

**Chapter 1 : St. Mark of Ephesus and the False Union of Florence: Part III from His Life**

*below and ask yourself whether you might Vicar for Senior Priests | lobaczj@www.nxgvision.com Deacon Services Deacon Michael Chimielewski,*

Married Ok to clear up confusion: Historically, Anglican parish clergymen were divided into rectors , vicars, and perpetual curates. These were distinguished according to the way in which they were remunerated. These were divided into greater tithes levied on wheat, hay and wood, and lesser tithes levied on the remainder. A rector received both greater and lesser tithes, a vicar the lesser tithes only. A perpetual curate received no tithe income and was supported by the diocese. The adjective perpetual emphasises that such a clergyman enjoyed the same security of tenure as his more affluent peers. An Act of Parliament of permitted perpetual curates to style themselves vicars. The conjunction of this change with near-contemporaneous church reforms aimed at reducing the disparities of income among clergymen meant that the distinction between the grades of clergymen became progressively less relevant and remarked upon. However, the distinction is now only historical. In the late twentieth century, a shortage of clergy and the disparity of workload between parish clergy led to the development of a number of new forms of parish ministry. One of these, which has proved relatively effective, is the Team ministry or benefice. A number of parishes join together to form the Team, but each parish retains its legal definition and independence. Rather than having clergy licensed to the individual parishes, a team of clergy are licensed to the entire Team. In this system, the more senior priest takes the title Team Rector and serves as parish priest in the main parish, and one or more stipendiary , experienced priests serve as Team Vicars often installed into the other parishes. Non-stipendiary clergy and assistant curates take other titles, often Team Curate. In many other Anglican provinces , the distinction between a vicar and a rector is different. In the Episcopal Church in the United States of America , a vicar is a priest in charge of a mission , that is, a congregation supported by its diocese, as opposed to a self-sustaining parish, which is headed by a rector. Your first post after college is as a curate to a training vicar. You basically get hands on training. In the first year, your duties are restricted, due to you being ordained a deacon and not a priest deacons can perform all duties apart from marriage ceremonies, baptisms - I think? However, you will remain in the training post for another two years typically depends on the contract before you can seek your own incumbency. Then you are a vicar.

**Chapter 2 : Watch Online The Vicar of Dibley - Watch Series**

*In offering the Mass and seeking God's pardon, the Holy Father did something that no other leader could do "because only a pope, as successor of St. Peter and the Vicar of Christ, can speak for the Church, past and present."*

The document, written in Italian, contains an explanation of several decisions made by Pope Paul VI as to the disposal of his estate and personal belongings of value. Text[ edit ] Some notes for my testament. In the name of the Father and of the Son and of the Holy Spirit. I fix my gaze on the mystery of death, and on what follows it, in the light of Christ which alone can brighten it, and for this reason with simple and serene trust. I recognize the truth, which for me has always reflected on present life regarding this mystery, and I bless the victor over death for having escaped its shadows and unveiled the light. Thus before death, in total and definitive separation from the present life, I feel the duty to celebrate the gift, the good fortune, the beauty, the destiny of this very fleeting existence. Lord, I thank you that you have called me to life, and still more that, by making me a Christian, you have regenerated and destined me for the fullness of life. Likewise I feel the duty to thank and to bless those who were mediators for me of the gifts of life bestowed on me by you, O Lord: May my most worthy parents be blessed! I am thinking with thanks about the natural and spiritual relationships which have given origin, aid, comfort and significance to my humble existence. How many gifts, how many beautiful and noble things, how much hope have I received in this world! Now that the day is setting, and all is finishing and this stupendous, dramatic temporal and earthly scene is disappearing, how again can I thank you, O Lord, for the gift of faith and of grace, higher than the gift of natural life, in which at the end my being takes refuge? How can I worthily celebrate your kindness, O Lord, for having been included just as I entered into this world, in the ineffable world of the Catholic Church? For having been called and initiated into the priesthood of Christ? For having the joy and mission of serving souls, brothers, youth, the poor, the people of God, and for having the unmerited honour of being a minister of the holy Church, in Rome especially, next to the Pope, then in Milan as archbishop on a throne too exalted for me, the most venerable throne of Sts. Ambrose and Charles, and finally on that supreme, most formidable and most holy throne of St. Peter. May all those whom I have met on my earthly pilgrimage be blessed and saluted: Blessed be those who welcomed my ministry and were my sons and brothers in Our Lord! To you, Ludovico and Francesco, brothers in blood and spirit, and to all you dear ones of my home, who never asked anything of me, and never had from me any earthly favour, and who always gave me an example of human and Christian virtues, you who understood me with so much discretion and cordiality and who above all helped me to seek in the present life the life of the future -- my peace and my benediction be with you. I feel that the Church surrounds me. O holy Church, one, catholic and apostolic, receive my supreme act of love with a salute and blessing. To you, Rome, diocese of St. Peter and to all of you venerated brothers in the episcopate, my cordial and reverent greeting. I am with you in the one faith, in service together to the Gospel, for the building up of the Church of Christ and for the salvation of all humanity. To all priests, to men and women religious, to students in our seminaries, to militant and faithful Catholics, to youth, to the suffering, the poor, seekers of the truth and justice, to all, the benediction of the Pope who is dying. And thus, with special reverence and recognition for the lord cardinals and for all the Roman Curia: Before you who surrounded me most closely, I profess solemnly our faith, I declare our hope, I celebrate our charity which does not die by accepting humbly from divine will the death which is my destiny, invoking the great mercy of the Lord, imploring the clement intercession of most holy Mary, of the angels and saints, and recommending my soul to the remembrance of the good. I name the Holy See my universal heir: I owe it duty, gratitude, love. Except for the dispositions herewith indicated. My private secretary is to be executor of my testament. He will want to take counsel with the secretariat of state and conform to the juridical norms in force and to good Church custom. Concerning the things of this world: I have decided to die poor and thus simplify any question in this regard. As for possessions and properties which I still have from my family, my brothers Ludovico and Francesco are to dispose of them freely; I beg of them some remembrance for my soul and for those of our dead. May they bestow some alms on needy persons and good causes. May they keep for themselves, and give to those who merit and desire it, some memento

from among the possessions, religious objects or books belonging to me. May the notes, notebooks, correspondence and my personal writings be destroyed. Concerning the other things which can be considered my own: My personal secretary is to dispose of them, as executor, keeping some mementos for himself and giving some small object as a memory to my best friends. I would like manuscripts and notes written in my own hand to be destroyed; and may the correspondence received of a spiritual and confidential nature which was not intended to be shown to others be burnt. If the executor cannot see to this, may the secretary of state take on the job. I strongly urge my possessions be disposed of for proper remembrances and as generous contributions, as much as possible. May it be pious and simple. May the catafalque now in use for pontifical funeral rites be substituted by a humble and decorous contrivance. I would like to be in real earth, with a humble marker indicating the place and asking for Christian mercy. No monument for me. I would have so many, many things to say. On the state of the Church: May she listen to a few of our words, uttered with seriousness and love for her. May it be brought to a good climax and be executed faithfully. May the work of bringing together separated brothers proceed with much understanding, patience and great love, but without defecting from true Catholic doctrine. Do not think the Church can help it by assuming its thoughts, customs, tastes, but rather by studying it, loving it, serving it. I close my eyes upon this sad, dramatic and magnificent earth calling once again still on divine kindness. I again bless everyone. Especially Rome, Milan, Brescia. A special blessing and greeting to the Holy Land, the land of Jesus, where I was a pilgrim of faith and peace. And to the Church, to the most beloved Catholic Church, and to the whole of humanity, my apostolic blessing. Into your hands, O Lord, I commend my spirit. Peter, June 30, , third year of our pontificate. Complementary note to my testament: My soul magnifies the Lord. I thank those who have done good to me. I ask pardon of those to whom I have not done good. I give peace to all in the Lord. I greet my dearest brother Ludovico and all my relatives and friends, and those who have welcomed my ministry. To all collaborators, thank you. Especially to the secretariat of state. I bless Brescia, Milan, Rome, and the whole Church with special charity. How lovely is your dwelling place, O Lord! May everything that is mine go to the Holy See. May dear Don Pasquale Macchi, my private secretary, see to providing for some remembrances and benefices and giving some memento among my books and objects to dear ones. I do not want a special tomb. Some prayers that God may be merciful. In you, O Lord, have I placed my hope. To all my blessing, in the name of the Lord. Addition to the dispositions of my testament. I want my funeral to be very simple and I do not want any special monument. Some remembrances benefices and prayers.

**Chapter 3 : The Vicar of Wakefield by Oliver Goldsmith**

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This Mass of Pardon was a historical landmark and an unprecedented moment, for this was the first time any such Mass had been offered. Here the Holy Father asked forgiveness from the Lord for the sins, past and present, of the sons and daughters of the Church. This action is a powerful sign of the Holy Year, which is a time of repentance, conversion, reconciliation and renewal. In his apostolic letter, "Tertio Millennio Adveniente" "Apostolic Letter for the Jubilee of the Year," the Holy Father pleaded for each member of the Church and the Church as a whole to make a thorough examination of conscience and seek forgiveness. The reason for this Mass and the seeking of pardon is rooted in our understanding of the Church. Christ founded the Catholic Church. The Church is a divine institution and His holy instrument of grace which teaches His truth, sanctified through the sacraments, leads the faithful to salvation, and calls non-believers to belief. Yet, the Church is made of human beings, poor fragile victims of original sin, who are subject to temptation and who fail and sin. Just as each of us as individuals seeks forgiveness, so must the Church. Peter and the Vicar of Christ, can speak for the Church, past and present. As the high priest, his sacramental character allows him to act in the person of Christ, Christ who took all of the burden of sin, past, present and future onto Himself, and offered the perfect sacrifice on the cross to His Father for our forgiveness. Therefore, for the whole Church "€" for reach of us who have contributed to the stain of the Church "€" he begged forgiveness: Grant that our forebears, our brothers and sisters, and we, your servants, who by the grace of the Holy Spirit turn back to you with whole-hearted repentance, may experience your mercy and receive the forgiveness of our sins. This was not simply an apology. This was not a political ploy where leaders apologize with some kind of qualification, but with no real sign of repentance. He made no excuses of times or circumstances. He did not mean to make the Church of today look better than the Church of yesterday. He did not try to balance the act by singing the many benefits the Church has provided through the centuries especially in terms of education and social welfare. He sought nothing in return. The Holy Father on behalf of all sought forgiveness from God Himself, the source of all truth, justice and goodness, and the one who alone forgives. We should rejoice, for this Mass of Pardon was a graced moment for our Church. We are not a Church where a person boasts, "I am perfect. I have no sin. I will not forgive, and I will not forget who you have done to me. My brothers and sisters, here too is a lesson for us this Lent during this Holy Year. We must turn to the Lord with contrite hearts and beg for forgiveness. We must not give some simple apology or conjure all kinds of excuses and mitigating circumstances. Instead, we must fall on our knees in the sacrament of confession and pour forth our hearts; here our Lord offers His forgiveness, purifies our souls, and sets us on a new path of life. Moreover, we need as best we can to reconcile with those we have offended. This Lent is a time to ask for pardon. We look to celebrate soon Easter and the resurrection. Never forget, before the resurrection came Calvary, the place of repentance, conversion and reconciliation. We too look for the glory of Easter, but we too must stand on Calvary and seek forgiveness. This article is reprinted with permission from Arlington Catholic Herald.

**Chapter 4 : The Wonderful Visit, by H.G. Wells : Sir John Gotch Acts.**

*The Vicar of Dibley () is a British sitcom created by Richard Curtis, and mostly written by Curtis and Paul Mayhew-Archer. The show was written for its title actor, Dawn French. The sitcom is about a small fictional village called Dibley that gets a female vicar (set after the real-life.*

The Arrival[ edit ] 10 November Reverend Pottle: Lord, we ask you to bless the members of this, thy congregation. There are four people in the pews. We also ask you to remember the Queen, who has been having trouble with her piles again, and Mrs. Sinclair Wilson and all her family. Alice whispers in his ear Mrs. Sinclair Wilson, who has been having trouble with her piles again, and the Queen and all her family. May you bring them happiness in this life and in the next. Alice looks up to see that Reverend Pottle has apparently dozed off in the pulpit. She nudges him and then checks his pulse. We now sing hymn number On deciding to rally the parish council against the appointment of a female vicar David Horton: I thought they called you Dirty David due to your enormous collection of Victorian porno- David Horton: Oh for goodness sake! You were expecting a bloke - beard, bible, bad breath. Yes, that sort of thing. And instead you got a babe with a bob cut and a magnificent bosom. Owen, this is Geraldine. You can call me Alice. Frankly I think that they would have been less surprised if the new vicar was Mr Blobby. Songs of Praise[ edit ] 17 November David Horton: Am I alone on Sundays in preferring not to shake hands with the malodorous creature in the next pew? No no no no I quite like that bit. Let alone kiss them? I love that bit! I rather enjoyed Lady Chatterley. Some very useful tips. I beg your pardon? Mellors was a game keeper. Very good at hedge control. I thought the sex was jolly good fun as well! We are, for once, all agreed. Anybody in favour of letting the morons from TV land into our church? Community Spirit [ edit ] 24 November Jim Trott: No no no no no no no refreshments will be available in the refreshment tent! A villager comes up to Jim Villager: Is that "No parking is allowed in the upper field", or "Parking is allowed in the upper field"? Our vicar has as many connections with the rich and famous as I have with the Black Panther Movement! When was that then? When the windmill got blown over. No, the really great storm When Dave Batt got decapitated. Well, it was pretty damn great! You could get someone killed for that! Even if it is very alluring!

**Chapter 5 : The Vicar of Wakefield () - Plot Summary - IMDb**

*That so many crimes might be atoned for, thou didst ask for the establishment of the devotion of reparation to thy Immaculate Heart, and, in order to hold back the scourges of God which thou hast foretold, thou hast made thyself the messenger of the Most High, requiring of the Vicar of Jesus Christ, in union with all the bishops of the world.*

I think if it is read as anything other than a satire, its import is lost. The humor hidden just beneath the surface is the only thing I can imagine would have garnered it its popularity or held its recognition over the years. It was very popular in the 19th Century and has reportedly influenced many writers. The Vicar is a sanguine character, who grabs the silver lining from cloud af I was a bit surprised to learn that there was a debate over whether or not this Goldsmith novel is a satire. The Vicar is a sanguine character, who grabs the silver lining from cloud after cloud. Goldsmith made me laugh more than once with his dry humor, i. However, when any one of our relations was found to be a person of very bad character, a troublesome guest, or one we desired to get rid of, upon his leaving my house, I ever took care to lend him a riding coat, or a pair of boots, or sometimes a horse of small value, and I always had the satisfaction of finding he never came back to return them. Or, in a longer passage, one of the characters embarks to Holland where he means to earn his living by teaching English to the Dutch. I addressed myself therefore to two or three of those I met whose appearance seemed most promising but it was impossible to make ourselves mutually understood. It was not till this very moment I recollected, that in order to teach Dutchmen English, it was necessary that they should first teach me Dutch. How I came to overlook so obvious an objection, is to me amazing; but certain it is I overlooked it. The plot is thin and full of cliches. In a modern writer, I would toss it out the window, but somehow its date and language make it very palatable. There is some sermonizing what would you expect from a book written in the s? He pressed for reform efforts instead of punishment for minor crimes and decried a system in which two crimes, dissimilar in nature, such as murder and theft, often received the same punishment, death by hanging. But a contract that is false between two men, is equally so between an hundred, or an hundred thousand; for as ten millions of circles can never make a square, so the united voice of myriads cannot lend the smallest foundation to falsehood. I was struck by the wisdom of that statement and how it applies, perhaps even more, to us in this day of mass media. The truth can be buried beneath so many lies that it seems to disappear, but the lies will never be the truth, no matter how many times they are repeated. I found this book easy to read and mostly fun to watch unfold. It was pretty predictable, but that is because subsequent authors have used the same intrigues since.

**Chapter 6 : The Vicar of Wakefield () - IMDb**

*Ok to clear up confusion: in the Church of England, vicar is the ordinary title given to certain parish clergy. In the past, Anglican parish clergy were divided into rectors, vicars, and perpetual curates.*

A liaison with Jordan Clouet, also from a family of long provenance in Guernsey if not as comfortable, had left her pregnant. To Matilda the solution to the problem was obvious: An exchange of vows before the birth of the child would avoid any stigma or legal impediment of bastardy. Clouet, however, was not compliant with her wishes. He steadfastly refused to marry her. Faced with the shameful prospect of single parenthood to an illegitimate child, Bonamy turned to the church in an effort to find support for her cause. What he did not count on was being excommunicated. To offer Jordan added incentive to respond to the citation, the court awarded Matilda letters informing Jordan of his excommunication. When she met with Jordan to consider the matter, he was fuming, suddenly finding himself backed into a corner. Excommunication was a serious disability in fourteenth-century society: An excommunicate was not only prohibited from enjoying the sacraments, but was ousted also from the protections of the common law—endangering the repayment of any Address correspondence to Sara M. Butler, Box , History Dept. Loyola University New Orleans, St. Moreover, he could remain excommunicate only 40 days; after that, the secular arm of the law was required to arrest and imprison him until he agreed to return to the church—at which point, Jordan would have to appear in court and risk being joined to a woman he did not wish to marry *Vodola passim*. Infuriated with the situation, Jordan lost all semblance of chivalrous behavior. He threw Matilda to the ground and snatched her purse where she kept the letters. His impulsive act had grave consequences; Matilda went into early labor. The child was stillborn and Matilda died giving birth. Realizing a jury might construe the assault upon his pregnant lover as a double-homicide, Jordan abjured the islands altogether; during his absence, he applied to the king for a pardon, pleading death by misadventure that is, accidental death. The application for a pardon was money well spent. However, it did unburden him of the problems looming before him. He no longer had to marry Matilda; nor did he have to support a bastard child. Jordan presents his attack on Matilda as an act of rashness: But this story was crafted explicitly to win him a pardon; what if this was not how it happened at all? Jordan knew that if Matilda were no longer pregnant, none of this would be a problem. What if he intended to cause an abortion when he pushed her down to the ground? Medieval common law focused on the result, not the process; thus, how that abortion occurred was less meaningful than that it had occurred. This expressly medieval approach makes it possible to expand the boundaries of the category to include both the woman who purposely sets about to terminate her pregnancy and the assailant who brutally beats a pregnant woman, causing her to miscarry. Modern Western law is more process-oriented: Because of our legal perspective, the medieval categorization of abortion is jarring. Still, the case of Matilda Bonamy and Jordan Clouet hints that medieval law may have had it right in the first place to make a conscious connection between these two seemingly different crimes. How often did an abortion by assault occur specifically with the goal of terminating a pregnancy? In a world in which contraception was less preventative than after the fact, and abortion was an uncertain practice fraught with danger, might assault have been seen as a viable method of ending an unwanted pregnancy? Legal documentation is rarely as cooperative as we would like. If Clouet had admitted he hoped to cause a miscarriage, he might as well have tied his own noose. Prevarication, though, is but one obstacle confronting the legal historian. Criminal records from medieval England have an added impediment. The purpose of these records was chiefly financial; because all goods and property of felons was confiscated to the king for a year and a day, these records exist to make sure the king got what he was owed *Gross xiv*. Law required scribes to include only the basics of a case names and provenance of victim and defendant, location of crime, weapon, as well as goods and chattels of the accused; consequently, motivation for the crime was a frequent casualty of the sparse nature of the records. None the less, details ferreted out from the records offer clues to transform this tentative hypothesis into a plausible explanation. Assault is a barbaric and painful method of inducing an abortion. Certainly, with better methods available, why would anyone opt for assault? Obviously, that is the crux of the issue: Because the medieval church was

staunchly opposed to any act that limits procreation, medical treatises discussing the subject were inevitably ambiguous. For example, an English herbal recommends a mixture of rue and 3 Certainly this sampling does not offer a methodology that allows the ideal analysis geographically or chronologically. However, most likely because of the taboo of hitting a pregnant woman, abortion by assault was an infrequent crime. In order to obtain such a large sample size, I had to cast a wide net and gather material wherever it was available. Cures for menstrual irregularity or even the removal of a dead fetus are other ways medical texts disseminated recipes for abortive substances while masking the intent. Recipes varied in the precision of their directions. The very existence of sedatives in these recipes, though, reminds us that provoking a miscarriage, even with medication, was a painful and fearsome procedure. It was also dangerous. The death of a singlewoman from Basford Notts. Abortifacients were an option for those seeking to terminate a pregnancy, but they were not necessarily a good option. Given the shortcomings of abortifacients, why not look for an alternative? Assault may seem like an appalling choice, but even the finest medical literature from the period recommended violence to produce an abortion or to bring on childbirth certainly, the same methods could be used to induce premature labor. As Beryl Rowland has noted: The very earliest advisers on abortion demanded an agility from their patients that few women possess today. A Hippocratic treatise recommended that the woman on the sixth day of her pregnancy should perform a number of mighty leaps, making her heels touch her buttocks. Giving birth could be equally strenuous: Rowland xv None of these suggestions was exceptional. It provided a broad range of abortion techniques, from excessive exercise to forceful jumping Noonan Soranus of Ephesus in his popular Gynaecology repeated a well-known method to deal with difficult births by violently shaking a pregnant woman Blumenfeld-Kosinski The Trotula suggested induced sneezing Mason-Hohl How much of this learned knowledge was available to the common man or woman is still an unanswerable question; but we do know that even midwives normally employed force in hastening delivery by pressing heavily down on the abdomen Rawcliffe Given the recommendations of university-trained physicians, a common man resorting to beating a pregnant woman about the abdomen to terminate a pregnancy does not seem ludicrous. One has to wonder: Was this surgeon employing a recognized method of abortion? Beyond the prescriptive literature, we have almost no evidence of the practice of abortion in medieval society. The vocal opposition of some ecclesiasts discouraged open discussion of the subject outside learned and celibate circles. Contrary to popular belief, the medieval church did not present a united front against abortion. Pope Alexander III and Thomas Aquinas, among others, may have railed against abortion, but other ecclesiasts supported the need to disseminate knowledge Connery; Haldene and Lee. And despite copious legislation prohibiting abortion, equating it with homicide and condemning those who facilitate it, prosecutions of abortionists were almost non-existent. To date, historians have uncovered only seven prosecutions of abortionists. Helmholtz stumbled across two cases of abortion. This meager evidence exposes a disjuncture between legal proscription and enforcement; however, it is also entirely possible that we have been looking at the records too naively. The above cases involve abortifacients; if we add to those the prosecutions of abortions by assault, we may have evidence of a church practicing what it preached. Home robberies led to a number of abortions by assault. A burglary of the home of Walran Wolf at Leake Lincs. Hawisia, wife of William Peyvre, was also the victim of a home robbery at the manor of Thorpemarket Suffolk in , causing her to give birth to an abortive child CPR for When Elizabeth wife of John of Streatley was dragged from her Buckinghamshire home in the midst of giving birth, it was also during a home robbery, resulting in the loss of 11 horses, 12 oxen, 7 cows, 50 bullocks, 30 heifers, and 93 swine CPR for Medieval disputes frequently turned violent; a dispute over wardship caused at least one abortion. While there they stole goods and chattels to the value of 40l. Rape also triggered several miscarriages. Butler city of Winchester Hants. So far along in her pregnancy, her expectant state would have been immediately apparent. Given that couples today regularly report fears regarding the safety of having sex during pregnancy, in the Middle Ages, when canonists strictly prohibited sex with a pregnant woman, popular imaginations likely inflated those same fears. To those rapists, an aggressive sexual encounter may have seemed an easy solution to an unwelcome pregnancy. Refocusing our lens on the abortion rather than the assault, on occasion, helps us to appreciate an otherwise senseless attack. No matter how livid a person is, surely it is possible to wait until after a woman gives birth to assault her. An intentional abortion is

the only logical reading of this case. Even more telling is the indictment of Robert Bylling, vicar of the church of Stonesby Leics. Assaults on Pregnant Women in Later Medieval England unless he was striving to produce a miscarriage? One might almost suspect that the vicar had been reading the medical literature. Some stillborn children were born with wounds from the attacks visible on their bodies, confirming that the assailants were aiming for the womb. The corpses of the dead underscore the abortive intent of the attacks. Any assault on a woman in an advanced stage of pregnancy is similarly suspect. They stole nothing from her, and she was the only victim. If abortion was not the plan, then at the very least, Offley should have expected it. Singlewomen and Abortion Expectant singlewomen were the ideal quarry of abortionists by assault.

**Chapter 7 : Nickie Pardon Riddle - The United States ( books)**

*The Vicar of Wakefield is a charmingly ramshackle book. Published to relieve Goldsmith's debts, for which his landlady tried to arrest him, it has the loose organization and abrupt tonal shifts of a work written in haste.*

The Patriarch was found dead in his room. On the table lay supposedly his testament, *Extrema Sententia*, consisting in all of some lines in which he declared that he accepted everything that the Church of Rome confesses. Likewise, I acknowledge purgatory. In affirmation of this, I affix my signature. The German scholar Frommann, who made a detailed investigation of the "Testament" of Patriarch Joseph, says: And so the Greek delegation lost its Patriarch. Although the Patriarch was no pillar of Orthodoxy, and though one may reproach him in much, still one cannot deny that with his whole soul he grieved for Orthodoxy and never allowed himself or anyone else to injure St. Being already in deep old age [2], he lacked the energy to defend the Church of which he was head, but history cannot reproach him for betraying the Church. Death spared him from the many and grievous humiliations which the Orthodox Church subsequently had to endure. After the death of the Patriarch, as Syropoulos informs us, Emperor John Paleologos took the direction of the Church into his own hands. This anticanonical situation, although often encountered in Byzantine history, as well in a positive as in a negative manifestation, was strictly condemned by St. Mark in one of his epistles, where he says: The Orthodox were obliged to accept the Latin teaching of the filioque and acknowledge the Latin dogma of the Procession of the Holy Spirit, in the sense of His Existence, from the Two Hypostases. Then the Orthodox were obliged to declare that the filioque, as an addition within the Symbol of Faith, had always been a canonical and blessed act. By this alone there were reduced to naught all the objections of the Greeks from the time of Patriarch Photios, as well as the works of St. Mark of Ephesus and the interdictions for changing the Symbol of Faith which had been made at the Third and Fourth Ecumenical Councils. One should also note that not all the Roman Popes had approved of the filioque, and several had considered its introduction into the Symbol of Faith completely uncanonical. But now all this was forgotten. Everything was sacrificed to the demands of Pope Eugenius and his cardinals. Further, it was demanded of the Orthodox to accept the Latin teaching concerning the consecration of the Holy Gifts and renounce their own as expressed in the performance of the Divine Liturgy of the Eastern Church. Finally, the Orthodox were obliged to sign and acknowledge a confession of Papism, expressed thus: Peter has given him full authority to shepherd, direct and rule the whole Church, as is likewise contained in the acts of the Ecumenical Councils and in the holy canons. And so Orthodoxy was to cease to exist. Something even more painful was the fact that Orthodoxy had been sold, and not merely betrayed. The Pope grasped the "business" side of the question and offered the following: The last two promises were purely theoretical. However, when the negotiations came to a dead end, and the Emperor himself was ready to break off further negotiations, the whole affair was settled by four metropolitans, partisans of the Union; and the affair was concluded with a lavish entertainment given by the Pope; theological disputes concerning the privileges of the See of Rome were conducted over wineglasses. The end came at last. An Act of Union was drawn up in which the Orthodox renounced their Orthodoxy and accepted all the Latin formulas and innovations which had only just appeared in the bosom of the Latin Church, such as the teaching on purgatory. They accepted also an extreme form of Papism, by this act renouncing the ecclesiology that was the essence of the Orthodox Church. All the Orthodox delegates accepted and signed the Union, whether for themselves or, in the case of some, for the Eastern Patriarchs, by whom they had been entrusted to represent them. Administratively speaking, the whole Orthodox Church signed: Only one hierarch did not sign. It would be superfluous to mention his name: But no one paid the least attention to him. What was one man, and he humiliated and fatally ill, in comparison with the all powerful Vatican, headed by the mighty Pope Eugenius IV? What was this one Greek in comparison with the whole multitude of Greek dignitaries headed by Emperor John, and the Greek metropolitans? There is a Russian proverb: This one man represented in himself the whole Orthodox Church. He was a giant of giants, bearing in himself all the sanctity of Orthodoxy and all its might! And this is why, when Pope Eugenius was solemnly shown by his cardinals the Act of Union, signed by all the Greek delegates, he said, not finding on it the

signature of St. The Pope attempted by every means to compel St. Mark to sign the Union, a fact that is attested both by Andrew of Rhodes [6] and Syropoulos. Mark be deprived of his rank then and there for his refusal to sign the Act of Union. But Emperor John did not allow him to be harmed, because in the depths of his heart he respected St. Syropoulos relates the final meeting of St. Mark with the Pope. Mark appear before him. The Emperor, having summoned him beforehand, persuaded him, saying: And so, go and listen to everything he says, and reply openly in whatever manner will seem to you the most suitable. Seeing that all who surrounded the Pope were sitting, he said: The Pope spoke long with Mark; his aim was to persuade him also to follow the decision of the Council and affirm the Union, and if he refused to do this, then he should know that he would be subject to the same interdictions which previous Ecumenical Councils laid upon the obstinate, who, deprived of every gift of the Church, were case out as heretics. Concerning the interdictions with which the Pope threatened him, he said: But I have by no means preached my own teaching, nor have I introduced anything new in the Church, nor defended any foreign and false doctrine; but I have held only that teaching which the Church received in perfect form from our Saviour, and in which it has steadfastly remained to this day: And if I hold it and do not allow myself to depart from it, what Council will subject me to the interdiction to which heretics are subject? What sound and pious mind will act thus with me? For first of all one must condemn the teaching which I hold; but if you acknowledge it as pious and Orthodox, then why am I deserving of punishment? Mark returned to Constantinople with Emperor John on February 1, What a sorrowful return it was! No sooner had the Emperor managed to set foot on land than he was informed of the death of his beloved wife; after this the Emperor out of sorrow did not leave his quarters for three months. None of the hierarchs would agree to accept the post of Patriarch of Constantinople, knowing that this post would oblige one to proceed with the Union. The people who met them, as the Greek historian Doukas testifies, asked the Orthodox delegates who had signed the Union: We sold our faith, we bartered piety for impiety i. But our right hand signed: Despite the Great Lent, the season most filled with prayer, churches were empty and there were no services: In Constantinople revolution was ripening. Mark alone was pure in heart and had no reproach on his conscience. But he too suffered immeasurably. Around him united all the zealots for Orthodoxy, especially the monks of the Holy Mountain Athos and the ordinary village priests. The Church was in extreme danger; as St. Mark became weak in body, but in spirit he burned, and because of this, as John Eugenikos writes, "by Divine Providence he miraculously escaped danger, and the radiant one radiantly returned and was preserved for the fatherland, being met by a universal enthusiasm and respect. Mark found an enthusiastic response, as Professor Ostrogorsky notes. Thus Joseph, Bishop of Methonensis, writes: Mark did not remain long in Constantinople, but soon, without informing the Emperor, left for Ephesus, his see, which it is possible he had not yet visited, since immediately after his consecration in Constantinople he had left for the Council in Italy. Mark to leave Constantinople for Ephesus: It would appear that it is precisely from Ephesus that St. Mark sent his letters, his confession of faith, and his account of his activity at the Council of Florence. All these documents are to be found in my book in Russian translation. Concerning the activity of St. Mark in Ephesus, John Eugenikos writes briefly thus: But there was yet another reason, a more weighty one, about which John Eugenikos was silent for political reasons; St. Mark himself relates this in one of his letters: Mark sailed to Athos put in at the island of Limnos, one of the few islands that still belonged to Byzantium. Mark was recognized by the police authorities and, by a directive which they already possessed from Emperor John Paleologos, was arrested and imprisoned. For the space of two years St. Mark suffered in confinement. But the danger unexpectedly passed, and the saved inhabitants ascribed their salvation to the prayers of St. Mark, imprisoned in the fortress. Mark never complained about his miserable condition; only in one letter can we see how he suffered and how he was wanting in support from people. He writes thus to the Pro-hegumenos of Vatoped Monastery: May the Lord grant you a worthy reward for their labor and love! Mark continued his battle for the Church, as he writes in one of his letters: But the word of God and the power of Truth cannot be bound, but all the stronger flow and prosper, and many of the brethren, encouraged by my exile, overthrow the reproaches of the lawless and the violators of the Orthodox Faith and the customs of the fatherland. Mark released and allowed to go where he wished. This liberation occurred on the day when the Seven Martyr-youths of Ephesus are commemorated, and St. Mark dedicated to them a poem of thanksgiving.

Mark no longer had the physical strength for ascetic labors on the Holy Mountain; he had become quite feeble, and so he left for his home in Constantinople. The last year and one-half or two years of his holy life St. Mark spent in painful circumstances of disease and persecution by the Uniate episcopate and Court.

Chapter 8 : The Wonderful Visit/Chapter 22 - Wikisource, the free online library

*Nickie Pardon Riddle has books on Goodreads, and is currently reading All the Little Lights by Jamie McGuire, Body Love: Live in Balance, Weigh What.*

In the name of the Father and of the Son and of the Holy Spirit. I fix my gaze on the mystery of death, and on what follows it, in the light of Christ which alone can brighten it, and for this reason with simple and serene trust. I recognize the truth, which for me has always reflected on present life regarding this mystery, and I bless the victor over death for having escaped its shadows and unveiled the light. Thus before death, in total and definitive separation from the present life, I feel the duty to celebrate the gift, the good fortune, the beauty, the destiny of this very fleeting existence. Lord, I thank you that you have called me to life, and still more that, by making me a Christian, you have regenerated and destined me for the fullness of life. Likewise I feel the duty to thank and to bless those who were mediators for me of the gifts of life bestowed on me by you, O Lord: May my most worthy parents be blessed! I am thinking with thanks about the natural and spiritual relationships which have given origin, aid, comfort and significance to my humble existence. How many gifts, how many beautiful and noble things, how much hope have I received in this world! Now that the day is setting, and all is finishing and this stupendous, dramatic temporal and earthly scene is disappearing, how again can I thank you, O Lord, for the gift of faith and of grace, higher than the gift of natural life, in which at the end my being takes refuge? How can I worthily celebrate your kindness, O Lord, for having been included just as I entered into this world, in the ineffable world of the Catholic Church? For having been called and initiated into the priesthood of Christ? For having the joy and mission of serving souls, brothers, youth, the poor, the people of God, and for having the unmerited honour of being a minister of the holy Church, in Rome especially, next to the Pope, then in Milan as archbishop on a throne too exalted for me, the most venerable throne of Sts. Ambrose and Charles, and finally on that supreme, most formidable and most holy throne of St. May all those whom I have met on my earthly pilgrimage be blessed and saluted: Blessed be those who welcomed my ministry and were my sons and brothers in Our Lord! To you, Ludovico and Francesco, brothers in blood and spirit, and to all you dear ones of my home, who never asked anything of me, and never had from me any earthly favour, and who always gave me an example of human and Christian virtues, you who understood me with so much discretion and cordiality and who above all helped me to seek in the present life the life of the future – my peace and my benediction be with you. I feel that the Church surrounds me. O holy Church, one, catholic and apostolic, receive my supreme act of love with a salute and blessing. To you, Rome, diocese of St. And to all of you venerated brothers in the episcopate, my cordial and reverent greeting. I am with you in the one faith, in service together to the Gospel, for the building up of the Church of Christ and for the salvation of all humanity. To all priests, to men and women religious, to students in our seminaries, to militant and faithful Catholics, to youth, to the suffering, the poor, seekers of the truth and justice, to all, the benediction of the Pope who is dying. And thus, with special reverence and recognition for the lord cardinals and for all the Roman Curia: Before you who surrounded me most closely, I profess solemnly our faith, I declare our hope, I celebrate our charity which does not die by accepting humbly from divine will the death which is my destiny, invoking the great mercy of the Lord, imploring the clement intercession of most holy Mary, of the angels and saints, and recommending my soul to the remembrance of the good. I name the Holy See my universal heir: I owe it duty, gratitude, love. Except for the dispositions herewith indicated. My private secretary is to be executor of my testament. He will want to take counsel with the secretariat of state and conform to the juridical norms in force and to good Church custom. Concerning the things of this world: I have decided to die poor and thus simplify any question in this regard. As for possessions and properties which I still have from my family, my brothers Ludovico and Francesco are to dispose of them freely; I beg of them some remembrance for my soul and for those of our dead. May they bestow some alms on needy persons and good causes. May they keep for themselves, and give to those who merit and desire it, some memento from among the possessions, religious objects or books belonging to me. May the notes, notebooks, correspondence and my personal writings be destroyed. Concerning the other things which can be considered

my own: My personal secretary is to dispose of them, as executor, keeping some mementos for himself and giving some small object as a memory to my best friends. I would like manuscripts and notes written in my own hand to be destroyed; and may the correspondence received of a spiritual and confidential nature which was not intended to be shown to others be burnt. If the executor cannot see to this, may the secretary of state take on the job. I strongly urge my possessions be disposed of for proper remembrances and as generous contributions, as much as possible. May it be pious and simple. May the catafalque now in use for pontifical funeral rites be substituted by a humble and decorous contrivance. I would like to be in real earth, with a humble marker indicating the place and asking for Christian mercy. No monument for me. I would have so many, many things to say. On the state of the Church: May she listen to a few of our words, uttered with seriousness and love for her. May it be brought to a good climax and be executed faithfully. May the work of bringing together separated brothers proceed with much understanding, patience and great love, but without defecting from true Catholic doctrine. Do not think the Church can help it by assuming its thoughts, customs, tastes, but rather by studying it, loving it, serving it. I close my eyes upon this sad, dramatic and magnificent earth calling once again still on divine kindness. I again bless everyone. Especially Rome, Milan, Brescia. A special blessing and greeting to the Holy Land, the land of Jesus, where I was a pilgrim of faith and peace. And to the Church, to the most beloved Catholic Church, and to the whole of humanity, my apostolic blessing. Into your hands, O Lord, I commend my spirit. Peter, June 30, , third year of our pontificate. Complementary note to my testament: My soul magnifies the Lord. I thank those who have done good to me. I ask pardon of those to whom I have not done good. I give peace to all in the Lord. I greet my dearest brother Ludovico and all my relatives and friends, and those who have welcomed my ministry. To all collaborators, thank you. Especially to the secretariat of state. I bless Brescia, Milan, Rome, and the whole Church with special charity. How lovely is your dwelling place, O Lord! May everything that is mine go to the Holy See. May dear Don Pasquale Macchi, my private secretary, see to providing for some remembrances and benefices and giving some memento among my books and objects to dear ones. I do not want a special tomb. Some prayers that God may be merciful. In you, O Lord, have I placed my hope. To all my blessing, in the name of the Lord. Addition to the dispositions of my testament. I want my funeral to be very simple and I do not want any special monument. Some remembrances benefices and prayers. Want to be automatically notified of new documents? If you would like to be automatically notified of site additions, changes, and when an entry for a Papal or Church document is added, become a fan our Facebook page. For more information about this site.

*The Vicar in a Mission Setting program did more to shape my ministry than any other part of my ministerial education training. It molded my ministry for the last 20 years. So when the opportunity came for me to serve as a supervising pastor, mentoring vicars in a mission, I was happy to do it.*

I sent him a guinea, and promised to come to him directly. I accordingly went as soon as I was dressed, and found that his landlady had arrested him for his rent, at which he was in a violent passion: I perceived that he had already changed my guinea, and had a bottle of Madeira and a glass before him. I put the cork into the bottle, desired he would be calm, and began to talk to him of the means by which he might be extricated. He then told me he had a novel ready for the press, which he produced to me. I looked into it and saw its merit; told the landlady I should soon return; and, having gone to a bookseller, sold it for sixty pounds. I brought Goldsmith the money, and he discharged his rent, not without rating his landlady in a high tone for having used him so ill. Newbery "kept it by him for nearly two years unpublished". Plot summary[ edit ] William Powell Frith: Measuring Heights, A scene from Chapter Olivia Primrose and Squire Thornhill standing back to back, so that Mrs. Primrose can determine who is taller. The Vicar Dr Charles Primrose lives an idyllic life in a country parish with his wife Deborah, son George, daughters Olivia and Sophia, and three other children. George, who was educated at Oxford and is old enough to be considered an adult, is sent away to town. The rest of the family move to a new and more humble parish on the land of Squire Thornhill, who is known to be a womanizer. On the way, they hear about the dubious reputation of their new landlord. A poor and eccentric friend, Mr. Burchell, whom they meet at an inn, rescues Sophia from drowning. She is instantly attracted to him, but her ambitious mother does not encourage her feelings. Then follows a period of happy family life, interrupted only by regular visits of the dashing Squire Thornhill and Mr. Primrose and her daughters to a ludicrous degree. Finally, Olivia is reported to have fled. First Burchell is suspected, but after a long pursuit Dr. Primrose finds his daughter, who was in reality deceived by Squire Thornhill. He planned to marry her in a mock ceremony and leave her then shortly after, as he had done with several women before. When Olivia and her father return home, they find their house in flames. Although the family has lost almost all their belongings, the evil Squire Thornhill insists on the payment of the rent. As the vicar cannot pay, he is brought to prison. Afterwards is a chain of dreadful occurrences. Burchell arrives and solves all problems. He rescues Sophia, Olivia is not dead, and it emerges that Mr. Burchell is in reality the worthy Sir William Thornhill, who travels through the country in disguise. In the end, there is a double wedding: Finally, even the wealth of the vicar is restored, as the bankrupt merchant is reported to be found. Structure and narrative technique[ edit ] The book consists of 32 chapters which fall into three parts: Chapters 1–3: From chapter 17 onward it changes from a comical account of eighteenth-century country life into a pathetic melodrama with didactic traits. There are quite a few interpolations of different literary genres, such as poems, histories or sermons, which widen the restricted view of the first person narrator and serve as didactic fables. The novel can be regarded as a fictitious memoir, as it is told by the vicar himself by retrospection.