinguished laymen and laywomen, emperors, kings, nobles, queens and princesses who, during the medieval era, attained prominence as scholars shows that the advice was not disregarded. The calumny recently reaffirmed that "the Church was not the mother, but rather the stepmother, of learning" is easily asserted, but is not so easily proved. The destruction of this vast and varied system of ecclesiastical legislation is a fact of general history. The schools, as a rule, disappeared with the institutions to which they were attached. The confiscation of the monasteries, the suppression of the benefices on which the chantries were founded, the removal of the guilds from the control of ecclesiastical authority, the suppression of cathedral and canonical chapters and the sequestration of their possessions by the State, were the immediate cause of the cessation of this kind of educational activity on the part of the Church at the time of the Reformation and afterwards. In Protestant countries these events took place in the course of the fifteenth and sixteenth centuries.

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### 7: Congregation for Clergy - Ministry & Life of Priests

*And it was fitting that He should be made in all points like unto His brethren, and that He should be a merciful priest, and faithful with God; and that He should make reconciliation for the sins of the people.*

Besides, with this creed, I can so clearly distinguish between the criminal and his crime; I can so sincerely forgive the first while I abhor the last; with this creed, revenge never worries my heart, degradation never too deeply disgusts me, injustice never crushes me too low. I live in calm, looking to the end. Everyone it seems these days, needs some sort of directional treatise. In the year 49AD there was a meeting of the early church fathers—Paul, Barnabas as well as various Bishops and Apostles. Direction, teaching and leadership was quickly becoming paramount. The tradition of oral teaching was the norm. The majority of people were not versed in written communication or literacy. Reading and writing had been entrusted to the rabbis, Sanhedrin and Roman prefects. There had to be some sort of cohesiveness or unifying factor in which all followers could claim, relate to, and use as a basis of their faith. Yet there was still the conundrum of the importance of the Law of Judaism. Jesus, a devout Jew himself, had spoken of the importance of the Law. It was time for a verbal proclamation of belief to be firmly established. A specific written treatise which could be held up for all followers and non followers alike to be able to hear, see, read, proclaim, as well as live. It was to be the cornerstone of the infant Christian church. The declaration known as the Apostles Creed was born: The third day he rose again from the dead; He ascended into heaven, and sits at the right hand of God the Father Almighty. From there he shall come to judge the quick and the dead. I believe in the Holy Spirit, I believe in the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Yet as was typical of any new teaching, or in this case a new way of life, there came those who wanted to craft and sculpt the new Church as their own. Allowing ego, pride, misguidance, selfishness, avarice, disbelief, or simple ignorance to filter in and dilute the purity of the given Word. There were those who waged their own agendas against what was considered to be the Truth. Discord, quarrels, uneasiness, disagreements were becoming rampant. Heresies began to abound. In a new council meeting was requested by leading bishops wishing to quell the latest rising of heretic teachings. These were the men of trial and tribulation. Many having endured persecution, torture and often escaping with barely their very lives. Men who were greatly invested in the necessary and correct direction in which to set the future of the Christian faith. Emperor Constantine, who was the leading Holy Roman Emperor, oversaw the historic meeting. Three hundred years had past since the first council in Jerusalem. Bishops, deacons and priests from Rome to Palestine, from Asia Minor to Hispania, from Greece to Gaul, from Georgia to the Danube region, from Armenia to Syria all converged in Nicaea, present day Turkey, in order to silence growing heretical teachings and to finally bring a cohesive understanding to the doctrine of the Trinity. Finally establishing that all Christians would be on the proverbial same page. Time was also allotted to the sorting out of various directional issues such as deciding on one agreed calculation to be used in order to determine the yearly date for the Easter celebration as well as considering cases of extreme spiritual demonstrations of self denial such as self castration. The Council was in session for over a month. Not only were new Church canons, or laws, established—such as the prohibition of extreme demonstrations of asceticism i. Enter the Nicene Creed. I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of Life; who

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proceeds from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. The cornerstone and guiding principle of a young church. A lasting, declaration of belief. A creed written approximately years ago, recited and unchanged to this day. A unifying statement for all Christiansâ€”Catholic, Orthodox and the various Protestant denominations to be recited and proclaimed. And as Rich Mullins so aptly stated. I believe what I believe Is what makes me what I am I did not make it, no it is making me It is the very truth of God and not The invention of any man.

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### 8: An Appeal To His Holiness, Pope Francis the First | Mary Refuge Of Holy Love

*In conclusion, although each one can interpret the Scripture as he sees it, there can be no personal interpretation which is at odds with Scripture (2 Peter ; cf. 2 Tim ) since the faith is one (Ephesians ) and the church one as well (Ephesians ).*

West Park, New York: Holy Cross Press, The Epistle, 2 Cor. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. The Post Communion May the partaking of this Sacrament, O Lord our God, together with the confession of our faith in the eternal Trinity and the undivided Unity, profit us for health of body and mind. When the Votive Mass of the Blessed Trinity or any other is celebrated in thanksgiving to Almighty God, for a deliverance from danger, or for a favour received, the following Collect and Post Communion are said after those proper to the Mass. The Collect O God, whose mercies are without number, and the store of whose goodness is infinite: The Post Communion O God, who dost suffer none of them that hope in thee to be afflicted beyond measure, but lendest a loving ear to their prayers, we give thee thanks that thou hast received our petitions and desires, beseeching thee of thy great tenderness that through these things which we have received we may be worthy to be delivered from all adversities. For the Epistle, Acts viii: Then laid they their hands on them, and they received the Holy Ghost. He that loveth me not keepeth not my sayings: These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the Father: And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. The Post Communion May our hearts be cleansed, O Lord, by the inpouring of the Holy Spirit; and may he render them fruitful by watering them with his heavenly dew. Wherefore God also hath highly exalted him, and given him a name which is above every name: Come ye blessed of my Father. For the Epistle, Zech. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: In that day shall there be a great mourning in Jerusalem. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: Now there was set a vessel full of vinegar: When Jesus, therefore, had received the vinegar, he said, It is finished: The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, for that sabbath day was an high day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: And he that saw it bare record, and his record is true. The Post Communion O Lord Jesus Christ, Son of the living God, who didst ascend the gibbet of the cross for the redemption of the world, and didst shed thy Precious Blood for the remission of our sins, grant we beseech thee, that, this earthly life ended, we may joyfully enter the gates of paradise. For the Epistle, Isa. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee blessed art thou among women. And when she saw him, she was troubled at his saying, and, cast in her mind what manner of

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salutation this should be. And the angel said unto her, Fear not, Mary: He shall be great, and shall be called the Son of the Highest: Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. For the Epistle, Ecclus. In the holy tabernacle I served before him; and so was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. But he said, Yea rather, blessed are they that hear the word of God, and keep it. But in Easter-tide the following Gospel is read St. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. The Post Communion Having received the aids of our everlasting salvation, we beseech thee, O Lord, that we may be everywhere protected by the patronage of blessed Mary, ever-Virgin, in veneration of whom we have made these offerings to thy majesty. For the Epistle, Gen. And Jesus himself began to be about thirty years of age, being as was supposed the son of Joseph. The Post Communion Refreshed at the fountain of the divine Gift, we beseech thee, O Lord, our God, that, as thou dost make us to rejoice in the protection of blessed Joseph, so by his merits and intercession, we may become partakers of his heavenly glory. For the Epistle, Rev. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. The Post Communion Filled with heavenly blessing we humbly beseech thee, O Lord, that what we celebrate with our feeble service may be made profitable to us by the assistance of the holy Angels and Archangels. For the Epistle, Jer. O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonied, as a mighty man that cannot save? For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. The Post Communion Grant, we beseech thee, O Lord, that being purified from all earthly affections, we may proceed to the fulness of the grace of the heavenly Sacrament of whose holiness we have partaken. For the Epistle, Jeremiah xlii: And it came to pass after ten days that the word of the Lord came unto Jeremiah. Then called he all the captains of the forces that were with him, and all the people from the least even unto the greatest, and said unto them, Thus saith the Lord the God of Israel, unto whom ye sent me to present your supplication before him; If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. For many shall come in my name; saying, I am Christ; and shall deceive many. And ye shall hear of

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wars and rumours of wars: For nation shall rise against nation, and kingdom against kingdom: All these are the beginning of sorrows. The Post Communion O God, the Sovereign Lord of kingdoms and of kings, who in chastising dost heal, and in forgiving dost save: For the Epistle, 2 Maccabees i: God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants; and give you all an heart to serve him, and to do his will, with a good courage and a willing mind; and open your hearts in his law and commandments, and send you peace, and hear your prayers, and be at one with you, and never forsake you in time of trouble.

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### 9: What is the Pauline Privilege? - Canon Law Made Easy

*Cathy Caridi, J.C.L., is an American canon lawyer who practices law and teaches in Rome. She founded this website to provide clear answers to canonical questions asked by ordinary Catholics, without employing all the mysterious legalese that canon lawyers know and love.*

I pray for you each day, especially, that you will fulfill the Will of God and for your eternal salvation. I am just one of many billions of people around the world who also care deeply about you and are praying for you and for your eternal salvation. God bless you, Holy Father. I will be very frank. I know that you likely had a very poor, even hellish, experience during the Great Warning Illumination of Conscience from Our Good God. I also know that many people also had a hellish experience, so you are very much not alone. I love you and I do not judge you. I am simply stating facts. Holy Father, I am speaking only the Truth to you. It is important that you listen to my words and act upon them, because I am speaking only from the heart—the Most Sacred Heart of Our Lord, Jesus Christ. You are on the wrong path and you are taking the Catholic Church and many millions of souls along with you on the wrong path. The path that you are taking leads only to eternal damnation in the unending fires of hell. Jesus does not condemn you at this time. Jesus wants your experience of the Great Warning to be your wake-up call to the Truth, as well as the wake-up call for the like-minded souls who are surrounding you and are misguiding you. Jesus only desires to save you and every like-minded soul. It is a special grace and will be a true blessing for you if you only open your heart to God. Holy Father, you are the false prophet of Revelation. The false prophet is the second beast of the Apocalypse as revealed in Sacred Scripture. Please listen very carefully to my words. Your eternal damnation is a great trophy and a great victory for satan. As the false prophet, you would join the same eternal fate of Judas Iscariot—who is subject to an unending torture unimaginable and inexpressible in words. Judas is the ultimate prize and plaything of satan. Holy Father, please listen very carefully to my words. Jesus and Mary love you very much and They do not want your condemnation. With All the Strength of Their United Hearts, Jesus and Mary want you to know that you do not have to be forever known as the false prophet in hell. Our Lady wants you to remember your first call to be a priest for Her Son. God loves you very much. Now, The Holy Spirit desires that I reveal to you a little about myself. In , I had it all by worldly standards. I was entering my final year of law studies at a prestigious university in the United States. The prior summer, I was selected to be one of three law interns working on the first international treaty of the World Health Organization. My intention was to return to Geneva, Switzerland, after graduation, to work for the United Nations. I was agnostic a practical atheist and held very liberal views. I believed in abortion, birth control, euthanasia, etc. The man that I planned to marry was a Democrat who worked in the U. Congress in Washington, D.

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