

# DOWNLOAD PDF THE PRACTICE OF CHRISTIANITY, OR, AN EPITOMIE OF SEVEN TREATISES

## Chapter 1 : Spiritual Substance

*Epitomie of seven treatises. Responsibility: penned and published in the yeare , by that reverend and faithfull pastor M.R.R. late preacher of Wethersfield in Essex, tending to that end ; contracted long since for private use, and now published for the benefit of such, as either want leisure to read, or meanes to provide larger volumes.*

Eating is a normal part of human existence, so abstaining from eating implies a disruption in the very rhythm of life. But it will be seen in this chapter that the OT uses fasting and abstinence from food to point to something even more necessary for life—communion with and dependence on God. Fasting behaviors were sometimes commanded, sometimes voluntary, and sometimes even ritualized, but the Hebrew Bible rather consistently portrays fasting in conjunction with themes of disruption and restoration. In the midst of disruption, fasting comes to symbolize hope. As such, fasting takes on a dual significance of mourning and hope. And the hope evidenced in the proper kinds of fasting in the OT is ultimately a hope in the fulfillment of the eschatological, messianic age. These themes that especially anticipate the NT theology of fasting as a symbol of eschatological, messianic fulfillment will be highlighted below, within the overall context of the nature and purposes of fasting in the OT and ancient Judaism. It is reasonable to ask how theological applications might be derived from the biblical texts related to fasting. Sinai, and the Day of Atonement, and how these kinds of themes find an answer in the NT literature especially as discussed in the following chapter. First and foremost, these narratives should be seen theologically as communicating the redemptive acts of God in the world. Therefore, while interpreters rightly draw moral lessons from biblical history, theological lessons should come first. As one might expect, many of the instances of fasting in Scripture are presented as exemplary acts of biblical characters, and these will generally be seen to be reasonably straightforward in their presentation. By the time such fasting appears in the biblical record, it was already a well-established feature of life in the Ancient Near Eastern context. When the Scriptures address fasting, it is often to criticize, modify, sanction, or appropriate behavior that is common to the human experience. But the Hebrew Bible also introduces particular theological emphases on dependence on God that manifest in messianic, corporate, and individual ascetic themes. The concept of fasting in the Bible should ultimately be subsumed under these larger, theological ideas. The following section briefly reflects on the place of religious fasting in ancient cultural backgrounds for studying the OT and introduces the main terminology that is used to describe fasting in the Hebrew Bible. Fasting as a Common Human Religious Activity Fasting arose and was practiced as a human religious activity that transcended the cultures of the biblical narratives. As a matter of fact fasting is by no means a [sic] Israelite monopoly. From earliest antiquity peoples scattered all over the world have, for one reason or another, abstained themselves from food and drink for a shorter or longer time, as individuals or as a community. Instances collected from many books on ethnology and history of religion are abundant. They all demonstrate such a variety of forms and practices that it is almost impossible to classify them. Now turning to our main subject it soon becomes clear that almost the whole range of fasting-rites we meet with in all parts of the world is present in Israel as well. Certain Sumero-Akkadian documents describe instances of partial and absolute fasts, which R. Largetment thinks may form a basis for or at least a parallel to the life of prayer required in the religion of YHWH, minus some of the magical components. It should not be surprising that occasionally the biblical record would view these religious impulses as misdirected, since the Bible frequently critiques the religious practices of both the believing community as well as outsider cultures. And it should also be understood that such practices could be beneficial if directed toward purposes consistent with the will of the God of the Bible. Fasting Terms in the Hebrew Bible: The relationship of these concepts will be discussed in more detail below, in reference to the Day of Atonement. Besides these terms there are occasional references in narratives to persons who go without food or water as in 1 Sam This descriptive term differs from fasting in that the condition typically is not intentionally self-imposed. Brongers lists the general occasions for fasting in the OT as related to: But broader concepts, such as involuntary fasting as in a siege or

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illness or dietary restrictions could be considered in the degree to which they have direct bearing on the theological implications of fasting practices in general. They may help to color the contexts of the broader categories of self-denying behavior, which in turn help one to understand fasting more clearly. Fasting in The Torah: Returning to the Sustaining Presence of God The Torah does not regulate or enjoin fasting per se on the people of the covenant. Of the greatest significance are the nature of the food prohibition in the Garden of Eden, the supernatural fasting of Moses on Sinai, the injunction of personal affliction on the Day of Atonement, and the various dietary restrictions of the law. As seen in the following section, together these metathemes associate fasting with living in or returning to the sustaining presence of God. The Prohibition in the Garden: Even in the Garden of Eden, a restriction on dietary behavior was imposed. Man is called upon by God to exercise restraint and self-discipline in the gratification of his appetite. This prohibition is the paradigm for the future Torah legislation relating to the dietary laws. Immediately after the creation of the woman the food prohibition is referred to again in Gen 3: This led her to take it, eat it, and give it to her husband who also ate 3: After the disobedient act, the couple knew they were naked and so they covered themselves and hid. This launches the story into the curse format of Gen 3: Along with his penalty of going on his belly comes the statement that he will eat dust all the days of his life 3: As the serpent slithers on its way, its flickering tongue appears to lick the dust. The sin of eating forbidden food results in complicating the production of goods. Of what significance is this account to fasting? At least three ideas present themselves that are picked up by the NT, referred to often in the Church Fathers, and prove foundational to a christocentric, biblical theology of fasting: These aspects will be explored in further detail below. Food as a Tool of Divine Discipline In the context of Genesis we find that food is used as a tool of discipline by God both before and after the fall. Was this a test by God to examine the loyalty of the man and woman? It would appear so, since a direct command was given and a penalty was prescribed for disobedience. First, the creation should be viewed as fundamentally good, but even in the Garden of Eden potentially subversive elements lurked. The crafty serpent was ready to deceive, and the food that led to separation from God was readily available. Amidst all the glory and good of creation, God immediately called the woman and man to disciplined obedience, abstinence from something that might appear desirable. The curse section repeatedly draws attention to the failure to obey the negative command not to eat by reinforcing penalties related to eating. The serpent will eat dust, mankind will wring their food from the sweat of their brow, eating from the painfully toilsome cultivation of the ground only to one day return to the very soil from which they derived their food. Perhaps this signifies their apparently ultimate defeat by the forces of nature, of which they are no longer clear masters as in 1: They are relegated to being participants in a hostile conflict they are doomed to lose. So food is used as a tool of discipline throughout the passage. Before the fall, it is part of a call to obedience, abstinence from one source in the midst of abundance, while afterward its difficult acquisition is part of the penalty. In the end, the ground becomes master of all life. Hope for Deliverance It is difficult to assess the messianic role of Gen 3: After the birth of Isaac, he is pronounced to be the inheritor of the seed covenant of Abraham The seed promise is reiterated to Isaac Christ, the heir of the royal seed promises to David Matt 1: Additionally, Jesus is presented in the NT through subtle literary food motifs as the restorer of paradise through his incarnation in at least two contexts combining the synoptic accounts. This interpretation is commended by the points that the devil answers to the serpent, and the three temptations answer to the three qualities of the fruit of the tree in Gen 3: Although Genesis itself does not elaborate much on the remedy for sin, in the Christian theological context, the fall of Adam and Eve is reversed in Christ. He is the second Adam and the ultimate seed of the woman, who himself dies on a tree to make himself the food that gives life to those who will take and eat. Once again there is an answer to the fall in the Garden, but this time it is the once forbidden tree of life. On the one hand, it is obvious that man is very much a part of the material world in which he finds himself. The woman derives her life from the man when God fashions her from one of his ribs 2: The man and woman have material bodies that are organically connected to the ground on which they walk and from which they derive their life-sustaining food. On the other hand, the couple is presented as more than just a part of nature. This

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animating aspect of humanity does not come from the ground, but instead the vibrant life force of his breath comes from God. This fact adds to the chill of the curse of Gen 3: Instead, the fall reorients man to his status as created, material being, deriving his life from the ground. All of this sets up the tension inherent in theological anthropology. This man, however, formed from the earth, becomes a living creature only when inspired with the divine breath of life. Nevertheless, the undertone of melancholy is unmistakable: When God withdraws his breath Ps. Sometimes added to the biblical concepts will be the alien notion of a dualism between a pure spiritual world and a corrupt material world, which will complicate ascetic traditions through the ages. The biblical account of the creation and fall of mankind does not sanction a strict dualism between body and soul. Rather, humanity is viewed as both material and immaterial, created from the ground and infused with divine life. The curse of the fall clearly tells what happens to the material side of man at death—it returns to the ground from whence it came. But the ongoing, living, fallen status of the immaterial life force is left unaddressed, at least explicitly. But a clue that it continues albeit in a fallen condition is the fact that Adam and Eve did not physically die the day they ate from the fruit of the tree after all, that was the stated consequence of the food prohibition in 2: The material life did not cease, nor did the vivifying breath. An implicit message of the account, then, would be that the nature of the punishment of Adam and Eve did indeed involve death, though they did not instantly die. The punishment of death was not merely a distant consequence. The very principle of death became operative in Adam and Eve as soon as they disobeyed God and ate the fruit. The account ties sin and death together in an organic, dissoluble union. Where sin exists, there death exists. Death is not only the punishment for sin which it surely is on a basic level, but death actually is part and parcel of the concept of sin itself. The fingers of the grave reach out into the land of the living in every inclination toward evil.

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## Chapter 2 : Martin Luther - Three Reformation Treatises

*He was born in or , son or grandson of Richard Rogers, steward to the earls of Warwick. He matriculated as a sizar of Christ's College, Cambridge, in November , and graduated B.A. , M.A. [1] He was appointed lecturer at Wethersfield, Essex, about*

Bodin studied in his hometown and while still young, took the habit of the Carmelites and lived in the monastery of Notre-Dames-des-Carmes. The two years Bodin spent in capital city were rich in intellectual and spiritual experiences. In he studied at the respected law faculty of the University of Toulouse under the direction of Arnaud du Ferrier. In , he published in Latin an Address to the Senate and People of Toulouse on the Education of Youth in the Commonwealth *Oratio de instituenda in republica juventute ad senatum populumque Tolosatam*, Here Bodin praises humanism and calls for it to be taught in the public schools. According to Bodin, if humanism were included in the cultural education the youth received, the political and religious harmony of the State would be strengthened *Oratio* I maintain that there may be no law so sacred and divine that could better reinforce the social ties of the city than a common and identical education for all children. Even in spiritual matters, it enables the realization of the most perfect harmony of convictions between all citizens *summa conspiratione civium*. However, if the role of ecclesiastical leaders is to ensure that the true religion *religio vera* is not stained by superstition or impiety, it is also the role of the magistrates, who hold the reins of the State, to ensure that the youth do not forsake the one, unchanging religion to follow other, diverse beliefs *ab una et eadem religione in varias distrahatur*. In this manner we may conserve the semblance of a State. Cultural and religious diversity were to be avoided. These ideas remained important themes throughout his life. At the beginning of the civil wars, Bodin wrote a letter to Jean Bautru of Matras, a counselor in the Parlement of Paris who was also attracted to evangelical ideas. If religion can be considered as the grounds and cause of wars, then those wars may be like a caring doctor who cannot heal a deep-seated disease without causing great pain or provoking much moaning from the patient. The sages of antiquity and the Christian era, he recalls, all distinguished themselves through their high morals and piety. In this work Bodin developed his conception of universal, historical knowledge. Bodin continually surprises readers with the wide range of his knowledge. For example in his *Response to the Paradoxes of Monsieur de Malestroit* *Response*, , he explains his views on economic and financial matters. His theses on free trade, the benefits of exportation, and the error of establishing the value of money through royal decree regardless of the laws of the market, were unexpected by his contemporaries. His reputation grew along with his interest in public life and the problems of the realm. Also in , he attended the Estates of Narbonne, possibly as an envoy for the central government. In , he became the gruyer and prosecutor for the king in a commission for the forests of Normandy. During a debate on the ancient, royal right to collect tithes on the sale of forests, Bodin opposed the tithes and the sale. He considered both as forms of alienation; the king was only a common user of forests that actually belonged to the people. Bodin immediately translated the speech into French *La Harangue*, Bodin had known de Pibrac for many years, and Bodin later dedicated his Commonwealth to him. Such ideas make obedient subjects revolt when they should obey their sovereign prince [â€] These notions are absurd *absurdes* and incompatible *incompatibles*. But was equally important in the history of France: By the end of November , he was received at court and sometimes dined with the king in order to discuss the most current events. He recorded the proceedings of the meeting in his journal *Recueil*, Bodin wanted to see an end to the religious wars. Instead he would allow only the Catholic religion in France. At the same time, he took charge of the League or the Catholic Union. His studies and intellectual work increased and in he published *Exposition of Universal Law Juris* , a small methodic textbook in which his theory of universal rights completes his vision of universal history that he had developed earlier in the *Method*. His work on judicial and historical research received not only praise, but also criticism, often harsh, which malicious readers heaped on him. This was exactly the opposite of what Bodin was trying to accomplish in his published works. On the

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other hand, the second accusation—the secretive membership in the Reformed religion—has found favor today amongst some modern biographers who attribute this membership to Bodin as a badge of honor. Bodin, knowing well that these two accusations were unfounded did not deem it necessary to respond to his slanderer, le sieur de La Serre, who in the meantime had been imprisoned on orders of the king. Professor Andreas Franckenberger did not accept the arguments that Bodin leveled against the ideas of Sleidan and Melancthon concerning the Old Testament book of Daniel. In his letter of dedication December 20, to Christophle de Thou, the first president of the Parlement of Paris, Bodin explains why he wrote the work and the meaning of its title. The work was bold and perilous for its author. This inspection brought no results due to the intervention of eight prominent citizens and two priests who registered their support of Bodin. There are two sorts of religious edicts that alternate during the wars: The reality was such that, while the parties fought to claim the throne, the kingdom was without a king and the royalist party, which included Bodin, without a leader. During this period, Bodin, as a public figure, as the man responsible for the city of Laon, as a well-known authority on constitutional rights, and as a private citizen, was obligated to define publicly his political positions. The Letter by Jean Bodin in which he discusses the reasons why he became a member of the League *Lettre Bodin*, of January 20, , published in Paris, Lyons, Toulouse, and Brussels, is clearly a masterpiece of political analysis once it is properly framed within its historical context. The work continues to be discussed and disparaged by historians and biographers of Bodin. Some would say that Bodin was forced to change his political position, but this is not the case; rather, great changes had occurred in the historical reality. In effect, the royalists and the League had had similar views regarding concord, the survival of political institutions, and the Gallic State. They disagreed however about the means to achieve their objectives, most notably how quickly to go to war against the Huguenots, the excessive power of the Duke de Guise which diminished the authority of the king and the interference of the pope and Spain. On these points Bodin, as a loyal officer of the king, kept his distance from the League. At that time the changes were so distressing that Bodin believed it was necessary to explain publicly the new circumstances in which France and the French found themselves. He knew how to judge one of the most complex moments in French history clearly and without partisanship. By analyzing how he reaches his opinions, we can better understand his ideas. They absolutely cannot agree by speaking together. Outside of the kingdom, they were even more powerful and counted in their alliance: Unfortunately he received bad advice from those who today carry arms and who belong to the opposing party. As far as the right of succession, according to his calculations, forecasts, the study of numbers, and degrees of relationship to the thirteenth degree for the Cardinal of Bourbon, Charles, brother of Antoine of Bourbon—King of Navarre, father of Henry—and to the fourteenth degree for the present King of Navarre, Henry Bodin had no doubt that the Cardinal of Bourbon had a better claim than the King of Navarre. First he writes that the King of Navarre should be reconciled with the Catholic Church, which Navarre had already announced. Second, he should give the throne to his uncle, Charles de Bourbon, which given that Charles was sixty-seven at the time and died in May , would have been a temporary arrangement. Henry did not do this. Third, he should have sought an agreement between the Lorraines or the Guises and the other Catholic princes. Navarre does this before and after he is crowned Henry IV. Here we see a relatively little-known side to Bodin which nevertheless is consistent with the principles he had outlined in his *Six Books of the Commonwealth*. His advice is perceptive and objective; however, historians have glossed over this fact in order to depict Bodin as a man who should have been ashamed of joining the Holy Union. Yet Bodin was secure in his judgment, when he wrote *Lettre Bodin*: I beg God to give you grace. The victory of the Union would assure religious concord and the re-establishment of the institutions of the kingdom. This judicial measure was intended to restore the social and political cohesion of the realm in the short term. In the long term it was aimed at religious reunification in the one sole faith—that of the king. This was the authoritative judgment of Pierre de Beloy, the sole contemporary jurist and commentator of the Edict. He died of the plague between June and September , after having declared in his testament that he wished to be buried in the church of the Franciscans of Laon. In his last years, Bodin occupied himself with two projects. The first,

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Colloquium of the Seven about Secrets of the Sublime, concerned the essence of religion. The work would be published long after his death Heptaplomeres, The other, Theater of Universal Nature Theatrum, , dealt with natural philosophy. He had just enough time to add a dedicatory letter to Jacques Mitte, Count of Miolins on March 1, According to Bodin, it is through analysis that one is able to divide universals into parts, and to divide each part into subsections without losing the coherence of the whole. Therefore synthesis, he states, is no longer necessary because the individual episodes of nearly all historical accounts are already well adapted to each other, and the best historians have carefully reconstructed these partial and regional accounts into the tableau of universal history. Bodin writes Methodus [Me] I call that history universal which embraces the affairs of all, or of the most famous peoples, or of those whose deeds in war and in peace have been handed down to us from an early stage of their national growth [Re] Bodin ascribes a unique role to political knowledge, thereby distinguishing his writings from many similar treatments of the ars historica which were published at the end of the fifteenth century. Although he does not cite Bauduin, Bodin was indebted to this French author who was the first to describe in a scientific manner the multiple connections between law and universal history. The chapter headings include: If history is divided into divine history, natural history, and human history, then law can be divided into natural law, human law, the laws of nations, public law, and civil law. From there, Bodin briefly describes and defines legal matters including: The work is also illustrated with a number of schematic tables. Did He Believe or Not? During his youth, Bodin received a Catholic education and he remained loyal to the Church until his death. Demonstrating his religious convictions, in a testament from June 7, , he requested to be buried in a Catholic Church. Nevertheless, during his middle years, he was critical of the church hierarchy and occasionally expressed antipapal sentiments. On the basis of this evidence, his biographers have quickly labeled him a Protestant. Bodin possessed an expansive view of religion and a sincere belief in an all-powerful God. This would be the equivalent to calling God a trickster sceleratum for allowing, during the millennia before Christ, all men, except the seven thousand as stated by the divine Word , to live in the most despicable evilness. This would be absurd. Lettre Bautru, [Ro] In this letter Bodin refrained from all commentary on the doctrine of the sacraments and dogma. Instead he considered the religion of Christ, to which he himself belonged mea vel potius Christi religio , as accessible to all men of good will. The Heptaplomeres, written around , appeared posthumously Kiel,

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## Chapter 3 : Apostolic Constitutions - Wikipedia

*Seven treatises containing such direction as is gathered out of the Holie Scriptures, leading and guiding to true happines, both in this life, and in the life to come: and may be called the practise of Christianitie.*

But for one visit to Rome, where he sat in the Fifth General Congregation of the Society, he spent his whole life in Spain, teaching Moral Theology, governing a College as Rector, acting as Master of Novices and Spiritual Father and composing this work. It came out in three parts, all which appeared together in Of its composition he tells us himself: The anonymous translator has recently been identified as Sir John Warner, S. Father Warner, most unhappily, overlooking the original Spanish, translated the French version of Regnier des Marais. Des Marais took considerable liberties with the text in putting the somewhat rugged Spanish into an elegant Louis Quatorze garb. His loose renderings, and more besides, passed into the English translation. Corrections were made in the Kilkenny edition of ; but never to this day has the baleful influence of Des Marais been wholly eliminated. It has cost the present translator a world of toil and trouble. In my veneration for the quaint old seventeenth century version, still read amongst us, I endeavoured to base my work upon that, instead of doing what I was ultimately forced to do, translating straight from the Spanish. The translation has been revised throughout by a native Spaniard, who is also a competent English scholar. To him I return my hearty thanks. I have borne in mind, and beg my reader to bear in mind, that I am a Translator only, and not an Editor. Bernard, and of the Seraphic Doctor St. Bonaventure, as also of Alphonsus Rodriguez. So far from the virtue and efficacy of these works having failed and become exhausted by lapse of time, it seems to have grown and increased" Acta Ap. The temptation has been great to correct or explain here and there some of the forced or even untenable applications of Holy Scripture, and some of the stories which are historically inaccurate. On reflection however we prefer to leave them as they are; they profess to be but illustrations of the lessons he desires to teach. Some day we may see an historico-critical edition of this classic work; for the Ejercicio de Perfeccion y Virtudes Cristianas is a classic; and we present it as Rodriguez wrote it, our one object being to produce an English translation as accurate as possible. It is presumed that no one will read Treatise xxiii. In references to the Psalms, since they are generally so short, only the number of the Psalm, as, found in the Vulgate, has been given.

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## Chapter 4 : Lutheran Beliefs - ReligionFacts

*The fourth treatise gives eight reasons why a Christian should practice the daily disciplines of godliness, and calls the reader to walk with God through nine daily duties. In the fifth treatise, Rogers examines the obstacles to walking with God, such as Satan, leaving our first love, and evil and worldly lusts.*

In the summer and fall of 1520, Luther published his three chief writings, which today are considered the three great Reformation treatises. On Christian Liberty is a short treatise, free from theological jargon, concerning the priesthood of all believers as a result of justification by faith. It begins with an antithesis: Luther expounds this by proving that no outward works can produce Christian righteousness or liberty; faith alone is the effectual way to use the Word of God for salvation. It does not profit the soul to wear sacred vestments or to dwell in sacred places, nor does it harm the soul to be clothed in [common] raiment, and to eat and drink in the ordinary fashion. The soul can do without everything except the Word of God. He points out that according to Scripture Luther is particularly indignant over the Roman degradation of the whole concept of marriage. The other so-called sacraments are merely ceremonies instituted by man. Luther is particularly indignant over the Roman degradation of the whole concept of marriage. Nothing in Scripture or in the practice of the early church forbids the marriage of any believers, yet the Roman church interfered with marriages for a variety of reasons. Nevertheless, the papal hierarchy firstly in its own canon law prohibits divorce; then it breaks all laws, human and divine, by permitting divorce for a sum of money. The book To the Christian Nobility of the German Nation produced the most instantaneous, widespread, and powerful effect of anything Luther wrote. Concerning Christian Liberty, to the reformation of the political society. He declares the true God-ordained and holy characteristic of every human relationship of the family, home, trade, or profession for people from all levels of society. Furthermore, he appeals to the mass of the German people by exposing the greatest source of the evils that oppress them: The Romanists, with great adroitness, have built three walls about them, behind which they have hitherto defended themselves in such wise that no one has been able to reform them; and this has been the cause of terrible corruption throughout all Christendom. First, when pressed by the temporal power, they have made decrees and said that the temporal power has no jurisdiction over them, but, on the other hand, that the spiritual is above the temporal power. Second, when the attempt is made to reprove them out of the Scriptures, they raise the objection that the interpretation of the Scriptures belongs to no one except the pope. Third, if threatened with a council, they answer with the fable that no one can call a council but the pope. It is a horrible and frightful thing that the ruler of Christendom, who boasts himself vicar of Christ and successor of St. Peter, then it is a new kind of likeness. There are more than three thousand papal secretaries alone; who will count the other offices, when they are so many that they scarcely can be counted? And they all lie in wait for the prebends and benefices of Germany as wolves lie in wait for the sheep. I believe that Germany now gives much more to the pope at Rome than it gave in former times to the emperors. Indeed, some estimate that every year more than three hundred thousand gulden find their way from Germany to Rome, quite uselessly and fruitlessly; we get nothing for it but scorn and contempt. And yet we wonder that princes, nobles, cities, endowments, land and people are impoverished! We should rather wonder that we still have anything to eat! Ofttimes they issue They lie and deceive, make laws and make agreements with us, and they do not intend to keep any of them. All this must be counted the work of Christ and St. Peter. They lie and deceive, make laws and make agreements with us, and they do not intend to keep any of them. There is buying, selling, bartering, trading, trafficking, lying, deceiving, robbing, stealing, luxury, harlotry, knavery, and every sort of contempt of God, and even the rule of Antichrist could not be more scandalous. Venice, Antwerp, Cairo are nothing compared to this fair which is held at Rome and the business which is done there, except that in those other places they still observe right and reason. Luther also sought to restrict the mendicant, or begging, orders. He said that all who wished to leave the convents should be allowed to do so,

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for only voluntary service is pleasing to God. In this same book there were woodcuts by Cranach contrasting Christ with the pope.

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## Chapter 5 : Jean Bodin (Stanford Encyclopedia of Philosophy)

*Seven treatises: containing directions, out of Scripture, leading to true happiness* Item Preview.

It was a period of flux and experiment but also one of consolidation and growing self-confidence, and these are all mirrored in its literature. The Apostolic Fathers According to conventional reckoning, the earliest examples of patristic literature are the writings of the so-called Apostolic Fathers; the name derives from their supposed contacts with the Apostles or the apostolic community. They all belong to the late 1st or early 2nd century and were all to a greater or lesser extent influenced sometimes by way of reaction by the profoundly Jewish atmosphere that pervaded Christian thinking and practice at this primitive stage. For this reason alone, modern scholars tend to regard them as a somewhat arbitrarily selected group. A more scientific assessment would place them in the context of a much wider contemporary Jewish-Christian literature that has largely disappeared but whose character can be judged from pseudepigraphal or noncanonical works such as the Ascension of Isaiah, the Odes of Solomon, and certain extracanonical texts modeled on the New Testament. Even with this qualification, the Apostolic Fathers, with their rich variety of provenance and genre types, illustrate the difficult doctrinal and organizational problems with which the church grappled in those transitional generations. Important among these problems were the creation of a ministerial hierarchy and of an accepted structure of ecclesiastical authority. The First Letter of Clement, an official letter from the Roman to the Corinthian church, reflects the more advanced state of a collegiate episcopate, with its shared authority among an assembly of bishops. This view of authority was supported by an emergent theory of apostolic succession in which bishops were regarded as jurisdictional heirs of the early Apostles. The First Letter of Clement is also instructive in showing that the Roman church, even in the late 1st century, was asserting its right to intervene in the affairs of other churches. The letters of Ignatius, bishop of Antioch at the beginning of the 2nd century, depict the position of the monarchical bishop, flanked by subordinate presbyters priests and deacons personal assistants to the bishop, which had been securely established in Asia Minor. Almost more urgent was the question of the relation of Christianity to Judaism, and in particular of the Christian attitude toward the Old Testament Hebrew Bible. But with Barnabas the tension becomes acute; violently anti-Jewish, the Alexandrian author substitutes allegorism use of symbolism for Jewish literalism and thus enables himself to wrest a Christian meaning from the Old Testament. At the same time, all these writings—especially those of Ignatius, Polycarp, and Papias—testify to the growing awareness of a specifically Christian tradition embodied in the teaching transmitted from the Apostles. Almost all the Apostolic Fathers throw light on primitive doctrine and practice. II Clement invites its readers to think of Christ as of God and of the church as a preexistent reality. The Shepherd of Hermas seeks to modify the rigorist view that sin committed after baptism cannot be forgiven. But the real key to the theology of the Apostolic Fathers, which also explains its often curious imagery, is that it is Jewish-Christian through and through, expressing itself in categories derived from latter-day Judaism and apocalyptic literature depicting the intervention of God in history in the last times, which were soon to become unfashionable and be discarded. The gnostic writers Hardly had the church thrown off its early Jewish-Christian idiosyncrasies when it found itself confronted by the amorphous but pervasive philosophical-religious movement known as gnosticism. This movement made a strong bid to absorb Christianity in the 2nd century, and a number of Christian gnostic sects flourished and contributed richly to Christian literature. Although the church eventually maintained its identity intact, the confrontation forced it to clarify its ideas on vital issues on which it differed sharply from the gnostics. Among the leading 2nd-century Christian gnostics were Saturninus and Basilides, reputedly pupils of Menander, a disciple of Simon Magus late 1st century, the alleged founder of the movement; they worked at both Antioch and Alexandria. Most famous and influential was the Egyptian Valentinus, who acquired a great reputation at Rome c. Basilides and Valentinus are reported to have written extensively, and their systems can be reconstructed from hostile accounts by Irenaeus, Clement of Alexandria, and other

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orthodox critics. The gnostics generally seem to have been prolific writers, and, as they needed their own distinctive scriptures, they soon created a body of apocryphal books patterned on the New Testament. It was a Syrian gnostic convert, Tatian, who compiled late 2nd century the first harmony of the four Gospels the Diatessaron – a single gospel using the material from the Gospels – and it was an Italian gnostic, Heracleon 2nd century, who prepared the earliest commentary on The Gospel According to John extracts from it were preserved by Origen. Almost the entire vast literature of gnosticism has perished, and until recently the only original documents available to scholars apart from extracts such as those already mentioned, which were preserved by orthodox critics were a handful of treatises in Coptic contained in three codices manuscript books that were discovered in the 18th and late 19th centuries. The most interesting of these are Pistis Sophia and the Apocryphon of John, the former consisting of conversations of the risen Jesus with his disciples about the fall and redemption of the aeon emanation from the Godhead called Pistis Sophia, the latter of revelations made by Jesus to St. John explaining the presence of evil in the cosmos and showing how humankind can be rescued from it. Among these, the Jung Codex named in honour of the psychoanalyst Carl Jung by those who purchased it for his library includes five important items: A figure of immense significance who is often, though perhaps mistakenly, counted among the gnostics was Marcion, who after breaking with the Roman church in set up a successful organization of his own. Teaching that there is a radical opposition between the Law and the Gospel, he refused to identify the God of love revealed in the New Testament with the wrathful Creator God of the Old Testament. The Apologists The orthodox literature of the 2nd and early 3rd centuries tends to have a distinctly defensive or polemical colouring. It was the age of Apologists, and these Apologists engaged in battle on two fronts. First, there was the hostility and criticism of pagan society. Because of its very aloofness, the church was popularly suspected of sheltering all sorts of immoralities and thus of threatening the established order. At a higher level, Christianity, as it became better known, was being increasingly exposed to intellectual attack. The physician Galen of Pergamum – c. Christianity had also to define exactly where it stood in relation to Hellenistic culture. Strictly speaking, the term Apologists denotes the 2nd-century writers who defended Christianity against external critics, pagan and Jewish. The earliest of this group was Quadratus, who about addressed an apology for the faith to the emperor Hadrian; apart from a single fragment, it is now lost. Other early Apologists who are mere names known to scholars are Aristo of Pella, the first to prepare an apology to counter Jewish objections, and Apollinaris, bishop of Hierapolis, said to be the author of numerous apologetic works and also of a critique of Montanism. An early apology that has survived intact is that of Aristides, addressed about to the emperor Antoninus Pius; after being completely lost, the text was rediscovered in the 19th century. The most famous Apologist, however, was Justin Martyr, who was converted to Christianity after trying various philosophical schools, paid lengthy visits to Rome, and was martyred there c. His contemporary Athenagoras of Athens, author of the apologetic work Embassy for the Christians and a treatise On the Resurrection of the Dead, is as friendly as Justin to Greek culture and philosophy. Two others who deserve mention are Theophilus of Antioch, a prolific publicist whose only surviving work is To Autolycus, prepared for his pagan friend Autolycus; and the anonymous author of the Letter to Diognetus, an attractive and persuasive exposition of the Christian way of life that is often included among the Apostolic Fathers. As stylists, the Apologists reach only a passable level; even Athenagoras scarcely achieves the elegance at which he obviously aimed. But they had little difficulty in refuting the spurious charges popularly brought against Christians, including atheism, cannibalism, and promiscuity, or in mounting a counterattack against the debasements of paganism. More positively, they strove to vindicate the Christian understanding of God and specific doctrines such as the divinity of Christ and the resurrection of the body. In so doing, most of them exploited current philosophical conceptions, in particular that of the Logos Word, or rational principle underlying and permeating reality, which they regarded as the divine reason, become incarnate in Jesus. They have been accused of Hellenizing Christianity making it Greek in form and method, but they were in fact attempting to formulate it in intellectual categories congenial to their age. In a real sense, they were the first Christian theologians. As the 2nd century advanced, a more confident,

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aggressive spirit came over Christian Apologists, and their intellectual and literary stature increased greatly. Clement of Alexandria, for example, while insisting on the supremacy of faith, freely drew on Platonism and Stoicism to clarify Christian teaching. In interpreting scripture, he used an allegorizing method derived from the Jewish philosopher Philo, and against gnosticism he argued that the baptized believer who studies the scriptures is the true gnostic, faith being at once superior to knowledge and the beginning of knowledge. More brilliant as a stylist and controversialist, the North African lawyer Tertullian was also the first Latin theologian of considerable importance. Although later becoming a Montanist himself a follower of the morally rigorous and prophetic sect founded by Montanus, he wrote several antiheretical tracts, full of abuse and biting sarcasm. Yet, in castigating heresy, he was able to formulate the terminology, and to some extent the theory, of later Trinitarian and Christological orthodoxy; his teaching on the Fall of Man, aimed against gnostic dualism, in part anticipates Augustine. Roughly contemporary with Tertullian, and like him an intellectual and a rigorist, was Hippolytus, a Greek-speaking Roman theologian and antipope. He, too, had a vast literary output, and, although some of the surviving works attributed to him are disputed, it is probable that he wrote the comprehensive *Refutation of All Heresies*, attacking gnosticism, as well as treatises denouncing specifically Christian heresies. He was also the author both of numerous commentaries on scripture and probably of the *Apostolic Tradition*, an invaluable source of knowledge about the primitive Roman liturgy. His *Commentary on Daniel* c. His exegesis interpretive method is primarily typological. Late 2nd to early 4th century Meanwhile, a brilliant and distinctive phase of Christian literature was opening at Alexandria, the chief cultural centre of the empire and the meeting ground of the best in Hellenistic Judaism, gnosticism, and Neoplatonism. Marked by the desire to present Christianity in intellectually satisfying terms, this literature has usually been connected with the catechetical school, which, according to tradition, flourished at Alexandria from the end of the 2nd through the 4th century. Except for the brief period, however, when Origen was in charge of it, it may be doubted whether the school was ever itself a focus of higher Christian studies. When speaking of the school of Alexandria, some scholars claim that it is better to think of a distinguished succession of like-minded thinkers and teachers who worked there and whose highly sophisticated interpretation of Christianity exercised for generations a formative impact on large sectors of eastern Christendom. The real founder of this theology, with its Platonist leaning, its readiness to exploit the metaphysical implications of revelation, and its allegorical understanding of scripture, was Clement c. All his reasoning is dominated by the idea of the Logos who created the universe and who manifests the ineffable Father alike in the Old Testament Law, the philosophy of the Greeks, and finally the Incarnation of Christ. Clement was also a mystic for whom the higher life of the soul is a continuous moral and spiritual ascent. But it is Origen c. First and foremost, he was an exegete critical interpreter, as determined to establish the text of scripture scientifically compare his Hexapla as to wrest its spiritual import from it. In homilies, scholia annotated works, and continuous commentaries he covered the whole Bible, deploying a subtle, strongly allegorical exegesis designed to bring out several levels of significance. In all his writings, but especially his *On First Principles*, Origen shows himself to be one of the most original and profound of speculative theologians. Neoplatonist in background, he constructed a system that embraces both the notion of the preexistence of souls, with their fall and final restoration, and a deeply subordinationist doctrine of the Trinity. Meanwhile, the Alexandrian tradition was maintained by several remarkable disciples. But there are two others of note, Dionysius of Alexandria c. Dionysius of Alexandria wrote on natural philosophy and the Christian doctrine of creation but is chiefly remembered for his dispute with Pope Dionysius reigned of Rome on the correct understanding of the Trinity. If Origen inspired admiration, his daring speculations also provoked criticism. But the acutest of his critics was Methodius of Olympus died, of whose treatises *The Banquet*, exalting virginity, survives in Greek and others mainly in Old Church Slavonic translations. As a writer, he strove after literary effect, and Jerome, writing a century later, praised the excellence of his style. Latin Christian literature was slow in getting started, and North Africa has often been claimed as its birthplace. Tertullian, admittedly, was the first Christian Latinist of genius, but he evidently had humbler predecessors.

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Latin versions of the Bible, recoverable in part from manuscripts, were appearing in Africa, Gaul, and Italy during the 2nd century. In that century, too, admired works such as the First Letter of Clement, the Letter to Barnabas, and the Shepherd of Hermas were translated into Latin. The oldest original Latin texts are probably the Muratorian Canon – a late 2nd-century Roman canon, or list of works accepted as scripture – and the Acts of the Scillitan Martyrs of Africa. The first noteworthy Roman Christian to use Latin was Novatian, the leader of a rigorist schismatic group. His surviving works reveal him as an elegant stylist, trained in rhetoric and philosophy, and a competent theologian. His rigorous moralism comes out in his *On Public Shows* and *On the Excellence of Chastity* both once attributed to Cyprian; in *On Jewish Foods* he maintains that the Old Testament food laws no longer apply to Christians, the animals that were classified as unclean having been intended to symbolize vices. A much greater writer than Novatian was his contemporary and correspondent, Cyprian, the statesmanlike bishop of Carthage. A highly educated convert to Christianity, Cyprian left a large corpus of writings, including 65 letters and a number of moral, practical, and theological treatises. A work that has been of exceptional importance historically is *On the Unity of the Catholic Church*, in which Cyprian contends that there is no salvation outside the church and defines the role of the Roman see. His *To Demetrianus* is an original, powerful essay refuting the allegation of pagans that Christianity was responsible for the calamities afflicting society. Three writers from the later portion of this period deserve mention. Victorinus of Pettau was the first known Latin biblical exegete; of his numerous commentaries the only one that remains is the commentary on Revelation, which maintained a millenarian outlook – predicting the 1,000-year reign of Christ at the end of history – and was clumsy in style. By contrast, his much abler pupil Lactantius c. His most ambitious work, the *Divine Institutes*, attempted, against increasingly formidable pagan attacks, to portray Christianity as the true form of religion and life and is in effect the first systematic presentation of Christian teaching in Latin. The later *On the Death of Persecutors*, now generally recognized as his, describes the grim fates of persecuting emperors; it is a primary source for the history of the early 4th century and also represents a crude attempt at a Christian philosophy of history. Page 1 of 3.

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## Chapter 6 : Rogers, Richard () - People and organisations - Trove

*Seven treatises: containing such direction as is gathered out of the Holy Scriptures, leading and guiding to true happinesse, both in this life, and in the life to come: and may be called the practice of Christianity.*

Content[ edit ] The Apostolic Constitutions contains eight treatises on Early Christian discipline, worship, and doctrine, intended to serve as a manual of guidance for the clergy, and to some extent for the laity. It purports to be the work of the Twelve Apostles , whose instructions, whether given by them as individuals or as a body. The structure of the Apostolic Constitutions can be summarized: Chapters of book 7 contain prayers similar to Jewish prayers used in synagogues. Book 8 is composed as follows: The best manuscript [5] has Arian leanings, which are not found in other manuscripts because this material would have been censured as heretical. It contains an outline of an anaphora in book two, a full anaphora in book seven which is an expansion of the one found in the Didache , and the complete Liturgy of the eighth book of the Apostolic Constitutions , which is the oldest known form that can be described as a complete divine liturgy. Influence[ edit ] In antiquity, the Apostolic Constitutions were mistakenly supposed to be gathered and handed down by Clement of Rome , the authority of whose name gave weight to more than one such piece of early Christian literature see also Clementine literature. The Church seems never to have regarded this work as of undoubted Apostolic authority. The Apostolic Constitutions were rejected as canonical by the Decretum Gelasianum. The Quinisext Council in rejected most part of the work on account of the interpolations of heretics. Only that portion of it to which has been given the name Canons of the Apostles was received in the Eastern Christianity. Even if not regarded as of certain Apostolic origin, however, in antiquity the Apostolic Constitutions were held generally in high esteem and served as the basis for much ecclesiastical legislation. The Apostolic Constitutions were accepted as canonical by John of Damascus and, in a modified form, included in the 81 book canon of the Ethiopian Orthodox Church. Even if the text of the Apostolic Constitutions was extant in many libraries during the Middle Age , it was almost unknown. In a Latin version of a text was found in Crete and published. The first complete edition of the Greek text was printed in by Turrianus. They are part of the Ante-Nicene Fathers collection. Canons of the Apostles[ edit ] Main article: Canons of the Apostles The forty-seventh and last chapter of the eighth book of the Apostolic Constitutions contains the eighty-five Canons of the Apostles , which present themselves as being from an apostolic Council at Antioch. These canons were later approved by the Eastern Council in Trullo in but rejected by Pope Constantine. In the Western Church only fifty of these canons circulated, translated to Latin by Dionysius Exiguus on about AD, and included in the Western collections and afterwards in the Corpus Juris Canonici. Epitome of the eighth book [ edit ] It is also known as the Epitome , and usually named Epitome of the eighth Book of the Apostolic Constitutions or sometime titled The Constitutions of the Holy Apostles concerning ordination through Hippolytus or simply The Constitutions through Hippolytus containing a re-wording of chapters , , , , of the eighth book.

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## Chapter 7 : The Cloud of Unknowing - Wikipedia

*The Practice of Christianity j or, an Epitome or Mr. Rich. Rogers's Seven Treatises.â€” The principal Grounds of the Christian Religion.â€” Several Sermons.*

History[ edit ] The Cloud of Unknowing draws on the mystical tradition of Pseudo-Dionysius the Areopagite and Christian Neoplatonism , [1] which focuses on the via negativa road to discovering God as a pure entity, beyond any capacity of mental conception and so without any definitive image or form. This tradition has reputedly inspired generations of mystical searchers from John Scotus Eriugena , Nicholas of Cusa , and John of the Cross , to Pierre Teilhard de Chardin the latter two of whom may have been influenced by The Cloud itself. Prior to this, the theme of The Cloud had appeared in the Confessions of St. Augustine IX, 10 written in AD The English Augustinian mystic Walter Hilton has at times been suggested, but this is generally doubted. Contents[ edit ] The book counsels a young student to seek God, not through knowledge and intellection faculty of the human mind , but through intense contemplation, motivated by love, and stripped of all thought. This form of contemplation is not directed by the intellect, but involves spiritual union with God through the heart: For He can well be loved, but he cannot be thought. By love he can be grasped and held, but by thought, neither grasped nor held. And therefore, though it may be good at times to think specifically of the kindness and excellence of God, and though this may be a light and a part of contemplation, all the same, in the work of contemplation itself, it must be cast down and covered with a cloud of forgetting. And you must step above it stoutly but deftly, with a devout and delightful stirring of love, and struggle to pierce that darkness above you; and beat on that thick cloud of unknowing with a sharp dart of longing love, and do not give up, whatever happens. When we intend to pray for goodness, let all our thought and desire be contained in the one small word "God. Do not consider any particular virtue which God may teach you through grace, whether it is humility, charity, patience, abstinence, hope, faith, moderation, chastity, or evangelical poverty. For to a contemplative they are, in a sense, all the same. Let this little word represent to you God in all his fullness and nothing less than the fullness of God. On account of pride, knowledge may often deceive you, but this gentle, loving affection will not deceive you. Knowledge tends to breed conceit, but love builds. Knowledge is full of labor, but love, full of rest. A vernacular translation of the Mystical Theology was unprecedented; however, it was clearly not widely read, since only two manuscripts survive. Manuscripts[ edit ] The Cloud of Unknowing has 17 known manuscripts. These contain all seven of the works attributed to the Cloud author, the former extensively glossed in Latin. Two Latin translations of the Cloud were made in the late fifteenth century. Neither, however, enjoyed wide dissemination. The original work itself, however, was not published until English mystic Evelyn Underhill edited an important version of the work in In particular, The Cloud has influenced recent contemplative prayer practices. The practical prayer advice contained in The Cloud of Unknowing forms a primary basis for the contemporary practice of Centering Prayer , a form of Christian meditation developed by Trappist monks William Meninger , Basil Pennington and Thomas Keating in the s. If you want to gather all your desire into one simple word that the mind can easily retain, choose a short word rather than a long one. A one-syllable word such as "God" or "love" is best. But choose one that is meaningful to you. Then fix it in your mind so that it will remain there come what may. This word will be your defence in conflict and in peace. Use it to beat upon the cloud of darkness above you and to subdue all distractions, consigning them to the cloud of forgetting beneath you. References in popular culture[ edit ] This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed.

## Chapter 8 : The practice of Christianity Â· William Corbett's Bookshop

*Treatise on the Power and Primacy of the Pope; The Epitome of the Formula of Concord; The Solid Declaration of the*

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*Formula of Concord; The official statement of faith of the ELCA is as follows: This church confesses the Triune God, Father, Son, and Holy Spirit.*

### Chapter 9 : Christian Fasting: A Theological Approach

*Richard Rogers, for example, was an early Puritan who published a substantial book called Seven Treatises in Divided into seven parts, the page compendium on Christian living explores the full spectrum of religious life and experience.*