

Live Well, Die Holy: The Art of Being a Saint, Now and Forever by Robert Bellarmine () [Robert Bellarmine] on racedaydvl.com *FREE* shipping on qualifying offers.

Related Media What is the measure of a life well spent? How do you know whether you are wasting your life or investing it in the things that really matter? In America we have several yardsticks by which we measure a life. We are pragmatists at heart. We feel that if a person does something useful for society, whether it is a profession or a trade, he or she spends his or her life well. Another yardstick we use is busyness or sheer activity. Our weekly calendars are full to the brim. We also gauge our lives by adventure and excitement. Our heroes lead exciting lives, either through romance or life-and-death risk taking. We read magazines like People that tell us about the rich and famous, secretly wishing that our lives could be like theirs. We generally think that a person who dies rich and famous has achieved success. Behind all of these yardsticks is that of personal happiness. Even if a person dies poor and unknown, if he or she was happy or content, that is what matters. Against these yardsticks of a life well spent, I want to introduce you to Anna. She comes on the biblical page, is described in three short verses, is not even quoted directly, and is gone. If we met a modern-day Anna, we would probably find her a bit odd. Her values clearly are out of sync with those of modern America. Can you picture a reporter for People magazine interviewing her? What is your name? Anna, daughter of Phanuel, tribe of Asher. I like that better! What have you done? Like most Jewish girls, I got married in my teens, but my husband died when I was in my early twenties, before we had children. You go to the temple every day? What do you do there? Well, I fast and pray a lot. A life devoted to God is a life well spent. Eighty-four years, most of it spent in the temple fasting and praying! Obviously, God had gifted her in that way, and she lived accordingly. But apart from her unique gifts, the principle holds true: Anna lived fully devoted to God. God looked on her with favor. In the Bible, every fact is confirmed by the testimony of two or three witnesses. She played her God-given role well. Her life was well spent. Why spend your life in devotion to God? Devotion to God is really all that matters. Stop and think about it—what else matters in this life? The Pharisees and scribes thought that their religious duties were what mattered. They scurried around the temple precincts that day performing their rituals, oblivious to this unique baby who was being dedicated to the Lord. The Sadducees thought that political influence and power were what mattered. What matters is here and now! The temple merchants thought that a good income was what mattered. They hawked their temple money and sold their officially approved sacrificial animals within earshot of this humble couple and their newborn son. They lived well and left a nice inheritance to their children when they died. In contrast to all these, Anna knew that devotion to God is all that matters. She was wiser than all the religious leaders in Jerusalem. I read once about a computer company that went public and its president became an instant millionaire. Hours later he lost control of his Ferrari, crashed through 20 feet of guardrail, and was killed. In light of that, devotion to God is really all that matters in this life! With it, we can enjoy earthly blessings if God grants them. Without it, everything is an empty shell. The fact is, not everyone can attain the things that the world labels as success. Devotion to God is available to everyone. No matter what your station in life, you can devote yourself to the Lord, and that makes whatever you are and whatever you do count in light of eternity. Take Anna, for example. Anna was a woman. While Jewish women enjoyed more respect in that day than women in other cultures, there still was a fair amount of discrimination against them. The rabbis did not approve of the same amount of instruction in the Torah being given to girls as to boys. And yet the Lord is pleased to include the testimony of Anna concerning Jesus. God is no respecter of persons. He is pleased with the devotion of any person, male or female. Anna was a widow. In fact, she had been widowed at an early age. She easily could have grown bitter toward God. She could have complained of her loneliness. They were often the target of unscrupulous businessmen. No doubt Anna had experienced a difficult life. And yet she did not turn her back on God. In fact, God declares that He has a special concern for orphans and widows: Her trials drove her to deeper devotion to God, not away from Him. While the elderly were more respected in that society than they are in ours, they were still subject to the abuse of the unscrupulous. In our pragmatic society,

the elderly are often viewed as useless. Although many may think it, few are crass enough to say what Colorado Governor Richard Lamm said a few years ago. Thankfully, God does not view the elderly as useless or as a burden on society! If an elderly person is devoted to God, their life and death is precious in His sight Ps. The point is, no matter what your station in life—male or female, young or old, rich or poor—you can be devoted to God and He will be pleased with your devotion. The world may ignore or despise you, but God always has had such a godly remnant. They are the salt of the earth; they preserve the whole mass from corruption. You can be counted among them. Devotion to God takes many outward forms, but always involves worship, witness, and waiting. Most likely Anna did not live in the temple, but Luke means that she was there all the time. Fasting means going without food for some period of time, and is usually joined with prayer. For the Jews, the most common fast lasted from sunrise to sunset, although longer fasts are mentioned in the Bible. The Day of Atonement was an annual national fast. Otherwise, fasting was done in times of personal or national distress, or as preparation for special times of seeking the Lord. While there are no commands in the New Testament epistles for us to fast, there are examples of fasting Acts 9: Personally, I have found fasting to be a beneficial way of setting aside time to seek the Lord in times where I needed to know His will or in times of crisis. Part of that time involves interceding for others, but part of it also will be devoted to praise and thanksgiving. The main thing in prayer is to seek God and commune with Him. Even if you are not gifted in the ministry of worship and prayer, you need to set aside time to seek the Lord as Anna did. Take a half-day each quarter or one lunch hour each week or an hour each Sunday afternoon to spend in devotion to the Lord. Read His Word, sing some hymns or praise songs, and pray. If you are excited about your relationship with the living God who sent His Son to save you from your sins, people around you will know about it. We all talk about the things we love. Have you ever been around a sports fanatic? What does he talk about? What do they talk about? Yes, you need to be tactful and sensitive.

Chapter 2 : Live Well to Die Well

Live Well, Die Holy: The Art of Being a Saint, Now and Forever [Robert Bellarmine, John Dalton] on racedaydvl.com
**FREE* shipping on qualifying offers. In sixteen simple steps, St. Robert Bellarmine teaches Christians how to face life -- and death when it comes -- with the peace of heart that only living well can give.*

He is not indeed equal to many of the great spiritual writers that lived about the time of the Reformation; "Controversy" was his chief delight, his characteristic. But it is well known, that in his old age and in the holy calm of solitude, whither he had retired to prepare his soul for death he composed several excellent spiritual treatises. Among these, the "Art of Dying Well," will be found to contain many sublime and practical lessons, on the most important of all arts. It is written with a beautiful simplicity, unction, and strength of reasoning, supported by many apposite quotations from the sacred Scripture and the Fathers. The remarks on the "Sacraments" are especially valuable. I should observe, that after I had translated the work, I found it had already been translated more than a century ago, by a Rev. John Ball London, But on comparing it with the Latin, I soon found that it was more a paraphrase than a translation; that whole sentences were omitted in almost every page; that remarks were inserted which were not in the original, and especially that everything connected with the doctrines of the Catholic Church was carefully expunged. The translator, however, acknowledges as much in his Preface: This is now called by some living writers, who are so fond of translating Catholic books of devotion, "adapting them to the use of the English Church. I trust that by the blessing of God, this Translation, such as it is on so important, so momentous a subject, may produce some good fruit in due season. And if there be any who shall feel after its perusal, that they have gained some spiritual profit to their soul, may I be allowed to make one humble yet earnest request? This is, that such would bestow a trifle on me, for the love of God, towards enabling me to liquidate the debt still remaining on my Church. Tusey and being the Queen of all other virtues, she powerfully pleads for us before the throne of mercy, and induces the Almighty to bestow His divine grace upon us, that by leading a good life, we may be enabled to die a holy death. BEING now free from Public business and enabled to attend to myself, when in my usual retreat I consider, what is the reason why so very few endeavour to learn the "Art of dying Well," which all men ought to know, I can find no other cause than that mentioned by the Wise man: Now every one will admit, that the "Art of dying Well" is the most important of all sciences; at least every one who seriously reflects, how after death we shall have to give an account to God of everything we did, spoke, or thought of, during our whole life, even of every idle word; and that the devil being our accuser, our conscience a witness, and God the Judge, a sentence of happiness or misery everlasting awaits us. We daily see, how when judgment is expected to be given, even on affairs of the slightest consequence, the interested party enjoy no rest, but consult at one time the lawyers, at another the solicitors, now the judges, and then their friends or relations. But in death when a "Cause" is pending before the Supreme Judge, connected with life or death eternal, often is the sinner compelled, when unprepared, oppressed by disease, and scarcely possessed of reason, to give an account of those things on which when in health, he had perhaps never once reflected. This is the reason why miserable mortals rush in crowds to hell; and as St. Peter saith, "If the just man shall scarcely be saved, where shall the ungodly and the sinner appear? But before I treat of these Precepts, I think it useful to inquire into the nature of death; whether it is to be ranked among good or among evil things. Now if death be considered absolutely in itself, without doubt it must be called an evil, because that which is opposed to life we must admit cannot be good. Moreover, as the Wise man saith: With these words St. Paul also agrees, when he saith: If then God did not make death, certainly it cannot be good, because every thing which God hath made is good, according to the words of Moses: Hence David exclaims; "Precious in the sight of the Lord is the death of his saints: Ambrose did not hesitate to write a book entitled, "On the Advantages of Death;" in which treatise he clearly proves that death, although produced by sin, possesses its peculiar advantages. There is also another reason which proves that death, although an evil in itself, can, by the grace of God, produce many blessings. For, first, there is this great blessing, that death puts an end to the numerous miseries of this life. Job thus eloquently complains of the evils of this our present state: Who cometh forth like a flower and is

destroyed, and fleeth as a shadow, and never continueth in the same state. The Apostle too complains of the miseries of this life: From these testimonies, therefore, of Holy Writ it is quite evident, that death possesses an advantage, in freeing us from the miseries of this life. But it also hath a still more excellent advantage, because it may become the gate from a prison to a Kingdom. This was revealed by our Lord to St. John the Evangelist, when for his faith he had been exiled into, the isle of Patmos: Write, blessed are the dead who die in the Lord. From henceforth now, saith the spirit, that they may rest from their labours: To the souls in purgatory also, death brings no slight benefit, for it delivers them from the fear of death, and makes them certain of possessing one day, eternal Happiness. Even to wicked men themselves, death seems to be of some advantage; for in freeing them from the body, it prevents the measure of their punishment from increasing. On account of these excellent advantages, death to good men seems not horrible, but sweet; not terrible, but lovely. There lived some time ago a certain holy lady, named Catherine Adorna, of Genoa; she was so inflamed with the love of Christ, that with the most ardent desires she wished to be "dissolved," and to depart to her Beloved: From these considerations then we may conclude, that death, as produced by sin, is an evil; but that, by the grace of Christ who condescended to suffer death for us, it hath become in many ways salutary, lovely, and to be desired. This art I shall divide into two parts: We shall first treat of those precepts that relate to virtue; and afterwards of those which relate to the sacraments: But the general rule, " that he who lives well, will die well," must be mentioned before all others: The same thing is observable in many similar cases: They also who diligently apply to study, will soon become learned doctors; but they who do not, will be ignorant. But, perhaps, some one may mention, as an objection, the example of the good thief, who lived ill and yet died well. This was not the case; for that good thief led a holy life, and therefore died a holy death. But, even supposing he had spent the greater part of his days in wickedness, yet the other part of his life was spent so well, that he easily repented of his former sins, and gained the greatest graces. For, burning with the love of God, he openly defended our Saviour from the calumnies of His enemies; and filled with the same charity towards his neighbour, he rebuked and admonished his blaspheming companion, and endeavoured to convert him. He was yet alive when he thus addressed him, saying: And we indeed justly, for we receive the due reward of our deeds: Neither was he dead when, confessing and calling upon Christ, he uttered these noble words: These were purchased from among men, the first-fruits to God and to the Lamb. Such were Jeremias, and St. John, "more than a prophet;" and above all, the Mother of our Lord, as well as many more whom God alone knoweth. This first great truth now remains established, that a good death depends upon a good life. Now, that we may live well it is necessary, in the first place, that we die to the world before we die in the body. All they who live to the world are dead to God: This truth is so plainly revealed in Holy Scripture, that it can be denied by no one but infidels and unbelievers. But, as in the mouth of two or three witnesses every word shall stand, I will quote the holy apostles, St. Paul, witnesses the more powerful, because in them the Holy Spirit who is the Spirit of Truth plainly speaketh. Here the devil is meant by " the prince of this world," who is the king of all the wicked: A little lower the same Evangelist continues: If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. John adds also in his Epistle: If any man love the world, the charity of the Father is not in him. For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof. But he that doth the will of God abideth for ever. Let us now hear how St. James speaks in his Epistle: Whosoever, therefore, will be a friend of the world, becometh an enemy to God. Paul, that vessel of election, speaketh; in his First Epistle to the Corinthians, writing to all the faithful, he says: Here we are clearly told, that the whole world will be condemned at the last day. But by the "world" is not meant heaven and earth, nor all those who live in it; but they only who love the world. The just and pious in whom reigneth the love of God, not the concupiscence of the flesh are indeed in the world, but not of the world: Since, then, such is the truth, if we wish to learn the Art of dying well, it is our bounden and serious duty to go forth from the world, not in word and in tongue, but in deed and in truth: Matthew doth He speak: How narrow is the gate, and strait is the way that leadeth to life: To live in the world, and to despise the pleasures of the world, is very difficult: By these words the apostle exhorts the faithful that, being encouraged by the hope

of eternal happiness, they should be as little affected by earthly things as if they did not belong to them; that they should love their wives only with a moderated love, as if they had them not; that if they wept for the loss of children or of their goods, they should weep but little, as if they were not sorrowful; that if they rejoiced at their worldly honours or success, they should rejoice as if they had no occasion to rejoice that is, as if joy did not belong to them; that if they bought a house or field, they should be as little affected by it as if they did not possess it. In fine, the apostle orders us so to live in the world, as if we were strangers and pilgrims, not citizens. Peter more clearly teaches where he says: But he commands us, that we so abstain "from carnal desires which war against the soul;" for carnal desires do not easily arise when we see those things which do not belong to us. This, therefore, is the way to be in the world, and not of the world, which those do who, being dead to the world, live to God alone; and, therefore, such do not fear the death of the body, which brings them not harm but gain, according to the saying of the Apostle Paul, "For to me, to live is Christ: I have certainly no doubt, that in the Catholic Church are to be found, not only in monasteries and amongst the clergy, but even in the world, many holy men, truly dead to the world, who have learned the Art of dying well. But it cannot be denied also, that many are to be found, not only not dead to the world, but ardently fond of it, and lovers of its pleasures, riches, and honours: But perhaps the lovers of the world may reply, "It is very difficult to die to the world, whilst we are living in it; and to despise those good things which God has created for our enjoyment. Abraham was an especial favourite with God; and yet he possessed great riches. David also, and Ezechias, and Josias, were most powerful kings; and at the same time most pleasing to God: The good things of this life, therefore its riches, honours, and pleasures are not entirely forbidden to Christians, but only an immoderate love of them, which is named by St. John, " the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life. For he who spared not his only beloved son, how much more easily could he part with his riches, if God so wished? Wherefore Abraham was rich, but he was richer in faith and charity; and therefore he was not of the world, but rather dead to it. The same may be said of other holy men, who, possessed of riches, power, and glory, and even kingdoms, were yet poor in spirit, dead to the world, and thus living to God alone, they learned perfectly the Art of dying well Wherefore, not abundance of riches, nor kingdoms, nor honours, make us to be of the world; but "the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life, which in one word is called cupidity, and is opposed to divine charity.

Chapter 3 : Interesting Green: Reflection - Die well means Live Well

Live Well, Die Holy has 28 ratings and 6 reviews. Don said: I try to read this book every Lent. This was my third time through. The fact that I'm finishi.

Robert Francis Romulus Bellarmine St. Robert Francis Romulus Bellarmine Please help support the mission of New Advent and get the full contents of this website as an instant download. A distinguished Jesuit theologian , writer, and cardinal , born at Montepulciano , 4 October, ; died 17 September, He was brought up at the newly founded Jesuit college in his native town, and entered the Society of Jesus on 20 September, , being admitted to his first vows on the following day. In he began his theology at Padua , but in was sent to finish it at Louvain , where he could obtain a fuller acquaintance with the prevailing heresies. Having been ordained there, he quickly obtained a reputation both as a professor and a preacher, in the latter capacity drawing to his pulpit both Catholics and Protestants , even from distant parts. In he was recalled to Italy , and entrusted with the chair of Controversies recently founded at the Roman College. He proved himself equal to the arduous task, and the lectures thus delivered grew into the work "De Controversiis" which, amidst so much else of excellence, forms the chief title to his greatness. This monumental work was the earliest attempt to systematize the various controversies of the time, and made an immense impression throughout Europe , the blow it dealt to Protestantism being so acutely felt in Germany and England that special chairs were founded in order to provide replies to it. Nor has it even yet been superseded as the classical book on its subject-matter, though, as was to be expected, the progress of criticism has impaired the value of some of its historical arguments. In Bellarmine was made Spiritual Father to the Roman College, but in he went with Cardinal Gaetano as theologian to the embassy Sixtus V was then sending into France to protect the interests of the Church amidst the troubles of the civil wars. Whilst he was there news reached him that Sixtus , who had warmly accepted the dedication of his "De Controversiis", was now proposing to put its first volume on the Index. This was because he had discovered that it assigned to the Holy See not a direct but only an indirect power over temporals. Aloysius Gonzaga , who died in the Roman College in Many years later he had the further consolation of successfully promoting the beatification of the saintly youth. Likewise at this time he sat on the final commission for the revision of the Vulgate text. This revision had been desired by the Council of Trent , and subsequent popes had laboured over the task and had almost brought it to completion. But Sixtus V , though unskilled in this branch of criticism, had introduced alterations of his own, all for the worse. He had even gone so far as to have an impression of this vitiated edition printed and partially distributed, together with the proposed Bull enforcing its use. He died, however, before the actual promulgation , and his immediate successors at once proceeded to remove the blunders and call in the defective impression. The difficulty was how to substitute a more correct edition without affixing a stigma to the name of Sixtus , and Bellarmine proposed that the new edition should continue in the name of Sixtus , with a prefatory explanation that, on account of aliqua vitia vel typographorum vel aliorum which had crept in, Sixtus had himself resolved that a new impression should be undertaken. The suggestion was accepted, and Bellarmine himself wrote the preface, still prefixed to the Clementine edition ever since in use. On the other hand, he has been accused of untruthfulness in stating that Sixtus had resolved on a new impression. Besides, Angelo Rocca , the Secretary of the revisory commissions of Sixtus V and the succeeding pontiffs, himself wrote a draft preface for the new edition in which he makes the same statement: Clement VIII at first inclined to this view, but afterwards changed completely and determined on a doctrinal definition. The new archbishop departed at once for his see , and during the next three years set a bright example of pastoral zeal in its administration. In both conclaves , especially that latter, the name of Bellarmine was much before the electors, greatly to his own distress, but his quality as a Jesuit stood against him in the judgment of many of the cardinals. The new pope insisted on keeping him at Rome , and the cardinal , obediently complying, demanded that at least he should be released from an episcopal charge the duties of which he could no longer fulfil. He was now made a member of the Holy Office and of other congregations, and thenceforth was the chief advisor of the Holy See in the theological department of its administration. Of the particular transactions with which his name is most

generally associated the following were the most important: The quarrel led to a war of pamphlets in which the part of the Republic was sustained by John Marsiglio and an apostate monk named Paolo Sarpi , and that of the Holy See by Bellarmine and Baronius. Contemporaneous with the Venetian episode was that of the English Oath of Alliance. The Holy See having forbidden Catholics to take this oath , King James himself came forward as its defender, in a book entitled "Tripoli nodo triplex cuneus", to which Bellarmine replied in his "Responsio Matthfi Torti". Thus it came to pass that, for following the via media of the indirect power, he was condemned in as too much of a Regalist and in as too much of a Papalist. Bellarmine did not live to deal with the later and more serious stage of the Galileo case, but in he took part in its earlier stage. He had always shown great interest in the discoveries of that investigator, and was on terms of friendly correspondence with him. Bellarmine lived to see one more conclave , that which elected Gregory XV February, His death was most edifying and was a fitting termination to a life which had been no less remarkable for its virtues than for its achievements. Accordingly, when he died there was a general expectation that his cause would be promptly introduced. Though it was reintroduced on several occasions , , , and , and though on each occasion the great preponderance of votes was in favour of the beatification , a successful issue came only after many years. He is the patron saint of catechists. The following are the principal: Catechetical and Spiritual Works. The last five are spiritual works written during his annual retreats. Exegetical and other works. These form the chief original material. About this page APA citation. Robert Francis Romulus Bellarmine. In The Catholic Encyclopedia. Robert Appleton Company, This article was transcribed for New Advent by Paul T. Farley, Archbishop of New York. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

Chapter 4 : Live Well, Die Holy : St. Robert Bellarmine :

Live Well, Die Holy(Updated) The Art of Being a Saint, Now and Forever by Robert Bellarmine, St. Robert Bellarmine, John Dalton Paperback, Pages, Published The will of God here on earth - Great Bible Study.

Peterson, who wrote 35 books, died at the age of Winn Collier Expand Collapse Screenshot: Have you met a man in whom there was no guile? Who did not play the power games we assume must be played? Have you encountered a man who believed so much in kindness that he would not betray it, even if it meant being taken advantage of or being misunderstood? Eugene loved his God with every fiber of his being. He prayed and laughed and even cussed a little," he wrote on his website. Eugene wrestled with temptations, and in his private writings, he demonstrated a relentless grappling with his humanness. He loved the Father, Son, and Spirit. He loved his family like mad. He loved his friends. Brian Zahnd Expand Collapse Screenshot: Joseph, Missouri, in an October 23, He encouraged me in my writing. And he was my role model for doing the work of a pastor in the impossible modern American context," he noted. Pete Greig Expand Collapse Screenshot: Pete Greig, a pastor, author, and founder of the Prayer movement, also spoke of the great impact Peterson had on his life. Eugene Peterson went to be with his Savior today. Impossible to articulate the depth of his influence upon my life. The man who taught me how to live well, and how to pastor with integrity, has shown us all how to die well But if you have to say something say this: Daniel Grothe Expand Collapse Screenshot: I believe that with all my heart. We have forgotten that it takes great faith to be small. Moses lived in wilderness-obscurity for 40 years before leading the people out of Egypt. David lived in wilderness-anonymity before becoming king. Jesus Himself lived the first 30 years of his earthly sojourn in quietude. As for Eugene, he spent 29 years tending a flock of saints in Bel Air, Maryland, before the world knew about him," he continued. Jonathan Martin Expand Collapse Screenshot: That otherworldly tenderness seemed to infuse everything he ever said or wrote. But in his profound gentleness " there was a wildness, too. We lost a prophet," he concluded. Russell Moore Expand Collapse Screenshot: He played as he worked, with the joy of a Christ-soaked imagination," he added. He forgives the sins of the world! The punctuation was there to point us to what was there in the words of John: And he no doubt realizes how temporal and fragmentary his awe was in light of what he experiences now. He leaves behind the people to whom he preached and taught and loved. And he leaves to those of us who never knew him personally the example of a long obedience in the same direction and a pile of books. But with all of that he left us one sermon. How we needed it, and how we need it still.

Chapter 5 : CATHOLIC ENCYCLOPEDIA: St. Robert Bellarmine

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Live Well, Die Holy by John M. Dalton, March , Sophia Institute Press edition, Paperback in English - Rev Ed edition.

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