



**Contemplation must bring
forth right action in order
to permit further growth.**

Robert A. Heinlein

Loraison Contemplative

Alphonse de la Mère des Douleurs



Loraison Contemplative:

Thought and Poetic Structure in San Juan de la Cruz's Symbol of Night N. Grace Aaron, 2005 Thought and Poetic Structure in San Juan de la Cruz's Symbol of Night is a comprehensive appraisal of the traditional critical perspectives of mysticism philosophical theological literary and psychological Examining the a priori limitations of these approaches the book presents an original definition of the symbol as an integral whole of experience and expression and concludes that night is the form the organizing principle of spiritual life

Sacrifice As Gift Michon M. Matthiesen, 2013 Sacrifice as Gift is a timely presentation of a forgotten vision of eucharistic sacrifice one that reconfigures the current philosophical and theological divide between sacrifice and gift

The Presence of God Bernard McGinn, 1991 The foundations of mysticism series

Yoga, Meditation, and Mysticism Kenneth Rose, 2016-09-08 Contemplative experience is central to Hindu yoga traditions Buddhist meditation practices and Catholic mystical theology and despite doctrinal differences it expresses itself in suggestively similar meditative landmarks in each of these three meditative systems In Yoga Meditation and Mysticism Kenneth Rose shifts the dominant focus of contemporary religious studies away from tradition specific studies of individual religious traditions communities and practices to examine the contemplative universals that arise globally in meditative experience Through a comparative exploration of the itineraries detailed in the contemplative manuals of Theravada Buddhism Patajalian Yoga and Catholic mystical theology Rose identifies in each tradition a moment of sharply focused awareness that marks the threshold between immersion in mundane consciousness and contemplative insight As concentration deepens the meditator steps through this threshold onto a globally shared contemplative itinerary which leads through a series of virtually identical stages to mental stillness and insight Rose argues that these contemplative universals familiar to experienced contemplatives in multiple traditions point to a common spiritual mental and biological heritage Pioneering the exploration of contemplative practice and experience with a comparative perspective that ranges over multiple religious traditions religious studies philosophy neuroscience and the cognitive science of religion this book is a landmark contribution to the fields of contemplative practice and religious studies

Revue des facultés catholiques de l'Ouest Université catholique de l'Ouest, 1894

Духовность Общества Иисуса Жозеф де Гибер, 2015-11-01

Pratique de l'oraison mentale et de la perfection d'après Sainte Thérèse et Saint Jean de la Croix Alphonse de la Mère des Douleurs, 1912

Pratique de l'oraison mentale ou contemplative Mattia Bellintani, 1594

Jean Danielou's Doxological Humanism Marc Nicholas, 2013-07-25 Both Ephesians 4 11 and I Corinthians 12 29 attest to the distinctiveness of the roles of pastor and teacher and Nicholas claims that for the majority of recent history since the rise of Scholasticism this distinction has been strictly adhered to Therise of the Scholastic method within theological discourse radically transformed the way theology was envisioned from its bases and method to its purpose and sources This change had a far reaching effect on theology which would contribute to the discipline's self understanding Whereas theology was initially

more of a meditation on and exposition of God's self disclosure in the Word in the new style of theological discourse practiced by the schoolmen theology increasingly became the methodical parsing of abstract truth which was dissociated from the concrete realities of an embodied Christianity However one need not maintain the possibility of distinct roles to the detriment of seeing both offices in a single individual Indeed the New Testament and the early Fathers consistently exhibit a complete naivete concerning such a divide The writers of the New Testament and the early Fathers were seen as complete personalities who were unable to envisage the separation of theology and spirituality Jean Danielou's *Doxological Humanism* is primarily a discussion of the ways in which academic theology can reacquaint itself with spirituality and the reasons it should Nicholas turns to the writings of Jesuit theologian historian and cardinal Jean Danielou and finds an understanding of who we are that necessitates this union Further for Danielou an essential aspect of this unified view of the human person is its doxological nature To attain the fullest expression of humanity is to participate in the adoration worship and contemplation involved in the life of prayer

Pratique de l'oraison mentale ou contemplative de F. Matthias Bellintani de Salo,... traduite d'italien en françois par M. Jaques Gaultier Parisien. Reveuë et corrigee de nouveau. Premiere partie [-Seconde partie] Mattia Bellintani,1593 Mercure de France ,1892 Oeuvres complètes de Bossuet, évêque de Meaux Jacques Bénigne Bossuet,1836

Pratique de l'oraison de foy, ou de la contemplation divine par une simple vûë intellectuelle. En deux parties. I. L'usage de l'oraison de foy. II. Les fruits & les effets de la veritable oraison. Livre tres-utile pour les personnes qui aspirent à la perfection de la vie interieure. Selon l'Ecriture & les Peres. Par le R. P. M. L. R. Michel La Ronde,1684 L'oraison et la contemplation Chrestienne Jean de Labadie,1680

Pratique de l'oraison de foy ou De la contemplation divine par une simple vue intellectuelle ,1684 L'oraison et la contemplation chrestienne traittee en quatre lettres. 2. ed Jean de Labadie,1680 L'oraison et la contemplation chrest. traittée en 4 lettres Jean de Labadie,1680 *Pratique journalière de l'oraison et de la contemplation d'après la méthode de Sainte Thérèse et de Saint Jean de la Croix* Alphonse de la Mère des Douleurs,1916 **L'esprit de sainte Thérèse** Thérèse d'Avila,1820 **De l'oraison ou de la méditation et de la contemplation** Amédée Desgeorge,1861

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