

Chapter 1 : Quintus Aurelius Symmachus - Wikipedia

As the Church recovers the use of the Missale Romanum, priests, deacons and subdeacons will find the 'Canticum Clericorum Romanum' a useful resource in learning how to chant the Epistles, Gospels and Orations.

And a brief view of a minor but consistent problem in several languages: He shows the extent of the changes made to the orations: The Collects Lorenzo Bianchi considers the Collects of Sundays and of the Feasts of Obligation as being those prayers most frequently heard by the faithful p. He explains particularly on pp. Bianchi argues this thesis in greater detail in regard to the Collects of Advent, Christmas, and Lent, and additionally in regard to the Offertory and Postcommunion prayers of Advent, in the prayer of the Blessing of the Water in the Easter vigil, and in the translations of the Collects. We shall herewith offer a brief summary of his analysis of the Collects of Advent, Christmas, and Lent p. Whereas in the Old Rite the imperative is used with great insistence: While the Collects of the Sundays of Advent have, for the most part, been displaced into the week-day Masses, that of the 5th Sunday of Lent has been entirely eliminated. The same principles that had governed the displacement of the former govern the elimination of the latter. We conclude the subsection with a remarkable series of excisions concerning the ascetic life. Cekada shows in the second chapter of his book that the ideal of despising earthly things and loving heavenly things has been removed from the second Sunday of Lent, from the Feasts of St. Paolinus of Nola, St. Francis of Assisi, St. Henry, Saints Cyril and Methodius, and St. Jeanne Francoise de Chantal, and that four other Feasts containing the phrases *terrena despiciere* have been entirely abolished. In the process, they abolished a liturgical structure of readings which dated back to the 4th and 5th centuries, manifesting again their preference for biblicity over Tradition which we have seen above in regard to the changes made to the formula of Consecration. We shall now analyze first what has been added, then what has been excised. What has been added is a greater quantity of Bible passages. This was done, as Mgr. Bugnini reveals in ch. Gamber observes, is the work of exegetes rather than liturgists[2]. It is, in short, of Protestant inspiration, and as such is mistaken first inasmuch as it presents the Mass-readings as vehicles of instruction and second in virtue of its obscurantism. The new cycle of readings purports to instruct, whereas the old are at the service of the essence of the Mass: For in the Gospel the same Lord Jesus Christ speaks to His people, Who will shortly become present on the altar, be sacrificed, and then be consumed by them. As for the obscurantism of the new cycle, Romano Amerio remarks in *Iota Unum* ch. In the transition from the Old to the New Rite, a number of readings were retained, and a number eliminated; and of the readings retained, a number were abbreviated, or could be abbreviated if the celebrant so desired. We shall now set forth the principles which governed the elimination and abbreviation of the readings, first in the Gospels and second in the Epistles, on the basis of the studies of Rudolf Kaschewsky: The Gospels Out of 58 gospels, only 22 remain. The 36 that have been eliminated, and the passages that have been removed from the remaining Gospels, treat of the following themes: As an example of the last we refer to the Feast of the Guardian Angels, from which vv. We note that a synoptic parallel is only optional for the 6th Sunday in ordinary time Year A. The Epistles Kaschewsky demonstrates that the following themes have been suppressed in the Epistles: World, Sin, and Judgment; II. The first category comprises the following topics: The second category comprises: Georg May in his work *Der Glaube in der nachkonziliaren Kirche*: The subsequent verses , which formed the Epistle of the 14th Sunday after Pentecost in the Old Rite, no longer appear. They include verse We may observe that this corresponds to the elimination of the prayer to St. Michael after the Low Mass, and Fr. May remarks that it corresponds to a general tendency in the Postconciliar Church manifest in the elimination of the exorcisms in the New Rite of Baptism and in the New Rite of extreme Unction. Can we regard this tendency as anything less than irresponsible in an age where the Devil enjoys greater liberty than ever over the world? Here the passage *Apc.* And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from these things that are written in this book. Putting Christianity into Practice Here we simply refer to the suppression of the epistle on Septuagesima Sunday 1 Cor. Sacred Symbolism We conclude with the suppression of vv. Michael the Archangel, whereby the description of the Son of man in his Divinity

is diluted, to the impoverishment of the catechetical force of these verses. In regard to the changes made in the Gospels and Epistles, we remark with Mgr. Dietrich von Hildebrandt p. Andrew, and above all of the Feast of the Conversion of St. Paul, and the Feasts of St. The elimination and substitution of propers has also played down and muted the liturgical year itself: Mistranslations Before moving on, we shall make certain brief comments on the translations to be found in the New Rite. We have already noted that one of the advantages of the Latin language is its universality. Once the Mass is translated, the sense of the vernacular may not correspond exactly to the sense of the original, or it may indeed be entirely different from that sense. It is the latter case that we wish to examine here, in six different examples. These words, which break with a 1,year tradition, have no precedent in any previous liturgical text[5], but rather derive from modern theological theories[6]. The Church teaches that Christ died with the intention of saving all men, but that not all men accept the fruit of His death. The new words are infelicitous, first because they constitute a mistranslation, second because they may readily be understood in the non-Catholic sense. Here the formulation of the Council of Nicea in is substituted by a phrase that is vague, and therefore open to heresy. Salleron compares the new phrase with the formulation of the Council of Constantinople in , which opened the doors to Arianism. The new French version of this article of the Creed is infelicitous first because it is a mistranslation, second because it is vague and therefore open to heresy, and third, because as Cd. Journet remarks as quoted in p. Salleron goes further and suggests that the change represents a hatred for dogma itself[8]. Another significant mistranslation, or pair of mistranslations, concerns the prayer preceding Holy Communion: On Monday of the first week of Lent in the Old Rite there is a mention of ieiunium: The suppression of the reference to fasting is typical of the new prayers. Cekada notes, this corresponds to its effective abolition with the Apostolic Constitution Paenitemini of On Good Friday the universal prayer for the government in the Old Rite contains the prayer for religionis integritas: In the New Rite it contains the prayer for populorum gentium prosperitas and religionis libertas: As a final example of mistranslation in the broader sense of the substitution of one term for another, we refer to ch. The frequency of il Cristo in the Old Rite is In the Italian translation of the New Rite it is 40; in the translation it is ; in it is From onwards, we note a further remarkable increase of the name il Cristo: As an example on Good Friday in the New Rite salus mundi: He Who is the salvation of the world in , and as il Cristo Salvatore del mondo: The Christ, Saviour of the world in In such phenomena we witness a movement from a personal name of the Saviour to a less personal and more abstract name, and then to an even less personal and even more abstract name. We do not claim that all the mistranslations that there may be have the same ideological bias, but we simply wish to observe that all the above examples show a dislike for that which is proper to Catholicism: The six mistranslations that we have considered manifest a similar ideology. Taken as a whole, they represent an abandonment of the cult of God in favour of the cult of man[12]. But this mode of expression also reflects a distaste for ontological or metaphysical theories of causation: Weitere kritische Bemerkungen zum neuen Meszordo und zur Lektionsordnung. Gamber Weitere kritische Bemerkungen zum neuen Meszordo, ch. Missale Romanum et Missel Romain, J. Up until the traditional Mass warmed and nourished our souls â€” the new order leads us to look at ourselves in a mirror like so many Narcissi, and we are no longer able to adore anything aother than our own reflection until it destroys us.

Chapter 2 : Full text of "The Orations and Epistles of Isocrates"

Abstract. Marcus Antonius Muretus, the sixteenth century French and Italian Humanist orator and professor, employed, in his orations and, to a lesser degree, in his epistles, a system of metrical prose rhythm (numerus) consistent with Ciceronian practice.

The noblest Triumph, and the happiest Victory. The lofty Pindar stops his flight, And only gazeth at not emulates thy height. Video, et laetor spectare cluentis Quam bene vulgati Tertia scripti libri. Pullatus lachrymor, quoties Lux ista recurrit Rubricam mortis quae memorare jubet. Exitium Carolus ipse suum. In Scotos gladio Tibi Musa potentior olim: Sic cecinit summo cum moerore Edvardus Thurman. Cleveland and his Poems. How I admire thee, Cleveland! When I weigh Thy close wrought Sense, and every Line survey? Fuscara or the Bee Errant. He bathes in Bliss, and finds no odds Betwixt this Nectar and the Gods. It is the Rose that bleeds, when he Nibbles his nice Phlebotomy. Now where such radiant Lights have shown, No wonder if her Cheeks be grown Sun-burnt, with Lustre of her own. Then have at all, the Pass is got, For coming off, oh name it not! Who would not dye upon the spot? To Julia to expedite her Promise. Why doth my She Advowson fly Incumbency? Pity thy self then, if not me, And hold not out, lest like Ostend thou be, Nothing but Rubbish at Delivery. To morrow what thou tendrest me Is Legacy. Not one of all those ravenous hours But thee devours. I feel thou art consenting ripe By that soft gripe, And those revealing Crystal Spheres. The Hecatomb to his Mistress. Let me crack a string, And venture higher. For what Perfection we to others grant, It is her sole Perfection to want. As your Phylosophers to every Sense Marry its Object, yet with some dispense, And grant them a Polygamy with all, And these their common Sensibles they call: In whom since all the five are intermixt, Oh now that Scaliger would prove his sixt! And what Divines hunt with so cold a scent Canst in her Bosom find it resident; Now come aloft, come now, and breath a Vein, And give some vent unto thy daring strain. Hyperboles are here but Sacriledge. She that affords poor Mortals not a glance Of Knowledge, but is known by Ignorance. She that can strike the best Invention dead, Till baffled Poetry hangs down the head. She, she it is that doth contain all Bliss, And makes the World but her Periphrasis. What though she be a Dame of stone, The Widow of Pigmalion: Philosophy their new Delight A kind of Charcoal Appetite. Upon Phillis walking in a Morning before Sun-rising. Thus Phillis antedates the day. Should I be dumb, why then again Your asking me would be in vain. Silence, nor Speech, on either hand, Can satisfie this strange demand. My Tongue in hold, my Voice doth rise With a strange Ela to my eyes. Where it gets Bail, and in that sense Begins a new found Eloquence. Oh listen with attentive sight To what my prating Eyes indite! Kiss once again, and when you thus Have doubly been Miraculous: A Fair Nymph scorning a Black Boy courting her. STand off, and let me take the Air, Why should the smoke pursue the fair? What ever Midnight can be here, The Moon-shine of your Face will clear. Why should my Black thy Love impair? Spare fruitless Tears, since thou must needs Still wear about thy mourning Weeds. Tears can no more affection win, Than wash thy Aethiopian Skin. A Young Man to an Old Woman courting him. No rotten Medlars, whilst there be Whole Orchards in Virginitie. How Pond and Rivers would mistake, And cry new Almanacks for our sake? If my Affection thou wouldst win, First cast thy Hieroglyphick Skin. My Modern Lips know not, alack! The old Religion of thy Smack. Our Sports will differ, thou must play Lero, and I Alphonso way. And just such Discord there would be Betwixt thy Skeleton and me. Thus Matrons purchase Credit, thank, Six penny-worth of Mountebank: But if thou needs wilt be my Spouse, First hearken and attend my Vows. For all these Similies do hold In my young Heat, and thy dull Cold. Thus Matrimony speaks but thee In a Grave Solemnity: For Man and Wife make but one right Canonical Hermaphrodite. Ravel thy Body, and I find In every Limb a double kind. Who would not think that Head a pair, That breeds such Faction in the Hair? Feel but the difference soft and rough, This a Gantlet, that a Muff. When Musick doth thy pace advance, Thy right Leg takes the left to dance: That Gamester needs must overcome, That can play both with Tib and Tom. Must thou likewise be As disputable in thy Pedegree? Nature lost one by thee, and therefore must Slice one in two to keep her number just. Plurality of Livings is thy State, And therefore mine must be Improprate: Can Ghost have natural Sons? But was he dead? She rules by Omnipresence; and shall we Deny a Prince the same

Ubiquity? Or grant he went, and cause the knot was slack Girt both the Nations with his Zodiack; Yet as the Tree at once both upward shoots, And just as much grows downward to the Roots; So at the same time that he posted thither, By Counter-Stages he rebounded hither. Two Realms, like Cacus, so his steps transpose, His feet still contradict him as he goes. Our Soul hath taken wing, while we express The Corps returning to their Principles. So his Retreat hath rectified that wrong; Backward is forward in the Hebrew Tongue. The Quarrel was a strange mishapen Monster Et caetera, God bless us! Of a new mental Reservation. Who views it well, with the same eye beholds The old false Serpent in his numerous folds. Now, now I scent What the prodigious bloody Oysters meant. Then finally, my Babes of Grace, forbear, Et caetera will be too far to swear: No by this Drink which he takes off; as loath To leave Et caetera in his liquid Oath: While all that saw, and heard them joyntly pray, They and their Tribe were all Et caetera. Smectymnuus, or the Club-Divines. Ape all the Bricklayers that Babel built. Some Conjuror translate, and let me know it? So the vain Satyrists stand all a row, As hollow Teeth upon a Lute-string show. Like a Scotch Mark, where the more modest sence, Checks the loud Phrase and shrinks to thirteen pence: Short-handed Zeal in one hath cramped many, Like to the Decalogue in a single Penny. Robson and French that count from five to five As far as Nature fingers did contrive. No Eccho can improve the Author more, Whose Lungs pay use and use to half a score. Thus might Religions Catterwawl and spight Which uses to Divorce, might once unite:

Chapter 3 : "PROSE RHYTHM IN THE ORATIONS AND EPISTLES OF MARCUS ANTONIUS MURETUS"

*The Orations and Epistles of Isocrates [Isocrates] on www.nxgvision.com *FREE* shipping on qualifying offers. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it.*

Introduction The circumstances which called forth the two letters to Cleodion have already been described in the first section of the General Prolegomena, and it will not be necessary here to add much to what was there said. In the letter to Nectarius, his own successor on the throne of Constantinople, written about a. Gregory gives extracts from a work of Apollinarius himself, but without mentioning the title of the book. In this treatise the fundamental errors of the heresy see Proleg. Apollinarius, according to S. Gregory, declares that the Son of God was from all eternity clothed with a human body, and not from the time of His conception only by the Blessed Virgin; but that this humanity of God is without human mind, the place of which was supplied by the Godhead of the Only-begotten. And he goes even further and ascribes passibility and mortality to the very Godhead of Christ. Gregory earnestly protests against any toleration being granted to these heretics, or even permission to hold their assemblies; for, he says, toleration or permission would certainly be regarded by them as a condonation of their doctrinal position, and a condemnation of that of the Church. Ullman, however, thinks that while S. Gregory was certainly speaking the truth in saying that he had in his hands a pamphlet by Apollinarius, yet that he, perhaps unconsciously, exaggerated the heretical character of its contents, pushing its statements to consequences which Apollinarius would have repudiated. The one purpose of the latter was, in Dr. Olympius, to whom the last of this series is addressed, was Governor of Cappadocia Secunda in a. He was a man for whom S. Gregory had a very high esteem, and with whom he was upon terms of close friendship, as will be seen from other letters of Gregory to him in another division of this Selection. The occasion of the present letter was the necessity to appeal to the secular power for aid to punish a sect of Apollinarians at Nazianzus, who had ventured to take advantage of S. Technically the See was vacant, but the administration had been committed to Gregory by the Bishops of the Province, and though he, foreseeing some such attempt on the part of the heretics, had been very earnest in pressing upon the Metropolitan and his Comprovincials the necessity of filling this throne by a canonical election, yet he was by no means prepared to hand over the authority, with which he had been invested, to an irregularly elected and uncanonically consecrated heretic. To Nectarius, Bishop of Constantinople. The Care of God, which throughout the time before us guarded the Churches, seems to have utterly forsaken this present life. And my soul is immersed to such a degree by calamities that the private sufferings of my own life hardly seem to be worth reckoning among evils though they are so numerous and great, that if they befell anyone else I should think them unbearable; but I can only look at the common sufferings of the Churches; for if at the present crisis some pains be not taken to find a remedy for them, things will gradually get into an altogether desperate condition. Those who follow the heresy of Arius or Eudoxius I cannot say who stirred them up to this folly are making a display of their disease, as if they had attained some degree of confidence by collecting congregations as if by permission. And they of the Macedonian party have reached such a pitch of folly that they are arrogating to themselves the name of Bishops, and are wandering about our districts babbling of Eleusius as to their ordinations. Our bosom evil, Eunomius, is no longer content with merely existing; but unless he can draw away everyone with him to his ruinous heresy, he thinks himself an injured man. All this, however, is endurable. The most grievous item of all in the woes of the Church is the boldness of the Apollinarians, whom your Holiness has overlooked, I know not how, when providing themselves with authority to hold meetings on an equality with myself. However, you being, as you are, thoroughly instructed by the grace of God in the Divine Mysteries on all points, are well informed, not only as to the advocacy of the true faith, but also as to all those arguments which have been devised by the heretics against the sound faith; and yet perhaps it will not be unseasonable that your Excellency should hear from my littleness that a pamphlet by Apollinarius has come into my hands, the contents of which surpass all heretical pravity. For he asserts that the Flesh which the Only-begotten Son assumed in the Incarnation for the remodelling of our nature was no new acquisition, but that that carnal

nature was in the Son from the beginning. And he puts forward as a witness to this monstrous assertion a garbled quotation from the Gospels , namely, No man has Ascended up into Heaven save He which came down from Heaven , even the Son of Man which is in Heaven. For he alleges another saying of an Apostle, which he cuts off from the whole body of its context, that The Second Man is the Lord from Heaven. It would be tedious to go through all the other propositions which he adds to these monstrous absurdities. Now, if they who hold such views have authority to meet, your Wisdom approved in Christ must see that, inasmuch as we do not approve their views, any permission of assembly granted to them is nothing less than a declaration that their view is thought more true than ours. For if they are permitted to teach their view as godly men, and with all confidence to preach their doctrine, it is manifest that the doctrine of the Church has been condemned, as though the truth were on their side. For nature does not admit of two contrary doctrines on the same subject being both true. How then could your noble and lofty mind submit to suspend your usual courage in regard to the correction of so great an evil? But even though there is no precedent for such a course, let your inimitable perfection in virtue stand up at a crisis like the present, and teach our most pious Emperor, that no gain will come from his zeal for the Church on other points if he allows such an evil to gain strength from freedom of speech for the subversion of sound faith. To Cleodius the Priest Against Apollinarius. To our most reverend and God-beloved brother and fellow priest Cleodius, Gregory, greeting in the Lord. I desire to learn what is this fashion of innovation in things Concerning the Church , which allows anyone who likes, or the passerby, as the Bible says, to tear asunder the flock that has been well led, and to plunder it by larcenous attacks, or rather by piratical and fallacious teachings. For if our present assailants had any ground for condemning us in regard of the faith , it would not have been right for them, even in that case, to have ventured on such a course without giving us notice. They ought rather to have first persuaded us, or to have been willing to be persuaded by us if at least any account is to be taken of us as fearing God , labouring for the faith , and helping the Church , and then, if at all, to innovate; but then perhaps there would be an excuse for their outrageous conduct. But since our faith has been proclaimed, both in writing and without writing, here and in distant parts, in times of danger and of safety, how comes it that some make such attempts, and that others keep silence? The most grievous part of it is not though this too is shocking that the men instil their own heresy into simpler souls by means of those who are worse; but that they also tell lies about us and say that we share their opinions and sentiments; thus baiting their hooks, and by this cloak villainously fulfilling their will, and making our simplicity, which looked upon them as brothers and not as foes, into a support of their wickedness. And not only so, but they also assert, as I am told, that they have been received by the Western Synod, by which they were formerly condemned, as is well known to everyone. If, however, those who hold the views of Apollinarius have either now or formerly been received, let them prove it and we will be content. For it is evident that they can only have been so received as assenting to the Orthodox Faith, for this were an impossibility on any other terms. And they can surely prove it, either by the minutes of the Synod, or by Letters of Communion, for this is the regular custom of Synods. But if it is mere words, and an invention of their own, devised for the sake of appearances and to give them weight with the multitude through the credit of the persons , teach them to hold their tongues, and confute them; for we believe that such a task is well suited to your manner of life and orthodoxy. Do not let the men deceive themselves and others with the assertion that the Man of the Lord, as they call Him, Who is rather our Lord and God , is without human mind. For we do not sever the Man from the Godhead, but we lay down as a dogma the Unity and Identity of Person, Who of old was not Man but God , and the Only Son before all ages, unmingled with body or anything corporeal; but Who in these last days has assumed Manhood also for our salvation ; passible in His Flesh, impassible in His Godhead; circumscrip in the body, uncircumscrip in the Spirit ; at once earthly and heavenly, tangible and intangible, comprehensible and incomprehensible; that by One and the Same Person, Who was perfect Man and also God , the entire humanity fallen through sin might be created anew. If anyone should assert that He passed through the Virgin as through a channel, and was not at once divinely and humanly formed in her divinely, because without the intervention of a man; humanly, because in accordance with the laws of gestation , he is in like manner godless. If any assert that the Manhood was formed and afterward was clothed with the Godhead, he too is to be condemned. For this were not a Generation of God ,

but a shirking of generation. If any introduce the notion of Two Sons, one of God the Father , the other of the Mother, and discredits the Unity and Identity, may he lose his part in the adoption promised to those who believe aright. For God and Man are two natures , as also soul and body are; but there are not two Sons or two Gods. For neither in this life are there two manhoods; though Paul speaks in some such language of the inner and outer man. And if I am to speak concisely the Saviour is made of elements which are distinct from one another for the invisible is not the same with the visible, nor the timeless with that which is subject to time , yet He is not two Persons. For both natures are one by the combination, the Deity being made Man, and the Manhood deified or however one should express it. And I say different Elements, because it is the reverse of what is the case in the Trinity; for There we acknowledge different Persons so as not to confound the persons ; but not different Elements, for the Three are One and the same in Godhead. If any should say that it wrought in Him by grace as in a Prophet, but was not and is not united with Him in Essence “ let him be empty of the Higher Energy, or rather full of the opposite. If any worship not the Crucified, let him be Anathema and be numbered among the Deicides. If any assert that He was made perfect by works, or that after His Baptism, or after His Resurrection from the dead, He was counted worthy of an adoptive Sonship, like those whom the Greeks interpolate as added to the ranks of the gods, let him be anathema. For that which has a beginning or a progress or is made perfect, is not God , although the expressions may be used of His gradual manifestation. If any assert that He has now put off His holy flesh, and that His Godhead is stripped of the body, and deny that He is now with His body and will come again with it, let him not see the glory of His Coming. For where is His body now, if not with Him Who assumed it? Where in that case were His being handled after the Resurrection, or His being seen hereafter by them that pierced Him, for Godhead is in its nature invisible. Nay; He will come with His body “ so I have learned “ such as He was seen by His Disciples in the Mount, or as he showed Himself for a moment, when his Godhead overpowered the carnality. And as we say this to disarm suspicion, so we write the other to correct the novel teaching. If anyone assert that His flesh came down from heaven, and is not from hence, nor of us though above us, let him be anathema. If anyone has put his trust in Him as a Man without a human mind , he is really bereft of mind , and quite unworthy of salvation. For that which He has not assumed He has not healed; but that which is united to His Godhead is also saved. If only half Adam fell, then that which Christ assumes and saves may be half also; but if the whole of his nature fell, it must be united to the whole nature of Him that was begotten, and so be saved as a whole. Let them not, then, begrudge us our complete salvation , or clothe the Saviour only with bones and nerves and the portraiture of humanity. For if His Manhood is without soul , even the Arians admit this, that they may attribute His Passion to the Godhead, as that which gives motion to the body is also that which suffers. But if He has a soul , and yet is without a mind , how is He man, for man is not a mindless animal? And this would necessarily involve that while His form and tabernacle was human , His soul should be that of a horse or an ox, or some other of the brute creation. This, then, would be what He saves; and I have been deceived by the Truth, and led to boast of an honour which had been bestowed upon another. But if His Manhood is intellectual and nor without mind , let them cease to be thus really mindless. But, says such an one, the Godhead took the place of the human intellect. How does this touch me? For Godhead joined to flesh alone is not man, nor to soul alone, nor to both apart from intellect , which is the most essential part of man. Keep then the whole man, and mingle Godhead therewith, that you may benefit me in my completeness. But, he asserts, He could not contain Two perfect Natures. Not if you only look at Him in a bodily fashion. For a bushel measure will not hold two bushels, nor will the space of one body hold two or more bodies. But if you will look at what is mental and incorporeal, remember that I in my one personality can contain soul and reason and mind and the Holy Spirit ; and before me this world, by which I mean the system of things visible and invisible, contained Father, Son, and Holy Ghost. For such is the nature of intellectual Existences, that they can mingle with one another and with bodies, incorporeally and invisibly. For many sounds are comprehended by one ear; and the eyes of many are occupied by the same visible objects, and the smell by odours; nor are the senses narrowed by each other, or crowded out, nor the objects of sense diminished by the multitude of the perceptions. But where is there mind of man or angel so perfect in comparison of the Godhead that the presence of the greater must crowd out the other? The light is nothing compared with the sun, nor a little damp compared with a river, that we must

first do away with the lesser, and take the light from a house, or the moisture from the earth, to enable it to contain the greater and more perfect. For how shall one thing contain two completenesses, either the house, the sunbeam and the sun, or the earth, the moisture and the river? Here is matter for inquiry; for indeed the question is worthy of much consideration. Do they not know, then, that what is perfect by comparison with one thing may be imperfect by comparison with another, as a hill compared with a mountain, or a grain of mustard seed with a bean or any other of the larger seeds, although it may be called larger than any of the same kind? Or, if you like, an Angel compared with God, or a man with an Angel. So our mind is perfect and commanding, but only in respect of soul and body; not absolutely perfect; and a servant and a subject of God, not a sharer of His Princedom and honour. But, it may be said, our mind is subject to condemnation. What then of our flesh? Is that not subject to condemnation? You must therefore either set aside the latter on account of sin, or admit the former on account of salvation. If He assumed the worse that He might sanctify it by His incarnation, may He not assume the better that it may be sanctified by His becoming Man? If the clay was leavened and has become a new lump, O you wise men, shall not the Image be leavened and mingled with God, being deified by His Godhead?

Chapter 4 : oration | Definition of oration in English by Oxford Dictionaries

ABSTRACT OF THESIS PROSE RHYTHM IN THE ORATIONS AND EPISTLES OF MARCUS ANTONIUS MURETUS
Marcus Antonius Muretus, the sixteenth century French and Italian Humanist orator.

Life[edit] Symmachus was the son of a prominent aristocrat, Lucius Aurelius Avianius Symmachus , who was a member of the patrician gens Aurelia , and the daughter of Fabius Titianus , who had been twice urban prefect of Rome. In early life he became devoted to literature. Having discharged the functions of quaestor and praetor , he was appointed Corrector of Lucania and the Bruttii in ; [3] in [4] he was proconsul of Africa , and became, probably about the same time, a member of the pontifical college. As a representative of the political cursus honorum , Symmachus sought to preserve the ancient religion of Rome at a time when the senatorial aristocracy was converting to Christianity. Probable depiction of Symmachus arriving in heaven following his apotheosis. In , the Emperor Gratian , a Christian, ordered the Altar of Victory removed from the Curia , the Roman Senate house in the Forum , and curtailed the sums annually allowed for the maintenance of the Vestal Virgins , and for the public celebration of sacred rites. Symmachus was chosen by the Senate on account of his eloquence to lead a delegation of protest, which the emperor refused to receive. In an age when all religious communities credited the divine power with direct involvement in human affairs, Symmachus argues that the removal of the altar had caused a famine and its restoration would be beneficial in other ways. Subtly he pleads for tolerance for traditional cult practices and beliefs that Christianity was poised to suppress in the Theodosian edicts of It was natural for Symmachus to sympathise with Magnus Maximus who had defeated Gratian. When Maximus was threatening to invade Italy in , his cause was openly advocated by Symmachus, who upon the arrival of Theodosius I was impeached for treason, and forced to take refuge in a sanctuary. Having been pardoned through the intervention of numerous and powerful friends he expressed his contrition and gratitude in an apologetic address to Theodosius, by whom he was not only forgiven, but was received into favour and elevated to the consulship in , and during the remainder of his life he appears to have taken an active part in public affairs. The date of his death is unknown, but one of his letters [5] was written as late as His leisure hours were devoted exclusively to literary pursuits, as is evident from the numerous allusions in his letters to the studies in which he was engaged. His friendship with Ausonius and other distinguished authors of the era proves that he delighted in associating and corresponding with the learned. His wealth must have been prodigious, for in addition to his town mansion on the Caelian Hill , [6] and several houses in the city which he lent to his friends, he possessed upwards of a dozen villas in Italy, many detached farms, together with estates in Sicily and Mauritania. Symmachus, and his real-life associates Vettius Agorius Praetextatus and Virius Nicomachus Flavianus , are the main characters of the Saturnalia of Macrobius Ambrosius Theodosius , which was written in the 5th century but set in These three aristocratic intellectuals lead nine others, consisting of fellow noble and non-noble intellectuals, in a discussion of learned topics, dominated by the many-sided erudition of the poet Vergil. The Symmachus family monogram. Of his many writings, the following have survived: Nine or ten books of letters, published by his son. Many of the letters are notes extending to a few lines only, addressed to a wide circle of relations, friends, and acquaintances. They relate for the most part to matters of little importance. The most famous letter is the most highly finished and important piece in the collection, the celebrated epistle to "Valentinian, Theodosius, and Arcadius" entreating them to restore the Altar of Victory to its ancient position in the senate house. A collection of Relationes or official dispatches, which is chiefly composed of the letters written by him when prefect of Rome to the emperors under whom he served. Panegyrics, written in his youth, two on Valentinian I and one on the youthful Gratian. Fragments of various orations, discovered by Angelo Mai in palimpsests in the Ambrosian library and the Vatican. He managed to procure antelopes, gazelles, leopards, lions, bears, bear-cubs, and even some crocodiles. Symmachus also purchased Saxon slaves to fight and die in the games. He was annoyed when twenty-nine of the Saxons strangled each other in their cells on the night before their final scheduled appearance. Does it matter what practical system we adopt in our search for the Truth? The heart of so great a mystery cannot be reached by following one road only. As a consequence, little of his work has been

translated into English. Symmachus married Rusticana, the daughter of Memmius Vitrasius Orfitus , twice urban prefect of Rome ;

Chapter 5 : Writings of Cicero - Wikipedia

The complete settings of the Orations, Epistles and Gospels for all Sundays, Solemnities and each day of Holy Week (Missale Romanum) have now been published by Biretta Books, Ltd. under the title of Canticum Clericorum Romanum (Roman Clerical Chant).

For one thing, Beeley is simply a very good writer. He writes clearly, directly, and comprehensibly. It is a refreshing to read a theologian who not only has a command of his material but has a command of the English language. Beeley presents a synthetic look at the Trinitarian vision of St Gregory the Theologian. He does not restrict himself to the Five Theological Orations. Beeley clearly loves St Gregory the Theologian, whom he describes as "the greatest theologian of the Christian fourth century. Basil and Gregory Nyssen, as if there existed a uniform Cappadocian theology. Beeley seeks to correct both of these problems. He wants us to hear the distinct voice of St Gregory the Theologian in all of its power and profundity. And he wants us to understand the great debt the Church owes to this man, who, while building on the work of Origen, St Athanasius, and St Basil, bequeathed to us the orthodox understanding of the Trinity that we confess today: It was Gregory, more than anyone before him, who made the Trinity the centerpiece and the cardinal doctrine of orthodox Christianity. For Gregory, as for no one else before him, God is the Trinity: Beeley devotes chapters to the following topics: May we know, in whatever limited fashion, the essence of the Triune God? Beeley believes that Gregory believes that God does indeed grant the baptized in this life true, though limited, knowledge of himself as he truly is. He thus sees a difference between St Gregory and St Basil of Caesarea on divine incomprehensibility and our knowledge of God: In sum, Gregory has a stronger doctrine of revelation and a greater sense of theological unities. Gregory of Nazianzus on the Trinity and the Knowledge of God is a wonderful theological book. Christopher Beeley is to be congratulated for re-introducing St Gregory the Theologian to the world. I recommend it highly.

Chapter 6 : The Nahj al-Balġghah

CHICAGO, IL (June 3,) - The Epistles, Gospels, and Orations of the Missale Romanum in Musical Notation This lightweight book contains Epistles, Gospels, and Orations clearly marked in easy-to-read Gregorian chant notation.

Chapter 7 : CHURCH FATHERS: Letters, Division I (Gregory Nazianzen)

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Chapter 8 : Gospels & Epistles : Our Lady of Guadalupe Seminary

Chant Sheets for Celebrants The St. Benedict Tridentine Catholic Community has developed a resource to help priests sing the Orations and Readings of the Mass. While numerous books provide the tones for chanting them, that is not of much help unless one is fairly expert in Gregorian Chant.

Chapter 9 : Chant Sheets for the Orations and Readings from the Windsor Tridentine Mass Community

This book contains Epistles, Gospels, and Orations clearly marked in easy-to-read Gregorian chant notation. Complete musical settings for the Epistles, Gospels, and Collects for Sundays, Solemnities and each day of Holy Week!