

Chapter 1 : CHURCH FATHERS: Select Orations (Gregory Nazianzen)

Select sermons and funeral orations: translated from the French of Bossuet, Bishop of Meaux: to which is prefixed, an essay, considerably augmented, on the eloquence of the pulpit in English.

Paris, April 12, For more than half a century his ancestors, both paternal and maternal, had occupied judicial posts. He began his classical studies at the Jesuit college in Dijon and, when his father was appointed to the parliament of Metz, remained in Dijon under the care of an uncle. He made remarkable progress, at the same time becoming thoroughly acquainted with the Bible, which always remained his principal source of inspiration. Destined for the Church, he received the tonsure at the age of eight and at 13 obtained a canonicate in the cathedral of Metz. He defended his theses for the Bachelor in Theology tentatively in , was ordained subdeacon the same year, deacon the next, and began to preach at Metz. His theses for the Licentiate were defended in and , after which he prepared for the priesthood under St. Vincent de Paul. He was ordained March 18, , and received the degree of doctor of theology a few weeks later. He then resided at Metz for seven years, engaged in preaching, study of the Bible and the Fathers, discussion with Protestants, and activities as a member of the Assembly of the Three Orders. He was associated also with the Compagnie du Saint-Sacrement. In Bossuet returned to Paris on business for his chapter, but was induced to remain there as a preacher, largely through the influence of Vincent de Paul and the Queen Mother, Anne of Austria. He retained his connection with Metz and was appointed dean when his father, a widower, became a priest and canon at the same cathedral. In Bossuet was consecrated bishop of Condom. Although he was not obliged to reside in his diocese, his convictions in this matter caused him to resign a year later, at which time also he was elected to the French Academy. He administered his see in residence, following the Assembly of the French Clergy in , but was called away more and more frequently to Paris or to wherever the court might be staying. His health was failing by , but he continued to defend his principles to the end, dictating letters and polemical essays to his secretary from his bed. His simple but facile vocabulary well served the intensity of his thought, often expressed in the deep sonority of periodic sentences. His thought turned normally to terms of universality, majesty, balance, order, and reason in the 17th-century sense. He was passionately devoted to unity and considered its attainment possible only in absolutism. He believed in the divine right of kings and in a hierarchy involving both Church and State; and if he was himself somewhat authoritarian, this resulted probably from his conviction that it was his duty to demand from inferiors and those he directed the same obedience that he himself must render to superiors. Yet he was remarkably human, and, until his last years, conciliatory to the point of being accused of weakness. When Louis bridled, insisting that monarchs are above the law of men, Bossuet conceded this much but insisted that even kings are not above the law of God. Although this stand was clearly taken, Bossuet continued to admire the great ruler who, with all his faults, could unify and glorify France. Vincent, Bossuet pleaded the cause of the poor against the extravagance of the court, but at the same time he felt that the proper discharge of his own role demanded a certain wealth, used with detachment of spirit. He also frankly enjoyed position and power, but most biographers find no justification for the charge that he actively sought them. He remained at court probably because he was convinced that his presence there acted as a Christian leaven in the midst of corruption. Bossuet was physically and mentally robust and usually convinced that he was right. Thus he approved the revocation of the Edict of Nantes , while neither approving nor expecting the use of force, because he was convinced that Protestants would be amenable to the new ruling and would collaborate for Christian unity. During this early period he began also to compose and preach panegyrics on the saints. Francis of Assisi , St. Bernard , St. Paul , and the Apostle Peter are among the best. His greatest preaching period extended from to . Soon, however, he became involved in the Jansenist controversy see jansenism. The degree of his sympathy with port-royal is debated. While he undoubtedly favored the austere Jansenist morality and condemned what he considered the "easy devotion" of the Jesuits, he agreed with full conviction that five propositions drawn from Augustinus were to be found in Port-Royal doctrine and should be condemned. Vincent de Paul and by the works of St. Francis de Sales. He considered the Discours his most important written work; he published two revisions,

and was working on another at the time of his death. In what was one of the first "philosophies of history," Bossuet conceived the whole of history as directed by Providence, and in relation to a single event, the Incarnation. In philosophy as such, Bossuet was partially Thomist, but he taught the Dauphin the ideas of Descartes, which he later repudiated. In the Assembly of the Clergy called by the King to deal with jurisdiction over vacant episcopal sees, the whole question of papal authority and the rights and liberties of the Gallican church came up for debate see gallicanism. Although Bossuet was Gallican by family tradition and patriotism and did not believe in papal infallibility, he had no thought of renouncing due submission to Rome. Severity of His Later Years. Their rapprochement failed and their hopes were soon abandoned. He was a ruthless foe of any innovations in Biblical or historical criticism and strongly opposed the works of R. He began furiously to blame the classics and the theater for relaxed morality, and condemned all poetry and amusement. In this period the great quarrel over quietism arose especially c. Bossuet, neither conversant with mysticism nor drawn to it by temperament, worked hard to grasp its meaning when asked to examine Mme. Bossuet recognized in Mme. Guyon an unbalanced personality and a false mysticism. He had a hand in the Articles of Issy that condemned propositions drawn from Mme. His remaining years were troubled by the resurgence of Jansenism; his death however reflected the calm and majesty of his great works. Bar-le-Duc ; Oeuvres oratoires, ed. Paris 1727 ; Correspondance, ed. Doctrine et histoire, m. From the French of Bossuet and Bourdaloue St. Louis , also contains parts of other works of Bossuet.

Chapter 2 : Cicero Select Orations, Benjamin L. D'Ooge | Textkit

*Select sermons and funeral orations [Jacques Bénéigne Bossuet] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

He is now chiefly remembered for his literary works, including funeral panegyrics for great personages. Early life and priesthood. Bossuet was born of a family of magistrates. He spent his first 15 years in Dijon and was educated at the Jesuit college there. Intended early for an ecclesiastical career, he was tonsured at the age of 16. In 1662 he was ordained priest and received his doctorate of divinity. Though Bossuet belonged to the Metz clergy until 1670, he divided his time between Metz and Paris from 1670 to 1680, and after he left Paris hardly at all. When in Metz, he zealously performed his duties as canon. His main concerns, however, were preaching and controversy with the Protestants, and it was at Metz that he began to master these skills. Lenten sermons and funeral orations. The Lenten sermons, abundant with biblical citations and paraphrases, epitomize Baroque eloquence; yet, while they exhibit the majesty and the pathos of the Baroque ideal, the exaggeration and mannerism are conspicuously absent. He was summoned in to deliver the funeral orations that were customary after the death of an important national figure. Masterpieces of French classical prose, these orations display dignity, balance, and slow thematic development; they contain emotionally charged passages but are organized according to logical argumentation. From the life of the departed subject, Bossuet selected qualities and episodes from which he could draw a moral. He convinced his listeners by the passion of his religious feelings, which he expressed in clear, simple rhetoric. Bossuet tried to steer a middle course in the quarrel caused by the movement, devoting himself to his controversy with the Protestants. He preached only occasionally thereafter. In the Politique he developed the doctrine of divine right, the theory that any government legally formed expresses the will of God, that its authority is sacred, and that any rebellion against it is criminal. In 1681 Bossuet became bishop of Meaux, a post he held until his death. Though he kept in close touch with the dauphin and the king, he was not primarily a court prelate; he was, rather, a devoted bishop, living mostly among his diocesans, preaching, busying himself with charitable organizations, and directing his clergy. His excursions outside the diocese were in relation to the theological controversies of his time: Gallicanism, Protestantism, and Quietism. In the Gallican controversy, Louis XIV maintained that the French monarch could limit papal authority in collecting the revenues of vacant sees and in certain other matters, while the Ultramontanists held that the pope was supreme. An extraordinary general assembly of the French clergy was held to consider this question in 1682. Concurrently he was engaged in the controversy with the Protestants. Although Bossuet had displayed moderation in the Gallican quarrel and in the controversy with the Protestants, he showed himself less tolerant in other cases, condemning the theatre as immoral, for example. Bossuet was by nature very intellectual and had been nourished on theology, and thus he was unable to understand a form of mysticism that consisted of passive devotional contemplation and total abandonment to the divine presence of God. The only point of agreement is the excellence of his style and eloquence. From a political point of view, he was praised by nationalists and monarchists, but spurned by the liberal tradition. His emphasis on immutability of doctrine and the perfection of the church made him seem old-fashioned in the atmosphere of Catholicism after the second Vatican Council.

Select sermons and funeral orations translated from the French of Bossuet, Bishop of Meaux: to which is prefixed, an essay, considerably augmented, on the eloquence of the pulpit in English. Boston: Printed by David Carlisle, for Joseph Nancrede.

Or click the link above to jump straight there. This is a growing collection of funeral speeches written by people from all over the world and yet, just like yourself. They too have family and friends, whom they care for deeply. All of them have been freely given in response to my invitation. Why share a deeply personal speech? Because writing a funeral speech can be a difficult, sad and lonely task. Having these sample eulogies to read lessens the burden, and provides a starting place enabling a person to begin. Do you have a eulogy to write? You may have been looking to see what examples you could find for assistance, something that would provide a starting place to help you write, and that search led you here. Almost as soon as I put them online they attracted an enormous number of visitors. It was then I realized the need for more. My two were not enough! I also realized the eulogies I had written would not appeal to everybody. People come from all around the world. They have different faiths and different ways of honoring their dead. Hence this library of examples. The more eulogy samples we have, the more likely a person is going to find a speech that resonates and meets their needs. Would you consider sharing a eulogy you have written? Sharing helps others enormously. Every day people search for tips on how to write eulogies or for eulogy samples. I know because of what I see in my web site visitor statistics. And you know how it is with a speech of this sort. There is usually very little time to prepare and you so want to get it right. Building a collection of eulogy examples assists in the best possible way. Reading what others have written inspires and gives folk the courage to do what they need to do. Let your example eulogy benefit others by sharing now. Be assured too, that although there is the possibility that people reading your offering might wish to respond, no comment goes live without my permission. Enter your eulogy title.

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Select Sermons. Select Sermons And Funeral Orations, Translated From The French, Of Bossuet, Bis. Funeral.

The principles of politeness. The economy of human life. The way to wealth, by Dr. Old Italian, Spanish and English proverbs. A tablet of memory. Chesterfield, Philip Dormer Stanhope, Earl of, Oeconomy of human life. By the Dates is implied the Time when the Writers died: Democritus the Greek Philosopher. Diodoras Siculus, of Greece, the universal historian fl. Vitruvius, the Roman architect, fl. Cornelius Nepos, Roman biographer, fl. Seneca, Spain; the philosopher and tragic poet, put to death. Valerius Flaccus, the Roman epic poet. Antoninus, Roman emperor and philosopher. Herodian, of Alexandria, the Roman historian, fl. John Calvin, the Great Reformer, fl. Vida, Cremona; art of poetry, and other didactic poems. John Knox, the Scots reformer; history of the church of Scotland. Richard Hooker, Exeter; Ecclesiastical Polity. Shakespeare, Stratford; 42 tragedies and comedies. Johnston, Lond, dramatic pieces. Jeremiah Horrox, Lancashire; astronomer, died aged as. William Harvey, Kent; discovered the circulation of the blood. Hyde, Earl of Clarendon, Wiltshire; history of the civil wars in England James Gregory, Aberdeen; mathematics, geometry and optics. James Rohault, Amiens; physics. Isaac Barrow, London; natural philosophy, mathe matics. Richard Baxter, Divinity fl. Francis, Duke of Rochesoucauld, France; maxims. Lewis Moreri, Provence; historical Dictionary. Peter Corneille, Rouen, 30 dramatic pieces. Dr Bonet, Geneva; medicine. Barclay, Edinburgh; apology for the Quakers. Real, Savoy; conspiracy of the Spaniards against the republic of Venice. Antonietta de la Garde Des Houlieres, Paris; poetry. Marcellus Malpighi, Bologna; discovered the circulation of the sap in plants. Puffendorf Upper Saxony; jurisprudence and history. Huygens, Hague; mathematics and astronomy. Marchioness De Sevigne, France; Letters. Temple, London; politics and polite literature. Molyneux, Dublin; the case of Ireland stated. Thomas Creech, Dorsetshire; translations. Bocconi, Palermo; natural history. Splendid Shilling, and other po ems. Edmund Smith, Worcestershire; Phedra, a tragedy, translation of Longinus. Archibald Pitcairn, Edinburgh; medicine. John Flamstead, Derbyshire; mathematics and astro nomy. John Keill, Edinburgh, mathematics and astronomy. Sir Samuel Garth, Yorkshire; poetry. Bayle, Foix, historical and critical dictionary. William Congreve, Staffordshire; seven dramatic pieces. John Arbuthnot, Mearnshire; medicine, coins, politics. John Baptist Rousseau, Paris; odes, epistles, epigrams, comedies, letters. Edmund Halley, London; natural philosophy, astron omy, navigation. Jonathan Swift, Dublin; poems, politics, and letters. Francis Hutcheson, Ireland; system of moral philosophy. Andrew Baxter, Old Aberdeen; metaphysics and natural philosophy. Richard Mead, London; on poisons, plague, small pox, medicine. West, England; translation of Pindar, poems. Hoadly, Bishop Winchester; sermons. Richardson, London; Grandison, Clarissa, Pamela. Alexander Monro, Edinburgh; Anatomy of the bones, anatomical and medical essays. Muratori, Italy; history, antiquities. Metaltasio, Italy; dramatic pieces, fl. Mark Akenside, Newcastle upon Tyne; poems. Peyton Randolph, first President of the American Con gress. James Ferguson, Aberdeenshire; astronomy. Sir John Pringle, Bart. Roxboroughshire; Diseases of the Army. William Hunter, Lanerkshire; anatomy. New Jersey; essays, poetry, po litics. John Wesley; Divinity, miscellanies.

Chapter 5 : Logos Bible Software - Bible Study at its best

Select sermons and funeral orations, translated from the French of Bossuet, Bishop of Meaux. To which is prefixed an essay, considerably augmented, on the eloquence of the pulpit in England. (London: Printed for W. Clarke,), by Jacques B nigne Bossuet and Mr. Jerningham (page images at HathiTrust).

Bossuet was one of the most eloquent orators in seventeenth century France. In his sermons and funeral orations, he expressed profound psychological insights in a very refined and effective style. His major contributions were to rhetoric and sacred oratory. From to , he attended a Jesuit school in Dijon, where he studied rhetoric, Greek, and Latin. During his lifetime, Bossuet read an enormous amount of works written in both Latin and Greek. His lengthy study with the Jesuits would help him years later to understand the many influences of the classical tradition on the development of Christian theology. In October of , he began his preparation for the priesthood and his formal study of theology at the College of Navarre in Paris. In , Bossuet was ordained a priest and also received his doctorate in theology. Later in , he moved to the French city of Metz, where he soon established a reputation as a very eloquent preacher. Even before he reached the age of thirty, Bossuet had enriched the cultural and spiritual life of France through his sermons. Twelve days later, he delivered Sermon on Death. These were part of a series of fourteen Lenten sermons that he gave at the royal court in . Based on the sermon titles, listeners may well have thought that these two sermons would differ significantly in perspective and in subject matter. Yet these two sermons both illustrate the Christian belief that divine justice eventually rewards the just and punishes evildoers. Bossuet argues quite sensibly that worldly success and pleasure are ephemeral. He uses a curious but effective comparison in order to convey this truth to his listeners. Bossuet ends this sermon with an equally powerful biblical image. This sermon develops extensively the opposition between appearance and reality. Bossuet makes a curious reference to chemical compounds in order to explain the meaning of death for Christians The entire section is 2, words.

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Jacques-B nigne Bossuet, (born Sept. 25, , Dijon, Fr. died April 12, , Paris), bishop who was the most eloquent and influential spokesman for the rights of the French church against papal authority. He is now chiefly remembered for his literary works, including funeral panegyrics for great personages.

Chapter 8 : Jerningham, Edward (DNB00) - Wikisource, the free online library

About this page. Source. Translated by Charles Gordon Browne and James Edward Swallow. From Nicene and Post-Nicene Fathers, Second Series, Vol. 7. Edited by Philip Schaff and Henry Wace.

Chapter 9 : The Best of D. L. Moody: Twenty-three Sermons by the Great Evangelist

Orations, Translated Bis The Sermons From Funeral And Bossuet, Select French, Of Orations, Bis And The Funeral From Sermons Of Select Translated French, Bossuet, \$ New Orations And Addresses By William Cullen Bryant Bryant.