

**General Topics :: Excerpts****Excerpts, on: 2006/3/9 6:58**

The Imitation of Christ ~

Having a Humble Opinion of Self

EVERY man naturally desires knowledge; but what good is knowledge without fear of God? Indeed a humble rustic who serves God is better than a proud intellectual who neglects his soul to study the course of the stars. He who knows himself well becomes mean in his own eyes and is not happy when praised by men.

If I knew all things in the world and had not charity, what would it profit me before God Who will judge me by my deeds? Shun too great a desire for knowledge, for in it there is much fretting and delusion. Intellectuals like to appear learned and to be called wise. Yet there are many things the knowledge of which does little or no good to the soul, and he who concerns himself about other things than those which lead to salvation is very unwise.

Many words do not satisfy the soul; but a good life eases the mind and a clean conscience inspires great trust in God.

The more you know and the better you understand, the more severely will you be judged, unless your life is also the more holy. Do not be proud, therefore, because of your learning or skill. Rather, fear because of the talent given you. If you think you know many things and understand them well enough, realize at the same time that there is much you do not know. Hence, do not affect wisdom, but admit your ignorance. Why prefer yourself to anyone else when many are more learned, more cultured than you?

If you wish to learn and appreciate something worth while, then love to be unknown and considered as nothing. Truly to know and despise self is the best and most perfect counsel. To think of oneself as nothing, and always to think well and highly of others is the best and most perfect wisdom. Wherefore, if you see another sin openly or commit a serious crime, do not consider yourself better, for you do not know how long you can remain in good estate. All men are frail, but you must admit that none is more frail than yourself.

Re: Excerpts, on: 2006/3/9 6:59

The Doctrine of Truth

HAPPY is he to whom truth manifests itself, not in signs and words that fade, but as it actually is. Our opinions, our senses often deceive us and we discern very little.

What good is much discussion of involved and obscure matters when our ignorance of them will not be held against us on Judgment Day? Neglect of things which are profitable and necessary and undue concern with those which are irrelevant and harmful, are great folly.

We have eyes and do not see.

What, therefore, have we to do with questions of philosophy? He to whom the Eternal Word speaks is free from theorizing. For from this Word are all things and of Him all things speak -- the Beginning Who also speaks to us. Without this Word no man understands or judges aright. He to whom it becomes everything, who traces all things to it and who sees all things in it, may ease his heart and remain at peace with God.

O God, You Who are the truth, make me one with You in love everlasting. I am often wearied by the many things I hear and read, but in You is all that I long for. Let the learned be still, let all creatures be silent before You; You alone speak to me.

The more recollected a man is, and the more simple of heart he becomes, the easier he understands sublime things, for he receives the light of knowledge from above. The pure, simple, and steadfast spirit is not distracted by many labors, for he does them all for the honor of God. And since he enjoys interior peace he seeks no selfish end in anything. What, indeed, gives more trouble and affliction than uncontrolled desires of the heart?

A good and devout man arranges in his mind the things he has to do, not according to the whims of evil inclination but according to the dictates of right reason. Who is forced to struggle more than he who tries to master himself? This ought to be our purpose, then: to conquer self, to become stronger each day, to advance in virtue.

Every perfection in this life has some imperfection mixed with it and no learning of ours is without some darkness. Humble knowledge of self is a surer path to God than the ardent pursuit of learning. Not that learning is to be considered evil, or knowledge, which is good in itself and so ordained by God; but a clean conscience and virtuous life ought always to be preferred. Many often err and accomplish little or nothing because they try to become learned rather than to live well.

If men used as much care in uprooting vices and implanting virtues as they do in discussing problems, there would not be so much evil and scandal in the world, or such laxity in religious organizations. On the day of judgment, surely, we shall

I not be asked what we have read but what we have done; not how well we have spoken but how well we have lived. Tell me, where now are all the masters and teachers whom you knew so well in life and who were famous for their learning? Others have already taken their places and I know not whether they ever think of their predecessors. During life they seemed to be something; now they are seldom remembered. How quickly the glory of the world passes away! If only their lives had kept pace with their learning, then their study and reading would have been worth while. How many there are who perish because of vain worldly knowledge and too little care for serving God. They became vain in their own conceits because they chose to be great rather than humble. He is truly great who has great charity. He is truly great who is little in his own eyes and makes nothing of the highest honor. He is truly wise who looks upon all earthly things as folly that he may gain Christ. He who does God's will and renounces his own is truly very learned.

Re:, on: 2006/3/9 7:00

Prudence in Action

DO NOT yield to every impulse and suggestion but consider things carefully and patiently in the light of God's will. For very often, sad to say, we are so weak that we believe and speak evil of others rather than good. Perfect men, however, do not readily believe every talebearer, because they know that human frailty is prone to evil and is likely to appear in speech.

Not to act rashly or to cling obstinately to one's opinion, not to believe everything people say or to spread abroad the gossip one has heard, is great wisdom.

Take counsel with a wise and conscientious man. Seek the advice of your betters in preference to following your own inclinations.

A good life makes a man wise according to God and gives him experience in many things, for the more humble he is and the more subject to God, the wiser and the more at peace he will be in all things.

Re:, on: 2006/3/9 7:01

Reading the Holy Scripture

TRUTH, not eloquence, is to be sought in reading the Holy Scriptures; and every part must be read in the spirit in which it was written. For in the Scriptures we ought to seek profit rather than polished diction.

Likewise we ought to read simple and devout books as willingly as learned and profound ones. We ought not to be swayed by the authority of the writer, whether he be a great literary light or an insignificant person, but by the love of simple truth. We ought not to ask who is speaking, but mark what is said. Men pass away, but the truth of the Lord remains forever. God speaks to us in many ways without regard for persons.

Our curiosity often impedes our reading of the Scriptures, when we wish to understand and mull over what we ought simply to read and pass by.

If you would profit from it, therefore, read with humility, simplicity, and faith, and never seek a reputation for being learned. Seek willingly and listen attentively to the words of the saints; do not be displeased with the sayings of the ancients, for they were not made without purpose.

Re:, on: 2006/3/9 7:05

Bearing with the Faults of Others

UNTIL God ordains otherwise, a man ought to bear patiently whatever he cannot correct in himself and in others. Consider it better thus -- perhaps to try your patience and to test you, for without such patience and trial your merits are of little account. Nevertheless, under such difficulties you should pray that God will consent to help you bear them calmly.

If, after being admonished once or twice, a person does not amend, do not argue with him but commit the whole matter to God that His will and honor may be furthered in all His servants, for God knows well how to turn evil to good. Try to bear patiently with the defects and infirmities of others, whatever they may be, because you also have many a fault which others must endure.

If you cannot make yourself what you would wish to be, how can you bend others to your will? We want them to be perfect, yet we do not correct our own faults. We wish them to be severely corrected, yet we will not correct ourselves. Their great liberty displeases us, yet we would not be denied what we ask. We would have them bound by laws, yet we will allow ourselves to be restrained in nothing. Hence, it is clear how seldom we think of others as we do of ourselves.

If all were perfect, what should we have to suffer from others for God's sake? But God has so ordained, that we may learn to bear with one another's burdens, for there is no man without fault, no man without burden, no man sufficient to himself nor wise enough. Hence we must support one another, console one another, mutually help, counsel, and advise, for t

he measure of every man's virtue is best revealed in time of adversity -- adversity that does not weaken a man but rather shows what he is.

Re:, on: 2006/3/9 7:05

The Value of Adversity

IT IS good for us to have trials and troubles at times, for they often remind us that we are on probation and ought not to hope in any worldly thing. It is good for us sometimes to suffer contradiction, to be misjudged by men even though we do well and mean well. These things help us to be humble and shield us from vainglory. When to all outward appearances men give us no credit, when they do not think well of us, then we are more inclined to seek God Who sees our hearts. Therefore, a man ought to root himself so firmly in God that he will not need the consolations of men.

When a man of good will is afflicted, tempted, and tormented by evil thoughts, he realizes clearly that his greatest need is God, without Whom he can do no good. Saddened by his miseries and sufferings, he laments and prays. He wearies of living longer and wishes for death that he might be dissolved and be with Christ. Then he understands fully that perfect security and complete peace cannot be found on earth.

Re: Reading - posted by crsschk (), on: 2006/3/9 7:36

Quote:

-----listen attentively

Like that. Another perhaps would be in letting go of assumptions and presumptions as we approach. Something that laid hold awhile back from Zac Poonen about approaching the scriptures (would add even those that you mentioned as well) as if for the first time, as if you had never read them before. It's remarkable how many things you notice.

Quote:

-----Our curiosity often impedes our reading of the Scriptures, when we wish to understand and mull over what we ought simply to read and pass by.

And the converse could be true as well; Mulling over and contemplating those things that can bring back the assumptions we might have had,
"I could be wrong here"...

Quote:

-----Our curiosity often impedes our reading

Still contemplating that. Perhaps we are saying the same thing in different ways. We can set out on a course of 'proving' as a motivation, finding that which supports a position or we can position ourselves under what the Lord would have us learn. A bit on the general side of the ledger ...

Brings to mind;

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Joh 5:37-39

Re:, on: 2006/3/10 0:56

Avoiding Rash Judgment

TURN your attention upon yourself and beware of judging the deeds of other men, for in judging others a man labors vainly, often makes mistakes, and easily sins; whereas, in judging and taking stock of himself he does something that is always profitable.

We frequently judge that things are as we wish them to be, for through personal feeling true perspective is easily lost. If God were the sole object of our desire, we should not be disturbed so easily by opposition to our opinions. But often something lurks within or happens from without to draw us along with it.

Many, unawares, seek themselves in the things they do. They seem even to enjoy peace of mind when things happen according to their wish and liking, but if otherwise than they desire, they are soon disturbed and saddened. Differences of feeling and opinion often divide friends and acquaintances, even those who are religious and devout.

An old habit is hard to break, and no one is willing to be led farther than he can see.

If you rely more upon your intelligence or industry than upon the virtue of submission to Jesus Christ, you will hardly, and in any case slowly, become an enlightened man. God wants us to be completely subject to Him and, through ardent love, to rise above all human wisdom.

Re:, on: 2006/3/10 0:57

The Love of Solitude and Silence

SEEK a suitable time for leisure and meditate often on the favors of God. Leave curiosities alone. Read such matters as bring sorrow to the heart rather than occupation to the mind. If you withdraw yourself from unnecessary talking and idling about, from listening to gossip and rumors, you will find enough time that is suitable for holy meditation.

Very many great saints avoided the company of men wherever possible and chose to serve God in retirement. "As often as I have been among men," said one writer, "I have returned less a man." We often find this to be true when we take part in long conversations. It is easier to be silent altogether than not to speak too much. To stay at home is easier than to be sufficiently on guard while away. Anyone, then, who aims to live the inner and spiritual life must go apart, with Jesus, from the crowd.

No man appears in safety before the public eye unless he first relishes obscurity. No man is safe in speaking unless he loves to be silent. No man rules safely unless he is willing to be ruled. No man commands safely unless he has learned well how to obey. No man rejoices safely unless he has within him the testimony of a good conscience.

More than this, the security of the saints was always enveloped in the fear of God, nor were they less cautious and humble because they were conspicuous for great virtues and graces. The security of the wicked, on the contrary, springs from pride and presumption, and will end in their own deception.

Never promise yourself security in this life, even though you seem to be a good religious, or a devout hermit. It happens very often that those whom men esteem highly are more seriously endangered by their own excessive confidence. Hence, for many it is better not to be too free from temptations, but often to be tried lest they become too secure, too filled with pride, or even too eager to fall back upon external comforts.

If only a man would never seek passing joys or entangle himself with worldly affairs, what a good conscience he would have. What great peace and tranquillity would be his, if he cut himself off from all empty care and thought only of things divine, things helpful to his soul, and put all his trust in God.

No man deserves the consolation of heaven unless he persistently arouses himself to holy contrition. If you desire true sorrow of heart, seek the privacy of your cell and shut out the uproar of the world, as it is written: "In your chamber bewail your sins." There you will find what too often you lose abroad.

Your cell will become dear to you if you remain in it, but if you do not, it will become wearisome. If in the beginning of your religious life, you live within your cell and keep to it, it will soon become a special friend and a very great comfort.

In silence and quiet the devout soul advances in virtue and learns the hidden truths of Scripture. There she finds a flood of tears with which to bathe and cleanse herself nightly, that she may become the more intimate with her Creator the farther she withdraws from all the tumult of the world. For God and His holy angels will draw near to him who withdraws from friends and acquaintances.

It is better for a man to be obscure and to attend to his salvation than to neglect it and work miracles. It is praiseworthy for a religious seldom to go abroad, to flee the sight of men and have no wish to see them.

Why wish to see what you are not permitted to have? "The world passes away and the concupiscence thereof." Sensual craving sometimes entices you to wander around, but when the moment is past, what do you bring back with you save a disturbed conscience and heavy heart? A happy going often leads to a sad return, a merry evening to a mournful dawn. Thus, all carnal joy begins sweetly but in the end brings remorse and death.

What can you find elsewhere that you cannot find here in your cell? Behold heaven and earth and all the elements, for of these all things are made. What can you see anywhere under the sun that will remain long? Perhaps you think you will completely satisfy yourself, but you cannot do so, for if you should see all existing things, what would they be but an empty vision?

Raise your eyes to God in heaven and pray because of your sins and shortcomings. Leave vanity to the vain. Set yourself to the things which God has commanded you to do. Close the door upon yourself and call to you Jesus, your Beloved. Remain with Him in your cell, for nowhere else will you find such peace. If you had not left it, and had not listened to idle gossip, you would have remained in greater peace. But since you love, sometimes, to hear news, it is only right that you should suffer sorrow of heart from it.