

To Fear the Day of Judgment

by St. Benedict of Nursia

St. Benedict emphasizes the importance of fearing judgment, living righteously, and pursuing true holiness through prayer and obedience.

Scripture: Psalm 139:7, Proverbs 4:23, Proverbs 15:3, Matthew 5:29, Matthew 10:28, 2 Corinthians 10:5

Topics: "Judgment Day", "Spiritual Discipline"

Description

St. Benedict of Nursia preaches about the importance of fearing the Day of Judgment, being in dread of hell, and desiring eternal life with all the passion of the spirit. He emphasizes the need to keep death daily before one's eyes, to keep constant guard over the actions of one's life, and to know for certain that God sees one everywhere. St. Benedict also highlights the importance of immediately dashing evil thoughts against Christ, manifesting them to one's spiritual guardian, and guarding one's tongue against evil and depraved speech.

Transcript

44. To fear the Day of Judgment. 45. To be in dread of hell. 46. To desire eternal life with all the passion of the spirit. 47. To keep death daily before one's eyes. 48. To keep constant guard over the actions of one's life. 49. To know for certain that God sees one everywhere. 50. When evil thoughts come into one's heart, to dash them against Christ immediately. 51. And to manifest them to one's spiritual guardian. 52. To guard one's tongue against evil and depraved speech. 53. Not to love much talking. 54. Not to speak useless words or words that move to laughter. 55. Not to love much or boisterous laughter. 56. To listen willingly to holy reading. 57.

To devote oneself frequently to prayer. 58.

Daily in one's prayers, with tears and sighs, to confess one's past sins to God, and to amend them for the future. 59. Not to fulfill the desires of the flesh; to hate one's own will. 60. To obey in all things the commands of the Abbot or Abbess even though they (which God forbid) should act otherwise, mindful of the Lord's precept, "Do what they say, but not what they do." 61. Not to wish to be called holy before one is holy; but first to be holy, that one may be truly so called.

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